Euripides Scholia: Scholia on Orestes 1–500
Euripides Scholia: Scholia on Orestes 1–500

DONALD J. MASTRONARDE
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About This Book

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

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

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

About This Edition

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

At this stage of development, the project’s principal goal is data acquisition. An accurate inventory of the annotations, as complete as is permitted by the various degrees of legibility manifested in the manuscripts, is, of course, a prerequisite to any more traditional form of selective editing. But the inaccuracy and incompleteness of the previous print editions have made it difficult for their users to analyze adequately the context and
the interrelation of individual notes. In the future, that context will become increasingly clear, as new and more comprehensive editions are prepared for other scholia (especially tragic scholia, but also those on, e.g., Oppian), as more texts reflecting the teaching and commentating of Byzantine scholars are published, and as more libraries provide online access to large collections of Greek manuscripts.

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

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

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

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

Acknowledgments

I am pleased to present here a slight expansion of the acknowledgments that appeared in
Prelim. Stud. x–xi. Many individuals have assisted me with advice and materials, or by
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providing me with raw files again. This saved me from inputting the relevant scholia
myself.

A number of Berkeley students have assisted me through the Undergraduate Research
Apprentice Program, mainly by identifying lines on each digital image and renaming the
image for easier consultation, but sometimes also by doing preliminary collations or typing up scholia not in Dindorf or Schwartz. I would like to thank them here: J. B. Chun, Sara Hobe, Tovah Keynton, YeChan Kwak, Jay Lamb, Brittany Lauber, Juhaie Hannah Lee (who also contributed high-level help after her graduation), Karen MacLaughlin, Ryan Rasmussen, Alexander Reed, Jeremy Simmons, Josh Smith, and Nathaniel Solley.

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

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

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

It is also appropriate to credit two excellent software programs that have been essential to this project: BBEdit from Barebones Software and Oxygen XML Editor. The free home edition of the XSLT processor saxon9he.jar from Saxonica.com has also been
invaluable in allowing me to create efficiently multiple HTML files from one XML file. MS Word and MS Excel, despite their limitations and annoying features, have also been workhorses in various aspects of the project.

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

Previous Editions

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

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

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

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

Classification of the Scholia by Date or Authorship

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

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

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

Each scholion in this edition is provided with classification in two ways, explicitly expressed and not left to be inferred from subtleties of layout that might confuse a casual user. (For details of the XML, see Appendix 1.) The type attribute is meant to be sugges-
tive of chronological distinctions and/or authorship, while the subtype attribute is indicative of the content or purpose of the note. It is necessary to define these terms with some care, because of some unavoidable uncertainties. The types are as follows:

**vet** We can normally establish only a *terminus ante quem* for an annotation (the date of the earliest surviving witness of that note), and it is usually difficult or impossible to establish exactly how much earlier the note was formulated in the form that we have it and how much earlier the essential idea of the note was expressed (in somewhat different terms). Therefore, when using the label ‘vet’ I am not claiming to know (or to inform the user) what material is possibly Hellenistic in origin, or from the first two centuries of the Roman Empire, or from later antiquity or early Byzantium or the revival of learning of the 9th century. I have made the definition of ‘vet’ stricter than it was in the sample ‘beta’ edition. Here it is used when there is a high probability that the note existed before about 1000–1050. It applies to scholia preserved in HMB and also to those of the hands H², H³, since these are possibly all not too far in time from the first hands. Both M² and B² are not treated as ‘vet’. Both of these hands add annotations characteristic of the principal recentiores. I treat M² as ‘rec’, but after further consideration I ultimately decided to treat B² as ‘plgn’ rather than ‘rec’. OVC and the recentiores-group join HMB in attesting a number of scholia that are ‘vet’ but scholia that are first attested in OVC (or any one or two of them) do not receive this type, but instead the next one.

**rec** This label is applied to notes that are first attested from the 12th century onward, in OVC and (in the late 13th century and early 14th century) in the group known as the recentiores of Euripides (in particular, for *Orestes*, AbKMnPcPrRRfRwSSa). Again, the witnesses give us a *terminus ante quem*, and notes labeled as ‘rec’ could indeed be earlier (just as early as some notes labeled as ‘vet’), but cannot be proved to be. The number of variants and the degree of corruption in these scholia suggest that the recentiores reflect a tradition that goes back at least to the 12th (or even 11th) century, and, of course, the recentiores share some old scholia with the earlier manuscripts. In many cases, however, their notes, though closely related to old scholia, represent a rephrasing and/or an abridgement. We know from the evidence of HMB that already around 1000 there existed longer and shorter versions of the ‘same’ scholion, so shorter versions found in O (second half of 12th century) and in the recentiores, are not necessarily younger. The policy adopted in this edition is that scholia found only in the recentiores are treated as ‘rec’, and substantially modified versions of old scholia are also so treated. If, on the other hand, the note in the recentiores is simply an abridgement (with insignificant verbal variation, such a presence or absence of an article), it is normally amalgamated with the longer ‘vet’ scholion. For the glosses as opposed to the discursive scholia, there are some distinctive ones that are found in many of recentiores, suggesting a common origin in an earlier heavily-glossed tradition. A more difficult decision was how to treat glosses that are present in only one or two of this group: the policy adopted is that any witness of the group AbKMnPcPrRRfRwSSa (including the secondary hands such as Ab² or Sa⁶) qualifies a gloss as ‘rec’ as opposed to ‘plgn’. In contrast, other witnesses (e.g., Aa or F or Cr and/or Ox) that sporadically attest a few discursive scholia and glosses of the ‘rec’
type are treated as ‘pllgn’ when they attest a gloss uniquely or with other witnesses not belonging to the *recentiores*.

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

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

**mosch**  This label designates the elements to be ascribed to the commentating and glossing carried out by Manuel Moschopulus. It is applied to annotations attested by several of the manuscripts XXaXbXo (and the main hand in Y), and the identification is usually confirmed by the marking (with a cross) of the same note as Moschopulean in Triclinius’ autograph manuscript T, and secondarily by the fact that it is written in Gudianus gr. 15 by the first hand Gr rather than the second hand Gu (largely, but not always, a reliable indication). Among witnesses collated so far, the three hands in Aa, F2, Yf, Zc, and late hands in B frequently have Moschopulean glosses, and YfZc also some discursive notes from Moschopulus. As mentioned above, some scholia tagged as ‘mosch’ may in fact carry Planudean doctrine or even his exact words, but the ‘mosch’ label is used unless there is evidence to apply ‘plan’.

**thom**  This label designates annotations that appear to have arisen in the circle of Thomas Magister and Demetrius Triclinius. The notes of this type are collated mainly from ZZaZbZm and T (where Triclinius distinguishes Thoman discursive scholia by an enlarged initial), and the corpus is partly confirmed by the fact that such notes are usually written in Gudianus gr. 15 by the second hand Gu rather than the first hand Gr (see above). Gu, however, has written some notes that he has derived from another source or composed himself, since they are attested in none of the other witnesses for Thoman annotation; these I mark as ‘pllgn’. The Thoman or Thomano-Triclinian material is not transmitted with the degree of consistency and coherence found in the Moschopulean commentary as defined above. There are often alternative versions of Thoman notes, and
many notes appear in a couple of witnesses but not in others, and in a few places it is clear that Triclinius or someone else has toned down Thomas’ language criticizing champions of rejected views. One area of uncertainty is how to treat an annotation attested in relatively few of the group, such as only in ZZa or only in ZmTGu (or any two of these). The policy adopted is that such items are treated as ‘thom’ and not as ‘plgn’, or in the case of a combination that includes T, as ‘tri’ (since it is not unreasonable to wonder whether they originated with Triclinius himself and reached Zm and/or Gu from him).

Items that are solely in Gu or solely in Zm are treated as ‘plgn’. Although Zu contains much Thoman material in certain portions of the triad, its unique items are classed as ‘plgn’ and those few shared only by ZmZu likewise. It is worth noting that it has been traditional to regard ZZa as attesting a first edition by Thomas and ZmTGu as attesting a second edition, but it is far from obvious that both versions are to be ascribed to Thomas himself. Moreover, many of the readings characterizing ZZa seem to be accidental errors and not deliberate choices.

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

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

Although it is possible to display discrete sets of the scholia according to the above types, it is important that anyone engaged in serious study of the younger scholia pay
simultaneous attention to ‘rec’ and ‘pllgn’ and the mixed types, since there are certainly
gray areas in the distinctions and further evidence may eventually change the interpreta-
tions. It is for this reason that I have not enabled a view of the ‘rec’ items without the
‘pllgn’ items (or vice versa), but simply a view that shows ‘rec’ along with other types
that are later than ‘vet’.

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

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</tr>
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</tr>
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<td>vetMoschThom</td>
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</tr>
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<td>vetThom</td>
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</tr>
<tr>
<td>vetTri</td>
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</table>

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

The Palaeologan witnesses are deemed generally dependent on Thomas when they share a gloss. The largest number of these occur in O2 (49), CrOx (32, plus 2 more only in Cr and 6 more only in Ox). Also numerous are those in Aa (25 split among the three hands) and F2 (26, with 8 more by F). There is perhaps more room to be uncertain about dependence for those that coincide less frequently: G (12), Zc (8), Yf/Yf2 (7), Y/Y2 (5), Xo/Xo2 (5), I2 (4), V3 (2), P2 (1), M3 (1). With some hesitation, I have tagged these as ‘thom’ and not used the tag ‘pllgznThom’. The glosses with the compound type ‘pllgznTri’ are very obvious and they could be present independently or by borrowing in either direction. Such overlaps with T are most frequent in CrOx (9, and 3 more in Ox only), F2 (8), Zl (8, and one more Zl2), 4 each in AaXo2Zc, 3 each in Aa2GGu, 2 each in YfYf2Zu, 1 each in L2Pr2V2/3XXoYY2Zb2.
Classification of the Scholia by Content

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

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

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>exeg</td>
<td>2044</td>
</tr>
<tr>
<td>paraphr</td>
<td>739</td>
</tr>
<tr>
<td>wword</td>
<td>35</td>
</tr>
<tr>
<td>gloss</td>
<td>5237</td>
</tr>
<tr>
<td>gram</td>
<td>145</td>
</tr>
<tr>
<td>rhet</td>
<td>57</td>
</tr>
<tr>
<td>metr</td>
<td>189</td>
</tr>
<tr>
<td>diagr</td>
<td>11</td>
</tr>
<tr>
<td>artGloss</td>
<td>469</td>
</tr>
<tr>
<td>etaGloss</td>
<td>29</td>
</tr>
</tbody>
</table>

Dividing or Unifying Scholia

Already in antiquity there existed different modes of conveying commentary to readers. A discursive commentary separate from the text might discuss the lemmata in sequence, typically with transitions like τὸ δὲ [lemma] … ; or a short extract might be quoted or
identified by opening and closing words (using the phrase ἕως τοῦ) and the lemmata within that extract might be discussed in sequence. But short elements of commentary could also be extracted and entered in the margins of the text being commentated. At a certain point, mixed commentaries included notes on the same passage from earlier commentaries, sometimes maintained as separate items and sometimes amalgamated into one note.

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

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

A separate question involves the instances where a scholion is transmitted in our extant witnesses as a single text, with one lemma and one scholion-ending mark at its end, but seems to be a combination of originally separate notes. Schwartz printed such a scholion under a single (indented) line number and lemma, but left an extra gap in typography between what he judged to be one part and the next (sometimes this gap is hardly evident when it occurs at a line-break in the typesetting). Some editors of scholia will assign separate numbers to the conjectured parts (such as 134b1, 134b2, 134b3). I have normally opted to leave such a note under a single number, but if I agree with Schwartz’s subdivi-
sion or believe in some other probable subdivision, the parts are divided by the symbol || (indicating conjectural division of a scholion transmitted as unitary). As it turns out, this symbol does not appear very often in Release 1, since I often preferred to leave it to the judgment of the user when to decide that a note is not unitary.

The Structure and Conventions of Presentation

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

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

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

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

In the display as currently formatted, each scholion is preceded by an abbreviated play title and a line number corresponding to the standard numeration of the poetic text. Scholia on the same line are distinguished by the two digits that follow the decimal point.
after the line number. For these digits after the decimal point, it has not been possible to retain the numbers used in the previous sample (the lesson being that one should not assign these numbers until a large number of witnesses have been collated for a section of a play). Hereafter, however, if additional items are added in a subsequent release, the new numbers will take the form 125.07a, 125.07b (for two new notes that are properly placed after the existing 125.07). That is, it is safe for others to cite the numbers as they appear in Release 1, since they be maintained unchanged henceforth.

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

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

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

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

**Lemma (of scholion)** If an appropriate lemma is present in any witness, it appears in bold and is divided from the annotation itself by a dicolon. If no lemma is present in any witness, but the note clearly refers to a single word or short phrase, that word or phrase is supplied as lemma (between angle brackets, as an editorial supplement) and is divided from the annotation itself by a dicolon. A note may be printed without a lemma if there is no lemma in any witness and the note applies to a whole line or passage (e.g., a paraphrase of a line or sentence). In a few cases, the only lemma extant in any manuscript is an inappropriate one, taken from the wrong line, or using the first word(s) of a line when those words are not in fact explained or paraphrased in the note. I then treat my preferred lemma as supplied and mention the existence of the inappropriate one in the relevant section of the apparatus.
Text of the scholion  The text of the individual scholion follows the lemma, if any. Since a digital edition of prose contains no fixed lineation, longer scholia are divided into units (mainly sentences, but sometimes shorter syntactic units if sentences are long) to facilitate reference in the apparatus and comments to subunits and words. Longer quoted passages of verse are displayed as verse (In the lines covered by Release 1, this applies to sch. 234.12, 249.02, 279.01, 383.02).

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

• For manuscripts other than R, a and b (and sometimes c) are used to designate duplicate versions of essentially the same annotation, with a referring to the first location and b to one located in a later position (and in a few cases, c to the third appearance). Note that this differs from Schwartz’s usage, where the first instance is, e.g., M and the second M<sup>a</sup>. The placement of the two (or three) versions is described in the position section of the apparatus.

• For the manuscript R, which has discursive scholia both in the margin (a smaller set) and collected in one block after the play (a larger set), the superscript a refers to those in the margin of the poetic text, while b refers to those in the separate block. If there are two versions of the same scholion in the scholia block of R<sup>b</sup>, then they are designated as R<sup>b1</sup> and R<sup>b2</sup>.

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

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

Lemma note in apparatus  If the lemma is present in all the listed witnesses in the same form as printed, then there is no subunit concerning the lemma, and its presence in the witnesses is to be inferred from the fact that it is not shown in angle brackets. If the lemma is not universally attested or is attested in different forms, then the lemma entry tells which witnesses have the lemma (or in some cases which do not) and records any textual variations in the lemma. The informality and inconsistency of some scribes regarding punctuation make it doubtful at times whether the scribe understood or intended a particular word or phrase to be read as a lemma or as the opening words of the note itself. (This occurs especially in the most informally written recentiores and later manuscripts and is uncommon in MBV.) Some lemmata appear to be not the most
appropriate ones because they start with the first word of the line in which the lemma occurs rather than the beginning of the phrase or the precise word to which the note is actually addressed. Unlike Schwartz, who always gave precedence (in the scholia on the triad plays) to the form of the lemma in M, I select among the attested lemmata the one that is most precise.

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

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

**Apparatus criticus**  This is the second apparatus block. Because there are so many witnesses and so many variants and because the audience of serious users of scholiastic material is small, I have declined to use the TEI mechanisms for encoding manuscripts and variants. To do so would make it possible to add more bells and whistles in display (such as displaying variants by hovering over a word, or swapping readings in a dynamic text). But the overhead in time and effort is too great for me, and I prefer to devote my efforts to gathering accurate and abundant data and making it available for future schol-
Early use. Therefore, in this edition the information familiar to those who know how to read the apparatus criticus of a classical text is provided in textual segments. For greater accessibility I have chosen to use English rather than Latin (for the most part: traditional abbreviations such as s.l., a.c., p.c. are still used). Since the apparatus does use many abbreviations, understanding it still requires some learning of conventions and standard abbreviations. I adopt a mixed apparatus style: it includes a lemma when that is needed for clarity or ease of interpretation, and omits the lemma when clarity is not sacrificed; it sometimes accounts for every witness explicitly, and sometimes leaves it to the user to infer which witnesses agree with the reading printed in the text.

For more on the conventions and limitations of the reports in the apparatus, see below. The following sections of the edition are suppressed in all views except the default view showing all elements.

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

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

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

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

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

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**The Variable Display**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Other Conventions and Limitations

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

- Abbreviations and symbols used in the apparatus are clarified in the section entitled Abbreviations page, while truncated or acronymic bibliographic references in the Edition as well as on other pages of the site are clarified in the Bibliography.

- Since I am sometimes reporting papyri as witnesses or presenting incomplete damaged notes, I use the so-called Leiden conventions for brackets (as reflected in the listing in Abbreviations). Thus (among other uses) a square bracket marks a lacuna within the Greek from a defect of the writing support, and not deletion; deletion is instead marked by braces.

- As to iota adscript or subscript, I have normally printed the subscript rather than the adscript. Iota adscript is regularly present in HMB, but is also omitted here and there in those oldest witnesses. Subscripts are common in OV, but omissions are more frequent than in HMB. The recentiores and most Palaeologan manuscripts more frequently omit than employ the subscript. Moschopulean copies and Triclinius (especially in his later additions) tend to be more punctilious in including subscripts, but again they are not free of omissions. Moschopulean copies also tend to reflect fairly consistently the belief that there should be a subscript in infinitives in -ᾶν (ὁρᾶν, τιμᾶν, and the like) and also in the adverb ὧδε (ὧδε). In the lemma and text of a scholion I have printed the subscript even when the only witness or all available witnesses have omitted it. In the apparatus,
variations in position or presence of the iota are by default not included, but I may record the exact spelling, including use of the adscript, in specific cases where it may be significant. If a variant in the manuscripts is transmitted by all the cited witnesses of that variant with no iota, I do not add the subscript in the apparatus entry (the same applies to the secondary apparatus). If at least one of the witnesses does have a subscript (or adscript) iota, I print a subscript in the variant in the apparatus. In such a case, no inference should be made that all the witnesses of that variant have the iota.

• Regarding accents, when editing scholia found only in the 13th century or later, I do not ‘correct’ the scribes’ treatment of accentuation before an enclitic in cases like μαίνεσθαι σε or φονεῦσαι σε. I also retain the grave accents that very commonly occur before punctuation. My reports of accentual variation given in the secondary apparatus may not be exhaustive. For example, I am not certain that I have recorded consistently the treatment of the comundium φη or φα. In general I treat the forms without accent as φησι(ν) or φασι(ν), and those that add an accent above or beside the suspended vowel as φησὶ(ν) or φασὶ(ν). When the enclitic form occurs in the edited text but a manuscript has the accented form of the enclitic (as happens very often), I may not have been totally consistent in indicating explicitly that the preceding word (if its ultima has an added acute, or an acute rather than a grave) is written without the additional acute or with the grave. It must also be understood that the accent (or its absence) may be impossible to determine when the writing is faint of damaged.

• Punctuation is normally applied according to modern conventions and the editor’s preference. The punctuation in the manuscripts is highly variable between witnesses and internally inconsistent within witnesses. Question marks are not particularly common in the manuscripts. Only in special circumstances is a matter of the punctuation reported in the apparatus.

• Not every instance of damage or of loss of letters in a particular witness is documented in the apparatus, especially when there is little doubt that a short gap contained essentially what is attested in other witnesses.

• For scholia attested in the more recent manuscripts, I have deliberately not ‘corrected’ into standard classical forms any Byzantine vernacular forms that appear from time to time. On some occasions, by contrast, Matthiae and Dindorf did classicize the Greek. The keyword phrase ‘Byzantine vernacular word/form/usage’ can be used to find these, as well as some instances where such a form is found only in the apparatus as a variant in a particular witness. In the same vein, I retain the very common spelling of Ἐριννύς (and its cases) with two nus when it is thus transmitted in the only witness or in all witnesses.
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This section presents information for manuscripts with scholia on Euripides, essentially a subset of the manuscripts that contain one or more of Euripides’ plays (except that a few witnesses contain only scholia without the text of the plays). A related resource not shown in this book version is the Sigla Table for Euripidean manuscripts (including those with no scholia).

Fragments of bookrolls or codices earlier than 800 CE

SIGLUM: Lw

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

CITY: Louvain

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

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

DATE: 6th-7th c.

NUMERO DIKTYON: see instead LDAB or CEDOPAL MP3 382

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

IMAGES USED: poor photograph in Mossay (below)


DISCUSSION:

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

SIGLUM: P. Würzb.

CITY: Würzburg

COLLECTION: Universitätsbibliothek

SHELFMARK: P. Würzb. 1 (inv. 18)

DATE: 6th c.
NUMÉRO DIKTISON: see instead LDAB or CEDOPAL MP3 419
EURIPIDEAN CONTENTS: Scholia on various lines within Phoen. 24–1108
IMAGES USED: Various images, including multispectral.
ONLINE IMAGES: https://papyri-collection.dl.uni-leipzig.de/receive/WrzPapyri_schrift_00000040
DISCUSSION:
This may be a loose sheet of papyrus rather a page from a codex; what was formerly read as a possible folio number is actually a cross.

SIGLUM: P.Oslo
CITY: Oslo
COLLECTION: University of Oslo Library
SHELFMARK: P.Oslo inv. 1662
DATE: 5th or 6th c.
NUMÉRO DIKTASON: see instead LDAB or CEDOPAL MP3 429
EURIPIDEAN CONTENTS: Scholion/commentary on Tro. 9–10
IMAGES USED: Online.
ONLINE IMAGES: http://ub-prod01-imgs.uio.no/OPES/jpg/1662r.jpg
SELECT BIBLIOGRAPHY: McNamee (forthcoming) in Commentaria et Lexica Graeca in Papyris reperta, I.2.5.1: Euripides
DISCUSSION:
The editio princeps suggested the 5th c., but recent discussions assign this to the 6th.

Manuscripts written before 1250

SIGLUM: H
PREVIOUS OR OTHER SIGLA: h in Prinz-Wecklein
CITY: Jerusalem
COLLECTION: Patriarchike Bibliothike
SHELFMARK: Panaghiou Taphou 36
DATE: 10th-11th cent.
NUMÉRO DIKTASON: 35273

TYPE AND FORMAT:

The layout of the original pages had scholia in a side block (not completely full on many pages), and on some pages with fuller annotation there were relatively small top margin and bottom margin blocks. Shorter notes may be intermarginal or marginal, and sometimes there are supralinear glosses. I classify the scholia by H, H², and H³ as old and those by the hands H⁴ through H⁸ as recent. H³ is given the vet designation on the possibility that it is close in time to H and H² (see next section).

HANDS:

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

IMAGES USED: Plates in the facsimile (Daitz 1970), and scans from those plates for magnification. Impressive new images obtained through multispectral imaging have been created by the Palamedes project, and will eventually be accessible to the public (I have seen only the one sample image made available with the press release). That project will publish a new facsimile and report (long delayed, however), and it is reported by Felix Albrecht that a considerable number of new scholia can be read on the new images. (One sample image of Phoen. 878–899, 812–829 was formerly downloadable from the press release of 11/11/2013, but is no longer available.)


DISCUSSION:

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

All the scholia and almost all the supralinear and intermarginal annotations are from the original writing of the manuscript and are referred to as M; the light brown ink of M has a distinctly yellowish tinge and in some of the interlinear and intermarginal notes is written with an exceptionally fine stroke. Later annotations are relatively few and are written in a more grayish ink, usually with a broader or fuzzier stroke, and often extremely faint. On the new digital images it seems possible to distinguish two later hands. The more neatly written glosses (sometimes fainter) are designated as M² and are classified as recent (there is frequent overlap with glosses in the recentiores), whereas M³ is used to refer to those that are written larger and more informally (and usually darker) and are treated as Palaeologan. But in some cases it is unclear whether notes that appear somewhat different may not represent the same scribe in modes of writing that vary in formality, or whether more than one scribe is responsible for the notes recorded as M².

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

http://www.internetculturale.it/it/16/search?q=Z.+471&instance=magindice
SELECT BIBLIOGRAPHY: Turyn 84–85; Matthiessen 48; Mastronarde–Bremer 2; Diggle 5; Cavarzan 30–31; Mastronarde 2017: Chapter 4.

DISCUSSION:

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

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

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

SIGLUM: B

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

CITY: Paris

COLLECTION: Biblothèque Nationale

SHELFMARK: grec 2713

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

NUMÉRO DIKTYON: 52348

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


TYPE AND FORMAT:

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

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

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

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

B$^3$ hands show more irregularity, cursiveness, and similarities to Palaeologan hands or even later scripts.

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

B$^{3b}$ is in a lighter ink, with separated letters and fairly neat, as in the gloss λάβοι on line 3.

B$^{3c}$ is very light, irregular, and sloppy; examples at lines 4 and line 5.

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

B$^4$ has largish letters, light ink, late mannered letter forms, adds marginal labels to some
scholia to highlight content and also adds marginal notations drawn from lexica or the Suda.

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

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

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

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

DISCUSSION:

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

SIGLUM: O

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

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 31.10

DATE: ca. 1175 (or somewhat earlier?)

NUMERO DIKTYON: 16241 16241


TYPE AND FORMAT:

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

HANDS:

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

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

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

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


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

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

SIGLUM: Af

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

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

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

DATE: 12th cent.
NUMÉRO DIKTYON: 42792

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

TYPE AND FORMAT:

Some brief notes on Andr.; none on Rhes.

IMAGES USED: none


DISCUSSION:

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

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Manuscripts written after 1250

SIGLUM: V

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

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 909
DATE: ca. 1250–1280

NUMERO DIKTYON: 67540


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

TYPE AND FORMAT:

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

HANDS:

The text and marginal scholia and some interlinear glosses were written by a pair of scribes working closely together (probably 1250–1280). Later, other hands added corrections of the text and additional annotations between the lines and in the margins (and rarely made corrections or changes to the marginal scholia written by the original pair). I have discussed the sharing of the work by the partner scribes in Prelim. Stud., Chapter 5. Here I confine myself to briefer comments. I use V for one of the partners and V¹ for the other, modernizing Schwartz’s use of A and A¹. Note that Dindorf sometimes described as “manus recentissima in V” notes actually written by V¹ and thus part of the original work on the codex. The hand referred to as V² in Diggle’s OCT and in my collations made corrections in the text and more rarely in the block of scholia, but added few annotations on the triad. The hand referred to as V³ in Diggle’s OCT and in my collations (probably active active around 1300 or the decade or so after 1300) is a more cursive and informal hand; its notes are tagged as pllgn. (Cavarzeran Manuscripts | 33
uses for this cursive hand V with the subscript 2. The infrequent notes that are by even later hands are referred to with the siglum Vsupr2. In addition, Schwartz reported the scholia on Hec. 1–31 from the replacement page 2r–2v without remarking that these pages are not by the original hands; I use the siglum V for these scholia: they were apparently copied from the damaged original before it was discarded (note that in this copying any visual distinction between annotations by the various hands on Hec. 1–31 has been lost). I use the same siglum for the few scholia on fol. 17r, which have every appearance of being copied from the original (note the version of the sch. 741, slightly longer than in B, and the confusion in sch. 736, which is paralleled elsewhere in V’s scholia on Hecuba).

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

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

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

DISCUSSION:

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

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

SIGLUM: C

PREVIOUS OR OTHER SIGLA: T (in Dindorf, Schwartz; Taurin. or Cod. Taur. in Matthiae, the first of the two codices Academiae Taurinensis whose readings where reported to him by Amadeus Peyron)
Despite its date, C contains a very complete set of old scholia on Orestes and part of Phoenissae in a form closely related to M, B, and V. Items that are solely in C or in C along with any recentiores are tagged as rec. The script for the scholia is of the same size as the script of the text. As a result, the number of lines of the play on each page is relatively small, and there are pages that are entirely scholia or that have most of the page devoted to a top block. The layout is extremely inconsistent from page to page, and some pages have the scholia on three sides of text, others on two sides (top and side margin), and others two separate small blocks of text with a block of scholia between them.

The scholia and the accompanying glosses are in the same dark ink and same hand as the main text. There are additional glosses and a few short notes written later in much lighter ink, by a different hand (C²). These could not be reliably detected and deciphered on the microfilm, but are legible on the new images. In this release C² has been reported only for lines 1–25.

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

The missing folio in Phoen. is correctly mentioned by Schwartz in the app. crit. at I.257, 19, but is not noted in Turyn. I made a note of the omission in my collation of the poetic text made in 1980, but somehow I neglected to include this information at Mastronarde–Bremer 5, so that my own Teubner edition and the OCT of Phoen. also fail to record that lines 65–82 are missing from C.
DATE: ca. 1300
NUMERO DIKTYON: 52347

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


TYPE AND FORMAT:

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

HANDS:

The rubricator who supplied personarum notae (A), apparently the scribe of the text, adds a few glosses; a later hand (A2) uses an ink somewhat lighter than that of the main text. Rarely, a late hand (Arec) adds a note in faint brown ink.

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

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

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

FURTHER BIBLIOGRAPHY: http://archivesetmanuscrits.bnf.fr/ead.html?id=FRBNFEAD000089144&cFRBNFEAD000089144_e0000015

DISCUSSION:

Apart from the argumenta, this manuscript contributes little annotation. Glosses (with a few short scholia) are very sparse on the triad plays, somewhat more abundant on Andromache, Medea, and Hippolytus. In Or. 1–500, (A) has a few independent glosses (one noting a variant reading), and a few shared with recentiores and Moschopulus; (A2) has some items from Suda or other lexicographic sources and a few simple glosses shared with other sources (recentiores and Thom.)

SIGLUM: Aa

CITY: Milan

COLLECTION: Biblioteca Ambrosiana

SHELFMARK: C 44 sup.

DATE: 14th cent.

NUMERO DIKTYON: 42409

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

between arg. 2a ending near the bottom of 37v and the προλογίζει sentence that appears as the last line of 38r before the dram. pers. at the top of 38v, there is a block of scholia from the first 25
The text is in a single column, usually of 24 lines with generous side margin, although there are few marginal scholia. The annotation is an eclectic blend usually matching recentiores, Moschopulus, Thomas, or other later sources.

**HANDS:**

The main glossation is by the original hand of the text but using a purplish ink (Aa). A second set of glosses are in a cruder script and black ink (Aa₂). Further glosses appear in a fainter ink (sometimes hard to distinguish from the original hand, but at other times extremely faint (the pale brown ink described in Mastronarde–Bremer): this is here called Aa₃, since at Or. 132, for example, it can be seen that the darker gloss of Aa₂ has been modified by Aa₃. [The designation of the second and third hands was the opposite in Mastronarde–Bremer 4–5.]

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

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

**DISCUSSION:**

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

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**SIGLUM:** Ab

**CITY:** Milan

**COLLECTION:** Biblioteca Ambrosiana

**SHELFMARK:** F 74 sup.

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

**NUMERO DIKTYON:** 42757


**TYPE AND FORMAT:**

Text in a single column of irregular length (usually 19–24 lines), with almost all annotation placed supralinearly. Ab belongs to the group classified as rec in this edition, and on the present evidence I have considered it justified to treat Ab² in the same way.

**HANDS:**

Many glosses are in the darker ink of the main text, Ab. Other glosses in a lighter ink, Ab², and in Ph. the glossation is almost all by Ab². The hands are South Italian.

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

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

DISCUSSION:

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

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

SIGLUM: Cr

CITY: Cremona

COLLECTION: Biblioteca Governativa

SHELFMARK: 130

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

NUMERO DIKTYON: 13187


TYPE AND FORMAT:

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

HANDS:

The original annotation of Cr uses the same hand and dark brown ink as the main text, red ink is used only for the personarum notae. For later hands I use Cr² to designate an upright, relatively neat, but clumsy hand writing with a very fine stroke in black ink; Cr³ to designate a more cursive, irregular, and sloppy hand, also in black ink.

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

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

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

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

SIGLUM: D
PREVIOUS OR OTHER SIGLA: d in Prinz-Wecklein
CITY: Florence
COLLECTION: Biblioteca Medicea Laurenziana
SHELFMARK: plut. 31.15
DATE: 14th c.
NUMERO DIKTYON: 16245
TYPE AND FORMAT:
Old scholia and glosses, partly derived from B
IMAGES USED: Online.
ONLINE IMAGES: http://mss.bmlonline.it ; (old viewer, with download) http://teca.bmlonline.it/
search for “plut.31.15”
SELECT BIBLIOGRAPHY: Turyn 335–337, Cavarzeran 33–37
DISCUSSION:
Not yet explored except for a few pages of Hipp.

SIGLUM: F
PREVIOUS OR OTHER SIGLA: Y in Schwartz for hyp. Hec.
CITY: Venice
COLLECTION: Biblioteca Nazionale Marciana
SHELFMARK: greco Z. 468 (=653)
DATE: late 13th cent.
NUMERO DIKTYON: 69939

TYPE AND FORMAT:

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

HANDS:

The main scribe F wrote the argumenta; the same scribe added some glosses and the personarum notae in a flat brown ink (which can appear medium dark when the pen is freshly re-inked, but is more often rather light). Many more glosses were at some later time added in a very faint pinkish ink and are recorded as F2. Least common are the additions of F3, a more regular, but not very elegant hand plausibly dated ca. 1500 by Turyn. F3 is responsible for the Moschopulean scholia added occasionally in the margins on the pages containing Phoen. 499–1613.

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

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

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

DISCUSSION:

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

SIGLUM: Fp

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

CITY: Parma

COLLECTION: Biblioteca Palatina

SHELFMARK: Fondo Parmese 154

DATE: 1350–1375

NUMERO DIKTYON: 54164


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

TYPE AND FORMAT:

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

IMAGES USED: None acquired yet.

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

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

SIGLUM: gB
PREVIOUS OR OTHER SIGLA: Gb in Matthiessen
CITY: Vatican
COLLECTION: Biblioteca Apostolica Vaticana
SHELFMARK: Barberin. gr. 4
DATE: ca. 1300
NUMERO DIKTYON: 64552
CATALOGUE (later than Turyn 1957): V. Capocci, Codices Barberiniiani Graeci I (Vatican City 1958) 2–6
IMAGES USED: Online.
ONLINE IMAGES: https://digi.vatlib.it/view/MSS_Barb.gr.4
SELECT BIBLIOGRAPHY: Turyn 93 n. 151; Matthiessen 45 and Hermes 93 (1965) 148–158; Mas-tronarde-Bremer 173; Diggle 14
DISCUSSION:

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

SIGLUM: K
CITY: Florence
COLLECTION: Biblioteca Medicea Laurenziana
SHELFMARK: Conventi soppressi 66
NUMERO DIKTYON: 15814
EURIPIDEAN CONTENTS: 50r–59v: Hec.; 59v–60r: arg. Or.; 60r–72v: Or. 1–1681
TYPE AND FORMAT:

Text in two columns (read horizontally), with about 26 lines per column, and a rather narrow outer margin that contains some discursive scholia, although there are very sporadic after
the first pages of Hec. Occasional notes in the bottom margin, and scattered interlinear notations.

HANDS:

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


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

DISCUSSION:

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

SIGLUM: L

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

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 32.02

DATE: 1300–1320

NUMERO DIKTYON: 16268

EURIPIDEAN CONTENTS: For a thorough description of the Euripidean contents see Turyn,


TYPE AND FORMAT:

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

HANDS:

For Or. 1–500 just under 50 glosses are by a hand designated here as L², who uses a lighter ink than the main scribe; but I have found one gloss (ἐργασιῶν over 160 ἐργμάτων) written by the original scribe.

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

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

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

DISCUSSION:

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

SIGLUM: Ml

CITY: Venice

COLLECTION: Biblioteca Nazionale Marciana

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

DATE: 1325–1350

NUMERO DIKTYON: 70696


TYPE AND FORMAT:

Selection of old scholia and a few others.

IMAGES USED: New digital images from library.

SELECT BIBLIOGRAPHY: Matthiessen 48

DISCUSSION:

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

SIGLUM: Mn

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

CITY: Munich

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

HANDS:

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

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

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

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

DISCUSSION:

Most of the manuscript is written in a dark ink, but in some places there is a lighter ink for pers. notae and an occasional lemma, and for a few pages the lighter ink is used for the text and darker ink for the annotation. Others than for scholia found in V, Mn was the most commonly used source of the scholia recentiora that were printed in Matthiae and Dindorf.
smaller script, which seem later. The annotation consists of a mixture of basic glosses, some Moschopulean notes, and select old scholia.

SIGLUM: Ox

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Auct. T.4.10

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

NUMERO DIKTYON: 47196

CATALOGUE (later than Turyn 1957): H. Coxe, Greek Manuscripts, repr. with corrections, Oxford 1969


TYPE AND FORMAT:

HANDS:

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


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

DISCUSSION:

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

SIGLUM: P

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

CITY: Vatican, Florence

COLLECTION: Biblioteca Apostolica Vaticana, Biblioteca Medicea Laurenziana

SHELFMARK: Palatinus graecus 287, Conventi soppressi 172

DATE: 1320–1325

NUMERO DIKTYON: 66019 or 15874


Manuscripts | 45
Collated for arg. Or. and Or. 1–500 from Turyn photos. There are a few metrical margina-
lia on IT and IA entered by the rubricator (Ioannes Katrares: Zuntz 289), and I have found a
few glosses on Orestes that appear on Turyn’s photos to be in the same or a similar red ink.
These are recorded as P². Some of these were recorded in Matthiae and Dindorf with the
siglum Fl. 18. This designation was earlier used by C. D. Beck’s expanded reprint (1778–1788)
of the Barnes edition: Euripidis Tragoediae Fragmenta Epistolae ex editione Josuae Barnesii
nunc recusa, tomos III, x: by his description of the contents it is clear that Beck meant Laur.
plut.31.18, which contains the Euripidean triad plus some Theocritus. Laur. 31.18 in fact has
scholia only on the first few pages of Hecuba, with a few glosses later in Hec. and on several
pages of Phoen.; but it features no annotation at all on Or. In Matthiae, however, (and thus in
Dindorf too) Fl. 18 is reported for sch. Or. as the source of several items, which are those
found in P. Oddly enough, Matthiae IV:386 (his sch. Or. 629 sq.) and Dindorf II.174.3–5 (his
sch. Or. 640) record one scholion of P² as from “18 Abbat. Flor.”; thus either the collation that
reported these items to Matthiae was misidentified by him as that of Fl. 18, or 18 was once an
alternative number for Abbatiae Florentiae 2664, facilitating the misunderstanding.
clearly related in its glosses and discursive scholia (and in the variants of the argumenta) to the main recentiores, especially with MnPrRSSa.

HANDS:

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

IMAGES USED: scans of Turyn photos

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


DISCUSSION:

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

SIGLUM: Pg

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

CITY: Paris

COLLECTION: Bibliothèque Sainte-Geneviève

SHELFMARK: 3400

DATE: 14th c. (early)

NUMERO DIKTON: 54060


TYPE AND FORMAT:

Mixture of scholia.

IMAGES USED: Microfiche for part only.

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

DISCUSSION:

Not yet studied.

SIGLUM: Pl

PREVIOUS OR OTHER SIGLA: Vit. in Matthiae

CITY: Heidelberg

COLLECTION: Universitätsbibliothek

SHELFMARK: Palatinus graecus 18
DATE: 14th c. (or end of 13th?)
NUMERO DIKTYON: 32452
EURIPIDEAN CONTENTS: 240r: arg. Hec.; 240r–244v: Hec. 1–274

TYPE AND FORMAT:

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

IMAGES USED: Scans of Turyn photos and color digital images online.
ONLINE IMAGES: http://digi.ub.uni-heidelberg.de/diglit/cpgrae18
SELECT BIBLIOGRAPHY: Turyn 338; Matthiessen 41

DISCUSSION:

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

SIGLUM: Pr
CITY: Reims
COLLECTION: Bibliothèque de la Ville
SHELFMARK: 1306 (J 733)
DATE: ca. 1290–1300
NUMERO DIKTYON: 55784

TYPE AND FORMAT:

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

HANDS:

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

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

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

DISCUSSION:

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

SIGLUM: R

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1135

DATE: very late 13th cent.

NUMERO DIKTYON: 67766


TYPE AND FORMAT:

Old scholia with some teachers’ scholia; glosses by original hand and additional hand(s). Most scholia are in separate sections before Hec. and after Or., but others are in the margins, sometimes duplicating those in the continuous block.

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

ONLINE IMAGES: As of late 2015, excellent images of R have been made available at: http://digi.vatlib.it/view/MSS_Vat.gr.1135/

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

DISCUSSION:

Written in South Italy. Both the material and the script are poor, and this is a palimpsest with the Euripides text on top. For Hecuba the scholia through line 981 plus a few on lines 1076, 1200, 1213 are written in a block on folios 1r–10v, before the text of the play. In the blank space in the lower half of 10v a later hand has added a brief narrative of Orion’s blindness by Oinopion and the cure of his blindness, which may be considered a scholion on Hec. 1102. On the first few folios for the text of Hecuba, there are interlinear glosses and some marginal scholia in lighter ink and a smaller and fuzzy script; after a few pages one can see in addition some glosses in a very fine black script, and a larger sloppier hand e.g. on 17r in margin; later in this play many pages have no annotation at all. Marginal notes resume on 34r and continue to the end of Hecuba; these marginal notes cover the last 350 lines of the play, for which there are only a couple of scholia in the block on 1r–10v. For Orestes some marginal scholia
appear from the beginning to 53r, with very few thereafter; the poor legibility of these notes is apparently due to damage and not deliberate erasure (the pages have also been trimmed, losing words in the top margin); the glosses are either fuzzy and similar in tint to the main text or in a sharper and blacker script. A fuller set of scholia is written (through Or. 1130) after the end of Orestes, on fols. 87v–101v, with reference numbers keyed back to the text. For Phoenissae there are glosses and a few marginal notes, but the glosses become sparse later in the play. I use R^a to indicate the scholia that are in the margins of the text and R^b to indicate those in the continuous scholia on fols. 1r–10v and 87v–101v. For the supralinear (or marginal) glosses I use R.

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

SIGLUM: Rf

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

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 32.33

DATE: ca. 1290–1300

NUMERO DIKTON: 16297

EURIPIDEAN CONTENTS: (original parts, using folio numbers in lower right) 105v–114r: Hec. 572-end; 114r–115v: arg Or.; 115v–134v: Or.; 134v: arg. Ph.; 135v–150v: Ph. 1–1726. Note that between 123r and 123v Or. 537–626 were originally omitted by the scribe. These lines were then added in the outer margin on 123v–125v, in a third column to be read downward, with a reference symbol at beginning of the column on 123v and 124r and at end of the sequence on 125v, τοῦτο ἕως τέλους above the first column, and ζήτει ὀπίσω (627) τοσαῦτ’ ἀκούσας at the end of the last column. The label λάθος (‘error’) is also added above lines 627–628, the first lines of the original form of 123v. The last legible scholion on Phoen. is on 150r (sch. Ph. 1668), but it seems on the images that there was a full column in the left margin of 150v, now obscured by a repair strip.

TYPE AND FORMAT:

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

HANDS:
The same scribe has used a variety of inks. Some annotations are in dark ink, occasionally shading toward light brown when the ink on the pen is running out (Rf), some in red ink (Rf', also used for extremely faint ink that may appear yellowish), and a few are in a light yellowish brown ink, recorded as Rf². The chronological relationship of Rf and Rf² is not consistent: on some pages entries with the ink identified with Rf² may be later than those entered in the ink of Rf. The red ink is used inconsistently for some glosses, initials of scholia, first words of scholia, almost the entire scholia, or rarely an entire scholion. Scholia that are partly red and partly black are normally recorded simply as Rf.

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

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

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

DISCUSSION:

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

SIGLUM: Rv

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1332

DATE: 14th cent.

NUMÉRO DIKTYON: 67963

EURIPIDEAN CONTENTS: 1r–8r: Ph. 1001–1766

TYPE AND FORMAT:

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

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

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

DISCUSSION:

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

SIGLUM: Rw

PREVIOUS OR OTHER SIGLA: W in Schwartz for vita Euripidis
CITY: Vienna
COLLECTION: Oesterreichische Nationalbibliothek
SHELFMARK: Phil. gr. 119
DATE: ca. 1300
NUMÉRO DIKTYON: 71233
CATALOGUE (later than Turyn 1957): H. Hunger, Katalog der griechischen Handschriften der Österrei-
chischen Nationalbibliothek 1: Codices historici, codices philosophici et philologici, 1961: 230
32v–45v: Phoen. 1–1271; 46r–53v: later replacement for Ph. 1272–1766 (no scholia)
TYPE AND FORMAT:

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

IMAGES USED: Digital images from library.

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

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

DISCUSSION:
The scholia for Phoenissae cover only lines 1–1028.

SIGLUM: S
CITY: Salamanca
COLLECTION: Biblioteca Universitaria
SHELFMARK: 31
DATE: dated 1326 by the scribe Ioannes Kalliandros
NUMERO DIKTYON: 56451
CATALOGUE (later than Turyn 1957): Antonio Tovar, Catalogue Codicum Graecorum Universitatis
Salamantinae. I. Collection Universitatis Antiquae [Acta Salamanticensia, Filosofía y Letras,
XV.4 (1963)] 11, 12, 21–25, 88; but see now T. Martínez Marzano, Historia del Fondo Manu-
scripto Griego de la Universidad de Salamanca (Salamanca 2015) 131–132
EURIPIDEAN CONTENTS: 114v–115v: etymologies and other notes (ἐτυμολογίαι καὶ ἄλλαττα τοῦ
πρώτου δράματος τοῦ ἐυριπίδους τοῦ περὶ τῆς ἑκάβης); 115v–116r: metrical definitions;
116r–117r: short treatise on tragedy (ἰσαακίου τοῦ τζέτζου ἐξήγησις εἰς τὸν ἐυριπιδένον);
appear on 169v, but then long Peisander sch. occurs, and on 170v play text begins again from
line 1

TYPE AND FORMAT:

Partial set of scholia in the form typical of recentiores, mixed with teachers’ scholia. Blocks
of scholia occur at irregular intervals, and there are many supralinear annotations and a few in
margins of the text (which is sometimes in one column and sometimes in two columns). The
scribe also at times neglects the line divisions of the iambic trimeters, and this may have con-
tributed to some instances in which glosses are misplaced. Rubrication is sparingly used and hard to see except on the newest color images: red ink is used for marking off most individual scholia with a corner bracket, or sometimes a vertical red stroke through the enlarged capital initial (in black); also on some pages a red vertical stroke is placed to the left of lines of Eur. so the reader can detect them in the disordered arrangement of text and scholia.

HANDS:

Ioannes Kalliandros, PLP 10352

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

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

DISCUSSION:

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

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

SIGLUM: Sa

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

CITY: Vatican

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 1345

DATE: ca. 1300

NUMÉRO DIKTION: 67976


TYPE AND FORMAT:

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

HANDS:

Theodoros, see RGK III #224; PLP 7404


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

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

DISCUSSION:

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

SIGLUM: Sb

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

SHELFMARK: plut. 31.03

DATE: 1287, as dated by the scribe

NUMERO DIKTYON: 16234

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

HANDS:

Written by Manuel Spheneas, PLP 27256

IMAGES USED: online

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


DISCUSSION:

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

SIGLUM: Vd

PREVIOUS OR OTHER SIGLA: Zv in Diggle

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

SIGLUM: W
PREVIOUS OR OTHER SIGLA: E in Diggle
CITY: Mt. Athos
COLLECTION: Μονὴ Ἰβήρων
SHELFMARK: 161 (Lambros; old shelfmark 209)
DATE: ca. 1275–1300
NUMÉRO DIKTYON: 23758

TYPE AND FORMAT:

Short scholia and glosses on some pages, usually related to those found in the recentiores. The poetic text is in two columns of about 32 lines each, read horizontally. Most annotation is supralinear, but on a few pages of Hipp. there are some scholia in the narrow outer margin.

HANDS:

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

IMAGES USED: microfilm for 1r–11r only; scans of Turyn photos for all; newer digital images received from National Bank Cultural Foundation: Center for History and Palaeography, Athens, with the permission of Monk Theologos.
Annotation not yet examined in detail, and some items will be difficult to decipher because of the poor state of the manuscript. Glosses and a few scholia on Ph. and the first 500 lines or so of Hipp.; thereafter scholia only on Hipp. 1464, 1465, Med. 1181, 1333 (this last is illegible on the image). The Hipp. scholia were not included in Cavarzeran’s edition: see Gnomon 90 (2018) 197.

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

SIGLUM: X
CITY: Oxford
COLLECTION: Bodleian Library
SHELFMARK: Auct. F.3.25
DATE: ca. 1330–1340
NUMERO DICTYON: 47085
CATALOGUE (later than Turyn 1957): H. Coxe, Greek Manuscripts, repr. with corrections, Oxford 1969
[Bodleian Libraries, Quarto Catalogues, 1]

EURIPIDEAN CONTENTS:

TYPE AND FORMAT:

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

HANDS:

The text and scholia are by the same hand, X, although the scholia are written in a lighter brownish ink (and with finer strokes) and the text in a brownish black ink (in thickish strokes). A few scholia are additions made by a corrector in black ink (X²), and the same hand made some minor corrections in the scholia and in the text. The rubricator supplied ornamentation, initials, pers. notae, and the γνωμικόν abbreviations, but no glosses.

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

SELECT BIBLIOGRAPHY: Turyn 42, Matthiessen 49, Mastronarde-Bremer 10, Diggle10; Günther 38

DISCUSSION:

SIGLUM: Xa

CITY: Oxford

COLLECTION: Bodleian Library

SHELFMARK: Barocci 120

DATE: ca. 1320–1330

NUMÉRO DIKTYON: 47407

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

EURIPIDEAN CONTENTS:

TYPE AND FORMAT:

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

HANDS:

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

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

ONLINE IMAGES: http://digital.bodleian.ox.ac.uk/ (enter “barocci 120” in the search field)
SELECT BIBLIOGRAPHY: Turyn 98, Matthiessen 49, Mastronarde-Bremer 11, Diggle 10, Günther 39.

DISCUSSION:

The manuscript as a whole consists of sections written by several scribes, as described by Günther; and the annotation is sometimes entered by the main scribe and sometimes supplied by a different scribe (see Günther). The main text is in light brown ink on fols. 1r–9v, 17v (part of Hec.) and 69v–87v (part of Phoen.); in black ink on fols. 10r–68v (rest of Hec., all Or.), 88r–109v (rest of Phoen.); red is used for initials and for notae personarum. The scholia are sometimes in the same ink as the text and sometimes in a contrasting color (black on brown-ink pages, or brown on black-ink pages). On some pages of Hecuba some notes are in black while others are in light gray. Water damage has affected the scholia on many pages. Occasionally I use Xa² to distinguish what seems to be a different hand adding a gloss on a page already glossed by the main hand (e.g., for Hec. on fol. 2v, the glosses on line 40).

SIGLUM: Xb

PREVIOUS OR OTHER SIGLA: Flor. 76 in Matthiae and Dinorf
CITY: Florence
COLLECTION: Biblioteca Medicea Laurenziana
SHELFMARK: Conventi soppressi 71
DATE: early 14th cent., perhaps 1310–1320
NUMERO DIKTYON: 15817
TYPE AND FORMAT:

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

HANDS:

Text, scholia, and glosses are in the same ink by the same hand. There are a few corrections by a later hand, Xb².

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

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

DISCUSSION:

SIGLUM: Xc

PREVIOUS OR OTHER SIGLA: Flor. 56 in Matthiae, Dinorf
CITY: Florence
COLLECTION: Biblioteca Medicea Laurenziana
SHELFMARK: Conventi soppressi 11
DATE: 1320–1330
NUMERO DIKTYON: 15785
TYPE AND FORMAT:
Moschopulean
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 127–128, Günther 42–43
DISCUSSION:
Not yet seen.

SIGLUM: Xd
PREVIOUS OR OTHER SIGLA: Xe in Diggle for Or.
CITY: Paris
COLLECTION: Bibliothèque Nationale
SHELFMARK: grec 2795
DATE: ca. 1340
NUMERO DIKTYON: 52432
TYPE AND FORMAT:
Partial set of Moschopulean scholia and glosses, with some other material added.
IMAGES USED: Online.
ONLINE IMAGES: http://gallica.bnf.fr/ark:/12148/btv1b84704434
SELECT BIBLIOGRAPHY: Turyn 141; Diggle 10; Günther 45–46
DISCUSSION:
Not yet studied.

SIGLUM: Xe
CITY: Modena
COLLECTION: Biblioteca Estense
SHELFMARK: α.U.9.19
DATE: 1310–1320
NUMERO DIKTYON: 43486
Moschopulean scholia and glosses, with some additional glosses by a second hand.

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

Select bibliography: Turyn 133; Günther 43–44

Discussion:

Not yet studied.

**SIGLUM:** Xf

**City:** Paris

**Collection:** Bibliothèque Nationale

**Shelfmark:** grec 2820

**Date:** 1320–1330

**Numéro diktyon:** 52458

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

**Type and format:**

Moschopulean scholia and glosses.

**Hands:**

For the multiple hands see Günther.

**Images used:** Microfilm and online.

**Online images:** [http://gallica.bnf.fr/ark:/12148/btv1b107229295](http://gallica.bnf.fr/ark:/12148/btv1b107229295)

**Select bibliography:** Turyn 147; Günther 47

**Discussion:**

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

**SIGLUM:** Xg

**City:** Paris

**Collection:** Bibliothèque Nationale

**Shelfmark:** grec 2794 and 2800

**Date:** ca. 1340

**Numéro diktyon:** 52431, 52437


**Type and format:**

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

SIGLUM: Xm
CITY: Milan
COLLECTION: Biblioteca Ambrosiana
SHELFMARK: B 97 sup.
DATE: 1320–1330
NUMERO DIKTYON: 42342
TYPE AND FORMAT:
  Moschopulean scholia and glosses.
HANDS:
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 140–142; Günther 44–45
DISCUSSION:
  Very briefly examined by autopsy in March 2015.

SIGLUM: Xn
CITY: Milan
COLLECTION: Biblioteca Ambrosiana
SHELFMARK: G 43 sup.
DATE: ca. 1310–1320
NUMERO DIKTYON: 42809
TYPE AND FORMAT:
  Moschopulean scholia and glosses (both in the original and in the replacement).
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 132–133; Günther 43
DISCUSSION:
  Very briefly examined by autopsy in March 2015.
SIGLUM: Xo
CITY: Oxford
COLLECTION: Bodleian Library
SHELFMARK: Laud gr. 54
DATE: 14th cent., perhaps ca. 1330
NUMERO DIKTYON: 48275
CATALOGUE (later than Turyn 1957): H. Coxe, Greek Manuscripts, repr. with corrections, Oxford 1969
IMAGES USED: Grayscale digital images; some autopsy May 2010
SELECT BIBLIOGRAPHY: Turyn 139–140; Günther 41
DISCUSSION:
Black ink for text, red for adornment, pers. notae, initials of marginal sch.; the interlinear scholia are partly in red, partly in dark ink, and partly in a light grayish brown ink (Xo2), some of which are marked with πγ (Günther speculates that this is for Πεπαγωμένος); the relative proportions of the different colors of the glosses varies from page to page. Inks can sometimes be difficult to distinguish on the grayscale digital images, but the first hand also writes in a neater script, while the later hand (or hands?) writes more irregularly and casually. The first hand offers mainly pure Moschopulean annotation, while the later hand draws on other sources.

SIGLUM: G
PREVIOUS OR OTHER SIGLA: Q in Schwartz, for vita Euripidis, hyp. Hec.
CITY: Milan
COLLECTION: Biblioteca Ambrosiana
SHELFMARK: L 39 sup.
DATE: ca. 1320
NUMERO DIKTYON: 42949
TYPE AND FORMAT:
A rather full set of Moschopulean marginal scholia and suprilinear glossation, with some variations in wording, and a few additional annotations, possibly of the scribe’s own composition.
HANDS:
The scholar/scribe is probably Georgios Phrankopulos, PLP 30135, RGK 3A 242 (see Discussion below).
IMAGES USED: microfilm, then grayscale digital images
SELECT BIBLIOGRAPHY: Turyn 342, 164; Matthiessen 42–43; Mastronarde-Bremer 6–7; Diggle 8; Günther 57–59

DISCUSSION:

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

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

SIGLUM: Y

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

CITY: Naples

COLLECTION: Biblioteca Nazionale Vittorio Emanuele III

SHELFMARK: II.F.9

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

NUMERO DIKTYON: 46177


TYPE AND FORMAT:

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

IMAGES USED: Color digital images

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

DISCUSSION:

In the triad the main text and Moschopoulean glosses and scholia are written by the first hand in a careful style. The ink used is sometimes a medium brown and sometimes a blacker tone. On a few pages some annotation is written in red, Y, in some places darker than the red of the initial rubrication of personarum notae, and in other places brighter (tending to red-orange), but probably both types of red are used by the main scribe. Subsequently (about a
decade later, 1330–1340 acc. to Günther), another hand replaced some of the Sophocles pages of this manuscript and also added some notes to the Euripides portion. I follow Günther in calling this hand $Y^a$ (it appears very rarely in Or. 1–500), but suspect it is still the same scribe working at a later stage. Another hand, $Y^2$ (or is it the same scribe deliberately using a more cursive hand when adding material from other sources?), has added in a more cursive style additional notes from a variety of sources; this hand uses a contrasting color of ink, darker when the first phase is in light ink, and lighter when the first phase is in darker ink. The distinction between $Y^a$ and $Y^2$ is sometimes difficult. The text and scholia of Tro. were said by Schwartz and Turyn to be copied from V; and my collation has confirmed this. For more about the hands, see Prelim. Studies 89–92.

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

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

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SIGLUM: $Yf$

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

CITY: Florence

COLLECTION: Biblioteca Medicea Laurenziana

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

DATE: 14th cent.

NUMERO DIKTYON: 15830


TYPE AND FORMAT:

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

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

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

DISCUSSION:

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

Turyn, 57–60, notes that $Yf^2$ has added the scholion on Hec. 87 that is marked with μαξ in $Y$, and he speculates that many other of the added scholia in $Yf$ may be Planudean, but mischaracterizes what should be regarded as Planudean. See Prelim. Studies 105–106.
SIGLUM: **Gr**

CITY: Wolfenbüttel

COLLECTION: Herzog August Bibliothek

SHELFMARK: Gudianus gr. 15

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

NUMERO DIKTYON: **72059**


TYPE AND FORMAT:

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

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

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

FURTHER BIBLIOGRAPHY:

DISCUSSION:

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

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

Like the subsequent hands in a few other manuscripts, the scribe Gu often allows a word already written by Gr to serve as part of the Thoman scholion he is adding. For example,
above εἰ μὴ at Or. 272 the Moschopulean gloss written by Gr is ναὶ τοξευθήσεται, supplying a main clause because the mss generally treated 271 as spoken by Electra and 272 as Orestes’ reply to her; the Thoman gloss on the same place is ναὶ βεβλήσεται, but Gu writes only the verb βεβλήσεται above τοξευθήσεται and expects Gr’s ναὶ to be read with it.

In a few places there are additions or corrections in an extremely faint red ink that seem to be later than Gr and Gu, and these are recorded as Gr rec.
Phoen.). He detected watermarks, which are all Briquet 9017, suggesting a mid-14th cent. date rather than the 15th cent. as in earlier sources, including Tyurina 44. A further examination with a better-quality ultraviolet lamp allowed him to confirm the presence of many Moschopulean glosses and marginal scholia. I conclude that this is a manuscript with a fairly full set of Moschopulean annotation, but not worth further investigation since there are many other more legible witnesses for such scholia.

SIGLUM: **Lb**

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

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut. 31.06

DATE: end of 15th c.

NUMERO DKTYON: 16237


TYPE AND FORMAT:

Moschopulean scholia, with a few of other types.

IMAGES USED: Online

ONLINE IMAGES: [http://mss.bmlonline.it](http://mss.bmlonline.it); (old viewer, with download) [http://teca.bmlonline.it/](http://teca.bmlonline.it/) search for “plut.31.06”

SELECT BIBLIOGRAPHY: Turyn 125; Günther 83

DISCUSSION:

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

SIGLUM: **Lr**

CITY: Florence

COLLECTION: Biblioteca Medica Laurenziana

SHELFMARK: plut.31.17

DATE: 1431

NUMERO DKTYON: 16247

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

TYPE AND FORMAT:

Partial set of Moschopulean annotation.

HANDS:

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

68  |  Manuscripts
SIGLUM: Pa

PREVIOUS OR OTHER SIGLA: Xf in Diggle OCT, Orestes

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2801

DATE: 1350–1400

NUMÉRO DIKTYON: 52438


TYPE AND FORMAT:

Moschopulean scholia, modified.

IMAGES USED: Online

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

SELECT BIBLIOGRAPHY: Turyn 142; Matthiessen 44; Günther 46

DISCUSSION:

Not yet studied.

SIGLUM: Pk

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

CITY: Cambridge

COLLECTION: Corpus Christi College, Parker Library

SHELFMARK: 403

DATE: end of 15th c.

NUMÉRO DIKTYON: 11831


TYPE AND FORMAT:

Moschopulean with some others.

IMAGES USED: Online

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

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

DISCUSSION: 

Not yet studied.
Manuscripts with Thoman scholia

SIGLUM: Z

CITY: Cambridge

COLLECTION: University Library

SHELFMARK: Nn 3.14 (first half, preceding Zd)

DATE: probably 1320–1330

NUMERO DIKTYON: 12244

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

TYPE AND FORMAT:

Thoman annotation. The text is in a single column of various lengths (often 20–21 lines). The discursive scholia are in the side margin block, occasionally extending for a few lines in the bottom block when scholia are dense, much more rarely using a few lines in the top margin. On 92r–v (Ph. 617–656) there is exceptionally a very narrow column of scholia in the inner margin.

HANDS:

See under discussion.

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


DISCUSSION:

The text and annotation on the triad are the product of several scribes working in tandem (see Günther’s description). The marginal scholia were written in black by Ioannes Zeianos (noteworthy for especially exuberant upsilonis, omegas, and deltas in litagure), and the supra-linear notes are almost all by the rubricator (who also did the initials of the marginal notes): both of these are referred to as Z, as they represent the main work of entering the Thoman commentary. The red ink appears quite faint on the images and has entirely disappeared over the top line of some pages, where water damage has apparently occurred (sometimes these can be made out by autopsy). A few supralinear notes are added in dark ink, which I record as Zc (Günther uses Za). These are added later than the rubricator’s glosses. At Or. 362 Zc added the abbreviation for the ending -ων on πλησιάζων and ἐλλιμενίζων, which the rubricator had
left without ending; at 421 the gloss was first ἐφθάρη in red, but Z² added σαν in black. There is also a later hand, Z², who uses a light brown ink. This is hard to distinguish on the microfilm, and Günther reports that Z² sometimes rewrites faded glosses of Z. With Z² I record the annotations of the later placement for Hec. 553–592, where several of the glosses are Thoman, but the discursive notes are not.

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

SIGLUM: Za

CITY: London

COLLECTION: British Library

SHELFMARK: Arundel 540

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

NUMERO DIKTYON: 39291

EURIPIDEAN CONTENTS: 3r–5v, 8r–37v: Hec. 35–151, 233–1295; 37v: (fragment of) arg. Or.; 38r–v: Thoman synopsis to Or.; 39r–88r: Or.; 88r–90r: Thoman synopsis to Ph. and dram. pers.; 90r–135v: Ph. 1–1563

TYPE AND FORMAT:

Mostly Thoman annotation, but in most of the second half of Hecuba Moschopulean glosses and glosses shared with recentiores or Y² outnumber Thoman glosses, and there are also a few Moschopulean discursive notes and exegetic notes not seen in the other Thoman witnesses used here. The text is in a single column of 17 lines. The discursive scholia are in narrow column in the side margin block, occasionally extending for a few lines in the bottom block when scholia are dense, much more rarely using a few lines in the top margin.

HANDS:

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

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

ONLINE IMAGES: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Arundel_MS_540

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

DISCUSSION:

This witness is a twin of Z in the scholia as in the text, and the occasional differences in the scholia between ZZa and ZmGu were interpreted by Turyn as evidence for two Thoman recensions. Günther regards ZZaT as representative of a pure Thoman collection and ZmGu as adding non-Thoman elements, reflecting a different location (Thessalonica for the version of ZZaT and Constantinople for the additional material in ZmGu). There are, however, many
agreements of T with ZmGu against ZZa, so a full evaluation of the nature and origin of the
distinctive scholia of ZmGu (or TZmGu) will have to await investigation based on the whole
triad.

SIGLUM: Zb

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Vaticanus graecus 51

DATE: 1320–1330

NUMERO DIKTYON: 66682


TYPE AND FORMAT:

Thoman annotation, fairly complete for some stretches of the triad but almost completely
absent in other portions. In some sections of the triad, the hand Zb2 adds many Moschopulean
glosses, but also others. The text is in one column, the length of which varies greatly in differ-
ent sections. The scholia occupy either the side margin alone or both the side margin and a few
lines in the bottom block. Very rarely, a few lines of the top margin are used.

HANDS:

See under discussion.

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

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

DISCUSSION:

The inks used vary considerably throughout the manuscript. The text and marginal scholia
are in grayish brown ink in Hec., in a dark brown ink in Or.; in the text is in dark ink but
the marginal scholia in red (Zb); similarly the initial glossation is light grayish brown for the
first dozen pages of Hec., but thereafter is in red or faint purple for Hec. and in red for Or. and
Ph. All of these are recorded as Zb as being the initial entry of the annotation. In some parts
there are supralinear additions and corrections in dark ink (Zb1), but on pages where every-
thing is in dark ink, this distinction cannot be made. In Hecuba contributions to the annotation
by the rubricator who added (not always in red) pers. notae and many of the reference sym-
boles are designated Zb\textsuperscript{r}. Finally, Zb\textsuperscript{2} designates additions made in various light-colored inks;
because the main scribe has an inconsistent and amateurish hand, it is not certain that this is
not the same scribe working on various occasions later.

In the Or. section, the marginal scholia are abundant through line 809 on fol. 47v; there-
after the margins are blank, except for very few pages where one or two scholia are added by
the rubricator in the side margin or bottom margin.
SIGLUM: Zl
CITY: London
COLLECTION: British Library
SHELFMARK: Additional 10057
DATE: 1340–1350 for original part, ca. 1350–1375 for most replacement pages (16th cent. for fols. 1–7)
NUMÉRO DIKTYON: 38827
EURIPIDEAN CONTENTS: (original part) 53r–58v: Or. 18–264; 60r–66v: Or. 303–575; 68r–v: Or. 612–647; 70r–73v: Or. 684–824; 75r–90v: Or. 870–1508 (some folios in wrong order); 92r–95v: Or. 1545–1693; 96r–v: arg. Ph.; 97r–138v: Ph.
TYPE AND FORMAT:
Thoman annotation. The text is in a single column of different length in different sections. The scholia are in the side margin, with occasional extension into a line or two to form a shallow bottom block.
IMAGES USED: online (an old black and white microfilm is useless for reading the scholia)
ONLINE IMAGES: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_10057
SELECT BIBLIOGRAPHY: Turyn 130–131; Mastronarde-Bremer 171; Günther 96–97
DISCUSSION:
See Günther for a full description of the hands and of the replacement pages. The scholia on the original pages are added in red by the original hand, but no annotations are present from Ph. 199 to the end. Occasionally Günther’s hand D has added some annotation (Zl 2). The red ink is faded and often washed out and frequently impossible to make out on microfilm, but on the online images many glosses become, with magnification, partially visible, at least enough to confirm that a Thoman gloss is present.

SIGLUM: Zm
CITY: Milan
COLLECTION: Biblioteca Ambrosiana
SHELFMARK: I 47 sup.
DATE: 14th cent. (as early as ca. 1310–1320 acc. to Günther on the basis of watermarks)
NUMERO DIKTYON: 42903
TYPE AND FORMAT:
Thoman annotation. The scholia are in a column varying usually from 28 to 34 lines in length. For the discursive scholia, in order of frequency, one can find pages using only the side block for scholia, others using the side and bottom, and fewer using top and side, and very few using all three positions. Occasionally some shorter notes are positioned in the inner margin or a gap between the side block and the text (intermarginally).
See Günther for description of the hands involved in writing this codex and for remarks on the ink; the glosses are often in a lighter ink than the text and marginal scholia, but all by the same hand. A few glosses are in darker ink (Zm^2), added after the ones in lighter ink. Many Zm^2 entries seem to be taken from non-Thoman sources. But on many pages the distinction between Zm and Zm^2 cannot be accurately determined on the grayscale images, and readers are warned not to put too much weight on the distinction. In Hecuba 1–500 I have found some glosses that lack diacritics and have very frequent errors of ε/αι, ι/ευ, and ο/ω, and this hand is termed Zm^{rec}. Later in Hecuba I have found some notes added in a light ink (perhaps light red or purple) that I tentatively record as Zm^r, pending renewed inspection of the original at some time in the future.

SIGLUM: Zu

CITY: Uppsala

COLLECTION: Universitetsbibliotek

SHELFMARK: graec. 15

DATE: first half of 14th cent.

NUMERO DIKTYON: 64428


TYPE AND FORMAT:

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

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

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

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

DISCUSSION:

In the portion collated so far, everything appears to have been written by one hand. For Orestes 1–500, some of Zu’s glosses are the same as those in main Thoman manuscripts, but
many are not, and Zu here contains none of the longer marginal Thoman scholia. This part of the manuscript may not be typical, and the rest of the manuscript remains to be explored.

SIGLUM: Zv

CITY: Vatican City
COLLECTION: Biblioteca Apostolica Vaticana
SHELFMARK: Vaticanus graecus 1824
DATE: early 14th cent. (perhaps ca. 1315: Bianconi 117)
NUMERO DIKTYON: 68453
EURIPIDEAN CONTENTS: 31r–37v: Ph. 296–673; 38r–53v: Ph. 937–1766
TYPE AND FORMAT:

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

IMAGES USED: Prints from the 1980s, and digitized versions of those prints.
ONLINE IMAGES: (from microfilm) https://digi.vatlib.it/view/MSS_Vat.gr.1824
SELECT BIBLIOGRAPHY: Mastronarde GRBS 1985, 99–102; Gaul 307
DISCUSSION:

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

SIGLUM: Gu

CITY: Wolfenbüttel
COLLECTION: Herzog August Bibliothek
SHELFMARK: Gudianus gr. 15
DATE: 1320–1330 (or somewhat later for second hand?)
NUMERO DIKTYON: 72059
EURIPIDEAN CONTENTS: See under Gr.
TYPE AND FORMAT:

See under Gr.
IMAGES USED: Digital images.
SELECT BIBLIOGRAPHY: See under Gr.
DISCUSSION:

See under Gr.

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

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

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


DISCUSSION:

T is the working copy of Demetrius Triclinius. Triclinius’ working method has been described in detail by Turyn and Günther and may be summarized here. He began with a manuscript of the triad plays written by someone else ca. 1300–1310; this scribe, generally referred to as Tz, wrote a few Thoman annotations on some folios of Phoenissae, according to Turyn (I have detected a few in Orestes and used the same modified siglum for them). In a first stage ca. 1315 Triclinius, using black ink and rounded breathing signs, added Thoman prefatory material and Thoman scholia and glosses, replacing or adding some pages (to contain the life and Thoman prefatory material). In a second stage ca. 1319–1325, using black ink and angular breathings, he added the Moschopulean life, Moschopulus’ short text περὶ τοῦ ἠδωλοῦ that precedes Hecuba, the Moschopulean scholia and glosses, and some of his own scholia. In a third phase ca. 1325, now using brown ink and angular breathings, Triclinius added a few more of his own notes to the surviving original pages and also replaced almost all the pages containing lyric passages. He used these new pages to rewrite neatly those pages on which he had presumably added the working versions of his metrical scholia and made changes to the colon divisions. At this stage he also added the first three pages of the codex containing his version of an epitome of Hephaestion’s ‘Handbook of the Nine Meters’ and two short metrical texts of his own composition (available on this site). In the current edition I use the siglum T unmodified when a whole page is written by T at any stage and I use T3 only in places where Triclinius has added something in brown ink to a page previously annotated in black ink. Note that the substantial metrical scholia are all from the third phase, in brown ink. De Faveri’s edition marks most of the other Triclinian notation she recorded (long marks and the like) as T1/2.

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

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

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

CITY: Vatican City

COLLECTION: Biblioteca Apostolica Vaticana

SHELFMARK: Urbinas graecus 142

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

NUMERO DIKTYON: 66609

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

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

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

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

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


DISCUSSION: A very faithful copy, or perhaps a copy of a copy of, T, useful for places where T is lost or difficult to read (some pages have extensive marginal damage, for instance, fol. 81r–v, where the poetic text is intact, but the outer margin with several scholia is lost). The collation of Or. 1–500 reveals that Ta omits a few notes and a little more often omits the cross that T has in front of a Moschopulean gloss. In addition, Ta did not understand the distinction between Triclinius’ placement of some crosses in front as opposed to above the beginning of the gloss; therefore, Ta usually places his crosses in front: that is, when T is too damaged to read, Ta may give a misleading impression that a gloss is purely Moschopulean when Triklinios marked it as a shared Thoman and Moschopulean gloss. When Ta is used because T is lost, the siglum Ta indicates that Ta has a cross before the item. One or two glosses not in T have been added in Ta by a later hand, Ta².
Miscellaneous later manuscripts with scholia

SIGLUM: **Ad**

CITY: Mt. Athos

COLLECTION: Mone Dionysiou

SHELFMARK: 334

DATE: 15th c.

NUMERO DIKTYON: **20302**

EURIPIDEAN CONTENTS:

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

TYPE AND FORMAT:

Sparse Moschopulean annotation is reported by others.

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

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

DISCUSSION:

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

SIGLUM: **At**

CITY: Mt. Athos

COLLECTION: Μονὴ Βατοπεδίου

SHELFMARK: 671

DATE: 1420–1443

NUMERO DIKTYON: **18815**


EURIPIDEAN CONTENTS:

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

HANDS:


IMAGES USED: microfiches and prints for various parts

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

DISCUSSION:

The date is assigned because of the known period of activity of the scribe. Not yet explored or included in collations. According to old notes, in Ph. there are a very few old scholia by Ger-
ard in the ink of the main text; some Moschopulean glosses in lighter ink (red, according to Steffen’s description). See Günther for description of scholia on Orestes by Gerard and by a later hand.

SIGLUM: **Hl**
PREVIOUS OR OTHER SIGLA: J in Porson
CITY: London
COLLECTION: British Library
SHELFMARK: Harley 6300
DATE: 1500–1525
NUMERO DIKTYON: 39695

**TYPE AND FORMAT:**

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

**IMAGES USED:**

Online.

**ONLINE IMAGES:** http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_6300

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

**DISCUSSION:**

Not yet studied.

---

SIGLUM: **Hn**
PREVIOUS OR OTHER SIGLA: Haun in Diggle, C in Prinz-Wecklein
CITY: Copenhagen
COLLECTION: Det Kongelige Bibliotek
SHELFMARK: Gamle Kongelig Samling [GKS] 417
DATE: ca. 1475
NUMERO DIKTYON: 37158
IMAGES USED: Scans of Turyn photos (all non-triad plays, and a few folios of Hec. and Ph., including the scholia block); microfilm for arg. and text of Ph. No image yet for arg. Or.

**SELECT BIBLIOGRAPHY:** Turyn 329, Matthiessen 42, Mastronarde GRBS 26 (1985) 102–104
FURTHER BIBLIOGRAPHY: See Schartau’s catalogue entry.

DISCUSSION:

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

SIGLUM: J
CITY: Cambridge
COLLECTION: University Library
SHELFMARK: Nn.3.13
DATE: ca. 1480
NUMERO DIKTYON: 12243
715-end; 187r: arg. Or.
TYPE AND FORMAT:
in the first part, mixture of Moschopulean and Thoman annotations with some old and
other notes; in the second copy of Hec., Thoman notes.
IMAGES USED: microfilm
SELECT BIBLIOGRAPHY: Turyn 208–208; Matthiessen 50; Diggle 11; Günther 244
DISCUSSION:
Not yet explored by me. See the discussion of Günther 244–254.

SIGLUM: La
PREVIOUS OR OTHER SIGLA: Fl. 6 in Matthiae, Dindorf (but the same sometimes refers instead to
Lb)
CITY: Florence
COLLECTION: Biblioteca Medica Laurenziana
SHELFMARK: plut. 91sup.06
DATE: ca. 1495
NUMERO DIKTYON: 16866
TYPE AND FORMAT:
Old scholia copied from B.
HANDS:
Written mostly by Aristobulus Apostolis = Arsenius, with some parts written by Marcus
Musurus and Michael Souliardes.
IMAGES USED: Online
The date is estimated from the watermark, as reported by A. Cataldi Palau, Italia Medioevale e Umanistica 45 (2004) 305.

SIGLUM: Le
CITY: Leiden
COLLECTION: Bibliotheek der Rijks-Universiteit
SHELFMARK: Vossianus gr. Q 33
DATE: 1475–1500
NUMERO DIKTYON: 38140
EURIPIDEAN CONTENTS:
1r–3r: versions of vita, and Mosch. περὶ τοῦ εἰδώλου; 3r: arg. Hec.;
TYPE AND FORMAT:
Mixture of old and younger scholia.
HANDS:
Written by Michael Soudiardis.
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 339; Günther 120
DISCUSSION:
Scholia in Le used by Valckenaer, who transcribed them.

SIGLUM: Lp
CITY: Florence
COLLECTION: Biblioteca Medica Laurenziana
SHELFMARK: plut.31.21
DATE: 1450–1475
NUMERO DIKTYON: 16251
EURIPIDEAN CONTENTS:
TYPE AND FORMAT:
Moschopulean by the main scribe, with some Thoman and old added by another hand.
IMAGES USED: Online; microfilm of Or., parts of Hec. and Ph.
ONLINE IMAGES: http://mss.bmlonline.it ; (old viewer, with download) http://teca.bmlonline.it/ search for "plut.31.21"
SELECT BIBLIOGRAPHY: Turyn 126, Günther 154
DISCUSSION:
Not yet studied by me.

SIGLUM: Mb
CITY: Venice
COLLECTION: Biblioteca Nazionale Marciana
SHELFMARK: greco 620 (coll. 890)
DATE: 1420–1430
NUMERO DIKTYON: 70091
TYPE AND FORMAT:

A few scholia on Hipp.
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 375; Cavarzeran 48
DISCUSSION:

Copied from A, according to Turyn and Cavarzeran.

SIGLUM: Mu
CITY: Venice
COLLECTION: Biblioteca Nazionale Marciana
SHELFMARK: Marc. gr. IX 10 (coll. 1160)
DATE: ca. 1494–1500
NUMERO DIKTYON: 70462
CATALOGUE (later than Turyn 1957): E. Mioni, Bibliothecae divi Marci Venetiarum codices Graeci manuscripti. Volumen III codices qui in nonam, decimam undecimam inclusos et supplementa duo continens (Roma, 1972) 12–13
TYPE AND FORMAT:

Old scholia (copied from B) Hec. 533-end and the other plays; Palaeologan scholia on Hec. 1–532.
IMAGES USED: None.
SELECT BIBLIOGRAPHY: Turyn 375–376; Cavarzeran 27
DISCUSSION:

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

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

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

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

TYPE AND FORMAT:

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

IMAGES USED: Online.

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

SELECT BIBLIOGRAPHY: Turyn 353; Matthiessen 44; Günther 241

DISCUSSION:

Not yet studied.

SIGLUM: Ph

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

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2818

DATE: ca. 1500

NUMERO DIKTYON: 52456


TYPE AND FORMAT:

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

HANDS:

Michael Suliardos

IMAGES USED: Online

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

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

DISCUSSION:

Not yet studied.

SIGLUM: Pp

CITY: Paris

COLLECTION: Bibliothèque Nationale

SHELFMARK: grec 2815
DATE: 1400–1450
NUMERO DIKTYON: 52453
TYPE AND FORMAT:
Mixture of various types, many Moschopulean, also some metrical notes (see below).
HANDS:
One scribe is Athanasios, RGK II 11.
IMAGES USED: Online.
ONLINE IMAGES: (digitized from black and white microfilm) http://gallica.bnf.fr/ark:/12148/btv1b10722529n
SELECT BIBLIOGRAPHY: Turyn 146; Günther 139–140
DISCUSSION:
According to Günther, probably a copy of Fp, including metrical notes; Pp has very faded notes in some places.

SIGLUM: Q
PREVIOUS OR OTHER SIGLA: q in Diggle for Tro. 611–1332; H in Prinz-Wecklein
CITY: London
COLLECTION: British Library
SHELFMARK: Harley 5743
DATE: ca. 1475
NUMERO DIKTYON: 39671
IMAGES USED: Scans of Turyn photos, and online images.
ONLINE IMAGES: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_5743
SELECT BIBLIOGRAPHY: Turyn 288–289
DISCUSSION:
Contains brief scholia on Rhes. 826, 920, Tro. 396.

SIGLUM: Ry
CITY: Manchester
COLLECTION: Rylands Library
SHELFMARK: Gaster 1689
DATE: 14th c. (end)
NUMÉRO DIKTYON: None yet.
EURIPIDEAN CONTENTS: (the leaves are bound in a scrambled order) 12r–v: Thoman synopsis for Or.; 2r–11v, 13r–15v: Or. 13–156, 206–375

TYPE AND FORMAT:

Moschopulean and Thoman glosses, some marginal scholia.

IMAGES USED: None.

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


DISCUSSION:

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

SIGLUM: Th

PREVIOUS OR OTHER SIGLA: t in Prinz-Wecklein

COLLECTION: Γυμνάσιον

SHELFMARK: unnumbered, destroyed in fire in 1890

DATE: 16th c.

NUMÉRO DIKTYON: None.

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

TYPE AND FORMAT:

Unknown.

IMAGES USED: None extant.

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

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

DISCUSSION:

Papageorgiou (whose collations are the basis of what is known about the readings of Th for the incomplete text of the triad) noted that there were annotations in this manuscript, but he did not report any (306: Μὴ δυνάμενος δι’ ἔλλειψιν χρόνου νὰ εἴπω τι και περὶ τῶν σχολίων τού κώδικος ἀναβάλλομαι τὸν περὶ αὐτῶν λόγον εἰς ἄλλον καιρόν. “Not being able because of lack of time to say something about the scholia of the codex, I postpone to another time discussion about them.”).
SIGLUM: U
CITY: London
COLLECTION: British Library
SHELFMARK: Harley 5725
DATE: ca. 1500
NUMERO DIKTYON: 39653
TYPE AND FORMAT: mixture of scholia, including modified Moschopulean and Thoman material
HANDS: scribe Andreas Donus, RGK I 14 = II 22
IMAGES USED: Microfilm and online images.
ONLINE IMAGES: http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5725
SELECT BIBLIOGRAPHY: Turyn 208, Matthiesen 50, Günther 255–258
DISCUSSION: Günther lists a number of other late manuscripts that appear to have the same collection of scholia, many of which are also written by Andreas Donus.

SIGLUM: Va
PREVIOUS OR OTHER SIGLA: Rom. B in Matthiae
CITY: Vatican City
COLLECTION: Biblioteca Apostolica Vaticana
SHELFMARK: Palatinus graecus 98
DATE: 14th c.
NUMERO DIKTYON: 65831
TYPE AND FORMAT: Only a few annotations.
SELECT BIBLIOGRAPHY: Turyn 91–92, Matthiessen 45–46, Diggle 10
DISCUSSION: This manuscript has been used by editors for the text in some passages because the text is copied from V (except that Rh. 941–966 appear to be from another source), and V is damaged in places or has lost pages. V’s annotations were mostly ignored in copying (only three or four items on the non-triad plays may derive from V). A few of the glosses on non-triad plays...
may be due to the first hand of Va, but most are by later hands. I noted sporadic glosses and very few short marginal scholia on Hecuba; of these, one scholion can be identified as Thoman, while a few others appear in Dindorf as attested in Arsenius’ edition (I). There are similar sporadic glosses on Orestes and fewer on Phoenissae. I noted a few dozen glosses or scholia on the non-triad plays.

SIGLUM: Vo
PREVIOUS OR OTHER SIGLA: O in Schw., Y in Diggle for Andr.
CITY: Vatican
COLLECTION: Biblioteca Apostolica Vaticana
SHELFMARK: Ottobonianus graecus 339
DATE: 16th cent.
NUMERO DIKTYON: 65582
EURIPIDEAN CONTENTS: 158r–176v: sch. on Andr.; 177r–186r: sch. on Hec.
TYPE AND FORMAT:
Old scholia with no text.
IMAGES USED: print from microfilm for 158r–177r; (color) digital images now online
ONLINE IMAGES: https://digi.vatlib.it/view/MSS_Ott.gr.339
SELECT BIBLIOGRAPHY: Turyn 355; Schwartz, Mélanges Graux 651ff.
DISCUSSION:
Vo is a main witness for the scholia on Andr.; Schwartz showed that the Hecuba scholia are copied page for page from the fols. 1r–10v of R.

SIGLUM: Vr
PREVIOUS OR OTHER SIGLA: Pv in Diggle for Hipp.
CITY: Vatican
COLLECTION: Biblioteca Apostolica Vaticana
SHELFMARK: Palatinus graecus 343
DATE: ca. 1500, written by (Ioannes) Gregoropoulos
NUMERO DIKTYON: 66075
EURIPIDEAN CONTENTS: 1r–39r: Ph. 63–1766; 41r–54v: Hipp. 20–386, 447–939
TYPE AND FORMAT:
Old scholia. The layout of the pages varies widely, from the common format with scholia blocks on three sides of a group of verses to a page will only scholia or one with almost all scholia and a few verses with a column of scholia beside them.
IMAGES USED: microfilm, and online
ONLINE IMAGES: (digitized from black and white microfilm) https://digi.vatlib.it/view/
MSS_Pal.gr.343
SELECT BIBLIOGRAPHY: Turyn 357, Mastronarde-Bremer 14
DISCUSSION:
Not yet examined.

SIGLUM: Xh
CITY: Paris
COLLECTION: Bibliothèque Nationale
SHELFMARK: grec 2803
DATE: ca. 1450
NUMÉRO DIKTYON: 52440
TYPE AND FORMAT:
A few Moschopulean scholia, and a few old scholia.

IMAGES USED:
ONLINE IMAGES: http://gallica.bnf.fr/ark:/12148/btv1b107222337
SELECT BIBLIOGRAPHY: Turyn 142–143; Günther 86
DISCUSSION:
Not yet studied.

SIGLUM: Yv
PREVIOUS OR OTHER SIGLA: H in Schwartz for Vita
CITY: Venice
COLLECTION: Biblioteca Nazionale Marciana
SHELFMARK: greco 469 (col. 799)
DATE: 1413
NUMÉRO DIKTYON: 69940
EURIPIDEAN CONTENTS: 2r: abortive versions of arg. Hec. (heading and two lines crossed out: ἄγαμμινος ὁ βασιλεὺς ἀπερχόμενος εἰς τὸν πόλεμον κατέλοιπε φύλακα τῆς αὐτοῦ; heading repeated, then only first lines μετὰ τὴν τῆς ἰλίου πολιορκίαν … μίαν τῶν θυγατέρων πριάμου) (2v: blank); 3r–v: arg. Hec. (in full, with new heading); 4r–v: dram. pers.; sch. on first lines of Hec.; (no folio labeled as 5) 6r–51r: Hec.; 51r–v: arg. Or.; 52r–110r: Or.; 110r–169v: Ph.
IMAGES USED: microfilms; new color digital images
SELECT BIBLIOGRAPHY: Turyn 68–73, 158; Matthiessen 50; Mastronarde-Bremer 15, 26–28; Günther 147–148
DISCUSSION:
This manuscript is noteworthy in that it appears to be the source of some paraphrasing
scholia found in Arsenius’ edition (he appears to have shortened Yv’s paraphrases by omitting
the constant repetition of each word of the text before its paraphrasing synonym). Collating
these paraphrases is not yet a high priority. For a sample see Prelim. Studies 44–59.

SIGLUM: **Zd**

**CITY:** Cambridge

**COLLECTION:** University Library

**SHELFMARK:** Nn 3.14 (second half, following Z)

**DATE:** second half 15th cent.

**NUMERO DIKTYON:** **12244**


**IMAGES USED:** microfilm; very brief autopsy June 2010

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

**DISCUSSION:**

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

To resolve bibliographic abbreviations in references to authors and works, please see the Bibliography instead.

## Non-Bibliographic Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, etc.</td>
<td>(as superscript with manuscript siglum) first hand, second hand, etc. (usage specific to individual manuscripts is explained in the listing in the previous section)</td>
</tr>
<tr>
<td>a, b(, c)</td>
<td>(as superscript with manuscript siglum) first, second(, third) instance of a repeated scholion in the same witness (for the special usage with R, see remarks in Preface)</td>
</tr>
<tr>
<td>abbrev.</td>
<td>abbreviation, abbreviated</td>
</tr>
<tr>
<td>a.c.</td>
<td>before correction (Latin ante correctionem)</td>
</tr>
<tr>
<td>acc.</td>
<td>according</td>
</tr>
<tr>
<td>add.</td>
<td>added (by), add(s) (unless a different hand or an adverb like ‘later’ is included, this means ‘has in addition’ by comparison to other versions; if a specific location is not mentioned, this implies an addition at the end of a scholion or phrase in comparison with other versions)</td>
</tr>
<tr>
<td>ambig.</td>
<td>ambiguous, ambiguously (written)</td>
</tr>
<tr>
<td>app.</td>
<td>apparently (equivalent to the Latin ut videtur; attached to readings somehow obscure or ambiguous), OR apparatus (in references to Previous Editions)</td>
</tr>
<tr>
<td>arg.</td>
<td>argument (any item of prefatory material accompanying the play)</td>
</tr>
<tr>
<td>comp.</td>
<td>compendium, compendiously (written)</td>
</tr>
<tr>
<td>conj.</td>
<td>conjecture made by</td>
</tr>
<tr>
<td>corr.</td>
<td>corrected by, correct(s)</td>
</tr>
<tr>
<td>de Fav.</td>
<td>Lorena de Faveri in her edition of the metrical scholia of Triclinius (2002)</td>
</tr>
<tr>
<td>dram. pers.</td>
<td>dramatis personae</td>
</tr>
<tr>
<td>eds.</td>
<td>editors</td>
</tr>
<tr>
<td>fol., fols.</td>
<td>folio, folios</td>
</tr>
<tr>
<td>intermarg.</td>
<td>intermarginal (scholion position is so described when the note is written in a space between the block of text and the main block(s) of scholia)</td>
</tr>
<tr>
<td>marg.</td>
<td>margin (scholion position is so described when the note is adjacent to the beginning or end of the line to which it applies and is not part of a block or orderly sequence of marginal scholia)</td>
</tr>
<tr>
<td>Mastr.</td>
<td>D. J. Mastronarde</td>
</tr>
</tbody>
</table>
Matt. August Matthiae (in his edition of the scholia as vols. 4-5, 1817-1818, of his edition of Euripides (1813-1829)

mss manuscripts

om. omitted (by), omit(s) (may simply mean ‘does not attest, does not include, does not have’ and need not imply the longer form is original)

p.c. after correction (Latin post correctionem)

prep. preposed (by), prepose(s) (unless some other indication is given, this term applies to additional matter at the beginning of a scholion in comparison with other versions)

prev. previous

punct. punctuation, punctuated

r (as superscript with manuscript siglum) written by the rubricator, or at a stage of annotation using red or similar color of ink

rec (as superscript with manuscript siglum) written by a late hand adding a sporadic note in a manuscript otherwise written by the hand(s) described in the manuscript listing in the previous section

rubr. rubricator, rubrication, or written in red ink or a similar color

sch. scholion

Schw. Eduard Schwartz in his edition of scholia (1887-1891)

scil. scilicet (Latin), namely, that is to say

sep. separate, separately

s.l. above the line (Latin supra lineam) (may apply to glosses that are under the lemma word rather than above it, a placement some scribes use if the space above is already full or the word is in the last line of a column)

transp. transposed, transpose(s) (indicates only that in comparison to another attested word order the words are in a different order; need not imply that the other order is original)

Parentheses, brackets, and symbols

(1) when surrounding Greek characters, enclose the expansion of an abbreviation—for example, γρ(άφεται)—or enclose parts of a word left implicit—for example, (μ)ὴ(τερ) representing an η over the α of μᾶτερ in the text; (2) when used in the English translations, enclose words added for clarity or to give an explanation or alternative

empty parentheses at the end of a Greek word indicate that the word is not written in full (often there is an abbreviation stroke) and that the inflectional ending was left to be inferred (therefore, when there are variants as to the ending, a reading so abbreviated fails to tell us what ending the scribe thought he was conveying)

(1) when used in the Greek text, enclose any part of the text that is unknown or no longer visible because of damage to the writing (abrasion, stain, overwriting, fading of ink) or loss of the writing surface (wormhole, recut margin, damage to writing surface); (2) when used in the apparatus, enclose the siglum of a witness which cannot provide evidence as to a particular reading because it is damaged or illegible at that point in note; (3) also used to enclose a modern reference to a text quoted (or alluded to) in a scholion or (with just a line

Abbreviations | 93
number between the brackets) the line of the current play which the scholion cites or quotes
enclose words or letters that have been omitted by the scribe(s) but are restored by editor(s),
that is, a lacuna assumed to have occurred by an omission at a previous stage of
transmission or by the carelessness of the present scribe

close words transmitted by the witnesses but judged to be incorrect intrusions in the text
* erased or illegible letter
singly, before or after a word (or in both places), indicates an uncertain decipherment of
unclear writing or an unclear image
… lacuna (words missing in the witnesses) of uncertain length
Prefatory material (argumenta/hypotheses) for Orestes

Or. Arg. 1: Ancient epitome: ὑπόθεσις Ὀρέστου

1. Ὀρέστης τὸν φόνον τοῦ πατρὸς μεταπορεύομενος ἀνεῖλεν Αἴγισθον καὶ Κλυταιμνήστραν. 2. Ἐπηνέχθη τὸ πλῆθος ἀποκτείνειν Ὀρέστην. 3. Ἐπηνέχθη τὸ πλῆθος ἀποκτείνειν Ὀρέστην.

TRANSLATION: Orestes, pursuing (vengeance for) the murder of his father, killed Aegisthus and Clytemnestra. Having dared to commit matricide he paid the penalty immediately, becoming mad. And after Tyndareus, the father of the murdered woman, brought an accusation, the Argives were about to issue a public vote about him, concerning what the man who had acted impiously should suffer. Menealus, by chance having returned from his wandering, sent Helen into the city at night, and himself arrived during the day. When he was called upon by Orestes to help him, he instead showed careful deference to Tyndareus, who was speaking for the opposite. And when the speeches had been made among the rabble, the multitude was aroused to put Orestes to death. (lacuna: e.g., Orestes was allowed to return to the...
palace) having promised that he himself would commit suicide. Being involved in these events, Pylades, his friend, advised him that they should first take vengeance on Menelaus by killing Helen. So then, they themselves, having gone on their way with this plan, were cheated of their expectation when the gods snatched Helen away, but when Hermione arrived (back at the palace) Electra gave her into their hands, and they were about to kill her. But Menelaus, upon arriving and seeing that he was being deprived of both his wife and his child by them, tried to break into the palace. But they anticipated him and threatened to set fire to (the palace). Apollo appeared and said that he himself was conveying Helen to the gods, and ordered Orestes to take Hermione as wife himself, to give Electra in marriage to Pylades, and to rule over Argos after he had received purification for the killing of his mother.

**POSITION:** In FG this is between Arg. 2c and Arg. 2b.
Or. Arg. 2a: Hypothesis of Aristophanes of Byzantium: Αριστοφάνου γραμματικοῦ υπόθεσις

1Ορέστης διὰ τὴν τῆς μητρὸς σφαγὴν ἅμα καὶ ὑπὸ τῶν Ἐρινύων κατακριθεὶς θανάτῳ, μέλλων φονεύειν Ἑλένην καὶ Ἑρμιόνην ἀνθ’ ὧν Μενέλαος παρὼν οὐκ ἐβοήθησε, διεκωλύθη ὑπὸ Ἀπόλλωνος.

TRANSLATION: Orestes, on account of the slaying of his mother, at the same time being terrified by the Erinyes and having been condemned to death by the Argives, being on the point of...
murdering Helen and Hermione because Menelaus, despite his presence, had not helped him, was prevented by Apollo. The plot is not found in anyone else.


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

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

KEYWORDS: Aristophanes of Byzantium

Or. Arg. 2b: Anonymous comment

1 Ἡ μὲν σκηνὴ τοῦ δράματος ύπόκειται ἐν Ἄργει· 2 δὲ χορὸς συνέστηκεν ἐκ γυναικῶν Ἀργείων, ἡλικιωτίδων Ἠλέκτρας, αἳ καὶ παραγίνονται ὑπὲρ τῆς τοῦ Ὀρέστου πυνθανόμεναι συμφορᾶς. 3 προλογίζει δὲ Ἠλέκτρα.

—MBVAAaAbCFKMnPcPrRRfRwSSa, XXaXbYYfGGrZcZuAdOx², (partial) P, CrOx

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

APP. CRIT.: heading: ἄλλως RS, in marg. Mn, ἄλλως ἀριστοφάνους γραμματικοῦ ὑπόθεσις AaAbPc (καὶ prep. Aa, ἀριστοφάνους CrOx, omitting ἡλικιωτίδων ... συμφορᾶς συνηλικιωτίδων F) ἠλέκτρας om. AaMnS, ἠλέκτρα F, ἠλέκτραν Pc, δι’ ἠλέκτρας Ze/Zu, 2–3 αἳ καὶ κτλ om. P (adding first sentence of arg. 2c) ἠλέκτραν CrOx add. high stop, τέλος, and three-dot punctuation S

APP. CRIT. 2: 1 δράγματος Ox ἠλέκτρας CrOx add. high stop, τέλος, and three-dot punctuation S
Or. Arg. 2c: Anonymous comment

1τὸ δρᾶμα κωμικωτέραν ἔχει τὴν καταστροφήν. 2ἡ δὲ διασκευὴ τοῦ δράματός ἔστι

tοιαύτη: 3πρὸς τὰ τοῦ Ἀγαμέμνονος βασιλεία ὑπόκειται Ὀρέστης κάμνων ὑπὸ

μανίας καὶ κείμενος ὑπὸ κλινιδίου, ὃς προσκαθέζεται πρὸς τοῖς ποσίν Ἡλέκτρα.
4διαπορεῖται δὲ τί δήποτε οὐ πρὸς τῇ κεφαλῇ καθέζεται: 5οὔτω γὰρ ἄν ἔμλαλλον

ἐδοκεῖ τὸν ἀδελφὸν τημελεῖν, πλησιαίτερον πρὸς τοῖς ποσίν ὑπὸ καθέζεται κλινιδίῳ. 6ἐσηκείν ὁν διὰ τὸν

χορὸν ὁ ποιητής οὕτω διασκευάσαι. 7διηγέρθη γὰρ ἂν Ὀρέστης ἄρτι καὶ μόγις

καταδραθεὶς, πλησιαίτερον αὐτῷ τῶν κατὰ τὸν χορὸν γυναικῶν παρισταμένων.
8ἐστι δὲ ὑπονοήσαι τούτῳ ἐξ οὐ ἃν Ἡλέκτρα τὸ χορὸς [140]: 'οὐγά σῖγα,

λεπτὸν ἴχνος ἀρβύλης'. 9πιθανὸν οὖν ταύτην εἶναι τὴν πρόφασιν τῆς τοιαύτης

dιαθέσεως.

—MBVAAaAbCFKMnPcPrRRfRwSSa, XXaXbYYfG

TRANSLATION: The drama has its conclusion in a rather comic form. And the theatrical

arrangement of the drama is as follows. Adjacent to the palace of Agamemnon Orestes is re-

presented as being ill because of his madness and lying on a bed, and Electra sits beside him at

his feet. The question is traditionally asked why indeed she does not sit by his head. For in that

way she would seem to take greater care of her brother, by sitting closer to him. Now then, it

appears that it is because of the chorus that the poet has arranged things in this way. For

Orestes would have been awakened, after just recently and with difficulty having fallen asleep,

if the women of the chorus positioned themselves closer to him. One can infer this from what

Electra says to the chorus: ‘Quietly, quietly, subtle step of shoe…’. So it is persuasive that this

is the reason for such an arrangement.

POSITION: Continued without break from 2b in AAaAbKPcRfYfAd (likewise, from shortened 2b in Ph; arg. 2c

follows arg. 2a and precedes arg. 1 in FG; G* is the full version after arg. 2a, G is a partial version (after arg. 2b)

repeating the first lines in a more correct form; added in bottom margin 73r and 74r Ox²).

APP. CRIT.: 1–3 G² has only τὸ δρᾶμα … κάμνων ὑπὸ μανίας, adding at end ἀδελφὸν Ἐφημεν, as

correction of faulty version of G¹: 1 τὸ δὲ BAFG,G, τέλος τὸ Sα | δὲ add. after δρᾶμα Ad | καταστροφή | κατασκευή FSa | 2–9 ἡ δὲ διασκευὴ τοῦ δράματος | τοῦ χοροῦ | τοῦ δράματος | αὐτοῦ BF | αὐτὸ G² | τοιαύτη | τοιαύτα B, | om. G² | 3 πρὸς τὰ … βασιλεία Aa | πρὶν τὸ ἀγαμ. βασιλείως G² | ὑπὸ τῆς μανίας καὶ κείμενος K (conj. Nauck), καὶ κείμενος Sa, καὶ κείμενος ὑπὸ μανίας others (καί om. F; ὑπὸ τῆς μ. Zu) | ἐπὶ ὑπὸ G²SaY | κλινιδίῳ FG² | προσκαθέζεται MKRRwSSa (προκαθέζεται | 3–4 πρὸς τοῖς … καθέζεται om. S | 3 πρὸ τοῖς MK | ὑπὸ τῆς μ. Zu | 4 διαπορεῖται διαπορεῖται | G* | Zu | after δὲ add. τήδε Zu | τῆι Ὀρέστη | Ὀρέστη | καθέζεται om. XXaXbYYfG | 5 γὰρ ἂν AD | ᾴκτρα (after Nauck and Kirchhoff), ᾴκτρα G, ᾴκτρα Ἀδ, καὶ Ἀδ, καὶ Ἀδ, καὶ Ἀδ, καὶ Ἀδ | ᾴκτρα transp. before μᾶλλον Pr, after ἀδελφὸν K | τοῦ ἀδελφοῦ Mn, s.l.
Or. Arg. 2d: Anonymous comment

tὸ δρᾶμα τῶν ἐπὶ σκηνῆς εὐδοκιμούντων, χείριστον δὲ τοῖς ἤθεσι. πλὴν γὰρ Πυλάδου πάντες φαῦλοι ἦσαν. —MBVAAbCFGKMNpCrRRwSSa, XXaXbYYf-GrZcZuAd

TRANSLATION: The drama is one of those that are (were) much admired on the stage, but it is very bad in its characters. For apart from Pylades they were all inferior (mean, ignoble).
Or. Arg. 3: Anonymous comment

1ἡ κατάληξις τῆς τραγῳδίας ἢ εἰς θρῆνον ἢ εἰς πάθος καταλύει, ἢ δὲ τῆς κωμῳδίας εἰς σπονδάς καὶ διαλλαγάς. 2ὅθεν ὁρᾶται τὸ δράμα κωμικῇ καταλήξει χρησάμενον. 3διαλλαγαὶ γὰρ πρὸς Μενέλαον καὶ Ὀρέστην. ἀλλὰ καὶ ἐν τῇ Ἀλκήστιδι ἐκ συμφορῶν εἰς εὐφροσύνην καὶ ἀναβιοτήν. 4ὁμοίως καὶ ἐν Τυροὶ Σοφοκλέους ἀναγνωρισμὸς κατὰ τὸ τέλος γίνεται, καὶ ἀπλῶς εἰπεῖν πολλὰ τοιαῦτα ἐν τῇ τραγῳδίᾳ εὐρίσκεται. —MBVCAaCrMnNePrRRwSSaXaXfGuZc, also in PaPkLbXmXuZlZx

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

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

APP. CRIT.: 1 κατάληξις Sa | τῆς τραγῳδίας p.c. Pa, a.c. τοῦ δράματος | (first) ἢ ὁμ. Mn | θρῆνος Sa | second εἰς om. R | καταλήγει RwNeXaXfCrGuZcZl, LbPkZx (cf. arg. 5) | (third) εἰ M | 2 ὁρᾶτε M² | τὸ δρᾶμα Cs, transp. after δράμα GU | κομικὸς MC, κομικὴ μὲν Sa, κωμῳδικῆ Pr | 3 διαλλαγὰς BRw | γὰρ δὲ S, om. Rw | ὀρέστην ὀρέστης Sa, ὀρέστης Cρ | ἐν αὐτῷ SaXfXuCr | 4 ἄλλα a.c. Pk | ἀναγνωρισμοῖς Ne, ἀναγνώρισμα Pk, ἀναγνώρισιν a.c. Lb | τέλος | γέλως LbPk | εἰπεῖν om. MnS | τῇ om. VCr | τραγῳδίας Cr |

APP. CRIT. 2: 1 ἡ κατάληξις Sa | (ornamental letter not added) | 2 δράμα VαςCеNTaXaXfZcZl, LbPk | δράμα Rw | (first) ὁμ. SaXa | (second) εἰς om. a.c. Pr | 4 ἀλλὰ a.c. Pk | 4 ἀλκίστιδι VCМnNeSXu, ἀλκίστιδι Pr, a.c. Rw, ἀλκίστιδι Cr | ἀναβιωτήν M, ἀνά βιοτὴν Mn, ἀναβιότην S (a.c. ἀναβεῖ-) | 5 σοφοκλεός NeSa, σοφοκλεός R | ἀπλῶς Xf | γίγνεται Pa

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

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

COLLATION NOTES: Yet to be checked: EdLv (reported by Schartau 1973: 81–82 n. 24 to have this item).
Or. Arg. 4: Synopsis of Thomas Magister: τοῦ αὐτοῦ σοφωτάτου Μαγίστρου σύνοψις τῆς ύποθέσεως τοῦ ὑποκειμένου δράματος

1 ὦτε κατὰ τῶν Τρώων ἡ Ἑλλὰς ὥρμησεν, Ἀγαμέμνων στρατηγὸς ἤρεθ᾽ τοῦ στόλου παντός, ἄτε προέχειν τῶν ἄλλων δοκῶν ἀρχῆς τε μεγέθει καὶ πλῆθει νεῶν. ἔκατον γὰρ ναίς εἰς τὴν τοῦ στόλου συντέλειαν ὦτος εἰσέφερεν. ὡς καὶ ὅς μέλλων ἀνάγεσθαι καταλείπει τῶν οἰκίων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Ἀἰγισθῶν. ἔτει δὲ πολὺς ἡμύετο χρόνος καὶ Ἀγαμέμνων οὐκέτ᾽ ἐπανείρει, οἷα δὲ πολλὰ γίνεται, συνήθειν ἄθεσμως Αἰγισθος Κλυταιμνήστρα, τῇ τοῦ Ἀγαμέμνονος γυναικί. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτέινουσι. ἵνα μαθόντες Κλυταιμνήστρα καὶ Αἴγισθος τῆς Τροίας ἁλοῦσαν καὶ Ἀγαμέμνονα μετὰ τῶν ἄλλων οἰκαδίων πλέοντα βουλεύονται τοῦτον τῆς οἰκίας ἐπειλημμένον ἀποκτεῖναι, ὥστε μὴ τούτῳ γνωσθέντος τοῦ σφῶν πονηρεύματος αὐτοὶ παραδοθῆναι θανάτῳ. ὃ δὲ καὶ ἤνυσαν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονα ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονα ἀποκτεῖνουσι. ὁ μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον. ὡς δὲ καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ἵνα καὶ ἦμισυν, καὶ ἐπανελθόντα τὸν Ἀγαμέμνονον ἀποκτεῖνουσι. ὃς μέλλων ἀνάγεσθαι καταλείπει τῶν οἴκων πραγμάτων αὐτοῦ ἐπιμελητὴν καὶ προστάτην Αἴγισθον.
When Greece launched its attack against the Trojans, Agamemnon was selected as commander of the entire army, because he seemed to surpass the others in size of realm and number of ships. For he contributed one hundred ships to the expeditionary force. And being about to depart, he leaves Aegisthus as overseer and guardian of his affairs at home. Since a long time was passing and Agamemnon was still not returning, Aegisthus, as often happens in such cases, unlawfully had intercourse with Clytemnestra, Agamemnon’s wife. When Clytemnestra and Aegisthus learned that Troy had fallen and that Agamemnon was sailing homeward along with the others, they make a plan to kill him once he reaches home, so that they themselves not be put to death when their own sinful behavior became known to him. And this in fact they did accomplish, and they kill Agamemnon when he returned. For they enrobe him after his bath in a garment with no openings for head and arms, and in that condition they murder him with an axe. Now then, in the midst of the
killing of Agamemnon Electra, secreting Orestes so that he not be killed too and giving him to a certain tutor, sends him to Phocis to Strophius, who was a friend and kinsman of her father. When he reached manhood, Orestes, taking Pylades the son of Strophius as his companion, returns secretly to Argos in order, with his help, to punish Aegisthus and Clytemnestra. And since he received an oracle from the Pythian god to do this, he first goes to the tomb of his father and makes sacrifice, and then he devises a plan of the following sort. For the tutor to whom he was entrusted long ago by Electra and thus arrived, as we said, in Phocis—this tutor he sends ahead to Aegisthus and Clytemnestra saying that Orestes has been killed in the Pythian Games and now some men are bringing his bones in a chest, so that he may receive at least burial in the tombs of his forefathers. Taken in by such a ruse, Clytemnestra and Aegisthus—not to make the story too long—are killed by Orestes and Pylades, first Clytemnestra and later Aegisthus. Having committed matricide, then, Orestes immediately paid the price to the Erinies, by having gone mad. And Menelaus, arriving from Troy—for he voyaged homeward later than Agamemnon—, and having landed at the harbor Nauplion, he sends Helen ahead to Mycenae during the night, and he himself enters by day. Having found Orestes suffering from madness, he is entreated by Orestes and Electra so save them. For Tyndareus, the father of Clytemnestra, stirred up all the Argives against them so that they would put them to death as matricides. And when Menelaus found Tyndareus arguing in opposition, and at the same time himself calculating that if Orestes should be killed he himself would be king of Argos, he was unwilling to help Orestes and his sister in their struggle, but he said he was wary of the common people of the Argives. Now, first of all, Orestes and Tyndareus disputed with each other, the latter showing that Clytemnestra was not justly put to death, but Orestes that it was indeed very justly done, even if she were required to die countless times over. Later, an assembly took place on the acropolis of Mycenae and the men who were prominent in Argos came together, and Orestes is brought their with Pylades’ physical assistance. Many speeches being made, and some assisting Orestes and others opposing him, ultimately the wicked ones won out. The verdict is given that Orestes himself and his sister be stoned to death. But Orestes volunteered the promise to the people that he would kill himself and his sister by his own hand. And his friend Pylades remained his friend even during the misfortune and with great eagerness considered it right to share with him his death. Once the plan to suffer this was before them, Pylades advises that they first exact vengeance from Menelaus, saying this it is not proper for him to luxuriate while we are leaving life. Therefore, entering the palace—as if they were going to entreat Helen not to allow them to perish but to lend a helping hand and incite Menelaus, even against his will, to save them,—when they were on the point of killing her, they failed to strike her because she was snatched away by Apollo at the command of Zeus; but they seize Hermione as she was returning from the tomb of Clytemnestra. For earlier on Helen had sent her to make offerings to her sister. Having captured Hermione and secured the gates of the palace from inside, they went up to the roof of the palace with Hermione and with a sword at her neck, also intending after killing her, if Menelaus does not save them, even to set the house on fire. Now then, Menelaus, having learned that Helen had died at their hands, having come to save at least his child, began to demolish the palace. But Apollo suddenly appeared and reconciled them, saying that he had conveyed Helen to the skies and ordering Menelaus to take another wife and to join Hermione in marriage to Orestes after he is purified of the murder. Which purification he obtained in Athens after being put on trial at the Areopagus with the Erinies, when, even as he was about to be condemned by all the gods, Athena cast a ballot and caused him to triumph. And thus Orestes later takes Hermione as wife in accordance with the utterance of Apollo and he rules Argos, and to Pylades he gives Electra, who had even earlier been betrothed by him to that man.

APP. CRIT.: heading thus in T (αὐτοῦ σοφωτάτου om. Ta); ἡ ὑπόθεσις τοῦ δράματος ἐστι τοιαύτη
Or. Arg. 5a: Thoman general note

Or. Arg. 5a: Thoman general note

The text is a page from a Latin manuscript, with annotations and commentary. The page contains a section of a Latin translation, and various annotations in Greek and Latin, along with references to previous editions and commentary sections. The page is part of a larger work, likely a commentary on a Latin translation of a Greek text, possibly a work by Thomas Magister. The annotations include references to specific lines or sections of the text, and the commentary discusses various aspects of the text, such as the meaning of certain Greek words, the quality of the manuscripts, and the context in which the text was written. The page also contains a translation of a Greek passage, with a note on the quality of the digital image of the manuscript. The commentary touches on the nature of the Greek text and the challenges in translating it, such as the ambiguity of some words and the difficulty of understanding the context in which the text was written. The page is a valuable resource for scholars studying the Latin translation and its historical context.
Or. Arg. 5b: Thoman general note

ὁστέον ὅτι πρὸ τοῦ τούτου τοῦ δράματος ἔστιν ἁρμόδιον ἀκοῦσαι τινὰ τὸ δεύτερον τοῦ Σοφοκλέους, ἐπεὶ ἐκεῖνο μὲν τὴν ἐκδίκησιν Ἀγαμέμνονος ἱστορεῖ ὅπως Ἀγισθοῦν καὶ Κλυταιμνήστραν ἐφόνευσαν, τοῦτο δὲ τὴν μετὰ τὸν φόνον ἐκείνων μανίαν Ὀρέστου καὶ τὰ μετ’ αὐτὴν συμβάντα.

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

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

APP. CRIT.: ἐκδίκησιν ἐκκίνησιν Z

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

KEYWORDS: Thomas Magister | Sophocles, Electra

Or. Arg. 6: Anonymous general note

σατυρικὸν τὸ δρᾶμα διὸ ἀρχόμενον ἀπὸ θλίψεως καὶ λήγον εἰς χαράν.

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

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

APP. CRIT.: σατ. τὸ δρ. τὸ δράμα τούτο δὲ σατ. Pr, then δὲ app. deleted; τὸ δράμα ἔστι σατ. G; φασὶ τινὲς τὸ δράμα τούτο κομικὸν λέγεσθαι Ad | διὸ Y, τὸ Pr, ὃς Ad, om. G | καὶ om. YAd

KEYWORDS: satyr-play | comic ending
Or. Arg. 7: Anonymous general note

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

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

COMMENT: A rephrasing of arg. 2d.

KEYWORDS: popularity | character, critique of | tragedy

Or. Arg. 7a: Anonymous general note

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

POSITION: This follows arg. 2a in Yf.

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

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

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

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

Argumenta | 107
Or. Arg. 7b: Anonymous general note

ἔθος τοῖς τραγικοῖς τὸ ἐν προοίμῳ ὡς ἐν ὀλίγῳ παραδηλοῖν τοῦ ὅλου δράματος τὴν ἔννοιαν, ὡς καὶ ἐνταῦθα ποιεῖ ὁ Εὐριπίδης καὶ πανταχοῦ. τὸ δὲ δράμα τῆς Ἑκάβης καὶ τοῦ παρόντος δράματος τὸ τέλος ἀπὸ πένθους ἄρχονται καὶ λήγουσιν εἰς χαράν. —Yf

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

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

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

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

COLLATION NOTES: Matthiae and Dindorf present arg. 7a and 7b as one text, neglecting Yf’s separation of them with three-dot punctuation and cross at end of 7a, while 7b begins on a new line with prefixed cross.

Or. Arg. 7c: Anonymous metrical note

ἔχει δὲ τὰ μέτρα οὕτω· τὸ [Phoen. 239] ὑνὺν δὲ μοι πρὸ τειχέων δίμετρον τροχαϊκόν· τὸ [Or. 1389, Phoen. 1530] ὀττοτοί διποδία τροχαϊκή· καὶ μέχρι μὲν τῶν Πυλάδου λόγων [Or. 729] ἰαμβικόν· τοὐκεῖθεν δὲ τροχαϊκὸν τετράμετρον καταληκτικόν· καὶ Ὀρέστης καὶ Φρύξ διαλέγονται [Or. 1506–1536], τὸ αὐτὸ τηρεῖται μέτρον. —P

POSITION: This follows arg. 2a and precedes arg. 2b in P.

APP. CRIT.: δίμετρον τρίμετρον P

COMMENT: Phoen. 239 is generally a lecython in the manuscripts, which is a dimeter, so P’s τρίμετρον is likely to be a careless scribal error. Triclinius’ analysis of Or. 1389 in T treats ὀττοτοί ὀττοτοί as a brachy-catalectic iambic dimeter; at Ph. 1530 in T he creates an anapaest by writing ὄστοτο ὄστοτο.
Or. Arg. 8a: Dramatis personae

τὰ τοῦ δράματος πρόσωπα· Ἦλεκτρα, Ἐλένη, χορός, Ὀρέστης, Μενέλαος, Τυνδάρεως, Πυλάδης, ἄγγελος, Ἐρμιόνη, Φρύξ, Ἀπόλλων. —MBOVAAaCCr-FGKMcPcPRwSSa, XXaXbYYfGrZcZuAdOx

APP. CRIT.: Correct order of names in OPZc and Xa(om. φρύς, add. καὶ before ἀπ.). Also correct in the Thoman version (arg. 9) in ZZmT. The order in the others (except CrOx) is essentially ἠλ. πυλ. ἑλ. ἄγ. χο. ἐπ. φρ. ἀρ. με. ἀπ. τυ., derived from reading across the successive rows of two columns of names rather than reading down the first column and then down the second column. Minor deviations from the second pattern: A omits ἠλ.; MnRRwS transp. ἑλ. πυ.; Zu transp. τυ. ἀπ.; Sa transp. πυ. after ἀπ.; καὶ add. before τυ. AaRwSa; G has ἠλ. ἑλ. πυ.; ἄγ. χο. ἐπ. με. ἀπ. τυ.; φρ. ἀπ.; XAd omit first letter of every name (decorated initials never added); Y, repeating the list in the bottom margin, omits τὰ τοῦ δρ. πρ. and transp. με. τυ. to follow ἠλ. CrOx present a unique order, correct at beginning and end but scrambled in the middle: ἠλ. ἑλ. χορὸς ἐξ παρθένων γυναικῶν ἄγ. χο. ἐπ. με. ἀπ. | Zc has ἠλ. ἑλ. τῶν Ὀρέστου συμφορᾶς ἂν αἴημεν ἄδεην ὑπερμάτος ἐν τῆς ἔργῳ ἀπ. ἀρ.; ἀπ. τυ. ἀρ.; ἠλ. με. τυ. ἐπ. τυ.; ἀρ.; τυ. ἀρ.; ἠλ. τυ. | The phrase probably belongs with the genealogical diagram that is written in the left margin. Ab follows the dram. pers. (at bottom of recto, with line 1 of play at top of verso) with ἠλέκτρα λέγει ταῦτα.

APP. CRIT. 2: δράγματος Ὀξ

COLLATION NOTES: Mn has dram. pers. twice, once on 7v and again on 8v, with no differences between the two.

Or. Arg. 8b: Prologue-speaker notation

προλογίζει Ἦλεκτρα ὡς ἀδελφὴ Ὀρέστου ἐλεεινολογοῦσα διὰ τὸν Ἐρμιόνην.
—ΑaAbMcPeRRfS, CrXaOxAd

POSITION: after 8a in MnRRwSa (Mn has 8a twice, and 8b twice as well; Xa has it twice, after 8a and again at top of next page above line 1); in CrOx after the first sentence of 2b (which follows 8a in CrOx); in Aa at bottom of fol. 38r. 38v after a page of scholia, and preceding 8a at top of fol. 38v; in AbPc after 2a and before 8a; after title and within ornamentation Ad.

APP. CRIT.: ἠξ ὑποθετικόν προλογίζει (CrOx); ἠξ ὑποθετικόν προλογίζει (CrOx); ἠξ ὑποθετικόν προλογίζει (CrOx);

APP. CRIT. 2: προλογίζει R, s.l. ἠξ ὑποθετικόν προλογίζει R; προλογίζει Αd | ἠλέκτρα Αd

Or. Arg. 9: Thoman Dramatis personae

1ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργείᾳ· Ἡλέκτρα προλογίζουσα ἐν τοῖς τοῦ πατρὸς βασιλείοις τε οὖσαι καὶ παρακαθημένη Ὀρέστης καθεύδοντι, Ἐλένη, χορός ἐξ ἐπιχωρίων γυναικῶν αἱ παραγίνονται πρὸς Ἦλεκτραν πυνθανόμεναι περὶ τῆς τοῦ Ὀρέστου συμφορᾶς, Ὀρέστης Μενέλαος Τυνδάρεως Πυλάδης ἄγγελος Ἐρμιόνη Φρύξ Ἀπόλλων. —ZZaZmT

Argumenta | 109
APP. CRIT.: 1 βασιλείοις] βασιλέως Za, βασιλ()] Z  |  3 παρεγένοντο Za, παραγίνονται intended by Za s.l.

COMMENT: Thomas mixes in small details from older arg.: cf. arg. 2b for sentence 1 and for the relative clause about the chorus in sentence 3; arg. 2c for the specific location and Electra’s posture in sentence 3.

COLLATION NOTES: Diggle’s OCT lists the dram. pers. in Ang. 14 as ‘T’, but this is an oversight. Fol. 47v is entirely by Triclinius. See remarks above on arg. 4.
**2. Scholia on Orestes 1–100**

**Or. 1.01 (1–139)** (tri metr) ἡμέτερον: ἡ ἐ Мосθείς τοῦ δράματος ἐκ μονοστροφικῆς ἐστὶ περιόδου. οἱ δὲ στίχοι εἰσὶν ἰαμβικοὶ τρίμετροι ἀκατάληκτοι ρλθʹ [= 138]. οὖν τελευταῖος [139] ‘τόνδ’ ἐξεγείραι συμφορά γενήσεται’. ἐπὶ ταῖς ἀποθέσεσι παράγραφος, ἐπὶ δὲ τῷ τέλει κορωνίς. —Τ

**TRANSLATION:** The introduction to the drama consists of a unit formed by a single strophe. The verses are 138 acatalectic iambic trimeters, of which the last is ‘it will be a misfortune to awaken this man’. At the section-breaks a paragraphos (is written), and at the conclusion a coronis.

**LEMMA:** ἡμέτερον in marg.

**APP. CRIT.:** ρλθʹ Dind., correcting Triklinios’ careless count

**PREVIOUS EDITIONS:** Dind. II.10.3–6; de Fav. 45

**COMMENT:** Paragraphoi and coronides in T are recorded in the sequence of scholia, labeled as tri and metr. In 1–138 paragraphoi mark the end of Electra’s monologue (70), the ends of two speeches of several lines (80 and 87), the end of stichomythia (109), and the end of Helen’s final speech before she reenters the palace (125).

**Or. 1.02 (1–5)** (vet exeg) κατασκευὴν ποιούμενος ὁ ποιητὴς τῆς ἰδίας προτάσεως τῆς ὅτι πάντα φέρει τὰ δεινὰ ἡ ἀνθρωπότητι, ἐπιφέρει ὅτι καὶ αὐτοὶ οἱ μακάριοι καὶ ὀλβίοι δύσαντες ἀνθρωποὶ οὐκ ἄμοιροι συμφορῶν καὶ παθῶν γεγονοῦσιν. ἀξίως ἔνος δὲ τοῦ Ταντάλου καὶ τῶν ἄλλων παραδηλοῖ. ὁ Τάνταλον δὲ καὶ οὐκ ἄλλον τῇ ὑποθέσει προσείληφε διὰ τὸ ἐξ ἑνὸς γένους καὶ τὸν Ὀρέστην κατάγεσθαι.

**—VPrPrRw**

**TRANSLATION:** The poet, carrying out a proof of his particular premise, that humankind endures all the terrible sufferings, adds next that even the very humans who have seemed to be blessed and prosperous have not turned out to be free of misfortunes and sufferings. From the single example of Tantalus he implies also other humans. And he has attached Tantalus and no other person to his claim because Orestes too is descended from that family.

**POSITION:** V in block on fol. 24v, page before start of text; in VRw follows sch. 2.12, in Pr cont. from sch. 2.12 (both places)

**APP. CRIT.:** 1 καὶ prep. Rw | ποιούμενος om. Pr* | φέρει πάντα transp. Prb | ἀνθρωπότητος (ἡ om.) Prb | ἄλλως πάντας Pr* | διὰ τοῦ Rw

**PREVIOUS EDITIONS:** Schw. I.95,5–10; Dind. II.32,9–14

**KEYWORDS:** rhetorical analysis

**Or. 1.03 (1–5)** (rec rhet) κατασκευή —Mn

**POSITION:** s.l.

**APP. CRIT.:** κατασκευ(ὴν) Mn

**Or. 1.04 (1–3)** (vet exeg) οὐκ ἔστιν οὐδὲν δεινὸν: ἐκ τῆς ἀκοῆς οὔτε ἔστιν οὔτω
Neither to hearing nor to sight is there anything so terrible that human nature does not endure it. She says this because Tantalus endured an unusual and extraordinary punishment; or because of the misfortunes of the family, or on her own account because she wretchedly bears the misfortune together with her brother; or on account of Orestes.

Or. 1.05 (1–3) (vet paraphr) ἀλλως· ὡς ἐπειτὶ ἐπος· ἦγουν ὡς ἐν συντόμῳ λόγῳ εἰπεῖν, οὐκ ἔστι τι δεινὸν, οὔτε πάθος οὔτε συμφορὰ, ἧς οὐκ ἂν τὸ βάρος ἡ τῶν βροτῶν φύσις ὑπενέγκοιτο.

Or. 1.06 (1–3) (thom exeg) ἦπειδη καθαρὸν ἀνθρώπους τῆς φύσεως· διὰ τοῦτο δὲ φησὶ παρόσον ἔκτοπον καὶ ἀλλόκοτον ὑπέστη τιμωρίαν ὁ Τάνταλος· ἢ διὰ τὰς τοῦ γένους συμφορὰς· ἢ διὰ τὴν τυχήν· ἢ διὰ τὸν Ὀρέστην.
Or. 1.07 (1–3) (thom exeg) ἵνα μὴ καθέκαστον ἀπαριθμῆται τὰ συμβαίνοντα τοῖς ἀνθρώποις κακά, περιλαμβάνει διά τοῦ γενικοῦ ὀνόματος τοῦ δεινοῦ, διαφορούμενον εἰς πάθη καὶ συμφοράς, καὶ πάθη μὲν ἐστὶ τὰ συμπιπτόντα τοῖς σώμασι νοσήματα, συμφοράς δὲ αἱ ἑπερχόμεναι τοῖς ἀνθρώποις θλίψεις, 3·καὶ τὸ ὤδ’ εἰπεῖν ἔπος διὰ τοῦτο ἐρήμη διότι καθολικῶς ἐξήνεγκεν. 3·ἐπεὶ δὲ πάθος καὶ συμφοράν εἴρηκε, προτιμὰ τὸ θηλυκὸν τοῦ οὐδετέρου, ἀποδιδοὺς τὸ ἶπρος τὸ συμφορά. 4·καὶ τὸ ὧδ’ εἰπεῖν ἔπος διὰ τοῦτο ἔφη διότι καθολικῶς ἐξήνεγκεν.

REF. SYMBOL: Zm (to δεινὸν)

APP. CRIT.: 1 διαιρουμένη Zb | μὲν εἰσὶ Zb | 3 πάθος | συμφοράν

uncertain whether -άν or -άς Za; Z perhaps -άς corrected to -άν | 4 μὲν om. Zm | τοῦ θηλυκοῦ

to θηλυκόν Z | 5 δὲ om. Zb

APP. CRIT. 2: 1 συμβαίνεια a.c. Za | ὑπαρχόμεναι Zb | 1 καὶ τοῦ ὤδ’ Zm | ἔξηνεγκε Zb | 4 μᾶλλον Z | συμβαίνειαν Z

COMMENT: This note appears to an expansion of what is found in sch. 1.11 and 2.01.

KEYWORDS: rhetorical analysis | grammar, agreement of gender | vocabulary, definitions and distinctions

PREVIOUS EDITIONS: Dind. II.29,3–5

COMMENT: The middle γνωματεύομαι is common in this sense in Eustathius.

Or. 1.08 (1–3) (rec exeg) καὶ Ὅμηρος φησὶ [Hom. II. 24.49] τὸπλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώπους. —R\Y^2ZmGu

POSITION: continued from sch. 1.04 R\Y^2; marg. Zm

APP. CRIT.: φησὶ om. R\Y^2 | θυμὸν om. R^1 | ἔθεσαν Y^2

PREVIOUS EDITIONS: Dind. II.31,19–20

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Or. 1.09 (1–3) (plg paraphr) οὐκ ἔστιν οὐδὲν δεινὸν καὶ χαλεπὸν πράγμα οὐδὲ πάθος οὐδὲ συμφορὰ θείλατος καὶ ἐκ θεοῦ ἐλθοῦσα ὅπερ οὐχ ὕφισται ὁ τῶν ἀνθρώπων φύσις. —Y² Yf²

POSITION: in marg. Yf²

COLLATION NOTES: Yf with cross; check original Y for marginal word beside note.

Or. 1.10 (1–3) (plg paraphr) οὐδὲν ἀπὸ τῶν κακῶν ἔστιν ὅπερ οὐ πάσχουσιν οἱ ἀνθρώποι. —Y²

Or. 1.11 (1–2) (rec gram) οὐκ ἔστιν οὐδὲν δεινὸν: ἵνα δεινὸν ὄνομα γενικὸν ἔστιν, διαίρεται δὲ εἰς πάθος καὶ συμφορὰν. ἐν πάθος μὲν λέγεται τὰ νοσήματα, συμφορὰ δὲ αἱ τοῦ βίου δυστυχίαι καὶ περιπέτειαι. —VPrRwSaY²

LEMMA: V (om. οὐδὲν)  REF. SYMBOL: V  POSITION: V in block on fol. 24v, page before start of text; between sch. 2.01 and 2.09 Rw; between sch. 12.01 and sch. 13.01 Sa

APP. CRIT.: 1 ἐστὶ γενικὸν transp. PrSaY²  2 πάθη PrSaY²  λέγονται Pr  τὰ νοσήματα om. Sa  συμφορὰι PrSaY²  περιπαθείαι Pr (sic)

PREVIOUS EDITIONS: Schw. I.94.1–3; Dind. II.29,19–21

COLLATION NOTES: Pr cross in front.

KEYWORDS: vocabulary, definitions and distinctions

Or. 1.12 (plg rhet) ἐξ ὑπολήψεως τὸ προοίμιον καὶ ἔστιν ἐπιτήδειον εἰς προοιμίον τύπον. —Y³

TRANSLATION: The proem (is drawn) from assumption/presupposition/prejudice, and it is suitable as a model of a proem.

APP. CRIT. 2: ἐξυπολ(ήψ)εως Y

COMMENT: Rhetorical manuals and their scholia claim that a proem ἐξ ὑπολήψεως is the best type.

KEYWORDS: ὑπόληψις

Or. 1.13 (plg diag) Diagram: triangle with ὡς at apex and ὧδε and οὕτως at the lower corners —Zu

POSITION: after the dram. pers.

APP. CRIT. 2: ὡς Zu

Or. 1.14 (plg diag) Diagram: forking lines, at top καθολικῶς τὸ δεινὸν, below πάθος ἐπὶ σώματος καὶ συμφορὰ ἐπὶ τῶν ἐκτός —Gu

POSITION: left margin

Or. 1.15 (rec diag) Diagram: forking lines, at top τὸ δεινὸν, below εἰς πάθος καὶ καὶ συμφορὰν —Pr

POSITION: margin

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Or. 1.16 (plgn diag) Diagram: forking lines, at top δεινὸν, forking lines to πάθος and συμφορὰ: from πάθος forking lines to ἢ εἰς ἀνάλυσιν· ἢ εἰς ἀνάστασιν: from συμφορὰ line down to ἢ εἰς τὸν θάνατον —GuZcZu

POSITION: right margin Gu, after argumenta Zc(bottom margin)Zu

APP. CRIT.: Gu instead labels the two forking lines from δεινὸν with πάθος and συμφορὰ, and has all three phrases across the bottom below both descenders. | ἢ εἰς ἀνάλυσιν| ἢ εἰς ἀνάστασιν Zu, ἀνάμνησιν Zc | second ἢ om. Zu | τὸν om. Zc

COLLATION NOTES: Zu’s diagram divided into two parts, with πάθος and συμφορὰ at base of one fork, a separate fork for first two lowest terms, and third term below with line from συμφορὰ. | θάνατον lost to cut margin in Gu, only part of initial θ visible in inner margin of Zc.

Or. 1.17 (rec rhet) πρότασις —Sa

POSITION: s.l.

APP. CRIT.: run together without punct. following sch. 1.18 and 1.28 Sa

KEYWORDS: rhetorical analysis | πρότασις

Or. 1.18 (rec gloss) ὡκ ἔστιν οὐδέν δεινὸν: πάντα τὰ πάθη —Sa

POSITION: s.l.

APP. CRIT.: run together between sch. 1.17 and 1.28 Sa

Or. 1.19 (plgn gloss) ὡκ ἔστιν: οὐχ υπάρχει —CrF²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 1.20 (rec gloss) οὐδέν: τι —K

POSITION: s.l.

Or. 1.21 (rec gloss) δεινὸν: πράγμα —R

POSITION: s.l.

Or. 1.22 (mosch gloss) δεινὸν: χαλεπὸν —XXaXbT⁺YYfGGGrAa²CrZcOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | υπάρχει add. CrOx | ὑπάρχει add. CrOx

COLLATION NOTES: In Aa this is added above a crossed out gloss (app. ἐπιτήδειον), by the same hand.

Or. 1.23 (thom gloss) δεινὸν: κακὸν —ZZaZbZmTGu

POSITION: s.l.

Or. 1.24 (plgn gloss) δεινὸν: ὄνομα γενικὸν —F

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Or. 1.25 (rec exeg) ὡς ἐν συντόμῳ εἰπεῖν, ὡς ἡ παροιμία λέγει.
—VFL, Rw

Or. 1.26 (rec gloss) ὡς ἐπέρχεται
——Rf

Or. 1.27 (pllgn gloss) καὶ οὕτως ἐν συντόμῳ εἰπεῖν
——Cr, Ox

Or. 1.28 (rec Thom paraphr) ἠγουν ἐν συντόμῳ εἰπεῖν λόγον
——Aa, Ab, Mn, Pc, Pr, R, Sa, Zb, Zm, Gu, Y

Or. 1.29 (rec exeg) ἠγουν ἐν συντόμῳ εἰπεῖν λόγῳ ἀξίωσιν (ἢ) συγκατάβασιν ἐνταῦθα δὲ εὑρίσκονται τὰ δύο.
——Mn

Or. 1.30 (pllgn gloss) ὡστε λαληθῆναι ἐν συντόμῳ
——B2

Or. 1.31 (pllgn gloss) ὡς ἐν τῷ μεταξὺ
——B2

Or. 1.32 (mosch gloss) ὡς οὕτως εἰπεῖν
——XXa, Xb, T, YYf, Gr
Or. 1.33 (plain gloss) ⟨ὦδ' εἰπεῖν⟩: ὡς συντόμω ἐιπεῖν —G

Or. 1.34 (rec gloss) ⟨ὦδ' εἰπεῖν⟩: ὡς ἔστιν εἰπεῖν —Pc

Or. 1.35 (recThom gloss) ⟨ὦδ'⟩: οὕτως —RZZbZmTGu

Or. 1.36 (rec exeg) ⟨ὦδ'⟩: τὸ ὧδε ἀντὶ τοῦ ὡς —K

Or. 1.37 (thom gloss) ⟨εἰπεῖν ἔπος⟩: ἔστιν —ZZbZmTGu

Or. 1.38 (rec exeg) ⟨εἰπεῖν ἔπος⟩: ἕ νὰ εἴπωμεν τὸ, Ἀττικῶν —Pr

Or. 1.39 (rec gloss) ⟨ἔπος⟩: λόγον —GrRf

Or. 1.40 (mosch exeg) ⟨ἔπος⟩: λόγον. περισσόν, Ἀττικῶς —XXaXbT+YYfGGpOx

Or. 1.41 (rec artGloss) ⟨ἔπος⟩: τὸ —R
Or. 2.01 (2–3) (vet gram) οὐδὲ πάθος οὐδὲ συμφοράν: ἦδι τὰ εἰρήκως ἐπος καὶ πάθος πρὸς τὸ θηλυκὸν τὰ ἔξης συνέταξε φάσκων ὡς οὐκ ἂν ἄραιτ’ ἄχθος: ὡς φαμέν οὖν τῷ πρὸς τὸ θηλυκὸν καὶ διὰ τοῦτο πρὸς αὐτῷ ἐποίησε τὴν σύνταξιν. —MVCGrPR²R²RwOx, partial OMn²Mn²SSa

TRANSLATION: Why, having said 'epos' and 'pathos' (neuter nouns), did he (the poet) make the following phrase agree with the feminine in saying 'of which (fem.) it would not take upon itself the burden'? We say, then, that the feminine is given preference over the neuter and therefore he made the agreement with it.

LEMMA: M, οὐδὲ πάθος R, ἧς οὐκ ἂν ἄραιτ’ ἄχθος C; labels ἀπορία and λύσις in marg. VPr, applied to the two sentences

APP. CRIT.: 1 διὰ τί εἰρηκὼς] εἴρηκεν O (margin trimmed, perhaps room for τί before it), διὰ τί εἶπεν CrOx, διήρηξ() app. R, εἶπον, with διὰ τί transp. after πάθος Mn²Mn²S | τί] τὸ C | ἔπος om. S | και om., s.L, add. Rw | πρὸς, διὰ τὸ θηλυκὸν ἐξ οὐδετέρου

Preceding scholion 1.

PREVIOUS EDITIONS: Schw. I.94 app.; Dind. II.30,8–9

KEYWORDS: grammar, agreement of gender

Or. 2.02 (2–3) (vet gram) οὐδὲ πάθος οὐδὲ συμφοράν: εἰς θηλυκὸν δὲ ἔξι οὐδετέρου τὸν λόγον ἀπέδωκεν ἐπειδὴ προτιμᾶται τοῦ οὐδετέρου τὸ θηλυκὸν. —B

TRANSLATION: He (the poet) made the phrase agree with the feminine, (transitioning) from the neuter, since the feminine is given preference over the neuter.

POSITION: cont. from sch. 1.04

PREVIOUS EDITIONS: Schw. I.94,13–16; Dind. II.31,14–17

KEYWORDS: grammar, agreement of gender

Or. 2.03 (2–3) (rec gram) οὐδὲ πάθος οὐδὲ συμφοράν: εἰπὼν ἐπος καὶ πάθος διά τί πρὸς τὸ θηλυκὸν συνέταξεν· διότι τὸ θηλυκὸν προτιμᾶται τοῦ οὐδετέρου. διὰ τοῦτο(?) —Pc

POSITION: in right margin running vertically, partly obscured in binding, with final words lost to damage

KEYWORDS: grammar, agreement of gender

Or. 2.04 (2–3d) (plgn gram) οὐδὲ πάθος οὐδὲ συμφοράν: ἐπος καὶ πάθος εἰπὼν πρὸς τὴν συμφορὰν συνέταξεν· προτιμᾶται γὰρ τοῦ οὐδετέρου τὸ θηλυκὸν. —Y²

APP. CRIT.: πάθος Mastr., πλῆθος Y |

KEYWORDS: grammar, agreement of gender

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Or. 2.05 (mosch gram) oúde páthos: 'páthos epí σώματος τὸ τραύμα καὶ ἡ πληγή, ἢν ἔχει της ἐπλήγη ἢ τοιούτῳ τινι, ὁ ἀπὸ μὲν τοῦ ποιοῦντος λέγεται πράγμα καὶ πράξεις, ἀπὸ δὲ τοῦ πάσχοντος πάθος, ὡσπερ τὸ λήμμα ἀπὸ μὲν τοῦ λαμβάνοντος λέγεται λήμμα, ἀπὸ δὲ τοῦ διδόντος δόρου. ἀπὸ τοῦτον πάθος καὶ ἐπὶ ψυχῆς ἢ ἡττα, ἢν ἡττήθη τις ὑπὸ ἀδικίας, ἢ ἀκολασίας, ἢ τοιούτου τινός. ἐν τούτῳ πάθος καὶ αὐτή ἢ ἀδικία καὶ ἡ ἀκολασία καὶ ἡ δειλία καὶ ὁ δόλος τῶν τοιούτων προσβάλλει ἡμῖν, ὡσπερ λέγεται βέλος καὶ τὸ πεμπόμενον καὶ τὸ τραύμα τὸ ἀπὸ τῆς βολῆς τοῦ βέλους. ἐν τούτῳ πάθος καὶ αὐτή ἢ ἀδικία καὶ ἡ ἀκολασία καὶ ἡ δειλία καὶ ὁ δόλος τῶν τοιούτων προσβάλλει ἡμῖν, ὡσπερ λέγεται βέλος καὶ τὸ πεμπόμενον καὶ τὸ τραύμα τὸ ἀπὸ τῆς βολῆς τοῦ βέλους. ἡ ἀδικία καὶ ἡ ἀκολασία καὶ ἡ δειλία καὶ ὁ δόλος τῶν τοιούτων προσβάλλει ἡμῖν, ὡσπερ λέγεται βέλος καὶ τὸ πεμπόμενον καὶ τὸ τραύμα τὸ ἀπὸ τῆς βολῆς τοῦ βέλους.

Or. 2.06 (pllgn gram) ἰσχιζούσας: πάθος λέγεται τὸ σωματικὸν νόσημα, οἷον λώβη καὶ ἔτερα ὅσα ἀπὸ τοῦ σώματος ἀναδίδονται. συμφορὰ δὲ θεήλατος ἡ ἀπὸ θεοῦ πεμπόμενη, οἷον λοιμικὸν νόσημα λιμὸς καὶ ἐπιδρομὴ ὑετοῦ. —Υ2Yf2

Scholia on Orestes 1-100 | 119
Or. 2.07 (mosch gloss) πάθος: κάκωσις πληγή —XXaXbT*YYfGGrZc

LEMMA: X

POSITION: s.l. except X: GZe separate πληγή and place it above συμφορά

APP. CRIT.: ἤγουν prep. X

Or. 2.08 (plign gloss) (πάθος): τὸ ἐκ τοῦ σώματος —Gu

POSITION: s.l.

Or. 2.09 (vexeg) οὐδὲ συμφοράν θεήλατον: 'γράφουσι τινές οὐδὲ συμφορά θεήλατος, ἁγνοοῦσι δὲ: 'ἀπὸ κοινοῦ γάρ ληπτέον τὸ οὐκ ἔστιν (εἰπεῖν).

—MBVCCrPrRfRw

TRANSLATION: Some write ‘nor god-driven misfortune’ (in the nominative case), but because they fail to understand. For the expression ‘it is not possible to speak of’ is to be taken in common (so that the accusative ‘misfortune’ is governed by it).

LEMMA: M

REF. SYMBOL: M

POSITION: marg. B; C follows sch. 5.01 C; cont. from sch. 1.03 Rf


PREVIOUS EDITIONS: Schw. I.95,1–3; Dind. II.31,12–13

COLLATION NOTES: In Rf the letters from μφορά to the end are written (in line) in red ink.

KEYWORDS: variant reading: τινες | variant reading: γράφεται/γράφε

Or. 2.10 (rec exeg) (συμφορά θεήλατος): γρ. (συμφορ)ὰν (θεήλα)τον· 'ἀπὸ κοινοῦ γάρ ληπτέον τὸ οὐκ ἔστιν (εἰπεῖν). —O

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 2.11 (rec paraphr) (συμφορά θεήλατος): δυστυχία ἡ ἐπελθοῦσα —Mn

POSITION: s.l.; twice, on fol. 7v and 8v

Or. 2.12 (plign exeg) (συμφορά θεήλατος): ἤγουν λοιμικὸν νόσημα καὶ λιμὸς καὶ ἐπιδρομὴ ἐθνῶν —Y2

POSITION: s.l.

Or. 2.13 (thom gloss) (ξυμφορά): δυστυχία —ZZaZbZmTGuVrec

POSITION: s.l.

Or. 2.14 (plign gloss) (ξυμφορά): ὀργή. —Gu

POSITION: s.l.
Or. 2.15 (rec gloss) θεήλατον: θεόθεν ἐπερχομένην —VPr+PrbRw

LEMMA: Rw, θεήλατo V, θεήλατος Pr Prb
REF. SYMBOL: V
POSITION: V in block on fol. 24v (before start of text); appended to sch. 2.09 Rw; Pr after sch. 1.05, Prb after sch. 14.08 (both with 1.02 appended)

APP. CRIT.: ἐπερχόμενον Rw, ἐπερχομένη Pr+Prb
PREVIOUS EDITIONS: Schw. I.95.4; Dind. II.31.9

Or. 2.16 (rec gloss) (θεήλατον): ἀπὸ θεοῦ ἐπερχομέν() —V

LEMMA: θεήλατον in text, with θεήλατος s.l. V
POSITION: s.l.

Or. 2.17 (rec gloss) (θεήλατος): καὶ ἀπὸ θεοῦ ποιουμένη —S

POSITION: s.l.

Or. 2.18 (rec gloss) (θεήλατος): πεμφθεῖσα παρὰ τοῦ θεοῦ —AaPcPr

POSITION: s.l.

APP. CRIT.: πεμφ. transp. to end Aa | τοῦ om. AaPc

Or. 2.19 (rec gloss) (θεήλατος): πεμφθεῖσα υπὸ θεῶν —AbZc

POSITION: s.l.

APP. CRIT.: πεμφ. transp. to end Zc

Or. 2.20 (recMosch gloss) θεήλατος: ἀπὸ θεοῦ πεμπομένη —MnXXaXb'T+YYfGGr

LEMMA: X
POSITION: s.l. except X; Mn twice in Mn(Or. 1–3 on both 7v and 8v)

APP. CRIT.: υπὸ XT
PREVIOUS EDITIONS: Dind. II.31.9–10

Or. 2.21 (thom gloss) (θεήλατος): ἐκ θεοῦ παραγενομένη —ZZaZbZmTGu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.31.10–11

Or. 2.22 (pllgn gloss) (θεήλατος): ἀπὸ θεοῦ ἐρχομένη —Zu

POSITION: s.l.

Or. 2.23 (pllgn gloss) (θεήλατος): καὶ ἀπὸ θεοῦ ἔλθοῦσα —CrOx

POSITION: s.l.

Or. 2.24 (pllgn gloss) (θεήλατος): ἐκ θεοῦ ἔλθοῦσα —F²

POSITION: s.l.
Or. 2.25 (plgn gloss) 〈θεήλατος〉: ἦ ἐξωθεν —Gu

Or. 3.01 (rec gloss) 〈ἡς〉: τῆς συμφορᾶς —KPeRfZuY²

Or. 3.02 (plgn gram) 〈ἡς〉: προεκρίθη τὸ θηλυκὸν τοῦ οὐδετέρου —Gu

Or. 3.03 (plgn gloss) 〈ἡς〉: καὶ ἡστινος —CrOx

Or. 3.04 (rec gloss) 〈οὐκ ἂν ἄραιτ’〉: οὐχ ὑφίσταται —Pr

Or. 3.05 (rec gloss) 〈ἄραιτ’〉: εὐρη —V

Or. 3.06 (rec gloss) 〈ἄραιτ’〉: βαστάσαι —V²recCrF²RRfY²Ox

Or. 3.07 (rec gloss) 〈ἄραιτ’〉: βαστάσῃ —AaAbPrMnSSa

Or. 3.08 (plgn gloss) 〈ἄραιτ’〉: βαστάζει —Zb¹

Or. 3.09 (rec gloss) 〈ἄραιτ’〉: ὑπομείνῃ —MnSZmZuG

Or. 3.10 (rec gloss) 〈ἄραιτ’〉: ἢ λάβῃ ἢ πάθη —K
**Or. 3.11** (moschThom gloss) \(\delta\rho\alpha\iota\tau\cdot\): \(\lambda\acute{\alpha}β\omicron\imath\) —XXaXbYYfGGGrZZaZmZuT"ZcB\(\text{b}\)

**APP. CRIT.:** \(\lambda\acute{\alpha}β\eta\ ZmZu\)

**Or. 3.12** (plgn gloss) \(\delta\rho\alpha\iota\tau\cdot\): \(\acute{\alpha}\pi\nu\varepsilon\gamma\kappa\omega\iota\tau\omicron\) —Gu

**Or. 3.13** (rec gloss) \(\delta\rho\alpha\iota\tau\cdot\): \(\phi\varepsilon\rho\iota\tau\omicron\) —AbPc

**Or. 3.14** (tri metr) \(\delta\rho\alpha\iota\tau\cdot\): long mark over alpha —T

**PREVIOUS EDITIONS:** de Fav. 45

**Or. 3.15** (rec gloss) \(\acute{\alpha}χ\theta\omicron\cdot\): \(\beta\acute{\alpha}ρ\omicron\) —VAA^2CrF^2PcR^2GuGOx

**APP. CRIT.:** \(\tau\omicron\) prep. \(\Lambda\alpha^2F^2Pc\), καί \(\tau\omicron\) prep. \(CrOx\)

**PREVIOUS EDITIONS:** Dind. II.31,19

**Or. 3.16** (mosch gram) \(\acute{\alpha}χ\theta\omicron\cdot\): \(\acute{\alpha}χ\theta\omicron\ \acute{\epsilon}\pi\ \sigma\acute{\omega}\\mu\acute{a}τ\omicron\si\), \(\acute{\alpha}χ\omicron\ \acute{\epsilon}\pi\ \psi\acute{\upsilon}χ\acute{\eta}\\iota\)

—XXaXbT"YYfGGGrZc

**POSITION:** s.l. except X

**PREVIOUS EDITIONS:** Dind. II.31,18

**KEYWORDS:** vocabulary, definitions and distinctions

**Or. 3.17** (rec artGloss) \(\acute{\alpha}χ\theta\omicron\cdot\): \(\tau\omicron\) —PrSZu

**POSITION:** s.l.

**Or. 3.18** (rec gloss) \(\acute{\alpha}ν\theta\rho\acute{\omega}\acute{\alpha}τ\omicron\u03b1\upsilon\si\sigma\): \(\acute{\iota}τ\omicron\ ι\ \acute{\alpha}ν\theta\rho\acute{\omega}\acute{\alpha}τ\omicron\u03b1\upsilon\si\sigma\) —V

**POSITION:** s.l.

**Or. 3.19** (rec artGloss) \(\acute{\alpha}ν\theta\rho\acute{\omega}\acute{\alpha}τ\omicron\u03b1\upsilon\si\sigma\): \(\tau\omicron\u03b1\) —S

**POSITION:** s.l.

**Or. 3.20** (rec artGloss) \(\phi\acute{\upsilon}si\sigma\): \(\eta\) —PcS

**POSITION:** s.l.
Or. 4.01 (4–10) (plign exeg) θέλουσα ἡ Ἠλέκτρα ἵνα παραστήσῃ τὸν γνωματευτικόν λόγον ὑπὲρ εἶπεν ἀρχεται ἀπὸ τοῦ μείζονος κεφαλαίου, ὡς περὶ τοῦ Ταντάλου, λέγουσα „ὁ γὰρ μακάριος” Τάνταλος εἶτα διὰ μέσου καὶ οὐκ ὀνειδίζω τὰς τύχας· οὐ γὰρ ὀνειδίζουσα τῶν Ταντάλου διηγεῖται τὰ περὶ αὐτῶν, ἀλλ’ ἴνα παραστήσῃ τὸν λόγον ὃν ἔπαιρεν ἀρέσται, φέρει τὴν τοῦ Ταντάλου διήγησιν, λέγουσα ὅτι οὗτός ὁ Τάνταλος ἔχων παρὰ τῶν θεῶν ἀξίωμα κοινὸν τραπέζῃς, ἦτοι συνδιαιτώμενος μετὰ τῶν θεῶν συναναστρεφόμενος καὶ τὰ ἕαυτῶν γινώσκων μυστήρια, οὐκ ἐφύλαττε τὰς τύχας τῶν θεῶν βούλησιν, ὅτι τάδε βούλεται ποιῆσαι ὁ Ζεὺς. ἔσχε τοίνυν ἐκεῖνος γλῶσσαν ἀκόλαστον. οὐκ ἐφύλαττε τὰ τῶν θεῶν μυστήρια.

TRANSLATION: Electra, wishing to prove the gnomic statement she has spoken, begins from the stronger point of argument, that is, from Tantalus, saying ‘for the exceedingly happy’ Tantalus, and then parenthetically ‘and I do not reproach his fortunes’. For Electra tells his story not reproaching Tantalus; but in order to establish as true the claim she made, she brings in the story of Tantalus, saying that this Tantalus, when he had from the gods the special privilege of sharing their table, that is, passing his life and spending his time in association with the gods and getting to know their secrets, did not keep these to himself, but going back down to earth he told humans the will of the gods, that Zeus intends to do such and such. Thus, that famous Tantalus did have an unbridled tongue; he did not keep the secrets of the gods.

KEYWORDS: διὰ μέσου

Or. 4.02 (vet exeg) ὁ γὰρ μακάριος: μακάριον γὰρ αὐτὸν καλῶ καὶ οὐ δυστυχῆ, ἵνα μὴ ὀνειδίσω αὐτῷ. —MBVCMrnMnPcPrRfRwS

TRANSLATION: I call him ‘blessed’ and not ‘unfortunate’ in order that I not reproach him.

REF. SYMBOL: MBVR

POSITION: Mn on 7v, Mn on 8v; cont. from sch. 2.09 Pr

APP. CRIT.: γὰρ om. BVPrRw | καλῶ αὐτὸν transp. Rf | καλῶ | καλῶ φησιν V, καλεῖ Rw, καλεῖ φησιν Pr | οὐ om. Rf | δυστυχῆ S | μὴ om. Mn′MnPcPrR′S | ὀνειδίσῃ Pr | αὐτῷ M, αὐτὸν others, ἄλλως Pr

PREVIOUS EDITIONS: Schw. I.95,11–12; Dind. II.32,15–16

Or. 4.03 (vet exeg) ἄλλως: ἢ ποτὲ μακάριος. οὐ γὰρ ὀνειδίσουσα φησιν, ἄλλα βουλομένη παραστῆσαι ὅτι πάντα τὰ δεινὰ υφίστανται οἱ ἄνθρωποι. ἢ καὶ Ὁμήρος [Hom. Il. 24.49]: „τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισι”. —MBVCPPrRw

TRANSLATION: The man who once was very happy. She does not say this intending to reproach, but wishing to prove that human beings endure all terrible things. And Homer (attests this view): ‘for the Fates have placed an enduring spirit in humans’.

LEMMA: MVR, in marg. B

REF. SYMBOL: B

APP. CRIT.: 1 ονειδισουσα BVCPrRw | τὰ πάντα τὰ Rw | οἱ om. MC | 2 καὶ ὄμηρος κτλ om. Rf | καὶ ὄς BC, ὄς καὶ VPPrw | ὄμηρος φησι VPPrw | θέασαν ἄνθρωποι C

PREVIOUS EDITIONS: Schw. I.95,13–15; Dind. II.32.16–18

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Or. 4.04 (rec exeg) [ἐκ τοῦ] Ταντάλου παραστήσαι θέλει ὅτι πάντα τὰ δεινὰ ύφιστανται οἱ ἄνθρωποι. —Ο

LEMMA: lost in cut margin or never present
APP. CRIT.: ἐκ τοῦ Mastr. (cut margin)

Or. 4.05 (rec exeg) οὐκ ἐἰρωνικῶς λέγων· νῦν οὐκ ἔστι· ⟨λείπει⟩ γὰρ ποτὲ. —Sa

TRANSLATION: Not speaking ironically (in using 'makarios'): now he is not (fortunate). For the word 'once' to be understood.

POSITION: s.l.
APP. CRIT.: perhaps read λέγω{ν} or λέγει (but λέγων could refer to the poet) | punctuation and λείπε suppl. Mastr. (cf. sch. 4.03, 4.09, 4.10)

KEYWORDS: λείπει | εἰρωνεία/εἰρωνικῶς

Or. 4.06 (pllgn exeg) οὕτως δὲ διηγούμεθα καὶ ἡμεῖς τὰ περὶ τοῦ Ἀδάμ καὶ τῶν ἄλλων, οὐχ ὡς οὔνειδίζοντες ἐκείνους ἀλλ’ ἰνα παραστήσωμεν τὸν λόγον ἡμῶν ἀληθῆ.

—Υ

TRANSLATION: And thus we too tell the story of Adam and the others, not as reproaching those figures but in order to establish our claim as true.

Or. 4.07 (mosch exeg) ὁ γὰρ μακάριος: ἑπαυνεῖται τις ἐφ’ οἷς ποιεῖ καλοῖς καὶ ψέγεται ἐφ’ οἷς ποιεῖ κακοῖς· μακαρίζεται δὲ ἐφ’ οἷς ἔχει καλοῖς, ἢ ἀπολαύει. ἡν ὁ μακάριος ἀξιός ἐφ’ οἷς ἔχει καλοῖς, ἢ ἀπολαύει. καὶ μακάριον τέλος ἐφ’ οἷς τυχὼν μακαρίζεται. καὶ μακάριον ἔργον ἐφ’ ᾧ ἐργασάμενος μακαρίζεται. καὶ μακάριον τέλος ἐφ’ ᾧ ἐργασάμενος μακαρίζεται.

—XXaXbT’YYfGGr

TRANSLATION: Someone is praised for the fine things he does and is reproached for the bad things he does. And he is considered very fortunate for the fine things he has or enjoys. As a result, ‘makarios’ (very fortunate) is applied to the one who deserves to be strongly congratulated for the fine things he has or enjoys. And a fortunate end is one for which the person attaining it is strongly congratulated. And a fortunate deed is one for which the agent is strongly congratulated. But in this passage the word ‘makarios’ is spoken euphemistically: for Tantalus did not enjoy fine things, so that he would be congratulated because of them, but rather (he experienced) harms and punishments.

REF. SYMBOL: T
POSITION: in vacant space after arg. on previous page (fol. 47v)
APP. CRIT.: 1 sch. 4.20 prep. T | first καλοῖς| κακοῖς Υf | 2 ἐφ’ οῖς … ἀπολαύει om. G | 4 ἐργαζόμενος X | 5 καλῶν transp. before ἀπέλαυσεν XT
APP. CRIT. 2: 5 εὐφημησμὸν XXbYf | 125

PREVIOUS EDITIONS: Dind. II.32.21–33.2
KEYWORDS: vocabulary, definitions and distinctions | εὐφημησμὸν

Scholia on Orestes 1-100 | 125
Or. 4.08 (plgln exeg) ὁ γὰρ μακάριος: κατ’ εὐφημισμὸν —GY
LEMMAS: G
POSITION: s.l. G, marg. Y
KEYWORDS: εὐφημισμὸς

Or. 4.09 (rec gloss) ἤ ποτὲ —OG
POSITION: s.l.
APP. CRIT.: ἤ om. G

Or. 4.10 (rec gloss) ὁ ποτὲ μακάριος —V
POSITION: s.l.

Or. 4.11 (thom exeg) μακάριος: εὐδαίμων διὰ τὴν τῶν θεῶν συνήθειαν —ZZaZbTG
TRANSLATION: Blessed with good fortune because of his intimacy with the gods.
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.33,3
COLLATION NOTES: This note omitted in Ta.

Or. 4.12 (plgln gloss) ποτὲ ὑπάρχων —Zu
POSITION: s.l.

Or. 4.13 (rec gloss) ταλαίπωρος, κατ’ εὐφημισμὸν —K
POSITION: s.l.

Or. 4.14 (plgln gloss) άθλιος —Zc
POSITION: s.l.

Or. 4.15 (plgln gloss) καὶ εὐτυχὴς —CrOx
POSITION: s.l.

Or. 4.16 (plgln gloss) ὁ ἐπαινετός —F2
POSITION: s.l.

Or. 4.17 (rec exeg) διστακτικῶς —V3
TRANSLATION: Said in a doubtful tone.
POSITION: s.l.

Or. 4.18 (rec exeg) οὐκ ὀνειδίζω τύχας: ὀνειδίζω τύχας' ἦ Ἡλέκτρα προσέθετο,
ἵνα δείξῃ ὅτι οὐχὶ ὀνείδη τῷ πάππῳ προφέρουσα ταῦτα λέγει, ἀλλ' ἵνα τῆς ἀνθρωπείας φύσεως ἐκ τῆς ἐνδοξότητος τούτου ἀποδείξῃ τὸ εὐτελὲς καὶ ὅτι πᾶς ἀνθρώπως πάθει καὶ συμφοραῖς ὑπόκειται. —VP

TRANSLATION: Electra added ‘I do not reproach his fortunes’ in order to show that she says these things not bringing forward reproaches against her grandfather, but in order to demonstrate from this man’s high repute the insignificance of human nature and the fact that every human is subject to sufferings and misfortunes.

POSITION: V in block on fol. 24v, page before start of text; Pr after second version of sch. 1.02

PREVIOUS EDITIONS: Schw. I.95,16–19; Dind. II.33,4–7

Or. 4.19 (rec exeg) ⟨κοὐκ ὀνειδίζω τύχας⟩: αὐτὸν. καλοῦσα αὐτὸν δυστυχῇ καὶ μὴ μακάριον —O

POSITION: s.l.

Or. 4.20 (mosch exeg) ⟨κοὐκ ὀνειδίζω τύχας⟩: ἵνα οὐ λέγω ἄθλιος καὶ ταλάντατος εἰς ονειδισμὸν προφέρουσα τὰς τύχας· ἀπὸ γὰρ τῶν συμβεβηκότων αὐτῶ ἄθλιος μᾶλλον ἦν καὶ ταλάντατος. —XXaXbT⁺YYfGr

TRANSLATION: And I do not say (Tantalus is) wretched and most miserable (‘talantatos’) as one bringing forward his misfortunes to reproach him. For as a result of what befell him he was, instead, wretched and most miserable.

POSITION: s.l. except XT; between lemma and content of sch. 4.07 T

APP. CRIT.: 1 (second) καὶ om. T | εἰς | ὡς G | ταλάντατος | τάνταλος X | προσφέρ- Y | 2 ἄθλιος om. XaY | ταλάντατος | τάνταλος X |

PREVIOUS EDITIONS: Dind. II.33,7–9

Or. 4.21 (recThom rhet) ⟨κοὐκ ὀνειδίζω τύχας⟩: προδιόρθωσις —MnZmGu

POSITION: s.l. Zm, between columns in Gu; above μακάριος in Mn

PREVIOUS EDITIONS: Dind. II.31,21

KEYWORDS: rhetorical analysis | προδιόρθωσις

Or. 4.22 (rec rhet) ⟨κοὐκ ὀνειδίζω τύχας⟩: μεσεμβόλημα —Pr

POSITION: s.l.

COMMENT: This is a late rhetorical term for a parenthetic phrase, often used in the scholia to Oppian.

KEYWORDS: rhetorical analysis | μεσεμβόλημα

Or. 4.23 (plllgn rhet) ⟨κοὐκ ὀνειδίζω τύχας⟩: —La

POSITION: s.l.

Or. 4.24 (plllgn gloss) ⟨οὐ διασύρω⟩: —F²

POSITION: s.l.
Or. 4.25 (πληγν gloss) ἰνειδίζω: καὶ λοιδορῶ  —CrOx

position: s.l.

Or. 4.26 (rec gloss) τὰς δυστυχίας  —VZu

position: s.l.

Or. 4.27 (thom gloss) τὰς δυστυχίας αὐτοῦ  —ZZaZbZmT

position: s.l.

collation notes: This note omitted in Ta.

Or. 4.28 (rec gloss) δυστυχίας λέγουσα κατ’ εἰρωνείαν  —B<sup>bc</sup>

position: s.l.

app. crit. 2: εἰρον- B<sup>3c</sup> |

keywords: εἰρωνεία/εἰρωνικῶς

Or. 4.29 (rec gloss) τὴν εὐτεκνίαν αὐτοῦ  —R

position: s.l.

app. crit. 2: εὐτεκνεία R

Or. 4.30 (rec artGloss) τὰς  —F<sup>3</sup>MnS

position: s.l.

Or. 5.01 (vet exeg) Διὸς περικώς: ὁ Τιμώλου καὶ Πλουτοῦς υἱὸς ὁ Τάνταλος,

Ταντάλου δὲ καὶ Εὐρυανάσσης Πέλοψ, Βροτέας, Νιόβη. ὁ Πέλοπος δὲ καὶ

Ἱπποδαμείας Ἀτρεὺς, Θυέστης, Δίας, Κυνόσουρος, Κόριθος, Ἰππαλκμος,

Ἰππασος, Κλεωνὸς, Αργείος, Ἀλκάθους, Ἐλειος, Ηππας, Τροιζήν, Νικίπη,

Λυσική καὶ ἕκ τιος Αξιόχης νόθος Χρύσιππος. τούτω ψευδώνυμοι οἱ Πελοπίδαι

ὡς προκρινόμενω παρὰ τὸν πατρὸς ἀναπείθουσιν ἅμα τῇ μητρὶ τοὺς

πρεσβύτατος Ἀτρέα καὶ Θυέστην ἀνελεῖν τὸν παῖδα. οἱ δὲ ἀποκτείναντες εἰς

φρέαρ ἐνέβαλον. ὁ δὲ Πέλοπ ψευδώνυμοι ἄλλῃ ᾤκησαν, Ἀτρεὺς δὲ καὶ

Τριφυλίᾳ κατῴκησαν ἐν Μακέστῳ.

καὶ Ἀτρεὺς μὲν Κλεόλαν τὴν Δίαντος ἀγαγόμενος ἔσχε Πλεισθένη τὸ σῶμα ἀσθενῆ, ὃς Ἐριφύλην γήμας ἔσχεν Ἀγαμέμνονα καὶ Μενέλαον καὶ Ἀναξιβίαν.

νέος δὲ τελευτῶν ὁ Πλεισθένης

καταλείπει τῷ πατρὶ τοὺς παῖδας.

Θυέστης δὲ λαβὼν Λαοδάμειαν ἔσχε ὄρχομενον, Λυσικήν, Καλαόν, Ἀγλαόν, Ἐριφύλην γήμας ἔσχεν Ἀγαμέμνονα καὶ Μενέλαον καὶ Ἀναξιβίαν. νέος δὲ τελευτῶν ὁ Πλεισθένης

καταλείπει τῷ πατρὶ τοὺς παῖδας. Θυέστης δὲ λαβὼν Λοσδάμειαν ἔσχεν

Ὀρχομενον, Ἀγλαόν, Καλαόν. τοῖς δὲ Ἡρακλείδων κατασχόντων

Πελοπόννησον ἔχρησεν ὁ θεὸς αὐτοῦς μὲν ἀποτάσσε τοὺς Λακεδαίμονος, τοὺς δὲ Πελοπίδας βασιλεύσασθαι. —MBVCAaMnPbR<sup>a</sup>R<sup>b</sup>RR<sub>s</sub>, partial CrOx

translation: Tantalus was the son of Timolus and Plouto, and the children of Tantalus
and Euryanassa were Pelops, Broteas, and Niobe. Born of Pelops and Hippodameia were Areus, Thyestes, Dias, Cynosourus, Corinthus, Hippalcmus, Hippasus, Cleonus, Argeius, Alcathous, Heleius, Pittheus, Troizen, Nicippe, Lysidice, and from a certain Axioche the illegitimate son Chrysippus. The sons of Pelops, jealous of him because he was favored by their father, along with their mother persuaded the eldest, Areus and Thyestes, to kill the boy. They killed him and threw him in a well. Pelops, suspecting his sons, cursed them and expelled them from their fatherland. Of these, different ones dwelt in different places; Areus and Thyestes settled in Macedus in Triphilia. And Areus, having married Cleola the daughter of Dias, fathered Pleisthenes, who was weak in body and who married Eriphyle and fathered Agamennon and Menelaus and Anaxibia. Dying at a young age Pleisthenes left his children to his father’s care. Thyestes married Laodameia and fathered Orchomenus, Aglaus, and Calaus. And when the sons of Pelops should become kings.

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Or. 5.02 (plgn exeg) τὴν δὲ ἱστορίαν τοῦ Ταντάλου ζήτει ἔμπροσθεν εἰς τὴν ἀρχὴν τοῦ Σοφοκλέους. —Υf²

Or. 5.03 (rec exeg) Ἑλέκτρα Χρυσόθεμις Ἐρέστης. ἐκ τοῦ Ἐρεάμιν μόνη ἡ Ἑρμιόνη. —Gu

Or. 5.04 (plgn exeg) Τμώλου καὶ Πλουτοῦς υἱὸς ὁ Τάνταλος· τούτου Πέλοπος Ἀτρέυς καὶ Θυέστης.
Or. 5.06 (pllgn diagr) 〈Διὸς πεφυκώς〉: genealogical diagram: Ζεύς to Τάνταλον to Πέλοπτα to fork to Ἀτρέα and Θυέστης (sic), with fork from Ἀτρέα to Ἀγαμέμνων and Μενέλαος —Zm

POSITION: located in empty margin below sch. 12.29

APP. CRIT.: a.c. a line down from ἀτρέα to θυέστης, p.c. θυέστης crossed out, line from ἀτρέα extended into fork for his sons, forking line added from πέλοπτα to θυέστης

KEYWORDS: genealogy

Or. 5.07 (pllgn diagr) 〈Διὸς πεφυκώς〉: genealogical diagram: Ζεύς to Τάνταλος to Πέλος, fork to Ἀτρέας and Θυέστης; Ἀτρεύς has fork to Ἀγαμέμνων and Μενέλαος, and from Ἀγαμ. line to Κλυταιμνήστρα, forking lines to Χρυσόθεμις, Ἰφιγένεια, Ἡλέκτρα, Ὀρέστης; under Μεν., line to Ἑλένη, line to Ἑρμιόνη —ZcZuTa2 Ox2

POSITION: in left margin beside arg. 3 and arg. 7 Zc; in blank space after dram. pers. Zu, fol. 45r; beside lines 1–3 Ta; in left margin beside arg. 1 Ox2

APP. CRIT.: Zu breaks diagram into separate pieces | Ze adds τμώλος to diagram between ζεύς and τάνταλος. | Ze/Zu have ἀγαμ. on right, μεν. on left of left of fork | Zu places wives' names (κλυτ., ἠλ.) beside husbands (no line) rather than below them (with line), as in Ze | κλυταιμνήστρα and Ἑλένη and Ἑρμιόνη om. Ta2Ox2

KEYWORDS: genealogy

Or. 5.08 (rec diag) 〈Διὸς πεφυκώς〉: genealogical diagram: Τμώλος over Πλουτώ, line to Τάνταλος over Εὐρυάνασσα, line to Πέλος over Ἐρυτόδαμεια, line to branches to Ἀτρέας Θυέστης, under Ἀτρέας Κλεόλα, line to Πλεισθένης over Ἐριφύλη, line branching to Ἀγαμέμνων Μενέλαος —Rb

POSITION: in margin 87v (scholia section of ms), same hand, different ink

APP. CRIT. 2: ἀνύασση R (cf. sch. 5.01) | app. κλύλονα or κλύδονα R | πλησθένης R

KEYWORDS: genealogy

Or. 5.09 (rec exeg) ὁ Ζεὺς ἐγέννησε τὸν Τάνταλον· ὁ Τάνταλος τὸν Πέλοπτα· ὁ δὲ Πέλος Ἀτρέα καὶ τὸν Θυέστην· ὃ ἀτρέας Θυέστης, καὶ τὸν Ἀγαμέμνων Μενέλαον. —AaPc

POSITION: in scholia block before play (38v) Aa, between sch. 25.09 and 5.01

KEYWORDS: genealogy

Or. 5.10 (rec gloss) 〈Διὸς〉: υἱὸς —AaAbPcPrMnRSSa

POSITION: x.l. (AbPc above πεφυκώς)

Or. 5.11 (recMosch gloss) 〈Διὸς〉: ἀπὸ —KMnRw2XXaXbT*YGrZc

POSITION: x.l.

APP. CRIT.: τοῦ add. MnTZc

Or. 5.12 (pllgn gloss) 〈Διὸς〉: ἐκ τοῦ —F2Gu

Scholia on Orestes 1-100 | 131
Or. 5.13 (rec artGloss) \(\langle\Deltaιός\rangle\) τοῦ —AbS

Or. 5.14 (rec Thom gloss) \(\langle\piεφυκῶς\rangle\) γεννηθεῖς —VAAeCrKRwSaZZaZbZmT-GuGZuOxB\(^b\), perhaps Mn

Or. 5.15 (rec gloss) \(\langle\piεφυκῶς\rangle\) ὡν —R

Or. 5.16 (pllgn gloss) \(\langle\piεφυκῶς\rangle\) γενόμενος —Y\(^2\)

Or. 5.17 (tri metr) \(\langle\piεφυκῶς\rangle\) long mark over upsilon —T

Or. 5.18 (pllgn gloss) \(\langle\piεφυκῶς\rangle\) καταγόμενος —F\(^2\)

Or. 5.19 (vet exeg) ὡς λέγουσι: καλῶς τὸ ὡς λέγουσιν οὐ γὰρ πείθομαι τὸν Δία τοὺς ἰδίους παῖδας οὕτως αἰκίζεσθαι. —MBOV\(^a\)CAaMnPcPr\(^b\)R\(^a\)R\(^b\)RwSSa\(^a\)

**Translation:** Well-put the phrase ‘as they say’: for (Electra is thinking) I do not believe that Zeus mistreats his own children in this way.

**Keywords:** theological amelioration

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PREVIOUS EDITIONS: de Fav. 45

**Collation Notes:** Mn damaged, τοη visible with parts of suspended ending.
Or. 5.20 (vet exeg) ἄλλως: τὸ ὡς λέγουσι οὐκ ἐνδιάζουσα φησίν εἰ παῖς ἤν τοῦ Δίος ὁ Τάνταλος, ἀλλ’ ὀνειδίζουσα τῷ δαίμονι ὅτι τοὺς ἰδίους ἐκγόνους τοσοῦτον ἐν ταῖς δυσδαιμονίαις παρορᾶ. —MBV\V⁵CAFMinPcPrR⁵RfRwSSa

TRANSLATION: She does not say 'as they say' because she is in doubt whether Tantalus was the son of Zeus, but reproaching the god because he neglects his own descendants in their misfortunes.

LEMMATA: MB(in marg.)V⁵CAFMinPcPrR⁵RfRwSSa

APP. CRIT.: τὸ ὡς λέγουσι om. M; after this V⁵ has προσέθηκεν οὐ γὰρ πείθομαι, but phrase deleted with dots | λέγουσις λαβοῦσα R⁵Rf | ἐκδιαίζουσα Aa | εἰ | ὄτι εἰ RfSa, ὅτι MnPcR⁵, ὅτι εἰτε Aa | παῖς ἢ παῖς εἴη R⁵, πῶς εἴη V⁵, οὐκ ἔστι MnPcR⁵, παῖς ἐστὶ RfSa, ἔστι Αα | ὁτί om. Pr, παρόσον V⁵R⁵, ὃς Rf, in marg. Aa, ὃς ΑαMnS | δυσδαιμονίαις C, δυσμενίαις R⁵Sa | παρορᾶν AaMnPrS |

APP. CRIT. 2: λέγουσιν BAaRfSa | ἐνδιάζουσα M, ἐνδιάζουσα V⁵ | φησι Αα | ἐγγόνους Pr⁵, ἐγκόνους Mn, ἐγκόνους Αα

APP. CRIT. 3: τὸ ὡς λέγουσι om. M; after this V⁵ has προσέθηκεν οὐ γὰρ πείθομαι, but phrase deleted with dots | λέγουσις λαβοῦσα R⁵Rf | ἐκδιαίζουσα Aa | εἰ | ὄτι εἰ RfSa, ὅτι MnPcR⁵, ὅτι εἰτε Aa | παῖς ἢ παῖς εἴη R⁵, πῶς εἴη V⁵, οὐκ ἔστι MnPcR⁵, παῖς ἐστὶ RfSa, ἔστι Αα | ὁτί om. Pr, παρόσον V⁵R⁵, ὃς Rf, in marg. Aa, ὃς ΑαMnS | δυσδαιμονίαις C, δυσμενίαις R⁵Sa | παρορᾶν AaMnPrS |

PREVIOUS EDITIONS: Schw. I.96,14–16; Dind. II.34,9–11 and app.

Or. 5.21 (pllg exeg) οὐ πείθεται γὰρ τὸν Δία τοὺς ἰδίους παῖδας αἰκίζεσθαι ἢ ὀνειδίζει αὐτῷ τοσοῦτον τοὺς ἰδίους ἐκγόνους κολάζοντι —V⁵

POSITION: s.l.

Or. 5.22 (pllg gloss) (ὡς λέγουσι): ὡς ἰστοροῦσιν —Zu

POSITION: s.l.

Or. 5.23 (pllg gloss) (ὡς λέγουσι): κολαστικὸν —B⁵a

TRANSLATION: Corrective.

POSITION: s.l.

COMMENT: This is a rhetorical label, marking the hedging quality of 'as they say'; for this sense I find a possible parallel in Sch. Opp. Hal. I.402 τάχ’· ταχέως, κολαστικὸν, συντόμως, where it glosses the sense ‘perhaps’ as alternative to the sense ‘quickly’.

KEYWORDS: rhetorical analysis | κολαστικὸν

Or. 5.24 (pllg gloss) (λέγουσι): οἱ ἄνθρωποι —CrOx

POSITION: s.l.

Or. 5.25 (pllg gloss) (Τάνταλος): πρόπαππος ταύτης —V³

POSITION: s.l.

COMMENT: The nominative πρόπαππος or προπάππος (in place of classical πρόπαππος/-ου) is Byzantine vernacular.

KEYWORDS: Byzantine vernacular word/form/image

Or. 5.26 (rec gram) (Τάνταλος): ἀπὸ τοῦ τλῶ —Pr
Or. 5.27  (pllgm) \(\text{Τάνταλος}\): ἀπὸ τοῦ τάλας Τάνταλος ὄνομασται, οἰονεὶ ταλάντατος· ἀθλιώτατα γὰρ πέπονθεν. —Lp

**TRANSLATION:** Tantalus has been named from the word ‘talas’ (‘wretched’) for being, as it were, most wretched. For his sufferings were extremely miserable.

**POSITION:** s.l.


**APP. CRIT. 2:** οἷονει Lp

**PREVIOUS EDITIONS:** Dind. II.34.12–13

**KEYWORDS:** etymology, of proper name

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Or. 6.01  (thom exeg) ἕκ τούτου καὶ παροιμία Ταντάλου φόβον φοβοῦμαι, ἔτι τε πρὸς τὴν ἑτέραν ἱστορίαν, Ταντάλου δίψαν διψῶ, Ταντάλου κῆπον τρυγῶμαι.

—ZmGu

**TRANSLATION:** Because of this (impending rock) there is in fact a proverb ‘I experience the fear of Tantalus’, and also in relation to the other version of the story, ‘I have the thirst of Tantalus’, ‘I harvest the garden of Tantalus’.

**POSITION:** marg. Zm

**APP. CRIT.:** ταντ. κ. τρυγῶμαι om. Gu

**PREVIOUS EDITIONS:** Dind. II.34.17–18

**COMMENT:** Cf. Michael Apostolius 16.1 [Paroem. Gr. II.656 Leutsch], Ταντάλου κῆπον τρυγᾷς: ἐπὶ τῶν ματαια ποιούντων; [Plato], Αξιοχ. 371ε Ταντάλου δίψος; Sch. rec. Poëm. Ol. I.91 Abel καὶ μαρτυρεῖ ἡ παροιμία· Ταντάλου δίψα. The expression Ταντ. φόβον φοβοῦμαι is not found in TLG.

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Or. 6.02  (rec exeg) 1Ταντάλου δίψαν διψῶμεν· φόβον φοβοῦμεθα Ταντάλ(λου). 2[Hom. II. 24.49] 'τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποι'. —Mn

**POSITION:** Mn has this twice, with the same readings and corruption, on 7v and 8v (both in bottom margin, sep. from short bottom block on 8v).

**APP. CRIT.:** 1 suppl. Mastr., ἀμπελῶνα Dind. (based on misreading μῶνα as λῶνα)

**APP. CRIT. 2:** 1 διψῶμεν Mn | Dind. II.32,18 app.

**COMMENT:** The second sentence is a displaced fragment of sch. 4.03.

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Or. 6.03  (mosch paraphr) Κορυφῆς ὑπερτέλλοντα: τὸν ὑπεράνω τῆς κορυφῆς δεδοίκως πέτρον —XXaXbTYfYGr

**LEMMA:** X

**POSITION:** s.l. except X; G separates δεδ. πέτ. over end of line

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APP. CRIT.: κορυφῆς κεφαλῆς G | δεδιῶς Gr
PREVIOUS EDITIONS: Dind. II.34,14–15

Or. 6.04 (rec gram) 〈κορυφῆς〉: κερατοφυὴς τις οὖσα —Pr

 POSITION: s.l.

APP. CRIT. 2: -φυὴς τίς Pr

COMMENT: An etymological note, but elsewhere κορυφή is connected to κρύπτω or to κάρα and ὀροφή (Et. Magn., Et. Gud. (Sturz) s.v. κορυφή).

KEYWORDS: etymology

Or. 6.05 (rec gloss) 〈κορυφῆς〉: αὐτοῦ ἤτοι τοῦ Ταντάλου —MnRS

 POSITION: s.l.

APP. CRIT.: ἤτοι om. MnS

Or. 6.06 (rec Thom gloss) 〈κορυφῆς〉: αὐτοῦ —AaAb^2PcPrZmGu

 POSITION: s.l.

Or. 6.07 (pillar gloss) 〈κορυφῆς〉: ὑπεράνω τῆς —F^2Zu

 POSITION: s.l.

APP. CRIT.: τῆς om. Zu

APP. CRIT. 2: ὑπὲρ ἄνω Zu

Or. 6.08 (rec gloss) 〈κορυφῆς〉: ὑπὲρ τῆς —S

 POSITION: s.l.

Or. 6.09 (rec gloss) 〈κορυφῆς〉: τὸν ὑπὲρ —K

 POSITION: s.l.

Or. 6.10 (vet gloss) 〈ὑπερτέλλοντα〉: ὑπερκείμενον —MOCAaAb^2KMnPcPrRRfS

 POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. S

PREVIOUS EDITIONS: Schw. I.96,17; Dind. II.34,15–16

Or. 6.11 (rec paraphr) 〈ὑπερτέλλοντα〉: ὑπὲρ ἄνω τῆς κε(φαλῆς) κείμενον —V

 POSITION: s.l.

Or. 6.12 (pillar gloss) 〈ὑπερτέλλοντα〉: κείμενον —F^2Y^2Zu

 POSITION: s.l.

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Or. 6.13 (rec gloss) ὑπερτέλλοντα: ὑπερέχοντα —Sa
POSITION: s.l.

Or. 6.14 (thom gloss) ὑπερτέλλοντα: ὑπερκρεμάμενον —ZZaZbZmTGuZc
APP. CRIT.: -κρεμ- ZZaZc
PREVIOUS EDITIONS: Dind. II.34,16

Or. 6.15 (pllgn gloss) ἀναφαινόμενον —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.34,16

Or. 6.16 (pllgn gloss) καὶ τὸν ὑπεράνω κείμενον —CrOx
PREVIOUS EDITIONS: Dind. II.34,16–17

Or. 6.17 (pllgn gloss) ἄνω κείμενον —B3a
PREVIOUS EDITIONS: Dind. II.34,16–17

Or. 6.18 (rec Thom gloss) δειμαίνων: φοβούμενος —VAb2CrF2RRFPnPrSZaZbT-GuZcOxB3a
APP. CRIT.: καὶ prep. Ab2CrSOx | πέτρον add. S |
PREVIOUS EDITIONS: Dind. II.34,16–17

Or. 6.19 (rec gloss) τῶν λίθων —AaAb2CrF2KMnPcPrRY2Ox
APP. CRIT.: καὶ prep. CrOx | τῶν om. AaAb2F2PrPr |

Or. 6.20 (rec gloss) τὴν πέτραν —AaSa
APP. CRIT.: καὶ πέτρ[ (cut margin) Aa

Or. 6.21 (pllgn gloss) τὴν μεγάλην πέτραν —Zu
POSITION: s.l.
Or. 6.22 (rec exeg) (πέτρον): ἀρσεν(ικῶς) εἰρήται —V
POSITION: s.l.

Or. 6.23 (thom artGloss) (πέτρον): τὸν —ZZaZbZmTG
POSITION: s.l.

Or. 6.24 (pilgr exeg) (πέτρον): ἰωνικὸν —Gu
POSITION: s.l.

Or. 7.01 (vet exeg) ἄερι ποτᾶται: ἐπεὶ διὰ γλωσσαλγίας ἥμαρτεν ὁ Τάνταλος, σιωπῆ αὐτὸν κολάζει ὁ Ζεὺς. ὥστε γάρ ἐν οὐρανῷ αὐτὸν τιμωρεῖται, ἵνα μὴ συνδιαλέγηται θεοὶ ἢ λαλοῦντων ἄκουσιν. ὅπως μὴ ἐξείποι τοῖς ἀνθρώποις ἅτινα εἶδαν ἐν οὐρανῷ, ἤπιοι καθ’ ἀιδοὶ, ὥστε μὴ καὶ ἄλλους ὅρους κολαζόμενους ἀμαρτωλοὺς παραμυθοῖτο, ἅλλ’ ἐν ἄερι μετέωρον, ὅπως μηδενὶ προσφθεγγόμενοι μᾶλλον ἀνιῶτο. —MBOVCMnPrRfRwSSaY

TRANSLATION: Since Tantalus sinned through his unbridled tongue, Zeus punishes him with silence. For he punishes him neither in heaven, so that he may not converse with gods or hear them speaking, nor on earth, so that he may not be comforted by seeing other sinners being punished as well, but aloft in the air, so that, not speaking to anyone, he may be more afflicted.

LEMMA: MBVCMnR
APP. CRIT.:

PREVIOUS EDITIONS: Schw. I.96,18–97,2; Dind. II.35,6–12
COLLATION NOTES: 2 ἅπασιν ἀκούοι, but recheck original M.
KEYWORDS: theology, divine punishment

Or. 7.02 (thom exeg) ἄερι ποτᾶται: ἐπεὶ διὰ γλωσσαλγίας ἥμαρτεν ὁ Τάνταλος, κρέμασθαι κἀκεῖνη τὴν δίκην ὑπέχειν ὧν ἐξήμαρτεν ἐξειπὼν τοῖς Τάνταλον κρέμασθαι κἀκεῖνη τὴν δίκην ὑπέχειν ὧν ἐξήμαρτεν ἐξειπὼν τοῖς...
βροτοῖς τὰ τῶν θεῶν ἀπόρρητα (τούτο γάρ ἐστι τὸ ἀκόλαστον ἔσχε γλώτταν') καὶ τῆς ἀμβροσίας μεταδούς. ἐτεροὶ δὲ λέγουσιν ἐν Ἀδιοῦ τοῦτον κολάζεσθαι, ἰστάμενον μέσον ύδατος ἄχρι τοῦ πώγωνος καὶ διψῶντα. ἦνικα δὲ ἐπιχειρήσῃ πιεῖν, ἀθρόον τὸ τε υδωρ ἀφίσταται καὶ ὁ ἐν τῇ κεφαλῇ πέτρος κάτεισιν, ὡς δήθεν τοῦτον πατάξων. ὅu μόνον δὲ δοότος ἐν Ἀδιοῦ κολάζεται, ἀλλὰ καὶ Σίσυφος καὶ Τιτυός καὶ Ἰξίων καὶ ιξίων καὶ αἱ Δαναοῦ παιδεῖς. —ZZaZbZmTGu

TRANSLATION: Some say—and Euripides is one of these—that Tantalus is suspended in the sky and there he undergoes the punishment for the wrong he did in revealing to mortals the secrets of the gods—for that is the meaning of 'he had an undisciplined tongue'—and in sharing (with mortals) their ambrosia. Others say this figure is punished in Hades, standing in the middle of water up to his chin and being thirsty. And whenever he tries to drink, all at once the water withdraws and the rock at his head comes downward, as if it is going to strike him hard. Not only is this figure punished in Hades, but also Sisyphus and Tityos and Ixion and the daughters of Danaus.

REF. SYMBOL: ZaZm, perhaps Zb


APP. CRIT. 2: 1 κρέμεσθαι Z | 1 γλῶσσαν Gu | 2 ἀδου T (άδου Ta) | 3 ἐπιχειρήσει

ZmiZbGu | 4 τιτυός] πιτιός Gu | ιξίων Zb

PREVIOUS EDITIONS: Dind. II.34,19–35,5

KEYWORDS: mythography

Or. 7.03 (mosch gloss) (ἀέρι): κατὰ τὸν ἁέρα —XXaXbT'YYfGGrZc

position: s.l.

PREVIOUS EDITIONS: Dind. II.35,13

Or. 7.04 (recThom gloss) (ἀέρι): ἐν —AaF2SZaZbOx

position: s.l.

APP. CRIT.: τῶ add. AaF2S

Or. 7.05 (rec gloss) (ποτᾶται): μετεωρίζει —V

position: s.l.

COMMENT: Possibly a mistake for μετεωρίζεται (sch. 7.08), but there are a few intransitive or absolute uses of μετεωρίζω in LSJ and note the use of the active beside other intransitive glosses in Hesych. α 2855 τάλακται· ἱσχεί, γαυρία, μετεωρίζει; Sch. Thuc. 2.37.2 Hude ἐπειδὴ ποτὲ οἱ Λακεδαιμόνιοι, Ἀλκαμένη ἐν προαστείῳ θεασάμενοι μετεωρίζοντα, κακῶς ἐχρήσαντο; Sch. Plat. Laws 672e Greene ἀκταίνειν· γαυρίαν, ἀτάκτως πηδᾶν, ἢ μετεωρίζειν, ἢ ὁρμᾶν, ἢ ἐξάγετεται.

Or. 7.06 (rec gloss) (ποτᾶται): πέτεται —VAA2AbCrMnPrRRfSZcOx

position: s.l.

APP. CRIT.: καὶ prep. CrSOx |

Or. 7.07 (rec gloss) (ποτᾶται): πέτεται ὁ Τάνταλος —K

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Or. 7.08 (rec gloss) \( \langle \text{ποτάται} \rangle \): μετεωρίζεται —SaY'Gu

Or. 7.09 (rec gloss) \( \langle \text{ποτάται} \rangle \): ἀναστρέφεται —PcPr

Or. 7.10 (plgn gloss) \( \langle \text{ποτάται} \rangle \): ἐξηπλώται —Gu

Or. 7.11 (recMosch gloss) \( \langle \text{ποτάται} \rangle \): κρέμαται —RwXXaXbT’YYfGGrZuF2

Or. 7.12 (thom gloss) \( \langle \text{ποτάται} \rangle \): φέρεται ὡσπερ πτηνός —ZZaZbZmTGu

Or. 7.13 (plgn gram) \( \langle \text{ποτάται} \rangle \): 1διὰ τί γρ(άφεται) στρωφάω στρωφῶ καὶ νωμῶ καὶ τρωπῶ μέγα, ποτάω δὲ ποτῶ μικρόν; 2φαμέν γοῦν ὅσα ῥήματα βαρύτονα δισύλλαβα εὑρίσκονται ἀναλυόμενα εἰς δευτέραν συζυγίαν τῶν περισπωμένων, ἔχουσι δὲ καὶ ἀντιπαρακείμενον ὄνομα, γράφεται διὰ τοῦ ω μεγάλου, οἷον ἀπὸ τοῦ στρέφω βαρυτόνου ῥήματος γίνεται δευτέρᾳ συζυγίᾳ τὸ στρωφάω στρωφῶ, καὶ ἀντιπαρακείμενον ὄνομα ἡ στροφή. 3ἀπὸ τοῦ τρέπω τρωπάω τρωπῶ. 4τὸ δὲ πέτασμα ἀναλύσαιμεν εἰς δευτέραν συζυγίαν τὸ ποτάω ποτῶ. 5οὐκ ἔχει δὲ ἀντιπαρακείμενον ὄνομα. 6πότος μὲν ἐστὶν ἀλλὰ τὸ συμπόσιον λέγεται, οὐ μὴν δὲ τὸ πέτασμα, καὶ διὰ τούτο γράφεται μικρόν. —Y2

**TRANSLATION:** Why are 'stróphaō/stróphō' and 'nómō' and 'trópō' written with omega (in the first syllable), but 'potaō/potō' with omicron? We explain, at any rate, that all the disyllabic verbs not accented on the last syllable (scil. verbs without contraction) that are found modified into a derivative belonging to the second conjugation of the contract verbs, but have also a corresponding noun, are written with omega: for instance, from 'strephō', a verb not accented on the last syllable, there is formed in the second conjugation 'stróphaō/stróphō' and

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'strophē' as a corresponding noun; from 'trepō' there is formed 'trōpaō/trōpō'. Let us modify 'petō' into a derivative belonging to the second-conjugation, 'potaō/potō'; but it does not have a corresponding noun. To be sure, 'potos' exists, but it means 'drinking-party', not 'flight', and for this reason it ('potaō/potō') is written with omicron.

POSITION: placed between sch. 14.09 and sch. 17.09 in block written by Y at top of fol. 105r

APP. CRIT.: 2 σύλλαβα in lin., δι add. s.l.

COMMENT: Eustathius and others mention patterns like στρέφω, στρωφάω, and El. Gud. (Sturz) s.v. πωλῶ notes that πέτω, ποτάω is an exception. But I find no parallel for this exact explanation, although Georg. Chorobosc. Gram.Gr. 4:1.240,25–37 illustrates this type of argument for an exception.

Or. 7.14 (recThom gloss) (τίνει): ἀνταποδιδώσι —VCrMnRSZZaZbZmZuTGuxBcC2
POSITION: s.l.
APP. CRIT.: καὶ prep. CrSOx |
APP. CRIT. 2: -ωσιν Bc |

Or. 7.15 (rec gloss) (τίνει): ἀποδιδώσι —PcPr
POSITION: s.l.
APP. CRIT.: καὶ prep. Pc

Or. 7.16 (recMosch gloss) (τίνει): δίδωσι —AbSaXXaXbTYYfGGrZc
POSITION: s.l.
APP. CRIT.: καὶ prep. AbZc

Or. 7.17 (pllgnt gloss) (τίνει): υφίσταται —F2
POSITION: s.l.

Or. 7.18 (rec gloss) (δίκην): τιμωρίαν —VAb2CrF2KMnRSZuGuGOx
POSITION: s.l.
APP. CRIT.: τὴν prep. Ab2KRSGOx, καὶ τὴν prep. CrMn

Or. 7.19 (rec gloss) (δίκην): ἐκδίκησιν —Pc
POSITION: s.l.

Or. 7.20 (mosch artGloss) (δίκην): τὴν —XXaXbTYyfGrZc
POSITION: s.l.
COLLATION NOTES: T omits cross.

Or. 8.01 (thom gloss) (ὁς): καθὰ —ZZaZbZmTGu
POSITION: s.l.
Or. 8.02 (vet exeg) (μὲν): οὖκ ἀπέδωκε τῷ μὲν τὸν δὲ. —MC

TRANSLATION: He did not provide a (particle) 'de' to answer to the (particle) 'men'.

APP. CRIT.: τῷ μὲν τὸ δὲ C

APP. CRIT. 2: ἀπέδωκεν M

PREVIOUS EDITIONS: Schw. I.97,3; Dind. II.35,16

Or. 8.03 (mosch gloss) (μὲν): μὴν —XXaXbYYfGGr

POSITION: s.l.

Or. 8.04 (llign gloss) (λέγουσι): ὡς ἱστοροῦσιν —Zu

POSITION: s.l.

Or. 8.05 (rec gloss) (λέγουσι): οἱ ἄνθρωποι —CrPcOx

POSITION: s.l.

Or. 8.06 (llign gloss) (ὅτι): διότι —Gu

POSITION: s.l.

Or. 8.07 (rec gloss) (θεοῖς): ἐν τοῖς —F²S

POSITION: s.l.

APP. CRIT.: τοῖς om. F²

Or. 8.08 (rec gloss) (ὤν): ὁ Τάνταλος —R

POSITION: s.l.

Or. 8.09 (rec gloss) (ὤν): καὶ ὑπάρχων —F²Mn

POSITION: s.l.

Or. 9.01 (rec gloss) (κοινῆς τραπέζης): μετέσχεν —SSa

LEMMATA: Sa has κοινὰ τρ. in text. POSITION: s.l. S, S has inserted the gloss in the line between κοινῆς and τραπ. εν.

APP. CRIT.: μετέσχεν Sa

APP. CRIT. 2: μετέσχε S |

Or. 9.02 (rec gloss) (κοινῆς τραπέζης): καὶ μετέλαβε —S

POSITION: s.l. above μετέσχε, which S has in the text here after κοινῆς.
Or. 9.03 (rec gloss) ⟨κοινῆς τραπέζης⟩: ἐνεκα — Mn

POSITION: s.l.

Or. 9.04 (rec gloss) ⟨κοινῆς⟩: τοῖς θεοῖς — Ab²MnPrRS

POSITION: s.l.

Or. 9.05 (plln gloss) ⟨κοινῆς⟩: λέγω — Zu

POSITION: s.l.

Or. 9.06 (vet exeg) ἀξίωμ’ ἔχων ἴσον: παρὰ τὸ ἓδαιτὸς ἐίσης’ [Hom. II. 1.468, etc.]. — M

TRANSLATION: Modelled on (the Homeric phrase) ‘of the equal feast’.

REF. SYMBOL: M

PREVIOUS EDITIONS: Schw. I.97,4; Dind. II.35,19

Or. 9.07 (mosch exeg) ἀξίωμ’ ἔχων ἴσον: ‘κοινῆς τραπέζης ἀξιούμενος ὠφείλεν εἰπεῖν. Ἐπεὶ δὲ ἡ κοινὴ τράπεζα τὴν αὐτὴν τιμὴν τοῖς μεταλαμβάνουσιν αὐτῆς δίδωσιν, λέγει ἀξίωμ’ ἔχων ἴσον’. — XXaXbT⁺YYfGr

TRANSLATION: He should have said ‘being deemed worthy of a shared table’. But since the shared table gives the same (degree of) honor to those partaking of it, he says ‘having an equal (portion of) esteem’.

POSITION: s.l. except X and in marg. T

APP. CRIT.: 2 ἡ] καὶ G | αὐτῆς] αὐτῆ Y | ἀξίωμ’] ἀξίως μ’ XXa | ἔχει X | ἴσον om. G |

APP. CRIT. 2: 2 -λαμβάνουσι Yf | δίδωσι YYfGr | ἴσον X

PREVIOUS EDITIONS: Dind. II.35,20–22

Or. 9.08 (recMosch gloss) ἀξίωμ’ ἔχων: ἀξιούμενος — KXXbT⁺GZc

POSITION: s.l.

APP. CRIT.: ἐγεζουν prep. T | κοινῆς τραπέζης prep. Ze

Or. 9.09 (recThom gloss) ἀξίωμ’: τιμὴν — AaAbCrMnPcPrRSZaZbZmTGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. AaCrSOx |

Or. 9.10 (plln gloss) ἀξίωμ’: τίμημα app. — F²

POSITION: s.l.

Or. 9.11 (recThom gloss) ἴσον: ὁμοιοῦν — AaAbMnPcPrSZZaZbGu

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Or. 9.12 (pllgm metr) ἴσον: ὃρα ἑνταύθα ὤπως χρήται ὁ ποιητής τὸ ἱσον τὸ ἰ ὡς βραχὺ· οὔ γάρ ποτ’ ἐν τέλει στίχου τοὺς εὐρίσκεται συγκείμενος ἐκ μακροῦ καὶ βραχέος, ἀλλὰ τούναντίον. —Gu

Translation: Note here how the poet uses the word ‘ison’ with the iota as short. For never at the end of an (iambic trimeter) verse is there found a foot consisting of long and short, but rather the reverse.

Previous Editions: Dind. II.35,22–25

Or. 10.01 (vet exeg) ἄκολαστον: ἵπτι ἄκολαστῳ τινί λόγῳ φασίν αὐτόν κολάζεσθαι. ἐι γάρ μετέδωκε τῆς ἀμβροσίας κατὰ τὸν Πίνδαρον [Pind. Ol. 1.60–63] τοῖς βροτοῖς, μᾶλλον ἂν τῆς φιλανθρωπίας παρὰ θεῶν έθαυμάζετο. —MBVC

Translation: They say he was punished for some unbridled speech. For if he had shared ambrosia with mortals as in Pindar’s version, he would instead have been admired by the gods for his benevolence to his fellow men.

Previous Editions: Schw. I.97,5–7; Dind. II.35,26–36,2

Keywords: theological amelioration | citation of literature other than Homer | Pindar

Or. 10.02 (vet Thom gloss) ἄκολαστον: ἀσεμνὸν —MVCAaAbCrMnPePrRSZ-ZaZbZmTGuYoX

Previous Editions: Dind. II.35,22–25

Or. 10.03 (rec gloss) ἄκολαστον: ἀκράτητον —V3FaYB

Or. 10.04 (rec MoschThom gloss) ἄκολαστον: ἁπαίδευτον —RfRwXXaXbYYfGGGrZ-ZaZbZmTZe

Or. 10.05 (rec gloss) ἄκολαστον: ἀτιμὸν —PcPr
Or. 10.06 (plgn exeg) ἄκολαστον: ύβριστικὸν ἄτιμον ἀνουθέτητον. κολάζω κατὰ Ἀττικοὺς τὸ νουθετῶ. —Gu

position: s.l.

previous editions: Dind. II.36,7–8

keywords: Ἀττικοὶ

Or. 10.07 (plgn gloss) ἄκολαστον: ἀπαυστὸν —Zu

position: s.l.

Or. 10.08 (plgn gloss) ἔσχε: εἴχε —P²SaZu

position: s.l.

Or. 10.09 (rec gloss) ἔσχε: εἶχε

position: s.l.

Or. 10.10 (plgn artGloss) γλῶσσαν: τὴν —F²

position: s.l.

Or. 10.11 (vet exeg) αἰσχίστην νόσον: 

1. τὴν γλωσσαλγίαν φησὶν αἰσχίστην νόσον, 
2. ὅτι πορνεία μὲν καὶ γαστριμαργία καὶ τὰ λοιπὰ πάθη σὺν τῇ βλάβῃ ἔχουσί τι καὶ τερπνόν, ἢ δὲ γλωσσαλγία καὶ τούτου ἐστέρηται, 3. καὶ ὅτι τὰ μὲν ἄλλα πάθη τού ξρώμενου βλάπτει, αὐτὴ δὲ καὶ κατὰ τὸν θείου ὀπλίζεται. —MBVCAaMn-PcPrSaR²RfRwSY², O partial

translation: He calls an unbridled talkativeness a most shameful sickness because fornication and gluttony and the rest of the sinful dispositions involve together with their harmfulness also something pleasant, but talkativeness is lacking even in this, and because the other bad dispositions harm the one who experiences them, whereas this one arms itself even against the divine.

lemma: C; ἀκόλαστον ἔσχε γλῶσσαν Rw, ἀκόλαστον γλῶσσαν V, ἀκόλαστον Αμ MnPcR²S²REF.

symbol: M to αἴσχιστον, V to ἀκόλαστον, Sa to γλῶσσαν

position: cont. from sch. 10.01 in B, add. δὲ; precedes 10.01 V; follows sch. 5.14 ΑμPcR²S²; in Aa in block before play (fol. 38b)

app. crit.: M mostly washed out here, much unreadable. | 1–2 τὴν γλωσσαλγίαν … γαστριμαργία καὶ om. O | 1 τὴν γλωσσαλγίαν φησὶν αἰσχίστην νόσον] Schw. (implying that M carries this; but M om. αἰσχ. νόσον], τὴν γλ. φ. νόσον αἰσχ. VRw, τὴν γλ. μὲν αἰσχ. νόσον φησίν C, τὴν γλ. αἰσχ. νόσον φ. Αμ MnR²S²[τὴν om. MnS], τῆς γλωσσαλγίας αἰσχ. νόσον φησίν Sa, τὴν γλ. γάρ αἰσχ. νόσον φ. P²R², τὴν γλῶσσαν γάρ αἰσχύνην νόσον φασίν R²1 (later corr. to τὸ αἰσχίστην s.l.), αἰσχίστην [δὲ add. B] νόσον τὴν γλωσσαλγίαν φησί BY², αἰσχ. νόσον φησὶ τὴν γλ. Pr | 2 ὅτι πορνεία … πάθη] τὰ γάρ λοιπὰ πάθη Pr | ὅτι πορνεία| πορνεία γάρ Y² | ὅτι πορνεία ΑμPcR²S², ύπορνεία Mn, πορρίμενον app. R² | μὲν καὶ γαστρ. om. Rw | μὲν om. VAaMnPcR²R²SY² | ἡ γαστριμ. ΑμPcR²S², γαστριμαργίαν R² | καὶ τὰ λοιπὰ … βλάβη] μὴ R² | καὶ τούτῳ τὰ λοιπὰ τάλα CSa, τὰ γάρ ἄλλα Ο | ἤ τοι MnS | τί καὶ τὶ Αμ MnPcR²S², καὶ PrSa, τό Mn | τερπνὰ Sa, τέρπον app. O | ὃ ἢ δὲ γλωσσαλγία] αὐτὴ δὲ Αμ MnPcR²S², ἢ δὲ γλῶσσα O, ἢ δὲ γλῶσσα ύγεια R² | δὲ om. Y² | 2–3 καὶ τούτῳ … αὐτὴ δὲ om. Ο | 2 καὶ τοῦτο ἐστέρηται καὶ βλαβὴν φέρει καὶ τοῦ τερπνοῦ ἀπεστέρηται RVw, σιέλη μόνην εἰσφέρει Αa | καὶ (before τούτου) om.
Or. 10.12 (rec gloss) (αἰσχίστην νόσου): τὴν γλωσσαλγίαν — Sa

Or. 10.13 (plgn gloss) (αἰσχίστην νόσου): δεινὸν πάθος — F²

Or. 10.14 (rec artGloss) (αἰσχίστην): τὴν — O

Or. 10.15 (rec gloss) (αἰσχίστην): χαλεπὴν — AaAb²MnPcPrRS

Or. 10.16 (rec gloss) (αἰσχίστην): κακίστην — VGZu

Or. 10.17 (rec gloss) (αἰσχίστην): μισητὴν — MnS

Or. 10.18 (thom exeg) (αἰσχίστην): κακίστην: οὐδὲν γὰρ ἀθυρογλώσσου φαυλότερον.

— ZZaZbZmTGu

TRANSLATION: Worst. For there is nothing more contemptible than a person with unbridled tongue.

Or. 10.19 (rec gloss) (αἰσχίστην): μισητὴν — MnS

APP. CRIT.: καὶ prep. S

APP. CRIT. 2: μησιτὴν Mn

PREVIOUS EDITIONS: Dind. II.36,9–10

COLLATION NOTES: γὰρ om. Œa
Or. 10.19 (plln gloss) οἰσχίστην: κακὴν —CrZbOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |  

Or. 10.20 (plln gloss) οἰσχίστην: μεγίστην —L2

POSITION: s.l.

Or. 10.21 (plln gloss) οἰσχίστην: λέγω —GGuB3

POSITION: s.l.

Or. 11.01 (vet exeg) οὗτος φυτεύει Πέλοπα: ἵνα Εὐρυθεμίστης τῆς Ζάνθου 2 ἡ Κλυτίάς τῆς Ἀμφιδάμαντος, ὡς ἱστορεῖ Φερεκύδης [Phercydes FGrHist 3 F 40 = EGM fr. 40] ἢν ὑδ. ὡς δὲ ἱστορεῖ ( ) ἵνα Εὐρυανάσσης τῆς Πακτωλοῦ. —MBC

TRANSLATION: From Eurythemiste the daughter of Xanthus. Or from Clytia the daughter of Amphidamas, as Phercydes records in Book 10. But as (lacuna: some other source) records, from Eurynassa the daughter of Pactolus.

LEMMA: BC (and perhaps M, washed out here)  

REF. SYMBOL: MB; marginal label ἡ τοῦ πέλοπος μήτηρ addl. B


PREVIOUS EDITIONS: Schw. I.97,12–14; Dind. II.36,11–13

COMMENT: There is no other trace of Eurythemiste daughter of Xanthus or Clytia daugher of Amphidamas in extant texts. Eurynassa is also recorded as mother of Pelops in sch. 5.01 above as well as in Plutarch, Parallela minora 313D, and in Tzetzes (Sch. Lyc. Alex. 52 Scheer; Exeg. in Il. 1.7).

KEYWORDS: mythography, genealogical | citation of historian or scholar | Phercydes | Hellanicus

Or. 11.02 (recThom gloss) οὗτος: ὁ Τάνταλος —V1AaAbFMnPPrRSZZaZbZmTGuB3

POSITION: s.l.

APP. CRIT.: ἤγουν prep. V1AaZmZb | Τάνταλος] ταῦτα S |

Or. 11.03 (vet exeg) φυτεύει: ἀντὶ τοῦ γεννᾶ, μεταφορικῶς ἀπὸ τῶν δένδρων. —MC

TRANSLATION: In the sense of ‘begets’, metaphorically from (planting) trees.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. C | δένδρων Schw., ἀνύδρων MC |

PREVIOUS EDITIONS: Schw. I.97,15; Dind. II.36,15–16

KEYWORDS: mythography, genealogical

Or. 11.04 (plln exeg) φυτεύει: μεταφορικῶς —GuY6

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Or. 11.05 (recThom gloss) φυτεύει: γεννᾷ —V¹AaAbCrRRfMnPcPrSSaZZaZmZbOxB²
APP. CRIT.: καὶ prep. V¹CrMnSOx |

Or. 11.06 (mosch exeg) φυτεύει: γεννᾷ· ἀντὶ τοῦ ἐγέννησεν —XXaXbT∗YYfGGr
TRANSLATION: ('Plants’ means) ‘begets’, (with the present tense here) used for the (past) ‘he begat’.
LEMMA: X POSITION: s.l. except X
APP. CRIT.: ἀντὶ τοῦ om. G
APP. CRIT. 2: ἐγέννησε GYf |
COLLATION NOTES: This note omitted in Ta. |

Or. 11.07 (pllgn gloss) φυτεύει: ἐφύτευσεν —Zu
POSITION: s.l.

Or. 11.08 (pllgn gloss) φυτεύει: ἐγέννησεν —FZcZu
POSITION: s.l.
APP. CRIT. 2: ἐγέννησε Zc |

Or. 11.09 (rec artGloss) Πέλοπα: τὸν —AaF²MnRSOx
APP. CRIT.: πέλοπα add. S

Or. 11.10 (rec gloss) τοῦ δ’ ἀπό: καὶ ἀπὸ τούτου —CrL²ROx
APP. CRIT.: καὶ om. L²

Or. 11.11 (rec gloss) τοῦ: ἡγουν τοῦ Πέλοπος —V¹AaMnRfSB³α
APP. CRIT.: ἡγουν τοῦ] ἡγουν ἀπὸ τοῦ S, ἀπὸ τοῦ Mn, om. Rf

Or. 11.12 (rec gloss) τοῦ: ἀπὸ τοῦ Πέλοπος (καὶ) Αερόπτης —Sa
POSITION: s.l.

Or. 11.13 (recMosch gloss) τοῦ: ἀπὸ —PcXXaXbTYfGGrZcZu

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Or. 11.14 (plgn gloss) ἀφ’ οὗ —F²

Or. 11.15 (plgn artGloss) Ἀτρεύς: ὁ —F²

Or. 11.16 (reCThom gloss) ἐφυ: ἐγεννήθη VS, γεννήθη Mn

Or. 12.01 (vet exeg) ὃ στέμματα ξήνασα: ¹τὸν τῆς ἀρχῆς στέφανον. ²Ἀισχινῆς γὰρ στέμματα τὰ ἔρια φησιν ἀπὸ τοῦ στέφειν τὰς ἠλακάτας. ξὲ ὡν γίνονται οἱ στέφανοι τῶν βασιλέων. || ἡ ἐξήνασα δὲ ἀντί τοῦ προεξενήσασα καὶ παρασχομένη. ὃς δὲ νοῦς ἡ τῷ Ἀτρεί τῆς βασιλείαν περιποιησαμένηθεν βασιλεύον καὶ ἐριν πρὸς τὸν ἀδελφόν ἐπέκλωσε. || ὣ γράφεται δὲ καὶ Ἡρίος, ἴν’ ἢ ἡ θεά Ἡρίος τὸν πόλεμον ἐπέκλωσε Θεοτόκη καὶ Ἀτρεί. τοῦ παράλογον δὲ καὶ ἄλλον θεὸν ἐπικλώθειν ὡς καὶ τὰς Μοῖρας. Ὁμηρος γοῦν φησι [Hom. Od. 1.17]. τὸ γοῦν ἐπικλώσαντο θεοὶ οἴκον νέεσθαι. —MBVC, (partial) MnPcR²R¹²R²R¹R¹SaR₁SaR₂Sa

TRANSLATION: The crown of rule. For Aeschines says that ‘stemmata’ refers to the wool threads, by derivation from their wreathing (‘stephein’) the distaff. Out of these (wool threads) the crowns of kings are made. || ‘Having carded’ is here used in the sense ‘having procured’, ‘having provided’. And the sense is: ‘The goddess who secured the kingship for Atreus ordained warfare and strife with his brother’. || The reading ‘Strife’ (in the nominative) is also found, so that the sense would be: ‘The goddess Strife ordained warfare for Thystes and Atreus’. And it is not unreasonable that another god too (is said to) weave (a man’s fate) just like the Fates (Moira). At any rate, Homer says: ‘in which (year) the gods ordained (wove the fate) for him that he return home’. 

LEMMA: BCRCR³(ξείν-—R, a.c. B, -ας CR); ὃ στέμματα MV (but unclear whether M had ὃ or not) — REF. SYM-BOL: MVbSaR²R²; Pc has ref. symbol for separated sentence 6 to line 13; marginal label τὸ στέμμα add. B², with another label ἐξήνασα in margin at 4. POSITION: Sa punctuates as if new sch. begins at 4 ἐξήνασα: three partial versions in R²: first two conflated with parts of sch. 10.11, third as separate note; S⁰ has 4–5 below the line (other glosses occupy space above line), S² part of 6 separately in block on next page; in Pc beginning of note (1–3) omitted or possibly lost to trimming of bottom margin of facing verso (where sch. 5.01 was cut off near end), the portion 4–5 precedes sch. 7.01, while 6 occurs later in block, between sch. 14.02 and 13.01

Or. 12.02 (rec paraphr) ὧ στέμματα ἔξησα: ἦ θεᾶ ἢ τῷ Ἀτρεί τὴν βασιλείαν
paraσχομενὴν πόλεμον καὶ ἔριν πρὸς τὸν ἀδελφὸν ἀπέκλωσεν. —Ο

Or. 12.03 (vet exeg) ὧ στέμματα ἔξησα: τοῦτό φησιν ὅτι ἡ Μοῖρα βασιλείαν
μελετήσασα τῷ Ἀτρεί οὐ καθαρὰν ταύτην αὐτῷ ἐχαρίσατο, ἀλλὰ διὰ τῆς
ἀδελφικῆς συμφορᾶς.  ἢ ὅτι τῶν στεμμάτων, στέμματα γὰρ τὰ ἔρια λέγουσιν οἱ Ἀττικοὶ; Sch. Soph. OC 474a2 Xenis ὅτι στέμματα ἔλεγον καὶ τὰ ἔρια. καὶ παρ’ Εὐριπίδῃ 'ὧ στέμματα ξήνασα' ἐπέκλωσεν'.

TRANSLATION: He says this because Moira, having carefully arranged a kingship for Atreus, did not gift this to him in an unalloyed form, but by means of the misfortune of his brother. For there being two brothers, sons of Pelops, Thyestes and Atreus, and the kingship being owed to Thyestes as the first-born, Moira provided this kingship to the second-born, Atreus. For the natural right of birth was calling the former to the office of ruler, but knavery and machination raised the latter to power. For clever men have interpreted this knavery and
machination in mythological terms as Moira. For suffering is called ‘moros’ and (the corresponding verb) to suffer is ‘morein’. And from this (‘moros’) by the addition of iota comes ‘moira’. For knavery, with a very great deal of suffering and toil, overcomes honesty. And for this reason Moira is spoken of as spinning and carding (wool).

**Or. 12.04** (plln paragrph) ω καὶ ὧτινι τῷ Ἀτρεῖ ἡ θεὰ ἡ Κλωθὼ ξήνασα καὶ παρασχοῦσα ἢ ἐριουργήσασα τὰ στέμματα καὶ τὴν βασιλείαν ἐπέκλωσε καὶ ἐπέδωκεν ὅστε θέσθαι καὶ ποιήσασθαι ἔριν καὶ πόλεμον τῷ Θυέστῃ ὄντι συγγόνῳ καὶ ἀδελφῷ. —Y²

**Or. 12.05** (plln paragrph) ὧ καὶ ὧτινι τῷ Ἀτρεῖ τὰ τῆς βασιλείας κατασκευάσασα —Zu

**Or. 12.06** (recThom gloss) ὧ: Ἀτρεῖ —V²AaKRfSaZZaZbZmTYGuGB²

**Or. 12.07** (rec gloss) ὧ: ὧτινι τῷ Ἀτρεῖ —CrMnSOx

**Or. 12.08** (rec gloss) ὧ: ὧτινι —Ab

**Or. 12.09** (plln gloss) ὧ: τούτῳ —F²

**Or. 12.10** (rec gloss) ὧ: οὖν —R
Or. 12.11 (rec paraphr) (στέμματα ξήνασ') : τὸν τῆς ἁρχῆς στέφανον περιποιησαμένη —V³PrY³
POSITION: s.l. V³, marg. Y, appended to sch. 10.11 Pr

Or. 12.12 (rec MoschThom gloss) (στέμματα) : βασιλείαν —VAArFSaXXaXbYYfGGGrZ-ZaZbZmT³ZcB³
POSITION: s.l.
APP. CRIT.: τὴν prep. VAaSa | ἦτοι prep. ZZbZmT
PREVIOUS EDITIONS: Dind. II.37,21

Or. 12.13 (rec gloss) (στέμματα) : στέφη —R
POSITION: s.l.

Or. 12.14 (plgn exeg) (στέμματα) : βασιλεία· ἀπὸ συμβόλου τὸ κύριον. —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.37,22

Or. 12.15 (rec artGloss) (στέμματα) : τὰ —S
POSITION: s.l.

Or. 12.16 (rec gloss) (ξήνασ') : προξενήσασα —OVAaAbCrMnPcPrRRfWwSY·GuOx
LEMMA: O has ξήνασα in text; S ξέίνασα; Pr has τὰ s.l. (ξέίνασ')
POSITION: s.l., except in marg. Ab
APP. CRIT.: καὶ prep. CrMnOx | προξενήσασα V, προσεξένησα Mn | τὸν ἀτρέα add. AaPcPr
PREVIOUS EDITIONS: Dind. II.37,22-23

Or. 12.17 (plgn exeg) (ξήνασ') : γρ. ξέίνασα ἤγουν προξενήσασα —F
POSITION: marg.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 12.18 (rec gloss) (ξήνασ') : ξέίνασ' —KY³
POSITION: s.l.

Or. 12.19 (rec gloss) (ξήνασ') : διαχειρίσασα —Pr
POSITION: s.l.

Or. 12.20 (rec gloss) (ξήνασ') : ἔριουργήσασα καὶ κατασκευάσασα —VF
POSITION: s.l.
APP. CRIT.: καὶ om. F
Or. 12.21 (rec gloss) ξήνασ': ἐριουργήσασα —SaGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.37,23

Or. 12.22 (mosch gloss) ξήνασ': κατασκευάσασα —XXaXbT‘Zb‘YYfGrZcL2
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.37,22

Or. 12.23 (pllgn gloss) ξήνασ': διαλύσασα —Zm
POSITION: s.l.

Or. 12.24 (rec gloss) ξήνασ': εὐτρεπίσασα —GK
POSITION: s.l.

Or. 12.25 (pllgn gloss) ξήνασ': ύφάνασα —B3a
POSITION: s.l.

Or. 12.26 (rec gloss) ξήνασ': νοήσασα —Ab
POSITION: s.l.

Or. 12.27 (pllgn exeg) ξήνασ': ἀπὸ τοῦ ξαίνω τὸ διαλύω. ἐπεὶ γὰρ εἶπεν ἐπέκλωσεν, 
ἀναγκαῖον ὅτι τὰ κλώσματα πρῶτον ξαίνονται, εἶτα κλώθονται. —Y2

TRANSLATION: (The form 'xēnasa' is) from 'xainō' meaning 'card, unravel'. For since he (or 
she) said 'she spun the thread (of fate)', it is necessarily the case that the threads are first 
carded, and then are spun.
POSITION: marg.

Or. 12.28 (tri metr) ξήνασ': long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 45

Or. 12.29 (thom exeg) ξήνασα: 1τρεῖς εἰσὶ Μοῖραι, Κλωθώ, Λάχεσις καὶ 
Ἄτροπος. 2τοῦτων ἢ μὲν Κλωθώ τὰ ἐνὶ ἐκάστω μέλλοντα συμβήσοσθαι κλώθει 
καὶ κατασκευάζει, ἢ δὲ Λάχεσις λαγχάνει καὶ κληροὶ καὶ ἐπικυροὶ ταῦτα καὶ οἴον 
ἐπισφαγίζει, ἢ δὲ Ἄτροπος ἄτρεπτα καὶ ἀμετακίνητα καὶ ὡς ὁὐκ ἂν ἄλλως 
γενησόμενα τίθησι. 3τὸ δὲ ξήνασα διὰ τοῦτο προσέθηκε, διότι ἐπέκλωσεν εἶπε. 
ξαίνουσι γὰρ πρῶτον τὸ ἔριον αἱ βουλόμεναι νήμα κατασκεύασαι γυναῖκες. 
—ZZaZbZmTGuOx2
TRANSLATION: There are three Moirai, Clotho, Lachesis, and Atropos. Among these, Clotho spins and arranges what is destined to befall each single person; Lachesis casts the lots and assigns by lot and confirms these things and as it were puts the seal on them; Atropos makes them incapable of being turned aside or changed and such that they could not turn out otherwise. And he (the poet) added ‘having carded (the wool)’ for this reason, because he said ‘spun (the thread) for’. For women who want to create thread first card the wool.

REF. SYMBOL: Z to ἐπέκλωσε, ZaZm to θεά

APP. CRIT.: 2 κλωθῶ om. Ox | ἐκάστου Zb | συμβίβαιναι μέλλουσα transp. ZZa | οὐκ ἄν| κἂν Zb, οὐκ Ox | γενησόμενα] γενήσονται Zb | τίθησι transp. before καὶ ὧς Ox |

APP. CRIT. 2: 2 λαχάνει Zb | κατασκεβάζει Ox | ἐπέκλωσεν εἶπεν Ox | 4 κατασκευᾶσαι Z, with both acute and circumflex (app.) Zb

PREVIOUS EDITIONS: Dind. II.37,17–21, 23–25

**Or. 12.30** (rec gloss) ἐπέκλωσεν: τὸν Ἀτρέα ἐπέθηκεν —AbRMnS

POSITION: s.l.

APP. CRIT.: ἐπέθηκεν as sep. gloss in marg. Ab (with ref. symbol), possibly by Ab2

APP. CRIT. 2: -θηκε S (Mn ambig.) |

COMMENT: The accusative τὸν Ἀτρέα is meant to be subject acc. of θέσθαι.

**Or. 12.31** (pilg gloss) ἐπέκλωσεν: undeciphered gloss, τ(ήν) or τ(ῶν) followed by το (app. with οὖν sign above) and ξειας(?) or ξεί(?) —Y2

POSITION: s.l.

COLLATION NOTES: Check original Y 104v

**Or. 12.32** (mosch gloss) ἐπέκλωσεν: εἰμαρμένον ἐποίησεν —XaXbΤ·YYfGr

POSITION: s.l.; possibly intended to be continuation of gloss προξενήσασα (12.16)

APP. CRIT.: ἡ εἰμαρμένη Y

APP. CRIT. 2: -σε XXa

PREVIOUS EDITIONS: Dind. II.37,25

**Or. 12.33** (rec gloss) ἐπέκλωσεν: κατεσκεύασεν —MnSGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.37,26

**Or. 12.34** (rec gloss) ἐπέκλωσεν: διήγειρε —RZu

REF. SYMBOL: R

POSITION: R marg., Zu s.l.

**Or. 12.35** (pilg gloss) ἐπέκλωσεν: ἐποίησε —B3a

POSITION: s.l.
Or. 12.36 (rec gloss) θεά: Ἡρα ἢ Κλωθώ —R
POSITION: s.l.

Or. 12.37 (rec gloss) θεά: Ἡρα —V1AbCrMnPcPrSSa
POSITION: s.l.
APP. CRIT.: ἡγουν prep. V, app. Sa₁, καὶ prep. Cr

Or. 12.38 (rec gloss) θεά: ἔρις —Pc
POSITION: s.l.

Or. 12.39 (pallgn gloss) θεά: ἡ ἔρις ἢ Μοῖρα ἢ θεὰ ἡ ἔρις —V³
POSITION: s.l.

Or. 12.40 (rec gloss) θεά: Μοῖρα —RfRw
POSITION: s.l.

Or. 12.41 (mosch gloss) θεά: ἡ Μοῖρα ἢ Κλωθώ —XXaXbT⁺YYfGr
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.37,26

Or. 12.42 (thom gloss) θεά: Κλωθώ —ZZaZmZbTZcAaB³a
POSITION: s.l.
APP. CRIT.: ἡγουν ἢ prep. Aa, ἢ prep. TZcB³a

Or. 12.43 (pallgn gloss) θεά: ἡ Κλωθώ ἐποίησεν· ἡ εἱμαρμένη —G
POSITION: s.l.

Or. 12.44 (pallgn gloss) θεά: Κλωθώ καὶ ἡ Ἡρα —Ox
POSITION: s.l.

Or. 12.45 (pallgn gloss) θεά: Κλωθώ Λάχεσις καὶ Ἄτροπος —B³a
POSITION: in marg. at 10

Or. 12.46 (rec gloss) θεά: ἡ τύχη —GKZuGu
POSITION: s.l.
APP. CRIT.: ἡγουν prep. Zu
PREVIOUS EDITIONS: Dind. II.37,26
Or. 12.47 (tri metri) (θεά): long mark over alpha — T

PREVIOUS EDITIONS: de Fav. 45

Or. 12.48 (rec artGloss) (θεά): ή — SOx

POSITION: s.l.


TRANSLATION: ‘Strife war’ (with feminine noun to be taken as adjectival modifying the following noun as if) masculine, ‘the strife-filled’. Just as the Hesiodic example (Op. 191–192, with feminine noun ‘hubrin’ used adjectivally) ‘they will honor more the doer of evils and the arrogant man’.

LEMMA: Rb REF. SYMBOL: Rb POSITION: Rb contl. from sch. 12.01

APP. CRIT.: 1 ἔριν πόλεμον om. Mn | τὸν Dindorf (cf. sch. 13.02, 13.03, 13.06), τ’ all | ἐντὸς εἰ Rb | κακῶν Mn | ὑβριστήρα Mn

APP. CRIT.: 2 ῥεχθῆρα Rb

PREVIOUS EDITIONS: Dind. II.38,1–3

KEYWORDS: citation of literature other than Homer (with direct quotation) | Hesiod

Or. 13.02 (rec exeg) ἔριν: ἄρσενικόν ἥγουν τὸν ἑριστικόν πόλεμον — VY'

POSITION: s.l.

APP. CRIT.: ήγουν κατὰ τὸν Y'

Or. 13.03 (rec gloss) ἔριν: ἑριστικόν — B3L2RPcPr

POSITION: s.l.; Pr has ἑριστικόν over ἔριν (its supralinear reading, ἔρις in line)

Or. 13.04 (rec gloss) ἔριν: πολεμικόν — AbRPc

POSITION: s.l.

Or. 13.05 (pllgm gloss) ἔρις: ἑριστική, ἕ ἔριν καὶ ἑριστικόν — G

POSITION: s.l.

Or. 13.06 (rec gloss) ἔριν: καὶ πόλεμον τὸν ἑριστικόν — Mn

POSITION: s.l.

APP. CRIT.: πολεμικόν a.c., πόλεμον τὸν p.c. Mn

PREVIOUS EDITIONS: Dind. II.38,1

Or. 13.07 (pllgm gloss) ἔριν: ζῆλον — B3a

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Or. 13.08 (vet exeg) \(\xi\rho\iota\nu\): \(\acute{\alpha}n\iota\iota\ \tau\iota\ \tau\iota\ \alpha\iota\iota\iota\alpha\nu\ \tau\iota\iota\ \phi\iota\lambda\o\iota\nu\iota\kappa\iota\varsigma\ \alpha\u\iota\tau\omega\nu\quad—\text{MC}

**TRANSLATION:** (‘Strife’) in the sense 'the cause of their quarrel'.

**POSITION:** m.s.l. (above \(\theta\e\iota\sigma\thetaai\ 14\))

**APP. CRIT.:** \(\acute{\alpha}n\iota\iota\ \tau\iota\ \text{om.}\ \ C\)

**PREVIOUS EDITIONS:** Schw. I.98,12; Dind. II.38,5

Or. 13.09 (rec exeg) \(\xi\rho\iota\nu\): καὶ \(\epsilon\rho\iota\alpha\ pi\lambda\e\xi\alpha\sigma\alpha\ \eta\ \’\H\rho\alpha\ —\text{Sa}

**POSITION:** s.l.

**APP. CRIT.:** τὴν Ἡραν Sa, corr. Mastr.

**COMMENT:** Does the mention of Hera here and in sch. 12.26, 12.27 have something to do with an etymologizing connection with \(\epsilon\rho\iota\alpha\ ς\) and/or \(\epsilon\rho\iota\varsigma\)? The Iliadic strife of Zeus and Hera and the strife of the three goddesses occasioning the judgment of Paris are often alluded to, but no commentator seems to make an etymological connection.

Or. 13.10 (plgn gloss) \(\xi\rho\iota\nu\): μά\chi\hnu —\text{Zb}

**POSITION:** s.l.

Or. 13.11 (plgn gloss) \(\xi\rho\iota\nu\): καὶ \(\phi\iota\lambda\o\iota\nu\iota\kappa\iota\varsigma\ ς\) καὶ \(\pi\o\l\e\mu\iota\nu\) —\text{CrZuOx}

**POSITION:** s.l.

**APP. CRIT.:** καὶ \(\pi\o\l\e\mu\iota\nu\ \text{om.}\ \text{CrOx}\)

**COMMENT:** Cf. sch. 13.18 below.

Or. 13.12 (rec gloss) \(\xi\rho\iota\nu\): \(\alpha\u\iota\tau\iota\ \epsilon\pi\o\o\iota\hnu\) —\text{Rw}

**POSITION:** in left marg., beside 13, 15, 17 (two-column layout)

Or. 13.13 (rec gloss) \(\xi\rho\iota\varsigma\): \(\eta\gamma\o\o\nu\ \eta\ \theta\e\alpha\) —\text{Pr}

**POSITION:** s.l.

Or. 13.14 (rec exeg) \(\xi\rho\iota\nu\): \(\gamma\rho.\ \xi\rho\iota\varsigma\) —\text{Pc}

**POSITION:** marg.

**KEYWORDS:** variant reading: γράφεται/γράφε

Or. 13.15 (plgn artGloss) \(\xi\rho\iota\nu\): τὴν —\text{Aa}

**POSITION:** s.l.

Or. 13.16 (recMosch artGloss) \(\Theta\u\o\e\o\sigma\tau\tau\eta\): τόφ —SXXaXbTTYYfGrAaF\(^2\)Zc

**POSITION:** s.l.

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Or. 13.17 (rec gloss) ἀμφοτέροις: πολεμικὸν —PrGu

Or. 13.18 (tri exeg) ἀμφοτέροις: ἀσυνδέτως τοῦτο λέγει. —Τ

Or. 13.19 (plln gloss) ὡστε θέσθαι δηλονότι λέγω —B3a

Or. 13.20 (vet paraphr) ἀντὶ τοῦ πρὸς θυέστην οὔτα σύγγονον θέσθαι —MVCY

Or. 13.21 (rec gloss) καὶ ύπαρχοντι —CrF2MnOx

Or. 13.22 (recMoschThom gloss) (συγγόνως): ἀδελφός —VAAbKMn-PcPrRRSSsAxxAXbYYfGGGrZZaZbZmT7ZcZuOxB3a

Or. 13.23 (plln gloss) αὐτοῦ τοῦ Ἀτρέως —Gu

Or. 13.24 (rec exeg) (συγγόνως): ὁ θυέστης καὶ Ἀτρέως ἀδελφοί ἦσαν ᾠσαν ἄμφω, υἱοὶ δὲ Πέλοπος. —Pc
Or. 13.25 (plln gloss) ⟨συγγόνῳ⟩: ὁ Θυέστης καὶ ὁ Ἀτρεὺς ήσαν ἀδελφοὶ —B³a
POSITION: marg.

Or. 13.26 (plln gloss) ⟨συγγόνῳ⟩: αὐταδέλφῳ —F²
POSITION: s.l.

Or. 14.01 (rec gloss) ⟨θέσθαι⟩: ὡστε —V³_A²MnSSaB³
POSITION: s.l.

Or. 14.02 (rec gloss) ⟨θέσθαι⟩: ποιήσαι, βαλείν —R
POSITION: s.l.

Or. 14.03 (mosch gloss) ⟨θέσθαι⟩: ὡστε ποιήσαι —XXaXbT³YYfGrL²
APP. CRIT.: καὶ add. before ποιήσαι L²
COLLATION NOTES: T’s cross lost to repair (may have been a cross above, if ποιήσαι actually written earlier as Thoman gloss (next); Ta has cross before, but is unreliable about the distinction.

Or. 14.04 (recThom gloss) ⟨θέσθαι⟩: ποιήσαι —AbCrGKMnPcZZaZbZmZcZuOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrKMnOx |

Or. 14.05 (plln gloss) ⟨θέσθαι⟩: ποιήσασθαι —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.38,6

Or. 14.06 (plln gloss) ⟨θέσθαι⟩: γενέσθαι —F²
POSITION: s.l.

Or. 14.07 (vet exeg) τί τάρρητα ἀναμετρήσασθαι: ¹διὰ τοῦ ἀναμετρήσασθαι τὸ πλῆθος τῶν κακῶν ἐσήμηνεν. ²ἡ οὖν ὡς πολλὰ, ἢ ὡς ἄτοπα παραπέμπεται. ³ἡ ὡς παρθένος παραίτεται λέγειν διὰ τὴν μοιχείαν Θυέστου, ἢ τὴν ἄθεσμον Αἰγίσθου γονῆν. ⁴ἐκ γὰρ Πελοπείας τῆς θυγατρὸς ἢ Στερόπιδος ἐποίησεν αὐτὸν Θυέστης. —MBVCMnPcR²R²RfSSa
TRANSLATION: By using 'to measure out' she indicated the great quantity of the ills. They are, then, dismissed (or: she dismisses them) either because they are numerous or because they are extraordinary; or as a virgin she excuses herself from speaking (them) because of the adul-

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tery of Thyestes, or the unlawful birth of Aegisthus. For from his daughter Pelopeia Thyestes sired him.

LEMMA: B, τί τἄρρητα: ἀναμετρ. μὲ δεῖ MnS(ἄρρητ'ἀναμετρ.); τί τἄρρητ VR, ἀναμετρ. CPc

APP. CRIT.: 1 διὰ τοῦ ἄναμ. διαμετρήσασθαι C, διὰ τοῦ ἀναμετρ. Pe:Ri:RiSSa, διὰ τί ἀναμ. Mn | 2 οὖν om. Sa, ἄν oder om. R | ἀνομα καὶ add. before ἀκόμη M | παραμέμπεσθαι a.c. Mn | 3 διὰ om. M | τοῦ θυέστου M | second ὡς om. R | tίν ... γονήν Sa, τίν ... γονήν οἰσια R:Mi:Si:Sa, τίν ... γονήν R:μοι:Sa, τίν ... γονήν Mn, ἄτοπα καὶ add. before ἀκόμη M | 4 ἐκ γὰρ Πελοπίας Pe:Ri:Ri, ἔκ γὰρ τῆς πελοπίας Mn(ἐπελοπίας); ἐκ γὰρ πέλοπος Sa, ἂν τὸ ἄνομα καὶ add. before ἄτοπα M | σιωπῆ PcMnS, τὴν ... γονήν σιωπᾶ R, τὴν ... γονὴν Mn, τὴν ... γονὴν σιωπήν R, τὸν ... γάμον MBV

PREVIOUS EDITIONS: Schw. I.98,23–26; Dind. II.38,25–39,1

COMMENT: This Pelopeia is also named in Lucian, de saltatione 43. M’s spelling Πελοπείας matches that attested for a daughter of Pelias (sister of Acastus) in Apoll. Rh. 1.326 and ps.-Apollodorus, Bibl. 1.95 (Πελοπίαν changed to Πελόπειαν by Wagner), whereas Sch. Tzetz. Lycophr. 175 has Πελόπιαν (thus accented in Scheer), and forms of Πελοπία are found elsewhere for Thyestes’ daughter, for a daughter of Niobe, and for the mother of Cycnus.

COLLATION NOTES: R cut off at beginning (trimming).

Or. 14.08 (vet exeg) τί τἄρρητα: ἐπειδὴ ἡ ἔρις τοῖς ἀδελφοῖς γέγονε διὰ τῆν μοιχείαν τῆς Ἀερόπης, ἣν γυναῖκα οὖσαν Ἀτρέως ὁ ἀδελφὸς αὐτοῦ Θυέστης ἐμοίχευσε καὶ ὤφειλεν ἐνταῦθα λαληθῆναι τὸ τῆς ἔριδος αἴτιον, διὰ τὸ ἄρρητον καὶ ἄφραστον τῆς ὑποθέσεως καὶ μηδὲ πρέπον διὰ κόρης τῆς Ἠλέκτρας ἐκλαληθῆναι φησιν ὁ ποιητὴς δι’ αὐτῆς τί τἄρρητ’ ἀναμετρήσασθαί με δεῖ, ἤγουν τί με δεῖ τὰ μὴ ἀριθμήσασθαι καὶ ἀπαριθμήσασθαι ἐκθεῖναι.

TRANS: Because the strife arose among the brothers because of the adultery of Aeœrops, whom his brother Thyestes seduced even though she was the wife of Atreus, and because the cause of the strife ought to have been spoken here, on account of the unspeakable and unsayable quality of the story and its being not even suitable to be spoken openly by the maiden Electra, the poet declares through her ‘why must I measure out the unspeakable deeds’, that is, why must I measure out and enumerate things which it is not acceptable for anyone to speak, and especially not for me as a virgin. That is, (the verb used) means count off, put forth in the series of things spoken.

POSITION: V in block on fol. 24v, before start of text; follows sch. 5,20 Pr

APP. CRIT.: 1 λαληθῆ Pr | 2 διὰ δὲ τοῦ Pr | πρέπῃ Pr | 3 χρεών del. Schw. | 4 ἤτοι Schw., ἢ τὸ V, ἢ τὸ Pr | ἀριθμήσασθαι Prὸ μὲν βραδυσμὸς ἐστρόβει τὴν καρδιὰν

APP. CRIT. 2: 2 µὴ δὲ Pr

PREVIOUS EDITIONS: Schw. I.98,14–22; Dind. II.38,7–15

Or. 14.09 (plg vn exeg) τί τἄρρητα ἀναμετρήσασθαι μὲ δεῖ: ἡ διὰ τὸ πλῆθος τῶν κακῶν παρητήσατο λέγειν αὐτὰ ἡ διὰ τὴν μοιχείαν τοῦ Ἀτρέως τὴν μετὰ τῆς γυναῖκος τοῦ Θυέστου ως παρθένος ἡ Ἡλέκτρα οὐκ ἠνέσχετο ἐξειπεῖν ταῦτα.
λέγουσι γὰρ ὡς ὁ Ἀτρεὺς μοιχεύσας τὴν τοῦ ἀδελφοῦ αὐτοῦ Θυέστου γυναῖκα εἶχον πολέμους καὶ ἔριδας εἰς τὸ ἑξῆς, ὥστε σφάξαι τὸν Ἀτρέα τὰ τοῦ Θυέστου τέκνα καὶ παραθεῖναι αὐτῶ ταῦτα εἰς τροφήν. ἀπελθὼν γοῦν ὁ Θυέστης εἰς τὸ μαντεῖον τοῦ Ἀπόλλωνος ἐζήτει χρησμὸν πῶς ἂν λάβῃ ἀπὸ τοῦ Ἀτρέως εἰς τὴν γυναῖκα αὐτοῦ ἢν ἐμοίχευσε καὶ εἰς τὸν φόνον ὃν εἰργάσατο τῶν παιδῶν αὐτοῦ. ἔχρησμωδοτήθη τοίνυν ὡς ὁ υἱὸς αὐτοῦ ὁ Αἴγισθος μοιχεύσει τὴν τοῦ υἱοῦ τοῦ Ἀτρέως τὸν Ἀγαμέμνονον γυναῖκα, εἰτα συμβῆναι μέσον αὐτῶν μάχας καὶ πολέμους, ὅπερ καὶ ἐγένετο.

TRANSLATION: Either because of the large number of the ills she excused herself from speaking them, or because of the adultery of Atreus with the wife of Thyestes Electra, as a virgin, could not bear to say this openly. For they say that when Atreus had seduced the wife of his brother, they had episodes of warfare and strife thereafter, such that Atreus killed the children of Thyestes and set them before him as food. In any case, Thyestes went off to the oracle of Apollo and sought an oracle as to how he might exact ⟨vengeance⟩ from Atreus in regards to his wife, whom Atreus had seduced, and the murder of his sons which he had committed. So then, the oracular response was that his son Aegisthus would commit adultery with the wife of Atreus’ son Agamemnon, and then battles and warfare would take place between them, which in fact came about.

APP. CRIT.: 1 εἰπεῖν a.c. | 4 e.g. (τιμωρίαν) λάβῃ

APP. CRIT. 2: 5 ἔχρησμωδοτήθη Y²

Or. 14.10 (plggn exeg) τὸ πλῆθος τῶν κακῶν δηλοὶ διὰ τοῦ ἀναμετρήσασθαι —V³

position: s.l.

Or. 14.11 (plggn rhet) κατὰ παράλειψιν —B³ᵃ

TRANSLATION: Using deliberate omission.

position: s.l.

keywords: παράλειψις

Or. 14.12 (plggn rhet) τὸ σχῆμα ἐπιτρέχον —B³ᵃ

TRANSLATION: The schema is ‘epitrechon’ (treating quickly and cursorily, with rapid shift to next topic).

position: marg.

comment: The schema is referred to in Hermogenes, πτερί δεξιών 1.11, 2.1 along with various commentators on Hermogenes. Cf. percursio, ἐπιτροχασμός, Lausberg §§881–882 (related to praeteritio, thus to the alternative terms in 14.11 and 14.13).

keywords: ἐπιτρέχον

Or. 14.13 (plggn rhet) παρασιώπησις τὸ σχῆμα —Zu

TRANSLATION: The schema is ‘parasiōpēsis’ (refraining from stating).

ref. symbol: Zu  position: marg.

comment: The term is usually applied to any omission made by refraining to state something, but Tryphon,
περὶ τρόπων, Rhet.Gr. III:199,261 Spengel, gives a narrower definition as stating one of two related facts and omitting the other.

**KEYWORDS:** παρασιώπησις

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**Or. 14.14** (mosch gloss) (τὸ διὰ κατὰ τὶ, ἀντὶ τοῦ οὐδὲν —XXaXbT′YYfGGGrZc

**POSITION:** s.l. except X (in addition to sch. in margin, X has κατὰ only s.l.)

**APP. CRIT.:** κατὰ ... τοῦ om. G | κατὰ τὶ] κατ᾽ αἰτίαν T, κατὰ Y, om. Zc

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**Or. 14.15** (rec exeg) (τάρρητ᾽): ἢ ὡς πόλλα ἢ ἀτοπα παραπέμπεται. —V

**POSITION:** s.l.

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**Or. 14.16** (mosch exeg) (τάρρητ[]): τὰ μὴ πρέπουν λέγεσθαι ὡς σιχρά. λέγει δὲ τὰ τῆς μοιχείας του Θυέστου. —XXaXbT′YYfGGGrZc

**TRANSLATION:** The things that should not be said because (they are) shameful. And she means the business of Thyestes' adultery.

**POSITION:** s.l. except X

**APP. CRIT.:** ὡς σιχρά κτλ om. Zc

**PREVIOUS EDITIONS:** Dind. II.39,3–4

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**Or. 14.17** (rec gloss) (τάρρητ[]): μὴ δυνάμενα λεχθῆναι —Rf

**POSITION:** s.l.

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**Or. 14.18** (thom exeg) τάρρητ’: τὰ μὴ δυνάμενα ρηθῆναι διὰ τὸ πλῆθος ἢ διὰ τὸ εἶναι δύσφημα —ZZaZbZmTGu

**TRANSLATION:** Things that cannot be spoken because of their great quantity or because they are scandalous.

**LEMMA:** T **REF. SYMBOL:** T **POSITION:** s.l. except T

**APP. CRIT.:** τὰ om. Gu | διὰ ... δύσφημα om. Zb | ἢ ὡς ἄπειρα add. at end Gu

**PREVIOUS EDITIONS:** Dind. II.39,4–5

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**Or. 14.19** (pllg exeg) (τάρρητ[]): (ὡς) δύσφημα ἢ ὡς πολλὰ ἢ ὡς ἀτοπα παραπέμπεται, ἢ ὡς παρθένος παρατείται λέγειν διὰ τὴν μοιχείαν Θυέστου.

—Zu

**POSITION:** s.l.

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**Or. 14.20** (pllg gloss) (τάρρητ[]): καὶ τὰ ἀλεκτα —CrOx

**POSITION:** s.l.

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**Or. 14.21** (pllg gloss) (τάρρητ[]): ἢ γονον κακόφημα —F
Or. 14.22 (rec gloss) ⟨τἀρρητ'⟩: τῶν κακῶν δηλονότι αὐτῶν —Rw

Or. 14.23 (plgn gloss) ⟨τἀρρητ'⟩: ἁξία σιγῆς —B²

Or. 14.24 (rec artGloss) ⟨τἀρρητ'⟩: τὰ —KS


TRANSLATION: (The verb 'anametreō' is also used in) ‘he measured the distance’ in Aristophanes, in the sense ‘he measured across (from one end to the other)’. But here the word ‘anametreisthai’ is used in the sense ‘take up from the beginning and narrate’, by a metaphor from those taking up the measured items from the beginning and measuring them. In a similar fashion ‘let us share anew (‘anakoinōsōmetha’) the argument’ is used in Plato to mean ‘having taken it up from the beginning, let us share it’.

LEMMA: ἀναμετρήσασθαι μὲ δεῖ G REF. SYMBOL: Gr

APP. CRIT.: 2 ἀναλαβεῖν| ἀναμετρεῖν G | 3 ἀνακοινοσώμεθα XaY, ἀνακοινώσασθαι X | κοινωσόμεθα Y |

APP. CRIT. 2: 1 παρὰ ἀριστ. TYG | 2 μεταφοροὺς app. Y | 3 ἀναλαμβόντες Y

PREVIOUS EDITIONS: Dind. II.38,17–21

COLLATION NOTES: Yi with cros. | KEYWORDS: metaporph/or metaporphikós | citation of literature other than Homer (with direct quotation) | Aristophanes; Plato

Or. 14.26 (rec exeg) (ἀναμετρήσασθαι): ἀναψηφίσασθαι τὸ πλῆθος τῶν κακῶν —MnRS

APP. CRIT.: καὶ prep., τὸ ... κακῶν om. S

Or. 14.27 (thom exeg) (ἀναμετρήσασθαι): τὸ ἀναμετρήσασθαι ἀντὶ τοῦ ἐξαριθμῆσαι καὶ καταλέξαι καὶ εἰπεῖν. —ZbZmTG

TRANSLATION: ‘Measure out’ used in the sense ‘count out and enumerate and say’.

POSITION: marg. Zm; cont. from sch. 14.25, add. β, T
Or. 14.28 (rec gloss) ἀναμετρήσασθαι: διηγορήσασθαι — Sa

APP. CRIT.: only ἐξαριθμῆσαι καταλέξαι εἰπεῖν Gu | second καὶ om. or lost to damage Zm

Or. 14.29 (rec gloss) ἀναμετρήσασθαι: ἀναριθμῆσαι — Rf

Or. 14.30 (plln gloss) ἀναμετρήσασθαι: ἀριθμῆσαι — F2

Or. 14.31 (plln gloss) ἀναμετρήσασθαι: ἀναλαβεῖν καὶ διηγήσασθαι — Gu

PREVIOUS EDITIONS: Dind. II.39.6

Or. 14.32 (plln gloss) ἀναμετρήσασθαι: διηγήσασθαι — Zb² YG

Or. 14.33 (plln gloss) ἀναμετρήσασθαι: ἱστορῆσαι — Zu

Or. 14.34 (plln gloss) ἀναμετρήσασθαι: καὶ ἐξειπεῖν — CrOx

Or. 14.35 (rec gloss) ἀναμετρήσασθαι: διελθεῖν — K

Or. 14.36 (plln gloss) ἀναμετρήσασθαι: ἀναλογίσασθαι — Aa²

Or. 14.37 (rec gloss) ὑπάλληλοι, πρέπει — RF

Or. 15.01 (vet exeg) ἔδαισε δ’ οὖν νιν: τὸ μετὰ τὸ ψωμίσθην τὰ τέκνα τὸν Θεόστην

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ἐχρήσθη ἐν τῇ Πυθοῖ ἐρωτῶντι πῶς τιμωρήσαιτο τὸν ἀδελφόν, ἧμιγινα τῇ θυγατρὶ Πελοπείᾳ καὶ τὸν ἐκ ταύτης γενόμενον δεινὰ κατεργάσεσθαι τοὺς Ἀτρείδας {Αἴγισθον}. —MBOVCMnPcR咙RfSSa

TRANSLATION: After Thyestes had been fed his children in little pieces, an oracle was given to him in Delphi when he inquired how he was to get vengeance on his brother, that he should have intercourse with his daughter Pelopeia and the child born from her would do terrible things to the sons of Atreus.

APP. CRIT.:


COMMENT: Schw. emends to τῷ Θυέστῃ, but ψωμίζω is used with two accusatives from the Septuagint onward, and there are several instances of retained accusative of the food eaten with the aorist and perfect passive of the verb: so here, ‘after Thyestes had been fed his children in little pieces’.

Or. 15.02 (rec exeg) ἔδαισε δ' οὖν νιν: ὁ μὲν Ἀτρεὺς ἔσφαξε τοὺς παῖδας τοῦ ἀδελφοῦ τουτέστι τοῦ Θυέστου, καὶ εἶθ' οὕτως παρέβαλε τῷ Θυέστῃ καὶ ἔφαγεν αὐτοὺς. —MnMn PcPcR咙RfSSa

TRANSLATION: Atreus, for his part, slaughtered the sons of his brother, that is, of Thyestes, and then in this way set them before Thyestes (to eat) and he (Thyestes) ate them.

APP. CRIT.:

PREVIOUS EDITIONS: Dind. II.40,1

Or. 15.03 (pllgn exeg) ἔδαισε δ' οὖν νιν: καὶ ἔθρεψεν αὐτὸν τὰ τέκνα αὐτοῦ. —Lp

APP. CRIT.:

PREVIOUS EDITIONS: Dind. II.40,1

Or. 15.04 (pllgn exeg) ἔδωκε δ' οὖν νιν: ἔδωκεν αὐτῷ τὰ τέκνα αὐτοῦ καὶ ἠθίασεν. —Lp
COMMENT: In TLG there are a few forms ascribed ἑστιάομαι (see LBG s.v.), and the single similar active form ἠσθίαμεν (τοὺς ἰχθύας οὓς ἠσθίαμεν) is tentatively analyzed as a Byzantine form of ἐσθίω. The form in Lp provides the first evidence of a similar aorist.

KEYWORDS: rare word | Byzantine vernacular word/form/usage

Or. 15.05 (rec exec) ἔδαισε δ’ οὖν νιν: ὁ μὲν Ἄτρεὺς ἐφόνευσε τὰ τέκνα τοῦ Θύεστου, ὁ δὲ Θυέστης ἔγημε τὴν γυναῖκα τοῦ Ἄτρέως, ἥτις ἦν Ἀερόπη. —Rb, partial MnPcS

APP. CRIT.: ὁ μὲν … θυέστου om. MnPcS | ἐφόνευσε Rb | γυναῖκα τοῦ om. S | ἦν Ἀερόπη]

APP. CRIT. 2: ἔγημεν Mnb |

PREVIOUS EDITIONS: Dind. II.40,18–21

Or. 15.06 (vett gloss) ἔδαισε: ἔδειπνησεν —MOAaMnPcR+RbSLp, perhaps also in marg. Mn

APP. CRIT.: ἔδειπνησεν Aa(-σε)Lp, s.l. Pc

PREVIOUS EDITIONS: Schw. I.98,27; Dind. II.39,23

Or. 15.07 (recMosch gloss) Εὐώχησεν —VAaAbPePrRRfSSaXXaXbT+YYfG-GrZmZcZu

APP. CRIT.: καὶ prep. S

APP. CRIT. 2: —ησε AaPcPrRRfSaYZmZcZu

Or. 15.08 (pllgn gloss) Εὐώχησεν ἐποίησε —B3a

APP. CRIT.: καὶ prep. Ox

Or. 15.09 (rec gloss) Εὐώχησε —VCrY'Ox

APP. CRIT.: καὶ prep. CrOx |

Or. 15.10 (thom gloss) Εὐρέψε —ZZaZbZmTGuOxL2Lp

APP. CRIT. 2: —εν T

Or. 15.11 (pllgn gloss) Εἰστίασεν —G

APP. CRIT.: Καὶ prep. Ox |
Or. 15.12 (pllgn gloss) ἔδαισε: συνεδείψισ —Y
POSITION: x.l.

Or. 15.13 (rec paraphr) ἔδωκε αὐτὰ φαγεῖν αὐτῷ —R
POSITION: x.l.

Or. 15.14 (pllgn gloss) ἔδαισε: εἰς βορὰν παρέθηκεν —Y²
REF. SYMBOL: Y² POSITION: marg.

Or. 15.15 (pllgn gloss) ἔδαισε: ἐποίησε τὸν Θυέστην —F
POSITION: x.l.

Or. 15.16 (rec gloss) ηδ*μ(α)τ() —Mn
POSITION: marg.
APP. CRIT.: beginning of word lost in binding; blotted letter could be η, ου, ω, υ, and app. a circumflex is attached |

Or. 15.17 (pllgn gloss) ὅμως —L²
POSITION: x.l.

Or. 15.18 (recMosch gloss) αὐτὸν τὸν Θυέστην —VSXXaXbT¹YYfGrZcLp
POSITION: x.l.
COLLATION NOTES: T simply added αὐτὸν (with cross before it) in front of Thoman gloss 15.19. |

Or. 15.19 (recThom gloss) τὸν Θυέστην —AaAbCrKMnPcPrRRfSaZZaZbZmZu-TOxB³a
POSITION: x.l.
APP. CRIT.: τὸν om. Zu

Or. 15.20 (mosch gloss) τὰ τέκνα αὐτοῦ τοῦ Θυέστου —XXaXbT¹YYfGrZc
POSITION: x.l.
APP. CRIT.: καὶ prep. Zc | τὰ τέκνα om. XaYYfGr | τοῦ θυ. om. Zc

Or. 15.21 (thom gloss) αὐτοῦ —ZZaZbZm
POSITION: x.l.

Or. 15.22 (rec gloss) τοῦ Θυέστου —SSaZu

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Or. 15.23 (plgn artGloss) \(\tau\varepsilon\kappa\nu\): \(\tau\alpha\) — \(F^2\)

Or. 15.24 (tri gloss) \(\acute{\alpha}πο\kappaτε\iota\nu\alpha\varsigma\): \(\alpha\upsilon\tau\alpha\) — \(T\)

Or. 15.25 (rec gloss) \(\acute{\alpha}πο\kappaτε\iota\nu\alpha\varsigma\): \(\kappa\ai\phi\nu\nu\upsilon\sigma\varsigma\) — \(F^2\Mn\)

Or. 15.26 (rec rhet) \(\acute{\alpha}πο\kappaτε\iota\nu\alpha\varsigma\): \(\pi\rho\omega\upsilon\u03b1\upsigma\tau\epsilon\sigma\rho\nu\) — \(Pr\)

Or. 15.27 (vet exeg) \(\Lambda\tau\rho\epsilon\upsilon\varsigma\): \(\acute{\epsilon}πε\iota\delta\iota\) \(\kappa\acute{a}κ\iota\varsigma\) \(\pi\acute{a}\acute{r}\acute{z}\epsilon\omega\varsigma\) \(\u03b1}\upsigma\mu\nu\nu\eta\acute{o}\eta\beta\theta\), \(\delta\acute{i}\a\mathrm{a}\) \(\tau\acute{u}\tau\mathrm{o}\) \(\mathrm{o}\upsilon\kappa\epsilon\) \(\mathrm{e}\iota\pi\mathrm{e}\) \(\circ\) \(\pi\acute{a}\pi\pi\rho\sigma\circ\) \(\circ\) \(\alpha\mathrm{m}\) \(\mathrm{o}\zeta\) \(\dot{\alpha}\) \(\mathrm{r}\) \(\mathrm{e}\) — \(\text{MVCAaMnPcR}\)

TRANSLATION: Since Electra has called to mind an evil action, for this reason she did not say ‘my grandfather’, but ‘Atreus’.

LEMMATA: \(R^2\): \(\acute{\alpha}τ\acute{r}\epsilon\upsilon\varsigma\) \(\hat{\epsilon}R\); \(\tau\acute{e}\nu\omega\) \(\acute{\alpha}πο\kappaτε\iota\nu\alpha\varsigma\) \(\acute{\alpha}τ\acute{r}\epsilon\upsilon\varsigma\); \(\acute{\alpha}πο\kappaτε\iota\nu\alpha\varsigma\) \(\acute{\alpha}τ\acute{r}\epsilon\upsilon\varsigma\) \(\Pi\) 

REF. SYMBOL: \(R\text{(to} \hat{\epsilon}\text{do}\text{a}R)R^2\)

POSITION: MV s.l.; cont. from sch. 15.02 in \(\text{AaMnPcR}\); \(R^2\) version follows sch. 15.01; cont. from sch. 15.01 if; between displaced sch. 4.18 and sch. 7.01 if; in block before play \(\text{Aa}\)

APP. CRIT.: \(\acute{\epsilon}πε\iota\delta\iota\) \(\mathrm{o}\upsilon\kappa\epsilon\) \(\mathrm{R}\i\); \(\acute{\epsilon}π\iota\) \(\Pi\text{R}\text{R}^\i\); \(\acute{\epsilon}π\iota\) \(\text{AaMnS(}\acute{\epsilon}\text{p}\i\text{)}\); \(\kappa\acute{a}κ\iota\varsigma\) \(\pi\acute{a}\acute{r}\acute{z}\epsilon\omega\varsigma\) \(\text{R}^\i\); \(\pi\acute{a}\acute{r}\acute{z}\epsilon\omega\varsigma\) \(\kappa\acute{a}κ\iota\varsigma\) \(\Pi\); \(\acute{\epsilon}π\iota\nu\eta\nu\beta\theta\) \(\text{MC}\); \(\acute{\epsilon}π\iota\nu\eta\nu\beta\theta\) \(\text{AaMnPcR}\); \(\o\pi\pi\rho\sigma\circ\) \(\acute{\mathrm{o}}\) \(\pi\acute{a}\pi\pi\rho\sigma\circ\) \(\Pi\); \(\acute{\alpha}\lambda\lambda\) \(\acute{\alpha}τ\acute{r}\epsilon\upsilon\varsigma\) \(\text{MnPcR}\); \(\text{R}^\i\); \(\text{R}^\i\) \(\text{RIS}\)

APP. CRIT. 2: \(\acute{\alpha}τ\acute{r}\) \(R^2\)

PREVIOUS EDITIONS: Schw. I.99.4-5; Dind. II.40.4-5

Or. 15.28 (rec artGloss) \(\Lambda\tau\rho\epsilon\upsilon\varsigma\): \(\circ\) — \(F^2\Mn\Ox\)

Or. 16.01 (recMosch gloss) \(\Lambda\tau\rho\epsilon\omega\varsigma\): \(\acute{\alpha}π\circ\) — \(V^3\text{AaAb}^2\text{CrL}^2\text{MnPrRSSaXXbTYYfG-GrOxB}^3\)

APP. CRIT.: \(\acute{\alpha}π\circ\) \(\tau\mathrm{o}\) \(\text{CaMnPSSaOx}\); \(\acute{\alpha}π\circ\) \(\tau\mathrm{o}\) \(\acute{\alpha}τ\rho\epsilon\omega\varsigma\) \(\text{Ab}^3\text{Pr}\)

COLLATION NOTES: \(T\) omits cross.

Or. 16.02 (rec gloss) \(\Lambda\tau\rho\epsilon\omega\varsigma\): \(\acute{\eta}\gamma\nu\upsilon\nu\) \(\tau\mathrm{o}\) \(\pi\acute{a}\acute{r}\rho\sigma\circ\) — \(Pr\)

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Or. 16.03 (pllgn gloss) Ἀτρέως: ἐκ —F
POSITION: s.l.

Or. 16.04 (pllgn artGloss) Ἀτρέως: τοῦ —F²
POSITION: s.l.

Or. 16.05 (vet exeg) τὰς γὰρ ἐν μέσῳ σιγῶ τύχας: πάλιν τὴν μοιχείαν Ἱλέρητην ἢ τὴν γονήν ⟨...⟩ Πλεισθένους, ἢν ἀνείλε(το) Ἐθέστης. —MOCA Mn-PcR-R²S, partial Pr

TRANSLATION: Again she hints at the adultery of Aërope or the birth (lacuna: e.g., of Aegisthus, and the murder (by Atreus) of Pleisthenes, whom Thyestes took up as his own.

LEMMA: 18 Ἀερόπης ἄπο MC; 17 ὁ κλεινὸς R², 17 ὁ κλεινὸς εἰ δὴ κλεινὸς AaMnPcR² S, partial Pr
REF. SYMBOL: M to 18 Ἀρίστης; R² to 17 —POSITION: s.l. O at 16 τύχας; intermarg. M; cont. from sch. 17.10 Pr; between 18.01 and 21.02 C; in block before play Aa

APP. CRIT.: πάλιν om. Or | ἢ τὴν κτλ om. Pr | lacuna Schw. (proposing Ἀιγίσθου ἤ τὸν φόνον) | ἀνείλετο Schw., ἀνείλε all (εἰν MR²)
APP. CRIT. 2: αἰνίττεται Aa | πλήθος- all except Pc (p.c. πλειστ- Mn) |

PREVIOUS EDITIONS: Schw. I.99.6–7; Dind. II.40.17–18

COMMENT: Schwartz’s proposed restoration here is based on Hyg. Fab. 86 ‘at is [scil. Thyestes] Atrei filium Pleisthenem, quem pro suo educaverat, ad Atreum interficiendum misit, quem Atreus credens fratris filium esse imprudens filium suum occidit’. If the scholion did originally give three different events, the second and third are out of chronological sequence. Without a lacuna, γονὴν Πλεισθένους would have to refer to Pleisthenes’ birth as really illegitimate (not just in Atreus’ supposition).

COLLATION NOTES: O partly lost in binding; end of αἰνίττεται and any intervening words before πλήθένους no longer extant; Dindorf repeats Matthiae’s version, which reports τὴν γυναῖκα in place of τὴν γονήν. | Final four words of Pc survive only in tops of taller letters (trimming or damage to lower margin), but spelling of πλεισθένους is secure and space suggests that Pc too had ἀνείλε.

Or. 16.06 (pllgn exeg) τὰς γὰρ ἐν μέσῳ σιγῶ τύχας: ἐν τέσσαρας τύχην λέγει τὴν μίξιν τοῦ Θυέστου τὴν μετὰ τῆς αὐτοῦ θυγατρὸς Πελοπείας, ἀφ’ ἢς ἔτεκε τὸν Αἴγισθον τὸν μοιχὸν τῆς Κλυταιμνήστρας. —YP²
POSITION: s.l.

APP. CRIT.: Πελοπείας πελίπας (or πηλ-?) YP²
PREVIOUS EDITIONS: Dind. II.40.8–10

Or. 16.07 (thom rhet) τὰς γὰρ ἐν μέσῳ σιγῶ τύχας: παρασιώπησις —ZmGu
POSITION: marg. Zm, s.l. Gu
KEYWORDS: παρασιώπησις

Or. 16.08 (rec rhet) τὰς γὰρ ἐν μέσῳ σιγῶ τύχας: μεσεμβόλημα —Pr
POSITION: s.l.
KEYWORDS: μεσεμβὸλημα
Or. 16.09 (thom exeg) τὰς ἐν μέσῳ τύχας: τὰ συμβάντα πρὸς ἀλλήλους κακὰ καὶ τὴν τῆς γυναίκος αὐτοῦ πρὸς Θυέστην μοιχείαν, καὶ ὅτι διὰ τούτο κατὰ βαλάσσης ταύτην ἀφῆκεν. —ZZΔZbZmTGu

TRANSLATION: The evil deeds against each other that came about and the adultery of his wife with Thyestes, and the fact that on account of this he cast her into the sea.

LEMA: thus T
POSITION: s.l. except T
APP. CRIT.: ἤγουν prep. T
PREVIOUS EDITIONS: Dind. II.40,5–7
COLLATION NOTES: Gu has cross prefixed.

Or. 16.10 (pllgn exeg) τὰς ἐν μέσῳ … τύχας: ἤγουν τὰς συμφορὰς τὰς γεγονυίας μέσον τῶν δύο —F

POSITION: marg.

Or. 16.11 (pllgn gloss) τὰς ἐν μέσῳ: τὰς γενομένας —Zu
POSITION: s.l.

Or. 16.12 (pllgn artGloss) μέσῳ: τῷ —F²
POSITION: s.l.

Or. 16.13 (pllgn gloss) σιωπῶ: σιωπῶ —F²
POSITION: s.l.

Or. 16.14 (pllgn gloss) τύχας: δυστυχίας —CrF²GuOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 16.15 (rec gloss) τύχας: ἀτυχίας —Ab²MnPcPrRS
POSITION: s.l.; in R misplaced between γυναίκος and ἀπώλετο in sch. 17.10
APP. CRIT.: τὰς prep. Pr, καὶ prep. S, καὶ τὰς prep. Ab²

Or. 17.01 (17–18) (rec exeg) ἀπὸ τῆς Χρυσίππης ὁ Ἀγαμέμνων, ἀπὸ τῆς Ἀερόπης ὁ Μενέλαος —MnSa
POSITION: Sa s.l., Mn in lower marg.
APP. CRIT. 2: Χρυσίππης Mn
KEYWORDS: genealogy

Or. 17.02 (pllgn rhet) ἐπίκρισις ἐστὶ τὸ σχῆμα, ἢ καὶ ἐπιδιόρθωσις καλουμένη —Zu
TRANSLATION: The schema is 'epikrisis', which is also called 'epidiorthōsis' (correction added immediately after).

COMMENT: Epikrisis is the insertion after a phrase of a judgment of the speaker; most examples illustrate the speaker endorsing the previous idea, but here it applies to qualifying it. For the second term see Lausberg §§ 785-786.

KEYWORDS: ἐπίκρισις | ἐπιδιόρθωσις

Or. 17.03 (plln exeg) ἐὰν δέχηται καλέσαι αὐτὸν κλεινὸν διὰ τὴν τῆς γυναικὸς αὐτοῦ μοιχείαν —Y2

Or. 17.04 (plln gloss) ὁ κλεινὸς: ὁ περίφημος —P2

Or. 17.05 (rec gloss) ὁ κλεινὸς: ποῖος Ἀγαμέμνων —Pr

Or. 17.06 (thom exeg) ὁ κλεινὸς: ὃς ύπερ τῆς Ἑλλάδος εἰς Τροίαν στρατεύεισα

—ZZaZbZmTGu

TRANSLATION: (‘The famous one’ is said) insofar as he campaigned against Troy on behalf of Greece.

Or. 17.07 (rec gloss) ὁ κλεινὸς: ὁ ἕνδοιαξος —Ab²CrOx

APP. CRIT.: καὶ prep. CrOx

Or. 17.08 (plln exeg) εἰ δὴ κλεινὸς: ¹τινὲς ὡς ἐνδοιάζουσαν τὴν Ἑλέκτραν φάναι τοῦτο. ²πρότερον μὲν γὰρ κλεινὸς ἦν ἀρχηγὸς πάντων Ἑλλήνων γενόμενος. ³εἰτα μοιχευθεὶσας τῆς γυναικὸς αὐτοῦ γενέσθαι τοῦτο εἰς ἀτιμίαν. ⁴ἐτεροὶ δὲ ἀνενδοιάστως λέγουσιν εἰπεῖν τοῦτο τῇ Ἑλέκτραν. ⁵πῶς γὰρ ἐμελλὲν ἐνδοιάζεσθαι εἰς τὸν πατέρα αὐτῆς, λέγουσα οὔτως ὁ κλεινὸς Ἀγαμέμνων τείτ ἐπειδὴ κλεινὸς ὑπῆρξεν. —Y2

TRANSLATION: Some (say that) Electra says this as if expressing doubt. For previously he was glorious, having become commander-in-chief of all the Greeks, and then (they argue) when his wife was seduced that occurrence caused dishonor. Others say that Electra uttered this without any expression of doubt. For how was she going to be doubtful in regard to her father, when she says boldly ‘the glorious Agamemnon’, since he was in fact glorious?

APP. CRIT. 2: 1–4 -δοιά-| -δυά- (thrice) Y2 | 1 φάναι Y3 |
Or. 17.09 (pllgn exeg) έι δὴ κλείνος: εί δει κλεινός όνομάζεσθαι ό ἀθλίως φονευθεὶς
—V³Y³

LEMMAt δη in text VY, but note assumes reading δει

APP. CRIT: ει δει κλεινος om. V³, expressed by Y³ with ei above δη, letting ei and δ of δει and κλεινος be understood from words in verse | δι οὔτως V³, perhaps read δ οὔτως

COMMENT: The nominative is Byzantine syntax.

Or. 17.10 (rec exeg) έι δη κλεινος: επειδη ἀπὸ της γυναικος ἀπώλετο.
—V³Ab²MnPrRR³S

LEMMAT διλως R³

APP. CRIT: υπὸ V³Pr², marg. (beside 18) Ab, s.l. above 16 MnRS, follows 16.05 R³

APP. CRIT 2: ἀπόλετο R |

Or. 17.11 (pllgn exeg) έι δη κλεινος: επει ἀπὸ της γυναικος ἐφονεύθη —Y³²

LEMMAT άλλος R³

APP. CRIT: της om. Ab² | γυναικὸς γαμετῆς Pr, γυναικος ἀτυχίας R (conflation of gloss 16.15)

APP. CRIT. 2: απόλετο R |

Or. 17.12 (thom exeg) ει δη κλεινος: ως αθλιως αποθανων —ZZaZbZmTGu

APP. CRIT: ως om. Zb | και την της γυναικος υποστας μοιχειαν add. Gu

COLLATION NOTES: Cross prefixed in Gu.

Or. 17.13 (rec gloss) ει δη: ει ἦν ποτε —AaAbMnPcRS

APP. CRIT: ει ἦν] η Pc, om. Ab | ει om. Aa

Or. 17.14 (rec gloss) ει δη: ει και τεως —RwB³a

APP. CRIT: ει και om. B³a

Or. 17.15 (pllgn gloss) ει δη: εαν και ύπηρχε ποτε —CrOx

LEMMAT: s.l.

Or. 17.16 (pllgn gloss) ει δη: και επειδη —Zu

LEMMAT: s.l.

Or. 17.17 (pllgn gloss) ει δη: επει —Y³²

LEMMAT: s.l.
Or. 17.18 (rec gloss) (second κλεινὸς): ἤν ποτὲ —Pr

Or. 17.19 (mosch Thom gloss) (second κλεινὸς): ἤν —XXaXbYYfGrZZmTZc

Or. 17.20 (pllgn gloss) (second κλεινὸς): ἔντιμος —F²

Or. 17.21 (pllgn art Gloss) (Ἀγαμέμνων): ὁ —F²

Or. 17.22 (rec Thom gloss) (ἔφυ): ἐγεννήθη —Ab²CrF²MnPcSZ·ZaZuOx

Or. 17.23 (trimetr) (ἔφυ): long mark over upsilon —T

Or. 18.01 (vet exeg) Μενέλεως τε Κρήσσης: οὐ γὰρ ἂν Ἑλληνὶς γυνὴ τοιαῦτα ἐπράξε. 2τοῦτο οὖν προσέθηκεν ἐλευθερῶν μὲν τὰς Ἑλληνίδας, κωμῳδῶν δὲ τὰς Κρήσσας. —ΜᵃMᵇVCAaMnR²RᵇRᶠSSa

TRANSLATION: For a Greek woman would not have done such deeds. So he (the poet) added this (the epithet Cretan), freeing Greek women from blame, but mocking Cretan women.

LEMA: ΜᵃVCAaMnR²SSa; κρήσσης ἄπο Rᶠ REF. SYMBOL: ΜᶜCR²Sa

APP. CRIT.: καὶ prep. CrMnPcSOx

PREVIOUS EDITIONS: de Fav. 45

APP. CRIT. 2: 1 τοιαῦτ’ Rᵇ | προσεέθηκεν Mn | 2 τοὺς Ἑλληνίδας Rᵇ | κωμῳδῶν Αα


PREVIOUS EDITIONS: Schw. I.99,8–10; Dind. II.40,12–14

KEYWORDS: amelioration, protecting sense of Greek superiority

Or. 18.02 (rec exeg) Μενέλεως τε Κρήσσης: καὶ κωμῳδῶν τὰς Κρήσσας; οὐ γὰρ ἂν Ἑλληνὶς τοῦτο ἐπέπραξειν. —Pr

POSITION: cont. from 16.05

APP. CRIT.: (ἐπέπραχεν) s.l. Pr

KEYWORDS: amelioration, protecting sense of Greek superiority

172 | Scholia on Orestes 1–500
Or. 18.03 (mosch metr) Μενέλεως: συνίζησις —XXaXbYfTYGGr

Or. 18.04 (rec artGloss) Μενέλεως: ὁ —F2MnPcPrROx

Or. 18.05 (rec exeg) Κρήσσης: διατί ὀνομάζεται; αἱ Κρητικαὶ γυναῖκες ἀσελγεῖς καὶ ἀβέβηλοι —MnSa

Or. 18.06 (rec Thom gloss) Κρήσσης: Κρητικῆς —VAbaCaMnPcPrRZbZmZuTGGuOx

Or. 18.07 (plln gloss) Κρήσσης: τῆς ἀπὸ τῆς Κρήτης χώρας —Y2

Or. 18.08 (rec exeg) Κρήσσης: διὰ τὸ φιλόπορνον —Pr

Or. 18.09 (plln artGloss) Κρήσσης: τῆς —F2

Or. 18.10 (plln gram) Κρήσσης: τὸ ἀρσενικὸν Κρής, καὶ κλίνεται Κρητός· τὰ γὰρ εἰς ἔνδοξον μονοσύλλαβα περιττοσύλλαβας κλινόμενα διὰ τοῦ τοῦ, οἶον Κρής Κρητός, βλῆς βλητός, σῆς σητός. —Lp

TRANSLATION: The masculine form (corresponding to the feminine ‘Krēssēs’, ‘Cretan woman’) is ‘Krēs’ (‘Cretan man’), and it is inflected (based on the stem seen in the genitive) ‘Krētos’. For oxytone monosyllabic words ending in ‘-ēs’ when declined with an additional syllable (are inflected) with ‘tos’: for instance, ‘Krēs, Krētos’, ‘blēs, blētos’ (‘thrown’), ‘sēs, sētos’ (‘moth’).
Or. 18.11 (rec gloss) ⟨μητρὸς⟩: ὑπάρχει (app.) — Ab

POSITION: s.l.

APP. CRIT.: only ὑπάρ() Ab

Or. 18.12 (plgn artGloss) ⟨μητρὸς⟩: τῆς — F

POSITION: s.l.

Or. 18.13 (rec exeg) ⟨Αερόπης ἄπο⟩: ἀντιστροφὴ ἀπὸ Αερόπης — V

POSITION: s.l.

KEYWORDS: antistrophe (of word order)

Or. 18.14 (rec gloss) ⟨Αερόπης⟩: ἀπὸ τῆς — Mn

POSITION: s.l.

Or. 18.15 (plgn exeg) ⟨ἄπο⟩: ἀναστροφὴ — Zu

POSITION: s.l.

KEYWORDS: anastrophe (inversion of word order)

Or. 19.01 (rec gloss) ⟨γαμεῖ⟩: εἰς γάμον λαμβάνει — AaK

POSITION: s.l.

Or. 19.02 (mosch exeg) γαμεῖ: εἰς γυναῖκα λαμβάνει, ἀντὶ τοῦ εἰς γυναῖκα ἔλαβεν — XXaXbT*YYfGGrZcC

TRANSLATION: (‘Gamei’, ‘marries’ here means) ‘he takes to wife’ (with the present used) in the sense of (the past) ‘he took to wife’.

LEMMA: X

POSITION: s.l. except X

APP. CRIT.: καὶ prep. C2 | ἀντὶ τοῦ κτλ om. ZcC2 | ἀντὶ ... γυναῖκα| ἥ G

APP. CRIT. 2: ἔλαβε Gr |

Or. 19.03 (rec gloss) ⟨γαμεῖ⟩: λαμβάνει — AbPcPr

POSITION: s.l.

Or. 19.04 (rec gloss) ⟨γαμεῖ⟩: καὶ εἰς γάμον ἀγεῖ — CrF2PrMnOxB3a

POSITION: s.l.

APP. CRIT.: καὶ om. B3aF2 | ἀγεῖ εἰς γάμον transp. F2
Or. 19.05 (thom gloss) \(\gammaαμεί\): εἰς γάμου ἡγάγετο —ZZbZlZmZuTGu

*POSITION:* s.l.

Or. 19.06 (rec exeg) \(\delta\): τὸ δὲ ἀντὶ τοῦ γάρ —Pr

*POSITION:* between sch. 18.02 and 21.07

*COMMENT:* This probably applies to verse 19 because of its position, but Pr features a lot of displacement in the order of its scholia, so the assignment is uncertain. If the note belongs here, the marriages and their consequences are taken to explain 17 εἰ δὴ κλεινός.

Or. 19.07 (rec paraphr) \(\tauὴν \thetaεοῖς \sigmaτυγουμένην\): ἣν στυγήσειαν καὶ ἣν μισήσειαν οἱ θεοὶ —FSa

*POSITION:* s.l.

*APP. CRIT.:* ἣν στυγ. καὶ om. F

Or. 19.08 (rec gloss) \(\thetaεοῖς\): παρὰ τοῖς —SGu

*POSITION:* s.l.

Or. 19.09 (plign gloss) \(\thetaεοῖς\): ὑπὸ τῶν θεῶν —L2Zu

*POSITION:* s.l.

*APP. CRIT.:* ἤγουν prep. L2

Or. 19.10 (rec artGloss) \(\thetaεοῖς\): τοῖς —Mn

*POSITION:* s.l.

Or. 19.11 (vet exeg) \(\sigmaτυγουμένην\): σοῦ χάς μισουμένην παρὰ θεῶν προφανῶς ἢ Ἡλέκτρα εἶπεν, ἀλλὰ ὡς ἐν εὐχής τρόπῳ καὶ ὡς ἐὰν ὅτι ὁμιλῇ ὕπειρον ἥμισήσειαν οἱ θεοὶ. —VZu

*TRANSLATION:* Electra did not say this (of Helen) as being hated by the gods openly, but rather in the figure of a curse and as if she had said as follows: ‘whom may the gods detest’.

*Lemmas:* V *Ref. Symbol:* V *Position:* V in block on fol. 24v, before play; marg. Zu

*APP. CRIT.:* τῶν θεῶν Zu | και ὡς εἰπε καὶ Zu

*Previous Editions:* Schw. I.99,11–13; Dind. II.40,22–24

Or. 19.12 (plign exeg) \(\sigmaτυγουμένην\): σοῦ χάς μισουμένην παρὰ τῶν θεῶν φανερῶς ἢ Ἡλέκτρα ἔφη τὴν Ἑλένην· ἐκείνη γὰρ μᾶλλον ἠγαπᾶτο παρ’ αὐτῶν, ἀλλὰ ὡς ἐν ἄρας τρόπῳ οἰδονπερ εἶθε μισήσειαν οἱ θεοὶ, ὡς ἐμπροσθεν [120] φησί. —Y2

*TRANSLATION:* Electra did not speak of Helen as being openly hated by the gods, for she was instead loved by them, but (she said this) rather as in the figure of a curse, as if to say ‘may the gods detest her’, as she says further along.

*Position:* s.l.
Or. 19.13 (rec exeg) **(στυγουμένην)**: τὸ στυγουμένην ἀντὶ τοῦ εἴθε στυγηθεῖσαν ύπὸ τῶν θεῶν —Pr

**POSITION:** between sch. 30.06 (Pr a version) and sch. 32.10 Pr

Or. 19.14 (rec gloss) **(στυγουμένην)**: μισουμένη —V¹CrRZb²GuOxC²

**POSITION:** s.l.

**APP. CRIT.:** καὶ τὴν prep. CrOx, καὶ prep. C² |

Or. 19.15 (rec gloss) **(στυγουμένην)**: μισητὴν —AaAbPcPrMnS

**POSITION:** s.l.

**APP. CRIT. 2:** μυσιτὴν S |

Or. 19.16 (mosch gloss) **(στυγουμένην)**: τὴν θεομίσητον —XXaXbT¹YYfGGGrZc

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.40,24

Or. 19.17 (thom exeg) **(στυγουμένην)**: διὰ τὸ πολλῶν κακῶν αἰτίαν γενέσθαι —ZZb-ZlZmTGu

**TRANSLATION:** ('Detested') because she became the cause of many ills.

**POSITION:** s.l.

**APP. CRIT.:** διὰ τῶν Zb

**PREVIOUS EDITIONS:** Dind. II.40,24–25

Or. 19.18 (pllgns exeg) **(στυγουμένην)**: ἣντινα οἱ θεοὶ ἂν μισήσειαν —V³

**POSITION:** s.l.

Or. 19.19 (rec gram) **(στυγουμένην)**: παρὰ τὸ Στὺξ πηγὴ ἐν τῷ Ἄιδη —Pr

**POSITION:** s.l.

**KEYWORDS:** etymology

Or. 20.01 (pllgns gloss) **(Μενέλεως)**: λέγω —Zu

**POSITION:** s.l.

Or. 20.02 (tri metr) **(Μενέλεως)**: συνίζησις —T

**POSITION:** s.l.

**PREVIOUS EDITIONS:** de Fav. 45
Or. 20.03 (rec artGloss) (Μενέλεως): ὁ —MnOxC²

POSITION: s.l.

APP. CRIT.: μὲν add. MnC²

Or. 20.04 (plljG gloss) (Ελένην): γαμεῖ ἀπὸ κοινοῦ —CrOx

POSITION: s.l.

Or. 20.05 (rec artGloss) (Ελένην): τὴν —MnSOxC²

POSITION: s.l.

Or. 20.06 (rec gloss) (ὁ δὲ): ὁ Αγαμέμνων —F MnGuC²

POSITION: s.l.

APP. CRIT.: ὁ om. MnC²

Or. 20.07 (thom exeg) (ὁ δὲ): γαμεῖ ἔξωθεν —Z Za

TRANSLATION: ‘Gamei’ (‘he marries’, is to be supplied) from outside (i.e., from the previous clause).

POSITION: s.l.

Or. 20.08 (rec exeg) ὁ δὲ: πάλιν εἰς γάμον ἄγει —B³a

POSITION: s.l. at end of line

Or. 20.09 (plljG exeg) (ὁ δὲ): γαμεῖ καὶ εἰς γάμον ἤγαγε —Zu

POSITION: s.l.

Or. 20.10 (plljG gloss) (ὁ δὲ): γαμεῖ —Zb²Ox

POSITION: s.l.; Zb above λέχος

Or. 20.11 (mosch exeg) (Κλυταιμνήστρας λέχος): ἀντὶ τοῦ τὴν Κλυταιμνήστραν περιφραστικῶς —XXaT+YYfGrF²ZcZIC²

TRANSLATION: (‘Bed of Clytemnestra’ is used) in the sense of ‘Clytemnestra’, by periphrasis.

LEMMA: ὁ δὲ κλυταιμνήστρας X


KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

Or. 20.12 (plljG gloss) (Κλυταιμνήστρας λέχος): ἤγουν αὐτὴν τὴν Κλυταιμνήστραν —L²
Or. 20.13 (rec artGloss) (Κλυταιμνήστρας): τῆς —MnS

Or. 20.14 (rec gloss) (λέχος): τὴν κοίτην —AaCrRPcGuOxC

Or. 20.15 (plgng exeg) (λέχος): κοίτην· ἀπὸ μέρους τὸ πᾶν —Zl

Or. 20.16 (rec gloss) (λέχος): κλίνην —Ab

Or. 20.17 (plgng gram) (λέχος): ἐτυμολογεῖται ἀπὸ τοῦ λύειν τὰ ἄχη —X

Or. 20.18 (rec artGloss) (λέχος): τὸ —S

Or. 20.19 (rec gram) (λέχος): γυνὴ οἱονεὶ γυνῇ —Pr

Or. 21.01 (rec paraphr) (ἐπίσημον εἰς Ἐλληνας): περίφημον ὅν εἰς τοὺς —R

Or. 21.02 (vet exeg) ἐπίσημον: 'τὸ ἐπίσημον ἐπὶ σωφροσύνη ἔφη, ὡς Ὅμηρος [Hom. Od. 2.265]· ἡ δὲ τοι τὸ πριν μὲν ἀναίνετο ἔργον ἀεικὲς διὰ Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθήσοιν'. ὡς οὖν πρὸ τοῦτο ἐπίσημον ἢ νῦν ἐπὶ μοιχεία ἐπίσημον.

—MBVCAaPrR8Rf

TRANSLATION: She said ‘notable’ (of Clytemnestra’s marriage-bed) in reference to chastity, as Homer says: ‘At first she refused the unseemly deed, brilliant Clytemnestra; for she
employed wits that were good’. So then, (the sense is) either ‘notable before this’ or ‘notable now for adultery’.

**LEMMA:** MBCR, ἐπίσημον Αα, ἐπίσημον Aa, ἐπίσημον VPr

**REF. SYMBOL:** MBVR

**POSITION:** Rf cont. from sch. 18.01; Pr between sch. 36.10 and sch. 30.06 (Pr’s version); in block before play Aa

**APP. CRIT.:**

1. τὸ ἐπίσημον om. BLa, transp. after ἔφη(σεν) V(τὸ om.)Pr(τὸ om.)Rb | τὸ om. Rf | ἔφη(σεν) VPr, om. AαRf | ως] om. AαRf, ως καὶ BRb | 2 τοι om. Rf, τι Αα | μὲν and δὲ διὰ Κλ. om. Rf | ἀναινεῖτο | ἀνέθετο Αα | ἀγαθαίστοι Rf | πρὸ τοῦ τοῦ ἰταν ἐπὶ μοιχείαν Φρ(‑σύνης Pr), τάς τοῦ Rb | ἐπὶ … ἐπισήμονι διὰ τὴν μοιχείαν φανερόν Αα, διὰ τὴν μοιχείαν Ἀα |

**AP PR. CRIT.:**

2. ἤδή C, ἢ δὴ Rf, ἡδύ Aα |

**COMMENT:** This note illustrates two characteristic tendencies of the ancient and medieval commentators. First, the citation of Homer leads to an overprecise claim about why the marriage was notable, since any elite marriage may be notable (whether or not there is any allusion to a competition for Clytemnestra’s hand, as West suggests). Second, the critics cannot resist applying their knowledge of the most famous features of a myth (here, adultery and husband-murder) or of what is said later in the play. The same adjective is indeed used ironically by Electra in Or. 249, but we have no way of knowing whether the actor as directed by Euripides pronounced the word here with a sarcastic tone (Willink believes it was meant to be so performed, agreeing with the view seen here and in some of the following notes, esp. 21.15).

**KEYWORDS:**

citation of Homer (with direct quotation)

**Or. 21.03 (rec exeg) (ἐπίσημον): ἦτοι φανερὸν καὶ διάδηλον καὶ περίφημον ἐπὶ μοιχείας —VPr**

**POSITION:** cont. from prev. VPr

**PREVIOUS EDITIONS:** Schw. I.99, 14–17; Dind. II.40, 36–41, 3

**COMMENT:** This note illustrates two characteristic tendencies of the ancient and medieval commentators. First, the citation of Homer leads to an overprecise claim about why the marriage was notable, since any elite marriage may be notable (whether or not there is any allusion to a competition for Clytemnestra’s hand, as West suggests). Second, the critics cannot resist applying their knowledge of the most famous features of a myth (here, adultery and husband-murder) or of what is said later in the play. The same adjective is indeed used ironically by Electra in Or. 249, but we have no way of knowing whether the actor as directed by Euripides pronounced the word here with a sarcastic tone (Willink believes it was meant to be so performed, agreeing with the view seen here and in some of the following notes, esp. 21.15).

**WEST, PATRICK: Scholia on Orestes 1-100 | 179**
Or. 21.07 (rec exeg) ἕπισημον: ἢ ἐπὶ σωφροσύνην ἢ ἐπὶ μοιχ(...) ἕπισημον —Pr
POSITION: cont. from sch. 19.06

Or. 21.08 (rec gloss) ἕπισημον: διάδηλον —Aa²L²Pr
POSITION: s.l.
APP. CRIT.: καὶ τὸ prep. L², τὸ prep. Pr

Or. 21.09 (mosch exeg) ἕπισημον: διάδηλον διὰ τὸν φόνον —XXaXbTYYfGGGrZc
TRANSLATION: (‘Notable’ here mean) ‘conspicuous because of the murder’ (that Clytemnestra later committed).

Or. 21.10 (thom exeg) ἕπισημον: τὸ διάδηλον περιβόητον διὰ τὴν ἀνυπέρβλητον ὑστερον αὐτῆς κακίαν —ZZaZbZlZmTGu
TRANSLATION: (‘Notable’ here means) ‘conspicuous, notorious because of her unsurpassed evil behavior later’.

Or. 21.11 (rec gloss) ἕπισημον: καὶ τὸ περιβόητον —Ab²CrMnSOx
POSITION: s.l.
APP. CRIT.: καὶ om. Mn, καὶ τὸ om. Ab²

Or. 21.12 (pllg exeg) ἕπισημον: ἐπίσημον καὶ ἐπὶ καλοῦ καὶ ἐπὶ κακοῦ, ἐνταῦθα ἐπὶ κακοῦ —Gu
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.41,5–6
COLLATION NOTES: Cross prefixed Gu.

Or. 21.13 (pllg gloss) ἕπισημον: ἐνδοξον —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.41,4
Or. 21.14 (plln exeg) ἑπίσημον: καὶ τὸ λαμπρὸν διὰ τὴν σωφροσύνην ἢν εἶχε πρότερον —Zu
POSITION: s.l.

Or. 21.15 (rec exeg) ἑπίσημον: κατ᾽ εἰρωνεία(ν) —Rw
POSITION: s.l.
APP. CRIT.: κατειρωνεία Rw
COMMENT: A noun κατειρωνεία is not attested in TLG and the force of the prefix would be uncertain (κατειρωνεύομαι exists, but there the prefix is normal).
KEYWORDS: εἰρωνεία/εἰρωνικῶς

Or. 21.16 (rec gloss) ἑπίσημον: τὸ μέγα —B²
POSITION: left marg.

Or. 21.17 (rec artGloss) ἑπίσημον: τὸ —S
POSITION: s.l.

Or. 21.18 (rec artGloss) Ἑλληνας: τοὺς —S
POSITION: s.l.

Or. 21.19 (plln gloss) Ἀγαμέμνων: λέγω —Zu
POSITION: s.l.

Or. 22.01 (22–24) (mosch paraphr) τὸ ἑξῆς ὧν παρθένοι μὲν τρεῖς ἔφυμεν ἐκ μιᾶς μητρὸς ἀνοσιωτάτης, ἡ Χρυσόθεμις καὶ ἡ Ἰφιγένεια καὶ ἡ Ἠλέκτρα καὶ ὁ Ὀρέστης. —XXαXbΤYYfGGr, partial Aa
LEMMA: G writes ὧν παρθ. ... τρεῖς as lemma; Aa has lemma ὧν παρθένοι μὲν (margin damaged) POSITION: Gr s.l.; in Aa part of block before play on fol. 37v–38r
APP. CRIT. 2: παρθένοι Y |
PREVIOUS EDITIONS: Dind. II.38,22–24
COLLATION NOTES: Yi with cross.

Or. 22.02 (vet exeg) ὧν παρθένοι μὲν τρεῖς: ὁ Ὀμηρος [Hom. II. 10.145]: ἡ Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα’ ὁ Ὀμηρος ἔφυμεν τὴν Ἰφιάνασσαν καὶ μητρὸς Ὀμηρος ἔπρας την Λαοδίκην διὰ τὸ πολυχρόνιον ἠσώς τῆς παρθενίας οὖν ἀλεκτρὸς τὴς υόσα, ὥς αὐτὸς φησὶν [71–72]: ὡ … / παρθένε μακρὸν δή μήκος ἥ Ἁλεκτρα χρόνου’. —MBVCRΓΥΙ²
TRANSLATION: Homer (writes): ‘Chrysothemis and Laodice and Iphianassa’. This poet (Euripides) calls Iphianassa Iphigenia and calls Laodice Electra because of the long period,
perhaps, of her virginity, as if she were an unbedded (a-lectr-) one; as he (Euripides) himself says: ‘O ... Electra maiden for a great length of time’.

LEMMA: MVC, χρυσόθεμις BRf
REF. SYMBOL: MBV; marginal label αἱ θυγατέρες τοῦ ἀγαμέμνονος add.
POSITION: internarg. M

APP. CRIT.: 1–2 ὁμήρος ... τὴν λαοδίκην ὁμήρος τὴν ἠλέκτραν λαοδίκην καλεῖ. οὗτος δὲ ἠλέκτραν καλεῖ Yf 2 | 1 ὁμήρος καὶ ὁμήρος BRf, άς καὶ ὁμήρος λέγει V | first καὶ om. MC | 2 οὕτως καὶ οὕτως B, καὶ οὕτως Rf | ἰφιάνασαν τὴν ἰφιγένειαν τὸ ἰφ. C, ἱφ. μὲν B | ἠλέκτρα Rf | ἰφιγένειαν τὸ ἰφ. C, καὶ οὗτος B καὶ οὗτος V, οὗτος C, εἶναι οὕτως M, αὐτὸς καὶ οὕτως Rf | ὦ παρθένε om. CYf, ὦ del. Schw. | μακρὰν V | δη ν δὲ Rf |

APP. CRIT. 2: 1 ἰφιάνασα C | 2 ἰφιάνασαν C | ὦ παρθένε 3 | 3 αὐτὸς Yf | ὦ παρθένε om. Schw. | μακρὰν V | δὴ Rf |

PREVIOUS EDITIONS: Schw. I.99,18–100,2; Dind. II.41,7–11

COMMENT: Schwartz’s deletion of ὦ is not mandatory, since the quotation may be a reduced form of 71–72 with internal omission. The same quotation with the ὦ is in Et. Magn. 426,5–9 s.v. Ἐλέκτρα: ἡ παρ’ Ὁμήρῳ Λαοδίκη, διὰ τὸ πολυχρόνιον τῆς παρθενίας, οἷον ἄλεκτρός τις, ὡς Εὐριπίδης, ‘ὦ ... παρθένε μακρὸν δὴ μῆκος Ἠλέκτρα χρόνου’.

COLLATION NOTES: Yi with cross.

KEYWORDS: etymology, of proper name | citation of Homer (with direct quotation)
Or. 22.06 (plgn gloss) \(\dagger\): τούτῳ —F²

POSITION: s.l.

Or. 22.07 (plgn gloss) \(\piαρθένου\): θυγατέρες —F²

POSITION: s.l.

Or. 22.08 (recThom gloss) \(\epsilonφυμεν\): ἐγεννηθημεν —AaAbCrF²MnPcRSZ-ZaZb-ZiZuYfOx

POSITION: s.l., except marg. R

APP. CRIT.: καὶ prep. CrSOx |

APP. CRIT. 2: ἐγεννηθημεν Ab |

Or. 22.09 (tri metr) \(\epsilonφυμεν\): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

Or. 22.10 (rec gloss) \(\epsilonκ \muιας\): ἦγουν ἀπὸ τῆς Κλυταιμνήστρας —V¹AaAbPcPr

POSITION: s.l., except marg. Ab

APP. CRIT.: ἦτοι V | ἀπὸ om. AaAbPcPr

APP. CRIT. 2: κληταιμ‑ Ab |

Or. 22.11 (rec gloss) \(\muιας\): ἐκ Κλυταιμνήστρας —MnP

POSITION: s.l.

Or. 22.12 (plgn gloss) \(\epsilonκ \muιας\): μητρὸς ἀνοσιωτάτης —YF²

POSITION: s.l.

Or. 22.13 (plgn gloss) \(\muιας\): μητρὸς δηλονότι —CrOxZl

POSITION: s.l.

APP. CRIT.: δηλ. om. Zl

Or. 22.14 (plgn gloss) \(\muιας\): γυναικὸς —F²

POSITION: s.l.

Or. 23.01 (plgn exeg) οὗτος ὁ ποιητὴς τρεῖς λέγει θυγατέρας γεννηθῆναι τῷ Ἀγαμέμνονι, ὁ δὲ Σοφокλῆς ἐν τῷ δεύτερῳ δράματι [Soph. El. 157] τέσσαρας μετά τῆς Ἰφιανάσσης. —Gu
TRANSLATION: This poet says that three daughters were born to Agamemnon, but Sophocles in the second play (of the triad, Electra) says four, including Iphianassa (along with the three named in Euripides).

PREVIOUS EDITIONS: Dind. II.41,12–14

KEYWORDS: citation of literature other than Homer | Sophocles

Or. 23.02 (rec exeg) ⟨Χρυσόθεμις⟩: τὴν μὲν Χρυσόθεμιν ἥρπασεν ὁ Ἀπόλλων, τὴν δὲ Ἰφιγένειαν ἔθυσαν τῇ Ἀρτέμιδι κατὰ τὸν χρησμὸν τὸν δοθέντα τοῖς Ἑλλησίν.

—ΑaPePrR

REF. SYMBOL: AaR

POSITION: preposed to this in R is R\textsuperscript{31} version of sch. 25.04; s.l. Pr; between sch. 4.02 and 5.01 Pc

APP. CRIT.: ἥρπαζεν R\textsuperscript{b} | ό om. AaPr | τῇ δὲ ἰφιγένεα Αα | ἔθυσαν om. Pr | first τὸν om. PcR

APP. CRIT. 2: ἔθησαν R\textsuperscript{c}; έθησ() Αα |

KEYWORDS: mythography

Or. 23.03 (pllg exeg) ⟨Χρυσόθεμις⟩: καὶ Ὅμηρος [Hom. II. 10.145]· ‘Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα’ —Gu

POSITION: s.l.

KEYWORDS: citation of Homer (with direct quotation)

Or. 23.04 (pllg metr) ⟨Χρυσόθεμις⟩: δάκτυλος —Gu

TRANSLATION: A dactyl (that is, in the three-syllable first foot of the verse).

POSITION: s.l.

Or. 23.05 (rec artGloss) ⟨Χρυσόθεμις⟩: ἡ —CrF\textsuperscript{2}MnSOx

POSITION: s.l.

Or. 23.06 (pllg exeg) ⟨Ἰψιγένεαι τε Ἡλέκτρα τ’⟩: Ἰφιάνασσα καὶ ἡ Λαοδίκη —Y\textsuperscript{t}

POSITION: s.l.

Or. 23.07 (rec exeg) ⟨Ἰψιγένεια⟩: τὴν Ἰψιάνασσαν —Ο

POSITION: s.l.

COMMENT: The accusative here because the name is extracted without adjustment from a sentence like that in sch. 22.02 Ἰψιγένειαν τὴν Ἰψίανασσαν καλεῖ.

Or. 23.08 (rec exeg) ⟨Ἰψιγένεια⟩: ἡ πρὶν Ἰψίανασσα —VZu

POSITION: s.l. (misplaced over Ἡλέκτρα V)
Or. 23.09 (pllg exeg) Ἰφιγένεια: αὕτη ἐν τῇ Αὐλίδι τῇ Ἀρτέμιδι τέθυται τάς πνοὰς ἐπισχούσῃ τοῖς Ἕλληνις ὅτε κατὰ τῶν Τρώων ἀνάγεσθαι ἔμελλον εἰς ἄμυνα τῆς ἁρπαγῆς τῆς Ἑλένης. —Zm

TRANSLATION: This figure (Iphigeneia) was sacrificed in Aulis to Artemis because she held back the winds for the Greeks when they were about to sail against the Trojans to avenge the kidnapping of Helen.

REF. SYMBOL: Zm  POSITION: marg.  KEYWORDS: mythography

Or. 23.10 (rec artGloss) Ἰφιγένεια: ἥ —CrF²MnOx

POSITION: s.l.

Or. 23.11 (pllg gloss) first τ': καὶ —Zl

POSITION: s.l.

Or. 23.12 (rec exeg) Ἡλέκτρα: παρὰ τὸ ἀλεκτρὸν αὐτὴν εἶναι διὰ τὸ πολυχρόνιον τῆς παρθενίας —O

POSITION: s.l.  COLLATION NOTES: πολυχρ[όνιον], with final letters lost in margin.  |  KEYWORDS: etymology, of proper name

Or. 23.13 (rec exeg) Ἡλέκτρα: τὴν ἀλλαχοῦ Λαοδίκην —O

POSITION: s.l.  COMMENT: For the accusative, see comment on sch. 23.07.

Or. 23.14 (pllg exeg) Ἡλέκτρα: ἥ πρίν Λαοδίκη —V³ZuB³a

POSITION: s.l.  APP. CRIT.: ἥ πρίν | ἥ B³, ἥ V³ (adding to misplaced 23.08)

Or. 23.15 (pllg exeg) Ἡλέκτρα: ἰστοροῦσι τινὲς ός Ἡλέκτρα πρῶτον μὲν ἐκαλεῖτο Ιφιάνασσα, διὰ δὲ τὸ παραταθῆναι εἰς μακρὸν τὸν τῆς παρθενίας αὐτῆς καιρὸν καὶ ἀνανδρον μεῖναι μέχρι πολλοῦ, οὕτως ἐκλήθη, ὡς ἢ δηληθῆ, ἢ δηληθῆ, ὡς ἢ εἶναι συμβαλεῖν τοῦτο ἀπὸ τῆς ἐτυμολογίας τοῦ όνόματος. ἀπὸ γὰρ τοῦ ἢ στερητικοῦ μορίου (καὶ) τοῦ λέκτρον ἢ κοίτη. —Gu

TRANSLATION: Some report that Electra was at first called Iphianassa, but because the period of her maidenhood was long drawn out and she remained without a husband for a long time she was called thus, as this can be inferred from the etymology of the name. For (it is formed) from the alpha-privative particle and 'lektron' meaning 'marriage-bed'.

APP. CRIT.: 3 καὶ lost to cut margin  |  PREVIOUS EDITIONS: Dind. II.41.14–19

Scholia on Orestes 1-100 | 185
Or. 23.16 (rec artGloss) ⟨Ἠλέκτρα⟩: ἥ —CrF2MnOxYf2

Or. 23.17 (pllgn gloss) (second τ'): καὶ —Yf2

Or. 24.01 (vet exeg) ἄρσην τ' Ὀρέστης: τὸ ἄρσην Ὀμηρικῶς, ὡς τὸ [Hom. Od. 1.1] ἀνδρα μοι ἔνεπε Μοῦσα'. —MOVCAaMnRS

Or. 24.02 (pllgn gloss) ⟨ἄρσην⟩: ἄνήρ —Γ2

Or. 24.03 (rec gram) ⟨ἄρσην⟩: Αἰολικῶς —RF

Or. 24.04 (pllgn gram) ⟨ἄρσην⟩: ἄρρην μὲν κοινὸν ἄρσην δὲ Αἰολικῶς τροπῇ τοῦ ρ εἰς σ ὡς τὸ πυρρὸς πυρσός καὶ θαρρῶ θαρσός. —Zu

Or. 24.05 (rec artGloss) ⟨ἀρσην⟩: ὅ —Yf2

Or. 24.06 (pllgn gloss) (τ'): καὶ —Yf2
Or. 24.07 (plln.artGloss) ὁ ὘ρέστης: ὁ —F²
POSITION: s.l.

Or. 24.08 (rec gloss) ὁ μητρὸς: ἀπὸ μιᾶς —Sa
POSITION: s.l.

Or. 24.09 (plln.gloss) ὁ μητρὸς: ἀπὸ —Gu
POSITION: s.l.

Or. 24.10 (plln.gloss) ὁ μητρὸς: ἰγουν τῆς Κλυταιμνήστρας —Zu
POSITION: s.l.

Or. 24.11 (plln.gloss) τῆς —F²
POSITION: s.l.

Or. 24.12 (plln.gloss) διὰ τὴν μοιχείαν καὶ τὸν φόνον —Y²
POSITION: s.l.

Or. 24.13 (rec gloss) μιαρωτάτης: —AaAbMnPcPrSYf²
APP. CRIT.: -τάτην S
PREVIOUS EDITIONS: Dind. II.41,20

Or. 24.14 (moschThom gloss) ἀδικωτάτης: τῆς ἀδίκου —XXaXbYYfGGrZZaZb-ZlZmTCrZcOx
APP. CRIT.: καὶ prep. CrOx | -ώτατος a.c. Y
PREVIOUS EDITIONS: Dind. II.41,20

Or. 24.15 (plln.gloss) τῆς ἀδίκου —F²
POSITION: s.l.

Or. 25.01 (25–26) (plln.paraph) ὡς ἀπέκτεινεν τὸν πόσιν καὶ τὸν ἄνδρα τὸν ἑαυτῆς δηλόνοτι τῷ ἀπείρῳ περιβαλούσα ύφάσματι. —C²
POSITION: s.l.
APP. CRIT.: ἑαυτῆς C² |
Or. 25.02 (rec gloss) ⟨ἡ⟩: ἢτις ἢ Κλυταιμνήστρα —VAaMnRfB3Zl

POSITION: s.l.

APP. CRIT.: ἢτις] ἤγουν Aa, om. MnRfB³

Or. 25.03 (rec gloss) ⟨ἡ⟩: καὶ ἢτις —CrMnPcSGOxYf²

POSITION: s.l.

APP. CRIT.: καὶ om. GPcYf²

Or. 25.04 (plgn gloss) ⟨ἡ⟩: ἡ μήτηρ —F²

POSITION: s.l.

Or. 25.05 (rec gloss) ⟨πόσιν⟩: τὸν αὐτῆς —F²RS

POSITION: marg. R, s.l. F³S

APP. CRIT.: παῖδα add. S

COLLATION NOTES: F² obscure. |

Or. 25.06 (rec gloss) ⟨πόσιν⟩: τὸν ἄνδρα αὐτῆς —Ab²CrPcPrROx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx, ἤτοι prep. Ab² | αὐτῆς om. CrROx

Or. 25.07 (thom gloss) ⟨πόσιν⟩: ἄνδρα —ZZaZbZlZmTGu

POSITION: s.l.

Or. 25.08 (rec artGloss) ⟨πόσιν⟩: τὸν —Yf²

POSITION: s.l.

Or. 25.09 (vet exeg) ἀπείρῳ περιβαλοῦσ᾿ ύφάσματι: ἡ γὰρ Κλυταιμνήστρα χιτῶνα ύφανεν οὔτε ταῖς χερσὶν οὔτε τῇ κεφαλῇ ἔκδυσιν ἔχοντα, ὡς μὴ Ἀγαμέμνων ἀμύνασθαι δύνατο τοὺς φονεύοντας. —MBVCAaR³R²RfRwS

TRANSLATION: For Clytemnestra wove a chiton that had no opening either for the hands or for the head, so that Agamemnon would be unable to ward off his killers.

LEMMA: MC, ἀπείρῳ περιβαλοῦσα R³, ἣ πόσιν ἀπείρω BVAaRf(ἢ VAaRf), ἣ δὲ πόσιν ἀπείρω S, ὡ πόσιν ἀπείρω Rf (ἢ αὐτῆς τῶν ἀγαμ. ἐνδυσάμενον ἀμύνεταν ἀμύνασθαι ὁ ἀγαμέμνων τοῦτον μὴ ὁρᾶν μήτ' ἀμύν. AaRf, ἐκδυσ‑ R) (ὁ om. R, ἐκδυσ‑ R) | ἀγαμ. μὴ transp. V | δύνατο Schw., δύναται BRIRw | φονεύτας ΛαR³S

APP. CRIT. 2: 1 κλυτερῷ M |
Or. 25.10 (vet exeg) καὶ ἄλλως: ἕντι τοῦ χιτῶνι. ἀπειρον ὁ οὐκ ἦν περὰσαι χερῶν ἢ κεφαλῆς. ὡσπερ ἀπειρον δύκτυνος φασιν. καὶ Αἰσχύλος δὲ φησιν [Aesch. fr. 365 Radt]: ἄμηχανον τέχνημα καὶ δυσέκδυτον. ‘καλῶς δὲ τὸ πόσιν: εἰ γὰρ εἶπε τὸν ἐμὸν πατέρα, δι´ ἖στιν ἔδοκεν ἂν κατηγορεῖν τῆς μητρός.

—MCAaR*Rf*Rb*RwS, partial BVRf

TRANSLATION: (Woven garment) meaning chiton. 'Apeiros' meaning that which it was impossible to pass through with hands or head, as people speak of a (fishing or hunting) net as 'apeiros'. And Aeschylus too says 'an artful device impossible to deal with and hard to get out of'. Well-chosen here the word husband ('posin'): for if she had said 'my father' she would have seemed to accuse her mother on her own behalf.

COMMENT: Compare Joannes Philoponus, in Aristot. Physic., CAG 16:390,19–21 ὥσπερ καὶ τὸν κύκλον ἄπειρον φαμεν τῷ μὴ ἔχειν πέρατα, καὶ 'χιτῶνα ἄπειρον' φασι τὸν μὴ ἔχοντα διέξοδον. λέγει δὲ Ὡρος, ὅτι σημαίνει χιτῶνα διέξοδον μὴ ἔχοντα, ὡς παρά Σοφοκλεῖ ἐν Πολυξένῃ, 'χιτών σ' ἄπειρος ἐνδυτήριος κακῶν', καὶ παρ' Εὐριπίδῃ ἐν Ὀρέστῃ, 'ἣ πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι'.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus

Or. 25.11 (rev exeg) ἀπειρον: διὰ τὸ μὴταῖς χερῶι μὴτῃ κεφαλῆ ἐκδυσιν έχειν, ὡφέρας οὐκ ἦν —Pr

APP. CRIT.: ταῖς τοῖς Pr

Or. 25.12 (plln exeg) ἀπειρον: διὰ τὸ μὴταῖς χερῶι μὴτῃ κεφαλῆ ἐκδυσιν έχειν ὡς παρ' Αἰσχύλῳ —Yr

POSITION: s.l.

Or. 25.13 (thom exeg) ἀπειρον: μὴ ἔχοντι διεξόδους κεφαλῆς καὶ χειρῶν —ZZaZb-ZlZmTGy

PREVIOUS EDITIONS: Schw. I.100,5–7; Dind. II.42,1–3

APP. CRIT.: διεξ., ἔχουτι transp. Gu | διέξοδου T

PREVIOUS EDITIONS: Dind. II.41,22–23

Or. 25.14 (rec gloss) (ἀπείρω): μὴ ἔχουτι πέρας —OVAb²KPcPrRSB²

APP. CRIT.: τῷ prep. V | κε(φα)λῆς καὶ χειρῶν add. K |

Or. 25.15 (rec gloss) (ἀπείρω): τῷ ἀτραχηλώτω —VY, app. F


COMMENT: For ἀτράχηλος in this context cf. ps.-Apollodorus, Bibl. epit. 6.23a: Ἀγαμέμνων δὲ καταντήσας εἰς Μυκήνας μετὰ Κασάνδρας ἀναιρεῖται ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας· δίδωσι γὰρ αὐτῷ χιτῶνα ἄχειρα καὶ ἀτράχηλον, καὶ τοῦτον ἐνδυόμενος φονεύεται, καὶ βασιλεύει Μυκηνῶν Αἰγίσθος· κτείνουσι δὲ καὶ Κασάνδραν. Perhaps ἀτραχηλώτω is a corruption of ἀτράχηλος, since it is not a likely formation: this unattested word (‘not provided with a neck-hole’?) would imply a unattested verb ἀτραχηλέω.

KEYWORDS: rare word

Or. 25.16 (rec Mosch gloss) (ἀπείρω): κυκλοτερεῖ —SaXXaXbT’YYfGGiZcAa³

APP. CRIT.: τῷ om. Y |

PREVIOUS EDITIONS: Dind. II.41,22

Or. 25.17 (rec gloss) (ἀπείρω): ἀδιεξετήτω —Rf

APP. CRIT.: |

Or. 25.18 (pllgn paraphr) (ἀπείρω): ἀπεράστω, πέρας καὶ διέξοδου μὴ ἔχουτι —Y²

APP. CRIT.: |

Or. 25.19 (rec gloss) (ἀπείρω): ἀδιεξοδεῦτω —RwGu

APP. CRIT.: |

Or. 25.20 (pllgn gloss) (ἀπείρω): ἀπεράτω —Zu

APP. CRIT.: |

Or. 25.21 (pllgn gloss) (ἀπείρω): ἀτρυπήτω —L²Zu

APP. CRIT.: |

190 | Scholia on Orestes 1–500
Or. 25.22 (rec exeg) ἀπέιρῳ: τροπικὴ λέξις· ἀπεράντῳ, ἀπλέτῳ — Pr

POSITION: marg.

APP. CRIT.: very faint, abbrev. obscure; cannot rule out τροπικὴ (or -ώς with incorrect accent?) λέγεται

Or. 25.23 (rec gloss) περιβαλούσ’: σκεπάσασ’ — Ab

POSITION: s.l.

Or. 25.24 (rec Thom gloss) περιβαλοῦσ’: ἐνδύσασα — AaCrL²PcPrRRwZZmZuTGGu-GOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | τὸ ἱμάτιον add. Pr, ἱμάτιον add. Pc |

Or. 25.25 (thom gloss) περιβαλοῦσ’: περικαλύψασα — ZmTGu

POSITION: s.l.

Or. 25.26 (pllgn gloss) περιβαλοῦσ’: app. περιδιδοῦσα — F²

POSITION: s.l.

Or. 25.27 (pllgn gram) περιβαλοῦσ’: ὡς τὸ περίβαλε τὸν ἅγιον τοῖς δεσμοῖς — Gu

POSITION: s.l.

COMMENT: No parallel for this phrase in TLG texts.

COLLATION NOTES: Cross prefixed Gu. |

Or. 25.28 (rec gloss) ψφάσματι: ἐνδύματι — VAb²CrMnSOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx |

Or. 25.29 (rec Thom gloss) ψφάσματι: χιτῶνι — VF²SaZZaZlZmZbZuGuYf²

POSITION: s.l. (misplaced above 24 ἀνοσιωτάτης Sa)

COLLATION NOTES: Cross prefixed Gu. |

Or. 25.30 (rec gloss) ψφάσματι: πετάσματι — S

POSITION: s.l.

APP. CRIT.: πέπασμα (sic) S, corr. Mastr.

Or. 25.31 (mosch gloss) ψφάσματι: ἵματι — XXaXbT·YYfGGrZcAa

POSITION: s.l.
Or. 25.32 (rec exeg) ὑφάσματι: περιβολ(ῇ)· τὸ ἱμάτιον καὶ περιβολή —Pr

POSITION: s.l.
APP. CRIT.: περιβολ(换句话) Pr

Or. 25.33 (plgn gram) ὑφάσματι: ύφασμα τὸ ύφανθέν —Zm

POSITION: marg.

Or. 26.01 (26–27) (rec rhet) τὸ παρὰ τοῖς ρήτοροιν λεγόμενον παράλειψις καὶ παρασιώπησις —Sa

TRANSLATION: The (schema) called among the rhetors 'paraleipsis' (leaving out, omission) or 'parasiōpēsis' (refraining from stating).

POSITION: marg.
APP. CRIT.: παράληψις Sa

KEYWORDS: παράλειψις | παρασιώπησις

Or. 26.02 (rec exeg) ἔκτεινεν: ἐφονεύθη ὁ Ἀγαμέμνων ὡς [3–4 letters] βοῦς ἐπὶ φάτνης —Mn

POSITION: in lower margin of fol. 10 (Or. 30–41)
APP. CRIT.: damage, perhaps either ἢγετ(ός) or ὅμηρ(ος), but neither seems fully compatible with the traces

COMMENT: Cf. Od. 4.535, 11.411, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. In later Greek the genitive is common in the phrase βοῦς ἐπὶ φάτνῃ.

Or. 26.03 (rec gloss) ἔκτεινεν: καὶ ἐφόνευσεν —AaCrF²MnOxY

POSITION: s.l., except marg. Y
APP. CRIT.: καὶ om. F² Y |

Or. 26.04 (mosch paraphr) ὃν δ’ ἐκάτι: ἤγουν ὃν χάριν ἐκτεινε δηλονότι, οὐ καλὸν ἔστιν ἐμοὶ λέγειν παρθένῳ οὔσῃ —XaXbT¹YYfGGr

LEMMA: T
POSITION: s.l., except T
APP. CRIT.: ἤγουν and δηλονότι and ἔστιν om. G

Or. 26.05 (plgn exeg) ἵνα δὲ τρόπων χάριν ἐφόνευσε τοῦτον οὐ καλὸν καὶ οὐ σεμνὸν πράγμα ὑπάρχει λέγειν ἐμοὶ τῇ παρθένῳ. ὅτι τοῦτο αἰλέκτον ἐν τῷ κοινῷ ὡστε σκοπείν καὶ νοεῖν τοῦτο. ἰπάντας γὰρ ἐγίνοισκον τὴν μοιχείαν. —Y²Yf

TRANSLATION: 'And to say because of what traits (of her behavior) she murdered this man is a thing not decent and not dignified for me, a virgin. I leave this detail unspoken in public, for people to consider and identify this.' (She says this) because everyone knew of the adultery.

POSITION: marg. Y²
COLLATION NOTES: Y² with cross. |
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Or. 26.18 (rec gloss) οὐκεὶ σοῦσαν —AaMnPcRS

Or. 26.19 (rec gloss) λείπει ἡμοὶ ὡς σοῦση —PrB3a

Or. 26.20 (rec gloss) ἐμοὶ —V3Rw

Or. 26.21 (rec gloss) σοῦση ἡμοὶ παρθέν —Sa

Or. 26.22 (thom exeg) οὐ γὰρ προσήκει παρθένοις μοιχείας καὶ μιασμάτων ἀνόμων μεμνῆσθαι. —ZZaZbZlZmTGu

Or. 26.23 (pllgm gloss) ὑπάρχει —B3YfZu

Or. 26.24 (pllgm gloss) ὁνομάζειν —F2

Or. 27.01 (pllgm gloss) σεμνοῦν —Yf2
Or. 27.03 (thom gloss) ⟨καλόν⟩: ἔστι —ZZbZlZmΤ

Or. 27.04 (rec gloss) ⟨ἐῶ⟩: καταλιμπάνω —AaAb²CrPcPrOx

APP. CRIT.: καὶ prep. CrOx

Or. 27.05 (thom gloss) ⟨ἐῶ⟩: ἀφίημι —ZZaZbZlTGuG

Or. 27.06 (pllgn gloss) ⟨ἐῶ⟩: σιγῶ —F²

Or. 27.07 (recMoschThom gloss) ⟨ἀσαφὲς⟩: ἀδήλον —VPrXXaXbGrZhZlZmZuΤΥΒ³a

PREVIOUS EDITIONS: Dind. II.42,9

Or. 27.08 (pllgn gloss) ⟨ἀσαφὲς⟩: ἀρρητον —V³Gu

PREVIOUS EDITIONS: Dind. II.42,10

Or. 27.09 (rec rhet) ἁσαφῆς: κατὰ παράλειψιν ἀγνώριστον καὶ κατὰ παρασιώπησιν —Mn

APP. CRIT.: παράληψιν Mn

KEYWORDS: παράλειψις | παρασιώπησις

Or. 27.10 (rec gloss) ⟨ἀσαφῆς⟩: καὶ ἄγνωστον —SCrOx

Or. 27.11 (thom gloss) ⟨ἀσαφῆς⟩: σκοτεινὸν —ZZaZbZlZmΤGu

PREVIOUS EDITIONS: Dind. II.42,9

Or. 27.12 (thom gloss) ⟨ἀσαφῆς⟩: ἀνόητον —ZhZlZm
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Or. 27.25 (pllgm gloss) (σκοπεῖν): λέγειν —F²Zu

Or. 27.26 (pllgm gloss) (σκοπεῖν): τηρεῖν —Zl

Or. 28.01 (pllgm rhet) προδιόρθωσις —ZmGu

Or. 28.02 (vet exeg) Φοίβου δ' ἀδικίαν μέν: ἐν ἤθει ταῦτα· ὡς οὖν γὰρ κατηγορήσειν τοῦ θεοῦ, ὃμως γε μὴν ύστερον ὑπερπαθήσασα καταβοᾶ τοῦ Ἀπόλλωνος 'καὶ δι' ὧν ἔδοκε μή κατα τοῦ Ἀπόλλωνος λέγειν, διὰ τούτων ἐλέγχεται αὐτοῦ κατηγοροῦσα. —MBVCR-R²Rf²S

Or. 28.03 (rec exeg) ἐν ἤθει ταῦτα· ὡς οὖν δοκεῖ μή κατηγορεῖν ἑλέγχεται κατηγοροῦσα τοῦ Ἀπόλλωνος. —Pr

Or. 28.04 (pllgm exeg) τὴν δὲ ἀδικίαν τοῦ Φοίβου τί δεῖ κατηγορεῖν: ὡς γὰρ Φοίβος προσέταξε φονεῦσαι τὴν Κλυταιμνήστραν, ἔκτοτε δὲ οὐκ ἐβοήθησε τι τὸν Ὀρέστην. ὡς οὖν δὲ οὗ πρέπον ἐστὶ κατηγορεῖν τοῦ Ἀπόλλωνος. —Y²Yf²

TRANSLATION: What need is there to condemn the injustice of Phoebus? For Phoebus...
ordered the killing of Clytemnestra, but thereafter he did not give any aid to Orestes. But nevertheless it is not proper to condemn Apollo for what he did.

**Or. 28.05** (plln exeg) (Φοίβου δ’ ἀδικίαν): ἀντί τοῦ Φοίβου ύπολαμβάνειν ἀδικον —V³

**Or. 28.06** (plln gram) (Φοίβου δ’ ἀδικίαν): ὡς τὸ κατηγορῶ σου ἄμαθίαν —Gu

**Or. 28.07** (plln rhet) (Φοίβου δ’ ἀδικίαν): κατὰ παράλειψιν —V²

**Or. 28.08** (recThom gloss) (Φοίβου): Ἀπόλλωνος —AaAb²MnPcSZaZbZlGuCrOxB²

**Or. 28.09** (rec gram) (Φοίβου): φα(ο)βίου —Pr

**Or. 28.10** (rec gloss) (Φοίβου): ἢ κατὰ τοῦ —Pr

**Or. 28.11** (rec artGloss) (Φοίβου): τοῦ —F²S

**Or. 28.12** (rec artGloss) (ἀδικίαν): τὴν —AbF²PePrMnS

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Or. 28.13 (vet paraphr) τί δεί κατηγορεῖν: 'τὸ ἀκόλουθον ἦν· 2 ὁ δὲ Ἀπόλλων οὐκ ἄδικος μὲν, ὁμοίως πείθει Ὀρέστην ἀποκτεῖναι τὴν μητέρα. —MBVCR+RIRfRwS

TRANSLATION: The (simple) word order was: Apollo is not unjust, to be sure; nevertheless he persuades Orestes to kill his mother.

LEMMA: MC
REF. SYMBOL: M
POSITION: intermarg. M; cont. from 28.03 BVR+RfRwS (add. δὲ all except S)

APP. CRIT.: 1–2 ἀκόλουθον ἦν· ὁ δὲ om. R | 1 ἀκολουθοῦν MC | ἦν] μὲν ἦν VRw, οὕτως R-S | 2 ἄδικα Rf, ἄδικως R-Rf | ὁμοίως κτλ om. R-S, cont. instead with sch. 31 ὁμοίως δὲ ἀπέκτεινεν (δ' ἀπ- S) | ὁμοίως] οὐδὲ R | μητέρα αὐτοῦ VRw

PREVIOUS EDITIONS: Schw. I.100,17–18; Dind. II.42,21–43,1

Or. 28.14 (thom exeg) τί δεί κατηγορεῖν: 'οὔ γὰρ παρὰ θεοῖς ἀδικία. 2 ἀγαθῶν γὰρ δωτῆρές εἰσι. 3 τοῦτο δὲ λέγει ὡς παρὰ τοῦ ἀδελφοῦ μανίαν. 4 ὥσπερ γὰρ τούτῳ λογιζομένη, ὡς εἰ δικαίως παρὰ τοῦ Φοίβου ὁ τῆς μητρός φόνος ἔθεσπισθη Ὀρέστῃ, οὐκ ἔδει τοῦτον μανῆν θεῷ ὑπακούσαντα. —ZZaZb-ZlZmTG

TRANSLATION: For there is no injustice in the gods. For they are givers of good things. But she says this as if disgruntled because of the madness of her brother. For she seems to be reasoning thus, that if the murder of his mother was justly proclaimed in an oracle to Orestes by Phoebus, then he should not have gone mad after obeying a god.

LEMMA: Zb
REF. SYMBOL: Zb(to ἀδικίαν)ZlZmT
POSITION: s.l. ZZa; 1–2 s.l., 3–4 in marg. T


APP. CRIT. 2: 2 εἰςiva T

PREVIOUS EDITIONS: Dind. II.43,4–8

COLLATION NOTES: Zl barely legible in parts.

Or. 28.15 (mosch exeg) τῷ: κατὰ τί, ἀντὶ τοῦ οὐδέν —XXaXbT+YYfGrZc

TRANSLATION: 'In what respect?’, equivalent to ‘not at all’.

LEMMA: MC
REF. SYMBOL: M
POSITION: s.l. except X, which also has κατὰ alone s.l

APP. CRIT.: ἀντὶ τοῦ οὐδέν om. Zc | ἀντὶ τοῦ om. T

PREVIOUS EDITIONS: Dind. II.43,8

Or. 28.16 (rec gloss) δεῖ: πρέπει —SGuCrOxYf

LEMMA: MC
REF. SYMBOL: M
POSITION: s.l.

APP. CRIT.: καὶ prep. SGCrOx

PREVIOUS EDITIONS: Dind. II.43,9

Or. 28.17 (pilgn gloss) δεῖ: χρεία ύπάρχει —ZlZu

LEMMA: MC
REF. SYMBOL: M
POSITION: s.l.

PREVIOUS EDITIONS: Schw. I.100,17–18; Dind. II.42,21–43,1

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Or. 28.18 (rec gloss) ⟨δεῖ⟩: ἐμὲ —PrSB

POSITION: s.l.

Or. 28.19 (mosch gram) ⟨κατηγορεῖ⟩: ¹κατηγορεῖ τὸ σκυλάκιον τὸ προελθὸν πρῶτον τῆς μητρὸς τὸν πατέρα, ἀντὶ τού δεικνύει ἐν ἑαυτῷ. ²κατηγορεῖ καὶ τὸ κατὰ τινὸς ἀγορεύειν. ³καὶ ἔχει τὴν σύνταξιν ἀπὸ γενικῆς εἰς αἰτιατικὴν, οἶον κατηγορῶ σοῦ φόνου, κατηγορῶ σοῦ ἀδικίαν. ⁴καὶ ἔστι μὲν ἡ τετελεσμένη σύνταξις αὐτοῦ αὐτή. ⁵ἔτσι δ’ ὀτε καὶ μετὰ γενικῆς μόνης λέγεται. ⁶τὸ τοιοῦτο δὲ καὶ ἐν ἄλλοις συμβαίνει πλείστοις. ⁷καὶ ἔχει τὴν σύνταξιν ἀπὸ γενικῆς εἰς αἰτιατικὴν, οἷον κατηγορῶ σοῦ φόνου, κατηγορῶ σοῦ ἀδικίαν. ⁸καὶ τὸ προσέχω ἐντελῶς λεγόμενον ἐν τῷ λόγῳ ἔχει καὶ τὸν νοῦν, οἶον προσέχω τὸν νοῦν τοῖς λεγομένοις. ⁹λέγεται δὲ καὶ προσέχω τοῖς λεγομένοις χωρὶς ἐκείνου. ¹⁰λέγεται δὲ καὶ φθονῶ σοὶ μόνον καὶ ἐτί φθονῶ τῆς σῆς ἀρετῆς. —XXaXbT•YYfGGr

TRANSLATION: The first pup that emerges from his mother accuses (‘κατηγορεῖ’ the father, in the sense ‘makes obvious in itself’. ‘Κατηγορεῖ’ also means to speak against someone. And it governs syntax with the genitive shifting to the accusative, for example, ‘I accuse you (genitive) of murder (accusative)’, ‘I accuse you (genitive) of injustice (accusative)’. And this is the complete form of the syntax of it. But sometimes it is used with the genitive alone. This sort of usage occurs also in very many other instances. For example, ‘prosechō’ (‘I apply’) when it is spoken in its complete form of syntax has also ‘the mind’ (‘τὸν νοῦν’) in the phrase, as in ‘I apply my mind to (pay attention to) what is being said’. But there is also the expression ‘I attend to (‘prosechō) what is being said’ without that (‘τὸν νοῦν’). Also, ‘phthonō’ (‘I envy, begrudge’) when in its full syntax is construed with the dative shifting to the genitive, as in ‘I begrudge you (dative) this thing (genitive)’. But there is also the expression ‘I begrudge you (dative)’ alone and furthermore ‘I am envious of your virtue (genitive)’.

LEMMA: τί δεῖ κατηγορεῖν G

POSITION: test


GTa (not T) | 6 πλείστοις| παρίσοι G | 7 οἴον τὸ … τὸν νοῦν om. T | after ἐντελῶς add. μὲν YYfGGr | ἔχει δὲ καὶ Y | 8 λέγεται δὲ … λεγομένοις om. G | ἄνευ ἐκείνου Xα | 9 ἔχει τὴν σύνταξιν XαY | 10 ἔτι] ἔστι X

APP. CRIT. 2: 3 κατηγορῶ| κατηγορῶ Yf

PREVIOUS EDITIONS: Dind. II.43, 9–20

COMMENT: For the first point, κατηγορεῖν as proving paternity by similarity, cf. Arist. Byz., historiae animalium epitome 2.182 [CAG suppl. 1.1] ὁ κύων πολλὰ μὲν τίκτει σκυλάκια, τὸ δὲ πρῶτον προελθὸν τῆς ὁδίνος ὄμοιοτάτων ἐστι τοῦ πατρός, ἐστὶ γὰρ ὁ φίος προτιμῶν τὰ κρείττονα; Aelian, de natura animalium 9.5 ὃς κἄεων πολλὰ τίκτει σκυλάκια, ἀλλὰ γοῦν τὸ πρῶτον τῆς μητρὸς προελθὸν καὶ τῆς ὁδίνος προβλεπτότατον ὑπὸ κατηγορεῖ τὸν πατέρα ἐκείνῳ γοῦν ὄμοιοτάτον τίκτεται πάντως, τὰ δὲ ἄλλα ὡς ἄν τύχῃ, ἐστὶ γὰρ ἐφιλοσοφεῖν ἐν τῷ νόμῳ ὑποτιμῶν τὸ κρείττον τοῦ προσδοκοῦντος τῷ σπείραν; Sch. Ael. ad loc: (Melaidi) κατηγορῶσι τὸν νοῦν καὶ κατηγορεῖ τὸ σκυλάκιον τὸ προελθὸν πρῶτον τῆς μητρὸς τὸν πατέρα, ἔχουσι δεικτικὸν ἐν αὐτῷ.

Or. 28.20 (rec gloss) ⟨κατηγορεῖ⟩: λέγειν καταβάλλειν —R

POSITION: marg.

Or. 28.21 (plln gloss) ⟨κατηγορεῖ⟩: λοιδορεῖ —Zb

POSITION: s.l.
Or. 28.22 (plln gloss) 〈κατηγορεῖν〉: ὑνειδίζειν —Zl

Or. 28.23 (rec gloss) 〈κατηγορεῖν〉: εἴπειν —Pr

Or. 28.24 (plln gloss) 〈κατηγορεῖν〉: καὶ μέμφεσθαι —AaCrOx

Or. 29.01 (rec gloss) 〈πείθει〉: ἥγουν ὁ Ἀπόλλων —Ab

Or. 29.02 (rec gloss) 〈πείθει〉: ἤτοι ὁ Φοῖβος —AaPcPrMnRSZb

Or. 29.03 (recMosch gloss) 〈πείθει〉: ἔπεισε —CrF²RfXXaXbT²Zb²YYfGGrZcOxB²

Or. 29.04 (plln gloss) 〈πείθει〉: κατέπεισε —Zb

Or. 29.05 (plln gloss) 〈πείθει〉: καταπείθει —Zl

Or. 29.06 (tri gloss) 〈δ’〉: γὰρ —T

Or. 29.07 (rec artGloss) 〈Ὀρέστην〉: τὸν —F²SY²Zu

Or. 29.08 (rec artGloss) 〈μητέρ’〉: τὴν —F²SY²
Or. 29.09 (rec gloss) (ἡ): ἥτις —AaAbCrF²MnPcSOxYfZl

POSITION: s.l.
APP. CRIT.: καὶ prep. CrMnSOx | ὅστις S, ὅτι Ab

Or. 29.10 (recMoschThom gloss) (σφʹ): αὐτὸν —AbKMnPcPrRSXXaXbYYfG-GrZ/ZeZbZcZlZuT

POSITION: s.l.
APP. CRIT.: καὶ prep. AbPrS |

Or. 29.11 (rec gloss) (σφʹ): αὐτὸν ἦτοι τὸν Ὀρέστην —Sa

POSITION: s.l.

Or. 29.12 (plgn gloss) (σφʹ): τοῦτον —F²

POSITION: s.l.

Or. 29.13 (plgn gram) (σφʹ): σφίν καὶ νίν καὶ μίν ἐπὶ ταῖς ἄλλαις πτώσεις οὐχ εὑρίσκονται. —Lp

POSITION: marg.
APP. CRIT. 2: πτώσαις Lp |
PREVIOUS EDITIONS: Dind. II.43,22–23

Or. 29.14 (rec gloss) (ἐγείνατο): ἐγέννησε —VAAaAbCrF²MnPcPrSZb²ZlZuOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrMnPcSOx
APP. CRIT. 2: -ἐν VMnS |

Or. 29.15 (plgn gloss) (ἐγείνατο): ἄτεκε —G

POSITION: s.l.

Or. 30.01 (rec gloss) (κτεῖναι): ὡστε —MnSZu

POSITION: s.l.

Or. 30.02 (plgn gloss) (κτεῖναι): φονεῦσαι —F²Ox

POSITION: s.l.
APP. CRIT.: ἤγουν prep. Ox

Or. 30.03 (plgn gloss) (πρὸς οὐχ ἀπαντας ... φέρου): ποιῆσαι ἔργον —Zu

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Or. 30.04 (rec exeg) ἰπρὸς οὖχ ἄπαντας ... φέρουν: (κατὰ) μετάληψιν, ποιήσαι πράγμα —Mn

APP. CRIT.: κατὰ add. Mastr.

COMMENT: κατὰ μετάληψιν is apparently ‘by change of construction’, referring to the inferring of the different infinitive ποιῆσαι to explain how the neuter ἔχον can follow κτεῖναι. What we would call an internal accusative in apposition to the sentence had to be explained in different terms by ancient and medieval teachers.

KEYWORDS: μετάληψις/μεταλαμβάνειν

Or. 30.05 (rec exeg) ἰπρὸς οὖχ ἄπαντας ... φέρουν: τὸ δὲ κτεῖναι τὴν μητέρα, οὐκ ἄλλο τι, ἀλλὰ ἔργον τοιούτον —Pr

TRANSLATION: For some people were praising him and others were not. Therefore he said ‘in the eyes of not all’.

LEMMA: CR-R'S, πρὸς οὖχ ἄπαντας εὔκλειαν φέρων Pr(S); REF. SYMBOL: ref. MRb; POSITION: s.l. VALSa, marg. MR'S; cont. from sch. 28.03 Pr(S), follows displaced sch. 21.02 Prb

APP. CRIT.: 1 γὰρ om. AbSa | ἐπῄνουν αὐτόν] ἐπηνετὸν Sa | οἱ δὲ οὔ om. M | οὐχὶ Ab | 2 διὸ κτλ. om. OAbPr-R'SSa | διὸ τὸ] διὰ τοῦτο VR'(τὸ add. s.l. R'S) | εἶπεν om. VRb | 2 εἶπε Prb

PREVIOUS EDITIONS: Schw. I.100,19–20; Dind. II.43,24–25

Or. 30.06 (vet exeg) πρὸς οὖχ ἄπαντας: οἱ μὲν γὰρ ἐπῄνουν αὐτόν, οἱ δὲ οὔ. ἀλλὰ τὸ πρὸς οὖχ ἄπαντας εἴπεν. —MVCPrRb, partial OAbPr-R'SSa

TRANSLATION: And he said ‘bearing good repute not in the eyes of all’ since some people were praising him and others were not.

PREVIOUS EDITIONS: Dind. II.42,1–3

Or. 30.07 (vet exeg) πρὸς οὖχ ἄπαντας: πρὸς οὖχ ἄπαντας δὲ εὐκλείαν φέρων εἰρήκεν ἐπειδὴ οἱ μὲν ἐπῄνουν αὐτόν, οἱ δὲ οὐ. —BVRf

TRANSLATION: He said ‘in the eyes of not all’ since some people were praising him and others were not.

PREVIOUS EDITIONS: Dind. II.41,1–3

Or. 30.08 (rec paraphr) πρὸς οὖχ ἄπαντας: οὐχ ὑπὸ πάντων ἐπαινούμενον

—AaPcPrMnS

APP. CRIT.: -μενος Pr

Or. 30.09 (thom exeg) πρὸς οὖχ ἄπαντας: οὐ γὰρ ἄπαντες ἀποδέχονται τοῦτο, ἀλλʼ οἱ μὲν, οἱ δʼ οὐ. —ZZaZbZfZmTGu
TRANSLATION: For not everyone approves this, but some do and some do not.

APP. CRIT.: ἵππεςZH, ἀπεδέχοντο T

PREVIOUS EDITIONS: Dind. II.43,26

Or. 30.10 (plgn exeg) ἐπὶ δέχ. ΖbZH, ἀπεδέχοντο T

Or. 30.11 (plgn gloss) ὡς καλῶς

Or. 30.12 (recMosch gloss) οὐκ ἐν πᾶσι

Or. 30.13 (rec gloss) μὴ —K

Or. 30.14 (vet exeg) οὐχ ἅπαντα: οἱ μὲν γὰρ ἐπῄνουν ἀντὶ τοῦ εὐκλείαν φέρον, τοῦ κτεῖναι δηλονότι. —MVCAbPrR

TRANSLATION: The alpha of 'eukleia' is to be scanned as long. In the Attic manner, (the accusative 'bringing' is used) instead of 'bringing (genitive) good repute'—the act of killing, that is.

LIMMA: M(φέρων app., ambig. abbrev.) C  REF. SYMBOL: M  POSITION: s.l. V, marg. MBA; cont. from 30.06 VPrRb (Pr from Prb version of 30.06)

APP. CRIT.: 1 ἐκτατέον … εὐκλεία om. AbPr | ἐκτατέον VC, ἐκτάσσεον Rb | τὸ τῶ Rb | τοῦ τὴν Rb | no punct. after εὐκλεία V | 2 ἀττικῶς, τὸ δὲ φέρον ἀττικῶς M, τοῦ κτεῖναι δηλονότι. —MVCAbPrRb

APP. CRIT. 2: 1 εὐκλείαν om. Pr | 2 εὐκλείαν MCRb |

PREVIOUS EDITIONS: Schw. I.100,21–22; Dind. II.43,26–28

COMMENT: Lacking the concept of internal accusative, the grammarian tries to explain the acc. participle as absolute, an ‘Attic’ variation on the gen. absolute. | On the long alpha, see Eratosthenes apud Photius s.v. Εὐκλεία, 43 F 11 Bagordo. | KEYWORDS: ἀττικῶς/Ἀττικῶς

Or. 30.15 (rec exeg) ΑΤΤΙΚΩΣ ΕΥΚΛΕΙΑΝ, ἀντὶ τοῦ εὐκλείαν φέρον τὸ κτεῖναι τὴν μητέρα —Pr

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TRANSLATION: In the Attic manner, 'eukleian' (with long alpha); equivalent to 'the killing of his mother bringing good repute'.

KEYWORDS: Ἀττικόν/Ἀττικῶς

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**Or. 30.16** (rec gloss) ⟨εὔκλειαν⟩: αἶνον —R

POSITION: s.l.

**Or. 30.17** (rec gloss) ⟨εὔκλειαν⟩: ἔπαινον —F²Mn

POSITION: s.l.; above ἅπαντας Mn

**Or. 30.18** (mosch gloss) ⟨εὔκλειαν⟩: καλὴν φήμην —XXaXbTYYfGGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.43,28–29

**Or. 30.19** (thom gloss) ⟨εὔκλειαν⟩: δόξαν —ZZaZuTGuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.43,29

**Or. 30.20** (thom gloss) ⟨εὐκλειαν⟩: τιμὴν —ZTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.43,29

**Or. 30.21** (pllgn gloss) ⟨εὐκλειαν⟩: εὐδοξίαν —Zb²

POSITION: s.l.

**Or. 30.22** (rec exeg) ⟨φέρον⟩: τὸ πρᾶγμα· ἢ Ὀρέστης —MnPcRS

LEMMA: φέρον in text MnPc, φέραν in text RS, s.l. Pc

APP. CRIT.: ἢ] ἤγουν ὁ Pc

APP. CRIT. 2: πράγμα S

COMMENT: The nominative interpretation implies punctuation after κτεῖναι (R has a comma; PcZu have a dot, but also the same at the end of 30); compare perhaps the paraphrase in O, sch. 31.01.

**Or. 30.23** (pllgn gloss) ⟨φέρον⟩: ἔχον τὸ πρᾶγμα —F²

POSITION: s.l.

**Or. 30.24** (rec gloss) ⟨φέρον⟩: τοῦτο τὸ πρᾶγμα δηλονότι —Sa

POSITION: s.l.
APP. CRIT.: δῆλον Sa

Or. 30.25 (rec gloss) 〈φέρουν〉: ἔργον —RwB²

POSITION: s.l.

Or. 30.26 (thom gloss) 〈φέρουν〉: τοῦτο τὸ κτεῖναι —ZmGuOx²

POSITION: s.l. GuOx, marg. Zm

APP. CRIT.: δηλ(ονότι) add. Gu

Or. 30.27 (rec gloss) 〈φέρουν〉: σολοικοφανές —RfRw

POSITION: s.l. Rf, marg. Rw

KEYWORDS: σολοικοφανες

Or. 30.28 (pllgn gloss) 〈φέροντος〉: φέροντος —L²

POSITION: s.l.

Or. 30.29 (rec gram) 〈φέρουν〉: τί ἐστι μεταπλασμός; λῆξις λέξεως εἰς τι συγγενές τελικόν. —Pr

TRANSLATION: What is ‘metaplasmos’? It is the termination of a word in some kindred ending.

COMMENT: The term is often applied to gender variation like μῆρα/μηροί, λύχνα/λύχνοι. Here it must refer to the interpretation of φέρον as used for φέρων (or φέρων for φέρον if the author of the comment had φέρων in his text). The definition is close to Eust. in Il. 1.104 (I.94, 2–4) ἔστι γὰρ μεταπλασμὸς μετάθεσις καὶ μετασχηματισμὸς λήξεως λέξεως εἰς ἕτερον συγγενὲς τελικόν (cf. Et. Symeonis ε 136 Baldi).

KEYWORDS: μεταπλασμός

Or. 31.01 (rec exeq) 〈δῶμως δὲ ἀπέκτειν’〉: καίπερ οὐκ ἔπαινούμενος ύπὸ τῶν ἄνθρωπων, δῶμως —O

Or. 31.02 (rec exeq) 〈δῶμως δὲ ἀπέκτειν’〉: καίπερ οὐχ ύπὸ πάντων ἔπαινούμενος —CR•R²S

LEMMA: R’{κτεινεν}R²

POSITION: intermarg. C; run on from sch. 28.13 R

APP. CRIT.: δῶμως prep. R•R²S | οὐχ ύπὸ| οἰχι R²

Or. 31.03 (rec gram) 〈δῶμως δὲ ἀπέκτειν’〉: μονόσχημον ἀπὸ γὰρ αἰτιατικῆς μετέτεισεν εἰς εὐθείαν —S

TRANSLATION: Monoschematic; for he shifted from the accusative to the nominative.

POSITION: s.l.

COMMENT: μονόσχημον is of uncertain meaning, and there is another uncertain use in sch. 314.06 (see comment there). The word appears in rhetorical texts with the meaning ‘uniform’ (usually implying ‘monotonous’).
or, with reference to the hexameter, indicating a line in which the first five feet are all dactyls or all spondees. Apollonius Dyscorus uses μονοσχημάτιστος of the uninflected impersonal δεῖ or λείπει and his commentators use it of other uninflected words. Therefore, here it may indicate 'indeclinable' on the theory that φέρον in 30 is an indeclinable form agreeing with Ορέστης. Compare sch. 30.22, perhaps sch. 30.28, 30.30 (also sch. 30.08 with the variant ἐπαινούμενος in Pr). Or it may mean 'unusual, unique in construction' as perhaps in 314.06.

KEYWORDS: μονοσχημάτος

Or. 31.04 (pilgr gloss) (ἀπέκτειν’): ἐφόνευσε —CrF²OXfY²Zb²

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: —εν CrOx

COLLATION NOTES: In Zb, over this line there had been a longer paraphrase (starting ἤγουν, the rest illegible) by the first hand in red, but it has been erased, and Zb²’s two glosses take up part of the erasure.

Or. 31.05 (pilgr gloss) (οὐκ ἀπιθήσας θεῷ): οὐκ ἀπειθήσις γενόμενος —YYf²

APP. CRIT.: οὐκ om. Yf²

PREVIOUS EDITIONS: Dind. II.43,30–31

Or. 31.06 (pilgr gloss) (οὐκ ἀπιθήσας θεῷ): μὴ παρακούσας τοῦ θεοῦ —F²

APP. CRIT.: πειθεὶς Sa, om. ἀλλὰ

COMMENT: Sa’s πειθεὶς could alternatively be a corruption of ἀπειθὴς (see next gloss).

Or. 31.07 (rec gloss) (οὐκ ἀπιθήσας): ἄλλα πεισθεῖς —GSa

APP. CRIT.: πεισθεῖς Sa, om. ἀλλὰ

COMMENT: Sa’s πεισθεῖς could alternatively be a corruption of ἀπειθῆς (see next gloss).

Or. 31.08 (pilgr gloss) (ἀπιθήσας): ἀπειθής φανεὶς —Zu

APP. CRIT.: ἀπειθής Zu

Or. 31.09 (pilgr gloss) (ἀπιθήσας): δυσπειθήσας —Zb²

APP. CRIT.: πειθεὶς Zu

Or. 31.10 (pilgr gloss) (ἀπιθήσας): ἀθετήσας —Zl

APP. CRIT.: πειθεὶς Zu

Or. 31.11 (pilgr gloss) (ἀπιθήσας): παρακούσας —CrYYf²OX

APP. CRIT.: καὶ prep. CrOx
COMMENT: Turyn 58 proposes that the consolidated version of YYf\textsuperscript{2} is Planudean, but his criteria for suspecting Planudean origin are suspect (see Prelim. Stud. 105).

KEYWORDS: Planudes

Or. 31.12 (rec gloss) \(\thetaεφ\): \(\tau\phi\ \\text{Ἀπόλλωνι} \quad \text{—VAaAbMnPcSSaYYfZuB}\textsuperscript{3a}

\text{POSITION: s.l.}

\text{APP. CRIT.:} \ f\gamma\eta\nu\nu\nu\text{ prep. AbZu} \ |	\tau\phi\text{ om. AbPeB}\textsuperscript{3b}

Or. 31.13 (plln artGloss) \(\thetaεφ\): \(\tau\phi\ \ —\text{Ox}

\text{POSITION: s.l.}

Or. 32.01 (rec gloss) \(\muετέσχον\): \(\muετέλαβον\ \ —\text{V}

\text{POSITION: s.l.}

Or. 32.02 (rec gloss) \(\muετέσχον\): \(\sigmaυνεκοινώνησα\ \ —\text{VZl}

\text{POSITION: s.l.}

Or. 32.03 (recMosch gloss) \(\muετέσχον\): \(\epsilonκοινώσησα\ \ —\text{CrF}\textsuperscript{2}RfXXaXbTT\text{—YYfG—GrZb}\textsuperscript{2}JcOx}

\text{POSITION: s.l.}

\text{APP. CRIT.:} \ \kappaαι\ prep. CrOx

\text{PREVIOUS EDITIONS:} Dind. II.44,18

Or. 32.04 (plln paraphr) \(\muετέσχον\): \(\sigmaυνεκοινώνησα\ \deltaια\ \lambda\gamma\ο\nu\ \deltaηλονότι\ \ —\text{Zu}

\text{POSITION: s.l.}

Or. 32.05 (rec gloss) \(\muετέσχον\): \(\sigmaυνεβούλευσα\ \ —\text{Pr}

\text{POSITION: s.l.}

Or. 32.06 (plln gloss) \(\muετέσχον\): \(\epsilonν\ \muετοχ\epsilon\ \epsilonγενόμην\ \ —\text{Gu}

\text{POSITION: s.l.}

Or. 32.07 (vet exeg) \(\sigmaια\ \deltaι\ \gammaυνη\ \phi\ο\νου\): \(\'ωσπερ\ \alpha\delta\υνατος\ η\ \gammaυναικεια\ \phi\υ\σι\ \muεταλαβειν\ \phi\ο\νου\ \ —\text{MBVCRf}

\text{TRANSLATION:} As woman’s nature is unable to participate in murder. For Electra did not have a share in the killing, as Orestes says: 'You encouraged this, but it was carried out by me'.

\text{L\textsc{emma:} M\textsc{èr}ρ photoshop for φoνου}V, καγάω•μετέσχον \(\sigmaια\ \deltaι\ \gammaυνη\ B, \text{ (conflated with lemma of 52) \ellπίδα\ \deltaι\ \δη}

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Or. 32.08 (vet exeg) ἄλλως: ξητείται, τι δήποτε ἀνωτέρω παρθένου ἐαυτὴν εἰρηκυῖα, ὅπου φησὶν [26] ὅτι αὐτήν ἐλπίδα Rf 

Or. 32.09 (vet exeg) οἷα δὴ γυνῆ: ὡς γυνῆ, συμβουλεύσασα, παραθαρρύνασα, ὑπομνήσασα τοῦ πατρός. ἦς γὰρ αὐτόχειρ γέγονε τῆς μητρὸς, ἀλλὰ λόγοις παρέμειπσε καταίρητον τοῦ Ἀγαμέμνονος οὐ κατὰ γυναῖκα.
Or. 32.10 (rec exeg) 〈οἷα δὴ γυνη〉: 1τὸ ἀδύνατον τοῦ θηλέως σκοπουμένη τούτο ἐπε: 2τοσούτον γάρ φησι κεκοινώνηκα, λόγῳ μόνῳ προσορμήσασα, ὅσον ἂν γυνὴ ἐργάσαι. —Pr

TRANSLATION: She said this with a view to the inability of the female, for, she says, having stirred him to action with speech only, I shared in the deed only to the extent that a woman might act.

Or. 32.11 (plgн exeg) 〈οἷα δὴ γυνη〉: 1ὁσον δὴ δύνανται αἱ γυναῖκες εἰς φόνον πρᾶξαι, ὡστε ἀδύνατος ἡ γυναικεία φύσις μεταλαβεῖν φόνου. 2τοσούτων ἔπραξα ὅσον ἂν γυνὴ τοῖς ἐργάσισαι, συμβουλεύσασα, παραθαρρύσασα, ὑπομνήσασα τοῦ πατρός. 3ὑὸ γὰρ αὐτόχειρ γέγονε κακίνη εἰς τὸν φόνον τῆς μητρὸς, ἀλλὰ λόγοις παρώρμησε ἱσταμένη ἔξωθεν καὶ περισκοποῦσα. —Y²Yf²

TRANSLATION: As much as women are able to accomplish in regard to murder, since woman’s nature is unable to participate in murder. I did so much as a woman may do, having counseled him, emboldened him, reminded him of his father. For she did not also become the murderer of her mother by her own hand, but she stirred him to action with words, standing outside the house and looking around (as if on watch).

REF. SYMBOL: Y²  POSITION: bottom marg. Y²

APP. CRIT.: 1 ὅσον δὲ Yi²  3 κακίνω Yi²

APP. CRIT. 2: 2 γυνή τίς Y²If²  |

PREVIOUS EDITIONS: Dind. II.44,13–18

COMMENT: The author of this note is recalling Sophocles’ Electra.

Or. 32.12 (rec exeg) 〈οἷα δὴ γυνη〉: συμβουλεύσασα· σὺ γὰρ αὐτόχειρ γέγονα τῆς μητρός. —O

Or. 32.13 (rec exeg) 〈οἷα δὴ γυνη〉: μετὰ αἰδοὺς ἐστῶσα καὶ πεφρικυῖα —ΑaAb²PrMnS

TRANSLATION: Standing in diffident hesitation and terrified.

POSITION: s.l.

APP. CRIT.:  καὶ prep. Ab²  μεταδοῦς Αa, μ(ε)τ(α) αἰδοῦς Ab², μεταδοῦσα Pr   καὶ om. Pr, καὶ πεφρ. om. Αa

APP. CRIT. 2: ἐστῶσα ΑaAb²  |

KEYWORDS: women, nature or proper behavior of

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Or. 32.14 (rec exeg) (οἷα δὴ γυνῆ): ἤγουν οὐκ αὐτοχείρως ἀλλὰ μετὰ συμβουλῆς —MnSa

POSITION: s.l.
APP. CRIT.: ἤγουν om. Mn

Or. 32.15 (mosch exeg) (οἷα δὴ γυνῆ): καθὰ ἂν μετάσχοι γυνή —XXaXbT•YYfGGrZc

TRANSLATION: In the way that a woman might participate.

POSITION: s.l.
APP. CRIT.: ἂν δὴ G

PREVIOUS EDITIONS: Dind. II.44,18

Or. 32.16 (thom exeg) (οἷα δὴ γυνῆ): ἤγουν οὐκ ἀπέκτεινα ὥσπερ ἐκεῖνοι, ἀλλὰ συνεβούλευσα. —ZZaZlZmTGu

TRANSLATION: That is, I did not kill her, as they (Orestes and Pylades) did, but I counseled (them to do so).

POSITION: s.l.; misplaced over 31 Zl
APP. CRIT.: ἐκεῖνος ZZl

Or. 32.17 (pllgn rhet) (οἷα δὴ γυνῆ): ἐμφαντικὸν —Gu

TRANSLATION: Suggestive (expression).

POSITION: s.l.

KEYWORDS: ἐμφαντικὸν

Or. 32.18 (rec gloss) (οἷα δὴ): καθὰ —AaF²RZb²Zl

POSITION: s.l.

Or. 32.19 (pllgn gloss) (οἷα δὴ): ὡσπερ —Za

POSITION: s.l.

Or. 32.20 (pllgn gram) (γυνῆ): περικυκήα —Aa

POSITION: s.l.

Or. 32.21 (pllgn gram) (φόνου): μετέχω γενικῇ· μετέχω τοῦ πλότου —Gu

POSITION: s.l.

Or. 32.22 (rec artGloss) (φόνου): τοῦ —AaAbF²PrRMnS

POSITION: s.l.; over μετέχων R
Or. 33.01 (vet exeg) Πυλάδης: 1Φώκου παῖδες Κρίσος καὶ Πανοπεύς. 2τούτων ο Κρίσος ἐκτίσε τὴν νῦν Κίρραν, τότε Κρίσαν καλουμένην, 3καὶ παῖς αὐτῷ ἐξ ἀντιφατείας τῆς Ναυβόλου Στρόφιος ἐγένετο, 4οὐ Αστυδάμεια καὶ Πυλάδης ἐκ Κυδραγόρας τῆς ἀδελφῆς Αγαμέμνονος. —MBVCR\Rf

TRANSLATION: The children of Phocus were Crisus and Panopeus. Of these, Crisus founded the place now called Cirra, but then called Crisa, and a son Strophius was born to him by Antiphateia daughter of Naubolus, and from Strophius (were born) Astydameia and Pylades by Kydragora the sister of Agamemnon.

COMMENT: The name Antiphateia is not extant other than in this scholion; the name Astydameia occurs elsewhere for various other figures: daughter of Amyntor and wife of Acastus (Peleus story), or daughter of Pelops, or of Phæbas, etc. Part of this genealogy appears in Hes. fr. 58 M–W (Phocus and Asterodeia parents of Crisus and Panopeus). For Crisa and Cirra, see Steph. Byz. s.v. Κρῖσα· πόλις Φωκίδος. Ἑκαταῖος Εὐρώπηι. ἀπὸ Κρίσου Φώκου ὑιοῦ. τὸ ἐθνικὸν Κρισαῖος καὶ Κρισαῖον πεδίον … τινὲς δὲ τὴν αὐτὴν τῆι Κίρραι φασί. Naubolus is elsewhere named as son of Ornytion and father of Iphitus. This and other Or. sch. are the only sources for Kydragora (instead of Anaxibia) as mother of Pylades. Anaxibia, in contrast, is the name of several mythological figures; as sister of Ag. and Men. she is mentioned several times in sch. on Or. (and Mantissa proverbiorum 2.94 [Paroem. Or. II.772–773 Leutsch], closely related to sch. 5.01) and East, in II. 2.591–602 (I.458.2). See also Paus. 2.29.4 Κρίσαν δὲ ἦν ἀπόγονος τρίτος Πυλάδης, Στροφίου τε ὢν τοῦ Κρίσου καὶ Ἀναξιβίας ἀδελφῆς Αγαμέμνονος, ὁ Πυλάδης ἐκ Κυδραγόρας τῆς ἀδελφῆς μὲν Ἀγαμέμνονος, Στροφίου δὲ γυναικός. —Pr

PREVIOUS EDITIONS: Schw. I.101,14–17; Dind. II.44,20–45,3

Or. 33.02 (rec gloss) (Πυλάδης θ'): καὶ ο —CrSOxY²Yf²

POSITION: s.l.

Or. 33.03 (rec exeg) (Πυλάδης): Πυλάδῆς υἱὸς Ἀναξιβίας, ἡ Ἀναξιβία ἀδελφή Αγαμέμνονος —R

POSITION: marg.

Or. 33.04 (rec exeg) (Πυλάδης): ὁ Πυλάδης ἐκ Κυδραγόρας τῆς ἀδελφῆς μὲν Ἀγαμέμνονος, Στροφίου δὲ γυναικός —Pr

APP. CRIT.: γυναικός|θυγατρός Pr |

Or. 33.05 (rec gloss) (Πυλάδης): ὁ υἱὸς τοῦ Στροφίου —Mn

POSITION: s.l.
Or. 33.06 (rec gloss) \(\text{Πυλάδης}\): τοῦ Φαν[οτ]έως υἱὸς —V

POSITION: s.l.

COMMENT: Cf. sch. 406.03 for Phanoteus. |

COLLATION NOTES: The word is obscured by a repair and the identification of the hand is uncertain. |

Or. 33.07 (rec exeg) \(\text{Πυλάδης}\): ἀναξιβία καὶ ο Ἀγαμέμνον καὶ ο Μενέλαος ἦσαν ἀδελφοί, εξ ἦς ὁ Πυλάδης. —Sa

POSITION: marg.

Or. 33.08 (mosch gloss) \(\text{Πυλάδης}\): μετέσχε δηλονότι —XXaXbYYfGrZcZZaZb-ZlZmT

POSITION: s.l. except X

APP. CRIT.: δς prep. X | δηλ. add. later by T, om. ZcZZaZbZlZm

Or. 33.09 (rec gloss) \(\text{Πυλάδης}\): ἦν —AaAb²PrMnRSa

POSITION: s.l.

Or. 33.10 (plgn artGloss) \(\text{Πυλάδης}\): ὁ —F²

POSITION: s.l.

Or. 33.11 (rec gloss) \(\text{ὄς}\): καὶ ὅστις —CrSOx

POSITION: s.l.

Or. 33.12 (rec gloss) \(\text{ἡμῖν}\): σὺν —KPrYF²

POSITION: s.l.

Or. 33.13 (recMosch gloss) \(\text{συγκατείργασται}\): συνέπραξε —VXXaXbT⁺YYfGGGrZc-CrOxL²B₃a

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ prep. V, καὶ prep. CrOx | συνεπράξετο B₃a | 

APP. CRIT. 2: -εν VT |

Or. 33.14 (plgn gloss) \(\text{συγκατείργασται}\): ἔπραξε —Zu

POSITION: s.l.

Or. 33.15 (recThom gloss) \(\text{συγκατείργασται}\): συνειργάσατο —AaAb²PrMnSZ-ZaZbZmTGu

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Or. 33.16 (rec gloss) 〈συγκατείργασται〉: εἰργάσατο —Rp

Or. 33.17 (plln gloss) 〈συγκατείργασται〉: συνήργησε —F²G

Or. 33.18 (plln gloss) 〈συγκατείργασται〉: συνεφονεύσατο —Zl

Or. 33.19 (rec gloss) 〈συγκατείργασται〉: ἔβουλεύσατο —AaAbPrMnS

Or. 33.20 (rec gloss) 〈τάδε〉: ταύτα —R

Or. 33.21 (rec gloss) 〈τάδε〉: καὶ τοῦτο —Mn

Or. 34.01 (rec gloss) 〈ἐντεῦθεν〉: καὶ ἀπ’ ἑκείνου τοῦ καιροῦ —S

Or. 34.02 (mosch gloss) 〈ἐντεῦθεν〉: ἔξ ἑκείνου —XXaXbTZYfGGUZc

Or. 34.03 (thom gloss) 〈ἐντεῦθεν〉: ἤγουν ἐκ τῆς αἰτίας ταύτης —Z ZaZbZlZmTG

Or. 34.04 (plln paraphr) 〈ἐντεῦθεν〉: ἐκ τοῦτου, μετὰ τὸ γενέσθαι τὸν φόνον —ZGu

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Or. 34.05 (rec gloss) ἐντεῦθεν: ἀπὸ τότε — Pr

Or. 34.06 (rec gloss) ἐντεῦθεν: καὶ ἀπὸ τοῦδε — CrMnOx

Or. 34.07 (rec gloss) ἐντεῦθεν: μετὰ τὴν μητροκτονίαν — V³AaSaYf²

Or. 34.08 (plgn gloss) ἐντεῦθεν: μετὰ τοῦτο — F²

Or. 34.09 (rec gloss) ἀγρίᾳ συντακεῖς νόσῳ: μανίᾳ ἐγκινηθείς — Sa

Or. 34.10 (plgn excg) ἀγρίᾳ ... νόσῳ: ἀγρίαιν νόσου τὴν μανίαν λέγει — Yf²

Or. 34.11 (rec gloss) ἀγρίᾳ: ἀγριοτέρα — Rf

Or. 34.12 (rec gloss) ἀγρίᾳ: μανικῇ — Rf

Or. 34.13 (rec gloss) ἀγρίᾳ: χαλεπῇ — AaAbPr

Or. 34.14 (rec gloss) ἀγρίᾳ: κακῇ — MnS

APP. CRIT.: καὶ prep. Mn | κακῇ MnS

Or. 34.15 (plgn gloss) ἀγρίᾳ: δεινῇ — F²

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Or. 34.16 (mosch gloss)  
⟨ἀγρίᾳ⟩: ἀγριότητος ποιητικῇ —XXaXbT–YYfGr

POSITION: s.l., except X

APP. CRIT. 2: -ική XaYTa (not T)

PREVIOUS EDITIONS: Dind. II.45,19

Or. 34.17 (thom gloss)  
⟨ἀγρίᾳ⟩: ἀφορήτῳ —ZZaZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,20

COLLATION NOTES: This note omitted by Ta.

Or. 34.18 (pllgn gloss)  
⟨ἀγρίᾳ⟩: μεγάλη —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.45,20

Or. 34.19 (rec gloss)  
⟨ἀγρίᾳ⟩: ἐν —K

POSITION: s.l.

Or. 34.20 (rec gram)  
⟨ἀγρίᾳ⟩: οἰοσεὶ μὴ ἐγειρομένη —Pr

COMMENT: Apparently an etymology, as if ἄγριος were from ἀ‑ + ἐγειρω.

KEYWORDS: etymology

Or. 34.21 (vet gloss)  
⟨συντακεῖς⟩: ἀντὶ τοῦ συγκολληθείς —MO

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. O

PREVIOUS EDITIONS: Schw. I.101,18; Dind. II.45,20

Or. 34.22 (rec gloss)  
⟨συντακεῖς⟩: καὶ δαμασθεὶς —CrRMnSOx

POSITION: s.l.

APP. CRIT.: καὶ om. R

Or. 34.23 (rec gloss)  
⟨συντακεῖς⟩: πιεσθεὶς —AaPr

POSITION: s.l.

Or. 34.24 (pllgn gloss)  
⟨συντακεῖς⟩: κατασχεθεὶς —F²

POSITION: s.l.
Or. 34.25 (pllgn gloss) <συντακεῖς>: συμπλακεῖς —L²

PREVIOUS EDITIONS: Dind. II.45,21

Or. 34.26 (mosch gloss) συντακεῖς: συμφθαρεῖς, συμμιγεῖς —XXaXbΤ-YYfGGrZc

/preposition: s.l., except X

APP. CRIT.: συμμιγεῖς om. Ze

PREVIOUS EDITIONS: Dind. II.45,21

Or. 34.27 (thom gloss) συντακεῖς: ἐνωθεῖς κολληθεῖς —ZZaZbZITGu

APP. CRIT.: ἐνωθεῖς om. Za | κωλυθεῖς ZZbZI

Or. 34.28 (pllgn exe) συντακεῖς): τήκω, ὁ μέλλων τήξω, ὁ ἀόριστος ἔτακον, ὁ δεύτερος ἔτακον [v], ὁ παθητικός ἔτακην, ἡ μετοχή ὁ τακείς καὶ μετά τῆς σὺν προθέσεως συντακείς. Λέγεται δὲ κυρίως ἐπὶ πίσσης κηροῦ καὶ χιόνος, καὶ ἐπὶ τῶν ἑρώτων. ἀ[πὸ] τούτου κατά μεταφορὰν καὶ ἐπὶ τῶν νοσοῦντων καὶ ἐπὶ τῶν ἄλλων ὅταν κατά μικρὸν ἀναλίσκομαι. —Pr²

TRANSLATION: ‘τήκω’, future ‘τῆξω’, aorist ‘ἔτακον’, aorist passive ‘ἔτακην’, the participle ‘τακείς’, and ‘συντακεῖς’ with the prefix ‘συν’. It is used properly of pitch, wax, and snow, and in application to those in love. From this use, metaphorically, it is also applied to those who are sick and to other things whenever they are expended/exhausted little by little.

POSITION: added at bottom of scholia column in space left blank by main scribe

COMMENT: Cf. El. Gud. (Sturz) s.v. τακεῖς: ἐκ τοῦ τήκω, ὁ β ἀόριστος ἔτακον, ὁ παθητικός ἔτακην, ἡ μετοχή ὁ τακείς. (The second aorist was app. invented by grammarians to etymologize the aorist passive form; ἔτακον not found outside of grammarians.) For τήκεσθαι κυρίως ἐπὶ χιόνος cf. Porphyr. quaest. Hom. 1.125 Sodano; for addition of pitch and wax, cf. East. in Od. 8.522 (L.314,12), Sch. Aesch. Prom. 526b Herington, sch. Mosch. Hec. 433 τὸ τήκεσθαι κυρίως ἐπὶ χιόνος λέγεται καὶ κηροῦ καὶ τῶν κατὰ ὀλίγον ἀναλισκομένων, καὶ ἀπὸ τούτου ἐπὶ τῶν καταπιπτόντων ὑπὸ λύπης καὶ διαρρεομένων.

Or. 34.29 (pllgn gram) <συντακεῖς): 1τὸ συντήκεσθαι κυρίως ἐπὶ δύο λέγεται πρὸς ἀλληλα μιγνύμενα, οἶον ἐπὶ χαλκοῦ καὶ ἀργύρου 2τούτων γὰρ τῶν δύο λυμένων εἰς ἑν συνέρχονται. 3ἀπὸ τούτου λέγεται καὶ ἐπὶ φιλίας ὅταν συγκραθῶσι τὰ ἥθη καὶ εἰς ἑν συναφθῶσι. —Zb²

TRANSLATION: ‘To be melted together’ is properly applied to two things mixed with each other, such as bronze and silver; for when these two are softened they come together into one substance. From this it is also used in connection with friendship whenever the character traits (of friends) are blended together and joined together into one.

REF. SYMBOL: Zb² POSITION: s.l.

Or. 34.30 (pllgn gloss) συντακεῖς): κατὰ κηροῦ καὶ χιόνος —Gu

POSITION: s.l.

Scholia on Orestes 1-100 | 217
Or. 34.31 (rec rhet) (νόσῳ νοσεῖ): παρήχησις τὸ σχῆμα —AaMnPrS

APP. CRIT.: τὸ σχῆμα om. MnS

Or. 34.32 (plgn exeg) (νόσῳ νοσεῖ): οὐκ ἐνόσει σωφρονῶν ἀλλὰ μαινόμενος —Y²Yf²

APP. CRIT.: σωφρονῶν Yf

Or. 34.33 (mosch gloss) (νόσῳ): τῇ μανία —XXbTYGZl

APP. CRIT.: τῇ om. TG

Or. 35.01 (vet exeg) (τλήμων): παρὰ μὲν τῷ ποιητῇ τλήμων ὁ υπομονητικός, παρὰ δὲ τοῖς τραγικοῖς τλήμων ὁ δυστυχής. —MVCPr²R²

TRANSLATION: In the poet (Homer) ‘τλήμων’ is used of one who is capable of enduring (difficulties, pain), whereas in the tragedians ‘τλήμων’ is used of one who is unfortunate.

LEMMA: ὑπομονῆς VCR² REF. SYMBOL: VR² POSITION: s.l. Pr; marg. M; after sch. 41.18 V

APP. CRIT.: μὲν om. MCP²Pr² | δὲ om. R² | second τλήμων om. CPr²

PREVIOUS EDITIONS: Schw. 1.101,19–20; Dind. II.45,22–23

COLLABORATION NOTES: In V the note is in lighter ink, probably because pen was not re-inked rather than because it was added later than the previous note (the last word of 41.18 is equally light in appearance). |

Or. 35.02 (rec exeg) (τλήμων): ὁ δυστυχής παρὰ τοῖς τραγικοῖς, παρὰ δὲ τῷ ποιητῇ ὁ υπομονητικός. —O

POSITION: s.l.

Or. 35.03 (rec gloss) (τλήμων): ὁ υπομονητικός —V

POSITION: s.l.

Or. 35.04 (plgn gloss) (τλήμων): ὁ δυστυχής —V²Gu

POSITION: s.l., added to V gloss 35.03 with ἢ

Or. 35.05 (rec exeg) (τλήμων): ὁ καρτερικὸς ἢ ὁ δυστυχής —Pr

POSITION: between sch. 38.12 and 36.10 Pr

APP. CRIT.: καρτερικὸς Pr

218 | Scholia on Orestes 1–500
Or. 35.06 (rec gloss) ὁ ταπεινὸς —R
POSITION: s.l.

Or. 35.07 (pllgm gloss) καὶ ὁ ἄθλιος —GrOxZl
APP. CRIT.: καὶ ὁ om. Zl

Or. 35.08 (rec artGloss) ὁ —AbF
POSITION: s.l.

Or. 35.09 (rec gloss) ὃ —Mn
POSITION: s.l.

Or. 35.10 (mosch gloss) ὃς —XaXbYYfGGGrAa
PREVIOUS EDITIONS: Dind. II.45,24

Or. 35.11 (rec gloss) ἤγουν ὁ Ὀρέστης —F2MnSZuYfZ
LEMMa: ἤδε in text Zu
APP. CRIT.: ἤγουν om. F2

Or. 35.12 (rec gloss) καὶ —Rf
POSITION: s.l.

Or. 35.13 (rec gloss) ἦ —Mn
POSITION: s.l.

Or. 35.14 (rec gloss) ἐν τῇ κλίνῃ —Sa
POSITION: s.l.

Or. 35.15 (rec gloss) ἐν κοίταις —AaAbMnRSZbZuGuOx
APP. CRIT.: καὶ prep. CrS | ἐν om. AbMnRZb | ταῖς add. before κοίταις ZuOx | κοίτοις AbZb

Or. 35.16 (pllgm gloss) ἐν τῇ κοίτῃ —F2
POSITION: s.l.
Or. 35.17 (rec gloss) ⟨δεμνίοις⟩: στρωμναῖς —MnS
POSITION: s.l.
APP. CRIT. 2: στρωμναῖς S

Or. 35.18 (pillg gloss) ⟨δεμνίοις⟩: στρώμασι —Zl
POSITION: s.l.

Or. 35.19 (pillg gloss) ⟨ἐν δεμνίοις⟩: ἐν κραββάτοις —Gu
POSITION: s.l.

Or. 35.20 (rec gram) ⟨δεμνίοις⟩: ἀπὸ τοῦ μένειν τὸ δέμας ἐκεῖ ἐν τοῖς στρώμασι —Pr
POSITION: s.l.
KEYWORDS: etymology

Or. 36.01 (pillg gloss) ⟨κεῖται⟩: ἡσύχως δηλαδή —Zl
POSITION: s.l.

Or. 36.02 (rec artGloss) ⟨μητρὸς⟩: τῆς —MnSYf
POSITION: s.l.

Or. 36.03 (tri gloss) ⟨δ’⟩: γὰρ —TGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.45,25

Or. 36.04 (recMoschThom gloss) αἷμα: ὁ φόνος —AaF*KSSaXXaXbYYfGZcZZaZb-ZIlZmZuT*GuB
LEMMA: X
POSITION: s.l., except X
APP. CRIT.: ἤγουν prep. SB3 | ὁ om. ZZmZb

Or. 36.05 (rec exeg) ⟨αἷμα⟩: φόνου σταλαγμοὶ ἢτοι αἵματος —K
POSITION: in upper margin above column of which line 36 is first line

Or. 36.06 (rec gloss) ⟨αἷμα⟩: ἢ αὐτῆς ἢ εἰς —Pr
POSITION: s.l.

Or. 36.07 (rec artGloss) ⟨αἷμα⟩: τὸ —MnS
POSITION: s.l.
Or. 36.08 (rec gloss) (ὕνει): αὐτὸν τὸν Ὀρέστην —VYf

Or. 36.09 (rec gloss) (ὕνει): αὐτὸν —Ab²P²MnRfSZZaG

Or. 36.10 (vet exeg) τροχηλατεῖ: ¹κατεπέιγει: ὅδιον μετὰ τροχοῦ καὶ ἀμιάτων ἐλαύνει. ὁ τρόχος γὰρ ὁ δρόμος. —MBOV²V²CPrR²RwSa

TRANSLATION: Causes to hurry. As if to say drives with a wheel and chariot. For a race course is (called) a 'trochos'.

LEMMA: MV²CRw, αἷμα νιν τροχηλατεῖ V²(υῶο)R² REF. SYMBOL: M  POSITION: marg. Sa; cont. from sch. 37.08 BV², prep. τροχηλατεῖ δὲ: V² is a second version in lighter ink at end of sch. block on same page

APP. CRIT.: 1 ἀντὶ τοῦ prep. V² 1–2 κατεπέιγει ... ἐλαύνει] ἤγουν μετὰ τροχῶν καὶ ἁμμάτων (sic) κατεπέιγει ἐλαύνει V² Sa | κατεπέιγει om. V²R², κατεπέγει app. O | 2 οἷον ... ἐλαύνει om. O; transp. after δρόμος Schw. | οἷον| om. Pr, οἷον V² | μετὰ τροχῶν Pr | ἐλαύνει C | 3 τρόχος κτλ om. Pr | δρόμος λέγεται V² |

APP. CRIT. 2: perhaps τρόχος V², τροχὸς V²RwSa |

PREVIOUS EDITIONS: Schw. I.101,21–22; Dind. II.45,25–26

COMMENT: Hesych. τ 1526 τροχηλατεῖ· ἐλαύνει; cf. Photius τ 607, Suda τ 1068, etc. τροχηλατεῖν: ἐλαύνειν |

Or. 36.11 (rec gloss) (τροχηλατεῖ): συγκινεῖ θορυβεῖ ἐπέρχεται —V

Or. 36.12 (recMosch gloss) τροχηλατεῖ: ταράσσει —VXXaXbT²YYfGGrZcB²

LEMMA: X  POSITION: s.l., except X

APP. CRIT. 2: ταράττει GZc

PREVIOUS EDITIONS: Dind. II.46,1

Or. 36.13 (rec gloss) (τροχηλατεῖ): ὀπίσω αὐτοῦ ἔρχεται —R

APP. CRIT. 2: ὀπίσω R

Or. 36.14 (rec paraphr) (τροχηλατεῖ): περικυκλεῖ δίκην τροχοῦ καὶ δρόμου καὶ ταχύ κινεῖσθαι ποιεῖ —Pr

POSITION: s.l.

Or. 36.15 (rec gloss) (τροχηλατεῖ): περικυκλεῖ —AaAb

POSITION: s.l.
Or. 36.16 (plln exeg) ἀπὸ τροχηλατεῖ: ταχέως κινεῖθαι ποιεῖ ὧδε κάκισθο δίκην τροχοῦ —B²,Lp

POSITION: marg. B²

APP. CRIT.: τάχι, κινεῖθαι ὧδε κάκισθο Lp

PREVIOUS EDITIONS: Dind. II.45,26–46,1

Or. 36.17 (rec paraphr) ἀπὸ τροχηλατεῖ: συστρέφει δίκην τροχοῦ —MnRS

POSITION: s.l. MnS, marg. R

APP. CRIT.: καὶ prep. Mn | συστρέφει transp. after τροχοῦ MnS

Or. 36.18 (rec paraphr) ἀπὸ τροχηλατεῖ: ταράσσει μαίνεσθαι ποιεῖ δίκην τροχοῦ —Sa

POSITION: s.l.

APP. CRIT.: ταράσσει δράσει Sa | ποιεῖ Sa

Or. 36.19 (pllgn gloss) ἀπὸ τροχηλατεῖ: ἐκφρένοι —Aa

POSITION: s.l.; joined to gloss 36.15 with καὶ

APP. CRIT.: ἐκφρένει Aa | ποιεῖ Sa

COMMENT: The only form of ἐκφρένοω attested in TLG is ἐκφρενούμενος (once).

KEYWORDS: rare word

Or. 36.20 (mosch gloss) ἀπὸ τροχηλατεῖ: ἐλαύνει —XXaXbT’YYfGGrZc

POSITION: s.l., except Χ; cont. from 36.12 X

PREVIOUS EDITIONS: Dind. II.46,2

Or. 36.21 (thom paraphr) ἀπὸ τροχηλατεῖ: ἐλαύνει κινεῖ δίκην τροχοῦ —ZZaZbZlZmT-GuF

POSITION: s.l.

APP. CRIT.: ἐλαύνει om. Gu (already written by Gr) | κινεῖ om. ZaF

PREVIOUS EDITIONS: Dind. II.46,2

Or. 36.22 (pllgn paraphr) ἀπὸ τροχηλατεῖ: ἠγουν δίκην τροχοῦ ἐλαύνει —L²

POSITION: s.l.

APP. CRIT.: ἠγουν Ἰχθύ L²

Or. 36.23 (pllgn gloss) ἀπὸ τροχηλατεῖ: ἐλαύνεσθαι ποιεῖ —V³

POSITION: s.l.
Or. 36.24 (plggn gloss) \(\{\text{τροχηλατεῖ}\}: \text{κινεῖ} \quad — \text{G}\)
POSITION: s.l.

Or. 36.25 (rec gloss) \(\{\text{τροχηλατεῖ}\}: \text{διώκει} \quad — \text{GK}\)
POSITION: s.l.

Or. 36.26 (plggn paraphr) \(\{\text{τροχηλατεῖ}\}: \text{ἤγουν \text{ταράσσει καὶ παρακινεῖ} \text{δίκην τροχοῦ}} \quad — \text{Zu}\)
POSITION: s.l.

Or. 36.27 (plggn paraphr) \(\{\text{τροχηλατεῖ}\}: \text{καὶ \text{δίκην τροχοῦ} \text{περιστρέφεται}} \quad — \text{CrOx}\)
POSITION: s.l.

Or. 37.01 (rec gloss) \(\{\text{μανίαισιν}\}: \text{μετὰ τῶν \text{μανιῶν}} \quad — \text{Mn}\)
POSITION: s.l.

Or. 37.02 (plggn gloss) \(\{\text{μανίαισιν}\}: \text{ἤγουν \text{ὑπὸ \text{μανιῶν}} \quad — \text{L}^{2}\)
POSITION: s.l.

Or. 37.03 (plggn gloss) \(\{\text{μανίαισιν}\}: \text{νόσοις \text{μανικαῖς}} \quad — \text{Gu}\)
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.46.3

Or. 37.04 (rec gloss) \(\{\text{μανίαισιν}\}: \text{ἐν ταῖς} \quad — \text{KSSaYfZu}\)
POSITION: s.l.; over 38 εὐμενίδας Sa
APP. CRIT.: ταῖς om. KSSaZu

Or. 37.05 (plggn gloss) \(\{\text{μανίαισιν}\}: \text{ἤγουν \text{ἐν ταῖς Ερινῦσι}} \quad — \text{Zu}\)
POSITION: s.l.

Or. 37.06 (plggn exeg) \(\{\text{μανίαισιν}\}: \text{τὰς \text{Ερινυύας} \text{λέγει}} \quad — \text{Yf}^{2}\)
POSITION: s.l.

Or. 37.07 (plggn gloss) \(\{\text{μανίαισιν}\}: \text{ἐν \text{ἐπιληψίᾳ}} \quad — \text{F}^{2}\)
POSITION: s.l.

Or. 37.08 (vet exeg) \(\text{ὀνομάζειν \gammaάρ αἰδοῦμαι θεᾶς:} \quad \text{1} \text{τὰς \text{Ερινῦς.} \text{2} \text{οὐκ \text{ὄνομάζουσι δὲ,}}\)

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ἀλλ’ εὐφημιζόμενοι σεμνὰς θεὰς ἢ Εὐμενίδας καλοῦσιν. ὅνοματα δὲ τῶν ἔρινυῶν Τισιφόνη Μέγαιρα Ἀληκτώ. —MBVClCrRbRfRwOx, partial AbPrPrbMnRbSb

TRANSLATION: (Namely,) the Erinyes. And people do not refer to them by (their actual) name, but euphemistically they call them revered goddesses or Eumenides. And the names of the Erinyes are Tisiphone, Megaera, Alecto.

LEMMA: MBPrRf, ὀνομάζειν δ’ αἰδοῦμαι θεὰς V, ὀνομάζειν γὰρ αἰδοῦμαι R, 38 εὐμενίδας RwS

SYMBOL: MBV POSITION: marg. AbPr, s.l. Sb; follows sch. 39.09 C, sch. 38.12 S, follows sch. 33.01 BRf; run on after truncated sch. 5.01 CrOx; Prab first on page that begins with 37

APP. CRIT.: 1 ὀνομάζειν γὰρ αἰδοῦμαι θεὰς (repeated lemma) prep. BVC; τὰς θεὰς prep. R

COMMENT: In a couple of verse passages (trimeters in Lucian, Podagra 6; hexameters in a couple of late hymns) Ἀληκτώ is guaranteed by the meter, and ἀλλ’ is in MB here. Prose attestations, however, including in many scholia, use the spelling Ἀληκτώ, which I have preferred here, despite MB. See also sch. 27.09, 27.22, 38.01, 38.07, 238.07, 256.04, 323.15. | Cf. garbled addition to sch. 46.02 in Rf.

COLLATION NOTES: Schw. wrongly records V as having καὶ after μέγαιρα.

KEYWORDS: εὐφημισμός

Or. 37.09 (rec exeg) τρεῖς εἰσὶ θεαὶ τιμωρητικαί: 2 Τισιφόνη Μέγαιρα Ἀληκτώ, αἰτίνες ἔρινυῆς λέγονται. —PeR

POSITION: at bottom of fol. 44r (after arg. 2d) R, in bottom margin of 49r (under arg. 2c) Pe

APP. CRIT.: 1 τιμωρικαί R | 2 μάχαιρα καὶ ἀλεκτώ Pc

APP. CRIT. 2: 2 ἐρυννυ(ες), αι above ες abbrev. Pc

COMMENT: τιμωρητικαί (sometimes with δαίμονες or θεαί or δυνάμεις) is applied to the Erinyes in several lexica and scholia, but not earlier. The juncture may have arisen in a Christian context.

Or. 37.10 (thom exeg) ὅνομαίζειν γὰρ αἰδοῦμαι θεάς: 1 τοῦτος τινι εὐλαβοῦμαι λέγειν ὅτι αἱ Ἕμενιδες ἢγουν αἱ ἔρινυῆς ποιοῦσιν αὐτὸν μαίνεσθαι, 2 αἱ τοὐτον ἐξαμιλλῶνται καὶ ἐλαύνουσιν ἐν φόβῳ. ἢ ἦστι δὲ σχῆμα τὸ κατὰ παράλειψιν. ὃ γὰρ ηὐλαβεῖτο λέγειν εἴρηκεν. οἱ δὲ πολλοὶ οὕτω νοοῦσιν: ἀντὶ τοῦ εὐλαβοῦμαι λέγειν αὐτὰς εἶναι τοῦ θείου γένους ὡς κακῶν παρεκτικάς. ἦστι δὲ τὸ ἐξαμιλλῶνται ἐπειδὴ οἱ ἀγωνιζόμενοι πρὸς ἀλλήλους ἐν γυμνασίοις ἄνω καὶ κάτω στρέφονται τοῖς ἀγωνίσμασιν. —ZZaZbZlZmTGu, partial Ox2

TRANSLATION: That is, I hesitate to say that the Eumenides, that is, the Erinyes, who make him race and drive him in terror, cause him to be insane. This is the schema of 'paraleipsis'.
(leaving out, omission). For that which she was hesitating to say she has said. Most understand this line as follows: I shrink from calling the Eumenides goddesses, meaning I shrink from saying that they are of the divine race because they produce bad things. As for yourself, dismiss these interpreters as being surpassingly tasteless. And she (or he, the poet) said ‘make him race’ because those competing with each other in athletic exercises turn themselves upwards and downwards in their contests.

**REF. SYMBOL:** ZZa to 38 ἐμενίδαις; ZmT to ὀνομάζειν, Zb to αἰδοῦμαι]

**APP. CRIT.:**
- 3 δὲ τὸ σχῆμα κατὰ Z
- παράλειψιν ZhZIT, a.c. Zm
- 5–8 οἱ δὲ πολλοὶ κτλ om.
- Οx² | 7–8 σὺς … ἐξαμιλλώνται| τὸ δὲ ἐξαμιλλώνται εἶπεν Gu | 7 χαίρειν om, T
- ἀναισθησία T

**APP. CRIT. 2:**
- 1 ποιοῦσι Οx² | 4 ἤρηκεν Za | 4 εὐλαβεῖτο ZZa

**PREVIOUS EDITIONS:** Dind. II.46.8–15

**COMMENT:** For the rejected interpretation, cf. gloss εἶναι in R, sch. 37.25.

**COLLATION NOTES:** Some words lost in Zl because margin trimmed. Günther misreports Zm as having ἀναισθησίας: above iota is a small alpha and the acute accent.

**KEYWORDS:** παράλειψις

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**Or. 37.11** (rec rhet) ὀνομάζειν γὰρ αἰδοῦμαι θεᾶς: κατὰ παράλειψιν σχῆμα —V

**POSITION:** s.l.

**KEYWORDS:** παράλειψις

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**Or. 37.12** (thom gloss) ὀνομάζειν: λέγειν —ZZaZbTOx²

**POSITION:** s.l.

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**Or. 37.13** (thom paraph) ὀνομάζειν: λέγειν τροχηλατεῖν τοῦτον —ZmGu

**POSITION:** s.l.

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**Or. 37.14** (plln gloss) ὀνομάζειν: καλεῖν —F²

**POSITION:** s.l.

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**Or. 37.15** (thom gram) ὀνομάζειν: ὄνομα ἢ λέξις καὶ ὀνομάζειν τὸ λέγειν —ZmGu

**POSITION:** s.l. Gu; marg. Zm

**PREVIOUS EDITIONS:** Dind. II.46,7

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**Or. 37.16** (rec gloss) αἰδοῦμαι: καὶ ἐντρέπομαι —Mn

**POSITION:** s.l.

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**Or. 37.17** (plln gloss) αἰδοῦμαι: αἰσχύνομαι —Y²Yf²

**POSITION:** s.l.

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**Or. 37.18** (thom gloss) αἰδοῦμαι: εὐλαβοῦμαι —ZZaZmTGuCrOx

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Or. 37.19 (plln) (aióðoùmái): ἀπαρέσκομαι — Gu

Or. 37.20 (plln) (aióðoùmái): ὀκνῶ — F²

Or. 37.21 (plln) (aióðoùmái): ἀπαναίνομαι — Zu

Or. 37.22 (plln exeg) (θεᾶς): τὴν Τισιφόνην τὴν Μεγαίραν καὶ τὴν Ἀληκτῶ — B³d

Or. 37.23 (rec gloss) (θεᾶς): τὰς Ἐρινύας — PrSZu

Or. 37.24 (plln artGloss) (θεᾶς): τὰς — Ox

Or. 37.25 (rec gloss) (Εὐμενίδας): εἶναι — R

Or. 38.01 (plln exeg) (Εὐμενίδας): Ἀληκτῶ Ἔρινυά καὶ Τισιφόνην — Zm
Or. 38.02 (rec exeg) \(\text{Εὐμενίδας}\): κατ’ εὐφημισμόν —FMnPrRfSaZmGGu

POSITION: s.l., except marg. MnZm; misplaced over 37 αἰδοῦμαι Sa

COLLATION NOTES: Mn partially damaged (κατευφη with kappa faint and only traces of rest of word).

KEYWORDS: εὐφημισμός

Or. 38.03 (pllg exeg) \(\text{Εὐμενίδας}\): κατ’ εὐφημισμόν ὡς καὶ τὸν Χάρωνα ἀπὸ τοῦ χαίρω —Y

POSITION: marg.

COMMENT: For Charon’s name as from χαίρω by euphemism or antiphrasis, see Sophronios, Gram.Gr. 4.2.398, 18–19, Eust. in Il. 1.3 (I.27, 13–14), Tzetzes Sch. Arist. Plut. 1187 Massa Positano.

KEYWORDS: etymology, of proper name | εὐφημισμός

Or. 38.04 (pllg exeg) \(\text{Εὐμενίδας}\): κατ’ ἀντίφρασιν —Gu

POSITION: s.l.

KEYWORDS: ἀντίφρασις

Or. 38.05 (pllg exeg) \(\text{Εὐμενίδας}\): Εὐμενίδας φησὶν αὐτὰς κατ’ ἀντίφρασιν. μᾶλλον γάρ εἰσι δυσμενίδες ἢ εὐμενίδες· τὴν γὰρ τῆς μανίας νόσον αὐτὰ τοῖς ἀνθρώποις προσάγουσι ἐπεκδικοῦσαι. —Lp

TRANSLATION: She calls them Eumenides (‘kindly-minded’) using the opposite term. For they are (actually) ‘hostile-minded’ rather than ‘kindly-minded’. For these are the ones who bring upon humans the sickness of madness, punishing them.


APP. CRIT. 2: ἐπεκδικοῦσαι Lp

PREVIOUS EDITIONS: Dind. II.46, 16–18

KEYWORDS: ἀντίφρασις

Or. 38.06 (pllg gloss) \(\text{Εὐμενίδας}\): δυσμενίδας —Aa

POSITION: marg.

Or. 38.07 (pllg gram) \(\text{Εὐμενίδας}\): ἕτα ὄνοματα τῶν Εὐμενίδων ἦγουν τῶν Ἐρινύων Τισιφόνῃ Μέγαιρα καὶ Ἀληκτώ. ἑκά τισιφόνῃ μὲν ἐτυμολογεῖται ἀπὸ τοῦ τίω τὸ ἀνταποδίδωμι καὶ τοῦ φόνος, ἡ τίουσα καὶ ἀνταποδιδοῦσα τοὺς φόνους, Μέγαιρα ἀπὸ τοῦ μεγαίρω τὸ φθονῶ, Ἀληκτώ δὲ ἀπὸ τοῦ στερητικοῦ μορίου καὶ τοῦ λήγω τὸ παύω, ἡ μὴ λήγουσα καὶ παύουσα τιμωρεῖν τοὺς φονεῖς. —Aa

TRANSLATION: The names of the Eumenides, or Erinyes, are Tisiphone, Megaera, and Alecto. And Tisiphone is etymologized from ‘tiō’ meaning ‘pay back, give back in return’ and ‘phonos’ (‘killing’), the one who pays back and gives back in return killings. Megaera is from ‘megaira’ meaning ‘begrudge’, and Alecto from the alpha-privative particle and ‘lēgō’ meaning ‘cease’, the one who does not cease and stop avenging killers.

REF. SYMBOL: Aa

Scholia on Orestes 1-100 | 227
COMMENT: Compare sch. 238.07 in G. For the content cf. esp. Sch. Tzet. Lyco.phr. 406 (II.151,22–28 Scheer): ... ἀληκτῶ ἕξειν ἥτις ἐπιμερήτεικα δυνάμεις παρὰ τὸ ἐν τῇ ἡρα καὶ τῇ γῇ ναιεῖν ή παρὰ τὸ τὰς ἁρᾶς ἀνίεν. Τισιφόν παρὰ τὸ τὸν τοῦ τον φιονέας, Μέγαμα παρὰ τὸ μεγαίρει καὶ φθονεῖν τοὺς κακοὺς, Ἀληκτῶ παρὰ τὸ τὸ ηδὺ λῃχεν τιμαρεῖν τοὺς τοιούτους, Κρόνου δὲ καὶ Νυκτὸς παιδεῖ διὰ τὸ ἀρανός καὶ αὐράτως τὰς ἐκδικητικὰς ταύτας δυνάμεις ἐπέρχεσθαι.

KEYWORDS: etymology, of proper name

Or. 38.08 (rec gloss) ἔξαμιλλώνται: εὐφημιζόμενοι —Ab
POSITION: s.l., over ἔξαμιλλώνται Ab
APP. CRIT.: ἐφημιζόμεναι Ab
COMMENT: This gloss seems to have originated as an excerpt from 37.08 εὐφημιζόμενοι ... Ἐμενίδας καλοῦσιν. If so, the gender has been adjusted, secondarily, to that of the subject of the relative clause.

Or. 38.09 (rec gloss) αἵ: καὶ αἵτινες —GrSOxYf²
POSITION: s.l.
APP. CRIT.: καὶ om. Yf²

Or. 38.10 (pllg gloss) αἵ: αἱ Ἐριννύες —F²
POSITION: s.l.

Or. 38.11 (rec gloss) τόνδ': τοῦτον —F²S
POSITION: s.l.
APP. CRIT.: καὶ prep. S

Or. 38.12 (pllg gloss) τόνδ': τὸν Ὀρέστην —Zb²
POSITION: s.l.

Or. 38.13 (rec paraphr) ἔξαμιλλώνται φόβῳ: συνεχὼς καὶ ἀδιαλείπτως φοβοῦσι τῷ φόβῳ —CPrR⁺S
POSITION: marg. C
APP. CRIT.: αἵ prep. Pr | after συνεχώς add. αὐτοὶ (sic) Pr | ἐκφοβούσιν Pr, φοβοῦσι R⁺S | τῷ φόβῳ om. Pr
COLLATION NOTES: C’s margin here damaged by fire: [συν]εχῶς, [ἀδ]ιαλείπτως.

Or. 38.14 (rec gloss) ἔξαμιλλώνται φόβῳ: συνεχὼς φοβοῦσι —O
POSITION: s.l.
PREVIOUS EDITIONS: Dind. I.IV,21

Or. 38.15 (rec Mosch gloss) ἔξαμιλλώνται: ταράσσουσιν —Ab²CrM-nRSXXaXbT⁺YYfGrOx

228 | Scholia on Orestes 1–500
Or. 38.16 (mosch gloss) ἔξαμιλλώνται: εἰς ἄγωνα ἐμβάλλουσιν —XXaXbT-YYf-GrZc

Or. 38.17 (pllgn gloss) ἔξαμιλλώνται: καὶ φοβοῦσι —V³

Or. 38.18 (rec gloss) ἔξαμιλλώνται: ἐκφοβοῦσι —RfV³

Or. 38.19 (rec gloss) ἔξαμιλλώνται: ἐκδειματοῦσιν —Pr

Or. 38.20 (pllgn paraphr) ἔξαμιλλώνται: καὶ ἔξω τοῦ ἀγώνος ἐκφοβοῦσι ἢ ἐκφοβοῦσι —Zu

Or. 38.21 (rec paraphr) ἔξαμιλλώνται: καταγωνίζονται μάχονται πολεμοῦσιν. τὸ γάρ ὅλον ἐκφοβοῦσι καὶ κατατρύχουσιν —Sa

Or. 38.22 (pllgn paraphr) ἔξαμιλλώνται: δίκην τῶν ἁμιλλωμένων κινεῖσθαι ποιοῦσιν —ZmGu

Or. 38.23 (rec gloss) ἔξαμιλλώνται: τιμωροῦσιν —AaPr

Or. 38.24 (recThom gloss) ἔξαμιλλώνται: ἔλαύνουσι —FKZZaZbZlZmTGu
Or. 38.25 (plln paraphr) ⟨ἐξαμιλλῶνται⟩: ἐν διαδοχαῖς ἐλαύνουσι βάλλουσι —G

Or. 38.26 (plln paraphr) ⟨ἐξαμιλλῶνται⟩: ἐκ τοῦ καθεστηκότος ἐλαύνουσι —B

Or. 38.27 (rec gloss) ⟨ἐξαμιλλῶνται⟩: διώκουσι —K

Or. 38.28 (rec rhet) ⟨ἐξαμιλλῶνται⟩: τροπικὴ ἡ λέξις —Pr

Or. 38.29 (plln gloss) ⟨φόβωρ⟩: φόβου —V

Or. 38.30 (plln gloss) ⟨φόβωρ⟩: ἠγουν διά φόβου —L

Or. 39.01 (rec gloss) ⟨ἐκτον … ἦμαρ⟩: ἐκτῇ ἡμέρα —AaF

Or. 39.02 (rec gloss) ⟨ἐκτον⟩: ἐστὶν —SGu

Or. 39.03 (plln exeg) ⟨υνυ⟩: γρ. δῆ —Z

Or. 39.04 (plln gloss) ⟨δῆ⟩: οὖν —Zm

Or. 39.05 (plln gloss) ⟨τόδ’ ἦμαρ⟩: αὐτῇ ἡ ἡμέρα —ZI

230 | Scholia on Orestes 1–500
Or. 39.06 (rec gloss) ἰμαρ: ἰμέρα — VYf
position: s.l.
app. crit.: ἐ prep. Yf

Or. 39.07 (thom gloss) ἰμαρ: ὑπάρχει — ZZaZbZlZmZuTGuCrOx
position: s.l.; over ἕκτον Zu
app. crit. 2: ὑπάρχη Za |

Or. 39.08 (rec artGloss) ἰμαρ: τὸ — S
position: s.l.

Or. 39.09 (vet exeG) ἔς ὅτου σφαγαῖς: ἕτοι Ὅμηρος [Hom. Od. 3.309]· ἐξ ὅτου σφαγαῖς τὸν κτείνας δαίνυ τάφον Ἀργείοισιν· αὐτῆμαρ δέ οἱ ἦλθε’. — MBVCPPrRf

transl.: Homer says: ‘Indeed he (Orestes), after slaying him (Aegisthus), was hosting a funeral banquet for the Argives; and on the same day (Menelaus) came to him (Orestes)’.

lemma: BPrRf, ἐξ ὅτου σφαγαῖς μήποτε V, ἄλλως C, ἄλλως δὲ Rb · ref. symbol: MBVR
position: follows sch. 36.10 C, sch. 37.08 Rb
app. crit.: 1 Ὅμηρος φασὶν V, καὶ Ὅμηρος (φησιν om.) BPrRf | 2 ἕτοι … ἀργείοισιν om. Rb | ἕτοι om. VRf | κτάνας a.c. B | δαίνυται Rf, δαίνυται Pr | 3 ἦλθε om. PrRf | 1 Ὅμηρος φασὶν V, καὶ Ὅμηρος (φησιν om.) BPrRf | 2 ἕτοι … ἀργείοισιν om. Rb | ἕτοι om. VRf | κτάνας a.c. B | δαίνυται Rf, δαίνυται Pr | 3 ἦλθε om. PrRf |

app. crit. 2: 2 ἕτοι M |

previous editions: Schw. I.102.4–5; Dind. II.46.22–23
keywords: citation of Homer (with direct quotation)

Or. 39.10 (recThom gloss) ἐξότου: ἀφ’ οὗ — F3SaZmGuYf, perhaps Zl
position: s.l.
app. crit. 2: ἀφ’ ZmGu

Or. 39.11 (pllg exG) ἐξότου: ἀφότου — Ab3d
position: s.l.

Or. 39.12 (pllg exeG) ἐξότου: αἵματος: Ἀττικὸν — G
position: s.l.
comment: αἵματος probably originated as a mistake for ἰμαρ. If ‘Attic’ applied to ἰμαρ, it is used in the late meaning ‘in classical literary language’.
keywords: Ἀττικῶς/Ἀττικῶς

Or. 39.13 (pllg gloss) ἐξότου: ἀφ’ οὗ αἵματος — Zu
position: s.l.
Or. 39.14 (rec gram) ⟨ἐξότου⟩: τὰ συγκοπέντα ψιλοῦνται —Pr

POSITION: s.l.

COMMENT: This grammarian’s principle derives from doctrine about ’Aeolic’ psilosis found in Homer scholia, Etymologica, Eustathius and Tzetzes (on Hesiod, Homer, Aristophanes), explaining words like ἐπάλμενος vs. ἅλλομαι. Here apparently applied sophomorically to ἐξ ὅτου > ἐξότου. (Unless the comment was intended for ἤμαρ, but grammarians and scholia explain its smooth breathing as the result of μετασχηματικῆς, not syncope.)

Or. 39.15 (rec gloss) ⟨σφαγαῖς⟩: σφαγεῖσα —K

POSITION: s.l.

Or. 39.16 (mosch gloss) ⟨σφαγαῖς⟩: ἀντὶ τοῦ διὰ σφαγῆς —XXaXbT*YYfGGGrZc

POSITION: s.l., except X

APP. CRIT.: ἀντὶ τοῦ om. GZc | διὰ τῆς GZc

Or. 39.17 (pllgng gloss) ⟨σφαγαῖς⟩: τῇ σφαγῇ —F

POSITION: s.l.

Or. 39.18 (rec gloss) ⟨σφαγαῖς⟩: ἐν —SZu

POSITION: s.l.

Or. 40.01 (rec artGloss) ⟨μήτηρ⟩: ἡ —MnYfY2

POSITION: s.l.

Or. 40.02 (mosch paraphr) ⟨πυρὶ καθήγνισται⟩: ὑπὸ τοῦ πυρὸς ἐκαθάρθη —XXaXbT*YYfGGGrZc

POSITION: s.l., except X

APP. CRIT.: ἤγουν prep. T | ὑπὸ prep. Xa | διὰ Xa | τοῦ om. XTGr | ἐκαθ. om. TZc (but T already had separate Thoman gloss 40.19)

PREVIOUS EDITIONS: Dind. II.47,2

Or. 40.03 (rec gram) ⟨πυρὶ⟩: πῦρ ύπεράνω πάντων τῶν στοιχείων κατὰ ἀναγραμματισμὸν ἢ ἀπὸ τοῦ φύρω τὸ μολύνω. —Pr

POSITION: s.l.

COMMENT: Et. Gud. (Sturz) s.v. πυρᾶ: παρὰ τὸ πῦρ, τὸ ὀρῷ τὸ φύρω ἢ φῶλ.

KEYWORDS: etymology

Or. 40.04 (pllgng artGloss) ⟨πυρὶ⟩: τῷ —F2

POSITION: s.l.

232 | Scholia on Orestes 1–500
Or. 40.05 (vett exeg) καθήγνισται δέμας: ¹καθωσίωται, κέκαυται. ²αγνείαν γὰρ ἐκάλεσε τὴν διὰ πυρὸς φθορὰν τοῦ σώματος. —MBVCPrR⁺RfSa

TRANSLATION: ‘Has been purified (sanctified),’ ‘has been burned up’. For he (the poet) has called the destruction of the body by fire purity.

LEMA: MC, καθήγνισται RwSa, ἐξότου καθήγνισται PrRf; marg. label ἁγνεία B⁴  REF. SYM.

APP. CRIT.: ¹ πυρὶ prep. R, ἀντὶ τοῦ prep. V | καθωσίωται, καθοσίο(τατον) Sa, καθωσίωνται PrRf | καὶ add. before κέκαυται V | κέκαυται PrRf | ἀνοιαν PrRf | γὰρ om. Sa, καὶ RF | τὴν om. RF | διὰ τοῦ πυρὸς CRw |

APP. CRIT. 2: ¹ καθωσίωται MC | 2 αγνείαν M | ἁγνείαν M |

PREVIOUS EDITIONS: Schw. I.102,6–7; Dind. II.46,24–25

Or. 40.06 (vett exeg) ἄλλως: κεκάθαρται· πάντα γὰρ καθαίρει τὸ πῦρ. —MBVCPrR⁺RfR⁺RwSSa

TRANSLATION: ‘Has been purified’. For fire cleanses all things.

LEMA: ἃλλως MCPrSaRf, καὶ ἅλλως Rw, ἰστέον αὐτὸ ἄλλως V; καθίγνησται R (changed from καθήγνισται) S, καθήγνισται R⁺Rf⁴  POSITION: separated by mark and space in B, κεκάθαρται treated as lemma; RF at top of 115v, R⁺ at bottom of same page

APP. CRIT.: κεκάθαρται written as if a lemma B | τὸ πῦρ om. RF⁶

APP. CRIT. 2: κεκάραρται Sa |

PREVIOUS EDITIONS: Schw. I.102,8; Dind. II.46,25–47,1

Or. 40.07 (vett exeg) ἄλλως: ἁγνὰ γὰρ δοκεῖ εἶναι τὰ καιόμενα, τὰ δὲ ἄταφα μεμιασμένα. —MBOVPrR⁺R⁺RfR⁺RwSSa

TRANSLATION: For things that are burned seem pure, but things unburied/lacking funeral rites seem polluted.

LEMA: ἃλλ' MC, ἅλλα Rw  POSITION: cont. from prev. BVPPrR⁺R⁺RfR⁺SSa (prep. καὶ BVPPrR⁺); RF at top of 115v, R⁺ at bottom of same page

APP. CRIT.: κέκαυται prep. O | ἁγνὰ γὰρ δοκεῖ ἁγνὸι καιόμενοι R⁺ | ἁγνιὶ γὰρ RF | γὰρ om. BOVPPr(Rf)⁺Rw, καὶ RF (with high stop before it) | εἶναι δοκεῖ transp. V⁵w | εἶναι τὰ καιόμενα| γίνεσθαι τὰ καιόμενα R⁺, τὰ καιόμενα γίνεσθαι R⁺S, τὰ καιόμενα γενέσθαι R⁺ | τὰ δὲ κτλ om. RF | μεμιαμένα MOC, μιαμένα R⁺

APP. CRIT. 2: ἁγνὰ app. M |

PREVIOUS EDITIONS: Schw. I.102,9–10; Dind. II.47,1–2

Or. 40.08 (pllgn exeg) (καθήγνισται): τὰ γὰρ καιόμενα ἁγνὰ, τὰ δὲ ἄταφα μεμιασμένα —V³

POSITION: intermarg.

Or. 40.09 (pllgn exeg) (καθήγνισται): τὰ γὰρ ὑπὸ πυρὸς καιόμενα εἰσὶν ἁγνὰ —B³

POSITION: marg.
Or. 40.10 (plgn exeg) (καθήγνισται): 'κάθαρσιν ἔλεγον οἱ ἕλληνες τῶν ἁμαρτιῶν τοῦ σώματος τήν διὰ πυρὸς καῦσιν καὶ φθορὰν τούτου. ἡπάντα γὰρ καθαίρει τὸ πῦρ καὶ ἄγνα εἶναι δοκεῖ τὰ καιόμενα, τὰ δὲ ἀκαυστα μεμιασμένα. —Y²YF²

APP. CRIT.: 1 κάθαρσιν ἄγνοιαν ἔλεγον YF² | 2 δοκεῖ εἶναι transp. YF²

Or. 40.11 (rec gloss) (καθήγνισται): καθωσίωται —VGuY²YF²Zu

POSITION: s.l.

Or. 40.12 (rec gloss) (καθήγνισται): κέκαυται —VAb²SZu

APP. CRIT. 2: κέκαυσται

Or. 40.13 (rec gloss) (καθήγνισται): κατεκαύθη —Sa

POSITION: s.l.

Or. 40.14 (plgn gloss) (καθήγνισται): καὶ κατακέκαυται —CrOx

APP. CRIT. 2: κατακέκαυθαι

Or. 40.15 (rec gloss) (καθήγνισται): καθηγίωται —S

POSITION: s.l.

Or. 40.16 (rec gloss) (καθήγνισται): ἡγίασται —MnRf

POSITION: s.l.

APP. CRIT.: ἡγίασται MnRf

COMMENT: ἡγίασται is an attested form of ὑγιάζω, but the sense is clearly less apposite.

Or. 40.17 (plgn gloss) (καθήγνισται): καθηγίασται —B³4

POSITION: s.l.

Or. 40.18 (rec gloss) (καθήγνισται): κεκαθάρισται —PrYf²

POSITION: s.l.

Or. 40.19 (thom gloss) (καθήγνισται): ἐκαθάρθη —ZZaZbZlZmT

POSITION: s.l.

APP. CRIT.: καὶ prep. Z
Or. 40.20 (plggn gloss) ⟨καθήγνισται⟩: κεκάθαρται —FGuB

POSITION: s.l. FGu, marg. B

Or. 40.21 (rec gloss) ⟨δέμας⟩: σώμα —VAb²CrF²GuOx

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrOx, τὸ prep. Ab²F²

Or. 40.22 (rec gloss) ⟨δέμας⟩: σώμα αὐτῆς δηλονότι —Pr

POSITION: s.l.

Or. 40.23 (rec gloss) ⟨δέμας⟩: τὸ σῶμα τῆς Κλυταιμνήστρας —MnS

POSITION: s.l.

Or. 40.24 (plggn gloss) ⟨δέμας⟩: ταύτης —Zu

POSITION: s.l.

Or. 40.25 (rec artGloss) ⟨δέμας⟩: τὸ —S

POSITION: s.l.

Or. 40.26 (rec gram) ⟨δέμας⟩: ἀπὸ τοῦ δέσσαθα καὶ ἐλλ(ε)πεσθ(α)ι αἴματος, ⟨σῶμα⟩ ἀπὸ τοῦ σῶον αἵματος —S

POSITION: s.l., above 39–40 ἥμαρ … μήτηρ (layout in S does not always respect the verse structure)

COMMENT: A less farfetched etymology of the two words is offered in sch. Hec. 368 (VSa) … τὸ δὲ σῶμα ἐπὶ τοῦ ἀψύχου οἰονεὶ σῆμα τι ἐν τοῦ ποτε ζῶντος.

KEYWORDS: etymology

Or. 41.01 (vet exeg) ὅν οὔτε σίτα: ἅφ’ ὃν ἢ δί’ ὃν, εἴ τι ἡμερῶν, οὗκ ἐφαγεν. ἂν ἐμφαίνει δὲ ὡς προσηνέχθη μὲν τῷ στόματι αὐτοῦ τροφῆ, ἀλλὰ καταπιεῖν οὐκ ἠδύνατο.

—MBVCPrR²RwS¹a

TRANSLATION: From which, or during which, six days, he has not eaten. He (the poet, or the speaker) suggests that food was brought up to his mouth but he was not able to swallow it.

LEMMA: MBPr(σίτα)R², ὥν οὔτε σίτα διὰ δέρης ἐδέχατο V, ὥν οὔττ (sic) R², σίτα διὰ δέρης Rw REF.

SYMBOL: BV²RF²

APP. CRIT.: 1 ἢ δί’ ὃν| ἡμερῶν or ἡμερῶν app. M, ἡμερῶν CSa, ἢμων R², om. Rw | εἴ om. Pr, εἴ M | οὗκ ἐφαγεν| οὗ κατέφαγεν R² | 2 προσήχθαι V, προσηνέχθαι Sa | μὲν om. Sa | ἀλλὰ καταπιεῖν οὐκ| οὐ μὴν καταπιεῖν R², οὐ μὴν δὲ καταπιεῖν R², ἠδυνήθη BPr²R²W²Sa, ἠδυνήθη R²

APP. CRIT. 2: καταπιεῖν Rw |

PREVIOUS EDITIONS: Schw. I.102,11–13; Dind. II.47,3–5
Or. 41.02 (mosch paraphr) ἤν όυτε σίτα: δι' ἤν όυτε τροφήν διὰ τοῦ λαιμοῦ —X

Or. 41.03 (rec paraphr) ἤν: δι' ἤν ἡμερῶν ἦ ἀφ' ἤν —V

POSITION: s.l.

Or. 41.04 (rec gloss) ἤν: διὰ ἤν ἡμερῶν ἕξ —Mn

POSITION: s.l.

Or. 41.05 (rec gloss) ἤν: διὰ τῶν ἡμερῶν —Sa

COMMENT: Written as one gloss, but this could be a mistaken representation of separate glosses διὰ and τῶν ἡμερῶν (41.11 as in Rf), or τῶν could be a corruption of ἤν.

Or. 41.06 (mosch gloss) ἤν: δι' ἤν —XXaXbT*YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἤν om. XG

Or. 41.07 (rec exeget) ἤν: δι' ἤν πρὸς τὸ σημαινόμενον —K

POSITION: s.l.

Or. 41.08 (rec gloss) ἤν: ἀφ' ἤν —OPrAb

POSITION: s.l.

APP. CRIT.: ἤν om. O

Or. 41.09 (plgn gloss) ἤν: καὶ ἀφ' ἤν ἡμερῶν —Zu

POSITION: s.l.

Or. 41.10 (plgn gloss) ἤν: ἤγουν ἀφ' ἤν ἕξ ἡμερῶν —CrOx

POSITION: s.l.


COMMENT: Alternatively, Ab² may have meant to add to Ab’s ἀφ’ ἤν (sch. 41.08).

Or. 41.11 (recThom gloss) ἡμερῶν —Ab²FRfZZaZhZlZmTGyF

POSITION: s.l.


COMMENT: Alternatively, Ab² may have meant to add to Ab’s ἀφ’ ἤν (sch. 41.08).

Or. 41.12 (rec gloss) τῶν ἕξ ἡμερῶν —SB²/3α

POSITION: s.l.
Or. 41.13 (pllgn gloss) (ὦν): ἐπὶ —B³ᵃ
POSITION: marg.

Or. 41.14 (rec gloss) (ὦν): καὶ οὐνινῶν —S
POSITION: s.l.

Or. 41.15 (rec gloss) (σίτα): βρῶματα —VAb²MnRZuGu
POSITION: s.l.
APP. CRIT.: βρῶμα Ab²

Or. 41.16 (mosch gloss) (σίτα): τροφήν —XaXbT·YYfGGrZcAa²F²
POSITION: s.l.

Or. 41.17 (thom gloss) (σίτα): σιτία —ZZaZbZIZmTGu
POSITION: s.l.

Or. 41.18 (rec exeg) (διὰ δέρης): τοιτέστι διὰ τοῦ λάρυγγος· δέρην ωνόμα(σεν) ἀπὸ τοῦ περιέχοντος δηλῶν τὸ περιεχόμενον. —V

TRANSLATION: That is, through the throat: he used the word 'neck', indicating the thing contained by that which contains.

REF. SYMBOL: perhaps V (or V³)  POSITION: in lighter ink at end of sch. block, after sch. 47.01 and followed by displaced sch. 36.10 (Vb version)
PREVIOUS EDITIONS: Schw. I.102,14–15 (incomplete)
KEYWORDS: περιέχον/περιεχόμενον

Or. 41.19 (rec exeg) (διὰ δέρης): διὰ λαιμοῦ, ἀντὶ τοῦ μέρους —Pr
POSITION: s.l.
APP. CRIT.: ἀντὶ τοῦ | ἀπὸ Pr

Or. 41.20 (rec exeg) (διὰ δέρης): λαιμοῦ, ἀπὸ τοῦ καθόλου τὸ μερικὸν —K
POSITION: s.l.

Or. 41.21 (pllgn exeg) (διὰ δέρης): τὸ πᾶν ἀντὶ τοῦ μέρους —G
POSITION: s.l.

Or. 41.22 (rec gloss) (διὰ δέρης): καὶ διὰ λαιμοῦ —CrFSOx
POSITION: s.l.
Or. 41.23 (rec: Mosch gloss) (δέρης): τοῦ λαιμοῦ — AAAbF²MnRXaXbT⁺YYfGrZcZl

Or. 41.24 (rec: gloss) (δέρης): τραχήλου — VB²/³a

Or. 41.25 (rec: gloss) (δέρης): λάρυγγος — VZu

Or. 41.26 (thom gloss) (δέρης): φάρυγγος — ZZaZmTGu

Or. 41.27 (mosch gram) δέρης: τραχήλος καὶ αὐχήν το ὀπισθεν, δέρη καὶ δειρή τὸ ἐμπροσθὲν — XXaXbT⁺YYfGGr

TRANSLATION: ‘Trachēlos’ and ‘auchēn’ refer to the back part (of the neck), ‘derē’ and ‘deirē’ to the front part.

LEMMA: διὰ δέρης ἐδέξατο G

Or. 41.28 (rec: artGloss) (δέρης): τῆς — MnS

Or. 41.29 (rec: gloss) (ἐδέξατο): ἔφαγεν — O

Or. 41.30 (rec: Thom gloss) (ἐδέξατο): ὁ Ὀρέστης — PrRMnSZaZbZlZmTGu

APP. CRIT.: καὶ prep. Mn | τοῦ om. AaAbRZcZl

PREVIOUS EDITIONS: Dind. II.47.5

APP. CRIT.: καὶ om. F

PREVIOUS EDITIONS: Dind. II.47.6–7

APP. CRIT.: δέρη δὲ καὶ T

PREVIOUS EDITIONS: Dind. II.47.5–6

APP. CRIT.: ήγουν τοῦ prep. Zu

PREVIOUS EDITIONS: Dind. II.47.5–6

APP. CRIT.: ἤγουν τοῦ prep. Zu

PREVIOUS EDITIONS: Dind. II.47.6–7

APP. CRIT.: δέρη δὲ καὶ T

PREVIOUS EDITIONS: Dind. II.47.6–7
Or. 42.01 (mosch paraphr) (οὐ λούτρ' ἔδωκε χρωτὶ): ἤγουν οὐκ ἐνίψατο
—XXaXbTv GGrZc

APP. CRIT.: ἤγουν om. GZc

Or. 42.02 (pillgn exeg) (οὐ λούτρ' ἔδωκε χρωτὶ): 1οὐ κεκαθάρισται τῷ προσώπῳ καὶ οὐκ ἐνίψατο, ἢ οὐκ ἐλούσατο. 2οἱ γάρ "Ελληνες συνεχῶς καὶ σχεδὸν καθ’ ἡμέραν ἐλούσαν ἐλούσαν.

—Y2Y1

TRANSLATION: He has not been cleansed on his face and he has not washed his hands, or he has not bathed. For the Greeks used to bathe continuously and almost every day.

APP. CRIT.: 1 οὐ … ἐλούσατο om. Y2 | 2 γάρ om. Y2

APP. CRIT. 2: 2 καθημέραν Y2

PREVIOUS EDITIONS: Dind. II.47.8–10

Or. 42.03 (rec gloss) (οὗ): οὔτε —S

POSITION: s.l.

Or. 42.04 (thom gloss) (λούτρ'): καθάρσια —ZbZlZmTG

POSITION: s.l.

Or. 42.05 (pillgn paraphr) (λούτρ'): καθάρματα χάριν τοῦ φόνου —Zu

POSITION: s.l.

Or. 42.06 (pillgn gloss) (λούτρ'): καθάρματα —Gu

POSITION: s.l.

Or. 42.07 (recThom gloss) (λούτρ'): λουτρά —FMnZZa

APP. CRIT.: καὶ prep. Mn, οὐ prep. F2

Or. 42.08 (pill gn gram) (λούτρ'): λουτρὸν τὸ καθαρτικὸν λούτρον τὰ ἀπόλουσμα.
—Y2

TRANSLATION: 'Loutron' (with final syllable accented) means that which cleanses. 'Loutron' (with first syllable accented) means the offscouring.

POSITION: s.l.

COMMENT: Cf. Photius λ 409 λούτριον· ἀπόλουσμα καὶ ἀπόνιμμα; Suda λ 693 λοῦτρον: τὸ ἀπόλουσμα, τὸ ῥυπάρχων, τὸ ἀπόλουσμα; esp. Eust. in Il. 15.676 (III.784,8–11) τὰ εἰς τρον λήγοντα μονογενῆ οὐδέτερα βαρύνεται· σεσημεύεται τὸ λουτρὸν πρὸς διάφορον σημασίαν. ἔστι γὰρ καὶ λουτρὸν Ἀττικῶς παρὰ τῷ

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Κωμικῷ τὸ ἀπόλουμα, οἷον 'κἀκ τοῦ βαλανείου πίεται τὸ λοῦτρον'; and Eust. in Od. 6.216 (I.250,31–2) ὅτι δὲ καθὰ λόεσθαι λοῆσθαι οὕτω καὶ λουτρὸν καὶ λουτρὸν, δῆλον ἦστι. λουτρὸν μὲντοι μοναχῶς, τὸ ἀπόλουμα βαρυτόνως. For the existence of both accentuations in manuscripts, see GLRBP s.v. λουτρὸν ('sometimes λοῦτρον'). LBG s.v. In the passage quoted by Eust., Arist. Eq. 1401, the ms attest both forms, but for metrical reasons the two-syllable word cannot be right, and Elmsley's λούτριον is now accepted in our texts (the reading is reflected in the entry for λούτριον in Hesych., Photius, etc.). If the variation in accent really existed at some stage in the language, it cannot be established that there was a semantic distinction such as Eust. proposed.

Or. 42.09 (plln gloss) (ἐδώκει): εἰσέφερε — F²

Or. 42.10 (rec gloss) (χρωτὶ): τῷ σώματι — V¹Ab²CrF²MnSYf²ZlZuGuOx

Or. 42.11 (rec gloss) (χρωτὶ): προσώπῳ — Pr

Or. 42.12 (rec artGloss) (χρωτὶ): τῷ — S

Or. 42.13 (rec exeg) (χλανιδίων): τῶν ἀπαλῶν σκεπασμάτων τῶν ἐπὶ τῆς κοίτης — VGu

Or. 42.14 (plln exeg) (χλανιδίων): ἤγουν τῶν ἀπαλῶν ῥυμαίων ἢ σκεπασμάτων τῶν ἐπὶ κοίτης — Zu

Or. 42.15 (recThom gloss) (χλανιδίων): ἰματίων — AaAb²CrF²MnPrSZaZbZlZmT-GuOx

Or. 42.16 (rec artGloss) (χλανιδίων): τῶν — SYf²

Or. 42.17 (rec gloss) (ἔσω): ἐνδον — Rf, perhaps Aa

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Or. 43.01 (rec gloss) 〈κρυφθεὶς〉: κρυβεὶς —Aa, perhaps F^2

Or. 43.02 (rec gloss) 〈κρυφθεὶς〉: κεῖται —Ab^2

Or. 43.03 (43–45) (thom exeg) 〈ὅταν μὲν σῶμα κουφισθῇ νόσου〉: ὅταν μὲν κουφισθῇ τῆς μανίας, εἴσω τῶν στρωμάτων κρυβεὶς λυπεῖται ἐξ οίων ἄρα εἰς οἷα ἐμπέπτωκε λογιζόμενος. ὅταν δὲ τῇ μανίᾳ κάτοχος ἦ, ἀνω καὶ κάτω φέρεται ἀλώμενος καὶ οὐκ ἐν δεμνίοις κεῖται, ἀλλ’ ἀποπηδᾷ δρομαῖος ὥσπερ πῶλος ἀπαλλαγεὶς τοῦ ζυγοῦ. —ZZaZbZlZmTGu

Or. 43.04 (pllgn gloss) 〈σῶμα〉: ἐκείνου —Zm

Or. 43.05 (pllgn gloss) 〈σῶμα〉: κατὰ τὸ —Yf^2

Or. 43.06 (rec artGloss) 〈σῶμα〉: τὸ —Ab^2F^2Mn

Or. 43.07 (vet exeg) κουφισθῇ νόσου: ἀκόλουθον τῷ [3] ἀραίτ’ ἀχθος’ τὸ ‘κουφισθῇ νόσου’  —MC
TRANSLATION: ‘Be lightened from (the weight of) his madness’ is consonant with (the metaphor used in) ‘would bear up the weight’.

LEMMA: MC  REF. SYMBOL: M

APP. CRIT.: τῷ Dindorf (without note), τὸ MC | τὸ τῶ C |

PREVIOUS EDITIONS: Schw. I.102,16–17; Dind. II.47,12–13

Or. 43.08 (rec gloss) (κουφισθῇ): ἐλαφρωθῇ —AaMnRSOxYP
position: s.l.

APP. CRIT.: καὶ prep. Ox |

APP. CRIT. 2: ἐλαφροθῇ S, ἐλαφρηθῇ R |

PREVIOUS EDITIONS: Dind. II.47.19

COLLATION NOTES: Mn damaged (hole), but ὡθῇ certain. |

Or. 43.09 (pllgn gloss) (κουφισθῇ): ἐλαφρυνθῇ —CrZu
position: s.l.

APP. CRIT.: καὶ prep. Cr |

Or. 43.10 (thom gloss) (κουφισθῇ): ῥαῖσῃ καὶ ἀπαλλαγῇ —ZZaZbZlZmTGu
position: s.l.

APP. CRIT.: ῥαῖσῃ καὶ om. Zl |

PREVIOUS EDITIONS: Dind. II.47.18

Or. 43.11 (mosch gloss) νόσου: ἀπὸ τῆς μανίας —XXaXbT*YYfGGrZc
lem: X  position: s.l. except XG

APP. CRIT.: ἀπὸ om. T |

PREVIOUS EDITIONS: Dind. II.47.19

Or. 43.12 (rec gloss) (νόσου): ἀπὸ τῆς —AaCrPrZuOx
position: s.l.

Or. 43.13 (rec artGloss) (νόσου): τῆς —F²MnRS
position: s.l.

Or. 44.01 (vet exeg) ἐμφρων δακρύει: 1 ἀντὶ τοῦ ἐμφρων γενόμενος. 2 ἀμεινὸν δὲ ὑφ’ ἔμφρων δακρύει. —MCR²Rf

TRANSLATION: Equivalent to ‘having become sound of mind’. But better taken together in one phrase, ‘(when) in his right mind he weeps’.

LEMMA: MCR²Rf  REF. SYMBOL: MR²  position: follows sch. 57.06 Rf

APP. CRIT.: 1 τοῦ om. C | 2 δὲ | ἐν ὑφ’ R² | ἐν | οὖ Rf |

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Or. 44.02 (rec exeg) ἐμφρώνων: λείπει γεγονός —VRf

APP. CRIT.: λείπει om. Rf

KEYWORDS: λείπει

Or. 44.03 (rec Mosch gloss) ἐμφρώνων: γενόμενος
—AaAb2CrKL3MnRSSaXXaXbT2YYfGGrZcZuOxB

APP. CRIT.: γιν‑ Ab2MnR | δηλονότι add. I2

PREVIOUS EDITIONS: Dind. II.47.21

Or. 44.04 (plln exeg) ἐμφρώνων: ἐμφρόνως ἔμελλεν εἰπεῖν, πρὸς δὲ τὸ Ὀρέστης εὐθείαν ἐξήνεγκε. —Zm

TRANSLATION: She was about to use the adverb ‘sensibly, rationally’, but expressed it (the word ‘emphrōn’) in the nominative in agreement with (the subject) ‘Orestes’.

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.47.21

Or. 44.05 (plln exeg) ἐμφρώνων: δέον ἐμφρόνως εἰπεῖν πρὸς τὸ Ὀρέστης ἐμφρών εἶπεν. —Gu

TRANSLATION: Although she should have said ‘emphronōs’ (adverb), she said ‘emphrōn’ (nominative adjective) in agreement with (the subject) ‘Orestes’.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.21–22

Or. 44.06 (plln paraphr) ἐμφρώνων: σῶας ἔχων τὰς φρένας —Yf2

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.47.22–23

Or. 44.07 (plln gloss) ἐμφρώνων: εὐαισθήτος γενόμενος —Zl

POSITION: s.l.

Or. 44.08 (rec gloss) ἐμφρώνων: φρόνιμος —Ab2Cr

APP. CRIT.: καὶ prep. Cr

PREVIOUS EDITIONS: Schw. I.102,18–19; Dind. II.47.20–21

COMMENT: The ὑφ’ ἕν recommendation seems to imply that some took ἔμφρων to mean that some took ἔμφρων with the preceding subordinate clause instead of with the following δακρύει; most generally have comma at end of 43, but B3 has apparently added a comma after ἔμφρων in B.
Or. 44.09 (plgln gloss) (ἐμφρων): γρήγορος —F²

Or. 44.10 (rec gloss) (ἐμφρων): γενόμενος ὁ τῆς φερήτητ νοῦς —Pr

Or. 44.11 (plgln gloss) (δακρύει): κλαίει —Zl

Or. 44.12 (rec gloss) (δεμνίων ἀπο): ἀπὸ τῶν δεμνίων —V¹Gu

Or. 44.13 (rec gloss) (δεμνίων ἀπο): ἀπὸ τῆς κοίτης —F²Sa

Or. 44.14 (recThom gloss) (δεμνίων): στρωμάτων —MnZZa

Or. 44.15 (plgln gloss) (δεμνίων): καὶ τῶν κοιτῶν —CrOx

Or. 44.16 (rec artGloss) (δεμνίων): τῶν —SZu

Or. 44.17 (plgln gram) δεμνίων: δέμνια λέγονται τὰ τάπερ οἶα εἰδώ οὖλα τὰ [τὸ] δέμας ἤγουν τὸ σῶμα καλύπτοντα [ἐν] τοῖς στρώμασι ἤγουν ἐν οἷς τὸ σῶ[μ]α μὲνε καὶ ἀναπαύεται —Zl

APP. CRIT. 2: οὖλα Zl

COMMENT: The word marked as corrupt is damaged and uncertain. For the content cf. ps.-Zonaras 483,6–9 δέμνια· τὰ ἐγκοίτια στρώματα, ἀπὸ τοῦ σῶμα ἐν αὐτὸι μένειν. ὡς παίζω παίγνιον, οὕτως δέμω δέμνια· τὸ εἰς σώματος ἀνάπαυσιν ἐν οἷς τὸ σῶμα μένει καὶ ἀναπαύεται —Zl
Or. 44.18 (plln gloss) \(44 \, \text{ἀπο} \): μακράν —Zl

Or. 44.19 (plln exeg) \(\text{ἀπο} \): ἀναστροφή, ἢ ἀντὶ τοῦ μακράν —Zu

Or. 45.01 (plln gloss) \(\piηδα\): κινεῖται —F²

Or. 45.02 (rec gloss) \(\deltaρομαιος\): ταχύς —AaRYF²

Or. 45.03 (plln gloss) \(\deltaρομαιος\): ταχέως —B³d

Or. 45.04 (plln gloss) \(\deltaρομαιος\): σπουδαῖος —Zl

Or. 45.05 (plln gloss) \(\deltaρομαιος\): δρομικός —F²

Or. 45.06 (rec gloss) \(\deltaρομαιος\): ποταπός —K

Or. 45.07 (rec exeg) \(\piωλος \, \text{ως}\): ως πώλος· ἀναστροφή ὁ τρόπος. —V

Or. 45.08 (plln exeg) \(\piωλος \, \text{ως}\): ἀναστροφή τὸ σχῆμα, τουτέστιν ἀπὸ τοῦ ζυγοῦ τέκυρωθη \ ως \(\piωλος\) ἀδάμαστος —Aα

REF. SYMBOL: Aα

APP. CRIT.: χήσμα Aα

COMMENT: ἐκυρώθη has intruded from gloss on 46 ἔδοξε; one expects ἐπήδησε or the like.

KEYWORDS: anastrophe (inversion of word order)
Or. 45.09 (plllgn gloss) ὡς: ἀναστροφή —Zu

POSITION: s.l.

KEYWORDS: anastrophe

Or. 45.10 (mosch gloss) πῶλος ὡς: καθὰ πῶλος —XXaXbT'YYfGr

LEMMATA: X

POSITION: s.l. except X

Or. 45.11 (plllgn gloss) πῶλος ὡς: ὡς ἵππος —F

POSITION: s.l.

Or. 45.12 (plllgn gloss) πῶλος: καὶ ἵππος —CrOx

POSITION: s.l.

Or. 45.13 (vet exeg) ὡς ἀπὸ ζυγοῦ: ὁ ἄπωθεν τοῦ ζυγοῦ, ὃ ἐστὶν ἀδάμαστος —MVCMnR-RbS

TRANSLATION: The one that is distant from the yoke, that is, unbroken.

LEMMATA: R-Rb ( хоз in both)

REF. SYMBOL: Rb

POSITION: s.l. VMnS; marg. M, intermarg. C

APP. CRIT.: ἄπωθεν C, ἄποθεν MMnR-RbS, ἄπο V | ὃ ἐστὶν] τουτέστιν V |

PREVIOUS EDITIONS: Schw. I.102,20; Dind. II.47,24

COMMENT: This note and the derivative uses of ἀδάμαστος in nearby items reflect an incorrect interpretation, whereas 45.16 λυθείς recognizes the meaning correctly.

Or. 45.14 (rec gloss) ὡς ἀπὸ ζυγοῦ: ἀδάμαστος —OAaAbZu

POSITION: s.l.; over πῶλος OAa, over δρομαῖος Zu

APP. CRIT.: ἦτοι prep. Zu

Or. 45.15 (rec gloss) ὡς ἀπὸ ζυγοῦ: τουτέστιν ὡς ἀδάμαστος —Pr

POSITION: s.l.

Or. 45.16 (plllgn gloss) ὡς ἀπὸ ζυγοῦ: λυθείς —Yf

POSITION: s.l.

Or. 45.17 (thom gloss) ὡς ἀπὸ ζυγοῦ: πηδᾷ —ZmZuGuB³a

POSITION: s.l.

Or. 45.18 (rec rhet) ὡς ἀπὸ ζυγοῦ: σύντομος εἰκών —Mn

TRANSLATION: Concise (elliptical) simile.

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Or. 45.19 (rec rhet) ὡς ἀπὸ ζυγοῦ: σύντομος παραβολή —Pr

TRANSLATION: Concise (elliptical) simile.

APP. CRIT.: σύνις Pr

Or. 45.20 (rec gloss) ὡς: καθὰ —CrGMnZbZcZlOx

APP. CRIT.: καὶ prep. CrOx

Or. 45.21 (rec gloss) ὡς: ὠσπερ —Aa²Sa

Or. 45.22 (plgn artGloss) ζυγοῦ: τοῦ —F²

Or. 46.01 (46–47) (plgn paraph) ἔδοξε δὲ τῷ Ἀργεὶ ἤγουν τῷ λαῷ μὴ δέχεσθαι ἠμᾶς ἐν ταῖς στέγαις καὶ ἐν τοῖς οἴκοις μητροκτονοῦντας καὶ φονεύσαντας τὴν μητέρα, μὴ δέχεσθαι ἐν πυρί, ἤγουν ἐν ταῖς θυσίαις, μήτε προσλαλεῖν ἡμᾶς τινά.

—Yf²

TRANSLATION: It is manifest that the scene of the drama is in Argos. But Homer says that the palace of Agamemnon is in Mycenae, and Stesichorus and Simonides say it is in Lacedaemon.

LEMMA: BVR, ἔδοξε δ’ Ἀργεὶ MCPrRf, 49 ἀργείων πόλις S, lemma in R² lost to trimming  REF. SYM- BOL: MBVR²  POSITION: follows sch. 47.01 SSa, first instance of 47.01 R⁰

APP. CRIT.: 1–2 φανερὸν … ἀγαμέμνονος om. Sa | 1–2 φανερὸν … φησὶ now missing in R², lost to trimming | 1 φανερὸν ὅτι φανερῶς Rf, ἰστέον ὅτι Rw | ἰστί (compend.) M | 1–2 ὑπόκειται κτλ om. M | 1 ἀπόκειται S | 2 ἐν μικρ. φησιν εἶναι VR-Rw, ἐν μικ. εἶναι φησι Rw, φησιν ἐν μικ. transp. R³, φησιν ἐν μικ. εἶναι S | μυκήνῃ BVP, κυκήνῃ Rw | ἀγαμέμνονος κτλ om. Rf, adding at end (cf. sch. 37.08) οὐκ ὀνομάζουσι δὲ τὸ καὶ ἑρυμνοῦσας οὕτως· ἀλλ’ εὐφημιζόμενοι
σεμνὰς θεάς | τοῦ ἁγαμ. VRw | ὁ δὲ στησ. καὶ Sa | λακεδαίμων† R², perhaps R¹; λακεδαιμονία BVCPPrRws, λακεδαιμονίω Sa

APP. CRIT. 2: 2 στησείχορος a.c. Rw |

PREVIOUS EDITIONS: Schw. I.102,21–24; Dind. II.48,19–22

COLLATION NOTES: In R² the trimming at the top of the page means that the position of the accent on λακεδαίμων cannot be determined; ‑νι is followed by ~, but it is impossible to exclude the possibility that alpha was written in suspension above iota on the part of the sheet that is now missing.

Or. 46.03 (mosch paraphr) ἔδοξε δ’ Ἀργεῖ: ἀντὶ τοῦ ἐκυρώθη τοῖς Ἀργείοις ἡμᾶς μήτε ἐν οἴκοις μὴ πυρὶ ἤγουν θυσίαις δέχεσθαι —X

Or. 46.04 (rec gloss) ἔνομίσθη —R

POSITION: s.l.

Or. 46.05 (rec gloss) ἔδοξε: ἠρεσε —Ab²CrMnPrRSoZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSoX

APP. CRIT. 2: σεν R, s.l. add. ν Mn |

Or. 46.06 (rec Mosch gloss) ἔκυρωθῆ —AaKPrRfXaXbT+YYfGGrZcZu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.4

Or. 46.07 (thom gloss) ἀρεστὸν ἐφάνη —ZmGuL²

POSITION: s.l.

APP. CRIT.: ἐφάνη om. L²

PREVIOUS EDITIONS: Dind. II.49.4

Or. 46.08 (rec gloss) ἔκριθη ἐτυπώθη —VGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.4

COLLATION NOTES: The gloss is obscured by a repair in V, and it is uncertain whether the hand is V or V¹.

Or. 46.09 (plign gloss) ἐγνώσθη: app. ἐγνώσθη —F²

POSITION: s.l.

Or. 46.10 (rec gloss) Ἀργεὶ τῶδε: ἦτοι τοῖς Ἀργείοις τοῖς —CrMnRSoX

POSITION: s.l.

APP. CRIT.: ἦγουν CrOx |

APP. CRIT. 2: ἄργοιοις Mn |

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Or. 46.11 (rec Mosch exeg) ⟨Ἀργεῖ⟩: ἀντὶ τοῦ τοῖς Ἀργείοις —AaAbPrRxTaYfGGrZcZlB2/3a

TRANSLATION: (‘To Argos’ is used) in the sense ‘to the Argives’.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ ἤγουν AaAbPrRfB2/3aZl, om. GZc | τοὺς ἀργείους Zl

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Or. 46.12 (plln exeg) ⟨Ἀργεῖ⟩: ἀπὸ τοῦ περιέχοντος τὸ περιεχόμενον —B2a

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.48.28

KEYWORDS: περιέχον/περιεχόμενον

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Or. 46.13 (plln gloss) ⟨Ἀργεῖ⟩: ἤγουν τῇ Ἑλλάδι —Zu

POSITION: s.l.

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Or. 46.14 (plln artGloss) ⟨Ἀργεῖ⟩: τῷ —F2

POSITION: s.l.

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Or. 46.15 (mosch paraphr) ⟨μὴθ’ ἠμῶς⟩: ἠμᾶς μήτε ἐν οἴκοις μὴ πυρὶ ἤγουν θυσίαις δέχεσθαι —XaXbTaYYfGr

POSITION: s.l.

APP. CRIT.: μήτε ἐν πυρὶ T | πυρὶ om. Y

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Or. 46.16 (plln gloss) ⟨στέγαις⟩: οἰκήμασι —Zl

POSITION: s.l.

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Or. 46.17 (plln gloss) ⟨στέγαις⟩: καὶ ἐν οἴκοις —CrF2Ox

POSITION: s.l.

APP. CRIT.: καὶ ἐν τοῖς F2

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Or. 47.01 (vet exeg) μὴ πυρὶ δέχεσθαι: τὸ ἑξῆς μὴθ’ ἠμῶς στέγαις δέχεσθαι. 2πρὸς δὲ τὸ πῦρ οὐδὲν ἀνταπέδωκεν. 3ἐξωθέν οὖν ἀκουστέον τὸ ἐναύειν, καί ἐστι σχῆμα Ἀττικὸν, μὴ πυρὶ ἐναύειν, ἀντὶ τοῦ μήτε πυρὸς ἐναύειν. 4οὐ γὰρ τὸ δέχεσθαι πρὸς τὸ πῦρ ληπτέον. —MBVCPPrR11b1R12b2RfRwSSa

TRANSLATION: The construction is ‘nor receive us under their roofs’, but he did not give any corresponding verb to govern ‘fire’. Therefore one must understand from outside the verb ‘kindle’ (‘enauein’), and this is an Attic schema, ‘not to kindle with fire’ (dative), instead of ‘nor to kindle some fire/from fire’ (genitive). For the verb ‘receive’ should not be taken as governing ‘fire’.
LEMMA: MC, μήθ’ ἡμᾶς στέγαις μὴ πυρὶ δέχεσθα R², μήθ’ ἡμᾶς RF, μήτε πυρὶ Rw

Rw | 3 οὖν] γὰρ V, om. R R² S | προσπαλακουστέου V, ὑπακουστέου R R² Rf | after (first) ἑναύειν add. δ’ ἔστι φανεῖν S (compare Mn, sch. 47.10) | καὶ ἐσται RF, καὶ ὡς ΡV | καὶ … (third) ἑναύειν om. R² | σχῆμα om. V | μήτε τὸ μῆτε S, μήτε Pr, μήτι Schw.

APP. CRIT. 2: 1 μῆθ’ app. M, μήτε RF | 3 first ἑναύειν] ἑναύειν SaR², ναύειν R² | second and third ἑναύειν] ἑναύειν R² | ἐναύειν SaR², ναύειν R² | προσαύειν Rf | μήτε] μῆτο S, μήτε() R², μήτε Sa, μήτε Pr, μήτι Schw.

PREVIOUS EDITIONS: Schw. I.102,25–103,2; Dind. II.48,23–27

COMMENT: Schw. emends μήτε πυρὸς to μήτι πυρὸς, perhaps to give governance to πυρός. Acc. πῦρ with ἑναύειν is extant dozens of times, but there is a single instance of gen. (either partitive or of source) in fragment 245 of Claudius Aelianus quoted in Suda ε 1136 s.v. ἑναύειν: … ἐπεὶ μήτε ὕδατος ἐκοινώνουν αὐτῷ, μήτε πυρὸς ἑναύειν ἐβούλοντο. This supports πυρός without τι, and μήτε is in fact to be expected in a clarifying paraphrase.

KEYWORDS: Ἀττικόν/Ἀττικῶς

Or. 47.02 (rec gloss) ἡμὴ πυρὶ: μήτε φως —Ab²Pr

position: s.l.

Or. 47.03 (plgln gloss) ἡμή: μήτε —B²

position: s.l.

Or. 47.04 (rec exeg) πυρὶ δέχεσθαι: λ(είπει) τὸ προσαύειν. —M

position: intermarg.

Or. 47.05 (rec exeg) πυρὶ δέχεσθαι: Αττικῶν τὸ σχῆμα· λείπει τὸ ἐναύειν. —O

position: s.l.

KEYWORDS: ΑΤΤΙΚΟΥ/ΑΤΤΙΚΩΣ | λείπει

Or. 47.06 (rec exeg) πυρὶ δέχεσθαι: [λείπει ἐ]ναύειν ΑΤΤΙΚΩΣ. —V

position: s.l.

KEYWORDS: ΑΤΤΙΚΟΥ/ΑΤΤΙΚΩΣ | λείπει

Or. 47.07 (plgln exeg) πυρὶ δέχεσθαι: λείπει τὸ ἑναύειν. —B²³³a

position: marg.

APP. CRIT.: ἑναύειν B²³³a

KEYWORDS: λείπει

Or. 47.08 (rec gloss) πυρὶ δέχεσθαι: ἠγουν ἑναύειν —PrB⁴

position: s.l.

APP. CRIT.: ἠγουν om. B⁴

250 | Scholia on Orestes 1–500
Or. 47.09 (plln exeg) ἕπιρι δέχεσθαι: μή θυσίας προσεγγίζειν, μή πυρὶ ἐναύειν καὶ φωτὶζειν —V
POSITION: s.l.

Or. 47.10 (rec exeg) ἕπιρι δέχεσθαι: μήτε πυρὸς ἐναύειν †φωνεῖν†. θυσία ἐναύειν —Mn
POSITION: s.l.
COMMENT: For φωνεῖν compare the added ὅ ἐστι φωνεῖν in S in sch. 47.01 above. Since it probably arose as a paraphrase of προσφωνεῖν, perhaps the word is to be transposed to the end and supplemented as (μήτε) φωνεῖν.

Or. 47.11 (rec gloss) ἕπιρι δέχεσθαι: καὶ ταῖς θυσίαις προσψαύ[σ]ειν —Sa
POSITION: s.l.

Or. 47.12 (plgn gloss) ἕπιρι δέχεσθαι: ψαύειν πυρὸς —F
POSITION: s.l.

Or. 47.13 (plgn exeg) λείπει τὸ θυσιάζει⟨ν⟩ —Zu
POSITION: s.l.
KEYWORDS: λείπει

Or. 47.14 (rec gloss) ἕπιρι: διὰ τοῦ πυρὸς —Pr
POSITION: under line (s.l. space already full)

Or. 47.15 (rec gloss) ἕπιρι: θυσία —Ab2CrRRfSOxZl
POSITION: s.l.
APP. CRIT.: ἔγουσιν ἐν τῇ prep. S | καὶ prep. CrOx |
APP. CRIT. 2: θυ() Ab2 |

Or. 47.16 (thom gloss) ἕπιρι: θυσίας —ZZaZbZmTGuGYf2
POSITION: s.l.
APP. CRIT.: ἐν ταῖς prep. Yi2

Or. 47.17 (plgn gloss) δέχεσθαι: ἐδοξε —Aa2
POSITION: s.l.

Or. 47.18 (plgn gloss) δέχεσθαι: προσ(δέχεσθαι) —G
POSITION: s.l.
Or. 47.19 (rec gloss) \( \langle \text{δέχεσθαι} \rangle: \text{θυσιάζειν} -- \text{Pr} \)

POSITION: s.l.

Or. 47.20 (rec gloss) \( \langle \text{δέχεσθαι} \rangle: \text{αὐτόν} -- \text{MnS} \)

POSITION: s.l.; over 46 στέγαις Mn

Or. 47.21 (pllnu gloss) \( \langle \text{προσφωνεῖν τινα} \rangle: \text{kai χαιρετίζειν ἡμᾶς ἄνθρωπον} -- \text{Zu} \)

APP. CRIT.: χαιρετίζον Zu

Or. 47.22 (rec gloss) \( \langle \text{προσφωνεῖν} \rangle: \text{λαλεῖν} -- \text{AaAb^2RMnSY^2} \)

POSITION: s.l.

APP. CRIT.: καὶ prep. AaAb^2Mn

Or. 47.23 (thom gloss) \( \langle \text{προσφωνεῖν} \rangle: \text{προσλαλεῖν} -- \text{ZZaZbZlZmTGuCrFrOxY^2} \)

APP. CRIT.: ήγουν prep. Z, καὶ prep. CrOxY^2

PREVIOUS EDITIONS: Dind. II.49.5

Or. 47.24 (mosch' Thom gloss) \( \langle \text{προσφωνεῖν} \rangle: \text{χαιρετίζειν} -- \text{XXaXbYYfGGrZcZZaZb-ZlZmTAAa} \)

POSITION: s.l., except X

APP. CRIT.: καὶ prep. Aa

PREVIOUS EDITIONS: Dind. II.49.5

Or. 47.25 (thom gloss) \( \langle \text{προσφωνεῖν} \rangle: \text{ἡμᾶς} -- \text{ZZbTGuFYF^2} \)

POSITION: s.l., except marg. F

APP. CRIT.: δῆλον add. F

PREVIOUS EDITIONS: Dind. II.49.5

Or. 47.26 (rec gloss) \( \langle \text{τινα} \rangle: \text{λείπει ἀφ’ ὑμῶν} -- \text{Pr} \)

POSITION: s.l.

KEYWORDS: λείπει

Or. 48.01 (mosch gloss) \( \langle \text{μητροκτονοῦντας} \rangle: \text{ἀντὶ τοῦ μητροκτονήσαντας} -- \text{XXaXbT^4YYfGGrZu} \)

POSITION: s.l., except X

APP. CRIT.: ἀντὶ τοῦ om. GYZu

252 | Scholia on Orestes 1–500
Or. 48.02 \(\langle \text{μητροκτονοῦντας} \rangle\): τὴν μητέρα φονεύσαντας —ZZaZbZlZmT-CrOx

**POSITION:** s.l.

**APP. CRIT.:** καὶ ὡς prep. CrOx

Or. 48.03 \(\langle \text{μητροκτονοῦντας} \rangle\): τὴν μητέρα φονεύσαντας, κατ’ ἀντιχρονισμόν —Gu

**POSITION:** s.l.

Or. 48.04 \(\langle \text{μητροκτονοῦντας} \rangle\): ὁ ἐνεστὼς ἀντὶ παρῳχημένου εἰληπται —Zm

**POSITION:** s.l.

Or. 48.05 \(\langle \text{μητροκτονοῦντας} \rangle\): ἡμᾶς τοὺς —SSa

**POSITION:** s.l.

Or. 48.06 \(\langle \text{μητροκτονοῦντας} \rangle\): ἡμᾶς —G

**POSITION:** s.l.

Or. 48.07 \(\langle \text{μητροκτονοῦντας} \rangle\): τοὺς —Mn

**POSITION:** s.l.

Or. 48.08 (48–51) \(\langle \text{κυρία} \rangle\) δ’ ἢ δ’ ἡμέρα: κέκριται, φησὶν, ἡμᾶς τελευτῆσαι· πότερον δὲ λίθοις βληθέντας ἢ ξίφει, σήμερον κρινοῦσιν —MBOVCPPrR²RfS

**TRANSLATION:** It has been decided, she says, that we die, but whether (we die) stricken by stones or by the sword, today they will decide.

**LIMMA:** V, ἢ φάγανον διέβαζεν ΒPr, ἢ φάγανα διέβαζεν Σ

**REF. SYMBOL:** B(to 51)V(to 47)

**POSITION:** cont. from sch. 51.01 MCR-R²Rf (add. δὲ MC)

**APP. CRIT.:** 1 κέκριται om. C (i.e. cont. from sch. 51.01 with δὲ φησίν) | φησίν om. O | 2 πρότερον ῥ' | δὲ ἢ λίθος V | λίθω (βληθέντα om.) O | τήμερον M | κρινοῦσι M

**APP. CRIT. 2:** 2 κρινοῦσι BOPr, κρίνουσιν R²RfS |

**PREVIOUS EDITIONS:** (assigned to 51) Schw. I.103,5–6; Dind. II.49,22–24

**COMMENT:** The misleading explication of the passage (that they have already been condemned to death) is conditioned by the presence of the interpolated line 51.

Or. 48.09 \(\langle \text{κυρία} \rangle\): τετυπωμένη —VGu
Or. 48.10 (rec gloss) ἐκκυρωμένη —VAaAbCrFRMnSSaSOxGu

Or. 48.11 (mosch paraphr) ἐπὶ ταύτη ἐστὶ τὸ κῦρος —XXaXbTYYfGGrZc

Or. 48.12 (pllgns gloss) τεταγμένη —Z

Or. 48.13 (recThom gloss) κεκυρωμένη —KPrZ’ZaZbZlZmZuG

Or. 48.14 (pllgns gloss) κυρωθεῖσα —Gu

Or. 48.15 (rec gloss) ἡ προθεσμία ἡ κυρία —K

Or. 48.16 (pllgns gloss) κέκριται app. —Cr³

Or. 48.17 (rec artGloss) τῇ —Mn

Or. 48.18 (tri metr) ἐκκυρωμένη —T
Scholia on Orestes 1-100 | 255
Or. 49.06 (pillg gloss) <διοίσει>: διακομίσει —G

Or. 49.07 (pillg gloss) <διοίσει>: ἐπιφέρει ἡμῖν —Zu

Or. 49.08 (rec gloss) <διοίσει>: πληρώσει —MnS

Or. 49.09 (recMosch gloss) <διοίσει>: ἀντὶ τοῦ ἐξοίσει —KXXaXbT+YYfGGrZcGr³

Or. 49.10 (pillg execg) <διοίσει>: ἔδα άντι τοῦ ἔξ, ὡς τὸ 'διεγράψατε με τῆς πολιτείας', ἠγουν ἔξω ἐβάλετε. —Gu

Or. 49.11 (rec gloss) <διοίσει>: ἔξαζει —Pr

Or. 49.12 (pillg gloss) <διοίσει>: ἠγουν ἐκβαλεῖ —L²

Or. 49.13 (recThom gloss) <διοίσει>: ἐξενέγκῃ —AaCrFMnSZaZbZlZmTGuOx

COMMENT: The juncture διαγράψατε με τῆς πολιτείας is not found elsewhere, but for relevant uses cf. Libanius, epist. 221.4, μὴ διάγραφε τὰς Χάριτας τοῦ καταλόγου τῶν θεῶν, Declam. 43.2.31 ὅρα μὴ πολλοὺς διαγράφῃς τοῦ καλλίστου τῶν τυραννοκτόνων κύκλου, DGE s.v. διαγράφω II.1.

PREVIOUS EDITIONS: Dind. II.49.12

PREVIOUS EDITIONS: Dind. II.49.13–14

PREVIOUS EDITIONS: Dind. II.49.12

APP. CRIT.: καὶ prep. Mn

APP. CRIT. 2: ἐξήση Cr³

APP. CRIT. 2: καὶ prep. CrOx | ἐξενέγκοι Zl

APP. CRIT.: καὶ prep. CrOx | ἐξενέγκοι Zl

APP. CRIT.: καὶ prep. CrOx | ἐξενέγκοι Zl
Or. 49.14 (rec gloss) ⟨διοίσει⟩: ἐπενέγκῃ —PrSa
POSITION: s.l.

Or. 49.15 (plgln gloss) ⟨διοίσει⟩: ἐνέγκῃ —B3c
POSITION: s.l.

Or. 49.16 (thom gloss) ⟨ψήφον⟩: ἀπόφασιν —ZZaZbZlZmTGuAaCrCr3OxYf2L2
POSITION: s.l.; above πόλις Cr (thus Cr2 adds it above ψῆφον)
APP. CRIT.: καὶ prep. CrCr3

Or. 49.17 (plgln gloss) ⟨ψήφον⟩: δόγμα —Gu
POSITION: s.l.

Or. 49.18 (plgln gloss) ⟨ψήφον⟩: κρίσιν —F2Zu
POSITION: s.l.
APP. CRIT.: τὴν prep. F2, δηλονότι prep. Zu

Or. 49.19 (rec gloss) ⟨Ἀργείων πόλις⟩: ἦτοι πάντες οἱ Ἀργεῖοι —VPrZu
POSITION: s.l.
APP. CRIT.: ἤγουν Zu

Or. 49.20 (plgln gloss) ⟨Ἀργείων πόλις⟩: οἱ πάντες Ἀργεῖοι —Gu
POSITION: s.l.

Or. 49.21 (rec gloss) ⟨Ἀργείων πόλις⟩: οἱ Ἀργεῖοι —Rf
POSITION: s.l.

Or. 49.22 (rec exeg) ⟨Ἀργείων πόλις⟩: ἀπὸ τοῦ περιέχουσα τὸ περιεχόμενον —S
POSITION: s.l.
KEYWORDS: περιέχου/περιεχόμενον

Or. 49.23 (plgln artGloss) ⟨Ἀργείων⟩: τῶν —Aa2F2
POSITION: s.l.

Or. 49.24 (plgln artGloss) ⟨πόλις⟩: ἦ —Aa2F2
POSITION: s.l.
Or. 50.01 (rec gloss) ⟨εἰ⟩: ἥ —Ab

Or. 50.02 (rec gloss) ⟨εἰ⟩: ἐπειδὴ —FSa

Or. 50.03 (rec paraphr) ⟨εἰ χρὴ⟩: [εἰ τό]ούτο εἴπῃ ἢ ψήφος —R

Or. 50.04 (pllgns gloss) ⟨χρὴ⟩: πεπρωμένον ὑπάρχει —FGu

APP. CRIT.: καὶ prep. F | ὑπάρχει om. F

PREVIOUS EDITIONS: Dind. II.49.17

Or. 50.05 (pllgns gloss) ⟨χρὴ⟩: ἀξιον ὑπάρχει —Zu

Or. 50.06 (pllgns gloss) ⟨χρὴ⟩: ἀπόκειται —Zl

Or. 50.07 (rec gloss) ⟨χρὴ⟩: καὶ πρέπει —CrSOx

Or. 50.08 (pllgns gloss) ⟨χρὴ⟩: ἐνδέχεται —YF2

Or. 50.09 (pllgns exeg) ⟨θανεῖν νῶ⟩: καὶ λιθολεύστους γενέσθαι ἡμᾶς —Cr3Ox

LEMMA: νῶϊ in text CrOx | POSITION: s.l.

APP. CRIT.: ἡμᾶς transp. before λιθ. Ox |

APP. CRIT. 2: λιθολεύσθους Cr3Ox | γενέσθαι Ox

Or. 50.10 (vet exeg) ⟨νῶ⟩: τὸ νῶ δυϊκῶς, ὅ ἐστιν ἡμεῖς οἱ δύο. —M

TRANSLATION: The (pronoun) 'nō' is used in the dual, that is: we, the two (of us).

REF. SYMBOL: M | POSITION: marg.

PREVIOUS EDITIONS: Schw. I.103,3; Dind. II.49,18

258 | Scholia on Orestes 1–500
Or. 50.11 (vetMoschThom gloss) (νῶ): ἡμᾶς —MOVAAAbCrFKPrMnSSaXXaXbZaZbZlZmZuTYfGYGrZcB²

POSITION: s.l.

APP. CRIT.: καὶ prep. CrFS

PREVIOUS EDITIONS: Dind. II.49.18

Or. 50.12 (pllggn gloss) (λευσίμως πετρώματι): βολαῖς πετρῶν —B²

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.49.19

Or. 50.13 (rec gloss) (λευσίμως): λιθασίμως —M²MnS

POSITION: s.l.

APP. CRIT.: καὶ prep. Mn, καὶ ἐν prep. S

Or. 50.14 (rec gloss) (λευσίμως): ἥγουν ἐν λιθολευθήσει —V

POSITION: s.l.

Or. 50.15 (rec gloss) (λευσίμως): λιθώδει —Sa

POSITION: s.l.

Or. 50.16 (mosch gloss) (λευσίμως): λιθοβολησίμως —XXaXbT²YYfGYGrZc, app. F²

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.49.19–20

COMMENT: There is also a reference to this phrase in Sch. Mosch. Hes. Erga 540 Grandolini … ὀφείλων γὰρ εἰπεῖν μὴ τελεσφόρους ποιήσωσιν, ὁ δὲ φησὶ τελεσφόρους κραίνωσιν ἐκ παραλλήλου, ὡς ‘πετρώματι λευσίμως ἐν ἄλλοις, ἥγουν λιθοβολίσμῳ … The spelling with eta (3 times in sch. Eur.) is justified because -ησιμος is a productive suffix for verbs in -έω (λιθοβολέω). The spelling with iota is found only in the Hesiod scholia as edited by Grandolini (whose apparatus excludes matters of spelling of this sort). Although -ισιμος is productive with verbs in -ίζω, λιθοβολίζω is unattested (though it might have been formed on the analogy of ἀκροβολίζω).

Or. 50.17 (thom gloss) (λευσίμως): λιθολεύστω —ZbZlZmTGu

POSITION: s.l.

APP. CRIT.: λιθοβολήστω Zm

PREVIOUS EDITIONS: Dind. II.49.19

Or. 50.18 (pllggn gloss) (λευσίμως): καὶ λιθαστικῶ —Cr

POSITION: s.l.

Or. 50.19 (pllggn gloss) (λευσίμως): λιθίνῳ —Zu

POSITION: s.l.
Or. 50.20 (pllgm gloss) ἱεροσύμφων: θανάσιμωρ —Aa
POSITION: s.l.

Or. 50.21 (rec gram) ἱεροσύμφων: ἀπὸ τοῦ λεύω τὸ λιθάζω —Pr
POSITION: s.l.
KEYWORDS: etymology

Or. 50.22 (recThom gloss) πετρώματι: λιθάσματι —AaAb2PrZmGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.49.21

Or. 51.01 (vet exeg) ἢ φάσγανον θῆξαντε: δυικώς τὸ θῆξαντε —MCR·R5·Rf
TRANSLATION: (The elided form 'thēxant'' is to be taken) in the dual number, 'thēxante'.
LEMMA: Rθ(θῆξαντε app.), ἢ φάσγανον θῆξαντας Mθ(θῆξαντος)CR5·Rf
REF. SYMBOL: MR·Rf
APP. CRIT.: δι. transp. after θής. Rf ο τῶ C
PREVIOUS EDITIONS: Schw. I.103,4; Dind. II.49,22

Or. 51.02 (rec gram) ἢ φάσγανον θῆξαντας: σχῆμα Ἀττικὸν —Pr
POSITION: s.l.
KEYWORDS: Ἀττικόν/Ἀττικῶς

Or. 51.03 (rec gloss) φάσγανον: ξίφος —VCrF2·GuOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 51.04 (pllgmTri gloss) φάσγανον: σπάθην —TZiYF2
POSITION: s.l.

Or. 51.05 (rec artGloss) φάσγανα: τὰ —S
LEMMA: φάσγανα in text S
POSITION: s.l.

Or. 51.06 (rec paraphr) θῆξαντε ἐπ’ αὐχένος: ἀκονήσαντες τὴς ξίφη ἐπὶ τοῦ αὐχένος ἡμῶν —R
POSITION: s.l.

Or. 51.07 (mosch paraphr) θῆξαντε ἐπ’ αὐχένος: ἀκονήσαντα τινὰ ἐπὶ τοῦ αὐχένος ἡμῶν —XXaXbT5·YYfGGr

260 | Scholia on Orestes 1–500
Or. 51.08 (rec exeg) \(<\thetaηξαντε\>): δυϊκόν —KMnSa

Or. 51.09 (recThom gloss) \(<\thetaηξαντας\>): ἀκονήσαντας —CrF²SOxZaZb²T

Or. 51.10 (thom gloss) \(<\thetaηξαντας\>): ἡμᾶς —ZZbZlZmTGu

Or. 51.11 (pllgn gloss) \(<\thetaηξαντας\>): τίνας —Cr³

Or. 51.12 (pllgn gloss) \(<\θηξαντας\>): εὐτρεπίσαντας ἡμᾶς δηλονότι —Zu

Or. 51.13 (pllgn gloss) \(<\θηξαντας\): τέκουσιν —Zu

Or. 51.14 (rec gloss) \(<\epsilonπ\ αὔχένος\): ἐπὶ τοῦ —S

Or. 51.15 (pllgn gloss) \(<\αὔχένος\): τραχήλου —CrF²GuOx

Or. 51.16 (rec gloss) \(<\αὔχένος\): ἔθελως —Zu

Or. 51.17 (rec paraphr) \(<\βαλεῖν\): ἢ βαλεῖν φάσγανα θήξαντε ἡμᾶς τὰ φάσγανα ἐπὶ τοῦ αὔχένος ἡμῶν —PR'S

LEMMA: λαβεῖν in text R

PREVIOUS EDITIONS: Dind. II.49.24

PREVIOUS EDITIONS: Dind. II.49.25

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PREVIOUS EDITIONS: Dind. II.49.25

PREVIOUS EDITIONS: Dind. II.49.25
Or. 51.18 (rec gloss) (λαβεῖν): βαλεῖν —Ab

LEMMA: λαβεῖν in text Ab  
POSITION: s.l.

Or. 51.19 (plln gloss) (βαλεῖν): τρώσαι —Zl

POSITION: s.l.

Or. 51.20 (plln gloss) (βαλεῖν): ἐμβαλεῖν —Zu

POSITION: s.l.

Or. 51.21 (plln gloss) (βαλεῖν): θεῖναι —F²

POSITION: s.l.

Or. 51.22 (plln gloss) (βαλεῖν): ἥγουν ἵνα φονευθῶμεν —Yf²

POSITION: s.l.

Or. 52.01 (plln gloss) (ἐλπίδα ... ἔχομεν): ἥγουν θαρροῦμεν —Zl

POSITION: s.l.

APP. CRIT.: θαρροῦμεν Zl |

Or. 52.02 (plln gloss) (ἐλπίδα): ἀπανδοχήν —Zl

POSITION: s.l.

COMMENT: This word for hope is a medieval and modern Greek spelling of ἀπαντεχή, derived from ἀπαντέχω: see Kriaras and Triantafyllides.

Or. 52.03 (plln gloss) (τιν’): μίαν —F²

POSITION: s.l.

Or. 52.04 (plln gloss) (ἔχομεν): καὶ κεκτήμεθα —CrOx

POSITION: s.l.

Or. 52.05 (plln gloss) (θανεῖν): ἀποθανεῖν —OxYf²

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

Or. 53.01 (rec exeg) (ἦκει γὰρ εἰς γῆν): προφοριβάζει —Mn
COMMENT: προφοβάζω (‘foretell, prophesy’) is attested from the 11th century on; of 46 instances in TLG, only one is from scholia, Sch. Tzetz. Arist. Plat. 431 Massa Positano.

Or. 53.02 (rec paraphr) ήκει γὰρ εἰς γῆν: ἔρχεται εἰς τὸ Ἀργος —Ab²Sa
POSITION: s.l.; as two sep. glosses Ab²

Or. 53.03 (rec Thom gloss) ήκει: ἡλθε —CrF²SOxZZaZbZlZmTGu
APP. CRIT.: καὶ prep. CrSOx
APP. CRIT. 2: -εν CrZOx

Or. 53.04 (rec exeget) εἰς γῆν: τὴν ἡμετέραν δηλονότι, εἰς τὸ Ἀργος —MnS
APP. CRIT. 2: τὴν ἡμετέραν] ἡ μητέρα Mn | ἄλγος Mn

Or. 53.05 (mosch exeget) εἰς γῆν: τὴν ἑαυτοῦ δηλονότι, ἢγουν εἰς τὴν πατρίδα —XXaXbT³YYfGGrZcAa²
TRANSLATION: (‘To the land’ means) ‘to his own’ (land), obviously, that is, ‘to his father-land’.
LEMMA: X
APP. CRIT.: τὴν … ἢγουν om. G | ἢγουν κτλ om. Aa²Zc

Or. 53.06 (thom gloss) γῆν: τήνδε —ZZaZbZlZmT
POSITION: s.l.

Or. 53.07 (pllgn gloss) γῆν: ταύτην δηλονότι —V³L²Zu
APP. CRIT.: δηλονότι om. Zu

Or. 53.08 (pllgn artGloss) Μενέλαος: ὁ —Aa²F²Ox
POSITION: s.l.

Or. 53.09 (pllgn gloss) Τροίας: ἀπὸ τῆς —F²
POSITION: s.l.

Or. 53.10 (rec artGloss) Τροίας: τῆς —O
POSITION: s.l.
Or. 53.11 (plgng exeg) ἀναστροφή —Zu

**POSITION:** s.l.

**KEYWORDS:** anastrophe (inversion of word order)

Or. 54.01 (vet exeg) λιμένα δὲ Ναυπλίειον: Ἕν ἂν ὁ υἱὸς Ποσειδῶνος καὶ Ἀμυμώνης. ἤ ὅτι περὶ τὸν λιμένα διέτριβεν, ἐκ τούτου ὁμώνυμος αὐτῷ ὁ λιμήν. —MBVCArnPrRchrift²

**TRANSLATION:** Nauplius, an Argive man skilled in seamanship, built a harbor and named it Nauplieion after himself. He was the son of Poseidon and Amynone. Or because he spent his time around the harbor, for this reason the harbor shared his name.

**APP. CRIT.:** much of note washed out in M | 1 γὰρ add. after ναύπλιος M | ἢν add. after ναύπλιος ΛαΦR²SSa, after ἀνήρ R | ἀργεῖος om. Rf | ναυτ. ἔμπειρος τῆς ναυτικῆς ὃς Rf | ναυτικὸς ναυτικῆς Y², ναυτικὸς a.c. Y² (began writing ναυτίλος or ναυτίας?) | λιμένα δὲ ΛαΦRR²Sa, λιμένας CrOx, παρασκευάσας Λα | ἐκ τούτου ὁμώνυμος ἦν ὁ λιμήν. —Kappa

**COMMENT:** Ἀναύπλιον and Ἀνάπλιον are Byzantine vernacular names of Nauplia/Nauplion. K's error was probably induced by the common Byzantine phrase ἐν τῷ Ἀνάπλῳ, referring to a place near Byzantium, on the left as one sails into the Black Sea (e.g., in Procopius, de aedificiis 1.8.2). See also sch. 242.01.

**KEYWORDS:** Byzantine vernacular word/form/usage

Or. 54.02 (rec gloss) λιμένα δὲ Ναυπλίειον: τὸν ἐν τῷ Ἀναπλίῳ —K

**POSITION:** s.l.

**APP. CRIT.:** ἀνάπλω K

**COMMENT:** Ἀναύπλιον and Ἀνάπλιον are Byzantine vernacular names of Nauplia/Nauplion. K's error was probably induced by the common Byzantine phrase ἐν τῷ Ἀνάπλῳ, referring to a place near Byzantium, on the left as one sails into the Black Sea (e.g., in Procopius, de aedificiis 1.8.2). See also sch. 242.01.

**KEYWORDS:** Byzantine vernacular word/form/usage

Or. 54.03 (rec gloss) λιμένα: εἰς τὸν —F²RB²

**POSITION:** s.l.

**APP. CRIT.:** τὸν om. B²

Or. 54.04 (rec gloss) λιμένα: εἰς τὴν θάλασσαν —Ab

**POSITION:** s.l.

Or. 54.05 (rec gloss) λιμένα: ἦτοι τὴν θάλασσαν —MnR

**POSITION:** s.l.
Or. 54.06 (rec exeg) (λιμένα): τὸν ἀπὸ τοῦ Ναυπλίου οὕτως λεγόμενον — V

Or. 54.07 (plllgn gloss) (λιμένα): τοῦ αἰγιαλοῦ — ZI

Or. 54.08 (plllgn gram) (λιμένα): λιμήν περιεκτικὸν καὶ καθολικὸν — Gu

TRANSLATION: Harbor (‘limēn’) is a noun denoting a place containing multiple things and a general term.

Or. 54.09 (plllgn artGloss) (λιμένα): τὸν — Cr° Ox

POSITION: s.l.

APP. CRIT.: τὴν Ox (with λίμνα in text)

Or. 54.10 (thom exeg) (Ναύπλιον): Ἅναυπλίος λιμήν ἐκλήθη ἀπὸ ἀνδρός Ναυπλίου, ἀνδρὸς Ἀργείου υἱός Ποσειδῶνος καὶ λιμημένης εὐρότος πρώτος τά ναυτικά. Ξέστι δὲ καὶ ετερος ἀνήρ Ναυπλίος πατήρ Παλαιμήδους, ὃς ἄμυνόμενος τοὺς Ἑλλήνες διὰ τὸν ἐν Τροίᾳ τοῦ παιδὸς φόνον, ἐπιτηρήσας ὅτε ἀνέστρεφον ἐκεῖθεν, οὓς ἂν αὐτῶν εὗρε χειμαζομένους τῷ θάλασση βυθῷ παρεδίδου. ἔστι δὲ οὕτος ὁ λιμήν ἐν Ἀργεί. — ZZaZbZlZmTGu, partial Ox²

TRANSLATION: A harbor Nauplius was named after a man Nauplius, an Argive man, son of Poseidon and Amymone, who was first to invent seamanship. There is another man Nauplius, father of Palamedes, who, taking vengeance on the Greeks because of the murder of his son at Troy, having watched for when they were returning from there, gave over to the deep of the sea any of them that he found tossed by storms. This harbor is in Argos.

Lemmat: ναυπλίον in text all except Τ

Ref. Symbol: all except Ox² (Zl faint, uncertain)

APP. CRIT.: Zl partly illegible | 1–3 ναυπλίος ... παρεδίδου om. Ox² | 1 ναυπλίον λιμήν Zb | first ἀνδρός om. Τ | ἀνδρός Ἀργείου om. Zl | πρῶτον Zl | 3 ἐν τῇ τροίᾳ Gu | ἀνέτρεφον Zb | ἐκεῖθεν γάρ Zb | οὗς ἂν εὗρε χειμ. ἀπ’ αὐτῶν Gu | τὸ τῆς θαλ. Zm | περιεδίδου Zb | 4 δὲ καὶ οὕτος ZbZl

APP. CRIT. 2: ἂν αὐτῶν ZZa, αὐτῶν Gu | PREVIOUS EDITIONS: Dimd. II.50,1–7

Or. 54.11 (rec exeg) (Ναύπλειον): ὁ Ναύπλιος γάρ υἱός Ποσειδῶνος αὐτοῦ κατεσκεύασεν — O

Lemmat: thus in text O

POSITION: s.l.
Or. 54.12 (plgn exeg) Ναύπλιοιον: ἀπὸ τινος Ἀργ(είου) υἱοῦ Ποσειδῶνος / ὁ τόπος τὴν ἐπωνυμίαν ἔσχεν —B³d
REF. SYMBOL: B³d  POSITION: marg.

Or. 54.13 (plgn exeg) (Ναυπλίειον): ἀπὸ τινος Ναυπλίου οὕτω καλούμενον —Gu
POSITION: s.l.

Or. 54.14 (rec gloss) (Ναύπλιοιον): ὄνομα λιμένος —AbMnPrR
POSITION: s.l.

Or. 54.15 (mosch gloss) (Ναυπλίειον): τὸν τοῦ Ναυπλίου —XXaXbT‘YYfGGr
POSITION: s.l. except X
APP. CRIT.: τὸν om. G | τοῦ om. TYf

Or. 54.16 (plgn exeg) Ναυπλιοιον: ὃν ἐκτισεν ὁ Ναυπλιος —Yf²
POSITION: marg.

Or. 54.17 (rec gloss) (Ναύπλιοιον): υἱὸν Ποσειδῶνος —Rf
POSITION: s.l.

Or. 54.18 (thom exeg) (Ναύπλιοιον): γρ. Ναυπλίειον —ZZaZbZm
POSITION: s.l.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 54.19 (plgn artGloss) (Ναύπλιοιον): τὸν —Cr²F²
POSITION: s.l.

Or. 54.20 (vet exeg) ἐκπληρῶν πλάτη: 1τὴν ὀδόν. διαπεπερακῶς ταῖς κώπαις τὸν λιμένα προσορμίζεται ταῖς ἀκταῖς. 2ἀπὸ δὲ τῶν πλατῶν τὰς ναῦς σημαίνει. 3πλάτη δὲ τὸ πλατύ τῆς κώπης, ὃ καθίεται εἰς τὴν θάλασσαν. —MBVCAaCr-PrRwSSaOx, partial Rf

TRANSLATION: (Having completed(?) the journey. Having crossed the harbor with oars he moors at the shore. With ‘oars’ (’platai’) he indicates the ships. ‘Platē’ is the flat part of the oar, which is dipped into the sea.

LEMMA: SSa, πλάτῃ MCRw  REF. SYMBOL: M  POSITION: cont. from sch. 54.01 BVPr, adding ἐκπληρῶν δὲ πλάτης follows sch. 22.03 Sa; precedes sch. 54.01 Rf; cont. from sch. 54.01 Aa
APP. CRIT.: 1–2 τὴν … σημαίνει om. Rf | 1 τὴν ὀδὸν om. Aa | ἥτοι τὴν BVPr | punct. after ὀδὸν add. Schw., forming two separate notes, | ὀδὸν τῆς θάλασσης VPt | διαπεπερακότ(ες) M, διαπεπερακότ(ες) Σ | τὸν λιμένα om. BVPr | προσορμίζει Aa | ταῖς om. M | 2 τῶν πλατῶν)
COMMENT: The text was adjusted in the version of BVPr to make sense of the two accusatives ὀδὸν and λιμένα, and this version is thus secondary. The most likely solution is that of Schwartz, who treats the first accusative as a separate explanation (compare O's gloss, 54.22), apparently meant to supply a clearer object (clearer than λιμένα) of ἐκπληρῶν taken in the postclassical sense ‘accomplish’ or ‘complete’; but perhaps the text is lacunose, because for greater clarity one would except something like (ἐκπληρῶν) τὴν ὁδὸν τὴν διὰ τοῦ λιμένος or τὴν διὰ τῆς θαλάσσης (note the addition of θάλασσης, a further adjustment found in VPr). Without the added punctuation, one could change to (ἐκπληρῶν) λιμένα (cf. sch. 54.03, 54.04), but the result is less satisfactory: ‘having traveled across the path/journey with oars into the harbor, he moors at the shore’. For the assumption that ἐκπληρῶν means ‘complete’ here, compare Eust. in Il. 1.43 (I.199,33–200,3) ὅτι δὲ ὅρμος κυρίως ἐστὶ τὸ τοῦ λιμένος πρὸς τῇ γῆς πέρας, δηλοῦται σαφῶς καὶ ἐν τῷ ‘λιμένα Ναύπλιον ἐκπληρῶν πλάτῃ ὁρμεῖ’, ὡς μὴ ἂν ἄλλως ἐξέν ἐν ὁμισθήται νήμα τοιούτην, εἰ μὴ κάποια ἐκπληρώσασα τὸν ὅλον λιμένα πρὸς τῇ γῆς γένηται.

Or. 54.21 (rec exeg) ἐκπληρῶν πλάτη: διαπεπερακὼς δὲ τεῖς κόπαις τὸν λιμένα προσομιζέται ταῖς ἀκταῖς. ἢ τὸ πληρῶν πλάτη ἀντὶ τοῦ τὸν λιμένα πληρώσασα ἢγουν γεμίσας τὰς ναῦς ἀπὸ τῆς κώπης περιφραστικῶς.  —Rf

TRANSLATION: And having crossed the harbor with oars he moors at the shore. Or ‘filling with oar’ in the sense ‘having filled the harbor’, that is, filling it with ships, (ships being understood) from the oar by periphrasis.

LEMMA: λιμένα δὲ ναύπλιον λιμένα ἐκπληρῶν Rf (first three words in red, last two in black)  POSITION: follows sch. 40.07 (Rf’ version)

COMMENT: γεμίζω, a standard gloss on πληρόω, is found with the accusative instead of the genitive to express what fills something else in Paus. 3.13.3 γεμιζούσῃ τῇ θυγατρὶ ὕδωρ συντυχόντες (the juncture γεμίζειν ὕδωρ is found elsewhere later, and Paus. has probably slipped into a colloquialism here), and the acc. is attested in vernacular postclassical and medieval texts, and found occasionally in scholiastic language, as in Sch. Tzetz. Arist. Nub. 669a Holwerda διαλφιτώσω· ἄλευρα γεμίσω, Sch. Hec. 658, where γεμίσαι τὸ ὦδαρ is in MBOVPrSa but Schwartz printed Arsenius classicizing correction κομίσαι.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν | Byzantine vernacular word/form/usage

Or. 54.22 (rec gloss) ἐκπληρῶν: τὴν ὀδὸν —O

POSITION: s.l.

Or. 54.23 (rec gloss) ἐκπληρῶν: διαπεπερακὼς —OVPr

REF. SYMBOL: O  POSITION: s.l. VPr, marg. O

Or. 54.24 (pllgn gloss) ἐκπληρῶν: διαπεράσασα —GZu

POSITION: s.l.

Or. 54.25 (pllgn gloss) ἐκπληρῶν: διαπερῶν —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.50.11–12

Or. 54.26 (pllgn gloss) ἐκπληρῶν: ἐκπερῶν —L2
Or. 54.27 (rec gloss) ἐκπληρῶν: ἐκπεπερακὼς —AaMn

Or. 54.28 (pllgm gloss) ἐκπληρῶν: ἀποπεπερακὼς —F

Or. 54.29 (rec gloss) ἐκπληρῶν: πεπερακὼς —Sa

Or. 54.30 (rec gloss) ἐκπληρῶν: ἀποσωθεῖς —Ab2MnR

Or. 54.31 (rec gloss) ἐκπληρῶν: ἐξερχόμενος —Pr

Or. 54.32 (rec gloss) ἐκπληρῶν: διερχόμενος —KSB 

Or. 54.33 (pllgm gloss) ἐκπληρῶν: ἐλθὼν —Yf

Or. 54.34 (rec gloss) ἐκπληρῶν: φθάσας —K

Or. 54.35 (mosch gloss) ἐκπληρῶν: ἀντὶ τοῦ διανύσας —XXaXbT·YYfGrZc

Or. 54.36 (thom gloss) ἐκπληρῶν: ἐκτελῶν —ZZaZbZmTGu

Or. 54.37 (pllgm gloss) ἐκπληρῶν: καὶ διαπλεύσας —CrOx
Or. 54.38 (rec exeg) \(\pi\lambda\alpha\tau\eta\): κώπαις: τὸ πλάτος τῆς κώπης, ὃ καθίεται εἰς τὴν θάλασσαν, δηλοῦ ὃ τὴν ναῦν. —O

Or. 54.39 (rec gloss) \(\pi\lambda\alpha\tau\eta\): κώπαις —FR

APP. CRIT.: ταῖς prep. F

Or. 54.40 (rec Mosch/Thom gloss) \(\pi\lambda\alpha\tau\eta\): κώπη —Αα²AbCrKMnPrRfSaXXaXbYYfG-GrZcZZaZbZlZmTOxB thirty-first

APP. CRIT.: καὶ τῇ prep. CrOx, τῇ prep. Aa²Yf, ἐν τῇ prep. G

Or. 55.01 (pillar gloss) \(\alpha\kappa\tau\alpha\ισιν \omega\rho\omicron\omicron\epsilon\omicron\): γρ(άφετ)αι ἡ λέξις παρ’ Ἀριστείδη. —Gu

TRANSLATION: The expression is found in Aristides.

COMMENT: This is a confused reflection of an observation of Thomas Magister in ecl. voc. attic. 264,12–17
Ritschel: όρμιζω τὸ ἐλλιμενίζω καὶ ὁρμέω ὁρμῶ· Θουκυδίδης πολλάκις. Εὐριπίδης ἐν Ἑκάβῃ ['ɪmмо Ὀρέστῃ' Ritschl]: ακταῖσιν ὁρμεῖ. Ἀριστείδης ἐν τῷ Παναθηναϊκῷ [100,26 Jebb]: 'τοῖς αἰγιαλοῖς ἐφορμοῦντων'. καὶ πάλιν ἐν τῷ αὐτῷ [110,17 Jebb]: 'ἐπὶ δυοῖν ὁρμεῖν ἐδοξαίν τοὺς Ἐλληνεῖς'.

Or. 55.02 (rec paraphr) \(\alpha\kappa\tau\alpha\ισιν \omega\rho\omicron\omicron\epsilon\omicron\): ](?)+λιμένι(?) ἐπαμβάνει —R

APP. CRIT.: repair covers part of lambda, uncertain whether τῷ preceded | ἐπαμβάνει R

Or. 55.03 (mosch paraphr) \(\alpha\kappa\tau\alpha\ισιν \omega\rho\omicron\omicron\epsilon\omicron\): ἀντὶ τοῦ τῷ αἰγιαλῷ ἐνελιμένειν

—XXaXb=YfGr

APP. CRIT.: ἀντὶ τοῦ om. G | τῷ om. Y

APP. CRIT. 2: ἐνελλιμένειν p.c. Y |

PREVIOUS EDITIONS: Dind. II.50.14–15

Or. 55.04 (rec gloss) \(\alpha\kappa\tau\alpha\ις\): τοῖς αἰγιαλοῖς —VP²Zb²Gu

APP. CRIT.: s.l.
Or. 55.05 (pllgn gloss) ἀκταῖς: ἐν τῷ λιμένι —Zc
position: s.l.

Or. 55.06 (rec gloss) ὁρμεῖ: ὁρμίζεται —O
position: s.l.

Or. 55.07 (rec gloss) ὁρμεῖ: ἐλλιμενίζει τὴν ναῦν —VPsSa
position: s.l.
app. crit.: τὴν v. ἐλλ. transp. Pr |
app. crit. 2: ἐλλημενίζει Sa |

Or. 55.08 (rec gloss) ὁρμεῖ: ἐλλιμενίζεται —AaRγ
position: s.l.

Or. 55.09 (recThom gloss) ὁρμεῖ: ἐλλιμενίζει —AbCrZZaZbZlZmZuTGuOx
position: s.l.
app. crit.: καὶ prep. CrOx | ἐλλιμενίζει OX, -ζει changed to -ζεν Cr³

Or. 55.10 (pllgn gloss) ὁρμεῖ: ἐλίμενισε —Zc
position: s.l.
app. crit.: ἐλλιμενίσθαι app. Zc³

Or. 55.11 (pllgn gloss) ὁρμεῖ: τὴν νῆα —F
position: s.l.

Or. 55.12 (rec gloss) δαρὸν: πολλὸν —M³VAa²Ab²CrF²L²PrRSaZcZuOx
position: s.l. (above χρόνον Λα‘Ζυ)
app. crit.: καὶ prep. CrOx, ἐπὶ prep. Pr | χρόνου add. Λα‘Ab (not Ab³) | καὶ prep. CrOx, ἐπὶ prep. Pr
critical note: Zc³
app. crit. 2: πολλῶν Zc |

Or. 55.13 (mosch gloss) δαρὸν: ἐπὶ πολλῶν χρόνον —XXaXbT+FYYfGGr

COMMENT: Eust. in Il. 2.435f. (1.382.17–19) τὸ δὲ δηρόν ἐπιρρηματικὸν ἐστὶ κάντασθα δι’ ἐλλειψιν τοῦ χρόνου. τὸ δὲ ἐντελές παρ’ Εὐριπίδῃ ἐν τῷ ‘δαρόν ἐκ Τροίας χρόνον πλαγχθεῖς’. 

270 | Scholia on Orestes 1–500
Or. 55.14 (thom gloss) \(\delta\alpha\rho\delta\nu\): \(\epsilon\pi\iota\ \pi\o\lambda\iota\) —ZZbZlZm

Or. 56.01 (56–60) (mosch paraphr) τὸ ἐξῆς οὗτως· τὴν δὲ δὴ πολύστον Ελένη προύπεμψεν εἰς τὸ δῶμα τὸ ἡμέτερον νύκτα ἐπιτηρήσας ἵνα μὴ τις ἰδὼν καὶ τὰ ἑξῆς. —XXaXbT YYfGr

Or. 56.02 (recMoschThom gloss) \(\alpha\lambda\alpha\iota\alpha\iota\): πλάναις —M³VAAb²Cr³PrRSXXaXbYYfGrZcZaZbZlZmT²

Or. 56.03 (pllgn gloss) \(\alpha\lambda\alpha\iota\alpha\iota\): πλάνη —GOx

Or. 56.04 (pllgn gloss) \(\alpha\lambda\alpha\iota\alpha\iota\): ἀπάταις —F²

Or. 56.05 (recMoschThom gloss) \(\pi\lambda\alpha\gamma\chi\theta\epsilon\iota\iota\): πλανηθεῖς —M³VAAaAbCrF³L³RSaXXaXbYYfGGrZcZZaZbZlZmZuTOxB³

Or. 56.06 (rec gloss) \(\pi\lambda\alpha\gamma\chi\theta\epsilon\iota\iota\): ἄδιαρρήσων —Ab

COMMENT: If this is a phonetic error for διαρρήσων, then 'breaking open/apart' is not a suitable gloss here.
If the gloss is misplaced, the only verb denoting violence nearby is εἰς πέτρων ἔλθῃ βολάς, where one would expect a gloss to be finite subjunctive, not a participle.

Or. 56.07 (56–60) (rec wdlord) word order α (προύπεμψεν), β (νύκτα), γ (τὴν δὲ δή), δ (ἡμέραν στείχουσαν), ε (ὥν), ζ (παιδεῖς), η (ἰλίω), θ (ἐλθοί) —Pr

Or. 56.08 (rec wdlord) word order α (τὴν δὲ δή πολύστονον), β (προύπεμψεν), γ (φυλάξας), δ (μὴ τίς), ε (εἰς πετρῶν), ζ (ἰδὼν), η (μεθ’ ἡμέραν), θ (παιδεῖς), ι (τεθνᾶσιν), ια (ὑφιλίῳ) —M²

Or. 56.09 (56–60) (rec wdlord) word order α (φυλάξας), β (ἑλένην), γ (τὴν πολυστ.), δ (προύπεμψεν), ε (ὐκτα), σ (εἰς δ. τις), η (ἰλίω), θ (ἐλθοί), ι (τεθνᾶσιν), ια (ὑφιλίῳ) —M²

APP. CRIT.: ιζ om. Ab

Or. 56.10 (rec paraphr) τὴν δὲ δή πολύστονον: τὴν πολλῶν στεναγμῶν αἰτίαν γενομένην —M²V

POSITION: s.l.

APP. CRIT.: γε ν. om. V

Or. 56.11 (rec paraphr) τὴν δὲ δή πολύστονον: καὶ τὴν αἰτίαν στεναγμῶν πολλῶν —Sa

POSITION: s.l.

APP. CRIT.: στεναγμῶν πολλῶν] στελλ( ) πολλοῖς Sa

Or. 56.12 (mosch paraphr) τὴν δὲ δή πολύστονον: τὴν πολλῶν στεναγμῶν αἰτίαν —XXaXbTYYfGrZc

POSITION: s.l.

APP. CRIT.: at end add. ἀξίαν T a.c., ἢ ἀξίαν T p.c., add. ἢ τὴν ἀξίαν Gu | PREVIOUS EDITIONS: Dind. II.50.18–19

COLLATION NOTES: T’s position for the cross indicates that he recognized the strong similarity to 56.13, even though he here adopted the Moschopulean word order.

Or. 56.13 (thom paraphr) τὴν δὲ δή πολύστονον: τὴν αἰτίαν πολλῶν στεναγμάτων, ἢ τὴν ἀξίαν —ZZaZbZIZmGu(T)

POSITION: s.l.

APP. CRIT.: Gu adds ἢ τὴν ἀξίαν to Gr’s gloss 56.12, leaving Gr’s word order πολ. στεν. αἰτίαν; cf. T at 56.12.

PREVIOUS EDITIONS: Dind. II.50.19

272 | Scholia on Orestes 1–500
Or. 56.14 (pllgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν αἰτίαν πολλοῦ στόνου —B3d, app. F

POSITION: s.l. B3d, marg. F

APP. CRIT.: ἥγουν prep. F | στόνου πολλοῦ transp. F

PREVIOUS EDITIONS: Dind. II.50.18

Or. 56.15 (pllgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν αἰτίαν πολλῶν θρήνων —F2

POSITION: s.l.

Or. 56.16 (pllgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν γεγονυῖαν πολλῶν στεναγμάτων αἰτίαν —Zu

POSITION: s.l.

Or. 56.17 (pllgn paraphr) (τὴν δὲ δὴ πολύστονον): δι’ ἣν πολλοὶ ἐστέναξαν —G

POSITION: s.l.

Or. 56.18 (pllgn paraphr) (τὴν δὲ δὴ πολύστονον): τὴν πολλοὺς στεναγμοὺς ποιήσασαν —L2

POSITION: s.l.

Or. 56.19 (rec gloss) (πολύστονον): πολυστένακτον —Ab2CrOx

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. CrOx

Or. 57.01 (pllgn artGloss) (Ελένην): τήν —F2

POSITION: s.l.

Or. 57.02 (vet exeg) φυλάξας νύκτα: ἡ πολύστονον ἡμέρας ἐπιπολούσης εἰσελθεῖ, ἵνα μὴ ὑπὸ τῶν πατέρων, ὡν κατὰ ἴλιον οἱ παῖδες ἔπεσον, ἀναιρεθη.

TRANS: For Helen was afraid to enter the city when daylight approached (or prevailed?), lest she be slain by the fathers whose sons fell at Ilion. For this woman was to blame for this and for many other things. For this reason she entered after night overtook (day), lest having someone in sight…

POSITION: cont. from sch. 63.09 all

APP. CRIT.: 1 ἐπιπολούσης app. Rv, ἐπιπολούσα Sa | κατά τὴν ἴλ. Sa | ἐπέσου| ἐπέλειον RvSSa | ἀναιρεθὲ Sa | ἀναιρεθή SSa | 2 τούτων RvSSa | ἐπέρων| τούτων SSa |
Or. 57.03 (recMosch gloss) (φυλάξας): ἐπιτηρήσας —Μ²ΑαΓκFκKρPrRfSaOxXαXbT³YyFγGGrZcB³d

APP. CRIT.: καὶ prep. CrOx | -τηρήσασα Sa

PREVIOUS EDITIONS: Schw. I.103,18–21; Dind. II.51,10–13

COMMENT: The active ἐπιπολέω is very rare (and late); LSJ Rev. Suppl. takes the meaning in Sch. Hes. Theog. 2 to be ‘go up to or upon’ (BDAG gives ‘climb’), but it is possible that the verb was used as an alternative form of ἐπιπολεύω, for which see LBG (‘an die Oberfläche treten, überfluten; beherrschen, regieren’).

Or. 57.04 (thom gloss) (φυλάξας): τηρήσας —ΖΖαΖβΖβΖίΖμ(T)

APP. CRIT.: s.l.

Or. 57.05 (rec gloss) (φυλάξας): σκοπήσας —Ab²Pr

APP. CRIT.: s.l.

Or. 57.06 (vet exeg) νύκτα μὴ τις εἰσιδών: ¹οὐκ ὀρθῶς νῦν ποιοῦσί τινες τῶν ύποκριτῶν πρὸ εἰσπορευομένην τὴν Ἑλένην καὶ τὰ λάφυρα. ²ρητῶς γάρ αὐτήν φησὶ νυκτός ἀπεστάλθαι, τὰ δὲ κατὰ τὸ δρᾶμα ἡμέρα συντελεῖται.

—MBVCPrR²RfRwSSa

TRANSLATION: Certain of the actors nowadays incorrectly have Helen entering early in the day, and the spoils too. (They are wrong to do so) because he (the poet, or she, the character) says explicitly that she was sent away (from the ship) at night, whereas the events of the play are carried out by day.

LEMMA: M(ἱδὼν), μή τις εἰσιδὼν BVPr, ἑλένην φυλάξας R²Sa, μή τι εἰσιδὼν Rw, 58 μεθ’ ἡμέραν στείχουσαν R² REF. SYMBOL: MBVR’Sa, ref. to 58 μεθ’ ἡμ. στ. R² POSITION: follows sch. 72.01 Rw

APP. CRIT.: 1 νῦν om. Pr | τις] τὴν MC, αὐτὴν BVPrRw | πρὸ εἰσπορευομένην] Schw., πρὸ εἰσπορευομένην R², πρὸ εἰσπορ. S, προεισπορ. MBVCRw, προεισπορ. Sa, προεισπορ. PrR² | τὴν ἑλένην R²RfSaSa, om. others | καὶ om. Sa | τὰ λάφυρα om. Rw (punct. before καί, i.e., καὶ ῥητῶς γάρ) | λάφυρα(;) R²SaSa, λαφ. προεισπορευομένα MBVCPr, λάφυρα μεθ’ ἡμέραν Rw | 2 ῥητῶς] R²RfRwSSa, ἀρρήτως BVPr, ἀρρήτω MC | φησὶ νυκτός ἀπ.] R²SaSa, νυκτός ἀπ. φησὶ others | καὶ om. Sa | τὰ λάφυρα om. Rw (punct. before καί, i.e., καὶ ῥητῶς γάρ) | λάφυρα(;) R²SaSa, λαφ. προεισπορευομένα MBVCPr, λάφυρα μεθ’ ἡμέραν Rw | 2 ῥητῶς] R²RfRwSSa, ἀρρήτως BVPr, ἀρρήτω MC | φησὶ νυκτός ἀπ.] R²SaSa, νυκτός ἀπ. φησὶ others |

APP. CRIT. 2: 1 ποιοῦσι BvPr | 2 ἀπεστάλθαι M | δράμα MVCPPrRIS |

PREVIOUS EDITIONS: Schw. I.103,14–17; Dind. II.50,21–24

KEYWORDS: staging, position or gesture of actors | actors

Or. 57.07 (rec gloss) (νύκτα): νυκτός —Ab²

APP. CRIT.: s.l.

Or. 57.08 (plgn artGloss) (νύκτα): τὴν —F²

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Or. 57.09 (57–59) (plgn exeg) (μή τις εἰσιδών): ὁ ἄνθρωπος ἐκεῖνος ἡμέρας δότης ἵνα μελεί ἰδεῖν ταύτην εἰς πετρῶν βολάς ἠγου λιθοβολήσῃ αὐτήν. ἤπο τοῦ ἐνὸς ἄνθρωποι δηλοὶ καὶ τοὺς πάντας. —Ye

TRANSLATION: That man, whoever is going to spot this woman, may come to casting of stones, that is, may stone her. From the single man she indicates all men.

Or. 57.10 (recMosch gloss) (μή τις): ὅπως —KXXaXbTYYfGrZcCr³Ox

Or. 57.11 (plgn gloss) (τις): ἀνθρώπος —B³d

Or. 57.12 (mosch exeg) (εἰσιδών): περισσὴ ἡ εἰς —XXaXbT¹YYfGGGr

Or. 57.13 (plgn gloss) (εἰσιδών): θεασάμενος —F²

Or. 57.14 (thom gloss) (εἰσιδών): αὐτήν —ZZaZbZlZmTGuAa²Ox²

Or. 57.15 (plgn gloss) (εἰσιδών): ταύτην —Zu

Or. 58.01 (plgn gram) μεθ’ ἡμέραν: μεθ’ ἡμέραν Ἀττικῶς, καθ’ ἡμέραν καὶ εἰς ἡμέραν κοινῶς —Gu

COMMENT: μεθ’ ἡμέραν is in fact common in all sorts of formal prose authors into the Byzantine period, even those not noted for Atticism (Atticism is sometimes just a term for ‘learned style’ or non-vernacular); the claim is taken from Suda μ 421 μεθ’ ἡμέραν: ἁντὶ τοῦ ἐν ἡμέρᾳ· Ἀττικῶς. Ἀριστοφάνης Πλούτῳ· οἴμοι τάλας, ἀποδύομαι μεθ’ ἡμέραν. οὕτως Ἀττικῶς φασιν, οὐκ ἐν ἡμέρᾳ; see also Lex. Vindob. μεθ’ ἡμέραν ἀντὶ τοῦ κατὰ τὴν ἡμέραν. Μάξιμος; Sch. in Aeschin. 3.133 μεθ’ ἡμέραν μίαν ἁντὶ τοῦ ἐν ἡμέρᾳ μιᾷ; Sch. rec. Arist. Plat. 930 Chantry μεθ’ ἡμέραν: ἀντὶ τοῦ ἐν ἡμέρᾳ. Ἀττικῶν δὲ τοῦ σχῆμα· (μεθ’ ἡμέραν γάρ φασιν, οὐκ ἐν ἡμέρᾳ.); Sch. Demosth. 24.228a μεθ’ ἡμέραν λέγει ἁντὶ τοῦ ἐν ἡμέρᾳ. Sch. Lucian. 19.27 τα μεθ’ ἡμέραν τα ἐν τῇ ἡμέρᾳ.
Or. 58.02 (rec gloss) (μεθ’): κατ’ —Aa²FPrSaGZu
   POSITION: s.l.
   APP. CRIT.: τήρν add. Aa²Pr

Or. 58.03 (plln gloss) (μεθ’): εἰς —ZuOx²
   POSITION: s.l.
   APP. CRIT.: ἦ prep. Zu (for ἦ)

Or. 58.04 (rec: Mosch gloss) (στείχουσαν): πορευομένην —VXXaT²YYfGGrZcCrOxZl
   POSITION: s.l.
   APP. CRIT.: καὶ prep. CrOx

Or. 58.05 (plln gloss) (στείχουσαν): βαδίζουσαν —F²
   POSITION: s.l.

Or. 58.06 (rec paraphr) (ὡν ύπ’ Ἰλίω): ὡντινων οἱ παῖδες τεθνήκασιν εἰς Ἰλιον —Ab²PrR
   POSITION: s.l, Ab²Pr, marg. R
   APP. CRIT.: τεθν. εἰς ἴλ. om. Ab²

Or. 58.07 (mosch paraphr) (ὡν ύπ’ Ἰλίω): ἁπ’ ἐκείνων ὡν οἱ παῖδες ἀπέθανον ύπὸ τῷ Ἰλίῳ —XXaXbT²YYfGr
   POSITION: s.l., except X
   APP. CRIT.: ἁπ’ om. T | οἱ om. X | ύπὸ ἐν Y

Or. 58.08 (plln paraphr) (ὡν ύπ’ Ἰλίω): ἁφ’ ὡν παῖδες ἀπέθανον ἐν τῇ Ἰλίῳ —G
   POSITION: s.l.

Or. 58.09 (plln gloss) (ὡν): ἁφ’ ὡν —B³dZl
   POSITION: s.l.

Or. 58.10 (plln gloss) (ὑπ’ Ἰλίω): ἐν τῇ —F²Zm
   POSITION: s.l.
Or. 58.11 (plgng gloss) (ὑπ’ Ἰλίω): παρόντες —Z

POSITION: marg.

Or. 58.12 (plgng gloss) (ὑπ’ Ἰλίω): καὶ τῇ Τροίᾳ —CrOx

POSITION: s.l.

Or. 58.13 (plgng gram) ὑπ’ Ἰλίω: ἣ ὑπὸ ὅταν σημαίνει τὴν ὑποκάτω κατὰ κοινοὺς γενικῆ, κατὰ δὲ Ἀττικοὺς δοτικῆ. —Gu

PREVIOUS EDITIONS: Dind. II.50.26–27


KEYWORDS: Ἀττικοὶ

Or. 59.01 (plgng artGloss) (παῖδες): οἱ —F

POSITION: s.l.

KEYWORDS: Ἀττικοί

Or. 59.02 (recMoschThom gloss) (τεθνᾶσιν): ἀπέθανον —VXXaXbYYfGGrZZaZb-ZlZmZuΤ°F²

POSITION: s.l.

Or. 59.03 (plgng gloss) (τεθνᾶσιν): καὶ τεθνήκασιν —CrOx

POSITION: s.l.

Or. 59.04 (recThom gloss) (εἰς πέτρων ἔλθῃ βολάς): ἦγουν λιθοβολήσῃ αὐτήν —VZZaZbZlZmΤGu

LEMMA: πέτρων in text all except TGr(Gu) POSITION: s.l.

APP. CRIT.: ἦγουν om. Gu

APP. CRIT. 2: -σει VZa |

Or. 59.05 (mosch gloss) (εἰς πέτρων ἔλθῃ βολάς): λιθοβολήσῃ —XXaXbΤYYfGr

LEMMA: πέτρων in text all except πέτρων a.e. Y POSITION: s.l., except X

PREVIOUS EDITIONS: Dind. II.51.1

Or. 59.06 (mosch exeg) (πέτρων): ἡ εὐθεία ὁ πέτρος. —XXaXbΤYYfGGr

TRANSLATION: The nominative case is ‘ho petros’ (‘stone’; that is, not ‘hē petra’, ‘stone’).

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Or. 59.07 (plgn gloss) \( \langle \text{πετρών} \rangle : \text{λίθων} \) — F²

Or. 59.08 (rec gloss) \( \langle \text{ἔλθη} \rangle : \) \( \) ο ἀνθρωπος — Rf

Or. 59.09 (rec gloss) \( \langle \text{ἔλθῃ} \rangle : \) \text{ἐκεῖνος} ο ἀνθρωπος — K

Or. 59.10 (plgn gloss) \( \langle \text{ἔλθῃ} \rangle : \) μήπως — CrOx

Or. 59.11 (plgn exeg) \( \langle \text{ἄξει} \rangle : \) γρ. ἔλθῃ — Zc

Or. 59.12 (plgn gloss) \( \langle \text{ἔλθῃ} \rangle : \) ἂξη — Zu

Or. 59.13 (plgn gloss) \( \langle \text{βολάς} \rangle : \) λιθοβολίας — G

Or. 59.14 (thom gloss) \( \langle \text{βολάς} \rangle : \) ρίψεις — ZmGu

Or. 59.15 (plgn gloss) \( \langle \text{βολάς} \rangle : \) τρώσεις — ZuCrOx

Or. 60.01 (recThom gloss) \( \langle \text{προὔπεμψεν} \rangle : \) προσπέστειλεν — VZZaZbZlZmZuTGxF²

APP. CRIT.: καὶ ei prep. CrOx
Or. 60.02 (mosch gloss) \(\text{προύπεμψεν}\): \(\text{ἔμπροσθεν \ ἔπεμψεν} \ —XXaXbT\'YYfGGrZc

**Position:** s.l., except X

**Previous Editions:** Dind. II.51.4

Or. 60.03 (rec gloss) \(\text{προύπεμψεν}\): \(\text{καὶ \ προέπεμψεν} \ —Ab^2CrOx

**Position:** s.l.

Or. 60.04 (rec gloss) \(\text{δῶμα}\): \(\text{οἴκημα} \ —VGuCrF^2OxZl

**Position:** s.l.

**App. Crit.:** καὶ τὸ prep. CrOx, τὸ prep. F^2

Or. 60.05 (pilgn artGloss) \(\text{ἡμέτερον}\): \(\text{τὸ} \ —F^2

**Position:** s.l.

Or. 60.06 (pilgn gloss) \(\text{ἕστιν δ’ ἔσω}\): \(\text{ἤγουν ἡ Ἑλένη} \ —Aa

**Position:** s.l.

Or. 60.07 (pilgn gloss) \(\text{ἔσω}\): \(\text{τοῦ \ ἡμετέρου \ δώματος} \ —ZmZu

**Position:** s.l.

**App. Crit.:** ἡμετέρου om. Zm

Or. 60.08 (pilgn gloss) \(\text{ἔσω}\): \(\text{ἐντα[ῦθα]} \ —F^2

**Position:** s.l.

Or. 60.09 (pilgn gloss) \(\text{ἔσω}\): \(\text{καὶ \ ἔσωθεν} \ —CrOx

**Position:** s.l.

**App. Crit.:** ἔσωμεν Ox

Or. 61.01 (pilgn gloss) \(\text{κλαίουσα}\): \(\text{θρηνοῦσα} \ —Yf

**Position:** s.l.

Or. 61.02 (recThom gloss) \(\text{ἀδελφὴν}\): \(\text{τὴν \ Κλυταιμνήστραν} \ —VAAcrGPrRsaZZaZb-ZiTGuOx

**Position:** s.l., except marg. R, below line Pr

**App. Crit.:** ἤτοι prep. Sa, ἤγουν prep. AaCrOx | τὴν om. R |
Or. 61.03 (plgng gloss) ⟨ἀδελφὴν⟩: αὐτῆς —Zm

Or. 61.04 (plgng artGloss) ⟨ἀδελφὴν⟩: τὴν —F²

Or. 61.05 (rec paraphr) ⟨συμφοράν τε δωμάτων⟩: τὴν ἐπὶ τοῖς δωματίοις ἀτυχίαν —Pr

Or. 61.06 (thom exeg) ⟨συμφοράν⟩: 'συμφορά οὐ μόνον ἡ δυστυχία ἀλλὰ καὶ ἡ συνέλευσις. ἡ ὡς ἔχει καὶ τὸ τοῦ Σοφοκλέους [Soph. El. 1230–1231] 'κάτι συμφοράιοι μοι'/ γεγηθὸς ἔρπει δάκρυον ὅμων ἀπὸ'. —ZZaZbZlZmTGu

TRANSLATION: ‘Sumphora’ is not only ‘misfortune’, but also ‘coming together’. As illustrated also by the Sophoclean passage ‘and at this coming together a joyful tear flows from my eyes’.

Or. 61.07 (thom gloss) ⟨συμφοράν⟩: δυστυχίαν —ZZaZbZlZmTGu

Or. 61.08 (plgng artGloss) ⟨συμφοράν⟩: τὴν —F²

Or. 61.09 (thom gloss) ⟨δωμάτων⟩: ἔκείνης —ZmGu

Or. 61.10 (plgng gloss) ⟨δωμάτων⟩: οἰκημάτων —Zl

Or. 61.11 (plgng gloss) ⟨δωμάτων⟩: τῶν οἰκῶν —F²

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Or. 62.01 (62–66) (plllg paraphr) ὁ Μενέλαος ἐξελθὼν ἀπὸ τῆς Σπάρτης καὶ εἰς τήν Ἴλιον ἀποπλεύσας, ἐπεὶ θυγάτηρ αὐτοῦ ἡ Ἑρμιόνη οὐχ εἶχε τὸν μέλλοντα ἀναθρέψαι ταύτην, ἐξερχόμενος παρέδωκεν αὐτὴν τῇ Κλυταιμνήστρᾳ. ἐλθοῦσα δὲ Ἡλένη εὗρε ταύτην ἤγουν τὴν θυγατέρα ταύτης τὴν Ἑρμιόνην ὡς παραμυθίαν.

—Yf

COLLATION NOTES: Yi with cross.

Or. 62.02 (plllg gloss) ἡ Ἡλένη —Yf

POSITION: s.l.

Or. 62.03 (rec gloss) τῶν θλίψεων —VAaCrGF²SaYf²Ox

LEMMA: ἀχέων in text F

APP. CRIT.: καὶ prep. CrOx | τῶν om. AaSaG

Or. 62.04 (thom gloss) τῶν αὐτῆς θλίψεων —ZZaZbZlZmTGu

APP. CRIT.: θλίψ. om. Za

Or. 62.05 (plllg gloss) τὴν Ἑρμιόνην —M³B³d

POSITION: s.l.

Or. 62.06 (rec gloss) παρηγορίαν —VF²SaGuB³d

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.51.8

Or. 62.07 (recMoschThom gloss) παραψυχὴν: παραμυθίαν —OVAcCrXXaXbYYfG-GrzCZZbZlZmZu¹Ox

APP. CRIT.: καὶ prep. CrOxZu

PREVIOUS EDITIONS: Dind. II.51.8

Or. 62.08 (plllg gram) ἀόριστον —Zu

POSITION: s.l.

COMMENT: ἀόριστον indicates that so far the source of comfort is undefined, unspecified to the hearer; compare sch. 63.05 ἥν γὰρ, where Zu notes that the uncertainty is resolved by labeling it ὡρισμένον.
Or. 63.01 (63–66) (mosch paraphr) ἧν γάρ κατ’ οἴκους ἔλιπεν: ἧν γάρ ὁ Μενέλαος ἀπὸ τῆς Σπάρτης ἀγαγὼν ἔλιπε κατὰ τοὺς οἴκους ὅτε ἐπλει ἕτοις Τροίαι καὶ τῇ ἐμῇ μητρί παρέδωκεν ἄνατρεφειν, τῇ παρθένου λέγω τῇ Ἐρμιόνην, ταύτῃ γέγηθε, καὶ ἐπιλήθεται τῶν κακῶν. —XXaXbT'YYfGGr

TRANSLATION: (With simpler word order:) 'For the one whom Menelaus brought from Sparta and left in the house when he sailed to Troy, and entrusted to my mother to raise, I mean the maiden Hermione, in this one she rejoices and forgets her troubles.'

LEMMA: G

Or. 63.02 (63–65) (plign w/dord) word order α (ἣν), β (παρθένου), γ (ἐρμιόνην), δ (ἀγαγὼν), ε (μενέλαος), ζ (σπάρτης), η (παρέδωκε), θ (ἐμῇ), ι (ἔλιφ'), ια (κατ’ οἴκους), iβ (ὀτ'), (ιγ) ἐπλει, (ιδ) εἰς τροίαν —Υ²

Or. 63.03 (63–65) (plign w/dord) word order α (ἣν), β (παρθένου), γ (ἐρμιόνην) —B³

Or. 63.04 (63–64) (rec w/dord) word order α (παρθένου), β (ἡν γὰρ) —M²

Or. 63.05 (plign gram) ἧν γὰρ: ώρισμένον —Zu

POSITION: s.l.

APP. CRIT. 2: ώρισμένον Zu |

COMMENT: Cf. sch. 62.08.

Or. 63.06 (plign gloss) ἧν: Ἐρμιόνην —Aa²

POSITION: s.l.

Or. 63.07 (plign gloss) κατ’ οἴκους: εἰς —Zu

POSITION: s.l.

Or. 63.08 (plign artGloss) οἶκον: τὸν —Υ²

POSITION: s.l.

Or. 63.09 (vet exeg) ἔλιφ': 1τίς ἔλιπεν; 2δηλονότι ὁ Μενέλαος, ὃνπερ ἐξῆς ἐπάγει. —MCVR'RwSSa'Sa b

TRANSLATION: Who left her? Clearly, Menelaus, whom he (the poet, or she, the speaker) mentions subsequently.

LEMMA: R³, ἔλιφ' ὥτ', εἰς Τροίαν VRwSSa REF. SYMBOL: MVR³ POSITION: intermarg. C; Sa' in scholia block, Sa b s.l.

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Or. 63.10 (rec gloss) έλιφ': Μενέλαος — O
position: s.l.

Or. 63.11 (rec Thom gloss) έλιφ': κατέλειψεν — VV3ZaZbZtGuY3YfCrOx
position: s.l.
app crit: καὶ prep. CrOx | κατέληψα V, corr. by V3
app crit 2: -ψε VZI |

Or. 63.12 (thom gloss) έλιφ': κατέλιπε — ZmGuA2F2
position: s.l.
app crit 2: -εν F2 |

Or. 63.13 (rec gloss) έλιφ': ἀφῆκεν — PrGu
position: s.l.
app crit 2: -ε Gu |

Or. 63.14 (pilgn gloss) ὅτ': ἡ Ἑλένη — V3
position: s.l.

Or. 63.15 (pilgn gloss) ὅτ': ἡνίκα — F2
position: s.l.

Or. 63.16 (pilgn artGloss) ἐς Τροίαν: εἰς τήν — Aa2F2
position: s.l.

Or. 63.17 (mosch gloss) έπλει: ἀπέπλει — XX,xaXbT,YYf,GGrZc
position: s.l.

Or. 63.18 (thom gloss) έπλει: ἔπλεε — ZZaZbZtZmGuCrOx
position: s.l.
app crit: καὶ ἔπλεεν CrOx

Or. 63.19 (pilgn gloss) έπλει: ἔπλευσε — F2
Or. 64.01 (plln gloss) ⟨παρθένον⟩: τὴν θυγατέρα —F²

Or. 64.02 (rec gloss) ⟨ἐμῇ τε μητρὶ⟩: τῇ Κλυταιμνήστρᾳ —VGuZl

Or. 64.03 (rec artGloss) ⟨ἐμῇ⟩: τῇ —Aa²AbF²

Or. 64.04 (plln gloss) ⟨παρέδωκε⟩: ἐπαφῆκε —Zl

Or. 64.05 (mosch gloss) ⟨τρέφειν⟩: ἀνατρέφειν —XXaXbYYfGGrZcZl, app. F²

Or. 64.06 (plln gloss) ⟨τρέφειν⟩: ὡστε —Aa²Zu

APP. CRIT.: ταύτην add. Zu

Or. 65.01 (plln artGloss) ⟨Μενέλαος⟩: ὁ —Aa²F²ZcOx

Or. 65.02 (plln gloss) ⟨ἀγαγὼν⟩: ἀξάς —Zu

Or. 65.03 (rec gloss) ⟨ἀγαγὼν⟩: καὶ φέρων —CrOx

POSITION: s.l.; above 64 ἐμῇ τε CrOx (repeated in the correct place Ox)

Or. 65.04 (rec exeg) ⟨Ερμιόνην⟩: ἤ Ἐρμιόνη θυγάτηρ ἢν τοῦ Μενελάου καὶ τῆς Ἐλένης. ἤ δὲ Ελένη εἶχεν ἄδελφην τὴν Κλυταιμνήστραν. ἵστεον δὲ ὁ ὁ μὲν Μενέλαος βασιλεύει ἢν Σπάρτης τῆς Λακεδαιμονίας, ὁ δὲ Ἀγαμέμνον κατὰ τινὰς μὲν Ἀργοὺς, κατὰ τινὰς δὲ Μυκήνης. —R²SSa

TRANSLATION: Hermione was the daughter of Menelaus and Helen. Helen had Clytemnestra as a sister. One should know that Menelaus was king of Sparta (a city) of Lacedaemon, whereas Agamemnon (was king) of Argos according to some, but of Mycene according to others.

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Or. 65.05 (rec gloss) ⟨Ερμιόνην⟩: ταύτην —K

Or. 65.06 (plgn artGloss) ⟨Ερμιόνην⟩: τήν —F²Ox

Or. 65.07 (rec gloss) ⟨Σπάρτης ἄπο⟩: ἀπὸ τῆς Λακεδαιμονίας —Sa

Or. 65.08 (plgn gloss) ⟨Σπάρτης⟩: καὶ τῆς Λακεδαιμονίας —CrOxB³d

Or. 65.09 (plgn gloss) ⟨Σπάρτης⟩: ἀπὸ τῆς —F²

Or. 65.10 (plgn exeG) ⟨ἀπο⟩: ἀναστροφή —GZu

Or. 66.01 (rec gloss) ⟨ταύτη⟩: τῇ Ερμιόνῃ —KSaGZl

APP. CRIT.: καὶ prep. K

Or. 66.02 (mosch gloss) ⟨ταύτη⟩: ἔπι —XXaXbYYfGGrZcAaL²

APP. CRIT.: ἀντὶ τοῦ prep. L² | ταύτη add. Yf

Or. 66.03 (plgn gloss) ⟨ταύτη⟩: ἐν —F²CrZu

POSITION: x.l.; above 65 μενέλαος Cr

Or. 66.04 (rec gloss) ⟨γέγηθε⟩: Ἐλένη —OV³Zu

APP. CRIT.: prep. η Zu |
Or. 66.05 (rec gloss) ⟨γέγηθε⟩: ἀντὶ τοῦ Ἑλένη γέγηθε —C
POSITION: intermarg. C
APP. CRIT.: σὺτ(ῆ) τῇ ἑλέν(ῇ) C

Or. 66.06 (mosch gloss) ⟨γέγηθε⟩: χαίρει —VCrF²RXaXbT*YYfGGrZcZlZmOx
POSITION: s.l.; above 65 ἀγαγὼν Cr (partly erased), repeated in correct position
APP. CRIT.: καὶ prep. CrOx
COLLATION NOTES: Cross omitted by Ta.

Or. 66.07 (rec gloss) ⟨καπιλήθεται⟩: καὶ ἐπιλανθάνεται —VCrF²OxYf²Zl
POSITION: s.l.; above 65 σπάρτης ἄπο CrOx
APP. CRIT.: καὶ om. Yf²Zl

Or. 66.08 (pllgn gloss) ⟨καπιλήθεται⟩: ἐπιλησμοισύνην λαμβάνει —Zu
POSITION: s.l.

Or. 66.09 (rec gloss) ⟨καπιλήθεται⟩: καὶ —R
POSITION: s.l.

Or. 66.10 (tri metri) ⟨καπιλήθεται⟩: long mark over first alpha —T
PREVIOUS EDITIONS: de Fav. 45

Or. 66.11 (mosch gloss) ⟨κακῶν⟩: τῶν δυστυχιῶν —XXaXbT*YYfGGrZc
POSITION: s.l.
APP. CRIT.: τῶν om. Zc

Or. 66.12 (thom gloss) ⟨κακῶν⟩: τῶν αὐτῆς —ZZaZbZlZmTGu
POSITION: s.l.

Or. 66.13 (pllgn gloss) ⟨κακῶν⟩: τῶν ἰδίων —Zm
POSITION: s.l.

Or. 66.14 (pllgn artGloss) ⟨κακῶν⟩: τῶν —F²Ox
POSITION: s.l.
Or. 67.01 (plgn gloss) 〈βλέπω〉: ὁρῶ —F² 
POSITION: s.l.

Or. 67.02 (rec gloss) 〈πᾶσαν εἴσοδον〉: τὰς εἴσοδους —AaPr 
POSITION: s.l.; above βλέπω in both

Or. 67.03 (rec gloss) 〈εἴσοδον〉: εἰς τὰς ὀδοὺς —Ab 
POSITION: s.l.

Or. 67.04 (rec gloss) 〈εἴσοδον〉: δίοδον —VGu 
POSITION: s.l. 
PREVIOUS EDITIONS: Dind. II.51.14

Or. 67.05 (recThom gloss) 〈εἴσοδον〉: ὁδὸν —RZZaZbZiZmTGuG 
POSITION: s.l. 
PREVIOUS EDITIONS: Dind. II.51.14 
COLLATION NOTES: This note omitted in Ta. |

Or. 67.06 (rec gloss) 〈εἴσοδον〉: διέλευσιν —VGu 
POSITION: s.l. 
PREVIOUS EDITIONS: Dind. II.51.14

Or. 67.07 (plgn exeg) 〈εἴσοδον〉: τὴν διέλευσιν τὴν φέρουσαν εἰς τὴν πόλιν —Zu 
POSITION: s.l.

Or. 67.08 (plgn gloss) 〈εἴσοδον〉: καὶ ἔλευσιν —CrOx 
POSITION: s.l., above 66 κάπληκται CrOx, repeated in correct place Ox

Or. 67.09 (rec gloss) 〈εἴσοδον〉: θύραν —PrSa 
POSITION: s.l. 
APP. CRIT.: θέαν Sa

Or. 67.10 (plgn gloss) 〈εἴσοδον〉: ναὸν —Aa² 
POSITION: s.l.

Or. 67.11 (plgn artGloss) 〈εἴσοδον〉: τὴν —F² 
POSITION: s.l.
Or. 67.12 (rec gloss) \(\delta\psi\omicron\omicron\mu\alpha\iota\iota\iota\): θεάσομαι —AaF²PrZl, app. Ab

POSITION: s.l.

COLLATION NOTES: Mostly washed out in Ab.

Or. 67.13 (pllgn gloss) \(\delta\psi\omicron\omicron\mu\alpha\iota\iota\iota\): θεάσω —YF²

POSITION: s.l.

COMMENT: The active of this verb is a Byzantine usage.

Or. 67.14 (pllgn gloss) \(\delta\psi\omicron\omicron\mu\alpha\iota\iota\iota\): καὶ ἵδω —CrOx

POSITION: s.l.; a second instance above 66 κακῶν Cr (partly erased)

Or. 68.01 (pllgn artGloss) Μενέλαον: τὸν —F²Ox

POSITION: s.l.

Or. 68.02 (pllgn gloss) \(\heta\kappa\omicron\nu\theta\)`: ἐρχόμενον —CrF²OxYf²

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.51.16–17

Or. 68.03 (68–70) (pllgn paraphr) ὡς τά γ´ ἄλλ`: κατά τά ἄλλα γάρ ἐπ´ ἀσθενοὺς ῥώμης κρεμμάμεθα, ήγουν οὐδεὶς ἕτερός ἐστιν ὁ βοηθήσων ἡμᾶς ἐὰν μὴ παρὰ τοῦ Μενελάου σωθῶμεν. —YF²

POSITION: s.l.

COMMENT: κρεμμα‑ with double mu is an attested Byzantine spelling, mostly in the participle, but also, e.g., in κρεμμάται, κρέμμανται, κρεμμάνυσιν; see also 68.11, 69.06.

Or. 68.04 (68–69) (pllgn paraphr) ὡς τά γ´ ἄλλ`: ὡς τά πολλά ἐπί τῆς ἀσθενοὺς ῥώμης ἠγουν ἐπ´ ἀσθενοῦς μέρους τυγχάνομεν —G

POSITION: s.l.

Or. 68.05 (mosch paraphr) ὡς τά γ´ ἄλλ`: ὅτι κατά γε τά ἄλλα —XXaXbT⁺YYfGr

POSITION: s.l. except X; ὅτι as sep. gloss T

Or. 68.06 (recThom gloss) ὡς`: ὅτι —AaAbPrRSaXZZaZbZlZmTGZc²Ox²

POSITION: s.l.

Or. 68.07 (rec gloss) ὡς`: ἡμεῖς —AaAbPrR

POSITION: s.l.
Or. 68.08 (rec gloss) \( \text{τά γ'} \text{ ἄλλ'} \): \( \text{κατά} \) \( -\text{GKL}^2\text{ZcZuB}^3\)  
**POSITION:** s.l.  
**APP. CRIT.:** τά ἄλλα add. KZc  

Or. 68.09 (plln gloss) \( \text{τά γ'} \text{ ἄλλ'} \): \( \text{τὸ λοιπὰ} \) \( -\text{F}^2\)  
**POSITION:** s.l.  

Or. 68.10 (vet paraphr) (\( \text{ἐπ'} \text{ ἀσθενοῦς} \)): \( \text{ἀντὶ τοῦ} \) \( \text{ἐπ'} \text{ ἀσθενοῦς} \text{ δυνάμεως} \text{ φερόμεθα} \) \( -\text{BCV}^3\)  
**TRANSLATION:** Equivalent to 'we are borne along (relying) upon a weak power'.  
**POSITION:** intermarg. B, s.l. CV³  
**APP. CRIT.:** \( \text{ἀντὶ} \) τοῦ om. V³  
**PREVIOUS EDITIONS:** Dind. II.51.15  
**COLLATION NOTES:** V³ by adding \( \text{ἐπ'} \text{ ἀσθενοῦς} \text{ δυνάμεως} \) above 69.05 gloss φερόμεθα, written earlier by V².  |  

Or. 68.11 (plln paraphr) (\( \text{ἀσθενοῦς} \)): \( \text{ἀδυνάτου} \text{ ῥώμης} \text{ κρεμμάμεθα} \) \( -\text{Yf}^2\)  
**POSITION:** s.l.  
**COLLATION NOTES:** Separately Yf² has the latter two words also as glosses 69.01, 69.06.  |  

Or. 68.12 (plln gloss) (\( \text{ἀσθενοῦς} \)): \( \text{ἀδυνάτου} \) \( -\text{Zl}\)  
**POSITION:** s.l.  

Or. 68.13 (plln gloss) (\( \text{ἀσθενοῦς} \)): \( \text{καὶ} \) \( \text{ἀνωφελοῦς} \) \( -\text{CrF}^2\text{Ox} \)  
**POSITION:** s.l.  

Or. 69.01 (rec gloss) (\( \text{ῥώμης} \)): \( \text{δυνάμεως} \) \( -\text{AaAb}^3\text{RZuYf} \)  
**POSITION:** s.l.  

Or. 69.02 (plln gloss) (\( \text{ῥώμης} \)): \( \text{ἰσχύος} \) \( -\text{F}^2\text{Zl}\)  
**POSITION:** s.l.  

Or. 69.03 (plln gloss) (\( \text{ῥώμης} \)): \( \text{καὶ} \) \( \text{ἐλπίδος} \) \( -\text{CrOx}\)  
**POSITION:** s.l.  

Or. 69.04 (rec gloss) (\( \text{ὀχούμεθα} \)): \( \text{θαρρούμεν} \) \( -\text{AaAbRRf}\)
Or. 69.05 (rec MoschThom gloss) ὀχούμεθα: φερόμεθα —OV²CrFPrSaXXaXbYYfG-GrZcZZaZbZlZmZu†Ox

Or. 69.06 (pllg gloss) ὀχούμεθα: κρεμμάμεθα —Yf²

Or. 69.07 (pllg gloss) ὀχούμεθα: καβαλλικεύομεν —B²

Or. 69.08 (rec gram) ἥν τι μὴ: συκίνη ἐπικουρία —K

Or. 69.09 (rec gloss) ἥν: ἕαν —Ab²

Or. 69.10 (pllg gloss) τι: ἐπ’ ὀλίγον —Zu

Or. 69.11 (rec paraphr) κείνου πάρα: παρὰ τοῦ Μενελάου, ἕαν μὴ παρ’ ἐκείνου —Pr

Or. 69.12 (pllg gloss) κείνου πάρα: ὡς ἂν παρ’ ἐκείνου τοῦ Μενελάου —Yf²

Or. 69.13 (pllg gloss) κείνου πάρα: παρ’ ἐκείνου —F²

Or. 69.14 (rec gloss) κείνου: τοῦ Μενελάου —AaAb²RSa

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Or. 69.15 (rec gram) 〈κείνου〉: ἀφαίρεσις τῶν Ἰώνων· συγκοπὴ τῶν Αἰόλων· ἀποκοπὴ τῶν Αττικῶν, —V

TRANSLATION: Aphaeresis (is typical) of the Ionians, syncope of the Aeolians, apocope of the Attics.

APP. CRIT.: ἤτοι prep. Sa

COMMENT: Cf. Sch. Opp. Hal. 1.186: κείνοις· Ἰωνικὴ ἀφαίρεσις. ἡ ἀφαίρεσις τῶν Ἰώνων, ἡ συγκοπὴ τῶν Αἰολέων, ἡ ἀποκοπὴ τῶν Αττικῶν. Hence, I attribute the note to κείνοι here, the first instance in the play of such aphaeresis.

KEYWORDS: Ἀττικοί | aphaeresis | apocope | syncope

Or. 70.01 (plln gloss) 〈σωθώμεν〉: ζήσωμεν —ZI

APP. CRIT.: added by V² after block of V-scholia on 24v (preceding play)

Or. 70.02 (plln paraphr) 〈ἀπορον χρήμα δυστυχών δόμος〉: ἀπορον χρήμα ύπάρχει ὁ δόμος τῶν δυστυχῶν, ἤγουν τοὺς δυστυχοῦντας οὐδεὶς ἐστιν ὁ βοηθῶν αὐτούς. —Y²Yf²

APP. CRIT.: ἀπορον … δυστυχῶν om. Y² | αὐτούς erased in Y

PREVIOUS EDITIONS: Dind. II.51.19–20

Or. 70.03 (thom paraphr) 〈ἀπορον χρήμα δυστυχών δόμος〉: ἤγουν οἱ δυστυχοῦντες ἀποροῦσιν ὅτι καὶ δράσουσι. —ZZaZbZiZmTGu

APP. CRIT.: δράσωσι ZZa

APP. CRIT. 2: δράσουσιν TZI |

PREVIOUS EDITIONS: Dind. II.51.21

Or. 70.04 (rec gloss) 〈ἀπορον〉: καὶ ἀπαραμύθητον —Ab

APP. CRIT.: added by B²

Or. 70.05 (rec gloss) 〈ἀπορον χρήμα〉: ἀμήχανον εἰς σωτηρίαν —Aa

APP. CRIT. 2: added by B³a
Or. 70.08 (plln gloss) ⟨ἀπορον⟩: γάρ — G

Or. 70.09 (plln gloss) ⟨χρήμα⟩: ύπάρχει — GGuYfZu

Or. 70.10 (plln gloss) ⟨χρήμα⟩: πρᾶγμα — CrF2OxZl

APP. CRIT.: καὶ τὸ prep. CrOx

Or. 70.11 (rec gloss) ⟨δυστυχῶν⟩: ἀνθρώπων — R

Or. 70.12 (plln gloss) ⟨δυστυχῶν⟩: δυστυχοῦντων — B3a

Or. 70.13 (plln artGloss) ⟨δυστυχῶν⟩: τῶν — F2

Or. 70.14 (plln gloss) ⟨δόμος⟩: ὁ οἶκος — F2

Or. 70.15 (tri metr) paragraphos — T

PREVIOUS EDITIONS: de Fav. 45

Or. 71.01 (vet exeg) ὣς παῖ Κλυταιμνήστρας: 1τοῦ προσήκοντος ἰδίους ἐξέπεσεν ὁ Εὐριπίδης. 2ὕν γὰρ πρῶτον ἄλληλας βλέπουσι καὶ ἀθέως πάντες οἴτε ἀσπάζονται ἄλληλας οὔτε προσφωνοῦσι. 3καὶ ἡ μὲν Ελένη ἐξεισεῖρχοι ήχοσσα χοᾶς καὶ τὸν βόστρυχον ἀποτετμημένον. 4ἀμα δὲ δυσωπεῖ τὴν Ἡλέκτραν καὶ λυπεῖ ύπομιμνήσκομα τοῦ ὀνόματος Κλυταιμνήστρας καὶ προτάσσομα. 5| 6ἀνακολούθως δὲ καὶ τὸ διὰ μέσον. 7τὸ δὲ ἐξῆς μακρὸν δὴ μῆκος χρόνου παρθένε, Ἡλέκτρα, ἀντὶ τοῦ ὥς πολυχρόνιε παρθένε. — MBVCP'R'RwSSa

TRANSLATION: Euripides has failed to express the fitting character. For they (Electra and Helen) now see each other for the first time, and in a manner entirely lacking character they neither embrace each other nor greet each other with affection. And Helen comes out with libations and her cut-off lock of hair, and at the same time she annoys Electra and causes her...
pain by recalling the name of Clytemnestra and by placing it first (in her speech). (?In addition, the phrase in between is added without proper concord/with change of construction. The word order is: 'maiden for a long length of time, Electra', equivalent to 'o maiden of long standing'.

**LEMMA:** MBVCRfRw, ὦ παῖ R

**REF. SYMBOL:** MBVR

**POSITION:** after sch. 80.06 Sa

**APP. CRIT.:** τοῦ τούτω R, p.c. S, τοῦτο a.c. S, τούτο Sa | 1 προσηκόντως RSa, προσηκόντος S | 1 ο εὖρ. om. Rw, ο om. VRf | 2 γὰρ | δὲ C | 2 πρώτως MVCPrRfRw | first ἀλλήλας | αὐτοὺς λέγει ὡς μητροφόντας. —Y^2^Yf^2^  

**TRANSLATION:** Wanting to pain Electra, Helen reminds her of her mother’s name earlier (than that of her father?). And in a manner entirely lacking character, they look at each other without either embracing each other or greeting each other with affection. She (Helen) speaks reproaching them (Orestes and Electra) as being matricides.

**APP. CRIT.:** 3 αὐτοὺς Y^2^, αὐτὴν Yf^2^ | μητροφόντας Yf^2^, a.c. Y^2^  

**Or. 71.03 (plgn exeg) (ph):** εξίουσα τῶν δωμάτων ἢ Ἐλένη κατέχει χοὰς καὶ βόστρυχον τῶν οἰκείων τριχῶν ἀποτετμημένου. —Gu
TRANSLATION: Exiting from the house, Helen carries libations and a lock cut off from her own hair.

position: twice in Gu, once s.l. G, once marg.

APP. CRIT. 2: δομάτων Gu* | ἀποτετμημένων Gu.lex | PREVIOUS EDITIONS: Dind. II.52.13–14

Or. 71.04 (plgn gloss) (παι): δύσατερ — Ae²F²G
position: s.l.

Or. 71.05 (plgn artGloss) (Κλυταιμνήστρας): τῆς — F²
position: s.l.

Or. 71.06 (rec gloss) (τε): καὶ — R
position: s.l.

Or. 71.07 (rec gloss) (καγαμέμνονος): καὶ τοῦ — PrOx
position: s.l.

Or. 71.08 (tri metr) (καγαμέμνονος): long mark over first alpha — T
PREVIOUS EDITIONS: de Fav. 45

Or. 72.01 (vet exeg) ἄλλως: παρθένε μακρὸν δὴ μήκος: ἵδ' ἐστι· πολλῷ χρόνῳ παρθενευομένη. τοῦτο δὲ ὑβρίζουσα αὐτήν φησιν ὡς αἰτίαν καὶ διὰ τοῦτο μὴ γαμουμένης. καὶ διὰ τούτου παρεμφαίνει ὅτι εὐμοιρίας νομίζει τέλος τὸν γάμον. — MBVCCrPrRfRwOx

TRANSLATION: (Explained) in another way: ‘maiden for a long time’: which means ‘living as a maiden for much time’. She (Helen) says this by way of insulting her (Electra), as if she is to blame and for this reason unmarried. And through this phrase she (or he, the poet) subtly suggests that she (he) considers marriage to be the ultimate end of a good portion in life.

LEMMATA: ΜC (ἄλλως in marg. C), παρθένε μακρὸν V REF. SYMBOL: V position: cont. from 71.03 BPRIrw

APP. CRIT.: ἰδ' ἐστι] ἦτοι B, ἦτου PR, ἦ ἐστι RF; ἦτοι Ox | πολλῷ χρόνῳ VPt | παρθενεύομεν Ρt V | 2 δὲ καὶ ὑβρ. BPtPrRw | αὐτήν om. V | ἠχούσης] MC, ἠχούσῃ VCCrRwOx, ἠχούσαι BPr, ἠχούσα Rf | γαμομενής Schw., γαμομενή VCCrRwOx, γαμομενήν MBPrRf | 3 καὶ διὰ κτλ om. VRf | καὶ διὰ ... παρεμφαίνει δὲ διὰ τούτου BPr(om. δὲ), ἐμπροσθέν οὖν παρεμφαίνει Rw | τούτου] τούτο M | τὸ τέλος CrRw Ox | τῶν γάμων s.l. Rw, τοῦ γάμου CrOx

PREVIOUS EDITIONS: Schw. I.104.7–10; Dind. II.52.10–13, 15–17
KEYWORDS: women, nature or proper behavior of

Or. 72.02 (rec exeg) ὥ πολλῷ χρόνῳ παρθένε. τοῦτο υβρίζουσα φησί. — O
Or. 72.03 (rec paraphr) οὐ πολύχρονον Ἡλέκτρα χρόνον παρθενεύουσα —R
APP. CRIT.: Only parts of the bottom of most letters survive (trimmed upper margin), so the reading is not certain.

Or. 72.04 (rec paraphr) οὐ πολυχρόνιε Ἡλέκτρα μακρὸν χρόνον παρθένος οὖσα —Ab
POSITION: s.l.; over 71 Ab
APP. CRIT. 2: πολυχρόιε Ab

Or. 72.05 (rec paraphr) οὐ πολυχρόνιε Ἡλέκτρα εἰς μακρὸν χρόνον οὖσα παρθένος —Pr
POSITION: s.l.

Or. 72.06 (pllgn paraphr) πολυχρόνιε, ἡ πολλῶν χρόνων παρθενευομένη —Yf
POSITION: s.l.

Or. 72.07 (pllgn paraphr) ἦτις ἦσθα παρθένος ἐπὶ πολῶν χρόνων· διὰ γὰρ τούτῳ ἐκλήθης πολὺν χρόνον οὖσα παρθένος. —Lb
PREVIOUS EDITIONS: Dind. II.62,18–19

Or. 72.08 (rec exeg) παρθένε: τὸ παρθένον ὀνειδιστικῶς, δι' ἣν εἶχεν ἀσθενείαν γυναικείαν πολυχρόνιον. —Sa
POSITION: s.l.
APP. CRIT. 2: γυναικείαν Sa

Or. 72.09 (rec gloss) παρθένε: οὐ πολυχρόνιε Ἡλέκτρα —Ab
POSITION: s.l.

Or. 72.10 (pllgn gloss) παρθένε: λέγω —Aa
POSITION: s.l.

Or. 72.11 (pllgn artGloss) παρθένε: ὁ —Ox
POSITION: s.l.

Or. 72.12 (pllgn exeg) μακρὸν δὴ μήκος: ἔστιν δηλονότι, ἐξ ὅτου οὐκ εἶδα ύμᾶς. παρασιώπησις. —Lp
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.52,17
KEYWORDS: παρασιώπησις

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Or. 72.13 (rec gloss) ⟨μακρὸν⟩: εἰς — KRGuZu

Or. 72.14 (mosch gloss) ⟨μακρὸν⟩: ἐπὶ — XXaXbT^c YYΓGRa^2

Or. 72.15 (plgcn gloss) ⟨μακρὸν⟩: κατὰ τὸ — V^3 ZuB^3a

Or. 72.16 (thom gloss) ⟨μακρὸν⟩: πολὺ — ZZaZbZlZmTGuFrGOx

Or. 72.17 (plgcn gloss) ⟨μακρὸν⟩: ἐπιπολὺ — B^2

Or. 72.18 (plgcn exeg) ⟨μακρὸν⟩: σκωπτικὸν — V^3

Or. 72.19 (rec gloss) ⟨δὴ⟩: ἢ δὴ — K

Or. 72.20 (plgcn gloss) ⟨μῆκος⟩: διάστημα — G

Or. 72.21 (plgcn gloss) ⟨μῆκος⟩: παράτασιν — Gu

Or. 72.22 (plgcn gloss) ⟨μῆκος⟩: οὖσα παρθένος — B^3a

Or. 72.23 (rec exeg) ⟨Ηλέκτρα⟩: Ἡλέκτρα πρώην μὲν ἐκαλεῖτο Ἰφιάνασσα, διὰ δὲ τὸ παρελθεῖν τὸν δωδεκαετῆ χρόνον καὶ μὴ λαβεῖν πόσιν ἐκαλέσθη Ἠλέκτρα, ἀπὸ τοῦ ἀ στερητικοῦ μορίου καὶ τοῦ λέκτρου στερηθέισα. — Pr

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TRANSLATION: Electra was earlier called Iphianassa, but because she had passed the twelve-year period and not taken a husband, she was given the name Electra, from the alpha-priva-tive particle and ‘lektron’ (‘bed’), (thus) the one who has been deprived of the (marriage-)bed.

COMMENT: Cf. Eust. in Il. 9.145 (II.684, 4–9) Ὅρα δὲ ὅτι ἡ Ἠλέκτρα ἐνταῦθα οὐ κεῖται, ἀλλὰ φαίνει τινες τὴν Λαοδίκην γαύτην εἶναι; Ἠλέκτραν ἐπικλήθησαν ἢ κατά τρόπον διωμορίας ἢ διὰ τὸ κατ’ ὅψην ἔλεκτρας καὶ χρυσοειδὴς ἢ κατὰ λόγον τυπικότατος διὰ τὸ πολὺν χρόνον ἢ λέκτρον μεῖναι χόλῳ 

Or. 72.24 (rec exeg) Ἡλέκτρα: ἀπὸ τοῦ στερητικοῦ μορίου καὶ τοῦ λέκτρου ἢ κοίτη —Sa

APP. CRIT.: λέκτρα Sa

LEMMA: V, 75 προσφθέγμασιν R(τοῦ)προσφθέγγου)SSa

APP. CRIT. 2: ἀλεκτρος τίς Y

Or. 72.26 (plgn exeg) Ἡλέκτρα: οἰονεὶ ἄλεκτρός τις οὖσα, ἢ μὴ σχοῦσα λέκτρα —Y²

APP. CRIT.: ἐτυμολογεῖται or ἐτυμολογεῖ (or ἐτυμολογία?)

LEMMA: V, R (app. at 75), Sa (no corresponding mark at text)

APP. CRIT. 2: ἄλεκτρος τίς Y² |

Or. 72.27 (plgn artGloss) Ἡλέκτρα: ὦ —F²

LEMMA: V, 75 προσφθέγμασιν R(τοῦ)προσφθέγγου)SSa

APP. CRIT. 2: ἀλεκτρος τίς Y² |

Or. 73.01 (vet exeg) πῶς ὁ τάλαινα: 1ἄξιον ποιῆσαι αὐτήν ἢ μητροφόνου ἄδελφην. 2οἱ δὲ τοῖς ἐναγέσι προσφθεγγόμενοι καὶ αὐτοὶ δοκοῦσι μιαίνεσθαι, ἢ καὶ ἐν Ἡρακλεί [Eur. Her. 1219] καὶ Ἰξίονί [Eur. fr. 427] δέδεικται. —VRw, partial R²SSa

TRANSLATION: With this phrase she (Helen) reproached her (Electra) as being sister of a matricide. And those who speak to polluted persons seem even themselves to be defiled, as has been shown also in (commentaries on?) Heracles and Ixion.
Or. 73.02 (rec exeg) θοί: λείπει τὸ εἰπέ —AbPrSa

Or. 73.03 (pllgn gloss) θοί: κατὰ τίνα τρόπον —Zl

Or. 73.04 (mosch exeg) θοί τάλαινα: ἔχετε δηλονότι —XXaXbYYfGrFGBΜ4

Or. 73.05 (pllgn gloss) τάλαινα: ἔχεις —Αa

Or. 73.06 (pllgn gloss) τάλαινα: ὑπάρχετε —ZuGu

Or. 73.07 (pllgn gloss) τάλαινα: ἔφυ —G

Or. 73.08 (pllgn gloss) τάλαινα: ἀθλία —OxZl

Or. 73.09 (rec gram) θοί τε κασίγνητός τε: σχήμα συνεκδοχικόν —K

APP. CRIT.: 1 διά .. ἀδελφήν om. RSSa | διά τούτου| Schw., διά τούτο VRw | ὡς (tacitly) Dind., ὡς VRw | μιητροφόνι δέλφοι Rw | 2 ενάγουσι Rk |

PREVIOUS EDITIONS: Schw. I.104,11–13; Dind. II.52,20–22

COMMENT: Presumably a note of some antiquity, since it refers to the lost Ixion and the non-select play Heracles, or possibly to commentaries on them.

KEYWORDS: citation of literature other than Homer | Euripides, Heracles | Euripides, Ixion

Or. 73.02 (rec exeg) θοί: λείπει τὸ εἰπέ —AbPrSa

APP. CRIT.: τὸ om. AbPrSa

KEYWORDS: λείπει

Or. 73.03 (pllgn gloss) θοί: κατὰ τίνα τρόπον —Zl

Or. 73.04 (mosch exeg) θοί τάλαινα: ἔχετε δηλονότι —XXaXbYYfGrFGBΜ4

LEMMA: X

APP. CRIT.: δηλονότι om. GBΜ4, δῆλον F

PREVIOUS EDITIONS: Dind. II.52.22

Or. 73.05 (pllgn gloss) τάλαινα: ἔχεις —Αa

Or. 73.06 (pllgn gloss) τάλαινα: ὑπάρχετε —ZuGu

Or. 73.07 (pllgn gloss) τάλαινα: ἔφυ —G

Or. 73.08 (pllgn gloss) τάλαινα: ἀθλία —OxZl

APP. CRIT.: καὶ ὁ prep. Ox

Or. 73.09 (rec gram) θοί τε κασίγνητός τε: σχήμα συνεκδοχικόν —K

APP. CRIT.: 1 διά .. ἀδελφήν om. RSSa | διά τούτου| Schw., διά τούτο VRw | ὡς (tacitly) Dind., ὡς VRw | μιητροφόνι δέλφοι Rw | 2 ενάγουσι Rk |
Or. 73.10 (rec gram) ⟨σὺ τε κασίγνητός τε⟩: (?)σχῆμα(?) ἐπίζευξις —K

COMMENT: As with the previous, this explains the plural subject with singular verb in next line. Epizeuxis has various senses. It can refer to a type of anadiplosis or epanaphora or other repetition (ps-Hdn. de figuris 48 Hadji; Phoebammon (Rhet.Gr. III Spengel), de figuris 1.3.7 and 2.4.49 and 73; Sch. A Hom. II. 1.364b1, etc.; or to ἀπὸ κοινοῦ or zeugma (for the latter Photius epist. 166, 147; Joannes Rhet., Commentarium in Hermogen- nis librum peri iδίεων, Rhet.Gr. VI.80, 16–17 Walz; ἀπὸ κοινοῦ, ὃ ζεῦγμα καλοῦσιν ἢ ἐπίζευξιν; cf. also (of a singular noun and multiple appositives) Sch. Aeschin. 3.105 αἰσχύνην τῷ τοῦτο φησιν Ἀψίνης ἐπίζευξιν εἶναι, ἐπεὶ ἐν συνελθόντων πολλαὶ ἐπηρέαν ὄνωματα. εἰπὼν γὰρ τοῦτο τὸ γόμφωμα ἐπῆγαγεν αἰσχύνην, ἐλέγχος, κατηγορία. GLRBP gives a sense 'concord, in grammar' with one citation. On zeugma as applying both to uncomplicated coordination or to complicated coordination (with some syntactic or semantic slippage), see Lausberg §§692–708.

KEYWORDS: synecdoche/συνεκδοχικόν

Or. 73.11 (thom gloss) ⟨κασίγνητός⟩: αὐτάδελφος —ZZaZbZlGuF

POSITION: s.l.

APP. CRIT.: ὁ prep. FGu

Or. 73.12 (pllgnTri gloss) ⟨κασίγνητός⟩: ἀδελφὸς —AaCrOxT

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx

Or. 73.13 (pllgn artGloss) ⟨σός⟩: ὁ —F²Ox

POSITION: s.l.

Or. 74.01 (thom gloss) ⟨τλήμων⟩: δυστυχὴς —ZZaZbZlZmTGu

POSITION: s.l.

Or. 74.02 (pllgn artGloss) ⟨τλήμων⟩: ὁ —F²

POSITION: s.l.

Or. 74.03 (rec gloss) ⟨Ὀρέστης⟩: ἔχει δηλονότι —Rw

POSITION: s.l.

Or. 74.04 (pllgn artGloss) ⟨μητρὸς⟩: τῆς —F²

POSITION: s.l.

Or. 74.05 (rec gloss) ⟨δῶς⟩: δεικτικὸν —Pr

POSITION: s.l.

KEYWORDS: δεικτικόν/δεικτικῶς

Or. 74.06 (thom gloss) ⟨δῶς⟩: σώτος —ZZaZbZlZmTGuOx

Scholia on Orestes 1-100 | 299
One should say 'you (pl.) became' because both carried out the murder, the woman by advising it and the man by doing it, but he (the poet), after saying 'you and your brother' (as subject), made the predicate agree with Orestes, thus showing, by grouping them together, that both planned the killing, and by using (the singular verb) 'he became', Orestes alone did the deed. Or (explain it) as follows: one should say 'in what state, poor woman, are you (pl.), you and your unhappy brother?', but he (the poet), dismissing what is implied by the first part of the sentence (the plural subject), namely, (the plural verb) 'echete',
instead, because Orestes killed his mother, applied the predicate to him. Some interpreters, not understanding this, say that ‘this man’ (‘hode’) is used as equivalent to ‘whoever’. But the word is in fact the deictic pronoun in a parenthetic construction.

LEMMA: Ta (not T), REF. SYMBOL: ZZaZlZm


COMMENT: The view criticized by Thomas (74.08–11) is not specifically Moschopulean; indeed 74.09, being only in XXa, barely qualifies as Moschopulean compared to the others so identified.

KEYWORDS: διὰ μέσου | δεικτικόν/δεικτικῶς | Thomas critical of another view

Or. 74.14 (mosch gloss) (ἔφυ): ύπηρξεν —XXaXbT+YYfGGGrZcV3Aa2

LEMMA: X | POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X

APP. CRIT. 2: -ξε V3Aa;GZe |

Or. 74.15 (recThom gloss) (ἔφυ): ἔγενετο —Ab+CrFPrRRwSaZ-ZaZbZlZmZuTGuOx

POSITION: s.l., except marg. R; not clearly sep. from prev. gloss 74.10 Sa

APP. CRIT.: καὶ prep. CrSaOx | ταίτον add. Sa

Or. 74.16 (rec gloss) (ἔφυ): ἔγενήθη —Ab

POSITION: s.l.

Or. 74.17 (rec gloss) (ἔφυ): ἔχει —K

POSITION: s.l.

Or. 74.18 (tri metr) (ἔφυ): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 45

Or. 75.01 (pllgn exeg) (προσφθέγμασι γάρ): νόμος ἢν τοὺς φονεῖς μὴ λαλεῖν τισιν ἔστ’ ἀν καθαρθώσι —V3

LEMMA: μασι in text V (as in almost all mss) | POSITION: s.l.

Or. 75.02 (rec paraphr) ἤγουν λαλοῦσα ἀντίον σοῦ, οὐχὶ —R

POSITION: marg.

COMMENT: After οὐχὶ one is to understand μιαίνομαι from the verse below. |

Or. 75.03 (mosch paraphr) κατὰ γάρ τὴν πρὸς σε ὀμιλίαν οὐ μιαίνομαι —XXaXbT+YYfGGGrZc

Scholia on Orestes 1-100 | 301
Or. 75.04 (plgng paraphr) κατὰ γὰρ τής αὐτῆς ὁμιλίας οὐ μιαίνομαι —Aa²

Or. 75.05 (rec gloss) (προσφθέγμασι): ἐρωτήσεσι —AaPr

Or. 75.06 (rec gloss) (προσφθέγμασι): ταῖς ἐπιμιξίαις σαῖς —Sa

Or. 75.07 (thom gloss) (προσφθέγμασι): προσρήμασι —ZZa

Or. 75.08 (thom gloss) (προσφθέγμασι): ὁμιλίαις προσλαλιαῖς —ZbZlZmTGu

Or. 75.09 (plgng gloss) (προσφθέγμασι): τοῖς χαιρετίσμασιν —G

Or. 75.10 (plgng gloss) (προσφθέγμασι): τοῖς προσλαλήμασι —F²

Or. 75.11 (plgng gloss) (προσφθέγμασι): προσφωνήμασι —YF²

Or. 75.12 (plgng gloss) (προσφθέγμασι): καὶ ταῖς λαλιαῖς —CrOx

Or. 75.13 (rec gloss) (προσφθέγμασι): τοῦ —Ab
Or. 75.14 (plln grph) (οὐ μιαίνομαι): οὐ κοινωνῶ τοῦ φόνου σου —G

position: s.l.

Or. 75.15 (rec gloss) (μιαίνομαι): μιασμὸν δέχομαι —Rf

position: s.l.

Or. 75.16 (thom gloss) (μιαίνομαι): μολύνομαι —ZaZbZlZmTGuAaF²L²

position: s.l.

APP. CRIT.: οὐ prep. ZbTF²

Or. 75.17 (plln gloss) (σέθεν): σοῦ —B²CrF²OxZ

position: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 75.18 (thom exeg) (σέθεν): ἀπὸ σοῦ· σύναπτε δὲ πρὸς τὸ μιαίνομαι. —ZZaZb-ZlZmTGu

TRANSLATION: 'From you': construe (this) with 'I am stained with pollution'.

position: s.l., except marg. Z

APP. CRIT.: ZZl only partially legible | ύπο Za

APP. CRIT. 2: σύναπται Zm, perhaps Zl | ὡς CrOx, δὲ Rf

PREVIOUS EDITIONS: Dind. II.53.12–13

Or. 76.01 (vet exeg) εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν: 1 καὶ τοῦτο πανούργως. 2 ἀναμάρτητον γὰρ τὸ θεῖον. 3 ἐμφαίνει οὖν ὡς καταψευδομένων αὐτῶν τοῦ Ἀπόλλωνος. —MBVCCrPrR²Rb²RfRwSSaOx

TRANSLATION: This too is said maliciously. For the divine is infallible. She (or he, the poet) intimates therefore that they are falsely accusing Apollo.

LIMMA: MC, εἰς Φοῖβον ἀναφέρουσα ΒΨVPrR, εἰς Φοῖβον R²Rw, καὶ ἄλλως R²² REF. SYM-

bol: MBVCR²R² POSITION: cont. from sch. 73.01 SSa; Pr has this (and sch. on following lines as well) after sch. 101.06; R² has this twice in succession

APP. CRIT.: καὶ om. R²²SSa | ταῦτα R²² | 2 γὰρ τὸ θείου om. Rf | 3 οὖν MVR²Rw, γοῦν CrOx, δὲ R²²Sa, ὁ ποιητὴς BPr (B punct. after ποιητῆς, not after θείου), οὖν ὁ ποιητὴς Rf | ὡς om. R²² | καταψευδ. ἢ καὶ ψευδ. MC, μάτην ψευδ. R²²R²²Sa | 2 γάρ ψευδ. οὖν τὸν ἀπόλλων(α) R²²Sa | ἐμφαίνει ηλίου V | at end add. προστάξαι φονεύειν τὴν μητέρα R²²²Sa | οὖν ὁ ποιητὴς Rf

APP. CRIT. 2: 3 ἐμφαίνε M |

PREVIOUS EDITIONS: Schw. I.104,14–16; Dind. II.53,14–16

KEYWORDS: κακούργως | theological amelioration

Scholia on Orestes 1-100 | 303
Or. 76.02 (rec exeg) ἐις Φοῖβον ἀναφέρουσα: καταψεύδεται γὰρ τοῦ Ἀπόλλωνος. τὸ θεῖον γὰρ ἀναμάρτητον. —O
POSITION: first half in left margin, remainder in right margin O

Or. 76.03 (rec exeg) ἐις Φοῖβον ἀναφέρουσα: τὸ θεῖον ἀναμάρτητον —Sa
POSITION: s.l.

Or. 76.04 (plln rhet) ἐις Φοῖβον: κακόηθες —F
POSITION: s.l.
KEYWORDS: κακόηθες/κακοήθως

Or. 76.05 (thom exeg) ἐις Φοῖβον: ὡς ἐπιτάξαντα τὸν φόνον —Z2ZbZlZmTGu
TRANSLATION: (ʼTo Phoebusʼ) as the one who ordered the murder.
POSITION: s.l.

Or. 76.06 (plln gloss) ἐις Φοῖβον: εἰς τὸν Ἀπόλλωνα —Ab2CrF2Ox
POSITION: s.l.
APP. CRIT.: εἰς τὸν om. Ab2F2

Or. 76.07 (rec gloss) ἀναφέρουσα: σῦ —Sa
POSITION: s.l.

Or. 76.08 (rec gloss) ἀναφέρουσα: σῦ, ἢ ἐγὼ —R
POSITION: s.l.

Or. 76.09 (rec MoschThom gloss) ἀναφέρουσα: ἀνατιθεῖσα —Aa2RwXXaXbYYfG-GrZcZZaZbZlZmTZ
POSITION: s.l., except X
APP. CRIT.: ἀνατιθεῖσα Zb

Or. 76.10 (plln gloss) ἀναφέρουσα: ἀνάγουσα —F2
POSITION: s.l.

Or. 76.11 (rec Thom gloss) ἀμαρτίαν: τὸν φόνον —AaAbPrRSZmGu
POSITION: s.l.
APP. CRIT.: εἰς prep. AaPr, ἤγουν prep. Zm
Or. 76.12 (plln gloss) άμαρτίαν: ἢ τῆν αἰτίαν —F²

Or. 76.13 (thom gloss) άμαρτίαν: τοῦ φόνου —ZZa

Or. 76.14 (thom gloss) άμαρτίαν: ὑμῶν —ZmGu

Or. 77.01 (plln gram) καίτοι: σημ(είωσαι) ὅτι τὸ καίτοι μετὰ μετοχῆς ⟨οὐ⟩ συντάσσεται εἰ μὴ κατὰ στιγμὴν ἢ. —Gu

Or. 77.02 (plln gloss) στένω: στενάξω —Aa²Zl

Or. 77.03 (thom gloss) στένω: θρηνῶ —ZZaCrOxYf²

Or. 77.04 (plln gloss) στένω: κλαίω —F²

Or. 77.05 (plln gloss) τὸν Κλυταιμνήστρας μόρον: διὰ —B³a

Or. 77.06 (rec artGloss) Κλυταιμνήστρας: τῆς —Aa²F³S
Or. 77.07 (thom gloss) θάνατον —ZZaZIAa2CrF2Ox

Or. 78.01 (rec artGloss) τῆς —F2S

Or. 78.02 (vet exeg) ἢν ἐπεὶ πρὸς Ἰλιον: ἢν οὐκ εἶδον ἀφ’ οὗ εἰς τὴν Ἰλιον ἔπλευσα· διὰ μέσου γάρ το ὅπος ἐπέλευσα, ἐίτα ὥσπερ αἰτίαν λέγουσα τοῦ πλοῦ ἥθημαι πότμω φησίν, ἢ ἀντὶ τοῦ ὑπὸ εἰμαρμένης μανεῖσα, ἢ μοίρᾳ θεοῦ μανεῖσα.

—MBVCGrPrRfRwSSaOx

TRANSLATION: Whom I did not see ever since I sailed to Ilion. For the phrase ‘however I sailed’ is parenthetic, and then as if telling the cause of the voyage she says ‘by a fate of divinely-inspired madness’, meaning having gone mad because of destiny, or having gone mad by a fate imposed by a god.

LEMMA: M(ἢν)Crw, ἣν ἐπεὶ πρὸς Ἰλιον ἔπλευσα BV(ἥλιον),

APP. CRIT.: 1 τὴν ] τὸν M, 2–3 as sep. sch. RF (punct. and space after 1 ἐπέλευσα) | 2 διὰ … ἐπέλευσα om. Ox | γάρ ] δέ RF | τὸ om. MC | ὅπος ] ὁς δ’ ἐπλ. V, ὅπος διέπλευσα SSa | ὥσπερ αἰτίαν ] ὃς παρατινία Pr | ὥσπερ ] ὥσπερ RF, ὥσπερει Ox | αἰτίαν om. Ox | λέγουσα ] λέγει SSa, S with punct. after πότμῳ and adding πότμῳ γάρ before φησίν, Sa with punct. after πλοῦ and space and ref. as if new sch. starting θεομανεῖ (RF also has high stop after πλοῦ) | τοῦ πλοῦ om. V | φησίν ] τὴν εἰμαρμένην φησί V | 2–3 φησίν … (first) μανεῖσα om. C | 3 αἰτίαν om. Ox | 3 ὡς παραιτία Pr | 3 ὡς VRf, ὡσπερεὶ Ox | 3 ὡς V, ὡσπερ δ’ ἔπλευσα

APP. CRIT. 2: 1 ἢν M, ἧν S | ἢν οὐκ εἶδον οὗ εἰς τὴν Ἰλιον ἔπλευσα, ἢς ] ἡν οὗ εἶδον οὗ εἰς τὴν Ἰλιον ἔπλευσα· εἰ δὲ θέλεις γνῶσις τὸν ποτμόν την μοιχείαν καὶ υπὸ δαίμονος τινος βίᾳ ἦχθαι εἰς Τροίαν φησίν.

—MBCPrR-Rb, partial VSSa

TRANSLATION: Whom I did not see ever since I sailed to Ilion. And if you want to understand how I sailed, know that it was by a fate of divinely-inspired madness. She conceals her adultery and claims that she was led to Troy by force by some divinity.

LEMMA: MP, in marg. B cont. from prev. VSSa REF. SYMBOL: Rb


APP. CRIT. 2: 1 ἢν R-Rb

PREVIOUS EDITIONS: Schw. I.104,17–19; Dind. II.53,20–23; 54,1–2

KEYWORDS: διὰ μέσου

Or. 78.03 (vet exeg) ἄλλως: ἢν οὐκ εἶδον ἀφ’ οὗ πρὸς Ἰλιον ἔπλευσα· ἢ τε δὲ θέλεις γνῶσις τῶς ἐπέλευσα, γίνοικε ὅτι θεομανεῖ πότμῳ. ἥθημαι δὲ τὴν μοιχείαν καὶ υπὸ δαίμονος τινος βίᾳ ἠχθαί εἰς τροίαν φησίν.

—MBCPrR-Rb, partial VSSa

TRANSLATION: Whom I did not see ever since I sailed to Ilion. And if you want to understand how I sailed, know that it was by a fate of divinely-inspired madness. She conceals her adultery and claims that she was led to Troy by force by some divinity.

LEMMA: MP, in marg. B cont. from prev. VSSa REF. SYMBOL: Rb


APP. CRIT. 2: 1 ἢν R-Rb

PREVIOUS EDITIONS: Schw. I.104,21–23; Dind. II.53,23–26

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Or. 78.04 (vet excg) ἡν: λείπει τὸ οὐκ εἶδον —M

TRANSLATION: (To govern the relative pronoun) ‘I have not seen’ is to be understood.

REF. SYMBOL: M  POSITION: intermarg. M

PREVIOUS EDITIONS: Schw. I.104,24

COMMENT: If this is not a careless way of saying that the relative pronoun depends on the verb two lines later in 80, then this explanation is given because the mss almost all have a ὅπως δ’ in 79 and thus 80 οὐκ εἶδον appears to be part of a separate clause and unable to govern the pronoun in 78.

KEYWORDS: λείπει

Or. 78.05 (plln gloss) καὶ ἠμνίσα —Ox

POSITION: s.l.

Or. 78.06 (plln paraphr) ἐπεὶ πρὸς Ἰλιον: ἐπεὶ ἔπλευσα πρὸς τὴν Τροίαν, οὐκ ἐθεασάμην αὐτὴν. —Y³Yf²

POSITION: s.l.

APP. CRIT.: ἐπεὶ om. Y², adding the rest to Y gloss ἀφοῦ (sch. 78.08) | αὐτὴν om. Yf²

Or. 78.07 (rec gloss) ἐπεὶ πρὸς Ἰλιον: ἀφ’ οὗ καιρὸν εἰς (?) —Rw

POSITION: s.l.

COLLATION NOTES: Doubtful εἰς distorted and obscured on image because of curvature of binding. Check original Rw, 14v, 4th line from bottom of right column of verses.

Or. 78.08 (rec Mosch Thom gloss) ἐπεἰ: ἀφοῦ —V³Ab²F²KPrSSaRXXaXbT⁺YYf²GrZcZ²Zb²ZlB²

LEMMA: X  POSITION: s.l., except X

APP. CRIT.: καὶ prep. S, ἀντὶ τοῦ prep. XXa |

APP. CRIT. 2: ἀφ’ οὗ V³AaPrSaRGGGrZcZb² |

Or. 78.09 (plln gloss) ἐπει: ἀφότου —Zu

POSITION: s.l.

Or. 78.10 (plln gloss) πρὸς: ἐπὶ —Yf²

POSITION: s.l.

Or. 78.11 (plln gloss) Ἰλιον: Τροίαν —Aa²CrOxZl

POSITION: s.l.

APP. CRIT.: πρὸς prep. Aa², καὶ τὴν prep. CrOx |
Or. 78.12 (tri metr) Ἰλίου: long mark over first iota — T

Or. 78.13 (rec artGloss) Ἰλίου: τὴν — F2S

Or. 79.01 (plgn exeg) κρύπτει τὴν μοιχείαν αὐτῆς καὶ εἰς τὸν θεόν ἀναφέρει τοῦτο ἢ εἰς τὴν εἰμιαρμένην. — Y2Yf2

Or. 79.02 (rec exeg) τῇ τῶν θεῶν βουλήσει καὶ τῇ ἐμῇ δυστυχίᾳ — AbPr

Or. 79.03 (mosch gloss) ἔπλευσ': ἀπέπλευσα — XXaXbT•YYfGGrZc

Or. 79.04 (plgn gloss) δ' ἔπλευσα ... πότμῳ: οὗ γινώσκω — B1η

Or. 79.05 (rec exeg) δ' ἔπλευσα: διὰ μέσου θέλεις νοῆσαι πῶς ἔπλευσα — Sa

Or. 79.06 (mosch exeg) δ' ἔπλευσ': διὰ μέσου ταύτα: ἢ γάρ οὐκ ὁ τρόπος δὲ τοῦ ἐμοῦ ἀπόπλου ὑπὸ δυστυχίας ἢν θεομανοῦσ. — XXaXbT•YYfGGr

Or. 79.07 (plgn gloss) δ' ἔπλευσα: οἶδας — ZuGu

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Or. 79.08 (pllg parapr) ὅπως: ἐθελεῖς [γνῶ]ναι πῶς ἔπλευσά 
καθ’ ἕκαστα 
οὔσα ἐλέ ᾳ 

—V³

Or. 79.09 (recThom gloss) ὅπως: πῶς —AbKZZaZmTG

Or. 79.10 (rec gloss) θεομανεῖ πότμῳ: ἐν θεϊκῇ 

—S

Or. 79.11 (pllg gloss) θεομανεῖ πότμῳ: ὑπὸ τῆς εἰμαρμένης —F

Or. 79.12 (mosch gloss) θεομανεῖ: ἀπὸ μήνιδος θείας —XXaXbTYYfGGGrZcAa²

LEMMA: X  POSITION: s.l., except X

APP. CRIT.: ἦγουν prep. X | ἦπὸ δυστυχίας ἦν θεομανοῦς add. G (from sch. 79.06)

PREVIOUS EDITIONS: Dind. II.54,4

Or. 79.13 (thom gloss) θεομανεῖ: θεηλάτῳ —ZZaZbZlZmTGu

Or. 79.14 (pllg gloss) θεομανεῖ: ἐν —FZu

Or. 79.15 (rec gloss) πότμῳ: συμφορᾶ —O

Or. 79.16 (recMosch gloss) πότμῳ: δυστυχία —Aa²CrRSXXaXbTYYfGrZcOx

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.54,4

COLLATION NOTES: T adds cross above the word in the Thoman version and also a comma to indicate separation.

Or. 79.17 (thom parapr) πότμῳ: δυστυχία ἦγουν μήνιδι Ἀφροδίτης —ZZaZb-ZlZmTGu
Or. 79.18 (pillg gloss) (πότμωρ): τύχῃ —Zu

Or. 79.19 (pillg gloss) (πότμωρ): μανία —F

Or. 79.20 (rec gloss) (πότμωρ): θανάτῳ —Ab²Pr

Or. 79.21 (pillg gloss) (πότμωρ): ὀργῇ —AaB²

Or. 79.22 (pillg gloss) (πότμωρ): πάντως —Zu

Or. 79.23 (rec gloss) (πότμωρ): ἔπλευσα —S

Or. 80.01 (pillg gloss) (οὐκ εἶδον): σοῦ γινώσκω —Zb²

Or. 80.02 (pillg gloss) (οὐκ εἶδον): σοῦ ἔγνων —F²

Or. 80.03 (pillg gloss) (εἶδον): ἑθεασάμην —Zl

Or. 80.04 (rec gloss) (εἶδον): ἢν —S

Or. 80.05 (pillg gloss) (εἶδον): τὴν ἀδελφήν μου —Zu
Or. 80.06 (vet exeg) ἀπολειφθεῖσα δ’ αἰάξω τύχας: ἀδηλον τίνος ἀπολειφθεῖσα

TRANSLATION: It is unclear what it is that she has been separated from to cause her to lament, her {not} seeing Clytemnestra or her understanding the cause of her adultery.

LEMMA: MC, ἀπολειφθεῖσα VR:RWŚ(ἀπολειφθεῖς)

APP. CRIT.: ἀπολειφθῆναι Rf

PREVIOUS EDITIONS: Schw. I.104,25–105,2; Dind. II.54,5–7, 2–4

COMMENT: Note that the second half of the comment is based on the presence of Β’ in 79. It is not certain that the deletion of μὴ is needed, since it could be a redundant negative after the idea of deprivation (but rhetorical balance is better without it). Its presence is imitated in the derivative sch. 80.08, 80.09.

Or. 80.07 (rec exeg) ἀπολειφθεῖσα: ἢ τοῦ καταλαβεῖν ζῶσαν τὴν Κλυταιμνήστραν ἀπολειφθεῖσα (ἢ) τοῦ γνῶναι τὸν τρόπον τῆς ἐμῆς φυγῆς —V

APP. CRIT.: first τοῦ Schw., τὸ V

PREVIOUS EDITIONS: Schw. I.105,3–4; Dind. II.54,7–8

Or. 80.08 (rec exeg) ἀπολειφθεῖσα: τοῦ μὴ εἰδέναι τῆς αἰτίαν τῆς πορνείας —Pr

REF. SYMBOL: Pr


APP. CRIT.: μὴ perhaps deleted by scribe

Or. 80.10 (rec exeg) ἀπολειφθεῖσα: ἤγουν ὅπισθεν τῆς ἀδελφῆς μου —Sa

Or. 80.11 (rec gloss) ἀπολειφθεῖσα: ἐγὼ τῆς ἀδελφῆς —PrRS

Or. 80.12 (rec gloss) ἀπολειφθεῖσα: τοῦ θανάτου αὐτῆς —O
Or. 80.13 (thom gloss) \(\text{ἀπολειφθεῖσα}\): ἐκεῖνης —ZZaZbZlZmZuTGu

Or. 80.14 (rec:Mosch gloss) \(\text{ἀπολειφθεῖσα}\): στερηθεῖσα —Aa²PrSXXaXbT∗YYfGGGr

Or. 80.15 (rec exeg) \(\text{ἀπολειφθεῖσα}\): καὶ στερηθεῖσα ἐγὼ τῆς ἀδελφῆς μου —V²Ab²CrOx

Or. 80.16 (pllgn gloss) \(\text{ἀπολειφθεῖσα}\): μονωθεῖσα —F²G

Or. 80.17 (rec:Thom gloss) \(\text{αἰάζω}\): θρηνῶ —Ab²CrFKRSOxZZaZbZlTGuB²

Or. 80.18 (rec exeg) \(\text{τύχας}\): τὰς ἐμὰς ἢ τὰς ἐκείνης —K

Or. 80.19 (rec:Mosch gloss) \(\text{τύχας}\): τὰς δυστυχίας —Aa²SXXaXbT∗YYfGGGr

Or. 80.20 (pllgn exeg) \(\text{τύχας}\): ἢ τὴν αἰτίαν τῆς πορνείας —V³

Or. 80.21 (pllgn gram) \(\text{τύχας}\): ἢ τύχη μέση λέξις ἐστι καὶ ἐπὶ δυστυχίας λαμβάνεται καὶ ἐπὶ εὐτυχίας, ὡς ἢ ὀσμή καὶ ἐπὶ εὐωδίας λαμβάνεται καὶ ἐπὶ δυσωδίας. —Y²Yf²

**Translation:** ‘Tuche’ (‘fortune’) is an indeterminate term (‘mesē lexis’) and is applied both to misfortune and good fortune, just as ‘osmē’ (‘smell’) is applied both to a beautiful scent and to a foul odor.

APP. CRIT.: δυστυχίαν Y² | λαμβανομένη Yf² | ὡς καὶ Yf²

PREVIOUS EDITIONS: Dind. II.54,9–11
Or. 80.22 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 45

Or. 81.01 (81–82) (pilgn paraphe) τί εἴπω σοι ἂν ἤτις παροῦσα ὁρᾶς σὺ ἢ χρηματίσασα Ἑλένη, καὶ πρόξενος θρήνου εἰς τὸν γόνον τοῦ Ἀγαμέμνονος, ἐν συμφοραῖσι σαῖς —Zu

POSITION: marg.

APP. CRIT.: σοῖς Zu

COMMENT: For πρόξενος θρήνου see sch. 81.13.

Or. 81.02 (vet exeg) Ἑλένη, τί σοι λέγοιμ’ ἄν: 1 πρὸς πάσας τὰς ὕβρεις ἀντέθηκε τὸ Ἑλένη, ὅθεν καὶ χιάζεται ὁ στίχος· 2 αἰνίττεται δὲ ὅτι πονηρῶς κερτομεῖ περὶ τούτων πυνθανομένη περὶ ὧν παροῦσα ὁρᾶ. —MBVCCrPrRfRwOx

TRANSLATION: In response to all the insults Electra has opposed the word 'Helen', for which reason the chi is affixed to the line. For the name of Helen has been marked as significant. And Electra implies indirectly that Helen is maliciously criticizing when she inquires about things that she sees before her.

LEMMA: MCRf, ἑλένη τί σοι V, ἑλένη BPrRw

REF. SYMBOL: MBVRf

APP. CRIT.: 1 πάντας Rw | ἀνατέθεικε (or ‑θηκε?) V, ἀνθέστηκε Rf, ἀντέθηκεν Rw | τῆ ἑλένη CrOx | ὅθεν om. Pr | σχίζεται RfRw, χλευάζεται CrOx | 2 γάρ om. V | 3 πονηροῦ changed to πονήρου M, πονήρου Pr | first περὶ| παρὰ Rw | περὶ ὧν| παρὰ ὧν Rw, ἃ Rf, περὶ del. Schw. | ὁρᾶς MCrOx |

APP. CRIT. 2: 3 πονηρῶς BCCrRwOx |

PREVIOUS EDITIONS: Schw. I.105,5–8; Dind. II.54,19–22

KEYWORDS: αἰνίττομαι | πονηρῶς

Or. 81.03 (pilgn exeg) Ἑλένη): εἰρωνικῶς —Gu

POSITION: s.l.

KEYWORDS: εἰρωνεία/εἰρωνικῶς

Or. 81.04 (pilgn exeg) Ἑλένη): ὀνειδιστικῶς —AaGu

POSITION: s.l.

Or. 81.05 (pilgn gram) Ἑλένη): ἡ ἀείδοις θρήνου πολλῶν, ἀπὸ τοῦ ἔλεγος ὁ θρῆνος —F

POSITION: s.l.

KEYWORDS: etymology, of proper name

Or. 81.06 (rec gram) Ἑλένη): διὰ τὸ πολυσύμφορον τῆς Ἑλένης —Rf

POSITION: s.l.

KEYWORDS: etymology, of proper name
Or. 81.07 (pilgn gram) Ἑλένη: ἦτοι αἰτία θρήνων ὀνειδιστικῶς —Zu

REF. SYMBOL: Zu  POSITION: marg.

KEYWORDS: etymology, of proper name

Or. 81.08 (pilgn artGloss) Ἑλένη: —Aa2F2Zb2Zu

POSITION: s.l.

Or. 81.09 (vet exeg) τί σοι λεγοιμ’ ἂν ἅ γε καὶ παροῦσα: ἧτοι χρεῶν εἰπεῖν ἄτινα όρᾶς:

τί ἐν συμφοραῖσι τὸν Ἀγαμέμνονος γόνον. ἐπάγει δὲ ἡ Ἠλέκτρα καὶ τὴν ἐπὶ τὸν Ὀρέστην ἄυπνον δυσδαιμονίαν καὶ τὴν τῆς νόσου κακοπάθειαν.

—BVCPrRfRw, partial Sa

TRANSLATION: What need is there to say the things you see? And what do you see? ‘The offspring of Agamemnon in misfortunes’. It is obvious that with ‘offspring of Agamemnon’ she speaks not just of Orestes but also of herself. For Helen asked about the two when she said ‘How, poor girl, you and your brother … ’ Justifiably, therefore, she too follows up with her own sleepless solicitude and Orestes’ sickness.

LEMMA: B(παροῦ()), τί σοι λέγοιμ’ ἂν Pr, ἄγε καὶ παροῦσ’ ὁρᾶς· ἣν ἐπεὶ προσίλιον ἔπλευσα· ἄγε καὶ παροῦσ’ ὁρᾶς· C, λέγοιμ’ ἣν ἐπεὶ πρὸς ἴλιον ἔπλευσας παροῦσα εἰσορᾶς Rw, 73 πῶς ἄγα τάλανα κασίγνητε τε σὸς Sa

REF. SYMBOL: Sa (at sch., not at text)


APP. CRIT. 2: 6 ἐπάγει C |

PREVIOUS EDITIONS: Schw. I.105,12–17; Dind. II.54,28–55,3

COMMENT: Clearly this note was transmitted in a corrupt, partly illegible, or lacunose form. It is also a good example of how the B tradition often smooths out difficulties: τίς χρεία makes sense and uses a typical glossing word (often applied to χρεὼν), but the other corrupt readings point to χρεών, as Schw. saw; illegible δεμονία has probably been adjusted (not just in B) to the generic δυσδαιμονία, whereas the specific κηδεμονία in V is more appropriate.

Or. 81.10 (rec paraphr) τι σοι λεγοιμ’ ἂν ἅ γε καὶ παροῦσα: τί χρεῶν εἰπεῖν ἄτινα εἰσορᾶς καὶ παροῦσα: τί δὲ ὁρᾶς: ἦν συμφοραῖς ὑμντα τοῦ Ἀγαμέμνονος γόνον. ἐπάγει δὲ ἡ Ἡλέκτρα καὶ τὴν ἐπὶ τὸν Ὀρέστην ἄυπνον δυσδαιμονίαν καὶ τὴν τῆς νόσου καὶ τὴν ἐπ’ αὐτοῦ αὐτῆς κακοπάθειαν. ἐλέγει γὰρ [84, 86] ἐγὼ μὲν … θάσσω, ὃ ἐστί κάθησαι παρεδρεύων, αὐτὸς δὲ τῇ νόσῳ τήκεται. —R·R·SSa

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TRANSLATION: What need is there to say the things you see even being present? And what do you see? The offspring of Agamemnon being in misfortunes. And Electra continues with both the sleepless wretchedness directed toward Orestes and the suffering of the illness and her own suffering occasioned by it. For she says ‘I for my part … am sitting’, that is, I sit down in attendance on him, while he himself is wasting away with his disease.

Or. 81.11 (rec gloss) ήτοι —O

COMMENT: Apparently, this is meant to provide a connection to the next line for the purpose of paraphrase, as in ‘… which you see, namely, the offspring …’. Compare the phrasing of sentences 2–3 of 81.09.

Or. 81.12 (rec gloss) τί: διὰ τί —GK

Or. 81.13 (pllln exeg) σοι: σοὶ, ἥτις πρόξενος τοῦ θρήνου γέγονας τῷ Ἀγαμέμνονος παιδί —Gu

APP. CRIT.: σοὶ| σὺ Gu

COMMENT: Cf. sch. 81.01 above for πρόξενος θρήνου.

Or. 81.14 (pllln gloss) λέγοιμ’: λέγω —Aa

Or. 81.15 (pllln gloss) λέγοιμ’: διηγησαίμην —Zl

Or. 81.16 (pllln gloss) λέγοιμ’: τὰ κακὰ —Zb

Or. 81.17 (rec gloss) ἤ: ἤ —VIBMd

Or. 81.18 (rec gloss) ἤτις σὺ —AbPrR

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Or. 81.19 (rec gloss) ⟨ἀ γε⟩: καὶ ἥτις —Ab²CrRwSOx
LEMMA: ἅτε in text CrOx  POSITION: s.l.
APP. CRIT.: καὶ om. Ab²Rw

Or. 81.20 (rec gloss) ⟨ἀ γε⟩: ἥτις, ἅττα ἥ ἅτινα —Sa
POSITION: s.l.

Or. 81.21 (thom gloss) ⟨ἀ γε⟩: ἥτις ἥ ἅτινα —ZZazbZlZmGu
POSITION: s.l.
APP. CRIT.: ἥ om. ZbZl  PREVIOUS EDITIONS: Dind. II.55,7

Or. 81.22 (tri gloss) ⟨ἡ γε⟩: ἥτις —T
LEMMA: ἥ γε in text T, app. as changed by Tricinius  POSITION: s.l.

Or. 81.23 (rec gloss) ⟨ἀ γε⟩: ἅτινα —Aa²FGK
POSITION: s.l.
APP. CRIT.: καὶ prep. F  │
APP. CRIT. 2: ἅτινα Aa²  │

Or. 81.24 (plgn gloss) ⟨ἀ γε⟩: ὦ —B³a
POSITION: s.l.

Or. 81.25 (rec exeg) ⟨παροῦσ’ ὁρᾷς⟩: ἐν συμφοραῖσι δηλονότι οὐ τὸν Ὀρέστην μόνον ἀλλὰ καὶ ἑαυτήν —S
POSITION: s.l.

Or. 81.26 (plgn gloss) ⟨παροῦσ’)⟩: ἐνταύθα οὖσα —Aa
POSITION: s.l.

Or. 81.27 (plgn gloss) ⟨παροῦσ’)⟩: ἐπιδημοῦσα ἐνταύθα —Yf²
POSITION: s.l.  PREVIOUS EDITIONS: Dind. II.55,7

Or. 81.28 (plgn gloss) ⟨παροῦσ’)⟩: παρυπάρχουσα —CrOxZl

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Or. 81.29 (plggn gloss) (ὁρᾶς): βλέπεις —F²
position: s.l.

Or. 81.30. (plggn exeg) (ὁρᾶς): ἀντὶ τοῦ ὁράσεις, ἀντιχρονία. —Lp
position: s.l.
previous editions: Dind. II.55,8
keywords: ἀντιχρονισμός/ἀντιχρονία

Or. 82.01 (rec gloss) (ἐν συμφοραῖσι): δηλονότι —Ab
position: s.l.

Or. 82.02 (rec gloss) (ἐν συμφοραῖσι): τί όρᾶς; όρᾶς —Pr
position: s.l.

Or. 82.03 (plggn gloss) (ἐν συμφοραῖσι): τί δὲ όρᾶς —G
position: s.l.

Or. 82.04 (rec gloss) (ἐν συμφοραῖσι): ἡμᾶς —Rf
position: s.l.

Or. 82.05 (plggn gloss) (συμφοραῖσι): δυστυχίαις τοσαύταις —Zλ
position: s.l.

Or. 82.06 (rec gloss) (συμφοραῖσι): θλίψει —CrRwOx
position: s.l.
app. crit.: καὶ ἐν prep. CrOx

Or. 82.07 (plggn gloss) (συμφοραῖσι): λύπαις —F²
position: s.l.

Or. 82.08 (vet exeg) τὸν Ἀγαμέμνονος γόνον: 'τὴν ἀπολογίαν δι' ἐνὸς ἐδήλωσεν ὀνόματος: καὶ Ὀρέστης γὰρ κρινόμενος εἰς τὴν (ἀπό) τοῦ πατρὸς κατέφυγεν ἀπολογίαν. —MBVCPrR³RfRw
TRANSLATION: She made clear her grounds of defence through a single name (Agamemnon); indeed Orestes too when on trial took refuge in the defence derived from his father.
Or. 82.17 (plln gloss) (γόνον): καὶ τὴν σπορὰν —Zl

position: s.l.

Or. 82.18 (plln gloss) (γόνον): παίδα —Zc

position: s.l.

Or. 82.19 (rec artGloss) (γόνον): τὸν —S

position: s.l.

Or. 82.20 (rec exec) (γόνον): γρ. δόμον —K

position: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 83.01 (vet exec) ἐγὼ μὲν ἄυπνος πάρεδρος: ἐγὼ μὲν μὴ καθεύδουσα παρεδρεύω ἐνεκα τοῦ μικρὸν ἐμπνεῖν τοῦτον. ἢτα δυσχεραίνουσα φησι τῷ ἀθλίῳ νεκρῷ, ἵν' ᾖ νεκρῷ ὄντι ἀθλίῳ. καὶ βεβαίωσι τοῦτο ἑνεκεν τοῦ ἀθλίῳ νεκρῷ γὰρ οὗτος. —MBCrPrRf, partial VRw

TRANSLATION: Without sleeping I sit beside (him) because this man has little breath of life. Then in distress she says, (beside the wretched corpse, that is, (beside him,) being a wretched corpse. And the justification of this is ‘for this man is a corpse’.

LIMMA: MC, ἐγὼ μὲν ἄυπνος BPrRf, πάρεδρος Rw; REF. SYMBOL: MBRf —position: cont. from 84.01

V, prep. ὁ δὲ λόγος

APP. CRIT.:

1 μὴ add. before παρεδερύω Rf | τοῦ τῷ Πτ | μικρῷ Rw | 2–3 ἵν’ ᾖ κτά om. VRw | 2 ἵν’ οὔκ νεκρῷ om. M | 3 νεκρῷ M

APP. CRIT. 2: ἔνεκεν C, ἔνεκεν app. M

PREVIOUS EDITIONS: Schw. I.105,18–21; Dind. II.55,9–11

COMMENT: The explanation is based on taking 84 οὕνεκα σμικρᾶς πνοῆς with the main clause and not with νεκρὸς γὰρ οὗτος, a construal motivated by assuming ἕνεκα has its common meaning ‘because of’ rather than its less common idiomatic sense ‘as far as concerns’. The same punctuation is assumed in the next scholion. But sch. 84.01 reflects the correct punctuation and interpretation.

Or. 83.02 (vet paraphr) ἄλλως: ἐγὼ μὲν ἄυπνος θάσσω παρεδρεύουσα τῷ ἀθλίῳ νεκρῷ οὕνεκα σμικρᾶς πνοῆς, ἢ ἐστιν ὅπως μὴ ἀποψύχας λάθη με, φυλάττω. —MBVCPrRfRwSSa

TRANSLATION: I, sleepless, sit in attendance beside the wretched corpse because of his scant breath. That is, in order that he not breathe his last without my noticing, I watch over (him).

LIMMA: MBPrRf, in marg. B; ἐγὼ μὲν V; ἐγὼ μὲν ἄυπνος R; REF. SYMBOL: VRSSa —position: cont. from 83.01 Rw

APP. CRIT.:

1 τὸ ἐξῆς prep. V | ἐγὼ ... νεκρῷ om. Rw | καὶ add. before παρεδρ. PrRf | 2 ὅ ἐστιν om. MnRwSSa | μὴ om. R | ἀποψύχας app. M, ἀποψύχας C | φυλάττων Mn | 1 παρεδρεύουσα Mn | οὔνεκα VCPr | 2 φυλάσσω BPrRf

PREVIOUS EDITIONS: Schw. I.105,22–24; Dind. II.55,12–14
Or. 83.03 (rec paraphr) ἐγὼ μὲν ἄυπνος πάρεδρος: ἀεὶ φυλάττω αὐτὸν —Ο
position: s.l.

Or. 83.04 (rec paraphr) ἄυπνος πάρεδρος: καὶ παρακαθημένη διηνεχῶς —Sa
position: s.l.

Or. 83.05 (rec paraphr) ἄυπνος: μὴ δεχομένη ὕπνον τοῖς βλεφάροις —Pr
position: s.l.

Or. 83.06 (rec gloss) πάρεδρος: ἀχώριστος —R
position: s.l.

Or. 83.07 (rec gloss) πάρεδρος: συγκάθεδρος —Ab²SZIB³
position: s.l.
app. crit.: καὶ prep. S

Or. 83.08 (mosch paraphr) πάρεδρος: πάρεδρος θάσσω ἀντὶ τοῦ παρακαθημαι —XXaXbT¹YYfGGGrAa²
position: s.l. except X
app. crit.: πάρεδρος om. G | ἀντὶ τοῦ ἤγουν G

Or. 83.09 (thom gloss) πάρεδρος: παρακαθημένη —Zb²ZcZmGuCrF²Ox
position: s.l.
app. crit.: καὶ prep. CrOx

Or. 83.10 (plln exeg) πάρεδρος: ἀντὶ τοῦ παρεδρευομένη καὶ παρακαθημένη —V³
position: s.l.

Or. 83.11 (rec gram) πάρεδρος: ὁ παρὰ τὴν πλησιότητα δηλῶν —K
position: marg.

Or. 83.12 (plln gloss) άυπνος: ἀγρυπνος —F²
position: s.l.

Or. 83.13 (rec artGloss) ἀθλίῳ: τῷ —F²S
position: s.l.
Or. 84.01 (vet exeg) νεκρὸς γὰρ οὗτος: ἕνεκα τοῦ πνεύματος νεκρὸς ἐστιν; μικρὸν γὰρ τι ἐξει πνεύμα καὶ μόλις ἀναπνεῖ. —MBVCMnR³Sa

Translation: As far as his breathing goes, he is a corpse. For he has very scant breath and hardly respires.

Lemma: MVC, νεκρὸς γὰρ οὗτος εἵνεκα σμικρᾶς πνοῆς MnSaR³ 

Ref. Symbol: MV³Sa 

Position: inter-marg. B; after next MnR³Sa

App. Crit.: 1 ἕνεκα … ἐστι om. MnSa | πνεύματος| πατρὸς (compend.) C | 1–2 νεκρὸς ἐστι | μικρὸν| νεκρὸν V | 1 ἐστὶ om. R³ | 

App. Crit. 2: 2 ἀναπνεῖει C | 

Previous Editions: Schw. I.106,1–2; Dind. II.55,15–16

Or. 84.02 (vet exeg) αὐτὸ γὰρ, φησὶ, τὸ πνεῦμα αὐτοῦ νεκρὸν ἐστίν. —MBR³V³

Translation: His very breath, she says, is dead.

Lemma: σμικρᾶς πνοῆς MnR³Sa 

Ref. Symbol: R³ 

Position: s.l. MV³; intermarg. B, cont. from prev.

App. Crit.: αὐτὸ γὰρ | ή οὕτως αὐτὸ B | αὐτοῦ| του Mn

Previous Editions: Schw. I.106,3; Dind. II.55,16–17

Or. 84.03 (pllgn gloss) (νεκρὸς): ὑπάρχει —Ac²CrOx

Position: s.l.

Or. 84.04 (rec rhet) (νεκρὸς): ἐπιδιόρθωσις —RfGu

Position: s.l. 

Keywords: ἐπιδιόρθωσις

Or. 84.05 (pllgn rhet) (νεκρὸς): ἐπιδιορθοῖ τι· οἱ γὰρ νεκροὶ οὐ ζῶσι. —F

Position: s.l. 

Keywords: ἐπιδιόρθωσις

Or. 84.06 (pllgn rhet) λῦει αὐθίς ὁπερ εἶπε, τὸν Ὀρέστην νεκρὸν —Y²

Translation: She unsays in turn the very thing she said, (that) Orestes (is) a corpse.

Position: marg.

Or. 84.07 (rec rhet) (νεκρὸς): κατασκευαστικὸν —Pr

Translation: (The statement is) corroborative.

Position: s.l. (over middle of line) Pr

Comment: As a term in logic or rhetoric, κατασκευαστικός can refer to a constructive, positive argument as opposed to a destructive one; for the sense ‘tending to prove, establish’ see Lampe s.v.

Or. 84.08 (recThom gloss) (οὗτος): ἐστίν —RZZaZbZlZmTGu

Position: s.l.
Or. 84.09 (rec gloss) *οὕτος*: ὁ Ὀρέστης —S

Or. 84.10 (rec paraphr) *οὐνέκα σμικρᾶς πνοῆς*: τούτῳ στὶς καὶ μικρὸν πνέει —K

Or. 84.11 (rec paraphr) *οὐνέκα σμικρᾶς πνοῆς*: πλὴν διὰ τὸ μικρόπνου(ν εἶναι) —Sa

Or. 84.12 (plgng gram) *οὐνέκα*: 1 τὸ οὐνέκα λαμβάνεται καὶ ἀντὶ τοῦ χάριν καὶ ἀντὶ τοῦ διότι. Ἐθάν αὖν ἐν ἀναγκαῖον πεσεῖν τὸ ἑνεκα, γράφεται δὲ καὶ τὸ οὐνέκα. 2 οὐ μὴν ἀνάπαλιν ἐνθα γράφεται τὸ οὐνέκα, ἵνα γραφῇ καὶ τὸ ἑνεκα. 3 τὸς γὰρ μέλλει γράφειν εἰς τὸν Ὁμηρικὸν στίχον ἀντὶ τοῦ οὐνέκα τὸ ἑνεκα, τὸν λέγοντα [Hom. II. 1.11] ὁ οὐνέκα τὸν Χρύσην ἦτιμαςεν; 4 οὐ γὰρ λαμβάνεται καὶ τὸ ἑνεκα διπλῶς ἀντὶ τοῦ διότι καὶ ἀντὶ τοῦ οὐνέκα. —Yf

Or. 84.13 (rec gloss) *οὐνέκα*: πλὴν —Pr

Or. 84.14 (rec gloss) *χωρίς* —Rw

Or. 84.15 (rec Thom gloss) *χάριν* —AbCrRZZaZbZlZmTGuYfOx

APP. CRIT. 2: ἐστὶ ZlTa (but not T)

KEYWORDS: Byzantine vernacular word/form/image | citation of Homer (with direct quotation)
Or. 84.16 (rec gloss) (σύνεκα): διὰ — GK

Or. 84.17 (thom exeg) (σμικρᾶς πνοῆς): διότι μικρὰν ἔχει πνοῆν, ἐγγύς ἐστὶ νεκροῦ — ZZaZbZlZmTGu

Or. 84.18 (pllgn gloss) (σμικρᾶς): ὀλίγης — F²YFZl

Or. 84.19 (rec artGloss) (σμικρᾶς): τῆς — A²Ab

Or. 85.01 (rec gloss) (θάσσω): ἀντὶ τοῦ παρακαθέζομαι — V

Or. 85.02 (pllgn gloss) (θάσσω): καθέζομαι — Aa

Or. 85.03 (rec gloss) (θάσσω): παρακάθημαι — Ab²KPrRSYFGB³k

Or. 85.04 (recThom gloss) (θάσσω): κάθημαι — CrF²RwSaOxZZaZb²ZlGu

Or. 85.05 (vet exeg) τὰ τοῦτο δ’ οὐκ ὀνειδίζω κακά: ¹σιωπῶ τὰ κακὰ τοῦτοι, ἵνα μὴ δόξω αὐτῷ ὀνειδίζων τὴν μητροκτονίαν. ἵκα διὰ μὲν τῆς σιωπῆς τὸ πλῆθος τῶν κακῶν αὐτοῦ ἐσήμηνεν, ἵνα μὲν ὤνειδίζεις αὐτῷ, εἰπόντα ὅτι [74] "μητρὸς δὲ φονεύσει, ἐγὼ δὲ οὐ." — MBVCMnPrR²RfRwSaYF²

TRANSLATION: I keep silent about the ills of this man, so that I may not seem to reproach him for the matricide. By means of her refusal to speak of them she (Electra) indicated the great number of his ills, while on the other hand she insinuates that you reproached him by saying that 'this man is the murderer of his mother', but I do not.

LEMA: MCSa, τὰ τοῦτο δ’ οὐκ ὀνειδίζω BV, τὰ τοῦτο δ’ οὐκ ὀνειδίζω MnRw², οὐκ ὀνειδίζω Rw REF: SYMBOL: MBVR²Sa

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APP. CRIT.: 1 διωπῶ Mn | κακᾶ τούτου VMn(τούτ- a.c.)RŚaYf, κακὰ τούτου M, κατὰ τούτου BCPRIrw | φησίν add. before ἵνα Pr | δόξη VRb | αὐτῷ αὐτήν Sa, αὐτὸν Mn | τὴν αὐτήν B a.c. | 2 διὰ μὲν τῆς σιωπῆς διὰ τούτοις Ῥ’Sa, διὰ τὴν σιωπήν Mn | μὲν transp. after σιωπῆς BCPRI, after τὸ VRwYf2 | αὐτοῦ om. MnR’Sa | ἐσήμαινεν VCRw, ἐσήμανεν others | 3 first δὲ om. Sa | ὀνείδισας R, perhaps ἔδεισας Rf a.c. | αὐτῷ αὐτὴν Sa, αὐτὸν MnR’Sa | εἰπὼν V | ὅτι … φονεύς MnSa, μητρὸς φονεύς Sa, μητρὸς Ῥ’ | ὅτι om. BR2YF2 | ὅδε ἐσήμανεν MBCMnR, om. Rw | φονεύς ἔφυ Yf, om. ἐγὼ δ’ σοῦ | PREVIOUS EDITIONS: Schw. I.106,4–7; Dind. II.56,6–9

Or. 85.06 (rec exeg) ὑπὸ τοῦ ἔδεισας τὸν ἀνθρώπην ἀλλὰ κακὰ —Ο

COLLATION NOTES: Letters lost in binding.

Or. 85.07 (mosch gloss) ὑπὸ τοῦ ἔδεισας τὸν ἀνθρώπην διαστυχίας —XXaXbYf2YIT*GGGRZcAa2

POSITION: s.l., except X
APP. CRIT.: τοὺτον om. GZc | at end add. τοῦ ὀρέστου Yi or Yi2

Or. 85.08 (rec exeg) τὰ δ’ οὐκ: τοῦ(δ’) —Ab
LEMMA: τὰ δ’ οὐκ in text Ab | POSITION: s.l.

Or. 85.09 (thom exeg) οὔκ ὀνειδίζω: λέγουσα τοῦτον νεκρόν —ZZaZbZlZmTGu

POSITION: s.l.
APP. CRIT.: διότι prep. Zl

Or. 85.10 (pllgns gloss) οὔκ ὀνειδίζω: σιωπήσασα —Zu

POSITION: s.l.

Or. 85.11 (pllgns exeg) οὔκ ὀνειδίζω: ὡς ὁ μητροφόντῃς εἰποῦσα —ZuGu

POSITION: s.l.
APP. CRIT.: οὐ om. Gu | APP. CRIT. 2: εἰποῦσα Zu |

Or. 85.12 (pllgns gloss) οὔκ ὀνειδίζω: οὔ μέμφομαι —F2

POSITION: s.l.

Or. 85.13 (pllgns gloss) ὀνειδίζω: καὶ λέγω —CrOX

POSITION: s.l.

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Or. 85.14 (rec gloss) ⟨κακά⟩: ἂ πάσχει —RS
POSITION: s.l.

Or. 85.15 (rec exeg) ⟨κακά⟩: κακὰ τὰ ύπεράπειρα τῶν συμφορῶν —Sa
COMMENT: ύπεράπειρος, ‘immense, beyond infinite’, originated in theological contexts, but is used in other contexts by Theodorus Prodomus, carm. hist. 32c.10 (imperial encomium) and in 13–14th cent. novels and historians.

Or. 86.01 (vet exeg) σοῦ δ’ εἶ μακαρία: 1 πλεονάζει τὸ ύπαρκτικὸν ρῆμα, ἣν’ ἂν δὲ {εἶ} μακαρία καὶ ὁ ἄνηρ ὁ σὸς μακάριος. 2 (ἡ) εἰς τὸ πόσις τελεία στιγμή, τὰ δὲ ἔξης ἀπολύτως. —MBCRw
TRANSLATION: The verb of being is superfluous, so that the sense is: ‘You, fortunate one, and your husband, fortunate’. Or, there is a full stop at ‘posis’ and the following phrase is to be taken separately.

LEMMA: MCRw REF. SYMBOL: M POSITION: sep. from prev. by three-dot punct. B, add. δὲ
APP. CRIT. 2: 1 ῥῆμα M |

PREVIOUS EDITIONS: Schw. I.106,8–10; Dind. II.56,11–13
KEYWORDS: πλεονάζει

Or. 86.02 (pllgn exeg) ⟨εἶ⟩: παρέλκον τὸ εἰ —G
POSITION: s.l.
KEYWORDS: παρέλκει/παρέλκον

Or. 86.03 (pllgn exeg) ⟨σοῦ δ’ εἶ μακαρία⟩: εἰρωνικῶς τούτο φησί —Gu

POSITION: s.l.
KEYWORDS: εἰρωνεία/εἰρωνικῶς

Or. 86.04 (pllgn gloss) ⟨εἶ⟩: ύπάρχεις —CrOxZl
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 86.05 (rec exeg) ⟨ἡ⟩: εἶ —V
LEMMA: ἡ in text V POSITION: s.l.

Or. 86.06 (rec gloss) ⟨μακαρία⟩: εὐτυχίας —CrRFox
POSITION: s.l.
APP. CRIT.: καὶ prep. Ox
Or. 86.07 (plln gloss) ἡμακαρία: εὐδαιμόνιν —Zl
POSITION: s.l.

Or. 86.08 (plln gloss) ἡμακαρία: ἀξία τιμῆς —B3
POSITION: s.l.

Or. 86.09 (plln artGloss) ἡμακαρία: ἐπαινετή —Zb2
POSITION: s.l.

Or. 86.10 (plln artGloss) ἡμακαρία: ἡ —F2
POSITION: s.l.

Or. 86.11 (rec gloss) ἡμακάριος: ἔστιν —Pr
POSITION: s.l.

Or. 86.12 (tri gloss) θ': καὶ —T
POSITION: s.l.

Or. 86.13 (plln artGloss) ἡμακάριος: ὁ —F2
POSITION: s.l.

Or. 86.14 (thom exeg) πόσις: 'τινὲς στίζοντες εἰς τὸ πόσις τὸ ἐξῆς κομματικὸν ἐκφέρουσιν ἀπατηθέντες ἐκ τοῦ ὑπαρκτικοῦ ῥήματος τοῦ σὺ δ' εἶ μακαρία, κάναντα ἐὰν προσλαμβάνουτες. ἵσαι γὰρ οὕτως τὸ δὲ εἶ, ὦ Ἑλένη, μακαρία καὶ ὁ σὸς πόσις μακάριος ἐστίν. ἐστά θέσουσα τὸ ἢκετον ἐπὶ ἡμᾶς ἀθλίως πεπραχότας' κομματικόν. 'τὸ δὲ οὐκ ἔστιν τοιοῦτων, ἀλλ' ἐπιθέτη αὐτὴ Ἡλέκτρα οὖ δὲ, ὦ Ἑλένη, μακαρία εἰ, ὥσεισαν εἰπεῖν καὶ ὁ σὸς πόσις μακάριος ἐστί: ὑνῦν δὲ οὕτως, ἀλλὰ καινοπρεπῶς ἐξήνεγκε, πρὸς ἑνικῶς τῷ εἶ, πρὸς δὲ τὸν Μενέλαον ἀντὶ τοῦ ἢκετον εἰποῦσα, συμπεριλαυτάσσεται ἀμφοτέρους Ἑλένην τε καὶ Μενέλαον. —ZZaZbZlZmTGu

TRANSLATION: Some punctuate at ‘posis’ and pronounce the following as a separate unit, misled by the verb of being in ‘but you are blessed’, supplying another verb of being here as well. For they paraphrase it thus: ‘But you, Helen, are blessed, and your husband is blessed’. Then they pronounce as a separate unit the words ‘you two have come to us in our wretched-ness’. But the construction is not like that; rather, after Electra says ‘but you, Helen are blessed’, she should have said ‘and your husband is blessed’. But as it is, she did not put it that way, but uttered it in a novel way, using with reference to Helen the verb of being in the singular form ‘εἰ’, but with reference to Menelaus saying, instead of ‘is’, ‘you two have come’, including (as subjects) both of them, Helen and Menelaus.
Or. 86.15 (tri exeg)  εἰ δὲ σύ δ’ ἡ μακαρία γράψεις, εὑρήται γὰρ καὶ οὕτω, οὐδεμίαν ἐξει ἀμφιβολίαν ὁ λόγος. —T

TRANSLATION: But if you write ‘you, the blessed woman’—for it is also found transmitted thus—, the sentence contains no confusion.

POSITION: cont. from prev. T

Or. 86.16 (rec gloss) (πόσις): ἐστίν —R

POSITION: s.l.

Or. 86.17 (rec gloss) (πόσις): Μενέλα() —R

POSITION: marg.

Or. 86.18 (rec gloss) (πόσις): ἀνὴρ —CrF²RwOxZl

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx

Or. 86.19 (rec gloss) (πόσις): διὸ ἐστὲ μακάριοι. —Pr

POSITION: s.l.

Or. 87.01 (vet exeg) ἦκετον ἐφ’ ἡμᾶς: 1 ἠλθετε πρὸς ἡμᾶς. 2 τῇ προσθήκῃ δὲ τοῦ ἐφ’ ἡμᾶς τραχύτερον αὐτὸ ἐποίησεν· ἁρπασόμενοι ἠλθετε ἡμᾶς, φησίν. 4 ἔοικε δὲ τῷ Ἑπτὰ ἐπὶ Θήβας. —MBVCPPrR²Rf

TRANSLATION: You have come to us. By the addition of the phrase ‘to/against us’ she made it (her utterance) harsher: ‘for you have come to attack and seize us’, she says. It is like the (use of the preposition ‘epi’ in) ‘Seven against Thebes’.

LEMMA: MVCPrR²Rf, lemma ἥκετον R²b

APP. CRIT.: 1 ἀπολύτως prep. PrR² (from sch. 86.01) | ἠλθετε V | 2 τῇ προσθήκῃ δὲ om. PrR² | τοῦ τὸ Rf | τραχύτερον αὐτὸ washed out in Rw | αὐτὸν VR²Rf, s.l. γρ. αὐτὸ V | 3 ἁρπασόμενοι V, ἁρπασάμενοι εἰς ἡμᾶς θῆβαις others | 4 ἔοικεν M | 5 ἔοικε δὲ κτλ om. V | ἔοικε a.c. app. B, corr. in line and in marg. | τῷ B, τὸ others | θῆβαις B, θῆβαις others

APP. CRIT. 2: 2 ταχύτερον Rf | 4 ἔοικεν M |
Or. 87.02 (rec gloss) ἧκετον: ἐπεὶ δηλονότι —Rw
POSITION: s.l.

Or. 87.03 (rec gloss) ἧκετον: λείπει ἐπεὶ —Sa
POSITION: s.l.
KEYWORDS: λείπει

Or. 87.04 (rec gloss) ἧκετον: οἶτινες —CrGuPrSox
POSITION: s.l.

Or. 87.05 (rec gloss) ἧκετον: ἦλθε(τε) τὸ δυικόν —Sa
POSITION: s.l.

Or. 87.06 (rec gloss) ἧκετον: ἦλθε —AbFaPrRsZb2ZIGGuYfB3d
POSITION: s.l.

Or. 87.07 (plggn gloss) ἧκετον: ἥκετε —Aa
POSITION: s.l.

Or. 87.08 (thom gloss) ἄθλιως πεπραγότας: δυστυχήσαντας —ZzaZbZlZmTGuM3
LEMMA: πεπραχότας in text ZzaZm, a.c. T POSITION: s.l.
APP. CRIT.: ἤγουν prep. ZZbZmT

Or. 87.09 (plggn gloss) ἄθλιως πεπραγότας: τοὺς δυστυχοῦντας —Aa2G
POSITION: s.l.

Or. 87.10 (plggn gloss) ἄθλιως: ἐλεεινῶς —F2
POSITION: s.l.

Or. 87.11 (rec exeg) ἄθλιως: πῶς —S
POSITION: s.l.

Or. 87.12 (rec gloss) πεπραγότας: πράττοντας —Sa
POSITION: s.l.
Or. 87.13 (plgn gloss) (πεπραγότας): καὶ τοὺς πράξαντας —CrOxYf²
  POSITION: s.l.
  APP. CRIT.: καὶ τοὺς om. Yf²

Or. 87.14 (rec artGloss) (πεπραγότας): τοὺς —FS
  POSITION: s.l.

Or. 87.15 (recTri metr) (πεπραγότας): long mark over first alpha —OT
  POSITION: s.l.

Or. 87.16 (tri metr) paragraphos —T
  PREVIOUS EDITIONS: de Fav. 45

Or. 88.01 (vet exeg) πόσον χρόνον δέ: ¹πάντως δέδοικα καὶ ὀλίγον χρόνον δυστυχοῦσιν, ²οὔτε οὔτε τὸν χρόνον εἶπεν ἡ Ἑλέκτρα. —MBVCPrR¹Sa
  TRANSLATION: Assuredly, she (Helen) is fearful that they have been unfortunate for (just?) a short time; therefore Electra did not even mention the time (in her reply).
  LEMMA: MVCPr, πόσον χρόνον R¹
  REF. SYMBOL: MVR
  POSITION: intern arg, B: between sch. 93.03 and sch. 94.01 Pr
  APP. CRIT.: ¹πάντως] om. BSa, πῶς Pr | δέδοικας M, δέδοικα R²Sa | ²οὔτε MBCPr, οὐ Sa | ἡ ἑλένη R³
  APP. CRIT. 2: ¹ὁλίγον M | δυστυχοῦσιν M |
  PREVIOUS EDITIONS: Schw. I.106,14–15; Dind. II.57,4–5
  COMMENT: The analysis fits with the tendency, evident in a number of scholia in this passage, of reading the characters’ statements as full of hostile innuendo (cf. next sch.). The critic assumes that Helen would be content if the siblings’ sufferings were of long duration, and suggests that in turn Electra replies without being specific about how many days in order to frustrate Helen’s Schadenfreude.

Or. 88.02 (rec exeg) (πόσον χρόνου): πανούργως ἐρωτᾷ ταῦτα ἡ Ἑλένη —ΑaPr
  TRANSLATION: Helen asks this question with malicious intent.
  POSITION: s.l.
  APP. CRIT.: Ἑλένη add. before πανούργως Αa | ταῦτα ἡ ἑλένη om. Pr |
  KEYWORDS: πανοῦργος/πανούργως

Or. 88.04 (rec gram) (πόσον χρόνου): ἀπὸ τοῦ χέοσθαι ρεῖα —V¹
  POSITION: s.l.
  KEYWORDS: etymology

Or. 88.05 (mosch gloss) (πόσον): ἐτπὶ —XXaXbT'YYfGGrZc
  POSITION: s.l.
Or. 88.06 (pllgn gloss) (χρόνου): καιρόν —Zl

Or. 88.07 (rec gloss) (δεμνίοις): ἐν ταῖς κοίταις —CrSOx

Or. 88.08 (pllgn gloss) (δεμνίοις): τῷ κοιτῶνι —F²

Or. 88.09 (pllgn gloss) (δεμνίοις): στρώμασι —Zl

Or. 88.10 (mosch gloss) (δεμνίοις): ἐν τοῖς —XXaXbT⁺YYfGGrZcB³d

Or. 88.11 (mosch gloss) (πέπτωχ’): πεπτωκός κεῖται —XXaXbT⁺YYfGGrZcAa²B³d

Or. 88.12 (thom gloss) (πέπτωχ’): κεῖται —ZZaZbZlZmTF³

Or. 88.13 (thom gloss) (ὅδε): οὗτος —ZZaZbZlZmGuCrF²Ox

Or. 88.14 (pllgn gloss) (ὅδε): ἥγουν ὁ Ὀρέστης —Aa

Or. 89.01 (vet exeg) εξ οὕτων αἵμα: ὄν πρὸς τήν πεῦσιν ἀπεκρίνατο· ἡ μὲν γὰρ ἡρετο ἀπὸ ποίου χρόνου νοσεῖ, ἡ δὲ εἶπεν ἀφ’ ὁ τὴν μητέρα ἀνεῖλε. ὁτίοτῳ δὲ πάλιν ὀμοίας ἀδιήθλην τῇ Ελένη. —MBVCRfRw

TRANSLATION: She did not respond to the inquiry. For Helen asked since what point in time he has been sick, and she said since he killed his mother. And this is in turn likewise unclear to Helen.

LEMMA: MVCRfRw, ἐξ οὗπερ αἷμα γενέθ(λιον) B  REF. SYMBOL: MBVRf

APP. CRIT.: 1 οὐ om. Rw | τὴν om. MC | ἀπεκρίνατο B (rewritten by later hand), ἀπεκρίνετο

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Or. 89.02 (rec rhet) ἐξ οὗπερ αἴμα: διάλληλος δεῖξις ἀσαφῆς —V³Pr

POSITION: over κατήνυσεν V³

APP. CRIT.: ἀσαφῆς om. V³

COMMENT: The term διάλληλος δεῖξις (circular reasoning) is used often by philosophers from Sextus Empiricus to Arethas and Pellos and beyond, and is also found occasionally in rhetorical treatises and (vice in the sch.) to Aeschines. For this and the next note, compare esp. the example used in the following (and in several other texts as well): Elias, in Prophyr. Isagogen, CAG 18:9.10–14 διάλληλος δεῖ δεῖξις, ὅτε δύο τινων ἀμφιβαλλομένων πραγμάτων ἑκάτερον διὰ τοῦ λοίπου θελήσωμεν πιστώσασθαι, οἷον ἄγνοις ποῦ μένει Θέων καὶ ποῦ μένει Δίων, εἰ ἐρωτήσω 'ποῦ μένει Θέων' καὶ εἴπῃς 'ὅπου Δίων', εἰ ἐπανερωτήσω 'καὶ ποῦ μένει Δίων' καὶ εἴπῃς 'ὅπου Θέων'.

KEYWORDS: διάλληλος δεῖξις

Or. 89.03 (pillgn rhet) ἐξ οὗπερ αἴμα: διάλληλος ἡ λέξις ἐκ τοῦ ἀσαφῶς τὸ ἀσαφές.

—Gu

POSITION: s.l.

Or. 89.04 (rec gloss) ἐξ οὗπερ: ἀφ’ οὗ —KPrRwYf²

POSITION: s.l.

APP. CRIT. 2: ἀφοῦ Rw

Or. 89.05 (rec gloss) ἐξ οὗπερ: ἀφοῦ ἀορίστως —Sa

POSITION: s.l.

Or. 89.06 (recThom gloss) ἐξ οὗπερ: ἀφ’ οὐ καίρου —CrROxZaZbZlZmGu, app. Ab

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

Or. 89.07 (mosch gloss) αἴμα γενέθλιον: τὸν φόνον τὸν μητρὸν —XXaXbYYfGGGrZ-cAa²

LEMMA: αἴμα X

POSITION: s.l., except X

APP. CRIT.: ἐγειρον prep. X | τὸν μητρὸν φόνον G

Or. 89.08 (rec gloss) ἀίμα γενέθλιον: τὸν φόνον τὸν μητρικὸν —FK

POSITION: s.l.
Or. 89.09 (thom gloss) (αἷμα γενέθλιον): ἤγουν τὸν μητρικὸν φόνον —ZZaZbZlZmT

APP. CRIT.: ἤγου om. Za

Or. 89.10 (rec gloss) (αἷμα): φόνον —Rw

APP. CRIT.: s.l.

Or. 89.11 (rec gloss) (γενέθλιον): μητρὸς —O

APP. CRIT.: s.l.

Or. 89.12 (rec gloss) (γενέθλιον): μητρικὸν —V^1AbCrPrRwSSaGuOx

APP. CRIT.: καὶ τὸ prep. CrSOx

COLLATION NOTES: V^1 has a dot in front of this and another before 89.17 ἔχωσε, and a few dots appear elsewhere before glosses; their meaning is unclear.

Or. 89.13 (rec artGloss) (γενέθλιον): τὸ —S

APP. CRIT.: s.l.

Or. 89.14 (mosch exeg) γενέθλιον: 'γενέθλια πληθυντικῶς ἢ ἐν γεννήσει τινὸς τελουμένη ἑορτή ὥσπερ γαμήλια ἡ ἐν γάμῳ καὶ ἐγκαίνια ἡ ἐν ἐγκαινίσει. ἡ ἐνταῦθα γενέθλιον αἷμα λέγει ἀντὶ τοῦ μητρῶον ἀπὸ τῆς γεννήσεως μετάγων τὸν λόγον ἐπὶ τὴν αἰτίαν τῆς γεννήσεως ἤγουν τὴν μητέρα.

TRANSLATION: In the plural ‘genethlia’ means the festivity carried out at the birth of someone, just as ‘gamelia’ refers to the celebration at a wedding or ‘engkainia’ to that at a consecration. In accordance with this pattern the feast of Cronus was called ‘Kronia’, that of Zeus ‘Diasia’, and that of the Titans ‘Titania’ and (similarly with) other examples. But here he calls the bloodshed ‘genethlion’ as equivalent to ‘maternal’, transferring the reference (of the word) from birth to the cause of the birth, that is, the mother.


PREVIOUS EDITIONS: Dind. II.57,10–15

COMMENT: The examples of the Titania, Diasia, and Kronia may derive from the list in ps.-Theodosius (Theodorus Prodromus?), περὶ γραμματικῆς 69,16–17.

Or. 89.15 (rec gloss) (κατήνυσεν): ἀνεῖλεν —OSa

APP. CRIT.: s.l.
Or. 89.16 (rec gloss) κατήνυσεν: κατέχυσεν —PrRS

Translation: The verb ‘katēnuse’ is a literary word used in the sense ‘he completed the murder’.

Comment: In the Etymologica and Eustathius (and once in sch. to Oppian), the words that are described as ‘rhetorical’ (usually with ῥητορικὴ) are on the whole rare, recherché, or high-flown, that is, known from literary language. Compare the second sense given in Triantafyllides for ρητορικός: επιδεικτικός, στομφώδης. κατανύω, however, is not very rare (over 240 instances in TLG, from tragedy to the middle ages).

Or. 89.17 (plgn gloss) κατήνυσεν: ἔχυσε —V3AaCrOxB

Or. 89.18 (rec gram) τὸ κατήνυσε λέξις ῥητορική ἐστιν ἀντὶ τοῦ ἐπλήρωσε φόνον. —PrRSa

Or. 89.19 (rec gloss) κατήνυσεν: ἐπιλήρωσε —AbPr

Or. 89.20 (rec gloss) κατήνυσεν: ἐτελείωσεν —K

Or. 89.21 (rec gloss) κατειργάσατο —Aa2RwB

Or. 89.22 (mosch gloss) διεπράξατο —XaXbYYfGGGrZc

Or. 89.23 (thom gloss) ἐτέλεσεν —ZZbZlZmTGuOx2
Or. 89.24 (plln gloss) ⟨κατήνυσεν⟩: ἐξέπραξεν —F
POSITION: s.l.

Or. 89.25 (thom gloss) ⟨κατήνυσεν⟩: ἐπραξεν —ZZaZbZlZmGu
POSITION: s.l.
APP. CRIT. 2: -ξε Zb

Or. 90.01 (vet exeg) ὃ μέλεος: 'καὶ οὗτος, ὅτι μητέρα ἀνείλε, μέλεος, ἥκακείνη, ὅτι ὑπὸ παιδὸς ἀνηρέθη, μελέα. —MBVCnPrR'SSaVF
TRANSLATION: Both this man is wretched because he killed his mother, and she is wretched because she was killed by her son.
LEMMA: MVCMn(μέλος)PrRSSa REF. SYMBOL: MVR'SSaVF POSITION: intermarg. B; Pr omitted first half in the sch. block, but added it vertically in margin, with ref. symbol
APP. CRIT.: 1 καὶ ἔστιν δὲ καὶ R, ἔστιν δὲ MnSSa | οὗτος[ ] αὐτὸς VMnR'SSa | ὁτὶ[ ] ἢ ὁτὶ R | τὴν μητέρα CMnSa | μέλεος] om. V, μενέλεος M | 2 κάκειν] καὶ αὐτῇ V | ὑπὸ τοῦ YF | παιδὸς αὐτῆς Pr | μελά] μελε τυγχάνει BYf, μελέα τε τῇ ἑλένῃ V, μελέα τε τῇ ἑλένῃ tυγχάνει Sa, μελε τῇ ἑλένῃ τυγχάνει MnR; see next sch. |
APP. CRIT. 2: 1 οὗτος M | ἄνειλεν MMnR | μελαία Mn
PREVIOUS EDITIONS: Schw. I.106,19–20; Dind. II.57,17–18

Or. 90.02 (rec exeg) ἡ Ἑλένη τυγχάνει ⟨συμπάσχων ἀμφοτέροις,⟩ κἀκείνῳ ὡς ἀναιροῦντι κἀκείνῃ ὡς ἀναιρουμένῃ καὶ ἀναιρούσῃ. —S
TRANSLATION: Helen happens (lacuna: e.g., to share the sense of suffering with both), both with him as one who kills and with her as one who is killed and kills.
POSITION: cont. from prev. S; compare app. of prev.
APP. CRIT.: τῇ ἑλάινη S | punct. after τυγχάνει S

Or. 90.03 (rec exeg) ὃ μέλεος: ὅτι τὴν μητέρα ἀνείλεν —O
POSITION: s.l.

Or. 90.04 (thom exeg) ὃς φονεύς μητρός —ZZaZbZlZmTG
TRANSLATION: ('O wretched one') as (being) murderer of his mother.
POSITION: s.l.

Or. 90.05 (rec gloss) ὃ μέλεος: ὃς ἀθλίος Ὀρέστα —R
POSITION: s.l.

Or. 90.06 (plln gloss) ὃ: φεῦ —Zl
LEMMA: ὅ in text Zl POSITION: s.l.

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Or. 90.07 (recMosch gloss) (μέλεος): ἄθλιος — V³Aa²Ab²CrF²PrRSXaXbT⁺YYfGGrZcOx
POSITION: s.l.
APP. CRIT.: καί prep. V³CrOx, ὁ prep. Aa²

Or. 90.08 (rec gloss) (μέλεος): ὁ Ὀρέστης — AaCrSaOx
POSITION: s.l.
APP. CRIT.: ἠγουν prep. Aa

Or. 90.09 (recMosch gloss) (τεκοῦσα θ'): ἄθλια — RwXaXbT⁺YYfGGrZc
POSITION: s.l.
APP. CRIT.: ή prep. G

Or. 90.10 (recThom gloss) (τεκοῦσα): μελέα — OAAFKPrZzaZb²Zu
POSITION: s.l.
APP. CRIT.: μέλεος Zu

Or. 90.11 (pllg gloss) (τεκοῦσα): μήτηρ — F²
POSITION: s.l.

Or. 90.12 (rec gloss) (τεκοῦσα): αὐτὸν app. — R
POSITION: s.l. (above διώλετο)

Or. 90.13 (rec exeg) (ὡς διώλετο): ὡς ὑπὸ υἱοῦ ἐφθάρη. — Pr
POSITION: s.l.

Or. 90.14 (pllg exeg) (ὡς διώλετο): παρ' αὐτοῦ ἡ γεννήσασα αὐτὸν ἐφθάρη — Zl
POSITION: s.l.

Or. 90.15 (mosch gloss) (ὡς): ὅπως — XaXbYYfGrB³a
POSITION: s.l.

Or. 90.16 (recTri gloss) (ὡς): πῶς — KZb²T⁺GB³a
POSITION: s.l.
APP. CRIT.: K cont. from 90.19 (gloss ὅτι), add. ἢ
COMMENT: Note how Triclinius marks this as Moschopulean, although the main Moschopulean witnesses have ὅπως instead (90.15).
Or. 90.17 (thom gloss) ⟨ὡς⟩: ἐπεὶ —ZZaZmTGuZcOx²
POSITION: s.l.

Or. 90.18 (pillgn gloss) ⟨ὡς⟩: διότι —V³
POSITION: s.l.
APP. CRIT.: διατὶ app. V³ | the gloss is later deleted, app. by V³

Or. 90.19 (rec gloss) ⟨ὡς⟩: ὅτι —V³AaAbFKRRwZuGuS
POSITION: s.l.; S cont. from 90.20, prep. ἢ

Or. 90.20 (rec gloss) ⟨ὡς⟩: ἀφοῦ —S
POSITION: s.l.

Or. 90.21 (rec gloss) ⟨διώλετο⟩: ὑπὸ τοῦ παιδός —ORw
POSITION: s.l.

Or. 90.22 (pillgn gloss) ⟨διώλετο⟩: ὑπὸ τοῦ υἱοῦ αὐτῆς —F
POSITION: marg.

Or. 90.23 (pillgn gloss) ⟨διώλετο⟩: ὑπ’ αὐτοῦ —AaZuGu
POSITION: s.l.

Or. 90.24 (pillgn gloss) ⟨διώλετο⟩: ἐφθάρη —CrOxYfZb²
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 91.01 (rec paraphr) ⟨οὕτως ἔχει τάδ’⟩: ἀσθενῶς ἔχω δήλον. —Sa
POSITION: s.l.

Or. 91.02 (pillgn gloss) ⟨οὕτως⟩: ταυτοτρόπος —Zl
POSITION: s.l.

Or. 91.03 (vet paraphr) ⟨ἔχει τάδ’⟩: οὐτως ἔχει ὁ Ὀρέστης ἀτυχίας ὡς μηδὲν ἰσχὺειν ὑπὸ τῶν κακῶν. —MCLp
TRANSLATION: Orestes is in such a state of misfortune that he has no strength at all because of his troubles.
LEMMATISM: MC REF. SYMBOL: M

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Or. 91.04 (pllgn paraphr) ἀντὶ τοῦ οὐδὲν ισχύει ὑπὸ τῶν κακῶν Ὀρέστης ἄτυχών —N

Or. 91.05 (pllgn paraphr) οὗτως ἔχει ὁ Ὀρέστης ἄτυχίας ὡς μηδὲν ισχύει ὑπὸ τῶν κακῶν. —Lp

Or. 91.06 (mosch gloss) ἔχει: διάκειται —XXaXbTyYYfGGrZcAa²

Or. 91.07 (pllgn gloss) ἔχουσι —Zb²

Or. 91.08 (thom gloss) τάδ': ἃ λέγεις —ZZaZbZlZmTGuOx²

Or. 91.09 (pllgn gloss) τάστα —F²

Or. 91.10 (rec gloss) ὡς: ὡτι —Ab²

Or. 91.11 (mosch gloss) ἀπείρηκ': ἐξητόνησα —XXaXbYYfGrAa²

Or. 91.12 (tri gloss) ἀπείρηκ': ἐξητόνησεν —T'Y

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Or. 91.13 (plln gloss) ἀπείρηκ': ἔξητόνηκα —G
   POSITION: s.l.

Or. 91.14 (thom gloss) ἀπείρηκ': ἀπηγόρευσα —ZZaZlZmCrOxB³
   POSITION: s.l.
   APP. CRIT.: καὶ prep. CrOx

Or. 91.15 (tri gloss) ἀπείρηκ': ἀπηγόρευσεν —TZb
   POSITION: s.l.
   APP. CRIT. 2: -σε Zb |

Or. 91.16 (rec gloss) ἀπείρηκ': ἀπεῖπον —PrRfZu
   LEMMA: ἀπείρηκα in text Rf
   POSITION: s.l.

Or. 91.17 (rec gloss) ἀπείρηκ': ἐγὼ ἀπέκαμον —AbS
   POSITION: s.l.

Or. 91.18 (plln gloss) ἀπείρηκ': ἀπεμηχάνησα —Zu
   COMMENT: The verb ἀπομηχανάομαι is otherwise found in a typikon of the year 1162, where LBG renders it
   as 'sich ausdenken, zu gewinnen suchen'. Here the sense seems to be 'I have used up all my means, I have
   become helpless'. For unusual glosses in Zu see Prelim. Stud. 66.
   KEYWORDS: rare word

Or. 91.19 (plln paraphr) ἀπείρηκ': ἀπείρηκα ἀπηγόρευσα ἀπεῖπον ἤγουν οὐ δύναμαι
   βαστάζειν ταῦτα. —Gu
   POSITION: s.l.
   PREVIOUS EDITIONS: Dind. II.57,21–22

Or. 91.20 (plln gloss) ἀπείρηκ': καὶ ἀδυνάτως ἔχει —F
   POSITION: s.l.

Or. 91.21 (plln gloss) ἀπείρηκ': ἀπειρήκεν —Y
   POSITION: s.l.

Or. 91.22 (mosch gloss) ἐν τοῖς κακοῖς: ἐν ταῖς δυστυχίαις —XXaXbT⁺YfGGrZcA²
   POSITION: s.l., except X (combined with prev. gloss 91.11)
   APP. CRIT.: ἐν ταῖς om. G
   PREVIOUS EDITIONS: Dind. II.57,22

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Or. 92.01 (rec gloss) \(\langle \pi\rho\sigma\; \theta\varepsilon\omega\nu \rangle: \; \delta\iota\alpha\; \tau\omicron\upsilon\upsilon\; \theta\varepsilon\omicron\upsilon\upsilon \; — Pr\)

POSITION: s.l.

Or. 92.02 (rec gloss) \(\langle \pi\rho\sigma\; \theta\varepsilon\omega\nu \rangle: \; \kappa\alpha\iota\; \delta\iota\alpha\; \theta\varepsilon\omega\nu \; — Ab\)

POSITION: s.l.

Or. 92.03 (rec gloss) \(\langle \pi\rho\sigma\rangle: \; \pi\alpha\varphi\alpha \; — S\)

POSITION: s.l.

Or. 92.04 (thom gloss) \(\langle \pi\rho\sigma\rangle: \; \epsilon\nu\varepsilon\kappa\alpha \; — ZZaZbZlZmGu\)

POSITION: s.l.

APP. CRIT.: \(\tau\omega\nu \) add. Zl

Or. 92.05 (plgn gloss) \(\langle \theta\varepsilon\omicron\omega\nu \rangle: \; \pi\rho\sigma\; — G\)

LEMMATA: G has an erasure before \(\theta\varepsilon\omicron\omega\nu\) (and a gloss above that initial word has also been erased).

POSITION: s.l.

Or. 92.06 (tri metr) \(\langle \theta\varepsilon\omicron\omega\nu \rangle: \; \sigma\nu\gamma\iota\zeta\eta\iota\sigma\iota \; — T\)

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 45

Or. 92.07 (rec gloss) \(\langle \pi\epsilon\theta\iota\omicron\; \acute{\alpha} \; \ldots \; \mu\omicron\rangle: \; \acute{\alpha} \kappa\omicron\omicron\sigma\sigma\epsilon\iota\zeta\iota\sigma\epsilon\omicron\upsilon \; \acute{\epsilon} \mu\omicron\omicron\; — Pr\)

POSITION: s.l. (spaced so that \(\acute{\epsilon} \mu\omicron\omicron\) is above \(\mu\omicron\))

Or. 92.08 (plgn exeg) \(\langle \pi\epsilon\theta\iota\omicron\; \acute{\alpha} \rangle: \; \omicron\omicron\zeta\omicron\upsilon \; \tau\omicron \; \acute{\eta} \; \acute{\iota} \; \acute{\rho} \; \tau\omicron \; \tau\omicron \; \pi\epsilon\theta\iota\omicron\; \omicron\omicron\omicron\; \delta\omicron\tau\upsilon\iota \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicron\upsilon\upsilon \; \omicr...
Or. 92.12 (plgn gloss) (πείθοι' ἂν): καταπείσθητι —GZl

Or. 92.13 (rec gloss) (πείθοι' ἂν): πείσθητι —AbCrSOxYf²

Or. 92.14 (plgn gloss) (πείθοι' ἂν): ἀκουσοῦ —Yf²

Or. 92.15 (rec gloss) (δῆτά): δή —Ab

Or. 92.16 (plgn gloss) (δῆτά): ἀληθῶς —F

Or. 92.17 (plgn gloss) (μοι): τίνι —Cr

Or. 92.18 (recMoschThom gloss) (τι): κατά τι —AbFSaXXaXbT'YYfGGrZ'ZaAa²

Or. 92.19 (rec artGloss) (παρθένε): ως —SaZbZl

Or. 93.01 (vet exeg) ως ἀσχολος γε συγγόνου προσεδρίας: ¹οὔτως σοι πείσομαι ως ἀσχολουμένη περὶ τὴν προσεδρίαν τοῦ ἀδελφοῦ, ²ἀντί τοῦ εἰ μὲν τὸ κελευόμενον παρὰ σοῦ χωρίζει με τοῦ ἀδελφοῦ, οὐ πείσομαι ως ἀσχολουμένη· ³εἰ δὲ οὐ χωρίζει, πείσομαι. —MC, partial BPr

TRANSLATION: I will obey you so much as my being occupied with the tendance of my brother permits, meaning: if what you are asking for separates me from my brother, I will not obey, since I am occupied; but if it does not separate (me), I will obey.

LEMMA: MC

APP. CRIT.: 1 οὔτως ... ἀδελφοῦ om. BPr | 2 ἀντί τοῦ] τοῦτόστιν BPr, αὐτοῦ C | ως ἀσχολ. om. BPr | 3 εἰ δὲ ... πείσομαι om. M | εἰ δὲ οὐ] οὐδὲ οὐ B |
Or. 93.02 (rec exeg) ὃς ἀσχολός γε: ἕν σοι πείσομαι ὅτι ἀσχολοῦμαι περὶ τὴν προσεδριάν τοῦ ἀδελφοῦ· ἐὰν μὲν τὸ κελευόμενον παρὰ σοῦ χωρίζει με τοῦ ἀδελφοῦ, οὔ πείσομαι. ἐὰν δὲ οὐ χωρίζει, ποιήσω. —VMnRbS

TRANSLATION: I will not obey you because I am occupied with the tendance of my brother. If what you are asking for separates me from my brother, I will not obey; but if it does not separate me, I will do it.

REF. SYMBOL: V

APP. CRIT.: 2 περὶ σοῦ Rb

APP. CRIT. 2: προσεδρείαν VS

PREVIOUS EDITIONS: Schw. I.106,23–107,3; Dind. II.58,7–11

Or. 93.03 (vet exeg) ἄλλως: ἕν τοῦτο σοι, φησί, πεισθείην, ὃ μὴ ἀπασχολήσει με τῆς προσεδρίας τοῦ ἀδελφοῦ. ἡ παντελῶς ἄπαρτείται τὴν ύπούργησιν. ὡστετέστιν οὐ πείθομαι σοι, ὅτι ἀσχολοῦμαι εἰμι τῇ προσεδρίᾳ τοῦ ἀδελφοῦ, ἵν' ἡ τὸ ὡς ἀντί του ὅτι. Ἐνιοὶ δὲ λείπειν φασί τὸ μή, ἵν' ἡ εἰρωνεία: πείθομαι σοι, ὅτι μὴ ἀσχολοῦμαι εἰμι τῇ τοῦ ἀδελφοῦ προσεδριά. ἴσον γάρ ἄσχολός ἐστιν. Ἐνιοὶ εἰς ἑρωτήσεις πῦρ οὖν, φησί, πεισθῷ ἀσχολουμένει τῇ νοσοκομίᾳ τοῦ ἀδελφοῦ; ἡ ὡς σχολήν (μὴ) ἄγουσα, ἀντὶ τοῦ μέγα ἐστι τὸ πράγμα. Ἐνιοὶ δὲ λείπειν φασί τὸ μή. Ἐνιοὶ δὲ λείπειν φασί τὸ μή. —MBCPrW, partial V

TRANSLATION: I would obey you in this thing, whatever will not distract me from the tendance of my brother. Or she denies her help entirely, that is to say: I do not obey you because I am not occupied with the tendance of my brother, so that the word 'hōs' may be taken as 'hoti' (because). But some say that there is an ellipsis of (the negative) 'mē', so that there is irony: I obey you because I am not occupied with the tendance of my brother; for she is occupied. Some interpret it as a question: How then, she says, am I to obey when I am occupied in tending my sick brother? Or because (I am) not at leisure, meaning the business is great. Or perhaps take the 'hōs' as 'hote' ('when'), so that the sense is: when I am not occupied; for (the negative) 'mē' is to be understood.

LEMMA: ἄλλως V, in marg. MC; ὡς ἄσχολός γε BPr, ὡς ἄσχολος Rw

APP. CRIT. 1–3 τοῦτο σοι ... πείθομαι σοι transp. Rw to follow 5 προσεδρία, prep. η | I φησί ομ. V, φασί Rw | πεισθείησα Pr | ὡ μη B | ἀσχολήση MC | με om. M | τῆς προσεδρευούσης τῶν ἀδελφῶν Pr | 2–10 ἢ παντελῶς κτλ om. V, leaving short space before next lemma (V3 add. d) | 2 before η add. partial sch. 93.01 BPr | ἢ | ἢ ὅτι ὅτι ὅτι Rw | 3 first ὅτι ὅτι Rw | 4 λείπειν φασί φησί λείπειν Pr | λείπει C | 5 πείθομαι σοι ... προσεδρία om. Pr | τοῦ ἀδελφοῦ προσεδρία προσεδρία τοῦ ἀδελφοῦ transp. M | 6 γάρ ἢ BPr, γάρ (ἐστι om.) Rw | 7 ἢ πράγμα om. M | 8 ἢ BPr | πεισθῇ πιθὼ Pr | νεκροκομία Pr | 9–11 αὕτη τοῦ κτλ ἢ ἐρωτηματικῶς B, ἢ ὡς ἐρωτηματικὸν Pr | 8 ἢ τοῦ αὐτοῦ C | 10 τάχα | βάχ() C, βραχύ MRw | τοῦ om. C | 11 λείπει γάρ τὸ μή om., s.l. add. M

APP. CRIT. 2: 1 ἀπασχολήσῃ Pr | προσεδρείας BVCRw | 3 προσεδρεία B, -εία CPr, [Rw illegible, damage] | 5 προσεδρεία B, -εία C, perhaps Rw (damage) | 9 πράγμα M

PREVIOUS EDITIONS: Schw. I.107,4–12; Dind. II.58,11–20

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Or. 93.04 (rec exeg) Εἴ δ’ κελεύεις οὐκ ἀπασχολήσει με τῇ προσεδρίᾳ τοῦ ἀδελφοῦ
—Ο
APP. CRIT.: ἀπασχολήσει] διασχωρήσει s.l. O

Or. 93.05 (rec exeg) μὴ ἀδειαν ἔχουσα τοῦ ἀδελφοῦ τῇ παρακαθίσει —Sa
POSITION: s.l.

Or. 93.06 (mosch paraphr) λίαν εἰμὶ ἄσχολος, ἤγουσ σχολῆς ἐστερημένη, τούτεστι λίαν ἀσχολοῦμαι ἤτοι περιπότιμαι ἐν τῇ προσεδρείᾳ τοῦ ἀδελφοῦ. —XXaXbT*YYfG-GrZc
POSITION: s.l., except XGr
APP. CRIT.: εἰμὶ … ἤτοι om. Zc | ἄσχολος ἤγουσ om. G | ἀδελφοῦ μου TZc
APP. CRIT. 2: προσεδρίᾳ Zc |

Or. 93.07 (thom paraphr) οὐ πεισθήσομαι παρακαθημένη τῷ ἀδελφῷ, κάντευθεν οὐκ ἔχουσα ἀδειαν. —ZZaZbZlZmTGu
POSITION: s.l., except T
APP. CRIT.: τάδελφῳ ZGu
PREVIOUS EDITIONS: Dind. II.59,1–2

Or. 93.08 (pllgn paraphr) ἡς ἄσχολος): ἐμμέριμνος εἰμὶ μὴ ἀδειαν ἔχουσα —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.59,2
COMMENT: ἐμμέριμνος appears mostly in religious texts, but cf. Sch. Clem. Alex. protrept. et paedagogum (p. 328, 21–23) 181, 17 ἀδοὺς σχολία, μέριμνα: 181, 22 ἀδοὺς ἀντί τοῦ ἀδοὸ (ἀδοϊς τοῦ ἀδοὸ) [added Mastr.] ἄρσεναρέτη, ἐμμέριμνος ἔστω, διὰ φροντίδος ἐχει, ἐμμερίλεγεται; also Gregorius Pardus, Commentarium in Hermogenis liberum παρά μικρόν ἑυκεῖτη ἀσχολία ἐς ἐστὶ εἰ ἐμμέριμνος φροντίς.

Or. 93.09 (rec exeg) (ὡς ἄσχολος): λείπει ἐγὼ οὐ πείσομαι —AbPrR
REF. SYMBOL: R POSITION: s.l. AbPr, marg. R
APP. CRIT.: πείσομαι Ab
KEYWORDS: λείπει

Or. 93.10 (rec gloss) (ὡς ἄσχολος): οὐ πείσομαι —AaCrSOx
POSITION: s.l.
APP. CRIT.: ἐγὼ prep. Aa
Or. 93.11 (pllg exeg) ὡς ἄσχολος: Ἀττικὸν —F
    REF. SYMBOL: F  POSITION: marg.
    KEYWORDS: Ἀττικὸν/Ἀττικῶς

Or. 93.12 (rec gloss) ὡς ἄσχολος: ἤγουν ἀσχολοῦμαι —S
    POSITION: s.l.

Or. 93.13 (rec gloss) ὡς ἄσχολος: οὐκ ἔχω εὐκαιρίαν —K
    POSITION: s.l.

Or. 93.14 (rec gloss) ὡς: πεισθείην —O
    POSITION: s.l.

Or. 93.15 (rec gloss) ὡς: ὅτι —V³RSGu
    POSITION: s.l.

Or. 93.16 (tri gloss) ὡς: οὐ, ὅτι —TZc
    POSITION: s.l.

Or. 93.17 (pllg gloss) ὡς: λίαν —Aa²Gu
    POSITION: s.l.

Or. 93.18 (pllg gloss) ὡς: ναὶ ὡσὰν —B³a
    POSITION: s.l.

Or. 93.19 (pllg gloss) ὡς: ἀλλὰ —F
    POSITION: s.l.

Or. 93.20 (rec gloss) ἄσχολος: ἀχώριστος —R
    POSITION: s.l.

Or. 93.21 (rec gloss) ἄσχολος: ἀπαραίτητος —Pr
    REF. SYMBOL: Pr  POSITION: marg.

Or. 93.22 (rec gloss) ἄσχολος: μὴ ἔχουσα σχολὴν —Rf
    POSITION: s.l.
Or. 93.23 (plln gloss) ἄσχολος: καὶ μὴ ἄδειαν ἔχουσα —V

Or. 93.24 (plln gloss) ἄσχολος: καὶ μὴ ἄδειαν σχούσα —Zu

Or. 93.25 (plln gloss) ἄδειαν οὐκ ἔχω —F

Or. 93.26 (plln exeg) ἄσχολος: 1σχολή λέγεται ἡ ἄδεια καὶ ἡ ἀργία. 1ἀσχολος δὲ τάχα ἡ οὐκ ἔχουσα σχολὴν καὶ ἄδειαν ἀλλὰ ἔχουσα ἔργον τι. —Y²Yf²

TRANSLATION: ‘Scholē’ is a term used for freedom to act and for lack of activity. (The corresponding adjective) ‘ascholos’ perhaps means the one who does not have ‘scholē’ and freedom to act but has some task of work.

APP. CRIT.: ἄσχολος Mastr., ἀσχολία Y²Yf²

PREVIOUS EDITIONS: Dind. II.59,4–5

COLLATION NOTES: Yi with cross.

Or. 93.27 (plln gloss) ἄσχολος: οὐκ ἄκοπος —Aa

Or. 93.28 (plln gloss) ἄσχολος: εἰμί ἄσχολος —Aa²

Or. 93.29 (plln gloss) ἄσχολος: καὶ ἐπιμελῆς εἰμί —CrOx

Or. 93.30 (plln exeg) συγγόνου προσεδρία: ἣγουν τοῦ Ὀρέστου· αὐτοῦ που γὰρ ἦν καθημένη ἐγγὺς καὶ προσβλέσατον Ὀρέστην. —Gu

APP. CRIT.: suppl. Dind.

PREVIOUS EDITIONS: Dind. II.58,7 app.

Or. 93.31 (plln gloss) συγγόνου: ἀδέλφου —F²GuB³a

APP. CRIT.: τοῦ prep. F²

Or. 93.32 (plln gloss) προσεδρία: ἐπιμονῆ —B³a

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Or. 93.33 (plln gloss) (προσεδρεία): μονῇ —Aa

Or. 93.34 (rec gloss) (προσεδρεία): ἡ ἐφίζησις, ἡ προκάθισις —Pr

Or. 93.35 (rec gloss) (προσεδρεία): ἐστὶν —Pr

Or. 93.36 (rec gloss) (προσεδρεία): οἶον ἐστὶν —S

Or. 93.37 (rec gloss) (προσεδρεία): ἐστὶν ἐμοὶ —R

Or. 93.38 (rec gloss) (προσεδρεία): ἐμῇ —Pr

Or. 93.39 (rec gloss) (προσεδρεία): ἐμοὶ —AaS

Or. 93.40 (rec artGloss) (προσεδρεία): ή —S

Or. 93.41 (plln gloss) (προσεδρίᾳ): ἐν τῇ —Zu

Or. 93.42 (plln artGloss) (προσεδρεία): τῇ ἀπ. —F²

Or. 93.43 (thom metr) (προσεδρίᾳ): τὸ προσεδρία ἵωνικὸν διὰ τὸ μέτρον· τὸ γὰρ δρει διηθόγγον γράφεται. —ZmGu

APP. CRIT.: τὸ προσεδρία om. Zm | δη Gu
COMMENT: Cf. Tzetzes, Exeg. in Il. 1.262 ἴδον· τὸ ι ἰῶτα Ἰωνικὸν καὶ Ἀττικὸν ἐκ τοῦ ἰδῶ. οἱ γὰρ Ἴωνες τὸ ἰῶτα ἐν πολλοῖς προκρίνουσι τῆς διφθόγγου, τῆς προμήθειαν προμηθίαν γράφοντες καὶ τὴν ὥφελιαν ὥφελιαν καὶ τὴν ἀναιδείαν ἀναιδίαν καὶ τὰ ὅμοια. καὶ έξιδιον καὶ λεξίδιον καὶ πάντα τὰ ὅμοια διὰ τοῦ ἰῶτα γράφουσιν ἀπό τοῦ ἐξι, ἐξιος καὶ λεξιο λεξιο καὶ τῶν ὅμοιων.

KEYWORDS: Ἰωνικὸν

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Or. 93.44 (plln metr) ἡ ἀποξηράνθηση: ἰωνικῶς διὰ τὸ μέτρον —Y

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Or. 93.45 (plln gram) ἡ ἀποξηράνθηση: προεδρία ἡ προτίμησις καὶ ἡ πρωτοκαθεδρία, ἡ ἀποξηράνθηση δὲ ἡ ἐπίμονος καὶ διηνεκής ἁγιολία, διφθόγγον —Gu

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Or. 93.46 (tri metr) ἡ ἀποξηράνθηση: long mark over alpha —T

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Or. 94.01 (vet exeg) διείστησα: ἀποξηράνθηση τοῦ ἀνθρώπου πρὸς κακογνώσις μολείν: ἀποξηράνθησιν αὐτῇ διαλέγεται, ὅτι μέλλει δεῖσθαι αὐτῇ, ἐν ταὐτῷ δὲ καὶ παραφυλάττεται {καὶ} μμτρός εἰπεῖν, ἵνα μὴ δόξη ὀψεῖ διαξεῖν αὐτῆς. [Menander, Dysc. 492–493] 'δεί γὰρ εἶναι κολακικὸν τὸν δεόμενον του'. διὰ τοῦτο οὖν συγγονίς άτω —MBVCP

TRANSLATION: She speaks with her in a more straightforward manner, because she is about to make a request of her, and at the same time she is also careful not to say {also} 'of (your) mother', so that she may not seem to reproach her. 'For one making a request of someone has to behave like a flatterer'. (?) For this reason she used a noun of kinship (sister). (?)

LEMMA: M, βούλει τάφον μοι VC, βούλει τάφον BPr REF. SYMBOL: MBV POSITION: follows 88.01 Pr APP. CRIT.: 1 αὐτῇ διαλέγεται μὲν αὐτ(η) λέγεται V | 2 ἐνταῦθα δὲ MC, ἐν ταὐτῇ δὲ V | first καὶ V, om. others | second καὶ del. Mastr. | παραφυλάττεται V, περιφυλάττεται Pr | after εἰπεῖν adkl. σῆς B | αὐτῇ αὐτήν M | 3 κολακευτικόν Pr | δεομένου τοῦ Men., δεομένου τινός V, δεομένου oὐ MC, δεομένου BPr | 4 διὰ … ἄτω] MC(ἀγος, G), om. BPr | PREVIOUS EDITIONS: Schw. 1.107,13–16; Dind. II.59,8–10. COMMENT: The corrupt words at the end may have originated from something like διὰ τοῦτο ὀνόματι συγγενεῖ γράφοντα (Schw., modeled on sch. 95.03). |

Or. 94.02 (plln excog) βούλει τάφον μοι: ἀποξηράνθησιν διαλέγεται τῇ Ἡλέκτρᾳ. —G

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Or. 94.03 (mosch paraphr) βούλει: πρὸς τὸν τάφον τῆς ἁδελφῆς ἐμοῦ ἀπελθεῖν —XXaXbTYYfGrZc

LEMMA: X POSITION: s.l.; except X APP. CRIT.: ἐμοὶ ἀπελθεῖν] ἐλθεῖν Zc PREVIOUS EDITIONS: Dind. II.59,7–8
Or. 94.04 (rec gloss) ⟨βούλει⟩: θέλεις —AbCrF²ZuGuOx

app. crit.: καὶ prep. CrOx | θέλεις Zu

previous editions: Dind. II.59,7

Or. 94.05 (rec artGloss) ⟨τάφον⟩: τὸν —F²S

position: s.l.

Or. 94.06 (rec gloss) ⟨μοι⟩: ἐμοῦ —Ab²Sz

app. crit.: καὶ prep. S

Or. 94.07 (recThom gloss) ⟨κασιγνήτης⟩: ἀδελφῆς —V¹AbCrOxZZa

app. crit.: καὶ τῆς prep. CrOx |

collation notes: Raised thick dot preposed by V¹.

Or. 94.08 (pllgn gloss) ⟨κασιγνήτης⟩: τῆς αὐταδέλφης —F²

position: s.l.

Or. 94.09 (rec artGloss) ⟨κασιγνήτης⟩: τῆς —S

position: s.l.

Or. 94.10 (rec gloss) ⟨μολεῖν⟩: ἀπελθεῖν —AbRG

position: s.l.

Or. 94.11 (rec gloss) ⟨μολεῖν⟩: ἀπιέναι —AaF²S

position: s.l.

Or. 94.12 (pllgn gloss) ⟨μολεῖν⟩: πορευθῆναι —G

position: s.l.

Or. 94.13 (pllgn gloss) ⟨μολεῖν⟩: παραγενέσθαι —CrZb²

position: s.l.

app. crit.: καὶ prep. Cr
Or. 95.01 (vet exeg) μητρὸς κελεύεις τῆς ἐμῆς: νῦν μητέρα αὐτὴν ἐκάλεσε δεικνύουσα ὅτι οὐδὲ τὴν πρώτην λοιδορίαν προσήκατο. —MBVCPrPbRbS

TRANSLATION: Now she (Electra) called her (Clytemnestra) mother, showing that she did not even accept the first reproach (in 71 and 74).

LEMMATA: MB, μητρὸς κελεύειςVRb REFERENCES: MBVRb POSITION: in block Prb, s.l. Prb

APP. CRIT.: μητρὸςVRb | αὐτὴν om. S | δεικνύουσαν C, δεικνύουσα (sic) B, om. Prb | πρώην MBC

APP. CRIT. 2: ἐκάλεσεν MBPrb | δικνύουσα M

PREVIOUS EDITIONS: Schw. I.107,17–18; Dind. II.59,11–12

Or. 95.02 (vet exeg) (μητρὸς κελεύεις τῆς ἐμῆς): ἢ ὅτι διὰ τοῦ ὀνόματος τῆς ἐχθρᾶς μητρὸς παραιτεῖται τὴν αἴτησιν —MBCPr

TRANSLATION: Or because she is using the mention of her hated mother to decline the request.

POSITION: cont. from prev.

APP. CRIT.: ἢ ὅτι C, ἢ τάχα BPrb | τοῦ ὀνόματος] τοῦτο C, τὸ ο̅() M | τῆς ἐχθρᾶς τῆς μητρὸς M

PREVIOUS EDITIONS: Schw. I.107,19; Dind. II.59,12–13

Or. 95.03 (vet exeg) ἄλλως: 1 ἡ μὲν κολακεύουσα συγγενικῷ ὀνόματι ἐχρήσατο, 2 ἡ δὲ παραιτουμένη τὴν κολακείαν εἶπε 'μητρός'. —MBCPrV3

TRANSLATION: Helen, trying to wheedle a favor, used a term of kinship (sister), but Electra, rejecting the wheedling appeal, said 'of (my) mother'.

LEMMATA: ἄλλοι MBCPr POSITION: above 94 V3

APP. CRIT.: 1 συγγενικῆς ὀνόμασιν Pr | συγγενικῶς B | 2 τῆς om. MC | μητρὸς τῆς ἐμῆς BPr; only μη[ V3 (damage)]

APP. CRIT. 2: 2 εἶπεν M

PREVIOUS EDITIONS: Schw. I.107,20–21; Dind. II.59,14–15

COMMENT: For the analysis cf. Sch. IsT Hom. II. 10.192 … εὖ δὲ καὶ τὸ φίλα τέκνα· τῷ γάρ συγγενικῷ ὀνόματι τὴν ἀπὸ τοῦ ὑπνου νενίκηκεν ἡδονήν (about Nestor addressing the Greek night watchmen).

Or. 95.04 (pllgn artGloss) (μητρὸς): τῆς —F2

POSITION: s.l.

Or. 95.05 (rec exeg) (κελεύεις): μιλεῖν πρὸς τὸν τάφον —RRwS

POSITION: s.l.

APP. CRIT.: μιλεῖν om. Rw

Or. 95.06 (pllgn exeg) (κελεύεις): λέγεις ἀπελθεῖν πρὸς τὸν τάφον δηλονότι —Zb2

POSITION: s.l.
Or. 95.07 (plln exeg) \(κελεύεις\): ἐλθεῖν ἐμὲ εἰς τὸν τάφον —CrOxYf²
POSITION: s.l.

Or. 95.08 (plln gloss) \(κελεύεις\): ἀπελθεῖν δηλονότι —Aa²
POSITION: s.l.

Or. 95.09 (rec gloss) \(κελεύεις\): μολεῖν —AbSa
POSITION: s.l.

Or. 95.10 (plln gloss) \(κελεύεις\): ὅριζεις —Zl
POSITION: s.l.

Or. 95.11 (plln gloss) \(κελεύεις\): λέγεις —F²
POSITION: s.l.

Or. 95.12 (rec gloss) \(ἐμῆς\): μητρὸς —Ab²
POSITION: s.l.

Or. 95.13 (rec gloss) \(τίνος χάριν\): μολεῖν ἀποκεῖθεν —Rw
POSITION: s.l.
COMMENT: ἀποκεῖθεν/ἀπόκειθεν/ἀπὸ κεῖθεν is very rare, middle/late Byzantine. The adverb expressing place from which is odd here.
KEYWORDS: rare word

Or. 95.14 (plln gloss) \(τίνος\): πράγματος —F²
POSITION: s.l.

Or. 95.15 (plln gloss) \(χάριν\): ἑνεκεν —Zb²Zl
POSITION: s.l.

Or. 96.01 (rec gloss) \(κόμης\): διὰ τῆς —Pr
POSITION: s.l.

Or. 96.02 (plln gloss) \(κόμης\): τῆς ἐμῆς —G
POSITION: s.l.

Or. 96.03 (plln gloss) \(κόμης\): καὶ κεφαλῆς —Aa
Or. 96.04 (plln gn gloss) (κόμης): τριχός —CrOxZl
  
  APP. CRIT.: καὶ τῆς prep. CrOx

Or. 96.05 (plln gn gloss) (κόμης): κόμας —V3
  
  APP. CRIT.: καὶ τῆς prep. CrOx

Or. 96.06 (plln artGloss) (κόμης): τῆς —F2
  
  APP. CRIT.: καὶ τῆς prep. CrOx

Or. 96.07 (plln gn gloss) (ἀπαρχὰς καὶ χοάς): τὸ αὐτὸ —Aa
  
  APP. CRIT.: πόσας Pr

Or. 96.08 (rec exeg) (ἀπαρχὰς): ποσὰς στέλλω θυσίας, ὅπως ἀπέλθῃς. —Pr
  
  APP. CRIT. 2: πόσας Pr

Or. 96.09 (plln gn gloss) (ἀπαρχὰς): θυσίας —V3YF2
  
  APP. CRIT.: τῆς prep. Sa, ἀκρα Sa

Or. 96.10 (rec gloss) (ἀπαρχὰς): ἀκρας —AbPrRSSa
  
  APP. CRIT.: τῆς prep. S, ἀκρα Sa

Or. 96.11 (plln exeg) (ἀπαρχὰς): τὰς ἀκρας τὰς τῶν τριχῶν —G
  
  APP. CRIT.: δῶρα —ZZaZlZmTGu

Or. 96.12 (thom gloss) (ἀπαρχὰς): δῶρα —ZZaZlZmTGu
  
  APP. CRIT.: δῶρα —ZZaZlZmTGu

Or. 96.13 (plln gn gloss) (ἀπαρχὰς): τκάλλιοντ —B1a
  
  APP. CRIT.: app. corr. from -ειον; corruption of καλλιστέιον?

Or. 96.14 (plln gn gloss) (ἀπαρχὰς): τὰ πρῶτα —Zb1

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Or. 96.15 (pllgn exeg) (ἅπαρχάς): τάξις ἤν, ὅτε τις γυνὴ ἔλθον συγγενής τινα ἰδιον τεθυρικότα, ἀποκόψαι τά ἀκρα τῆς κόμης καὶ πέμψαι ὡς θυσίας ἐς τὸ σήμα τοῦ νεκροῦ. ταύτας οὖν ὁ Εὐριπίδης ἄπαρχας ὀνομάζει. —LP

APP. CRIT: τίς Lp | συγγενής (or -ήν) Lp

PREVIOUS EDITIONS: Dind. II.59,22–24

Or. 96.16 (pllgn artGloss) (ἅπαρχάς): τὰς —F²

position: s.l.

Or. 96.17 (pllgn exeg) (ἅπαρχάς): ἄπαρχας κυρίως ἐλέγετο τά πρῶτα τῶν καρπῶν προσφερόμενα τοῖς θεοῖς. —ZmGuOx³

position: s.l. Gu, marg. Ox²
collation notes: Gu with cross.

Or. 96.18 (vet exeg) (χοὰς): χοαὶ αἱ χεόμεναι τοῖς νεκροῖς σπονδαί. —MOCV³

translation: ‘Choai’ (‘poured offerings’) are the libation poured for the dead.

ref. symbol: M
position: internarg. C; s.l. V³

app. crit.: χοαὶ om. O³

previous editions: Schw. I.108,1; Dind. II.59,21

Or. 96.19 (rec gloss) (χοὰς): τὰς χεομένας τοῖς νεκροῖς —S

position: s.l.

Or. 96.20 (rec gloss) (χοὰς): σπονδάς —PrG

position: s.l.

Or. 96.21 (rec gloss) (χοὰς): θυσίαν —R

position: s.l.

Or. 96.22 (recThom gloss) (χοὰς): θυσίας —AbCrF³SOxZZaZb'Zl

position: s.l.

app. crit.: καὶ prep. CrOx

Or. 96.23 (rec gloss) (φέρουσ’): κρατοῦσ’ ἐκεῖνη —Pr

position: s.l.
Or. 96.24 (plgn gloss) (φέρουσ’): κομίζουσα —F²Zl

Or. 96.25 (recTri etcGloss) (εμᾶς): εμῆς —KRfTa, perhaps before erasure T

Or. 96.26 (rec exeg) (εμᾶς): ἡ γενικὴ καλεῖται καὶ κτητικὴ· ἔδει οὖν εἰπεῖν ἐμῆς κόμης —K

Or. 97.01 (vet exeg) σοὶ δ’ οὐχὶ θεμιτόν: 1 οὐκ ἐν καιρῷ παρρησιάζεται ἡ Ἠλέκτρα, καὶ ταῦτα πρὸ ὀλίγου φάσκουσα ἐλπίδα ἔχειν εἰς τὸν Μενέλαον, 2 ἐὰν μὲν ἐν ἐρωτήσει ἢ ὁ λόγος, μετριώτερός ἐστιν· 3 ἐὰν δὲ ἑτέρως, ἄντικρυς ἐναγῆ καὶ μὴ ἀξίαν οὖσαν προσπελάζειν τῷ τάφῳ ἀποδεικνύει τὴν Ἑλένην διὰ τὰ πεπραγμένα αὐτῇ {τοῖς φίλοις}. —MBCPr

Or. 97.02 (rec exeg) σοὶ δ’ οὐχὶ θεμιτόν: 1 οὐκ ἐν καιρῷ παρρησιάζεται ἡ Ἠλέκτρα, καὶ ταῦτα πρὸ ὀλίγου φάσκουσα ἐλπίδα ἔχειν Μενέλαον, 2 καὶ ἐὰν μὲν ἐν ἐρωτήσει ἢ ὁ λόγος, μετριώτερός ἐστιν· 3 ἐὰν δὲ ἑτέρως ἄντικρυς ἐναγῆ γὰρ καὶ μεμιασμένην οὖσαν καὶ μὴ ἀξίαν εἶναι πελάζειν τῷ τάφῳ διὰ τὰ πεπραγμένα αὐτῇ {τοῖς φίλοις}. —V

PREVIOUS EDITIONS: Schw. I.108.2–6; Dind. II.59.26–60.5
Or. 97.03 (rec exeg) ἐὰν μὲν κατ’ ἐρώτησιν ἦν ὁ νοῦς, λέγεται οὕτω· οὐκ ἔστι δίκαιόν σοι ἵνα πορευθήσει εἰς τὸν τάφον τὸν προσφιλῆ; ἐὰν δὲ (μὴ) κατ’ ἐρώτησιν ἦν, λοιδορεῖ αὐτὴν ὅτι οὐδὲν ἔνι δίκαιον ἵνα ὑπάγῃς σε εἰς τὸν τάφον διὰ τὸ εἶναι σε μεμιασμένην καὶ μὴ ἀξίαν πελάζειν τῷ τάφῳ διὰ τὰ πεπραγμένα. —Rw

TRANSLATION: If the sense is interrogative, it is meant as follows: Is it not just for you that you go to the tomb dear to you? But if it is not interrogative, she reviles her, saying that it is in no way just for you to take yourself off to the tomb because you are polluted and not worthy to approach the tomb because of your deeds.

APP. CRIT.: 2 προσφαλῆ Rw | 3 μὴ add. Mastr.

COMMENT: 2 δίκαιον σοι Rw

Or. 97.04 (vet exeg) ἢ ἄλλως: πῶς; πικρῶς θέλει αὐτὴν ὁμολογῆσαι δι’ ὃ φυλάσσεται προσελθεῖν τῷ τάφῳ. —MCPr

TRANSLATION: How (is it not proper)? With hostility she (Electra) wants her (Helen) to admit for what reason she (Helen) is wary of approaching the tomb.

LIMMA: Pr | POSITION: cont. from prev. with only high stop before ἢ ἄλλως MC


APP. CRIT. 2: διὸ CP, διὸ M

PREVIOUS EDITIONS: Schw. I.108,7–8; Dind. II.60,5–6

Or. 97.05 (rec exeg) (σοὶ): ὡς ἐναγεῖ καὶ πολλῶν κακῶν αἰτίᾳ τοῖς Ἑλλησὶ —Sa

LIMMA: σὺ in text Rf | POSITION: s.l.

Or. 97.06 (rec gloss) (σὺ): σοὶ —Rf

LIMMA: σὺ in text Rf | POSITION: s.l.

Or. 97.07 (rec gloss) (θεμιτὸν): δίκαιον —V' AaAbCrPrSYfZb'ZcZl'Ox

POSITION: s.l.

APP. CRIT.: τὸ prep. V | καὶ prep. CrOx

COLLATION NOTES: A raised thick dot preposed in V. |

Or. 97.08 (mosch gloss) (θεμιτὸν): ἐξὸν —XXaXbT'YYfGr

POSITION: s.l.

COLLATION NOTES: Cross omitted by Ta. |

Or. 97.09 (rec gloss) (θεμιτὸν): πρέπον —F'K

POSITION: s.l.
Or. 97.10 (pillg gloss) \(\text{θεμιτόν} \): καλὸν —Zu

Or. 97.11 (pillg gloss) \(\text{θεμιτόν} \): βουλητὸν —B³a

Or. 97.12 (thom gloss) \(\text{θεμιτόν} \): ὑπάρχει —ZZaZbZlZmCrOx

Or. 97.13 (tri gloss) \(\text{θεμιτόν} \): ἔστιν —T

Or. 97.14 (rec gloss) \(\text{φίλων} \): τῶν συγγενῶν —GK

Or. 97.15 (rec gloss) \(\text{φίλου} \): καὶ τὸν προσφιλῆ —S

Or. 97.16 (mosch gloss) \(\text{φίλου} \): φιλούμενον —XXaXbT+YYfGrZc

Or. 97.17 (rec artGloss) \(\text{φίλου} \): τὸν —F²S

Or. 97.18 (thom gloss) \(\text{στείχειν} \): πορευθῆναι —ZZa

Or. 97.19 (thom gloss) \(\text{στείχειν} \): πορεύεσθαι —ZbZlTGuCrF²GYfOx

Or. 97.20 (rec gloss) \(\text{στείχειν} \): ὥστε —Pr
Or. 97.21 (pllgn gloss) (τάφον): πρὸς τὸν —G

Or. 97.22 (rec gram) (τάφον): ἀπὸ τοῦ θάπτω τάφος —Pr

Or. 98.01 (rec exeg) ἐφοβεῖτο γὰρ μὴ λιθολευθῆ. —Sa

COMMENT: The form implies a verb λιθολεύω, which seems to be attested in the form λελιθολευμένον in Et. Gen. λ 81 = Et. Magn. 561, 52 Gaisford, and Didymus Caecus, comm. in Zach. 3.216 (Λιθολεγομένου cor- rectly diagnosed as an error for λιθολευμένου in LBG s.v. λιθολεύω). The attested aor. pass. from simplex λεύω is λιθολεύθη, so one could consider emending to λιθολευμένους or λιθολευμένηι (from the common Byzantine verb λιθολευμένηι), but more likely Sa gives us an ad hoc formation, not to be regularized.

KEYWORDS: rare word

Or. 98.02 (rec exeg) (δεῖξαι γὰρ): ἠγουν οὐκ ἔστι μοι δίκαιον ὅτι. —R

Or. 98.03 (rec gloss) (δεῖξαι γὰρ): οὐκ ἔστι δίκαιον. —Ab²

Or. 98.04 (mosch gloss) (δεῖξαι γὰρ): οὐ θεμιτὸν —XXaXbTYYfGrZc

Or. 98.05 (thom gloss) (δεῖξαι γὰρ): ναὶ οὐχὶ θεμιτὸν —ZZaZbT

APP. CRIT.: ναὶ om. Za | οὐχὶ θεμιτὸν om. T (but has Mosch. 98.05 sep. after this)

COLLATION NOTES: Only ναὶ separately T, placed before Mosch. version with οὐ.

Or. 98.06 (pllgn gloss) (διεῖξαι): φανερῶσαι —F²

Or. 98.07 (pllgn exeg) (γὰρ): ἀλλά· τὸ γάρ ἀντὶ τοῦ ἀλλά. —Yf²

Or. 98.08 (rec exeg) (γὰρ): τὸ γάρ περισσοῦν —Rf

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Or. 98.09 (plln artGloss) <Ἀργείοις>: τοῖς — F²

Or. 98.10 (plln gloss) <σῶμ'>: ἤγουν ἐμαυτὴν — V³

Or. 98.11 (plln gloss) <σῶμ'>: τὸ ἐμὸν — Zb'Zl

Or. 98.12 (plln artGloss) <σῶμ'>: τὸ — F²

Or. 98.13 (rec exeg) <αἰσχύνομαι>: πανούργως τὸν φόβον αἰδῶ ἐκάλεσε.

— VCAaPrR'SGuYf²

TRANSLATION: With unscrupulous cunning she called her fear shame.

REF. SYMBOL: R⁵ to line 98  POSITION: s.l. (at 98) except R, above whole line ΛαPrS, above αἰσχύνομαι VCGaYf

APP. CRIT.: ἤδειξε γὰρ prep. R⁵ (corruption of δείξαι γάρ as lemma)  ἐκαλ. αἰδῶ transp. Λα  αἰδῶ αἰσχύνην Gu  ἐκαλ. αἰδῶ transp. Aa

APP. CRIT. 2: αἰδῶ PrR'SYf²  ἐκάλεσεν AaGuYf²  ἐκαλ. αἰδῶ transp. Aa

COMMENT: If the fuller version is original, then the commentator is apparently disagreeing with the analysis that detects the cunning of πανουργία in Helen here (cf. 99.01, which probably argues against seeing any moderation). It is possible, however, that the shorter version is original and that the note is displaced from 97 (cf. 97.01), the phrase πείσειν οἰομένη having been added in order to accommodate its new position at 98.

APP. CRIT.: καὶ om., or lost to damage V  μεταγώτερον (sic) Pr  διαλέγεται V, διαλέγει others  πείσειν οἰομ. om. ΛαPrS  οἰομένην R⁶

Or. 98.14 (rec exeg) καὶ μετριώτερον διαλέγεται πείσειν οἰομένη — VCAaPrR'S

TRANSLATION: And she (Helen) converses in more moderate terms, believing she will (thus) persuade (Electra).

APP. CRIT.: καὶ om., or lost to damage V  μεταγώτερον (sic) Pr  διαλέγεται V, διαλέγει others  πείσειν οἰομ. om. ΛαPrS  οἰομένην R⁶

COMMENT: If the fuller version is original, then the commentator is apparently disagreeing with the analysis that detects the cunning of πανουργία in Helen here (cf. 99.01, which probably argues against seeing any moderation). It is possible, however, that the shorter version is original and that the note is displaced from 97 (cf. 97.01), the phrase πείσειν οἰομένη having been added in order to accommodate its new position at 98.  If Pr intended the word μεταγωγότερον (’in a way more likely to shift/persuade her’), he was using a rare Byantine adjective.

APP. CRIT.: ΛαPrS

Or. 98.15 (rec exeg) <αἰσχύνομαι>: πανούργως, φοβοῦμαι — O

TRANSLATION: With unscrupulous cunning, (in place of) I am afraid.
Or. 98.16 (plgg exeg) (aiσχύνομαι): πανούργον τὸ σχῆμα τῆς Ἑλένης· ἀντὶ τοῦ εἰπεῖν φοβοῦμαι λέγει αἰσχύνομαι —G

TRANSLATION: The schema used by Helen is that of unscrupulous cunning: instead of saying 'I am afraid' she says 'I am ashamed'.

Or. 98.17 (rec gloss) (aiσχύνομαι): φοβοῦμαι —Pr

Or. 98.18 (plgg gloss) (aiσχύνομαι): ἐντρέπομαι —CrF Ox

Or. 99.01 (vet exeg) ὀψὲ γε φρονεῖς εὖ: οὐδαμοῦ ἀνώμαλον τὸ τῆς Ἡλέκτρας ἥθος —MVCY²

TRANSLATION: Nowhere is the character(ization) of Electra inconsistent.

Or. 99.02 (vet exeg) ὀψὲ γε φρονεῖς εὖ: Τοῦτο φησὶ θλιβομένη. ἤ οἱ μὴ γὰρ σύ, φησὶν, ἀπῆλθες, ταῦτα οὐκ ἂν ἐγίνοντο· σὺ τούτων ἀρχηγός. ἡ δάκνουσα δὲ τοῦτο φησιν. —MCP Pr
Or. 99.03 (mosch gloss) \(\text{oψὲ} \): ὁψὲ τοῦ χρόνου —XXaXbT⁺YYfGGrZc

\textbf{POSITION:} s.l., except X

Or. 99.04 (rec Thom gloss) \(\text{oψὲ} \): μόλις —PrRfSZaZbZlZmTGuCrOx

\textbf{APP. CRIT.:} καὶ prep. CrSOx

Or. 99.05 (pllgn gloss) \(\text{oψὲ} \): βραδέως —FG

\textbf{APP. CRIT.:} καὶ prep. F

Or. 99.06 (pllgn gloss) \(\epsilonὐ \text{ φρονεῖς} \): νοεῖς καλῶς —Zl

\textbf{POSITION:} s.l.

Or. 99.07 (rec gloss) \(\epsilonὐ \): καὶ καλῶς —CrF²SOx

\textbf{APP. CRIT.:} καὶ om. F²

Or. 99.08 (rec exeg) \(\text{τότε λιποῦσ'} \): λείπει οὐχὶ ἐφρόνεις εὖ ὅτε ὑπῆρχες. —Pr

\textbf{APP. CRIT.:} ὑπῆρχες cf. next, ὑπῆρξες Pr

\textbf{KEYWORDS:} λείπει

Or. 99.09 (pllgn exeg) \(\text{τότε λιποῦσ'} \): μὴ φρονοῦσα τότε καλῶς ὅτε ὑπῆρχες τοὺς οἴκους λιποῦσα. —Gu

\textbf{PREVIOUS EDITIONS:} Dind. II.60,12–13

Or. 99.10 (thom exeg) \(\text{τότε λιποῦσ'} \): ὅτε ἰκολούθησας τῷ Πάριδι —ZZaZb-ZlZmTGu

\textbf{TRANSLATION:} ‘Back then’ means ‘when you accompanied Paris’.

\textbf{APP. CRIT.:} τῷ om. T

\textbf{PREVIOUS EDITIONS:} Dind. II.60,13–14

Or. 99.11 (pllgn exeg) \(\text{τότε λιποῦσ'} \): ὅτε, ἀφ᾿ ὥς ἑλίπες τοὺς δόμους —Zu

\textbf{POSITION:} s.l.
Or. 99.12 (plln gloss) (τότε): οὐκ ἐνόεις δηλονότι —ZI

Or. 99.13 (rec gloss) (τότε): οὐκ ἔφρόνεις εὖ —CrRfOx

Or. 99.14 (plln gloss) (λιποῦσ'): καταλιποῦσα —F²

Or. 99.15 (plln gloss) (λιποῦσ'): καταλείψασα —Zl

Or. 99.16 (rec gloss) (αἰσχρῶς): ἀναισχύντως —R

Or. 99.17 (plln gloss) (αἰσχρῶς): ἀτίμως —F²GZl

Or. 99.18 (plln gloss) (δόμους): τοὺς οἴκους —F²

Or. 100.01 (rec paraphr) ἀληθῶς εἶπας, οὐ μέντοι προσφιλῶς ἐμοί. —MVCR²S

Or. 100.02 (plln exeg) διὰ τὴν αἴνεσιν ὁ λόγος τῇ Ἑλένῃ ⟨…⟩ —B²k

Or. 100.03 (plln gloss) (ὀρθῶς ἔλεξας): καὶ καλῶς εἶπας —CrOx

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Or. 100.04 (rec gloss) ⟨ἀρθῶς⟩: ἀληθῶς —OAbF²SGu

Or. 100.05 (pllgn gloss) ⟨ἀρθῶς⟩: κατ’ ἀλήθειαν —Y²

Or. 100.06 (pllgn gloss) ⟨ἀρθῶς⟩: καλῶς —Zl

Or. 100.07 (thom gloss) ⟨ἔλεξας⟩: τούτο —ZZaZbZlZmTGu

Or. 100.08 (pllgn gloss) ⟨ἔλεξας⟩: εἶπας —F²

Or. 100.09 (rec paraphr) ⟨οὐ φίλως δὲ μοι λέγεις⟩: οὐ μέντοι προσφιλὴ ἐμοί —Ab

Or. 100.10 (mosch paraphr) ⟨οὐ φίλως δὲ μοι λέγεις⟩: οὐ προσφιλεῖς δὲ ἐμοὶ λόγους λέγεις. —XXaXbT²YYfGGr

APP. CRIT.: ἢ prep. G | δὲ μοι G

Or. 100.11 (pllgn exeg) ⟨οὐ φίλως δὲ μοι λέγεις⟩: διότι αἰσχύνεις ἐμέ —Zl

Or. 100.12 (pllgn exeg) ⟨οὐ φίλως⟩: ὅτι ὀνειδίζεις μοι· ὁ [οὐ] καλῶς δὲ κατὰ ἀλήθειαν —G

APP. CRIT.: οὐ del. Mastr. (or read οὐ κακῶς)

Or. 100.13 (thom exeg) ⟨οὐ φίλως⟩: διὰ τὸν ὀνειδισμὸν —ZmGu

TRANSLATION: (‘Not in a friendly way’ is said) because of the reproach.

Or. 100.14 (pllgn gloss) ⟨οὐ φίλως⟩: οὐ ποθεινῶς —F²

360 | Scholia on Orestes 1–500
Or. 100.15 (rec. gloss) (φίλως): προσφιλώς —OZc
POSITION: s.l.

Or. 100.16 (thom. gloss) (φίλως): ἀγαπητῶς —ZZaZbZlZmTGu
POSITION: s.l.
3. Scholia on Orestes 101–200

Or. 101.01 (mosch paraphr) αἰδὼς δὲ δὴ τίς: 'ἀντὶ τοῦ τίνα δὲ αἰδὼς ἔχεις εἰς τοὺς Μυκηναίους; ἡ τοῦτοστὶ τις ἔστιν ἢ αἰδὼς ἢν αἰδὴ τοὺς Μυκηναίους;

—XXaXbT'YYfGGGrZc

LEMMA: G(om. δὴ, as in text)  POSITION: s.l. XaXbYGrZc

APP. CRIT.: 1 ἀντὶ τοῦ om. Zc  |  δὲ om. TZc  |  αἰδὼς a.e. Yf  |  2 τοῦτοστι κτλ om. Zc  |  δὲ add. before ἐστιν T

APP. CRIT. 2: 2 τοῦτοστιν Y  |

PREVIOUS EDITIONS: Dind. II.60,20–21

Or. 101.02 (pllgn paraphr) (αἰδὼς δὲ δὴ τίς): τίς ἐστιν ἣν εἰς Ἕλληνας αἰδῇ;

—G

POSITION: s.l.

Or. 101.03 (pllgn gloss) (αἰδώς): ἐντροπή —CrOxYFZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

PREVIOUS EDITIONS: Dind. II.60,21

Or. 101.04 (pllgn gloss) (αἰδώς): φόβος —FZl

POSITION: s.l.

Or. 101.05 (pllgn gloss) (αἰδώς): τοῦ ἐλθεῖν σε —CrOx

POSITION: s.l.

Or. 101.06 (rec gram) (αἰδώς): αἰσχύνη καὶ αἰδώς διαφέρει: αἰσχύνη μὲν ἢ διά τινα αἰτίαν γινομένη, αἰδώς δὲ ἢ εὐλογος αἰσχύνη.

—V'Tr

TRANSLATION: 'Aischune' and 'aidos' differ in sense: 'aischune' is what arises because of some cause of blame, but 'aidos' is a kind of 'aischune' that is well-justified.

POSITION: follows sch. 103.14 V'Tr, add. V at end of sch. block

COMMENT: There are numerous texts containing a few often-repeated differentiations between the two words, but the verbal formulation in this note is not paralleled. It does, however, echo a common view that 'aischune' is shame for something bad one has done, while 'aidos' is an anticipatory feeling that justifiably prevents one from committing an untoward action.

KEYWORDS: διαφέρει | vocabulary, definitions and distinctions

Or. 101.07 (pllgn artGloss) (αἰδώς): ἢ —G

POSITION: s.l.

362 | Scholia on Orestes 101–200
Or. 101.08 (plllgn gloss) \(\text{ποία} \quad — F^2\)

position: s.l.

Or. 101.09 (plllgn paraphr) \(\text{μέσον τῶν Μυκηναίων φανήναι} \quad — Gu\)

position: s.l.

previous editions: Dind. II.60,23

Or. 101.10 (plllgn paraphr) \(\text{φανήναι εἰς Ἑλληνας} \quad — Zu\)

position: s.l.

Or. 101.11 (rec gloss) \(\text{ἀπελθεῖν} \quad — V^3Ab^2R\)

position: s.l.

Or. 101.12 (rec gloss) \(\text{φανῆναι εἰς Ἕλληνας} \quad — PrSGu\)

position: s.l. (above αἰδὼς δὲ τίς S)

app. crit.: ὥστε prep. S |

Or. 101.13 (plllgn gloss) \(\text{ἐλθεῖν} \quad — PrSGu\)

position: s.l.

Or. 101.14 (rec gloss) \(\text{τοὺς Ἀργείους} \quad — V^1KSYf^2\)

position: s.l.

app. crit.: ἤτοι εἰς prep. V^1, εἰς prep. Yf^2 \(\mid\) τοὺς om. K |

Or. 101.15 (thom exeg) \(\text{Ἀργείους· ἐν γὰρ τῷ Ἀργεῖ αἱ Μυκῆναι.} \quad — ZZaZbZlZmTGu\)

translation: (‘Myceneans’ means Argives. For Mycenae is in Argos.

position: s.l.

app. crit.: τοὺς prep. Zat \(\mid\) after ἄργει add. εἰσὶ καὶ Zl \(\mid\) αἱ om. Zb

previous editions: Dind. II.60,22

Or. 101.16 (plllgn gloss) \(\text{"Ελληνας} \quad — FB^3\)

position: s.l.

app. crit.: καὶ prep. F

Or. 101.17 (rec gloss) \(\text{κρατεῖ} \quad — Ab^2CrRSOx\)

position: s.l.

app. crit.: καὶ prep. CrOx
Or. 101.18 (pilgn gloss) \(\varepsilon\'χει\): κατέχει \(\rightarrow F^2\)

**POSITION:** s.l.

Or. 102.01 (vet exeg) \(\delta\'\delta\'\delta\iota\alpha\kappa\): μόλις \(\varepsilon\le\varepsilon\chi\omicron\mu\epsilon\nu\) τὸ \(\alpha\lambda\eta\theta\varepsilon\) εἶπεν. \(\rightarrow M O V Y\Gamma^2\)

**TRANSLATION:** She (Helen) with difficulty spoke the truth when cross-examined.

**POSITION:** s.l., except marg. M

**APP. CRIT.:** μόλις om. O | τὴν αλήθειαν O | λέγει YΓ

**PREVIOUS EDITIONS:** Schw. I.108,15; Dind. II.60,25

Or. 102.02 (pilgn gloss) \(\delta\'\delta\'\delta\iota\alpha\kappa\): φοβοῦμαι \(\rightarrow CrOxZI\)

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. CrOx

Or. 102.03 (pilgn gloss) \(\delta\'\delta\'\delta\iota\alpha\kappa\): δειλιῶ \(\rightarrow F^2\)

**POSITION:** s.l.

Or. 102.04 (rec artGloss) \(\pi\alpha\tau\epsilon\rho\alpha\varsigma\): τοῦς \(\rightarrow AbFS\)

**POSITION:** s.l.

Or. 102.05 (pilgn paraphr) \(\tau\omega\nu \upiota\, \iota\lambda\iota\varphi\, \nu\epsilon\kappa\rho\omega\nu\nu\): τῶν φονευθέντων ἐν τῇ Τροίᾳ \(\rightarrow Y\Gamma^2\)

**POSITION:** s.l.

Or. 102.06 (rec gloss) \(\tau\omega\nu \upiota\, \iota\lambda\iota\varphi\, \nu\epsilon\kappa\rho\omega\nu\nu\): τῶν θυηξάντων \(\rightarrow R\)

**POSITION:** s.l.

Or. 102.07 (rec exeg) \(\tau\omega\nu \upiota\, \iota\lambda\iota\varphi\, \nu\epsilon\kappa\rho\omega\nu\nu\): λείπει τῶν θανόντων \(\rightarrow Pr\)

**KEYWORDS:** λείπει

Or. 102.08 (pilgn gloss) \(\tau\omega\nu \upiota\, \iota\lambda\iota\varphi\, \nu\epsilon\kappa\rho\omega\nu\nu\): θανόντων \(\rightarrow Zb^2Zu\)

**POSITION:** s.l.

Or. 102.09 (pilgn gloss) \(\tau\omega\nu \upiota\, \iota\lambda\iota\varphi\, \nu\epsilon\kappa\rho\omega\nu\nu\): ἀποθανόντων \(\rightarrow G\)

**POSITION:** s.l.
Or. 102.10 (mosch gloss) \(\text{τῶν} \; \text{ὑπ’} \; \text{Ηλίῳ} \; \text{νεκρῶν}: \; \text{πεσόντων} \; \) —XXaXbT’YYfGrZc

POSITION: s.l.

APP. CRIT.: τῶν prep. YZc

Or. 102.11 (plln gloss) \(\text{τῶν} \; \text{ὑπ’} \; \text{Ηλίῳ} \; \text{νεκρῶν}: \; \text{φονευθέντων} \; \) —Zl

POSITION: s.l.

Or. 102.12 (plln paraph) \(\text{τῶν} \; \text{ὑπ’} \; \text{Ηλίῳ}: \; \text{τῶν} \; \text{παίδων} \; \text{τῶν} \; \text{πεσόντων} \; \) —G

POSITION: s.l.

Or. 102.13 (plln gloss) \(\text{τῶν} \; \text{ὑπ’} \; \text{Ηλίῳ} \; \text{νεκρῶν}: \; \text{τῶν} \; \text{φθαρέντων} \; \) —CrOx

POSITION: s.l.

Or. 102.14 (rec gloss) \(\text{τῶν} \; \text{ὑπ’} \; \text{Ηλίῳ} \; \text{νεκρῶν}: \; \text{τῶν} \; \text{φανέντων} \; \) —S

POSITION: s.l.

APP. CRIT.: e.g. φθαρέντων or φονευθέντων |

Or. 102.15 (plln gloss) \(\text{ὑπ’} \; \text{Ηλίῳ}: \; \text{καὶ} \; \text{ἐν} \; \text{Τροίᾳ} \; \) —CrOx

POSITION: s.l.

APP. CRIT.: καὶ om. Ox

Or. 102.16 (plln gloss) \(\text{ὑπ’}: \; \text{ἐν} \; \text{Ττ} \; \) —F²

POSITION: s.l.

Or. 102.17 (plln artGloss) \(\text{νεκρῶν}: \; \text{τῶν} \; \) —Ox

POSITION: s.l.

Or. 103.01 (rec paraphr) \(\text{δεινὸν} \; \text{γὰρ} \; \text{Ἀργεί}: \; \text{ἡγουν} \; \text{δεινῶς} \; \text{ἀναβοᾷ} \; \text{διὰ} \; \text{στόματος} \; \text{ἐν} \; \text{Ἀργεί}. \; \) —R

POSITION: marg.

Or. 103.02 (mosch exeg) \(\text{δεινὸν} \; \text{γὰρ} \; \text{Ἀργεί}: \; \text{καὶ} \; \text{γὰρ} \; \text{χαλεπῶς} \; \text{ἀναβοᾷ} \; \text{ἡγουν} \; \text{ἀνακηρύττῃ} \; \text{τῷ} \; \text{Ἀργεί}, \; \text{ἀντὶ} \; \text{τοῦ} \; \text{τοῖς} \; \text{Ἀργείοις} \; \text{διὰ} \; \text{τοῦ} \; \text{στόματος}. \; \) —XXaXbT’YYfGGr, partial Zc

TRANSLATION: For indeed you are bruited about harshly, that is, you are proclaimed to Argos, equivalent to (you are proclaimed) among the Argives through their mouths.

POSITION: s.l., except X
Or. 103.03 (thom exeg) (δεινὸν γὰρ): ναὶ φοβοῦ —ZaZbZlZmTGu
TRANSLATION: (To understand the causal connection, supply before the phrase) 'yes, do be afraid'.

Or. 103.04 (pllgn exeg) (δεινὸν γὰρ): ναὶ ἀληθῶς —CrOx

Or. 103.05 (rec gloss) (δεινὸν): δεινὴ —O

Or. 103.06 (rec gloss) (δεινὸν): δεινῶς —AaAbKPrSG

Or. 103.07 (rec exeg) (δεινὸν): πῶς —V1KB3a

Or. 103.08 (pllgn gloss) (δεινὸν): μεγάλα —F2

Or. 103.09 (rec gloss) (Ἀργεῖ): τοῦ Ἀργους —Pr

Or. 103.10 (rec gloss) (Ἀργεῖ): τῶν Ἀργείων —AaPrS

Or. 103.11 (rec paraphr) (Ἀργεῖ): τῶν Ἀργείων ἀστεὶ τῶν Ἀργείων —AbSa

Or. 103.12 (pllgn gloss) (Ἀργεῖ): ἐν —F2GB3a
Or. 103.13 (tri gloss) 〈τ’〉: καὶ —Τ

POSITION: s.l.

Or. 103.14 (vet exeg) ἀναβοᾷ: ἕν τὸ ἀναβοᾷ δευτέρου ἐστὶ προσώπου παθητικῆς διαθέσεως, ἀναβοᾷ σύ, ἀντὶ τοῦ καταβοᾷ. ὦ δὲ νοῦς: δεινῶς γὰρ διὰ στόματος τοῦ Ἀργοῦ ἀναβοᾷ σύ. —MBVCAbMnPr-R^wSY^Yf^2

TRANSLATION: ‘Anaboāi’ is second person of the passive voice, you are (your name is) loudly shouted, equivalent to shouted against. The sense is: you are terribly decried in the talk of Argos.

LEMMA: MBC
REF. SYMBOL: B
POSITION: s.l. Yf; cont. from next sch. VR

APP. CRIT.: 1 τὸ ἀναβ. … διαθέσεως om. R^a^ | τὸ om. AbMnPr^S^ | ἀναβοᾷβ] app. καταβοᾳ Ab | δευτέρου ἐστὶν προσώπου M, προσώπου ἐστι δευτέρου BCPr, προσώπου δευτέρου ἐστιν VR^w(Sτoμάτιον), προσώπῳ δύο ἐστίν R^b^, δευτέρου προσώπῳ Pr, δευτέρου πρόσωπων AbMnS, δευτέρου πρόσωπῳ ἐστὶ Yf^2 | παθητικῆς διαθέσεως] παθητικῶν Pr^Yf^, τῶν παθητικῶν VR^b^, παθητικῶν AbMnSYf^2 | second ἀναβοᾷ … καταβοᾷ om. S, first sentence of sch. 103.15 interposed before ἀναβοᾷ σύ AbMn | ἀναβοᾷ σύ] om. BPr^b^, ἀναβοᾶ σοι V, ἀντὶ τοῦ καταβοᾶσαι καὶ ἐπαπειλῆσαι Y

PREVIOUS EDITIONS: Schw. I.108,16–18; Dind. II.61,4–6

Or. 103.15 (vet exeg) ἄλλως: διὰ τοῦ στόματος, ὡς τὸ [Hom. Il. 10.298] ’διά τ’ ἔντεα καὶ μέλαιν αἷμα’. —MVCAbMnPr-R^wSY^Yf^2

TRANSLATION: (The preposition is used with the accusative in the sense) through the mouth (prep. with gen.), just as in the (Homeric) example ‘through the coat of mail and black blood’.

LEMMA: M, in marg. app. C’ ἀναβοᾷ διὰ στόμα VRw, δεινὸν γὰρ ἄργει R
REF. SYMBOL: VR
POSITION: before prev. sch. VR^R^, follows sch. 122.06 in Rw; cont. from Pr^R^ version of prev. Pr; AbMn insert this in prev. sch., before ἀναβοᾷ σύ


PREVIOUS EDITIONS: Schw. I.108,19–20; Dind. II.61,3–4

COLLATION NOTES: After this sch. in Mn there are two grammatical scholia that do not relate to anything in the text: (at end of column of scholia on 11r) ξυνωρὶς ἀπὸ τοῦ ξύνω ξύρεσθαι καὶ σύρεσθαι (mistranscribed in Dindorf IV.257,1–3); (in the bottom margin of 11r) βραχίων βραχικύων [read βραχὺς κίων] τίς ὤν οἰονεὶ βραχὺς ἦν, cf. Georg. Choerobosc. epimer. in Psalm. 119,16 and Et. Gud. (di Stefani) s.v. βραχίων.

Or. 103.16 (vet exeg) 1τοῦτο δὲ ἀπολογίας ἔχεται ὡς ὅτι συμπάσχουσά σοι ἔρημα. 2πλεουάζει δὲ ὃ τέ. —MC

TRANSLATION: This remark is close to an apology, alleging that ‘I have spoken in sympathy with you’. The conjunction ‘τε’ is superfluous.

Or. 103.17 (vet exeg) Τὸ γὰρ τὸ νόημα ἡμών ἀναλύεται ἀπὸ τοῦ περιεχόμενου μετεώρου ἡμῶν. —MC

TRANSLATION: ‘The meaning of our thought proceeds from its content of transcendent meaning’. —MC

PREVIOUS EDITIONS: Schw. I.108,19–20; Dind. II.61,4–6

Scholia on Orestes 101–200 | 367
Or. 103.17 (plgn exeg) εἰς φόβον ἄγει τὴν Ἑλέναν ἡ Ἠλέκτρα πλείονα. —Υf

Or. 103.18 (rec gloss) ἀνάβοσ: σὺ —Ο

Or. 103.19 (rec exeg) καταβόσ: δεύτερον πρόσωπον παθητικόν —Ab

Or. 103.20 (plgn exeg) δεύτερον πρόσωπον —Β³a

Or. 103.21 (rec gloss) ἀντὶ τοῦ καταβοᾶ —RS

Or. 103.22 (plgn gloss) καὶ λοιδορῇ —Αa

Or. 103.23 (rec gloss) καταλοιδορεῖ —Pr

Or. 103.24 (plgn gloss) ἀνακηρύττῃ —G

Or. 103.25 (thom paraphr) φημίζῃ καὶ κατὰ γλώσσαν στρέφῃ. —ZZaZb-ZlZmTGu

Or. 103.26 (plgn gloss) ἄπειλεῖ —V³Zu

368 | Scholia on Orestes 1–500
Or. 103.27 (rec gloss) ἀναβοᾷ: κατηγορή—FV³

Or. 103.28 (rec gloss) διὰ στόμα: στόματος τοῦ Ἄργους—OV¹

Or. 103.29 (rec gloss) διὰ τοῦ στόματος—AbF³PrSGB³a

Or. 103.30 (plllgn gloss) καὶ στοματικῶς—Zu

Or. 103.31 (plllgn gram) τοῦ ἄργους om. V¹ (or lost to damage)

Or. 103.32 (rec gloss) ἀπειλῆσαι V³

Or. 103.33 (rec gloss) διὰ στόμα: διὰ τὸ στόμα—AbF²PrSGb

Or. 103.34 (rec gloss) διὰ στόμα: κατηγορή—FV³

Or. 103.35 (rec gloss) διὰ στόμα: οἱ Ἀττικοὶ τὴν διὰ ὅτε δηλοῖ ἐνέργειαν πρὸς αἰτιατικὴ συντάσσουσιν, ὡς ἔχει καὶ τὸ ἀπειλῆσαι 'διὰ στόμα πυριγενετᾶν' ὅπερ Αἰσχύλος [Sept. 206–207] φησίν. —Zm

Or. 104.01 (thom gloss) δὴ—ZmZuTGu

Or. 104.02 (plllgn gloss) χάριν: δωρεάν—F²

Or. 104.03 (plllgn gloss) χάριν: εὐεργεσίαν—Zl

Or. 104.04 (rec gloss) μοι: τίνι—S
Or. 104.05 (mosch paraphr) \(\text{τὸν φόβον λύσασα}: \text{διὰ τὸ τὸν φόβον λῦσαι}\)
—XXaXbT’YYfGGr

**POSITION:** s.l., except X

**APP. CRIT.:** \(\text{διὰ τὸ} \| \text{τὸν φόβον} \) add. to Gr gloss  
\(\text{λῦσαι τὸν φόβον} \) transp. G

**PREVIOUS EDITIONS:** Dind. II.61,10

Or. 104.06 (plign gloss) \(\text{φόβον}: \text{διὰ} \) —Zc

**POSITION:** s.l.

Or. 104.07 (thom gloss) \(\text{φόβον}: \text{ἐμοῦ} \) —ZmGu

**POSITION:** s.l.

**COLLATION NOTES:** F probably had something here, but it is too washed out to read.

Or. 104.08 (plign gloss) \(\text{φόβον}: \text{ὅν φοβοῦμαι} \) —Zl

**POSITION:** s.l.

Or. 104.09 (plign gloss) \(\text{λύσασα}: \text{ἐλευθερώσασα} \) —Zb²

**POSITION:** s.l.

Or. 104.10 (trimetr) \(\text{λυσάσα}: \text{long mark over first alpha} \) —T

**PREVIOUS EDITIONS:** de Fav. 45

Or. 104.11 (plign gloss) \(\text{δός}: \text{καὶ παράσχε} \) —CrOx

**POSITION:** s.l.

**APP. CRIT. 2:** \(\text{πάρασχε} \) CrOx

Or. 104.12 (plign gloss) \(\text{δός}: \text{ἀπελθε} \) —Zl

**POSITION:** s.l.

Or. 105.01 (plign exeg) \(\text{οὐκ ἂν}: \text{ἐσχηματισμένον} \) —Gu

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.61,13

**COMMENT:** Either this means that the Electra is speaking with a pretended attitude or in an ironic/sarcastic tone (but it is hard to see why the commentator would say that about this line), or it indicates that \(\text{οὐκ ἂν δυναῖμαι} \) is an artificially or artistically formed equivalent of \(\text{οὐ δύναμαι} \) (cf. next gloss).

**KEYWORDS:** ἐσχηματισμένον

Or. 105.02 (plign gloss) \(\text{δύναμι}: \text{δύναμαι} \) —CrF²Ox

370 | Scholia on Orestes 1–500
Or. 105.03 (plln paraphr) δύναμιν ἐστὶν ἀπελθεῖν με —Zι

Or. 105.04 (plln artGloss) μητρὸς: τῆς —F²

Or. 105.05 (plln gloss) εἰσβλέψαι: θεάσασθαι —CrOxZι

Or. 105.06 (plln artGloss) τάφον: τὸν —F²Ox

Or. 106.01 (vet gloss) ἑλ[ —H³

Or. 106.02 (rec gloss) αἰσχρὸν: ἄτοπον —Pr

Or. 106.03 (mosch gloss) αἰσχρὸν: ἄσχημον ἀπρεπές —XXaXbT’YYfGGGrZc

Or. 106.04 (thom gloss) αἰσχρὸν: ἄτιμον —ZZaZbZιZmTGuF²

Or. 106.05 (rec gloss) αἰσχρὸν: καὶ κακὸν —CrSOx

Or. 106.06 (rec gloss) αἰσχρὸν: ἐστὶ —Ab

Scholia on Orestes 101–200 | 371
Or. 106.07 (pill gn gloss) (αἰσχρόν): ὑπάρχει —Zl
POSITION: s.l., above τοι

Or. 106.08 (thom gloss) (μέντοι): δὲ —ZlZm
POSITION: s.l.

Or. 106.09 (vet exeg) (προσπόλους): κυρίως δὲ πρόσπολοι λέγονται αἱ δοῦλαι. —MC
TRANSLATION: 'The slave-women are called 'prospoloi' in the proper sense (of the word).
REF. SYMBOL: M
POSITION: marg. M, intermarg. C
APP. CRIT.: κυρίως δὲ om. C | πρόπολοι C
PREVIOUS EDITIONS: Schw. I.108,22; Dind. II.61,15

Or. 106.10 (recThom gloss) (προσπόλους): δούλους —V1RsZb-ZlZm2ZuTOxAa3CrFYfZc
POSITION: s.l.

Or. 106.11 (mosch exeg) προσπόλους: πρόσπολος ὁ δοῦλος. πρόπολος δὲ χωρὶς τοῦ σ̅, ὁ νεωκόρος. —XXaXbTYYfGGGr
TRANSLATION: 'Prospolos' is 'slave', but 'propolos' without the sigma is 'warden of a temple'.
LIMA: αἰσχρόν … προσπόλους G
POSITION: s.l., except XG
PREVIOUS EDITIONS: Dind. II.61,16

Or. 106.12 (pill gn exeg) (προσπόλους): πρόσπολος ὁ δοῦλος, πρόπολος δὲ χωρὶ τοῦ σ ὁ νεωκόρος. ἀμφίπολος δὲ ἡ κατὰ κύκλον περιστροφή. προπαροξύνονται δὲ ταύτα πάντα, ὡς μετὰ προθέσεως συντιθέμενα, τὸ δὲ δικασπόλος διὰ τὸ μὴ μετὰ προθέσεως συντεθεῖσθαι παροξύνεται. —Lp
TRANSLATION: 'Prospolos' means 'slave', but 'propolos' without the sigma is a temple-warden. 'Amphipolos' is applied to turning around in a circular motion. All these are proparoxytone (accented on the antepenult) because compounded with a preposition, but 'dikaspolos' ('judge') is paroxytone (accented on the penult) because it has not been compounded with a preposition.
POSITION: s.l. (finishing in margin block)
PREVIOUS EDITIONS: Dind. II.61,16–19
COMMENT: χωρὶ is an alternative form of χωρίς found in a few Byzantine texts and mentioned for analogy of formation in Eustathius in Od. 20.599 (II.222,10) οὕτω δὲ καὶ δηθάκι δηθάκι καὶ αὖθις αὖθι καὶ χωρὶς χωρὶ. Compare also sch. Lp Hec. 860 χωρὶ ἀντὶ τοῦ ἄνευ καὶ χωρὶς ἀντὶ τοῦ μακράν.
KEYWORDS: rare word

Or. 106.13 (rec gloss) (προσπόλους): δουλίδας —AbPrRSB³a
POSITION: s.l.
Or. 106.14 (rec gloss) ⟨προσπόλος⟩: τὰς δούλας —GK

Or. 106.15 (rec gloss) ⟨προσπόλος⟩: φίλους —Rw'

Or. 106.16 (pllg exeg) ⟨πρόσπολον⟩: τοὺς (προσπόλον) —Gu

Or. 106.17 (rec artGloss) ⟨προσπόλος⟩: τὰς —S

Or. 106.18 (thom gram) ⟨προσπόλος⟩: 'πρόσπολος οὐ μόνον ὁ δοῦλος ἀλλὰ καὶ ἡ δούλη. τοιούτῳ δὲ ἑστι καὶ τὸ ἀμφίπολος, πρὸς μὲν τὸ ἀρσενικὸν ὄνομα ἀρσενικῶς ἐκφερόμενος, πρὸς δὲ τὸ θηλυκόν θηλυκῶς. —Zm, partial GuOx'

Or. 106.19 (pllg gloss) ⟨φέρειν⟩: ὑπομένειν —Ox

Or. 106.20 (pllg gloss) ⟨φέρειν⟩: κομίσαι —Zl

Or. 106.21 (pllg gloss) ⟨φέρειν⟩: κομίζειν —F2

Or. 106.22 (pllg gloss) ⟨τάδε⟩: ταῦτα —ZlOx

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Or. 106.23 (rec gloss) (τάδε): τὰ θύματα —AbSSa

Or. 106.24 (plln gloss) (τάδε): τὰς θυσίας —B^3

Or. 107.01 (recMosch gloss) (τι): διὰ τί —AbF^2RXaXbT^vYYfGGrZc

Or. 107.02 (rec gloss) (θυγατρός): τῆς σῆς —AbR

Or. 107.03 (rec artGloss) (θυγατρός): τῆς —F^2S

Or. 107.04 (rec exeg) (Ἑρμιόνης ... δέμας): περιφραστικῶς τὴν Ἑρμιόνην —AbKM-nRSSaZu

Or. 107.05 (mosch exeg) (Ἑρμιόνης ... δέμας): τὴν θυγατέρα τὴν Ἑρμιόνην περιφραστικῶς —XXaXbT^vYYfGGrZc

Or. 107.06 (plln paraph) (Ἑρμιόνης ... δέμας): ἤγουν τὴν Ἑρμιόνην τὴν σὴν θυγατέρα —Zl

Or. 107.07 (rec exeg) (Ἑρμιόνης ... δέμας): περιφραστικῶς —Pr

Or. 107.08 (plln artGloss) (Ἑρμιόνης): τῆς —F^2

374 | Scholia on Orestes 1–500
Or. 107.09 (pllg gloss) ἐπέπεις: οὐ —F²

Or. 107.10 (pllg gloss) τὸ σῶμα —CrF²Ox

Or. 108.01 (vet exeg) εἰς ὁχλον ἔρπειν παρθένοις: τί οὖν; τὰς τελείαις τούτο καλόν; ἦστιν οὖν εἰπεῖν ὅτι ἐν Σπάρτῃ εἰώθασι γυμνάζεσθαι αἱ γυναῖκες καὶ παρθένοι, ἦστε δέδοται μὲν παρθένοις εἰς ὁχλον ἔρπειν, οὐ μὴν καθόλου, ἀλλ’ ἐπί ὁρισμένοις πράγμασιν οἷον κανηφορούσαις ἢ γυμναζομέναις, οὐ μὴν ἀλλ’ τι πραγματευομέναις. —MBVCPPrRw

Or. 108.02 (rec exeg) εἰ μὴ κανηφορούσαις ἢ γυμναζομέναις —O

Or. 108.03 (pllg exeg) ἀλλ’ οὔδε ταῖς γυναιξιν εἰ μὴ τὶς καίρος νευμοιμένος, ὡς κανηφορία λέγεται, ἦλθεν· εἰς ὁν εξήρχοντο εὐπάρυφοι παρθένοι καὶ γυναῖκες —F

TRANSLATION: What then? Is this fine for adult women (to go out among a crowd)? Well then, one can say that in Sparta the wives and the unmarried girls are accustomed to take exercise, so that it has been granted to unmarried girls to go out in public, but not as a general rule, but (only) in defined circumstances, such as when carrying a ritual basket in procession or exercising, not however for any other activity.

Or. 108.04 (pllg exeg) ἀλλ’ οὐδὲ ταῖς γυναιξιν εἰ μὴ τις καιρὸς νενομισμένος, ὃς κανηφορία λέγεται, ἦλθεν· εἰς ὃν ἐξήρχοντο εὐπάρυφοι παρθένοι καὶ γυναῖκες —F

TRANSLATION: But it is not fine even for married women unless a certain sanctioned occasion, which is called basket-bearing, has come. For this maidens and married women went out dressed in fine garments.

KEYWORDS: women, nature or proper behavior of

PREVIOUS EDITIONS: Schw. I.109,4–8; Dind. II.61,23–62,4

COMMENT: The commentator seems unaware that funeral processions and subsequent ritual visits to the grave of a relative were also occasions for women to go out.

KEYWORDS: women, nature or proper behavior of
Or. 108.04 (vet exeg) ἄλλως: ἡ 'ταῖς νεάσισιν· οὐ γὰρ ταῖς ἄγαμοις. ἂγαμος γὰρ καὶ ή Ἠλέκτρα. 4παρθένος δὲ έστιν ἢ τε άμιγής καὶ ή άρτι ήβόωσα. 5η πάλιν κακονός οὐ παρθένον βουλεται δειξαι τήν Ηλέκτραν, οτι οὐκ ἐπείσθη αὐτή.

—MBVCPPrR²Rw

TRANSLATION: (By ‘parthenioisin’ Helen here means) young girls. For she does not mean unmarried girls. For Electra too is unmarried. And a ‘parthenos’ is both the girl who is still a virgin and the one who is just coming to sexual maturity. Alternatively, once again with ill will she (Helen) wants to show that Electra is not a virgin, because she (Electra) did not accede to her request.

LEMMA: Pr, in marg, B, ἐρπεῖν MC

POSITION: before sch. 108.01 M

APP. CRIT.: 1 ή παρθένοισι prep. VR, παρθένοις prep. BPr (perhaps lemma mistaken for first words of note) 2 τοῖς M 3 καὶ om. VCPPr²R², ἢν Rw | ή έλεκτρα| ή ελένη CR² 4 δέ τέ MBVPr²R² | ή άμιγης τε transp. (and second ή del.) Elsperger 1908: 69 n. 33 | άμιγης om. Pr | ἢ om. MPPr²R² Rw | 5 κακοίβους VR², κακούργως Pr | δειξαι βουλεται transp. Schw., without note | τήν ήλέκτραν| τήν ελένη R² | ή παρθένοισι | ήπαρθένοισιν | ήπαρθένοισιν

APP. CRIT. 2: 4 άμιγης R², άμιγητος Rw | άρτι| άργη C | ήβόωσα Pr

PREVIOUS EDITIONS: Schw. I.108,23–109,2; Dind. II.62,5–8

KEYWORDS: κακοήθες/κακοήθως

Or. 108.05 (vet exeg) τούτο κακοήθως εἶπεν. βουλεται γὰρ μὴ παρθένον δεῖξαι τὴν Ἡλέκτραν τῷ μὴ πεισθῆναι αὐτῇ. —H

TRANSLATION: She said this maliciously. For she wants to show that Electra is not a virgin, because she did not accede to her request.

REF. SYMBOL: H (to παρθ.)

KEYWORDS: κακοήθες/κακοήθως

Or. 108.06 (pilgn gloss) (εἰς ὄχλον): εἰς πλῆθος —YFZI

POSITION: s.l.

APP. CRIT.: εἰς om. Zl

Or. 108.07 (thom gloss) (ὄχλον): πλῆθος δήμου —ZZaZbZmTGU

POSITION: s.l.

Or. 108.08 (vet exeg) (ἔρπειν): τὸ ἔρπειν κυρίως ἐπὶ ὁφεώς. —HMV³C

TRANSLATION: The (verb) ‘herpein’ is used properly of a serpent.

POSITION: s.l., except C, cont. from prev., adding δὲ

APP. CRIT.: τὸ ἔρπειν om. HV | ἐπὶ ὁφεώς λέγεται C | τῆς ὁφεώς app. H

PREVIOUS EDITIONS: Schw. I.109,3; Dind. II.62,8

Or. 108.09 (rec gloss) (ἔρπειν): κρυφίως βαδίζειν —Pr

POSITION: s.l.
Or. 108.10 (rec gloss) (ἕρπειν): βαδίζειν —V1AbCrOxYFZl

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 108.11 (plln gn gloss) (ἕρπειν): διάγειν —F2

POSITION: s.l.

Or. 108.12 (plln paraphr) (ἕρπειν): καὶ τὸ ἀπέρχεσθαι αὐτῶς —Zu

POSITION: s.l.

Or. 108.13 (rec artGloss) (ἔρπειν): τὸ —Mn

POSITION: s.l.

Or. 108.14 (plln gloss) (παρθένοισιν): νεάνισιν —G

POSITION: s.l.

Or. 108.15 (rec exeg) παρθένοισιν: [ν]εάνις ἡ ἄρτι [ἡ]βῶσα παρθένος [,]τὸν ἢς χρόνον [δ]ραμοῦσα. —Pr

TRANSLATION: A young woman (is) the maiden who is just reaching puberty, having passed the twelfth year.

POSITION: marg.
APP. CRIT. 2: νεάνις Pr (accentuation attested in a number in late antique and Byzantine texts)

COMMENT: The juncture χρόνον δραμεῖν is found once in Tzetzes, Chil. 4(epist.),569 ἐγγὺς πεντεκαιδέκατον τρέχοντα γὰρ τὸν χρόνον; other Byzantine authors provide two examples with διατρέχω and one with παρατρέχω. Possibly [διαδ]ραμοῦσα should be restored here, but the other lines of this note have not lost so many letters in left margin.

Or. 108.16 (rec artGloss) (παρθένοισιν): ταῖς —AbF2MnS

POSITION: s.l.
APP. CRIT.: παρθένοισ add. F2

Or. 108.17 (rec gloss) (οὐ καλὸν): σῶκ ἔστι —AbR

POSITION: s.l.

Or. 108.18 (plgn gloss) (οὐ καλὸν): σῶκ εὐπρεπές —Zb2

POSITION: s.l.

Or. 108.19 (plgn gloss) (οὐ καλὸν): ἀλλὰ ἄτιμον —YF2

Scholia on Orestes 101–200 | 377
Or. 108.20 (rec gloss) <καλόν>: δίκαιον ύπάρχει —R

Or. 108.21 (rec gloss) <καλόν>: ύπάρχει —CFGKZZuYF0X

Or. 108.22 (108a) (rec exeg) <κάγω γυναικῶν ἄφρον οὐχὶ παρθένος>: οὔτος ὁ στίχος ἀλλότριος. —Mn

COMMENT: This extra verse is characteristic of the recentiores and occurs in the text in AbCrMnRfSSaOx and in the margin in GPrR.

Or. 108.23 (108a) (plln gloss) <κάγω>: καὶ ἐγώ —Ox

Or. 108.24 (108a) (rec gloss) <γυναικῶν>: ἀπὸ τῶν —AbMnS

APP. CRIT.: ἀπὸ om. Ab, either ἀπὸ or ὑπὸ Mn (damage)

Or. 108.25 (108a) (rec artGloss) <ἄφρον>: ὃ —MnS

Or. 108.26 (108a) (plln gloss) <ἄφρον>: καὶ ἀσύνετε —CrOx

APP. CRIT.: ἀσύνετη (sic) CrOx

Or. 108.27 (108a) (plln gloss) <παρθένος>: εἰμὶ —CrOx

Or. 109.01 (plln exeg) καὶ μὴν οὐ μελλεῖ ἀπελθεῖν ἀλλαχόθεν καὶ ἔνι μεμπτόν εἰς τὰς παρθένους εἰ μὴ ἵνα δώσει τὰ τροφεῖα τῇ ἀναθρεψάσῃ αὐτήν. —Yf²

TRANSLATION: And indeed she is not about to depart for another reason, and it is a source of reproach to maidens unless (she goes) in order to give repayment for nurture to the woman who raised her.

POSITION: cont. from prev. Yf²

PREVIOUS EDITIONS: Dind. II.62,13–14
Or. 109.02 (rec gloss) ⟨καὶ μὴν⟩: δίκαιον ύπάρχει —MnSSa

Or. 109.03 (rec gloss) ⟨μὴν⟩: δή —R

Or. 109.04 (rec gloss) ⟨μὴν⟩: ἀληθῶς —Ab

Or. 109.05 (rec gloss) ⟨τίνοι⟩: δώσει —O

Or. 109.06 (rec gloss) ⟨τίνοι⟩: ἀνταποδώσει —Aa²MnSSa, app. R

Or. 109.07 (rec gloss) ⟨τίνοι⟩: ἀποδώσει —V¹AbCrF²Ox

Or. 109.08 (mosch gloss) ⟨τίνοι⟩: ἀποδοίη —XXaXbYYfGGr

Or. 109.09 (recTri gloss) ⟨τίνοι⟩: ἀποδιδοίη —GKT¹Ze

Or. 109.10 (thom gloss) ⟨τίνοι⟩: ἀνταποδοίη —ZZaZbZbZlTGGu

Or. 109.11 (mosch gloss) ⟨τίνοι⟩: ἀποτίνοι —XXaXbTYYf

Or. 109.12 (plign gloss) ⟨τίνοι⟩: ἤ Ερμιόνη —Gu

Or. 109.13 (thom exeg) ⟨τῇ τεθνηκυίᾳ τροφάς⟩: ὑπ’ ἐκείνης γὰρ ἀνετράφη. —ZZaZb-ZlZmTGGuOx²
TRANSLATION: (‘Repayment for nurture to the dead woman’ is said) because she (Hermione) was raised by that woman (Clytemnestra).

Or. 109.14. (thom gloss) ⟨τῇ τεθνηκυίᾳ: τῇ ἐμῇ μητρὶ —ZZa

Or. 109.15 (plln gloss) ⟨τεθνηκυίᾳ: ἦγουν τῇ Κλυταιμνήστρᾳ —CrYfZuOx

Or. 109.16 (plln gloss) ⟨τῇ τεθνηκυίᾳ: τῇ ἀποθανούσῃ —F2

Or. 109.17 (vet exeg) ⟨τροφάς: ἀντὶ τοῦ τροφεῖα: ἡ ἀνεστράφη ὑπ' αὐτῆς, ἀμοιβὴν διδοῦσα. —HMVC, partial OAβMnPrSSaYf

Or. 109.18 (mosch exeg) ⟨τροφάς: ἀντὶ τοῦ χάριν ἔνεκα τῆς ἀνατροφῆς ἦς ἀνέθρεψεν αὐτήν. —XXaXbT+YYfGGr

Or. 109.19 (mosch gloss) ⟨τροφάς: ἀνατροφάς —XXaXbT+YYfGuZc

PREVIOUS EDITIONS: Dind. II.62,11

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Or. 109.20 (pillar gloss) (προφάς): τὰς θυσίας —Zu
POSITION: s.l.

Or. 109.21 (pillar gloss) (προφάς): τροφεῖα —F²G²Zb
APP. CRIT.: τὰ prep. F² G
COLLATION NOTES: Not quite certain it is Y² rather than Y¹; cross in front Y².

Or. 109.22 (rec exeg) (προφώς): τροφάς —Ab
LEMMA: τροφώς in text Ab  POSITION: marg.

Or. 109.23 (tri metr) paragraphos —T
PREVIOUS EDITIONS: de Fav. 45

Or. 110.01 (rec gloss) (ὀρθῶς): καλῶς —CrSY²ZuOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrZuOx

Or. 110.02 (pillar gloss) (ὀρθῶς): δικαίως —Zl
POSITION: s.l.

Or. 110.03 (pillar gloss) (καλῶς): όρθως —G
LEMMA: καλῶς in text G  POSITION: s.l.

Or. 110.04 (pillar gloss) (ἐλεξας): καὶ εἶπας —CrF²ZuOx
POSITION: s.l.
APP. CRIT.: καὶ om. F²

Or. 110.05 (pillar gloss) (πείθομαι): ἀκούω —Zl
POSITION: s.l.

Or. 110.06 (pillar gloss) (σοι): τίνι —CrOx
POSITION: s.l.

Or. 110.07 (pillar exeg) (κόρη): διὰ τὸ εἶναι αὐτήν παρθένον εἶπε κόρην. —G
POSITION: s.l.
Or. 110.08 (pllgn gloss) (κόρη): Ἡλέκτρα —Αα²
POSITION: s.l.
APP. CRIT.: app. Ἡλέκτρα Αα² (damage)

Or. 110.09 (rec artGloss) (κόρη): ω —Ab²FMnRSYfZc
POSITION: s.l.

Or. 111.01 (pllgn gloss) (πέμψομεν): γε —V³
POSITION: s.l.
COMMENT: This γε is added because V had written θυγατέρα γ’ instead of γε θυγατέρ’.

Or. 111.02 (pllgn gloss) (πέμψομαι): (πέμψο)μεν —V³
LEMMA: πέμψομαι in text by correction of V²
POSITION: s.l.
APP. CRIT.: μεν is deleted at a later time, app. by V³

Or. 111.03 (rec gloss) (πέμψομαι): μεταπέμψομαι —Rf
POSITION: s.l.

Or. 111.04 (moschThom gloss) (πέμψομαι): πέμψω —XXaXbYYfGGrZZaZbZlZmZuT
POSITION: s.l., except X
APP. CRIT.: καὶ prep. Zu

Or. 111.05 (pllgn gloss) (θυγατέρ’): τὴν ἐμὴν —Zl
POSITION: s.l.

Or. 111.06 (rec artGloss) (θυγατέρ’): τὴν —SOx
POSITION: s.l.

Or. 111.07 (pllgn gloss) (εὖ): καὶ καλῶς —CrOx
POSITION: s.l.

Or. 111.08 (rec gloss) (τοῦ): οὗ —Ab²MnRS
POSITION: s.l.
APP. CRIT.: καὶ prep. Ab²

Or. 112.01 (pllgn artGloss) (Ερμιόνη): ω —F²
POSITION: s.l.
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Or. 113.06 (plln gloss) (χεροῖν): καὶ διὰ τῶν χερῶν —Zu
POSITION: s.l.

Or. 113.07 (rec etag Gloss) (κόμας ... ἐμᾶς): κόμης ἐμῆς —Ab

Or. 113.08 (rec gloss) (κόμας): τρίχας —Ab²CrMnSOxYf²
POSITION: s.l.
APP. CRIT.: καὶ τὰς prep. CrOx

Or. 113.09 (pllg artGloss) (κόμας): τὰς —F²
POSITION: s.l.

Or. 114.01 (rec gloss) (ἐλθοῦσα): πορευθείσα —R
POSITION: marg.

Or. 114.02 (mosch gloss) (ἐλθοῦσα): ἀπελθοῦσα —XXaXbT⁴YYfGG²Zc
POSITION: s.l.

Or. 114.03 (pllg artGloss) (ἐλθοῦσα): καὶ παραγενομένη —CrOx
POSITION: s.l.

Or. 114.04 (mosch gloss) (ἀμφι): ἐπὶ —XXaXbT⁴YYfGrZc
POSITION: s.l.
COLLATION NOTES: Cross omitted by Ta. |

Or. 114.05 (thom gloss) (ἀμφι): περὶ —ZZaZbZlZmTGuGOf
POSITION: s.l.

Or. 114.06 (rec artGloss) (Κλυταμνήστρας): τῆς —F²SOx
POSITION: s.l.

Or. 114.07 (rec gloss) (τάφον): περὶ τὸν —S
POSITION: s.l.

Or. 114.08 (pllg artGloss) (τάφον): τὸν —F²
POSITION: s.l.
Or. 115.01 (rec gloss) ἡμελίκρατα': ῥύσιν οἶνου —AaAbMnPrSSa

Or. 115.02 (thom exeg) ἡμελίκρατα': τὰ ἀπὸ μέλιτος καὶ γάλακτος κράματα —ZZaZb-ZiZmTGu

Or. 115.03 (plln exeg) ἡμελίκρατα': τὴν μεμιγμένην μετὰ τοῦ οἴνου —V³

Or. 115.04 (plln exeg) ἡμελίκρατον λέγεται τὸ μέλι μεμιγμένον μετὰ γάλακτος· νῦν δὲ μελίκρατον μέλι μεμιγμένον ύδατι· ὅπερ λέγεται χώμελι. —Y²Yf²

Or. 115.05 (rec gloss) ἀφές: πέμψον —V¹AbCrFKMnRfSSaZuGOxB³

Or. 115.06 (rec gloss) ἀφές: θύσον —AaAbPr

Or. 115.07 (plln gloss) ἀφές: χεῖ —Aa

Or. 115.08 (plln gloss) ἀφές: χύσον —Yf²
Or. 115.09 (plign gloss) (ἄφες): καὶ ῥάνον —Zu

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Or. 115.10 (vet exeg) (γάλακτος): λείπει ἡ μετὰ, ἵν’ ἡ μετὰ γάλακτος.
—MCMnR=mR=S

TRANSLATION: The preposition 'meta' is omitted (and to be understood), so that the meaning is 'with milk'.

LEMMA: μελίκρατ’ ἄφες MnR=S

REF. SYMBOL: M (to γάλακτος), R (to the whole line)

POSITION: inter- 

APP. CRIT.: ἡ μετὰ om. C

APP. CRIT. 2: ἵνα Mn |

PREVIOUS EDITIONS: Schw. I.109,11; Dindl. II.63,1

KEYWORDS: λείπει

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Or. 115.11 (rec exeg) (γάλακτος): λείπει τὰ μειλίγματα μετὰ τοῦ. —Pr

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Or. 115.12 (plign exeg) (γάλακτος): λείπει ἡ μετὰ τοῦ. —V³

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Or. 115.13 (vet gloss) (γάλακτος): μετὰ —HOAaAbMnSSa

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Or. 115.14 (rec gloss) (γάλακτος): διὰ —V¹

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Or. 115.15 (plign artGloss) (γάλακτος): τοῦ —F²

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Or. 115.16 (vet exeg) οἰνωπόν τ’ ἄχνην: ἡ ἐμφαντικῶς τὴν δαψιλῆ τοῦ οἴνου ρύσιν διὰ τῆς ἄχνης ἐσήμανε. 'τούτω δὲ ἐπὶ τῶν κυμάτων ἐρήμηται [Hom. II. 4.426]· 3’ ἀποπτύει δ’ ἀλός ἄχνην’. ὁ δὲ ἀκύρως τὴν οἰνόχροα τρίχα φασί. ‘legate, ἄχνη τὸ λεπτὸν μέρος, δ’ κατέχειν τις οὐ δύναται, οἰονεὶ ἀέχη τις οὖσα.
—MBVCMnPrR=RwS

TRANSLATION: He (the poet) indicated the abundant flow of wine vividly by using the word 'achne'. And this word has been used of waves (in Homer): 'the sea spits forth a foam of salt

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water'. Some say it is used in a transferred sense to mean wine-colored hair. For hair is called 'lachnē', but 'achnē' is used of the fine portion of hair that one is not able to grasp/control, as if being some unheld thing ('aechē').

**LEMMA:**

Pr(οἰνοπόν Pr, a.c. B), μελίκρατ’ ἄφες γάλακτος οἰνοπόν τ’ ἄχνη MC, μελίκρατ’ ἄφες VMnR

**APP. CRIT.:**

partly washed out | 1 ἐκφαντικῶς C, ἐμφατικῶς R
| δαψιλῆ transp. after οἴνου MBBCPrRw | τοῦ om. Rw | 1 διὰ τῆς BPr, διὰ γάρ τῆς others | 1–2 ἐσήμανε τοῦτο dé| τοῦτο ἐσήμανε τοῦτο đe MiR-Rw, τοῦτο ἐσήμανε. Ὄμηρος γάρ V | 1 ἐσήμανε om. S | 2 τῶν om. V | 2 εἰρήσται om. V | 3 ἄλος| διός Rw | ἄχνην| ἄχνη V, ἄχνη Mn | 4 ἀκύρως| V, κυρίως others | φησὶ Mn | 5 λεπτὸν μέρος| λεπτόμενον V | οὗ om. S | ἄχη| ἄχη C, ἄχη Rw, ἄχη Pr | second tiς| ti M

**APP. CRIT. 2:**

1 δαψιλή Mn | ρόσιν Pr | 3 ἄλος M, ἄλος Pr | 5 ἄλλ’ ἄχνη| ἄλαχλη a.c., ἄλαχλη p.c. Pr | first tiς R | οἰονεὶ MMn

**PREVIOUS EDITIONS:** Schw. I.109,12–16; Dind. II.63,5–9

**KEYWORDS:** etymology | citation of Homer (with direct quotation)

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**Or. 115.17** (vet exeg) ⟨οἰνωπόν τ’ ἄχνην⟩: δαψιλὴ τοῦ οἴνου {καὶ} ῥύσιν· διὰ γὰρ τῆς ἄχνης τοῦτο ἐσήμηνεν. οἱ δὲ τὴν οἰνόχροα τρίχα φασί. —H

**TRANSLATION:** Abundant flow of wine. For this is what he indicated by using the word ‘achne’. Other say (the phrase) means wine-colored hair.

**POSITION:** marg.

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**Or. 115.18** (rec exeg) ⟨οἰνωπόν τ’ ἄχνην⟩: ἐμφαντικῶς τὴν τοῦ οἴνου δαψιλὴ ῥύσιν· ἄχνη δὲ ἐπὶ τῶν κυμ[άτων]. —O

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**Or. 115.19** (pllgn exeg) ⟨οἰνωπόν τ’ ἄχνην⟩: οἶνον καὶ μέλι καθὼς εἶχον συνήθειαν μετὰ γάλακτος. —Zi

**POSITION:** x.l.

**COLLATION NOTES:** Check original Zi, very faint. |

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**Or. 115.20** (rec exeg) ⟨οἰνωπόν τ’ ἄχνην⟩: ἡ ἄχνη (?)(μαίνει) [2–4] τὸ μέλι μετὰ τοῦ γάλακτος καὶ τὴν ύγρὴν τρίχα τὴν οὖσαν κατὰ τὸ [ ca. 6 ] (?)(κυρίν(ος)?) [ ca. 6? ]. —R

**POSITION:** marg.

**APP. CRIT. 2:** ύγρὴν R |

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**Or. 115.21** (pllgn exeg) οἰνωπόν τ’ ἄχνην: 1 eius tría diaireitai o οἶνος, eis tò ãuthos, eis aútòn ton oĩnu, kai eis ton turgiain. 2kai ãuthos mevn ton eπânov ton pitch ougen ton prōstov, oînos de to mésoù, turgiás de õílê ougen ton káto. 3wosaútós kai to aîma eis tría kai to gâla. 4kai to mevn katharótaton toû aîmatos ápoteleitai eis to ōtâr eis to deziôn méros, to õí chwowdéstaton eis tihn chôlêdôchon kûston, õí de turgiás eis tihn spêînâ. 4wosaútós kai to gâla: to mevn katharótaton kai

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Wine is divided into three parts, the bloom, the wine itself, and the lees. And the bloom is the part at the top of the container, that is, the first pour; the wine is what is in the middle, and the lees are the solid matter, that is, what is below. In exactly the same way also blood and milk (are divided) into three parts. The purest form of the blood is created in the liver in the righthand part, the type most clouded by fine particles in the gall bladder, and the lees in the spleen. In the same way also milk: the purest and fattiest part is the liquid on top, which becomes butter, the middle is the whey, and the part below is as it were the lees, the part that creates cheese.

**Position:** s.l. Y²

**App. Crit.:** 4 καθαρώτερου app. Yf² | χρωδιστατον Yi² | χολιδοχον Yf²,Yf³ cor. Dindorf | εἰς τὴν σπλήν δὲ ὁ τρυγίας Yi² | 5 εἰς add. before τὸ γάλα Yi² (εἰς had been deleted by Matt, without knowledge of Y) | καθαρώτερου app. Yf² | και add. before τὸ ἐπάνω Y² | ὁ δὲ μέσον Yi²

**Previous Editions:** Dind. II.63,11–19

**Comment:** No other passage in TLG has αἷμα described as χνοῶδες, rendered ‘cloudy’ here by BDAG (‘torbido’ in the Italian original). | χολήδοκος is very rare, with only two other instances in TLG, in Erasistratus fr. 146. | The threefold division of milk is similar to Galen, de simplicium medicamentorum temperamentis ac facultatibus, 11.677,10–18 Kühl. For discussion of similar threefold divisions of wine and oil and honey, see Plutarch, quaest. conviv. 7.3 (701d–702c). | The feminine as seen in Yf² τὴν σπλήν is attested in some medieval astrological and medical texts. | Turyn 1957: 58–59 proposes that this is Planudean because Yf has a cross before it and because he finds medical topics in other possibly Planudean scholia. See, however, Prelim. Stud. 105–106.

**Keywords:** rare word | Planudes

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**Or. 115.22 (rec gloss) οἰνωπόν τ’ ἄχνην: μέλαινα τε τε τρίχα —AaPrMnSSa**

**Position:** s.l.

**App. Crit.:** τε| τῆς Mn, om. AaPr

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**Or. 115.23 (rec exeg) οἰνωπόν τ’ ἄχνην: γρ. οἰνόποον τ’ ἄχνην —R**

**Position:** s.l.

**Keywords:** variant reading: γράφεται/γράφε

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**Or. 115.24 (mosch gloss) οἰνωπόν τ’ ἄχνην: τὴν οἰνάνθην —XXaXbΤ’YYfGGrZc**

**Position:** s.l., except X


**Previous Editions:** Dind. II.63,10

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**Or. 115.25 (plign paraphr) οἰνωπόν τ’ ἄχνην: τὴν τρίχωσιν τὴν οἰνόχροα ἤγουν τὴν ξανθὴν —Y³**

**Position:** marg.

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Or. 115.26 (plln g paraphr) ⟨οἰνωπόν τ' ἄχνην⟩: τὴν λευκὴν τρίχωσιν· τὸ καθαρὸν τοῦ οἴνου καὶ λαμπρόν. —Gu

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.63,10–11

Or. 115.27 (plln g gloss) ⟨οἰνωπόν τ' ἄχνην⟩: ὁ καθαρώτατος τοῦ οἴνου —Yf²

**POSITION:** s.l.

**APP. CRIT.:** καθαρώτερος Yf²

Or. 115.28 (plln g gloss) ⟨οἰνωπόν τ' ἄχνην⟩: δαψιλῆ ῥύσιν —Y²

**POSITION:** s.l.

Or. 115.29 (rec g gloss) ⟨οἰνωπόν⟩: μέλαιναν —OV³AbCrOx

**POSITION:** s.l.

**APP. CRIT.:** καὶ τὴν prep. CrOx

Or. 115.30 (rec g gloss) ⟨οἰνωπόν⟩: τὸ κρεῖττον —V¹

**POSITION:** s.l.

Or. 115.31 (plln g gloss) ⟨οἰνωπόν⟩: οἰνώδη —F²

**POSITION:** s.l.

Or. 115.32 (plln g gloss) ⟨οἰνωπόν⟩: τὴν λεπτὴν —Zu

**POSITION:** s.l.

Or. 115.33 (plln g gloss) ⟨οἰνωπόν⟩: traces of illegible gloss, possibly beginning with ζωντ(?) —B³a

**POSITION:** s.l.

**COLLATION NOTES:** Check original B. |

Or. 115.34 (rec exeg) ⟨ἄχνην⟩: ἄχνη λέγεται ἡ μέλαινα θρίς ἢ ῥύσις οἴνου. —S

**POSITION:** s.l.

Or. 115.35 (rec gloss) ⟨ἄχνην⟩: θρίς —O

**POSITION:** s.l.

Or. 115.36 (rec gloss) ⟨ἄχνην⟩: τρίχα —AbCrRfOx
Or. 115.37 (thom exeg) ἄχνην: 1τὸν λεπτότατον τόνδε οἶνον ἢ ἄχνην λέγει οἰνοεὶ κορυφήν. 2οταν γὰρ ἐπιχέεται οἶνος τῷ ἐκ μέλιτος καὶ γάλακτος κράματι, ἐπιπολαίως κεῖται. —ZZaZbZlZmTG

TRANSLATION: (Meaning) this most delicate wine, or he speaks of ‘achné’ more or less as the top part. For when wine is poured upon the mixture of honey and milk, it rests on top.

REF. SYMBOL: ZZa, to οἰνωπὸν Zm  POSITION: cont. from 115.02 ZbZl (ZI add. καὶ)


APP. CRIT. 2: 2 κράματι ZZa ἐπιπολέως T (‑αίως Ta)

PREVIOUS EDITIONS: Dind. II.63,2–4

Or. 115.38 (pllgn gloss) ἄχνην: κορυφήν —Zl

Or. 115.39 (rec gloss) ἄχνην: λεπτὸν ύγρὸν —K

Or. 115.40 (pllgn gloss) ἄχνην: λεπτὸν ύδωρ —G

Or. 115.41 (rec gloss) ἄχνην: τὴν χύσιν —Pr

Or. 115.42 (rec exeg) ἄχνην: οἰνάνθη τὸ κρεῖττον τοῦ οἴνου —Rf

Or. 115.43 (pllgn gloss) ἄχνην: τὸ καθαρώτατον —Y²

Or. 115.44 (rec exeg) ἄχνης: (ἄχν)ην —V

LEMMA: ἄχνης in text V  POSITION: s.l.

COLLATION NOTES: Diggle records this as V²; it seems to me to be the ink and letter-forms of main scribe.

Or. 116.01 (pllgn gloss) στᾶσ’: καὶ σταθεῖσα —CrF²Ox

APP. CRIT.: καὶ om. F²
Or. 116.02 (pllgn gram) ἕστη τις ἑκουσίως, ἕσταθε ἀκουσίως· τὸ μὲν ἔστη μετὰ θελήματος, τὸ δὲ ἕσταθε δυναστικῶς. —Y²

TRANSLATION: Someone stood/came to a stop (intransitive aorist form) willingly, was stood up/set up (aorist passive form) unwillingly. The (intransitive) form ‘he stood’ is accompanied by willingness, but the (passive) form ‘was stood up’ occurs by command of an authority.

APP. CRIT.: 1 ἁκουσίως] ἑκουσίως Y²

KEYWORDS: vocabulary, definitions and distinctions

Or. 116.03 (vet paraphr) ἐπ' ἀκροῦ χώματος: ἀντὶ τοῦ ἐπ' ἀκρον χώμα —HM

TRANSLATION: Equivalent to ‘(going) up to the top of the mound’.

POSITION: s.l. H, marg. M

APP. CRIT.: ἀντὶ τοῦ om. H

PREVIOUS EDITIONS: Schw. I.109,17; Dind. II.63,20

Or. 116.04 (mosch paraphr) ἐπὶ τοῦ ἄκρου τοῦ τάφου —XXaXb'T’YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἐπὶ τὸ ἄκρον Gr, ἐπ’ ἄκρου Y | second τοῦ om. Zc


TRANSLATION: Instead of saying ‘the top part of the mound’ Attic writers say ‘the topmost mound’, as here and in Sophocles, ‘and having lopped off the outermost tongue he throws it aside’, that is, ‘the tip of the tongue’.

KEYWORDS: Ἀττικοί

Or. 116.06 (pllg gloss) ἐπάνω —F²Zu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.63,20–23

Or. 116.07 (pllg gloss) τοῦ ύψηλοῦ —CrOx

POSITION: s.l.

Or. 116.08 (recThom gloss) τάφου —CrMnPrRwSSaZZaZbZ1ZmZuOxB³a

POSITION: s.l.

APP. CRIT.: τοῦ prep. MnPrSB³; καὶ prep. Cr |
Or. 116.09 (pillgn gloss) ⟨χώματος⟩: τύμβου —Aa

Or. 116.10 (pillgn gloss) ⟨χώματος⟩: τοῦ σήματος —F

Or. 116.11 (pillgn gloss) ⟨λέγειν⟩: εἶπε —F²OxZl

Or. 116.12 (pillgn gloss) ⟨τάδε⟩: ταῦτα —F²Ox

Or. 117.01 (pillgn gloss) ⟨Ἑλένη σ’ ἀδελφὴ⟩: ἡ ἀνάπταιστος —Yf

Or. 117.02 (rec artGloss) ⟨Ἑλένη⟩: ὦ —Ab²

Or. 117.03 (pillgn artGloss) ⟨Ἑλένη⟩: ἦ —F²

Or. 117.04 (rec gloss) ⟨σ’⟩: σοι —MnRf

Or. 117.05 (rec gloss) ⟨σ’⟩: σοῦ —MnPrSSa

Or. 117.06 (rec gloss) ⟨ἀδελφὴ⟩: ἡ Κλυταιμνήστρα —MnSSa

Comment: The lexica provide only three attestations of ἀνάπταιστος. In Suda α 2036 ἀνάπταιστον τὸ μὴ πταῖον in a sequence of ἀναπ‑ words, it could derive from a text where it was an error for ἄπταιστον. The others are in an astrological text (Catalogus codicum astrologorum graecorum VIII:4.208,2 and 210,15): in the first place it is only a rejected variant for ἄπταιστον, in the other it is in all three codices, but the editor prints ἄπταίστους. If we emend here to ἡ ἄπταιστος, ‘the unerring one’, or if we accept that in Byzantine Greek ἀνάπταιστος indeed existed with the same meaning as ἄπταιστος, the commentator would be making a very strange claim about Helen, particularly in the context of this passage (unless he is being sarcastic; but why use such an odd term, rather than ἡ βελτίστη, used sarcastically in sch. 120.01?). More likely, this gloss is a misunderstanding/misreading of ἀνάπαιστος, a metrical note on ἑλένη, and ἦ was originally a separate article gloss on the same word (117.03).
Or. 117.07 (rec gloss) \(\texttt{〈ἀδελφὴ}: \) ή ση —CrROx

POSITION: s.l.

Or. 117.08 (rec gloss) \(\texttt{〈ἀδελφὴ}: \) σου —Ab

POSITION: s.l.

Or. 117.09 (rec artGloss) \(\texttt{〈ἀδελφὴ}: \) ή —F²S

POSITION: s.l.

Or. 117.10 (plln exeg) \(\texttt{〈ἀδελφὴ}: \) θέλεις μετὰ τοῦ ἢ χωρὶς τοῦ —Zu

POSITION: s.l.

COMMENT: This and the next give evidence of a variant reading \(\texttt{〈ἀδελφὴ}, which appears not to have been reported previously.

Or. 117.11 (rec gloss) \(\texttt{〈ἀδελφὴ}: \) ἀδελφὴν —Zu

POSITION: s.l.

Or. 117.12 (rec gloss) \(\texttt{〈ταῖσδε ... χοαῖς}: \) τάσδε ... χοάς —Mn

POSITION: s.l.

Or. 117.13 (rec gloss) \(\texttt{〈ταῖσδε ... χοαῖς}: \) ταῖσδε ... χοαῖς —Rf

LEMMA: τάσδε ... χοὰς in text Rf

POSITION: s.l.

Or. 117.14 (rec gram) \(\texttt{〈ταῖσδε ... χοαῖς}: \) ἀντίστροφον, ὡς τὸ ἐδωρεῖτο τὸν ἅγ(ιον)

tοῖς χρυσοῖς —Mn

TRANSLATION: With exchange of (case-)construction, as in the sentence ‘he gifted the saint with gold pieces’.

POSITION: s.l. (space between ἀντίστροφον and the rest)

APP. CRIT.: ἔδωκε Mn

COMMENT: I have not located any passage where δίδωμι has such a construction. I assume ἔδωκε is a mistake for ἐδωρεῖτο, since (as 117.20–22 indicate) that verb can take alternative constructions for person and thing as arguments. I find no parallel for the example sentence.

KEYWORDS: ἀντίστροφον/ἀντιστρόφως

Or. 117.15 (plln gloss) \(\texttt{〈ταῖσδε}: \) ταύταις —F²Z1

POSITION: s.l.

Or. 117.16 (mosch exeg) \(\texttt{δωρεῖται}: \) δεξιοῦται δι’ ἐμοῦ δηλονότι διὰ φόβον τοῦ ἐλθείν

αὐτὴν πρὸς τὸ μνῆμα τὸ σὸν —XXaXbT·YGGr

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TRANSLATION: (Your sister) greets (honors) you, that is to say, through me (scil. Hermione) because of fear of going herself to your tomb.

COMMENT: For the sense 'honor' see the comment on sch. 117.21.

Or. 117.17 (pllg gloss) (δωρεῖται): δι’ ἐμοῦ δηλονότι —Gu

Or. 117.18 (recMoschThom gloss) (δωρεῖται): δεξιοῦται —V3AbFKMnPnRSSaX-αXbYYfGGGrZcZZaZhZlZmΤ'B

Or. 117.19 (pllg gloss) (δωρεῖται): τιμᾷ σε —Yf2

Or. 117.20 (pllg exeg) (δωρεῖται): 1τὸ δωρεῖσθαι εἰ μὲν σημαίνει τὸ χαρίζεσθαι καὶ διδόναι ἀπλῶς, συντάσσεται πρὸς μὲν τὸ πρόσωπον δοτικῇ, πρὸς δὲ τὸ πράγμα αἰτιατικῇ, οἷον δωροῦμαι σοι τόδε. 2ὁτε δὲ τὸ φιλοφρονεῖσθαι καὶ δεξιοῦσθαι, ὡς ἐνταῦθα, ἐναλλάξ πρὸς μὲν τὸ πρόσωπον αἰτιατικῇ, πρὸς δὲ τὸ πράγμα δοτικῇ, οἷον δωροῦμαι σε τόδε. —Gu

TRANSLATION: If the verb 'dōreisthai' ('to gift') denotes 'grant as a favor' or simply 'give', it is construed with the person in the dative and the thing in the accusative, as for example 'I gift this to you'. But when it denotes 'show favor' or 'honor', as it does here, inversely it is construed with the person in the accusative and with the thing in the dative, as for example in 'I gift you with this'.

Or. 117.21 (pllg gram) (δωρεῖται): 1δωροῦμαι τὸ δεξιοῦμαι καὶ τιμῶ ἀπὸ αἰτιατικῆς εἰς δοτικήν, ὡς τὸ δωρεῖται σε ταῖοδε χοαῖς ἀντὶ τοῦ τιμᾶ σε. 1δωροῦμαι δὲ τὸ παρέχω σοι τὶ ἐπὶ πλοῦτου ἀπὸ δοτικῆς εἰς αἰτιατικῆς, ὡς τὸ δωροῦμαι σοι τόδε ἢ ἵππον ἢ ἄλλο τι. —Y2Yf2

COMMENT: For δεξιόομαι in the sense 'honor' see Lampe s.v. δεξιόω 2d–e; BDAG s.v. δεξιόομαι. For the meaning 'gift/endow someone (acc.) with something (dat.)', implied here, Lampe cites Greg. Naz. orat. 14 (PG 35.881,30–32) καὶ τοῖς ἐντεῦθεν χρηστοῖς πολλὰκις δεξιοῦται τὸ θέου τοὺς ἐνσωματεῖν.

COLLABORATION NOTES: No cross Yf. |
Or. 117.22 (pplgn gram) (δωρεῖται): δωροῦμαι τὸ δεξιοῦμαι αἰτιατικῇ. δωροῦμαι τὸ δίδωμι δοτικῆ. —Aa
REF. SYMBOL: Aa

Or. 117.23 (rec gloss) (χοαῖς): θυσίαις —CrMnRSOx
POSITION: s.l.
APP. CRIT.: καὶ ταῖς prep. CrOx

Or. 117.24 (rec artGloss) (χοαῖς): ταῖς —F²S
POSITION: s.l.

Or. 118.01 (pplgn gloss) (φόβῳ): ἡγησαμένη —Gu
POSITION: s.l.

Or. 118.02 (pplgn gloss) (φόβῳ): διὰ φόβου —Gu
POSITION: s.l.

Or. 118.03 (pplgn gloss) (φόβῳ): διὰ φόβου —G
POSITION: s.l.

Or. 118.04 (pplgn gloss) (φόβῳ): οὖσα —B³a
POSITION: s.l.

Or. 118.05 (rec gloss) (προσελθεῖν): ὡστε —AaAbMnPrSSaZu
POSITION: s.l.

Or. 118.06 (rec artGloss) (προσελθεῖν): τοῦ —GK
POSITION: s.l.

Or. 118.07 (pplgn gloss) (προσελθεῖν): τοῦ ἐλθεῖν αὐτήν —Gu
POSITION: s.l.

Or. 118.08 (pplgn gloss) (προσελθεῖν): προσπλησιάσαι —F²
POSITION: s.l.
Or. 118.09 (thom gloss) 〈προσελθεῖν〉: πλησιάσαι —Zb^2ZlGu

position: s.l.

app. crit.:  πλησιάσαι Zb^2

Or. 118.10 (rec gloss) 〈μνῆμα〉: εἰς τὸ —PrGuB³a

position: s.l.

app. crit.:  τὸ om. GuB³a

Or. 118.11 (rec gloss) 〈μνῆμα〉: πρὸς τὸ —KGu

position: s.l.

Or. 118.12 (pli gn gloss) 〈μνῆμα〉: καὶ τάφον —Zu

position: s.l.

Or. 118.13 (pli gn artGloss) 〈μνῆμα〉: τὸ —F²

position: s.l.

Or. 118.14 (rec gloss) 〈ταρβοῦσά〉: φοβουμένη —V¹AbCrMnRSSaGZb²ZlZuOx

position: s.l.

app. crit.:  καὶ prep. CrMnOx |  φοβοῦσα R

Or. 118.15 (pli gn gloss) 〈ταρβοῦσά〉: δειλιῶσα —F²

position: s.l.

Or. 118.16 (vet exeg) 〈τε〉: περιττός ὁ τέ· βούλεται δὲ λέγειν φόβῳ ταρβοῦσα. —MC

translation: The conjunction ‘te’ is superfluous. She means to say ‘dreading with fear’ (that is, the dative noun ‘fear’ goes with the participle ‘tarbousa’ rather than being a separate expression).

position: intermargin. MC

previous editions: Schw. I.109,18; Dind. II.647–8

keywords: περισσός/περιττός

Or. 118.17 (pli gn gloss) 〈τε〉: περισσόν —Gu

position: s.l.

keywords: περισσός/περιττός

Or. 119.01 (pli gn gloss) 〈Ἀργεῖον ὄχλον〉: τοὺς Ἀργείους —G

position: s.l.
Or. 119.02 (rec artGloss) ⟨Ἀργεῖον δχλόν⟩: τὸν —F\S
POSITION: s.l.

Or. 119.03 (mosch gloss) ⟨Ἀργεῖον⟩: τὸν τῶν Ἀργείων —XXaXbTYYfGrZc
POSITION: s.l. except X
APP. CRIT.: τὸν om. Zc

Or. 119.04 (pllgn gloss) ⟨ὄχλον⟩: πλῆθος —Zl
POSITION: s.l.

Or. 119.05 (pllgn gloss) ⟨ὄχλον⟩: ἔστειλεν ἐμέ —Gu
POSITION: s.l.

Or. 119.06 (vet exeg) ⟨εὐμενῆ δ’ ἀνωγέ νιν⟩: γράφεται πρευμενῆ, ὅ ἐστι πραϋμενῆ καὶ προσφιλῆ. —MCV²MnR⁴S

TRANSLATION: ‘Preumenē’ is (also) written, that is, gentle-minded (‘praümenē’) or friendly.

APP. CRIT.: γρ. καὶ V⁵CR⁵ | ὅ ἐστὶ ήγουν MnR⁵S | πραϋμενῆ καὶ om. R⁵S | πραϋνομένη C, cf. πραυμένη M |

APP. CRIT. 2: προσφιλ() C |

PREVIOUS EDITIONS: Schw. I.109,19; Dind. II.64,9

COMMENT: Compare sch. MBPr Hec. 538 πρευμενής: πρᾶος εὐμενής· ἐκ γὰρ τῶν δῦο σύγκειται ἢ λιξείς.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 119.07 (rec gloss) ⟨εὐμενῆ⟩: πραεστάτην —Pr
POSITION: s.l.

Or. 119.08 (pllgn gloss) ⟨εὐμενῆ⟩: προσφιλῆ —Gu
POSITION: s.l.

Or. 119.09 (rec gloss) ⟨εὐμενῆ⟩: πραείσαν —MnRSCrGuOx, perhaps Ab
POSITION: s.l. except R⁶; cont. from 119.06 MnR⁵S
APP. CRIT.: καὶ prep. CrOx | πρᾶον Ox

COLLATION NOTES: Ab has been erased, but traces of (app.) έταν; in erasure is written ‘mansa’ (?) (Italian gloss).

Or. 119.10 (rec gloss) ⟨εὐμενῶς ἐχειν⟩ —K
POSITION: s.l.
Or. 119.11 (rec exeg) ἄνωγέ νιν: λείπει παρακαλοῦσα. —AbSSa

position: s.l. SSa, marg. Ab
app. crit.: λείπει om. Sa
keywords: λείπει

Or. 119.12 (rec paraphr) ἄνωγέ νιν: ἱκέτευε αὐτὴν τὴν νεκρὸν. —Ab

position: marg.

Or. 119.13 (rec paraphr) ἄνωγέ νιν: καὶ κέλευε αὐτὴν. —Ab

position: s.l.

Or. 119.14 (mosch gloss) ἄνωγέ: κέλευε —XXaXbTYYfGGGrZcB3a

position: s.l.

previous editions: Dind. II.64,10

Or. 119.15 (thom gram) ἄνωγέ: ἄνωγω κυρίως τὸ προστάσσω. —ZmGuOx

position: marg. Ox; cont. from gloss 119.19 Zm, add. &ē
previous editions: Dind. II.64,10–11
collation notes: Gu with cross in front.

Or. 119.16 (rec gloss) ἄνωγέ: παρακάλεσον —V1Zu

position: s.l.
app. crit.: καὶ prep. Zu | app. παρακάλεσε V1

Or. 119.17 (recThom gloss) ἄνωγέ: παρακάλει —FLMnPrZZaZbZlZmTGuB3a

position: s.l.
app. crit.: καὶ prep. F

previous editions: Dind. II.64,10

Or. 119.18 (pllgn gloss) ἄνωγέ: καὶ πρόσταξον —CrOx

position: s.l.
app. crit.: πρόσταξε Ox, ending ον erased or damaged in Cr

Or. 119.19 (recThom gloss) ἄνωγέ: λέγει —V1AaAbRfZZaZbZlZmZuTGuOx

position: s.l.
app. crit.: καὶ prep. Zu

previous editions: Dind. II.64,10
Or. 119.20 (rec gloss) ἄνωγέ: εἶπε — AbKRS
POSITION: s.l.
APP. CRIT.: καὶ prep. AbS

Or. 119.21 (recThom gloss) αὐτήν — V1AaF2MnRRfSSaZZlGuG
POSITION: s.l.
APP. CRIT.: καὶ prep. S
PREVIOUS EDITIONS: Dind. II.64,10

Or. 120.01 (pillg gloss) τε: καὶ — Zu
POSITION: s.l.

Or. 120.02 (vettexeg) καὶ πόσει γνώμην ἐχειν: ἔνταυθα ἢ βελτίστη οὐδὲ τὴν
θυγατέρα ἐαυτῆς προέκρινε· τοῦ γὰρ ἀνδρὸς μικροῦ δεῖν καὶ ἐπελάθετο.
— MCMnR-R(SSa

TRANSLATION: Here the wonderful woman did not even give precedence to her daughter
over herself. As for her husband, she almost even forgot about him.

LEMMA: MC, καὶ πόσει R-R(SSa, καὶ ποσί Mn, πόσι S REF. SYMBOL: M POSITION: s.l. MnSSa
APP. CRIT.: 1 προέκρινεν M |
APP. CRIT. 2:

PREVIOUS EDITIONS: Schw. I.109,20–22
KEYWORDS: character, analysis of

Or. 120.03 (mosch gloss) πόσει: τῷ ἐμῷ — XXaXBtYYfGGGrZm
LEMMA: X POSITION: s.l., except X

Or. 120.04 (rec gloss) πόσει: ἀνδρὶ — CrF2RfZlZuOx
POSITION: s.l.
APP. CRIT.: καὶ τῷ prep. CrOx, τῷ prep. ZlZu

Or. 120.05 (pillg gloss) πόσει: Μενελάῳ — Aa2Yf2
POSITION: s.l.
APP. CRIT.: ἠγουν τῶ prep. Yf2

Or. 120.06 (rec artGloss) πόσει: τῷ — Pr
POSITION: s.l.

Or. 120.07 (rec gloss) γνώμην: συγγνώμην — Pr

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Or. 120.08 (thom gloss) (γνώμην): ὑπόληψιν —ZZa

Or. 120.09 (pllgn gloss) (γνώμην): διάθεσιν —G

Or. 120.10 (pllgn gloss) (γνώμην): τρόπον συμπάθειαν —Gu

Or. 120.11 (pllgn gloss) (γνώμην): ἄγαθήν —Zl

Or. 120.12 (pllgn artGloss) (γνώμην): τὴν —F²

Or. 120.13 (rec gloss) (ἔχειν): ὡστε —Pr

Or. 121.01 (vet exeg) τοῖν τ’ ἀθλίοιν: 1 καὶ αὐτῶν μέμνηται, ἵνα μὴ δόξῃ παντελῶς λιθοκάρδιος εἶναι, ὡμός μετὰ ἀράς. 2 τὸ γὰρ οὕς ἀπώλεσεν θεός δοκεῖ μὲν συναχθομένη λέγειν, πανούργως δὲ ἐμφαίνει ὅτι θεοῖς ἀπηχθημένοι εἰσίν. 3 οὐ γὰρ ἀπολλύει εἶπεν, ἀλλ’ ἀπώλεσεν, ὡς ἐγνωσμένης ἤδη τῆς παρὰ θεῶν δυσμενείας.

—MBV

TRANSLATION: She mentions them (Orestes and Electra) as well, in order not to seem completely stone-hearted, but even so she does it with a curse. For in uttering the phrase ‘whom god has destroyed’ she seems to be sharing their distress, but with malicious cunning she indirectly suggests that they are hated by the gods. For she did not say ‘is destroying’ but ‘has destroyed’, as if the hostility on the part of the gods is already decided.

LEMMA: all (add. τοῖνδε Rw)  REF. SYMBOL: MBV


APP. CRIT. 2: παντελῶ Rw  |  ἀράς Rw  |  2 ἀπώλεσε BCP  |  3 δυσμενίας Pr  |

PREVIOUS EDITIONS: Schw. I.109,23–27; Dind. II.64,12–16

KEYWORDS: πανούργος/πανούργως | character, analysis of
Or. 121.02 (vet exeg) \(\text{τοῖν τ’ ἀθλίοιν}\): μέμνηται καὶ αὐτῶν, ἵνα μὴ δόξη παντελῶς λιθοκάρδιος εἶναι. —H

TRANSLATION: She mentions them (Orestes and Electra) as well, in order not to seem completely stone-hearted.

POSITION: marg.

Or. 121.03 (rec paraphr) \(\text{τοῖν τ’ ἀθλίοιν}\): ἤγουν τῇ Ἠλέκτρᾳ καὶ τῷ Ὀρέστῃ —AbMnRSSaZl

POSITION: s.l.

APP. CRIT.: ἦτοι R | τὴν ἠλέκτραν καὶ τὸν ὀρέστην Zl | τὴν Mn

Or. 121.04 (moschThom paraphr) \(\text{τοῖν τ’ ἀθλίοιν}\): τῷ Ὀρέστῃ καὶ τῇ Ἠλέκτρᾳ —XXaXbT’YYfGGrZcZ’ZaZmCrOxB³a

REF. SYMBOL: X POSITION: s.l. except X

APP. CRIT.: prep. ἤγους ZmB³a | τῷ om. G | καὶ om. Zc

COMMENT: Although this is in ZZaZm as well as T, a combination which by the criteria of this edition causes it to be marked as Thomian, Trichlinus added it when incorporating Moschopulean material and marks it as a Moschopulean gloss, not as one common to Moschopulus and Thomas.

Or. 121.05 (pillg gloss) \(\text{τοῖν τ’ ἀθλίοιν}\): ἤγουν τὸν Ὀρέστην καὶ τὴν Ἠλέκτραν —V²

Or. 121.06 (pillg gloss) \(\text{τοῖν τ’ ἀθλίοιν}\): τοῖς ἀθλίοισ —F²

POSITION: s.l.

Or. 121.07 (pillg gloss) \(\text{τ’}\): καὶ —Zu

POSITION: s.l.

Or. 121.08 (pillg gloss) \(\text{ἀπώλεσεν}\): ἠφάνισεν —F²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

Or. 121.09 (rec gloss) \(\text{θεός}\): ὁ Ἀπόλλων —Ab²CrGKMnRSSaOxYf²B³a

POSITION: s.l.

APP. CRIT.: ἤγουν prep. CrOx | ὁ om. Mn, spaced as if sep. article gloss Ab

Or. 121.10 (thom exeg) \(\text{θεός}\): ὁ Ἀπόλλων προστάξας τὸν φόνον —ZZaZbZlZmTGu

TRANSLATION: (‘A god’ refers to) Apollo, for having ordered the murder.

POSITION: s.l.
Or. 121.11 (plgn exeg) (Θεός): ἦγουν ὁ Ἀπόλλων· αὐτὸς γὰρ αὐτοὺς εἰς μητρικὸν φόνον παρέθηξε. —Zu

Or. 121.12 (plgn gloss) (Θεός): ἢ Ἐριννύς —F²

Or. 122.01 (122–123) (vet paraphr) ἄδελφην: ἄ δε νενόμισται τοῖς νεκροῖς ποιεῖν, ταύτα κάμε ύπισχνοι εἰς τὴν ἀδελφὴν ποιεῖν. —MBVCMnPrR²RwSSa

TRANSLATION: The things which it has become customary to do for the dead, promise that I too will do these in regard to my sister.

Or. 122.02 (122–123) (vet paraphr) ἄλλως: ἀπαντα τὰ τῶν νεκρῶν δωρήματα, ἃ εὐκαιριον εἰς ἀδελφὴν ἐμὴν ἐκπονεῖν, ύπισχνοι. —MBVCPPrRw

TRANSLATION: All the gifts for the dead, which it is timely to perform for my sister, promise (them).

Or. 122.03 (122–123) (vet paraphr) ἄπερ δὲ πρέπει τοὺς τεθνηκότας παρὰ τῶν ζώντων λαμβάνειν, ταύτα ύπισχνοι τῇ ἐμῇ ἀδελφῇ. —H

TRANSLATION: And whatever it is proper for the dead to receive from the living, promise these things to my sister.

Or. 122.04 (122–123) (rec paraphr) ἀ δ᾽ εἰς ἀδελφὴν: ἄ δε εὐκαιριον εἰς ἀδελφὴν ἐκπονεῖν νεκρῶν δωρήματα ταύτα ύπισχνοῦμαι. —V

LENMA: V POSITION: before 122.01 V

APP. CRIT.: ταύτα (or πάντα) Mastr., ἄττα V
Or. 122.05 (122–123) (rec paraphr) καὶ ύπισχνοῦ ἀπαντα τὰ δῶρα τῶν νεκρῶν, ἃ καιρὸς βιάζεται ποιεῖν ἢ ποιεῖν ἐμὲ εἰς τὴν ἐμὴν ἀδελφὴν. —R

Or. 122.06 (122–123) (mosch paraphr) ἃ δὲ δωρήματα τῶν κάτω, τοιτέστι προσήκουσά τοῖς κάτω, καιρὸς ἐστι δηλονότι ἁρμόδιος ἐνεργεῖν ἐμὲ εἰς τὴν ἐμὴν ἀδελφὴν, ἅπαντα ὑπισχνοῦ. —XXaXbT+YYfGr

Or. 122.07 (122–123) (plgn exeg) ἃ δὲ δωρήματα τῶν νερτέρων καιρὸς ὑπάρχει ἐκπονεῖν εἰς τὴν ἐμὴν ἀδελφὴν, ἅπαντα ὑπισχνοῦ. Ἡ θέση γὰρ εἶχον τούτο ἐπὶ τοῖς τάφοις πέπλους ἐκτίθειναι, ὡς καὶ τοῦ Ὀδυσσέως Πηνελόπη τὸν ἱστόν, ὃν ὤφεινε θέλον τοὺς μνηστήρας ἐκφυγεῖν, ἐπὶ τὸν τοῦ Ὀδυσσέως ἔμελλε θεῖναι τάφον. —Yf

Or. 122.08 (122–123) (rec wword) word order α (δ'), β (δωρήματα), γ (νερτέρων), δ (ἅπανθ'), ε (ἴπισχνοῦ), ς (ἐκπονεῖν), η (ἐμὴν), θ (ἀδελφὴν) —MnS

Or. 122.09 (122–123) (rec wword) word order α (δ'), β (ὑπισχυμαι), γ (ἄπανθ'), δ (δωρήματα), ε (νερτέρων), ζ (ἄ), η (ἐμὴν), θ (ἀδελφὴν) —Ab

Or. 122.10 (rec gloss) ἃ δ' εἰς ἀδελφὴν: νενομισται —VS

PREVIOUS EDITIONS: Dind. II.64,20–22

TRANSLATION: Whatever gifts for the dead below it is appropriate to produce for my sister, promise all of these. And by using the word ‘ekponein’ (produce by hard work) she indicated that she was going to make some impressive gifts, (namely) robes. For they had the custom of setting out robes on the tombs, just as Odysseus’ wife Penelope too intended to place upon the tomb of Odysseus the woven cloth that she was weaving because she wanted to elude the suitors.

PREVIOUS EDITIONS: Dind. II.64,23–65,2

TRANSLATION: Whatever gifts for the dead below it is appropriate to produce for my sister, promise all of these. And by using the word ‘ekponein’ (produce by hard work) she indicated that she was going to make some impressive gifts, (namely) robes. For they had the custom of setting out robes on the tombs, just as Odysseus’ wife Penelope too intended to place upon the tomb of Odysseus the woven cloth that she was weaving because she wanted to elude the suitors.

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TRANSLATION: Whatever gifts for the dead below it is appropriate to produce for my sister, promise all of these. And by using the word ‘ekponein’ (produce by hard work) she indicated that she was going to make some impressive gifts, (namely) robes. For they had the custom of setting out robes on the tombs, just as Odysseus’ wife Penelope too intended to place upon the tomb of Odysseus the woven cloth that she was weaving because she wanted to elude the suitors.

PREVIOUS EDITIONS: Dind. II.64,23–65,2

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Or. 122.11. (rec gloss) ⟨ἀ⟩: ἀναθήματα, στέμματα — VR
POSITION: cont. from 122.01

Or. 122.12 (pillg gloss) ⟨ἀ⟩: δωρήματα τῶν νερτέρων — Yf
POSITION: x.l.

Or. 122.13 (pillg gloss) ⟨ἀ⟩: δωρήματα — Y
POSITION: x.l.

Or. 122.14 (rec gloss) ⟨ἀ⟩: ὑπάρχουσι — Rf
POSITION: x.l.

Or. 122.15 (rec gloss) ⟨ἀ⟩: εἰσίν — PrZu
APP. CRIT.: οὖσι Pr

Or. 122.16 (rec gloss) ⟨ἀ⟩: ἀτινα — AbCrF^3MnPrSaOxYf^2
APP. CRIT.: καὶ prep. Ox

Or. 122.17 (pillg gloss) (Ὀδελφῆ): εἰς τὴν ἐμὴν — Zu
POSITION: x.l.

Or. 122.18 (rec artGloss) (Ὀδελφῆ): τὴν — F^3S
POSITION: x.l.

Or. 122.19 (rec paraphr) (καιρὸς ἐκπονεῖν): εὐκαίρως βιάζει πονεῖν — SSa
APP. CRIT. 2: εὐκαίρως p.c. S, εὐκαίρως Sa

Or. 122.20 (rec gloss) (καιρὸς ἐκπονεῖν): οὔτε — V^3MnRf
APP. CRIT.: R^2 add. οὔτι καιρὸς x.l. at end of line

Or. 122.21 (pillg paraphr) (καιρὸς ἐκπονεῖν): ἀντὶ τοῦ ἄξιον ἐστὶ ποιῆσαι — Zl
POSITION: x.l.
Or. 122.22 (mosch paraphr) (καιρὸς): καιρὸς ἐστὶν ἁρμόδιος δηλονότι —XXXbT°YYf-GrZc

**POSITION:** s.l. except X, prep. to sch. 122.06 X
**APP. CRIT.:** ἀντί τοῦ prep. Y | ἁρμ. ἐστὶ transp. Y

Or. 122.23 (pllgn exeg) (καιρὸς): ὅτε ἐστὶ —GrZuOx

**POSITION:** s.l.
**APP. CRIT.:** ὅταν Zu

Or. 122.24 (rec exeg) (καιρὸς): ὅτε εὔκαιρος ἐστίν —Aa²Pr

**POSITION:** s.l.
**APP. CRIT.:** ὅτε added by Aa² to Aa-gloss εὔκαιρος (cf. 122.25) | ἐστίν om. Aa²,

Or. 122.25 (rec exeg) (καιρὸς): λείπει τὸ ὅτ’ ἔσται. —Ab

**POSITION:** s.l.
**KEYWORDS:** λείπει

Or. 122.26 (pllgn exeg) (καιρὸς): ὅτε καιρὸς καλέσει —F

**POSITION:** s.l.

Or. 122.27 (rec gloss) (καιρὸς): εὔκαιρον —OAa

**POSITION:** s.l.
**APP. CRIT.:** εὔκαιρος Aa

Or. 122.28 (pllgn gloss) (καιρὸς): ἁρμόδιος —G

**POSITION:** s.l.

Or. 122.29 (thom gloss) (καιρὸς): ἁρμόδιον, πρέπον —ZZaZmTGGu

**POSITION:** s.l.
**APP. CRIT.:** ἁρμόδιον om. Gu

Or. 122.30 (rec gloss) (καιρὸς): βιάζει —R

**POSITION:** s.l.

Or. 122.31 (pllgn gloss) (καιρὸς): ἁπαίτει —V²B³a

**POSITION:** s.l.
**APP. CRIT.:** λείπει prep. B³a
**KEYWORDS:** λείπει
Or. 122.32 (rec gloss) Καιρός: δεήσει — K
POSITION: s.l.

Or. 122.33 (plln gloss) Καιρός: ἐγκαιρώς — Gu
POSITION: s.l.

Or. 122.34 (rec gloss) Καιρός: τέως app. — S
POSITION: s.l.

Or. 122.35 (rec gloss) Ἐκπονεῖν: ὡστε πληροῦν — Pr
POSITION: s.l.

Or. 122.36 (rec gloss) Ἐκπονεῖν: πληροῦν — SSa
POSITION: s.l.

Or. 122.37 (rec gloss) Ἐκπονεῖν: ἐκπληροῦν — CrMnOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 122.38 (recMosch gloss) Ἐκπονεῖν: ἐνεργεῖν — KXXaXbT·YfGZcAaV³
POSITION: s.l.

Or. 122.39 (plln gloss) Ἐκπονεῖν: μετὰ πόνου ἐνεργεῖν — Zb²
POSITION: s.l.

Or. 122.40 (plln paraphr) Ἐκπονεῖν: μετὰ κόπου κατασκευάζειν — Yf²
POSITION: s.l.

Or. 122.41 (recThom gloss) Ἐκπονεῖν: ποιεῖν — RZZaGu
POSITION: s.l.

Or. 122.42 (plln gloss) Ἐκπονεῖν: ποιήσαι — F²
POSITION: s.l.

Or. 122.43 (rec gloss) Ἐκπονεῖν: (ἐκ)τελείν — Ab
POSITION: s.l.
Or. 122.44 (rec gloss) ἐκπονεῖν: τελειοῦν —Rf
position: s.l.

Or. 122.45 (pillgn gloss) ἐκπονεῖν: ὡστε καὶ ἐκτελέσαι —Zu
position: s.l.

Or. 122.46 (pillgn gloss) ἐμήν: ἐμέ —Gu
position: s.l.

Or. 122.47 (rec artGloss) ἐμήν: τὴν —F²S
position: s.l.

Or. 123.01 (pillgn gloss) ἀπανθ': ὀλα —Zu
position: s.l.

Or. 123.02 (recThom gloss) ὑπισχνοῦ: ὑπόσχου —V¹Aa³F²PrZZaZlGuYf²
position: s.l.

Or. 123.03 (rec gloss) ὑπισχνοῦ: ὑποσχέθητι —Mn
position: s.l.

Or. 123.04 (thom paraphr) νερτέρων δωρήματα: ἥγουν ἃ δωροῦνται οἱ ζῶντες τοῖς νεκροῖς —ZZaZbZlZmTGu
position: s.l.
previous editions: Dind. II.65,3–4

Or. 123.05 (rec artGloss) νερτέρων δωρήματα: τὰ —O
position: s.l.

Or. 123.06 (rec gloss) νερτέρων: νεκρῶν —OV¹AaAbCrFKPrRSSaOxZuB³a
position: s.l.
app. crit.: καὶ τῶν prep. CrOx, τῶν prep. KSZu, καὶ prep. F

Or. 123.07 (mosch paraphr) νερτέρων: τῶν κάτω ἥγουν τῶν νεκρῶν
—XXaXbT⁺YYfGGrZc
lemma: X position: s.l. except X
Or. 123.08 (rec gloss) (νερτέρων): νεκροῖς —Ab²SSa
POSITION: s.l.
APP. CRIT.: faint undeciphered word after this in Ab (uncertain whether part of same gloss)

Or. 123.09 (plln paraphr) (δωρήματα): ἕκείνα, ἤγουν ἀτίνα νενόμισται τοῖς νεκροῖς ποιεῖν —Zu
POSITION: s.l.

Or. 123.10 (rec artGloss) (δωρήματα): τὰ —KPr
POSITION: s.l.

Or. 124.01 (mosch gloss) (ἴθ'): ἄγε —XXaXbT'YYfGGtZc
POSITION: s.l.

Or. 124.02 (recThom gloss) (ἴθ'): ἀπελθε —AaAbCrF²OxZZaZl
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 124.03 (thom gloss) (ἴθ'): ἀπιθι —ZbZmTGu
POSITION: s.l.

Or. 124.04 (plln exeg) (ἴθ'): Ἀττικὸν ἀντὶ τοῦ ἄπιθι —Zu
POSITION: s.l.
KEYWORDS: Ἀττικὸν/Ἀττικῶς

Or. 124.05 (plln gloss) (ἴθ'): πορεύθητι —V³
POSITION: s.l.

Or. 124.06 (rec gloss) (μοι): ἐμοῦ —PrZu
POSITION: s.l.
APP. CRIT.: καὶ prep. Pr

Or. 124.07 (plln gloss) (σπεῦδ'): ἀγωνίζου —Zl
POSITION: s.l.
Or. 124.08 (plign gloss) ⟨σπεῦδ’⟩: καὶ σπούδαξε —CrOx

Or. 124.09 (plign gram) ⟨σπεῦδ’⟩: σπεύδω τὸ τρέχω ἐπὶ σώματος, σπουδάξω ἐπὶ ψυχῆς —Y²

Or. 124.10 (plign gloss) ⟨χοὰς⟩: λοιβὴν —Aa²

Or. 124.11 (rec gloss) ⟨χοὰς⟩: θυσίας —AbZl

Or. 124.12 (rec artGloss) ⟨χοὰς⟩: τὰς —F²S

Or. 124.13 (plign gloss) ⟨τάφῳ⟩: τῆς Κλυταιμνήστρας —Zu

Or. 124.14 (rec gloss) ⟨τάφῳ⟩: ἐν τῷ —S

Or. 124.15 (plign artGloss) ⟨τάφῳ⟩: τῷ —F²

Or. 125.01 (plign gloss) ⟨δοῦσ’⟩: χέασα —Zl

Or. 125.02 (rec gloss) ⟨δοῦσ’⟩: καὶ —S

Or. 125.03 (recThom gloss) ⟨ὡς⟩: λίαν —Aa³AbCrGKSoxZmGuB³a

Or. 125.04 (rec gloss) ⟨ὡς⟩: οὖτως —Ab
Or. 125.05 (plln gloss) (τάχιστα): συντόμως — OxZl

APP. CRIT.: διασυντόμως Zl (corruption of λίαν συντ.?)

Or. 125.06 (plln gloss) (τάχιστα): ταχέως — G

Or. 125.07 (plln paraphr) (τῆς πάλιν μέμνησ’ ὁδοῦ): ἐνθυμοῦ ὑποστρέψαι — Zl

Or. 125.08 (recMoschThom gloss) τῆς πάλιν: τῆς εἰς τούπίσω — VAbKPrRSSaXXaXbYYfGZcZZaZbZlZmZuT*Gu

LEMMA: X

APP. CRIT.: ἐγουν prep. T, καὶ prep. S | τῆς om. AbKPrRSSaZZaZbZlZmZuGu

APP. CRIT. 2: τὸ ὀπίσω Ab |

Or. 125.09 (plln gloss) (τῆς πάλιν): καὶ τῆς ὄπισθεν — CrOx

Or. 125.10 (rec gloss) (πάλιν): ὀπίσω — Rf

Or. 125.11 (plln gloss) (μέμνησ’): καὶ μνείαν ποίησον — Zu

Or. 125.12 (tri metr) paragraphos — T

PREVIOUS EDITIONS: de Fav. 46

Or. 126.01 (plln exeg) παραπογράφεται τὴν τε ἀναχώρησιν τῆς Ἑλένης καὶ τὴν Ἑρμιόνην ἀπερχομένην ἐν τῷ τάφῳ καὶ λέγει, ὦ φύσις. — Yf²

Translation: She (Electra) indirectly indicates both the retreat of Helen indoors and Hermione going off to the tomb and says 'o nature'.

PREVIOUS EDITIONS: Dind. II.65.28–30

KEYWORDS: staging, position or gesture of actors

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Or. 126.02 (rec exeg) ὡς φύσις ἐν ἀνθρώποισιν: τὸν τρόπον λέγει καὶ τὴν ἑκάστου γνώμην. ἡ φύσιν τὴν εὐμορφίαν. —VAA*MnR*:R*RwSSa

TRANSLATION: (By ‘phusis’) she means the character and sense of judgment of an individual. Or by ‘phusis’ she means beauty of form.

LEMMA: (with -οισι) VRw, ὦ φύσις ἐνο̅ι̅σι Aa, ὦ φύσις others  REF. SYMBOL: VAaR  APP. CRIT.: 1 τὴν om. Rb | 2 φύσις Aa

PREVIOUS EDITIONS: Schw. I.110,5–6

Or. 126.03 (vet exeg) ὡς φύσις ἐν ἀνθρώποισιν: ὡς μὲν φασὶ συνωνυμεῖν τῇ μορφῇ καὶ τῇ δομῇ, ὡς δὲ τὴν εὐπρέπειαν τοῦ σώματος καὶ τὸ κάλλος, ὡς δὲ τὸν τρόπον καὶ τὴν φύσιν ἑκάστου, ὡς μέγα κακὸν ὁ φαῦλος τρόπος καὶ ἐπιβλαβής ἔστι τοῖς κεκτημένοις καὶ πάλιν ἐπωφελής ἔστι τοῖς καλῶς κεκτημένοις. —MCBPr, partial VCAaR:RwSSaYf

TRANSLATION: Some say that that (‘phusis’ here) is synonymous with shape and bodily form, some with the comeliness of the body and beauty, others with the character and nature of the individual, since bad character is a great evil and harmful to those who possess it, and conversely (character) is beneficial to those who possess it in a fine way.


APP. CRIT. 2: 1 second τῇ τὴν Rw | 4 εστὶν … ἐστίν M |

PREVIOUS EDITIONS: Schw. I.110,7–11; Dind. II.66,5–9

Or. 126.04 (vet exeg) ὡς μὲν τὴν εὐπρέπειαν φασὶ τοῦ σώματος καὶ τὸ κάλλος, ὡς δὲ τὸν τρόπον καὶ τὴν φύσιν ἑκάστου, ὡς μέγα κακὸν ὁ φαῦλος τρόπος καὶ ἐπιβλαβής τοῖς κεκτημένοις καὶ πάλιν ἐπωφελής τοῖς καλῶς κεκτημένοις. —H

TRANSLATION: Some say that that (‘phusis’ here) is the comeliness of the body and beauty, others with the character and nature of the individual, since bad character is a great evil and harmful to those who possess it, and conversely (character) is beneficial to those who possess it in a fine way.

COLLATION NOTES: Check new images when available; looks like ἐπιβλαβής on Daitz image.

Or. 126.05 (rec paraphr) ὡς μὲν εἰ κακὸν: καὶ τοῖς μὲν κακῶς χρωμένοις ἐπιβλαβής ἔστι, τοῖς δὲ καλῶς κεκτημένοις ἐπωφελής. —VAA*MnR*:R*RwSSa

TRANSLATION: And it (‘phusis’) is harmful to those who make bad use of it, but beneficial to those who use it well.

Scholia on Orestes 101–200 | 411
Or. 126.06 (thom exeg) ὃς φύσις: ἦρε πρὸς τὴν Ἑλένην τεμοῦσαι μὲν ἄκρας τὰς τρίχας, σωζοῦσαν δὲ τὸ πρόσθεν κάλλος, ἀποτείνεται πρὸς τὴν φύσιν καὶ λέγει ταύτην εἶναι σωτήριον τοῖς κεκτημένοις καλῶς αὐτὴν καὶ βλαπτικὸν τοῖς μὴ οὕτως. καὶ ἡ Ἑλένη φυσικῶς οὖσα κακὴ, εἰ καὶ ἔδοξε ποσῶς τὴν ἀδελφὴν θρηνεῖν, καὶ διὰ τοῦτο ἀποκεκοφέναι τὰς τρίχας, ἀλλὰ πανούργως τοῦτο πεποίηκεν, ἐξ ὧν ἄκρας αὐτὰς ἔτεμε τοῦτο πιστωσαμένη.

Or. 126.07 (plln exeg) ὃς φύσις: ὃς φύσις διιχῶς λέγεται, καὶ ἐπὶ καλοῦ καὶ ἐπὶ φαύλου. ἦχει τις φύσιν καλὴν ὅστις ἐνι ἀγαθὸς, ἡμερος, πρᾶος, δίκαιος. ἦχει καὶ ἐπὶ χρωμένος κακῶς καὶ λέγει ἐνταῦθα τὸ τῆς φύσιν χρωμένους ἀνθρώπους, μέγα κακῶς ὑπάρχει, ἄκρας, κακῶς τὸ κεκτημένον καλῶς αὐτὴν, ἤχειν ἐπωφελής ὑπάρχει τῷ καλῶς χρωμένῳ αὐτήν. —ZzaZbZIZmTGu

TRANSLATION: Electra, seeing that Helen cut the tips of her hair but preserved her previous beauty, makes an apostrophe to nature and says it (nature) is salvific for those who possess it well and harmful to those who do not do so. And Helen, being by nature vicious, even if she seemed to some extent to mourn for her sister, and for that reason to have trimmed her hair, even so did this in a cunning way, because she cut the hairs at the tip giving proof of this. For if she truly were mourning, she ought to have cut off all her tresses. And this is how to take this passage. Those who say that 'phusis' here means beauty do not seem to me to speak with good justification.

REF. SYMBOL: ZZaZl


APP. CRIT. 2: 1 ἀποτείνεται ZhZl | 2 πανούργως ZaZm (ως s.l. Za) | 6 δοκοῦσι ZhZl

PREVIOUS EDITIONS: Dind. II.65,15–24

COLLATION NOTES: For 1 βλαπτικὸν Ta has ως / βλαπτικὸν (because in T βλαπτ. is right under ως).

KEYWORDS: Thomas critical of another view | πανούργος/πανούργως

TRANSLATION: ‘Phusis’ is spoken of in two ways, both applying to good and applying to bad. A person has a fine nature if he is good, gentle, mild, just. Another person has a bad nature, (for example) the thief, the adulterer, the pimp, the unjust man. This is what Electra says here: O nature, how, that is, ('hös' used in the sense) excessively, great an evil you are among humans, for to those people who use their nature in a bad way, you are a great evil, and you
are a salvific thing for the one who possesses it well, that is, you are beneficial to the one who uses it well.

**COMMENT:** Note the use of the acc. instead of dat. with χρώμενοις in 6–7 (see also e.g. sch. 126.22, as opposed to the more 'correct' version 126.23).

**COLLATION NOTES:** Cross prefixed in Yf, Turyn 59 proposes that this is Planudean. One hopes that Planudes was more intelligent than the author of this note.

**KEYWORDS:** Planudes | Byzantine vernacular word/form/usage

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**Or. 126.08** (pllg exeg) \(\phiύςις\): \{ἡ\} τὴν φύσιν (λέγει) ἤγουν τὴν εὐμορφίαν ἢ τὸν τρόπον —F

**REF. SYMBOL:** F  **POSITION:** marg.

**Or. 126.09** (pllg exeg) \(\phiύςις\): ἡ τὸ κάλλος ἢ τὴν γνώμην ἢ τὸν τρόπον —Zu

**POSITION:** s.l.

**Or. 126.10** (rec exeg) \(\phiύςις\): φαύλος τρόπος ἢ εὐμορφία —O

**POSITION:** s.l.

**Or. 126.11** (pllg exeg) \(\phiύςις\): ἀντὶ τοῦ ὅ εὐφυία κάλλος καὶ ὁ τρόπος —Y

**POSITION:** s.l.

**Or. 126.12** (rec gloss) \(\phiύςις\): εὐμορφία —V^1^,AaCrPrMnRSSaOxB^3a

**POSITION:** s.l.

**APP. CRIT.:** ὦ prep. R, καὶ prep. CrOx, app. ἤτοι prep. Mn

**Or. 126.13** (rec gloss) \(\phiύςις\): κάλλος —AaAbKPrRfTGu

**POSITION:** s.l.

**Or. 126.14** (rec gloss) \(\phiύςις\): κάλλος ὀλέθριου —Ab

**POSITION:** s.l.

**Or. 126.15** (recMosch gloss) \(\phiύςις\): εὐφυία —KXXaXbT^*^YfGGGrZb^2^Zc

**LEMMA:** X  **POSITION:** s.l. except X

**Or. 126.16** (pllg gloss) \(\phiύςις\): τοῦ κάλλους —V^3^
Or. 126.17 (pllg gloss) ἡ φύσις: ὡραιότης —G

Or. 126.18 (pllg gloss) ἡ φύσις: μορφή —Gu

Or. 126.19 (pllg gloss) τὸ ἐκ φύσεως ἡθος —V³

Or. 126.20 (rec artGloss) ἄνθρωποισι: τοῖς —F²S

Or. 126.21 (rec exeg) ὡς μέγ’ εἶ κακόν: λείπει τοῖς κεκτημένοις κακῶς. —Pr

Or. 126.22 (rec exeg) ὡς μέγ’ εἶ κακόν: τοῖς χρωμένοις σε κακῶς —S

Or. 126.23 (pllg exeg) ὡς μέγ’ εἶ κακόν: τοῖς κακῶς σοι χρωμένοις —G

Or. 126.24 (recMoschThom gloss) ὡς: λίαν —AbCrPrMnXXaXbYYfGGrZcZZb-ZlZmZuOx

Or. 126.25 (pllg gloss) ὡς: ὡς: —AaZu

Or. 126.26 (rec gloss) εἶ: ὑπάρχεις —AbGr²RfSOx

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Or. 126.27  (rec gloss)  ⟨κακόν⟩: ἐπιβλαβὴς — O

POSITION: marg.

Or. 126.28  (plllgn gloss)  ⟨κακόν⟩: δεινόν — F²

POSITION: s.l.

Or. 127.01  (vet exeg)  σωτηρίον τε τοῖς καλῶς κεκτημένοις: 1 πολλοὶ γὰρ τὸ κάλλος ἐπὶ σωτηρία οὐατῶν καὶ τῆς πατρίδος ἐκτίμαντο, ἡμῖν ἐστιν εἰς ὁ Γανυμήδης παρὰ θεοῖς εἰναι ἄξιωθεῖς καὶ ἓποιος ἄθανάτοις κοσμήσας τὴν θρεψαμένην. 2 καὶ Αμυμώνη δε διὰ τὸ ἴδιον κάλλος τὸ ἄνυδρον Ἄργος πολύυδρον ἐποίησε διὰ τῆς ἐπιμιξίας τοῦ Ποσειδῶνος. — MBVCPr³Pr⁴Rw, partial H

TRANSLATION: For many persons possessed their beauty for the salvation of themselves or their country. One example of these is Ganymede, who was deemed worthy to be among the gods and adorned with immortal horses the country that raised him. And also Amymone because of her individual beauty caused (her country) waterless Argos to become rich in water through her intercourse with Poseidon.

LEMMA: MC, σωτηρίόν τε τοῖς καλῶς VRw(τῆς κακῶς), ἄλλως· σωτηρίόν τε B, σωτηρίόν τε HPr³  POSITION: between sch. 128.01 and 129.09 M, after 129.09 Pr³, after 149.01 Rw; Pr³ is incomplete version cont. from sch. 126.02

APP. CRIT.: 1 πολλοὶ … κάλλος om. Pr³ | γάρ om. Pr⁴ | τῆς om. HVRw | 2–3 ἡμῖν ἐστιν κτλ om. H | 2 ἐστιν εἰς εἰς ἐστι καὶ BPPr⁴ | εἰς om. Pr³ | ὁ om. BPPr⁴ | εἰναι] V, om. others | ἓποιος ἄθανάτοις BPPr⁴ | κοσμήσας B, κοσμίσειν Pr³, κομίσας Pr⁴ | τῇ θρεψαμένην Pr⁴ | 3 καὶ ἡ άμυ. BPVRw | second τὸ om. Pr⁴ | ἄργος] πέλαγος Pr³ |

APP. CRIT. 2: 2 γανυμήδης VCPr³Pr⁴Rw | 3 ἀμυμόνη MRw, ἀμύμων Pr³ | ἐποίησεν MB | PREVIOUS EDITIONS: Schw. I.110,13–17; Dind. II.66,11–15

Or. 127.02  (vet exeg)  σωτηρίον τε: πολλοὶ γὰρ διὰ τὸ κάλλος εὐεργέτησαν τὰς πατρίδας. — M

TRANSLATION: For many have benefitted their native land because of their beauty.

POSITION: between sch. 126.03 and 128.01 M (punct. as sep., but no lemma)

PREVIOUS EDITIONS: Schw. I.110,12; Dind. II.66,9–10

Or. 127.03  (plllgn exeg)  σωτηρίον τε: Φρύνη ἔσωσε τὴν πόλιν τὴν ἑαυτῆς πατρίδα τῷ Φιλίππῳ συμμιγεῖσα. — B³a

TRANSLATION: Phryne saved her own native city by having intercourse with Philip.

COMMENT: TLG citations of Phryne do not offer any such anecdote. Phryne, a 4th-century courtesan from Thebes, was famous for having several statues of her that were dedicated. One anecdote says that Hyperides saved her from a guilty verdict in a trial by exposing her breasts to the jurors; another says that she offered to rebuild the walls of Thebes after Alexander’s destruction if she were allowed to have an inscription on the wall saying she restored what he destroyed. This story is an autoschediasm or a misremembering of the story about the walls of Thebes.
Or. 127.04 (pilgn gloss) (σωτήριόν τε): καὶ πάλιν —CrOx

Or. 127.05 (rec gloss) (σωτήριόν): ἐπωφελῆς —O

Or. 127.06 (rec gloss) (σωτήριόν): καὶ σωτηρία —Pr

Or. 127.07 (mosch gloss) (σωτήριόν): ἀντὶ τοῦ σωτηρίωδες —XXaXbT’YYfGGrZ-cAa2B1

Or. 127.08 (pilgn gloss) (σωτήριόν): σωστικόν —Zl

Or. 127.09 (pilgn gloss) (σωτήριόν): ὡφέλιμον —F2

Or. 127.10 (rec exeg) (κεκτημένοις): γρ. κεχρημένοις —OAaAbPrRG

Or. 127.11 (rec gloss) (κεκτημένοις): αὐτήν —MnRSa

Or. 127.12 (recThom gloss) (κεκτημένοις): σὲ —SZZbZlZmZuT

Or. 127.13 (pilgn gloss) (κεκτημένοις): καὶ ἔχουσι ταύτην —CrOx

Or. 128.01 (vet exeg) εἶδετε παρ’ ἄκρας: ἵτο εἶδετε ἀντὶ τοῦ ἰδοι τὶς ἄν, ὡς τὸ [Hom. II.
3.220] ‘φαίης κε ζάκοτον’ καὶ [Hom. II. 4.223] ‘ένθ’ οὐκ ἂν βρίζοντα ἴδοις’. ἦνιοι δὲ φασι ταῖς δμωσὶ ταῦτα λέγειν. ὑοὶ δὲ πρὸς τὸ θέατρον, ὃ καὶ ἀμείνον. ἐφελκυστικὸς γάρ ἔστιν ἄεί μᾶλλον τῶν θεατῶν ὁ ποιητής, ὦ φροντιζοντο τῶν ἀκριβολογούντων. —MBVC MnPrR·R·SSa

TRANSLATION: The word ‘eideite’ (‘did you see’) is equivalent to ‘idoi tis an’ (‘one might see’), as (the Homeric phrases) ‘you might say (he was) mightily angry’ and ‘there you would not see him dozing’. Some say that she addresses this to the servant-women, others say it is directed to the audience, which is indeed better. For the poet is always rather inclined to draw in the audience, showing no regard for those who are fussy about details.

**LEMMA:** MBC, εἴδετε R

**REF. SYMBOL:** MBr b Sa

**APP. CRIT.:** 1 ἴδετε V, εἴδε S | 2 φησι VR a R b | 3 δμωσὶ S | 4 θεάτων R b

**PREVIOUS EDITIONS:** Schw. I.110,18–22; Dind. II.66,17–67,2

**KEYWORDS:** addressee identified | dramatic technique of Euripides

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**Or. 128.02** (vet exeg) (εἴδετε παρ’ ἄκρας): ἰδοι τις. ἦνιοι δὲ φασι ταῖς δμώαισι ταῦτα λέγειν, ὑοὶ ἀμείνον. —H

TRANSLATION: One might see. Some say she says this to the servant-women, which is better.

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**Or. 128.03** (mosch exeg) (εἴδετε παρ’ ἄκρας): ἰθέασασθε πώς κατὰ τὰς ἄκρας ἀπέκοψε τὰς τρίχας φυλάσσουσα τὸ κάλλος. ὑοὶ κατ’ ἐρώτησιν δὲ, ἀλλ’ ἀποφαινομένη ταῦτα λέγει. —XXaXb'T·YGrZc

TRANSLATION: You observed how she cut off her hair at the tips, preserving her beauty. For she says this not as a question, but affirming it.

**APP. CRIT.:** 1 second τὰς om. G | 2 φυλάσσουσα κτλ om. Zc

**PREVIOUS EDITIONS:** Dind. II.67,4–6

**APP. CRIT. 2:** 1 κεν M | 2 ἄκρας om. G

**POSITION:** s.l. Zc

**KEYWORDS:** addressee identified | dramatic technique of Euripides

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**Or. 128.04** (mosch paraphr) (εἴδετε παρ’ ἄκρας): ἰθέασασθε κατὰ τὰς ἄκρας —XXaXb'T·YYfGGrAa

**TRANSLATION:** You observed how she cut off her hair at the tips, preserving her beauty. For she says this not as a question, but affirming it.

**POSITION:** s.l., except X

**APP. CRIT.:** κατὰ τ. ἀ. om. T | ἄκρας om. G

**PREVIOUS EDITIONS:** Dind. II.67,4–6

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**Or. 128.05** (plign exeg) (εἴδετε): οἱ μὲν δμωσὶν, οἱ δὲ θεάτρῳ, ὃ καὶ κρεῖττον. —V

**POSITION:** s.l.
Or. 128.06 (plg exeg) (ἴδετε): πρὸς τὸν χορὸν —F

POSITION: marg.
KEYWORDS: addressee identified

Or. 128.07 (thom exeg) (εἴδετε): πρὸς ἑαυτὴν τοῦτο λέγει. —ZmGu

TRANSLATION: She says this to herself.
POSITION: s.l.
KEYWORDS: addressee identified

Or. 128.08 (vet gloss) (εἴδετε): ἵδοι τίς ἀν —HMnSSaB³a

POSITION: s.l., except marg. B³b
APP. CRIT.: τι app. B³a | ἀν om. HB³a
COLLATION NOTES: Check original B, perhaps faint trace of a sigma? |

Or. 128.09 (rec gloss) (ἴδετε): ἀντὶ τοῦ ἰδη τις —Pr

POSITION: s.l.

Or. 128.10 (rec gloss) (εἴδετε): ἐθεάσατε —V¹

POSITION: s.l.

Or. 128.11 (rec exeg) (εἴδετε): ἴδετε —RS

POSITION: s.l. R, marg. S

Or. 128.12 (rec gloss) (εἴδετε): βλέψατε —Sa

POSITION: s.l.

Or. 128.13 (rec exeg) (ἴδετε): εἴδετε —Ab

POSITION: marg.

Or. 128.14 (rec gloss) (ἴδετε): καὶ θεάσασθε —CrMnOxZu

LUEMA: εἴδετε in text Zu, εἴδετ’ Mn, a.c. Cr; ἴδετ’ in text Ox, p.c. Cr
POSITION: s.l.

Or. 128.15 (plg gloss) (ἴδετε): ὄρατε —F²

POSITION: s.l.

Or. 128.16 (rec gloss) (παρ’ ἄκρας): σμικρῶς —O

POSITION: s.l.

418 | Scholia on Orestes 1–500
Or. 128.17 (rec exeg) \(\text{παρ´ ἄκρας} \): ἐπὶ· π(ερι)ττόν —V

POSITION: s.l.

COMMENT: This apparently means that \(\text{παρ´} \) could be glossed with \(\text{ἐπί}´ \) (‘to the extent of?’) or considered to be superfluous.

KEYWORDS: περισσός/περιττός

Or. 128.18 (rec exeg) \(\text{παρ´ ἄκρας} \): ἀντὶ τοῦ τὰς ἄκρας —K

Or. 128.19 (thom exeg) \(\text{παρ´ ἄκρας} \): ‘τὸ παρά τοῦ παρ´ ἄκρας καὶ τὸ ἀπὸ τοῦ ἀπέθριξε ταυτόν ἐστι· τὸ γὰρ ἄκρας αἰτιατική ἐστιν. ἢ γενικὴν νοητέον, ἵν’ ἢ ἀπὸ τοῦ ἄκρου αὐτάς ἔτεμεν. —ZZaZbZlZmTGu

TRANSLATION: The ‘para’ of ‘par’ akras’ and the ‘apo’ of ‘apethrixe’ convey the same meaning, for the word ‘akras’ is accusative. Alternatively, one should consider it genitive, so that the sense is ‘she cut them from the tip’.

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Parts of Zl illegible, last word lost to trimming.

APP. CRIT. 2: ταυτόν ἐστιν Za

PREVIOUS EDITIONS: Dind. II.67,6–9

Or. 128.20 (plgn gloss) \(\text{παρ´} \): ἀπὸ —ZuB³

POSITION: s.l.

Or. 128.21 (plgn gloss) \(\text{παρ´} \): ἐξ —F

POSITION: s.l.

Or. 128.22 (rec artGloss) \(\text{ἄκρας} \): τῆς —AbMnSa

POSITION: s.l.

Or. 128.23 (vet exeg) ως ἀπέθρισε τρίχας: ως ἐν τῇ σμικρότητι τῆς ἀφαιρέσεως μηδὲν ἀπολεῖποι τοῦ υγίους. —MVC

TRANSLATION: In order that by the small extent of the removal she would not at all fall short of the normal (unspoiled) state (of her hair).

LEMMA: C, 129 ἐστι δ’ ἡ πάλαι γυνὴ V REF. SYMBOL: (to 129) V POSITION: intermarg. M

APP. CRIT.: μὴ δὲ V | ἀπολεῖποι Mastr. (after ἀπολίποι Schw.), ἀπολεῖπει MC, ἀπολίποιτο V

PREVIOUS EDITIONS: Schw. I.111,1–2; Dind. II.67,2–4

Or. 128.24 (vet exeg) ως ἀπέθρισε τρίχας: ως ἐν τῇ σμικρότητι τῆς ἀφαιρέσεως μηδὲν ἀπολεῖπειν τοῦ υγίους μηδὲ τῷ κάλλει λυμήνασθαί τι —BPr

Scholia on Orestes 101–200 | 419
TRANSLATION: So as, by the small extent of the removal, not at all to fall short of the normal (unspoiled) state (of her hair), nor to cause any damage to her beauty

LEMMA: B (ἄλλως in marg.), ἄλλως ὡς ἀπέθρισε τρίχας Pr

APP. CRIT. 2: μικρότητι Pr | μὴ δὲ BP | PREVIOUS EDITIONS: Schw. I.111.1–2; Dind. II.67.2–4

Or. 128.25 (rec gloss) ὡς: ὡς —Sa
POSITION: s.l.

Or. 128.26 (recMoschThom gloss) ὡς: πῶς —AAKMNXXaXbYYfGGrZZmZuT
POSITION: s.l.
APP. CRIT.: prep. ἢ Zm, καὶ prep. AaMn
COLLATION NOTES: No cross in TTa, but T may have once had one (there appears to be an erasure here).

Or. 128.27 (rec gloss) ὡς: ὡς —AbFMnRRfSSa
POSITION: s.l.
APP. CRIT.: καὶ prep. MnS

Or. 128.28 (rec gloss) ἀπέθρισεν: ἀπεθέρισεν —OGK
LEMMA: ἀπέθριξε in text GK
POSITION: s.l.
APP. CRIT. 2: in O only ε s.l. above θρ to convey this | τοι GK (as in text)

Or. 128.29 (rec gloss) ἀπέθρισε: (ἀπέθρι)ξε —R
POSITION: s.l.

Or. 128.30 (recMosch gloss) ἀπέθρισε: ἀπέκοψε —AA^2FRfSaXXXaXbTYYfGGr^3a
LEMMA: ἀπέθριξε in text GT
POSITION: s.l.
APP. CRIT.: -ψεν R

Or. 128.31 (rec gloss) ἀπέθρισε: ἔκοψε —V^4CrMnPrSOx
LEMMA: ἀπέθριξε in text all except V
POSITION: s.l.
APP. CRIT.: καὶ prep. V^4CrOx

Or. 128.32 (recThom gloss) ἀπέθριξε: ἀπέτεμε —AbZZaZbZlZmTGu
POSITION: s.l.
APP. CRIT.: -ἐν T

Or. 128.33 (pllgn gloss) ἀπέθρισεν: ἔθερισε —B^3a

420 | Scholia on Orestes 1–500
Or. 128.34 (pllg gloss) (ἀπέθριξε): ἀντὶ τοῦ ἀπομερίσασα —Zu

Or. 128.35 (pllg gram) (ἀπέθριξε): ἀπὸ τοῦ θρίζω θρίξω —Zm

Or. 128.36 (rec artGloss) (τρίχας): τὰς —F²MnS

Or. 129.01 (rec gloss) (σώζουσα): ἔχουσα —AaAbCrMnPrRSSaOx

Or. 129.02 (mosch gloss) (σώζουσα): φυλάσσουσα —XXaXbΤ·YYfGGrZcAa2F²ZlB³α

Or. 129.03 (pllg gloss) (σώζουσα): περιποιουμένη —Yf²

Or. 129.04 (pllg gloss) (σώζουσα): ἀντὶ τοῦ ἔσωσε —Zl

Or. 129.05 (pllg gloss) (κάλλος): αὐτῆς —Zl

Or. 129.06 (pllg gloss) (κάλλος): τὸ πρὶν —V³

Or. 129.07 (pllg gloss) (κάλλος): πρῶτον —Zu

Or. 129.08 (pllg artGloss) (κάλλος): τὸ —F²
Or. 129.09 (vet exeg) ἔστι δ’ ἢ πάλαι γυνή: ἣτοι πουηρά, ἢ τὰ αὐτὰ φρονοῦσα ἢ καὶ πρότερον· ἡ τοῦ γὰρ εἶναι εὖμορφος ἐπιμελεῖται. ἑλέγχει δὲ αὐτὴν ὅτι ὁπότε τοῖς ἀμαρτήμασι σεσωφρόνισται, ἀλλ’ ἐν τοῖς αὐτοῖς ἥθεις μεμένηκεν. —HMBV-
CAaPrR-RbSa, partial YY

TRANSLATION: That is, she is bad, or has the same cast of mind as previously. For she is careful about being beautiful in appearance. And she (Electra) criticizes her (Helen) because not even by her wrongful actions has she been chastened, but she has continued in the same character traits.

LEMMA: B(τ')AaPrMnSSa, ἔστι δ’ ἡ πάλαι R
REF. SYM:
MBRbSa
POSITION: s.l. YY

APP. CRIT.: 1–3 (ἤτοι om.) πονηρὰ ἢ … φρονοῦσα written by Y, ἃ καὶ … ἑλέγχει αὐτὴν added by Y² | 1 ἢ καὶ om. Pr | 2 τοῦ γὰρ εὖμορφος εὐμορφος MCY; above εὐμορφος something illegible in H (εὐμορφίας?) | 3 ὡς μὴ δέπω[ H, the rest lost | οὐδὲν Aa | τοῖς ἀμαρτήσασι AaSa | σεσωφρόνησται AaR², perhaps a.c. R², either this or -ησται a.c. Mn | αὐτοῖς om. MBCAaPrSa [H]

APP. CRIT. 2: 1 φρονεῖσα Pr | 3 ἑλέγχει MnS | μεμένηκε MCPt

PREVIOUS EDITIONS: Schw. I.111,3–6; Dind. II.67,10–13

Or. 129.10 (thom exeg) ἔστι δ’ ἢ πάλαι γυνή: τὸ ἰότιν ἢ πάλαι γυνή ἢ κατ’ μορφήν νοητέον, ἡ αὐτή ἐστι καὶ νῦν ἥτις καὶ πρὸ τοῦ τὰς τρίχας ἀποκόψαι καὶ οὐδέν ὁτιοῦν ἠλλάττωται τὸ κάλλος αὐτῆς, ἢ κατ’ προαίρεσιν, ὅτι ἡ αὐτή ἔστι καὶ νῦν ἥτις καὶ πρώην καὶ οὐδὲν υπὸ τῶν κακῶν σεσωφρόνισται.

—ZZaZb(ZI)ZmTG

TRANSLATION: The phrase ‘she is the same woman of old’ is to be interpreted either in reference to her physical appearance: she is the same woman even now as she was before cutting her hair, and her beauty has not been reduced in the slightest. Or in reference to her approach to life, that she is the same even now as previously and she has not been at all chastened by her troubles.

REF. SYMBOL: ZZaZl
POSITION: cont. from sch. 128.19 ZmTG, add. δὲ

APP. CRIT.: note lost to damage and trimming Zl (ref. symbol at text indicates its original presence) | 1 ἢ repeated before γυνὴ Gu | second ἢ ἤγουν ZmGu | 2 σεσωφρόνησται Z, σεσωφρόνηται Z

PREVIOUS EDITIONS: Dind. II.65,24–28

Or. 129.11 (rec gloss) ἔστι δ’: ἥτις ἦν —Ab

POSITION: s.l.

Or. 129.12 (mosch gloss) ἔστι δ’: οὐκ ἢλλάχθη —XXaXbT*YYfGGtrZcAa²

LEMMA: X

POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X, καὶ prep. Aa²

APP. CRIT. 2: ἢλλάχθη ZcAa²

PREVIOUS EDITIONS: Dind. II.67,14

422 | Scholia on Orestes 1–500
Or. 129.13 (rec exeg) ἡ πάλαι γυνή): ἤτις ἦν πάλαι γυνή —AbPr
POSITION: s.l. Pr, marg. Ab

Or. 129.14 (rec exeg) ἡ πάλαι γυνή): ἤγουν πρὸ τοῦ κόπτειν τὰς ἄκρας τρίχας
—AbMnPrSSa
POSITION: s.l. except marg. Ab (cont. from prev.)

Or. 129.15 (rec gloss) ἡ πάλαι γυνή): πονηρά —O
POSITION: s.l.

Or. 129.16 (rec exeg) ἡ πάλαι γυνή): τὰ αὐτὰ φρονοῦσα ἃ καὶ πρότερον —O
POSITION: marg.

Or. 129.17 (rec gloss) ἡ πάλαι γυνή): τὸ παλαιὸν κακὸν —K
POSITION: s.l.

Or. 129.18 (plllgn exeg) ἡ πάλαι γυνή): πονηρά: ἤγουν τοιαῦτα φρονοῦσα πονηρά —G
POSITION: s.l.

Or. 129.19 (plllgn exeg) ἡ πάλαι γυνή): ἢ κατὰ τὴν αὐτὴν μορφήν ἢ κατὰ τὸν αὐτὸν τρόπον —B³a
POSITION: marg.

Or. 129.20 (plllgn exeg) ἡ πάλαι γυνή): τοιτέστιν ἢ αὐτὴ τῇ πρώτῃ —Zl
POSITION: s.l.

Or. 129.21 (plllgn gloss) ἡ πάλαι): καὶ ἢ πρὸ καιροῦ —CrOx
POSITION: s.l.

Or. 129.22 (plllgn gloss) ἡ πάλαι): ἢ παλαιὰ —F²
POSITION: s.l.

Or. 130.01 (plllgn gloss) θεοί σε): εἶθε —V³Aa
POSITION: s.l.; over μισήσειν V³

Scholia on Orestes 101–200 | 423
Or. 130.02 (thom cxeg) (θεοί σε): λάθρα τούτο εἶπε. —ZZaZbZlZmTGuOx

APP. CRIT. 2: εἶπεν TGu

PREVIOUS EDITIONS: Dind. II.67,15

KEYWORDS: staging, delivery of lines

Or. 130.03 (rec artGloss) (θεοί): οί —F²SSa

Or. 130.04 (rec gloss) (σε): τίνα —CrSOx

COMMENT: Apparently an indication that this is the acc. object; cf. sch. 217.03.

Or. 130.05 (rec gloss) (μισήσειαν): ἀν ποτε —SSaZu

Or. 130.06 (pillgn gloss) (μισήσειαν): ἐμίσησαν —F²

Or. 130.07 (pillgn gloss) (μισήσειαν): μισήσουσιν —Zl

Or. 130.08 (tri metr) (μισήσειαν): long mark over iota —T

PREVIOUS EDITIONS: de Fav. 46

Or. 131.01 (recMoschThom gloss) (τόνδε): τὸν Ὀρέστην
—V¹AaAbCrMnSaXXaXbT*YYfGGrZZaZlZcOxB

APP. CRIT.: ἤγουν prep. V¹AaAbMnSa

Or. 131.02 (pillgn gloss) (τόνδε): τούτον —CrF²Ox

APP. CRIT.: καὶ prep. CrOx

424 | Scholia on Orestes 1–500
Or. 131.03 (vet exeg) πᾶσαν θ’ Ἑλλάδα: ἔτι κατὰ μέρος εἴποισα ἐπήνεγκε τὸ καθόλου: ὡς ὁ Ὅμηρος [Hom. II. 1.255–256]: ἦ κεν γηθήσαι Πρίαμος Πρίαμοιο τε παιδές / ἀλλοι τε τρῶες’. —MBVCPρ, partial H

TRANSLATION: After mentioning the individual she added the overall group: like Homer, ‘Truly Priam would rejoice, and Priam’s children and other Trojans’.

LEMMA: MBc(δ’)Pr(ἅπασαν), καὶ τόνδε πᾶσαν θ’ ἑλλάδ() V

REF. SYMBOL: MBV

POSITION: marg. H

APP. CRIT.: 1 τὰ κατὰ V | 2 ὡς κτλ om. H | ὡς καὶ ὃμ. BVPt, ὁμὴρος C | γηθήσῃ BPr, γηθῆ(β) V | ἄλλοι τε τρῶες om. Pr |

APP. CRIT. 2: 2 ἦ κεν[ ἥκε C, ἥκεν V, εἴ κεν Pr |

PREVIOUS EDITIONS: Schw. I.111,7–9; Dind. II.67,16–18

KEYWORDS: citation of Homer (with direct quotation)

Or. 131.04 (rec gloss) ⟨θ’⟩: καὶ —Mn

POSITION: s.l.

Or. 131.05 (rec artGloss) ⟨Ἑλλάδ’⟩: τὴν —F²MnSYf²

POSITION: s.l.

Or. 131.06 (131–135) (plgn exeg) ⟨ὁ τάλαιν’ ἐγώ⟩: ἕδοσα ἡ Ἑλέκτρα τὸν χορὸν τῶν Ἁργείων γυναικῶν ἐλθόντα ἐπισκέψασθαι τὸν Ὀρέστην, καὶ φοβηθεῖσα μὴ πῶς ἐγεροῦσιν αὐτὸν ἀπὸ τοῦ ὕπνου, διακόψασα τὸ λόγον ὃν περὶ τῆς Ἑλένης ἔλεγε μετὰ λύπης λέγει ὡς τάλαινα ἐγώ’. αἱ φίλαι ξυνῳδοὶ, ἤγουν αἱ συνθρηνοῦσαι μετ’ ἐμοῦ, αὖ καὶ πάλιν πάρεισι καὶ προσέρχονται, ὡς φαίνεται δὲ ὅτι καὶ πρῶτον ἐκεί ὑπῆρχον. ἡρεμοῦντα τὸν Ὀρέστην μεταστήσουσι καὶ διεγείρουσι ἀπὸ τοῦ ὕπνου ἀπὸ τῆς ὁμιλίας καὶ τοῦ κτύπου τῶν ποδῶν αὐτῶν· ἔπει γάρ πλῆθος ἢν, θόρυβον ἔμελλε ποιῆσαι εἰσερχόμενον· καὶ εἰ ἐγεροῦσιν αὐτὸν, ἐκτήξουσι τὸ ἐμὸν ὄμμα ἐν τοῖς δακρύοις· ἐπεὶ γὰρ ἔβλεπεν αὐτὸν δαιμονιζόμενον καὶ πάσχοντα, κλαίειν ἔμελλεν ὡς ἀδελφή. —Yf²

TRANSLATION: Electra, noticing that the chorus of the Argive women has come to check on Orestes and having become afraid that they will somehow arouse him from his sleep, after breaking off the remark that she was making about Helen, says with anguish ‘o wretched me’. The friendly sharers of (my) song, that is, those who lament with me, again for and for a second time are present and approach, and as it seems (‘again’ is used) because previously too they were present there. Perhaps they will disrupt Orestes in his rest and arouse him from sleep by their conversation and the noise of their footsteps. For since it was a large group, it was likely to create a loud noise in entering. And if they will cause him to stir, they will make my eye melt with tears. For since she saw him afflicted by the divinities and suffering, she was likely to cry for him, being his sister.

APP. CRIT.: 2 δὲ not printed by Matt.; perhaps to be deleted | 3 διεγείρουσι Yf², corr. Dindorf | 5 ἐγειροῦσιν Yf², corr. Matt.

APP. CRIT. 2: 1 ὃ Yf² | 3 ἡρεμοῦντα Yf² |
Electra, having seen the approaching women, coming to check on her and Orestes, frightened that he might be awakened by the noise of their footsteps when(?) he was resting peacefully, then(?) said to them: Friends, approach with utter quiet and do not make any noise at all nor stamp your feet, since I am disposed as a friend toward you. But if you disturb Orestes, I dismiss(?) you as enemies, if from this man/action he …

REF. SYMBOL: Zl
COMMENT: At the end there are traces of two letters after pi, then there should be only a few more letters lost before the end of note, hardly room for a second-person verb plus object; so a third-person verb is perhaps more likely (e.g., ἐπεγερθῇ?).

Or. 131.08 (rec exeg) ὡ τάλαιν’ ἐγώ·: ἴδον διαλέγεται πρὸς τὰς διωίδας. —Pr

POSITION: marg.
KEYWORDS: addressee identified

Or. 131.09 (pllg exeg) ὡ τάλαιν’ ἐγώ·: ἐν ἤθει ὁ λόγος. —Zu

TRANSLATION: The speech (is uttered) with emotion.

POSITION: s.l.
KEYWORDS: ἐν ἤθει

Or. 131.10 (rec gloss) ὡ: φεῦ —CrSaZZaOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 131.11 (pllg gloss) ὡ: βαβαὶ —F²

POSITION: s.l.

Or. 131.12 (pllg gloss) τάλαιν’ ἐγώ·: ἀθλία υπάρχω —CrOxZl

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 131.13 (pllg artGloss) τάλαιν’: ἴ —F²
Or. 132.01 (vet exeg) \(\alpha\'i\delta'\ \alpha'\ \pi\acute{a}r\epsilon\iota\iota\): κατά τὸ σιωπώμενον ἔρχονται αἱ γυναῖκες ἰδεῖν τὸν Ὀρέστην πῶς ἔχει, καὶ θεασαμένη αὐτὰς φησὶ. —M

**TRANSLATION:** During the pause in delivery the women come to see how Orestes is doing, and Electra caught sight of them.

**PREVIOUS EDITIONS:** Schw. I.111,10–11; Dind. II.68,3–4

**COLLATION NOTES:** Schw. ascribes this to C as well as M, but this is a slip. Schw. 131.03 starts at the bottom of 14v and is completed in the first line of 15r, and sch. 140.07 follows it. No interlinear or intermarg. notes are written near 132, and fire has not damaged any notes on this page of C.

**KEYWORDS:** staging, position or gesture of actors | τὸ σιωπώμενον

Or. 132.02 (vet exeg) \(\alpha\'i\delta'\ \alpha'\ \pi\acute{a}r\epsilon\iota\iota\): κατά τὸ σιωπώμενον ἔρχονται αἱ γυναῖκες ἰδεῖν τὸν Ὀρέστην πῶς ἔχει, καὶ θεασαμένη αὐτὰς ταῦτα φησὶ. —BP

**TRANSLATION:** During the pause in delivery the women come to see how Orestes is doing, and Electra, having caught sight of them, says this.

**LEMMA:** BP

**REF. SYMBOL:** B

**APP. CRIT.:** ταῦτα om. Pr

**PREVIOUS EDITIONS:** Schw. I.111,10–11; Dind. II.68,3–4

**KEYWORDS:** staging, position or gesture of actors | τὸ σιωπώμενον

Or. 132.03 (rec exeg) \(\alpha\'i\delta'\ \alpha'\ \pi\acute{a}r\epsilon\iota\iota\): τοῦτο λέγει βλέπουσα τὸν χορὸν ἐρχόμενον.

—SSa

**POSITION:** s.l.

**APP. CRIT.:** χορὸν om. Sa

**KEYWORDS:** staging, position or gesture of actors

Or. 132.04 (pllgn paraphr) \(\alpha\'i\delta'\ \alpha'\ \pi\acute{a}r\epsilon\iota\iota\): αὐταὶ πάλιν προσέρχονται. —YF

**POSITION:** s.l.

Or. 132.05 (rec gloss) \(\alpha\'i\delta\): δεικτικῶς —Pr

**POSITION:** s.l.

**KEYWORDS:** δεικτικόν/δεικτικῶς

Or. 132.06 (pllgn exeg) \(\alpha\'i\delta\): ἧγουν αἱ ἀπὸ τοῦ χοροῦ γυναῖκες —Zu

**POSITION:** s.l.

Or. 132.07 (rec gloss) \(\alpha\'i\delta\): αὐταὶ —Ab\(^{2}\)Cr\(^{F}\)\(^{2}\)MnROx, perhaps Zl

**POSITION:** s.l.

**APP. CRIT.:** faint traces in water damage Zl | καὶ prep. CrOx
Or. 132.08 (rec gloss) <αἶδ'>: αἱ γυναῖκες —AbS
POSITION: s.l., over πάρεισι Ab

Or. 132.09 (mosch gloss) <πάρεισι>: παραγίνονται —XXaXbT⁺YYfGGGrZcAa²Zu
POSITION: s.l. except X
APP. CRIT.: καὶ prep. Zu | V³ app. wrote παρα, but erased it without finishing the word | -γίνεται Aa²Y (¬ονται Aa³) |

Or. 132.10 (thom gloss) <πάρεισι>: ἔρχονται —ZZaZbZmTGuCrOx, perhaps Zl
POSITION: s.l.
APP. CRIT.: faint traces in water damage Zl | καὶ prep. CrOx

Or. 132.11 (pllgn gloss) <θρηνήμασι>: θρήνοις —F²
POSITION: s.l.

Or. 133.01 (recMosch gloss) <φίλαι>: προσφιλεῖς
—Aa²Ab²MnRSSaXXaXbT⁺YYfGGrZc
POSITION: s.l. except X (with 133.05 appended)
APP. CRIT.: καὶ prep. S

Or. 133.02 (pllgn artGloss) <φίλαι>: αἱ —F²
POSITION: s.l.

Or. 133.03 (rec gloss) <ξυνῳδοί>: θρηνῳδοί —AaAbMnPrSSa
POSITION: s.l.
APP. CRIT.: ἥγουν prep. Pr

Or. 133.04 (rec gloss) <ξυνῳδοί>: συντραγῳδοί —MnRSSa
POSITION: s.l.

Or. 133.05 (recMoschThom gloss) <ξυνῳδοί>: συνθρηνήτριαι —V³Aa²FRfXXaXbYYf-GrZcZaZlZmTzB²³a
POSITION: s.l. except X (cont. from 133.01)
APP. CRIT.: καὶ prep. FZu

Or. 133.06 (pllgn gloss) <ξυνῳδοί>: θρηνήτριαι —ZZb
POSITION: s.l.
Or. 133.07 (pli gloss) ξυνώδοι: συνήρημοι —GGu
POSITION: s.l.

Or. 133.08 (pli gloss) ξυνώδοι: καὶ συνήρημοι —CrOx
POSITION: s.l.

Or. 133.09 (rec gloss) τάχα: ταχέως —V³AbMnPrRS
POSITION: s.l. except under line Pr

Or. 133.10 (moschThom gloss) τάχα: ἱσως —XXaXbYYfGGrZcZZaZbZlZmZuT²
APP. CRIT.: καὶ prep. Zu

Or. 133.11 (pli gloss) μεταστήσουσι: διεγείρουσιν —Yf²
POSITION: s.l.

Or. 133.12 (rec gloss) μεταστήσουσι: ἐγείρουσι —AaAbCrMnPrRSOx
APP. CRIT.: καὶ prep. CrOx
APP. CRIT. 2: -σιν R [S]

Or. 133.13 (rec exeg) μεταστήσουσι: ἐρχόμεναι δὲ μετὰ ψόφου —Pr

Or. 133.14 (rec gloss) μεταστήσουσι: ἐζεγεροῦσι —GK
POSITION: s.l.

Or. 133.15 (moschThom gloss) μεταστήσουσι: μετακινήσουσιν —XXaXbYYfG-GrZcZaZbZlZmT²F²
APP. CRIT.: -ςτα ZaZbZlZmTZc

Or. 133.16 (pli gloss) μεταστήσουσι: (μεταστήσουσιν —B³a
POSITION: s.l.

Or. 133.17 (rec gloss) ὑπνου: ἀπὸ —Aa³MnSYf²B³a
APP. CRIT.: τοῦ add. S
Or. 133.18 (plign artGloss) 〈ὕπνου〉: τοῦ —F²Ox
POSITION: s.l.

Or. 134.01 (rec gloss) 〈τόνδ' ἡσυχάζοντ'〉: τὸν ἀδελφόν μου —AbMnPrSa
POSITION: s.l. (misplaced above 133 ὕπνου Pr)
APP. CRIT.: τοῦ ἀδελφοῦ (om. μου) Pr

Or. 134.02 (recThom gloss) 〈τόνδ' ἡσυχάζοντ'〉: ἡγοῦν τὸν Ὀρέστην —V¹SaZ-ZaZmTGu
POSITION: s.l.
APP. CRIT.: ἡγοῦν om. SaGu

Or. 134.03 (plign gloss) 〈τόνδ'〉: τοῦτον —F²
POSITION: s.l.

Or. 134.04 (plign gloss) 〈ἡσυχάζοντ'〉: κοιμώμενον —Y²Yf²
POSITION: s.l.

Or. 134.05 (plign gloss) 〈ἡσυχάζοντ'〉: ἡσυχοῦν ὄντα —Zu
POSITION: s.l.
APP. CRIT. 2: ἡσυχοῦν Zu

Or. 134.06 (plign gloss) 〈ἡσυχάζοντ'〉: ἠρεμοῦντα —F²Y²Yf²ZlOx
POSITION: s.l.
APP. CRIT.: καὶ prep. Ox

Or. 134.07 (plign paraphr) 〈δόμα δ' ἐκτήξουσ' ἐμὸν〉: ἐγώ θέλω θρηνεῖν. —B³a
POSITION: marg.

Or. 134.08 (rec artGloss) 〈δόμα〉: τὸ —F²MnS
POSITION: s.l.
APP. CRIT.: τοῦ Mn

Or. 134.09 (rec exeg) 〈ἐκτήξουσ'〉: τὸ τήκω ἐκ μεταφορᾶς τῶν ἀδερμάτων —Pr
POSITION: marg.
COMMENT: Compare Sch. Aesch. Prom. 526 ἐκ μεταφορᾶς τοῦ κηροῦ τὸ γὰρ τήκεσθαι κυρίως ἐπὶ κηροῦ καὶ τῆς χιόνος λέγεται. Perhaps δερμάτων is a corruption of διαρρυέντων, although that would not give a sense with much explanatory force.
Or. 134.10 (recThom gloss) (ἐκτήξουσι): δαμάσουσι —AaAbMnPrRSSaZZaZb²ZlTGuY²
POSITION: s.l.
APP. CRIT.: καὶ prep. Sa | δαμάζουσι Ab, δαμα Sa (i.e. δαμά(ξουσι)?) |
APP. CRIT. 2: -σιν MsRSZl |

Or. 134.11 (mosch exeg) ἐκτήξουσ': ἐκτακῆναι ποιήσουσιν, ἀντὶ τοῦ διαρρυῆναι —XXaXbT'YYfGGrAa²

TRANSLATION: (‘Ektēxousi’ means) “they will cause to melt”, used in the sense (cause) ‘to flow’.
LEMMA: έκτηξουσιν T  POSITION: s.l except XT
APP. CRIT.: ἀντὶ τοῦ διαρ. om. Aa² | ἀντὶ τοῦ ἥγουν G

Or. 134.12 (pllgnt gloss) (ἐκτήξουσι): μέλλουσι δαμάσαι —Zu
POSITION: s.l.

Or. 134.13 (pllgnt gloss) (ἐκτήξουσι): ξηραίνουσιν —F²
POSITION: s.l.

Or. 134.14 (rec gloss) (ἐκτήξουσι): ἐκεῖναι —Ab
POSITION: s.l.

Or. 134.15 (pllgnt gloss) (ἐκτήξουσι): (ἐκτήξουσιν) —B³a
POSITION: s.l.

Or. 134.16 (rec artGloss) (ἐμὸν): τὸ —F²S
POSITION: s.l.
APP. CRIT.: τὸν S

Or. 135.01 (rec gloss) (δακρύοις): ἐν τοῖς —CrF²SYfOx, perhaps Zl
POSITION: s.l.
APP. CRIT.: trace in water damage in Zl | τοῖς om. F²S

Or. 135.02 (rec artGloss) (ἀδελφὸν): τὸν —F²MnOx
POSITION: s.l.
Or. 135.03 (pllg gloss) ⟨ὅταν⟩: καὶ ὁπόταν —Ox
  position: s.l.

Or. 135.04 (pllg gloss) ⟨ὁρῶ⟩: τὸν ἀδελφὸν —Y
  position: s.l.

Or. 135.05 (pllg gloss) ⟨ὁρῶ⟩: καὶ θέασωμαι —Zu
  position: s.l.

Or. 135.06 (rec gloss) ⟨ὁρῶ⟩: καὶ βλέπω —F²MnOx
  position: s.l.
  app. crit.: καὶ om. F²

Or. 135.07 (rec gloss) ⟨μεμηνότα⟩: ὀργιζόμενον —V¹AbMnRS
  position: s.l.
  app. crit.: καὶ prep. MnS

Or. 135.08 (rec gloss) ⟨μεμηνότα⟩: μαινόμενον —AaCrFPrZb²Ox
  position: s.l.
  app. crit.: καὶ prep. CrFOx |
  app. crit. 2: μενό- Aa |

Or. 135.09 (pllg gloss) ⟨μεμηνότα⟩: καὶ μανικὸν ὄντα —Zu
  position: s.l.

Or. 135.10 (pllg gloss) ⟨μεμηνότα⟩: δαιμονιζόμενον —YY²ZI
  position: s.l.

Or. 136.01 (136–139) (pllg paraphr) ἐπροςφωνεῖ τὸν χορὸν μετὰ σιγῆς εἰσέρχεσθαι,
  λέγουσα: ἐπεὶ δὲ φίλταται γυναῖκες, ἐν ἡσύχῳ ποδὶ χωρεῖτε καὶ ὁρμᾶτε ἐνταῦθα καὶ
  εἰσέρχεσθε. μὴ κτυπεῖτε καὶ κτύπον ποιεῖτε, μὴ δὲ ἔστω ἐν ἡμῖν κτύπος. ἤ γὰρ σῇ
  φιλίᾳ πρευμενὴς μὲν καὶ προσφιλὴς καὶ ἀγαπητὴ ὑπάρχει, ἤγουν θέλω ὅπως ἐστὶν
  ἐνταῦθα καὶ παρηγορεῖτε μοι, ἀλλὰ πάλιν ἐὰν εἰσέλθητε καὶ ἔξεγείρετε τοῦτον
  ἀπὸ τοῦ ὕπνου, συμφορὰ καὶ θλίψις γενήσεται ἐν ἐμοί'. —Y²Yf²

app. crit.: 1 προσφωνεῖ ... λέγουσα om. Y²  |  3 κτύπον εἰς ἡμῖν transp. Yf² (ἡμῖν changed to
  ὑμῖν)  |  4 θέλω Y², θέλει Yf²  |  5 ἀλλὰ] καὶ Y² |

app. crit. 2: 3 μὴ δ' Yf² |

collation notes: No cross Yf. |
Or. 136.02 (rec exeg) ὦ φίλταται γυναῖκες: προσεκτικῶς μετὰ ἠθος προενεκτέον τὸν λόγον —VAbMnPrRRbSSa

TRANSLATION: The utterance is to be pronounced attentively (carefully?), with emphasis.

LEMMA: 135 δακρύοις ἀδελφόν V(prep. ἄλλως, half erased)R b SSa 

REF. SYMBOL: VR b

POSITION: s.l. at 136 Pr, s.l. at 135 SSa, s.l. (προσ. μετὰ above 135; ἠθος πρ. above 134) Mn; marg. Ab(beside 133–4)R(beside 134–135)

APP. CRIT.: μετὰ om. R | προενεκτέον V; προσενεκτέον MnPrR(app. -ενεκτέον)R'S, προσεκτέον Sa, app. προσεκτικῶς corr. to -κός? Ab |

PREVIOUS EDITIONS: Schw. I.111,12–13; Dind. II.68,9–10

COMMENT: It is unclear to what this observation originally applied (Schw. printed it with V's lemma 135 δακρύοις ἀδελφόν). Pr seems to reflect the proper position, since 'attentively' seems not to apply effectively to anything in 134 or 135, or even to the whole speech from 131 ὦ τάλαιν' ἐγώ, whereas the comment might reflect a concern that in addressing the chorus and insisting on their not making noise Electra needs to be careful with how she herself speaks (compare the concern in Arg. 2c). On the possible senses of μετὰ ἠθος, see Nünlist 254–256, Kroll 1918. | One should also bear in mind that προσεκτικῶς could simply be a corrupt doublet of προενεκτέον, the common corruption of προενεκτέον.

KEYWORDS: μετὰ ἠθος

Or. 136.03 (pllgns gloss) φίλταται: καὶ ἠγαπημέναι —Ox

position: s.l.

Or. 136.04 (pllgns artGloss) γυναῖκες: ὦ —Ox

position: s.l.

Or. 136.05 (mosch gloss) ἡσύχῳ ποδὶ: δι' ἡσύχου ποδός —XXaXbT'YYfGGrZcAa2

position: s.l. except X

APP. CRIT.: ποδός om. TZc

Or. 136.06 (pllgns paraphr) ἡσύχῳ ποδὶ: ἤγουν μετὰ ἡσυχίας πορεύεσθε —Zl

position: s.l.

APP. CRIT.: 2: -σθαι Zl

Or. 136.07 (rec gloss) ἡσύχῳ: ἐλαφρῷ —Pr

position: s.l.

Or. 136.08 (pllgns gloss) ἡσύχῳ: καὶ ἀκτύπῳ —GrOx

position: s.l.

Or. 136.09 (pllgns gloss) ἡσύχῳ: ἠρέμῳ —F2

position: s.l.
Or. 136.10 (rec gloss) ⟨ἡσύχῳ⟩: ἐν — Mn

Or. 137.01 (rec gloss) ⟨χωρεῖτε⟩: ὀρμάτε — V¹CrF²MnOx

APP. CRIT.: καὶ prep. CrMnOx |
APP. CRIT. 2: -ταί Mn |

Or. 137.02 (recThom gloss) ⟨χωρεῖτε⟩: ἐρχεσθε — SaZZaZbZlZmTGu

Or. 137.03 (rec gloss) ⟨χωρεῖτε⟩: εἰσέρχεσθε — PrY²Yf²Zu

APP. CRIT.: ἐνταῦθα add. Zu
APP. CRIT. 2: -σθαι Zu |

Or. 137.04 (pllgn exeg) ἐκ παραλλήλου μὴ ψοφεῖτε μὴ δὲ ἔστω κτύπος. — B²

POSITION: marg.

KEYWORDS: ἐκ παραλλήλου

Or. 137.05 (recMoschThom gloss) ⟨ψοφεῖτε⟩: κτυπεῖτε — AaF²PrXXaXbT¹YYfGrZcZZa-ZlOx

APP. CRIT.: μὴ prep. FY, ἤγουν μὴ prep. Ox, καὶ prep. Pr, γράφεται prep. Aa

KEYWORDS: variant reading: γράφεται/γράφε

Or. 137.06 (pllgn gloss) ⟨ψοφεῖτε⟩: ψόφον ποιεῖτε — Zb²Zu

APP. CRIT.: καὶ prep. Zu

Or. 137.07 (rec gloss) ⟨κτυπεῖτε⟩: ψοφεῖτε — GMnRf²

LIMMA: κτυπεῖτε in text GMn, a.c. Rf

APP. CRIT.: γράφεται μὴ σοφεῖτε (sic) Mn

KEYWORDS: variant reading: γράφεται/γράφε

Or. 137.08 (rec gloss) ⟨μηδ’ ἕστω κτύπος⟩: μὴ κτυπεῖτε — Rf²Zb²

APP. CRIT.: ἤγουν prep. Rf²
Or. 137.09 (plln gloss) 〈ἔστω〉: ἀφ’ ὑμῶν — Zu
  POSITION: s.l.

Or. 137.10 (rec gloss) 〈ἔστω〉: γινέσθω — GK
  POSITION: s.l.

Or. 137.11 (plln gloss) 〈ἔστω〉: καὶ ὑπαρχέτω — Ox
  POSITION: s.l.

Or. 137.12 (plln gloss) 〈κτύπος〉: ἡχὸς — F²
  POSITION: s.l.

Or. 137.13 (rec gloss) 〈κτύπος〉: ψόφος — Aa
  POSITION: s.l.

Or. 137.14 (rec gloss) 〈κτύπος〉: τίς — Sa
  POSITION: s.l.
  COMMENT: One could print the indefinite here (which scribes sometimes intend even when they place an accent on τις), but it is possible that the interrogative is intended: for the interrogative as gloss marking the case of a word, cf. e.g. sch. 138.15.

Or. 138.01 (rec gloss) 〈φιλία〉: προσφιλὴς — Ab
  POSITION: s.l.

Or. 138.02 (plln gloss) 〈φιλία〉: ἡ συγκαθεδρία — Y²
  POSITION: s.l.

Or. 138.03 (plln artGloss) 〈φιλία〉: ἡ — F² Ox
  POSITION: s.l.

Or. 138.04 (tri metr) 〈φιλία〉: long mark over alpha — T
  PREVIOUS EDITIONS: de Fav. 46

Or. 138.05 (vet exeg) 〈πρευμενής〉: ἀντὶ τοῦ πραεῖα προσφιλῆς πραϋμενῆς. — HMC
  TRANSLATION: Equivalent to ‘gentle’, ‘friendly’, ‘kindly’.
  POSITION: marg. H, intermarg. M, s.l. C
  APP. CRIT.: πραϋμενῆς om. H
Or. 138.06 (rec exeg) (πρευμενής): ἀντὶ τοῦ πραεία προσφιλής εὐμενής. —VR

Or. 138.07 (rec gloss) (πρευμενής): πραεία —Aa²CrMnRRfSSaOx

Or. 138.08 (recMosch gloss) (πρευμενής): πραεία καὶ εὐμενής —OXXaXbT⁺YYfGGrZ-cAa²B²

Or. 138.09 (rec gloss) (πρευμενής): εὐμενής —Ab

Or. 138.10 (thom gloss) (πρευμενής): συμπαθής —ZZaZbZlZmTGu

Or. 138.11 (pllgn gloss) (πρευμενής): προσφιλής —Y²Zu

Or. 138.12 (pllgn gloss) (πρευμενής): ἀγαπητή —Y²

Or. 138.13 (pllgn gloss) (πρευμενής): ἡμερος —F²

Or. 138.14 (rec exeg) (ἀλλ’ ἐμοί): γρ. ἀλλ’ ὅμως —Ab

Or. 138.15 (rec gloss) (ἐμοί): τίνι —S
Or. 138.16 (rec word order α (ἐμοί), β (γενήσεται), γ (συμφορά) —Mn

Or. 139.01 (rec gloss) τὸν Ὀρέστην —AaRfSa

APP. CRIT.: ἤγουν τὸν om. Rf

Or. 139.02 (plgn gloss) τοῦτον —F²

POSITION: s.l.

Or. 139.03 (rec gloss) ἐξεγεῖρωσι —AbF²MnSSa

APP. CRIT.: καὶ prep. S

COMMENT: Emendation is necessary unless the commentator mistakenly believed the compound ἐξεγείρω could be intransitive ‘awaken’ on the basis of the usage of the imperative of the simplex (ἔγειρε = ‘rise up, wake up’).

Or. 139.04 (plgn gloss) ἐξεγεῖραι: ἀναστήσαι —Y

APP. CRIT.: ἀναστήσαι Y

Or. 139.05 (thom gloss) ήμᾶς —ZZaZbZlZmTGu

POSITION: s.l.

Or. 139.06 (recMoschThom gloss) τὸ —SXaXbYGGrZcZaZb-ZlZmZuTB³Ox²

POSITION: s.l.

Or. 139.07 (rec gloss) ἀλλὰ —PrS

POSITION: s.l.

Or. 139.08 (plgn gloss) λύπη —Y²Yf²GuZl

POSITION: s.l.

Or. 139.09 (plgn gloss) θρῆνος —Zl

POSITION: s.l.

Or. 139.10 (plgn gloss) καὶ θλίψις —CrOx

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Or. 139.11 (pullg gloss) <συμφορά>: τίς —G

Or. 139.12 (pullg artGloss) <συμφορά>: η —F²

Or. 139.13 (tri metr) <συμφορά>: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 46

Or. 139.14 (pullg gloss) <γενήσεται>: ἐμοὶ —Y²Yf²

Or. 139.15 (pullg gloss) <γενήσεται>: καὶ ύπάρξει —Ox

Or. 139.16 (tri metr) coronis —T

PREVIOUS EDITIONS: de Fav. 46

Or. 140.01 (140–165) (tri metr) [ιμέτερων] οἰγα: οτὰ ἕξις ταῦτα εἶδη καλεῖται ἄλλοιστροφα. εἰσὶ δὲ καὶ κατὰ σχέσιν. τῆς παρούσης οὖν στροφῆς τὰ κώλα γ’. καὶ τὰ τῆς ἀντιστροφῆς τοσαυτά. ἐφεξῆς γάρ κεῖται ἡμεῖς καὶ οὐκ ἐκ διαστήματος. 1τὸ α’ ἀσυνάρτητον ἐκ τροχαϊκοῦ ἰθυφαλλικοῦ καὶ ἰαμβικῆς βάσεως ἐχούσης τὸν α’ πόδα ἀνάπαιστον. 2τὸ β’ ἱαμβός τρίμετρος ἀκατάληκτος. 3—τὸ γ’ καὶ δ’ παιωνικόν ἡμιόλιον ἐκ παίωνος δ’ καὶ ἰαμβοῦ. 4τὸ ε’ ἀντιπαστικὸν μυνομέτρου ὑπερκατάληκτον καθαρὸν. 5τὸ γ’ ὁμοίου δίμετρον ὑπερκατάληκτον ἐξ ἐπιτρίτου α’ καὶ παίωνος γ’ καὶ συλλαβῆς, ἐν δὲ τῷ τῆς ἀντιστροφῆς κώλῳ ἀσυνάρτητον ἔχει καὶ ἰωνικὸν ἀπ’ ἑλάττωνος. 6τὸ ζ’ ἰωνικὸν ἀπὸ μείζονος τρίμετρον καταληκτικὸν ἐξ ἰωνικοῦ διιάμβου καὶ μολοττοῦ ἀπὸ δίμετρον. 7τὸ δὲ τῆς ἀντιστροφῆς κώλου πεντασύλλαβον ἔχει τὸν διήμετρον. 8τὸ η’ ἐπιωνικὸν ἀπὸ μείζονος τρίμετρον

140=153 ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— ———— —–
ΤΡΑΣΜΙΚΤΗΝ ἘΚ ΠΑΙΩΝΟΣ δʹ καὶ ἰωνικοῦ καὶ δύο συλλαβῶν ἀδιαφόρων. τοῦ θʹ ιαμβικὸν ἐφθημιμερές καθαρόν. τοῦ τοῦ θʹ ὅμοιον δίμετρον ἀκατάληκτον ἐκ χορείων. τοῦ θʹ ὅμοιον δίμετρον ὑπερκατάληκτον ἐξ ὁμοίων ποδῶν. τοῦ βʹ ὅμοιον δίμετρον ἀκατάληκτον ἐκ στροφῆς. τοῦ κ ὅμοιον δίμετρον ὑπερκατάληκτον ἐξ ὁμοίων ποδῶν. τοῦ ιαʹ ὅμοιον δίμετρον ἀκατάληκτον ἐκ χορείων καὶ κρητικοῦ ἢ δακτύλου. τοῦ κ ὅμοιον δίμετρον ἀκατάληκτον ἐκ στροφῆς. τοῦ κ ὅμοιον δίμετρον ἀκατάληκτον ἐξ ὁμοίων ποδῶν. τοῦ ιαʹ ὅμοιον δίμετρον ἀκατάληκτον ἐξ ὁμοίων ποδῶν. τοῦ ιβʹ ὅμοιον δίμετρον ἀκατάληκτον ἐξ ὁμοίων ποδῶν.

**Translation:**
These following metrical forms (scil. of the whole lyric 140–207) are called 'consisting of dissimilar strophes' (scil. divided between two voices into more than two subsections), and they are in responsion as well. Now then, the present strophe has thirteen cola, and those of the antistrophe are the same number. For they are positioned as one sequence in succession and not at a distance. The first colon is compound, formed from a trochaic ithyphallic and an iambic metron with first-foot anapaest. The second colon is an acatalectic iambic trimeter. The third and fourth cola are one-and-a-half-measure paeonic lines consisting of a fourth paeon and iamb. The fifth colon is a hypercatalectic antispastic monometer of pure form. The sixth is a hypercatalectic dimeter of the same (scil. antispastic) kind, composed of a first epitrite and a third paeon and a syllable. But in the corresponding colon of the antistrophe it has an antispast and an iambic metron with first-foot anapaest. The seventh colon is a catalectic iambic a maiore trimeter composed of an iambic, a double iamb, and a molossus or a cretic. The corresponding colon of the antistrophe, however, has its double iamb with five syllables (scil. because of a resolved long). The eighth colon is a brachycatalectic epionic a maiore trimeter composed of a fourth paeon, iambic, and two indifferent syllables. The ninth colon is a pure iambic hephthemimer (i.e., one and three-quarters iambic metra). The tenth is an acatalectic dimeter of the same (scil. iambic) type made of chorei. The eleventh is a hypercatalectic dimeter of the same (scil. iambic) type made of the same feet (scil. chorei). The twelfth is a brachycatalectic dimeter of the same (scil. iambic) type made of the same feet (scil. chorei). The thirteenth is a catalectic iambic trimeter composed of a fourth paeon, double iamb, and a cretic or dactyl. At the end of both (strophe and antistrophe), a paragraphos.

**Lemma:** ἐμάτων, τάλας, φεῦ μόχθων
κάταγε κάταγε, πρόσιθ' ἀτρέμας ἄδικος ἄδικα τότ' ἄρ' ἔλακεν
ἀτρέμας ἴθι· λόγον ἀπόδος ἐφ' ὅτι ἔλακεν, ἀπόφονον ὅτ' ἐπὶ τρίποδι
χρέος ἐμόλετέ ποτε
Θεός ἐμόλετε ποτε
χρόνια γὰρ πεσὼν δ' εὐνάζεται
φόνον ὁ Λοξίας ἐμᾶς ματέρος

**APP. CRIT.:**
8 ἐπὶ ιωνικὸν Τ', ἰωνικὸν Τα

**COMMENT:**
Triclinus uses the term ἐπιωνικός to refer to a colon in which an iambic measure is preceded by some form of iambic, whereas when an initial iambic is followed by an iambic measure he uses the term ἰωνικός. For the former, see Sch. Soph. Aj. 1199, El. 824 Tessier (first colon in both instances). ἄνομοιόστροφα are defined in Triclinus’ sch. on Hec. 689, where he quotes Hephaestion to the effect that the criterion is the division of the strophe into multiple parts divided between two actors or between an actor and the chorus. If there are only two parts, ἄνομοιόστροφα is the term applied; if more than two, ἄνομοιόστροφα.

**KEYWORDS:** ἄνομοιόστροφα

**Or. 140.02 (140–165b) (tri metr) στροφή κώλων ιγʹ —Τ**

**POSITION:** marg.

**PREVIOUS EDITIONS:** de Fav. 46
Or. 140.03 (pllgx exeg) ἐπιπαρόδιον μέλος· εἰσερχόμενος γὰρ ὁ χορὸς ἔλεγε τούτο. —V

TRANSLATION: An epiparodion song. For the chorus spoke this while entering.

COMMENT: ἐπιπαρόδιος or -διον is not extant elsewhere (not in TLG); it is an obvious formation from ἐπιπαρόδος, itself attested once in Pollux 4.108 and four times in Tzetzes, de poematum generibus [in Prolegomena de comœdia] 3, lines 43, 96, 109, 177. The meaning given to it here, however, is autoschediastic, since this is neither a re-entry of a chorus that has temporarily left the orchestra (Pollux’s sense) nor the entry of a second chorus after a first chorus has departed (Tzetzes’ mistaken interpretation).

KEYWORDS: ἐπιπαρόδιον | rare word

Or. 140.04 (pllgx exeg) πρὸς ἑαυτὰς αἱ τοῦ χοροῦ γυναῖκες λέγουσιν. —F

KEYWORDS: addressee identified

Or. 140.05 (pllgx exeg) πρὸς ἀλλήλους ὁ χορός. —Zu

KEYWORDS: addressee identified

Or. 140.06 (pllgx exeg) ἐκ παραλλήλου τὸ αὐτό. —B

KEYWORDS: ἐκ παραλλήλου

Or. 140.07 (vet exeg) σίγα σίγα: ¹ ἡρέμα, ἀψοφήτι καὶ μετά ἡσυχίας. ² πρόσφορος τῷ πάθει ἡ τοῦ ῥυθμοῦ ἀγωγὴ δοχμιάζουσα. —MBVCMPrRbRwSa, partial Rw

TRANSLATION: Quietly, without noise and silently. The melodic sequence of the rhythm, being dochmiac, suits the strong emotion.

LEMMA: B, σίγα σίγα MVCPrRbRwSa, ἄλλως Rw

REF. SYMBOL: BVSa

POSITION: follows sch. 144.01

Rw (15r), follows sch. 122.01 (itself displaced after sch. 149.01) Rw (16r)

APP. CRIT.: ¹ ἡρέμα … ἡσυχίας om. Rw | ἡμέρα M | ἀψοφήτου MnSa | 2 προσφόρως VMnRwSa, προσφόρως R | after próσφ. add. δὲ BPr | δοχμιάζουσα MnSa, om. Pr

APP. CRIT. 2: ¹ ἡρέμα V

PREVIOUS EDITIONS: Schw. I.111,15–16; Dind. II.68,12–13

Or. 140.08 (rec paraphr) ⟨σίγα σίγα⟩: σιγηλῶς ἡρέμα μετὰ σιγῆς βαδίζετε —Pr

POSITION: s.l.

Or. 140.09 (pllgx exeg) ⟨σίγα σίγα⟩: ἀντὶ τοῦ σιγηλῶς —L

POSITION: s.l.

Or. 140.10 (pllgx exeg) ⟨σίγα σίγα⟩: ἔστι τὸ σίγα καὶ ἀντὶ τοῦ σιωπηλῶς. —Zm

440 | Scholia on Orestes 1–500
Or. 140.11 (rec paraphr) ⟨σίγα σίγα⟩: ἐν σιγῇ ἐν σιγῇ —V'RfB³

Or. 140.12 (rec paraphr) ⟨σίγα σίγα⟩: ἠρέμα ἠρέμα —AbR

Or. 140.13 (rec paraphr) ⟨σίγα σίγα⟩: ηρέμα σιωπῇ —AaMnSSa

Or. 140.14 (pidgin paraphr) ⟨σίγα σίγα⟩: μετὰ σιγῆς μετὰ σιγῆς ἔρχεσθε δηλονότι. —GGuZc

Or. 140.15 (pidgin paraphr) ⟨σίγα σίγα⟩: ἠρέμα ἀψοφητὶ μετὰ ἡσυχίας —V³Gu

Or. 140.16 (pidgin gloss) ⟨σίγα σίγα⟩: μετὰ σιγῆς —AaY²

Or. 140.17 (rec exeg) ⟨σίγα σίγα⟩: ἀπὸ παρθένων —Ab²

Or. 140.18 (vet exeg) λεπτὸν ἴχνος ἀρβύλης: ἀντὶ τοῦ κούφος καὶ ἐλαφρῶς τιθεῖτε τὸν πόδα μετὰ τῆς ἀρβύλης. ἐὰν δὲ γράφεται λευκὸν ἴχνος, ἀπὸ μέρους τὸ ὅλον ώς τὸ [Hom. II. 1.538] ἀργυρόπεζα Θέτις. —BPr
TRANSLATION: Meaning ‘lightly and nimbly place your foot together with the shoe’. And if the reading is (instead) ‘white footprint’, (the adjective is applied with) the whole (indicated) from the part as in ‘silver-footed Thetis’.

LEMMATA: ἄλλως ἴχνος ἀρβύλης Pr

APP. CRIT.: 1 καὶ om. Pr

PREVIOUS EDITIONS: Schw. I. 111, 17–19; Dind. II. 68, 14–16

KEYWORDS: variant reading: γράφεται/γράφε

Or. 140.19 (pllgn exeg) (λεπτὸν ἴχνος ἀρβύλης): ἠγουν περιφραστικῶς τὸν πόδα —Zu

APP. CRIT.: s.l.

KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

Or. 140.20 (mosch exeg) (λεπτὸν): ἐὶ μὲν λευκόν, συνάπτεται τῷ σιγὰ σίγα καὶ λέγεται κατὰ ἀντίπτωσιν οὕτως: ἢμετα σιγῆς, μετὰ σιγῆς τιθεῖτε τὴν ἀρβύλην τοῦ λευκοῦ ἴχνους ἠγουν τοῦ λευκοῦ ποδοῦ. ἐὶ δὲ λεπτὸν, στίζεται μετὰ τὸ σιγὰ σίγα καὶ ἔχει τὸ πᾶν οὕτως: ἢμετα σιγῆς μετὰ σιγῆς ἔρχεσθε δηλονότι. ἢπίτα λεπτὸν τιθεῖτε ἀντί τοῦ ἠσυχοῦ τὸ ἴχνος, ἀντὶ τοῦ τὴν βάσιν, τῆς ἀρβύλης. ἐστι δὲ ἀρβύλη εἶδος ύποδήματος. —XXaXbΤ+YYfGGGr

TRANSLATION: If the reading is ‘leukon’, it is joined with ‘silently, silently’ and the meaning is as follows, with substitution of one case for another: with silence, with silence place the shoe of the white footprint, that is, of the white foot. If the reading is ‘lepton’, there is punctuation after ‘silently, silently’ and the whole is rendered thus: with silence, with silence, come (understood). Then, place (so that it is) subtle, that is, quiet, the footprint, used instead of the step, of the shoe. ‘Arbulē’ is a species of footwear.

LEMMATA: σίγα σίγα G

APP. CRIT.: 1 γρ. λευκὸν prep. X | συνάπτεται τῷ σιγὰ σίγα σίγα τὸ G | σίγα σίγα G | 3 σίγα σίγα G |

APP. CRIT. 2: 1 λευ / λευκὸν G | 3 στίζεται X | 4 δῆλον ὅτι G |

PREVIOUS EDITIONS: Dind. II. 68, 18–24

KEYWORDS: variant readings, both explained

Or. 140.21 (rec gloss) (λεπτὸν): ἀψόφητον —MnRfSSa

APP. CRIT.: καὶ prep. MnS

Or. 140.22 (rec exeg) (λευκὸν): γρ. λεπτὸν, ἠρέμον —O

APP. CRIT: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

442 | Scholia on Orestes 1–500
Or. 140.23 (plllgn exeg) (λευκόν): γρ. λεπτόν, γυμνόν — Β³

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/ γράφε

Or. 140.24 (recMosch exeg) (λεπτόν): γρ. λευκόν. — KRXXaXbTYyFGr

TRANSLATION: (For ‘lepton’) the reading ‘leukon’ is found.

POSITION: s.l. except marg. KR

KEYWORDS: variant reading: γράφεται/ γράφε

Or. 140.25 (thom gloss) (λεπτόν): ποταπόν ἥσυχον — ZZaZbZlZmT

POSITION: s.l.

COMMENT: ποταπός arose as an alternative spelling of ποδαπός in the 4th c. BCE. Dictionaries tend to treat it exclusively as an interrogative (or exclamatory) word, but the modern Greek ποταπός is an indefinite (of a certain quality, ποδαπός rather than ποδαπός), and this indefinite sense is attested not only in some scholia of Palaeeologan date, such as Sch. Hipp. 421 (Β³) ἀλλὰ ἑλευθεροὶ καὶ ἄλλοι ποταποὶ καὶ εὐκλεεῖς καὶ ἀλλοι οἰκεῖεν τῶν ἄθικων τὴν κλεινὴν πόλιν and sch. Mosch. Phoen. 1019 … περὶ μούσαν καὶ ὑμιν ἄλυρον καὶ κακώμουσον καὶ ἄλλον ποταπῆν ἄθικων οὐλομένην καὶ φθοροποιόν …, but also a few times in earlier vernacular texts, such as vita Aesopi 32.2 Ferrari, and on an ostrakon of ca. 100–120 CE (ἀντίγραψόν μοι οὖν ἠἴλεφες ποταπὰ κρέα = ‘write back to me to say whether you have received meat of any kind’), and in grammatical texts cf. ps.-Hdn. Partitiones 133,3 Boissonade τηλίκον, τὸ ποταπόν; also Diogenes of Babylon fr. 20 aris. Diog. Laert. 7.56 διάλεκτος δέ ἐστι λέξις κεχαραγμένη ἐθνικῶς τε καὶ Ἑλληνικῶς· ἢ λέξις ποταπή, τουτέστι ποιὰ κατὰ διάλεκτον. In Abel’s old edition of sch. recentiora on Pindar, the word is always treated as interrogative, which makes sense within some kinds of extended paraphrases, but not necessarily in short glosses. (Presumably Abel added the question mark in most or all of these places.) Smyth also printed ποταπός as a question in the Thomano-Triclinian scholia on Prometheus he published. But other editors of tragic scholia recentiora (e.g. Longo on Soph. OT, Massa Postiano on Aesch. Pers.) have not done so. I have so far detected no question marks in any Thoman glosses on Euripides. When used in a short gloss, whether it is taken as interrogative or indefinite, ποταπός is perhaps used to indicate that the word glossed is a descriptive adjective (rather than something else, e.g., an adverbial use?). Sometimes it is used alone, and sometimes with a following specific gloss, as here.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 140.26 (plllgn gloss) (λεπτόν): ἠουχοῦν — CrGGuOx(Ta)

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 140.27 (thom gloss) (λεπτόν): ἐλαφρόν — ZmGuFY²

POSITION: s.l.

APP. CRIT.: λαφρὸν Y²

Or. 140.28 (plllgn gloss) (λεπτόν): κοῦφον — B³Gu

POSITION: s.l.

Or. 140.29 (rec paraphr) (χνος ἄρβυλης): τὸ βάδισμα τοῦ ὑποδήματος — Sa

POSITION: cont. from gloss 140.21 Sa, below line

Scholia on Orestes 101–200 | 443
Or. 140.30 (vet exeg) καὶ ἄλλως: ἵχνος δὲ λέγει τὸν πόδα καὶ ἀρβύλη ἐστίν εἴδος ύποδήματος γυναικείου κοίλου καὶ βαθέος. —BPr

TRANSLATION: By footprint he means the foot, and ‘arbulē’ is a species of women’s footwear that is hollow and deep.

LEMMA: Pr
POSITION: cont. from sch. 140.18 B
PREVIOUS EDITIONS: Schw. I.111,20 app.; Dind. II.68,16–17

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Or. 140.31 (plign gloss) ἵχνος: βάδισμα —B3a

POSITION: x.l.

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Or. 140.32 (plign gloss) ἵχνος: τὴν βάσιν —AaGGu

APP. CRIT.: τὴν om. Aa

POSITION: x.l.

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Or. 140.33 (rec artGloss) ἵχνος: τὸ —MnSGGu

POSITION: x.l.

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Or. 140.34 (vet exeg) ἀρβύλης: εἶδος ύποδήματος κοίλου βαθέος γυναικείου. —HMOC

TRANSLATION: Species of hollow, deep women’s footwear.

LEMMA: G
APP. CRIT.: κοίλου βαθέος γυναικείου] γυναικείου κοίλου H, κοίλου γυναικείου O
PREVIOUS EDITIONS: Schw. I.111,20

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Or. 140.35 (recThom exeg) ἀρβύλης: εἶδος ύποδήματος γυναικείου —PrZZaZbZlZm-TOx^2

TRANSLATION: (‘Arbulē’ is) a type of women’s footwear.

POSITION: x.l.

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Or. 140.36 (plign exeg) ἀρβύλης: εἶδος ύποδήματος γυναικείου ἀπὸ τοῦ ἁρμόζειν καὶ βύειν τοὺς πόδας —Gu

TRANSLATION: (‘Arbulē’ is) a type of women’s footwear, derived from fitting in (‘har-mozein’) and stuffing in (‘buein’) the feet.

POSITION: x.l.
PREVIOUS EDITIONS: Dind. II.68,28–69,2
COMMENT: See 140.44.
KEYWORDS: etymology

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Or. 140.37 (rec exeg) ἀρβύλης: εἶδος ύποδήματος —FRf^2Y^2

444 | Scholia on Orestes 1–500
Or. 140.38 (rec gloss) ἀρβύλης: ύποδήματος —V¹GMnRSZu

APP. CRIT.: τοῦ prep. V¹G

Or. 140.39 (pllgn exeg) ἀρβύλης: καὶ τοῦ ύποδήματος ἢ τοῦ ποδὸς —CrOx

Or. 140.40 (rec gloss) ἀρβύλης: σανδάλου —R

Or. 140.41 (rec gloss) ἀρβύλης: καλσάρου —Ab

COMMENT: The word is not in TLG or LBG or Kriaras. It seems to be a borrowing of the Italian noun ‘calzare’, which means ‘footwear, shoe’. Later Greek had already borrowed κάλτιος from Latin calcei; LBG attests κάλτον, κάλτιον, καλσόνιον, and cf. καλτσόνι and κάλτσα in Kriaras.

KEYWORDS: rare word

Or. 140.42 (rec gloss) τῶν ύποδημάτων —Ab

Or. 140.43 (pllgn gloss) καλυγίου —Aa

COMMENT: This late Greek/Byzantine word is usually spelled καλύγιον or καλήγιον. Spelling with upsilon is attested in sch. rec. anon. Arist. Nub. 719c, 858b Koster.

Or. 140.44 (rec gram) παρὰ τὸ ἁρμόζεσθαι τοῖς ποσὶν ἀρμύλη τις οὖσα.

—Pr

COMMENT: Cf. Et. Gen. α 1113 ἀρβύλη· εἶδος ὑποδήματος. λέγεται καὶ παρωνύμως· Θεόκριτος (7, 26)· πᾶσα λίθος πταίουσά ποτ’ ἀρβυλίδεσσιν αείδει· παρὰ τὸ ἁρμόζεσθαι τοῖς ποσὶν ἁρμύλη καὶ ἀρβύλη; whence Et. Magn., etc.

KEYWORDS: etymology

Or. 140.45 (pllgn gloss) διὰ τῆς —B¹a

Or. 140.46 (pllgn gloss) μετὰ —V¹

POSITION: s.l.
Or. 140.47 (rec artGloss) ἄρβυλης: τῆς — V3MnSGu

position: s.l.

Or. 141.01 (vet exeg) τιθεῖτε: 1ποιητικῶς, ἀντὶ τοῦ τιθῶμεν. 2-εἰσελήλυθε δὲ ὁ χορὸς κατὰ τὴν ὑπόθεσιν ἔσω. — HBVCAbMnP-RbRwSSa, partial AbPr-Sa

translation: (The second-person imperative is used) poetically, instead of ‘let us place’. And the chorus has come inside according to the assumed scenario.

lemma: Β(ἄλλως in marg.) VRw, ἀλλὰ τιθεῖτε Pr, τιθεῖτε τιθεῖτε R, τιθεῖτε μὴ κτυπεῖτε C ref. symb. VR

position: s.l. AbMnSSa; marg. HPv; beneath the line (in lower margin) Sa

app. crit.: 1 ποιητικῶς … τιθῶμεν om. Prb | ποιητικῶς om. Sa | τοῦ om. CSa | θῶμεν MnRbSaSa | 2 εἰσελήλυθε κτλ om. Ab, om. or lost to damage Sa | δὲ γὰρ Sa, om. S | κατὰ τὴν ὑπόθ. | VMnP-R, om. H, κατὰ ὑπόθεσιν others | ἔσω] ἔνδον BPr, om. MnSSaPr, perhaps correctly |

app. crit. 2: εἰσελήλυθε Mn |

previous editions: Schw. I.111.21–22; Dind. II.69.3–4

comment: Both καθ’ ὑπόθεσιν and κατὰ τὴν ὑπόθεσιν are common expressions. The former is the more common, used especially in philosophers, medical and scientific writers, and writers on rhetoric, where it means ‘by assumption’ or ‘assuming for the sake of argument’ (see the example of καθ’ ὑπόθεσιν τὸ σχῆμα in sch. 288.07). With the article the phrase means ‘in accordance with the assumption already made’ or, in reference to staging, the scenario assumed by the playwright/director in presenting the action. That seems to be the sense here, as also in sch. Med. 112 κατὰ τὴν ὑπόθεσιν εἰσῆλθον οἱ παῖδες, ἡ δὲ πρεσβῦτις οὖσα ἔξωθεν ἑπιστενάζει, sch. Alc. 233 οὐκ εὖ· κατὰ γὰρ τὴν ὑπόθεσιν ὡς ἔσω πραττόμενα δεῖ ταῦτα θεωρεῖσθαι. Unless ἔσω is a secondary addition, this note reflects the view that Orestes and Electra are actually to be imagined to be indoors, probably because of ὑπώροφον in 147, the meaning of which was much disputed; compare the gloss ὑπόσκηνον of V3 (147.37). Without ἔσω, εἰσελήλυθε δὲ ὁ χορὸς would simply have its standard meaning ‘the chorus has made its entrance (into the orchestra)’.

keywords: staging, position or gesture of actors | ὑπόθεσις (assumed scenario)

Or. 141.02 (rec exeg) τιθεῖτε: ποιητικῶς θῶμεν — R

position: s.l.

Or. 141.03 (rec gloss) τιθεῖτε: τιθῶμεν — V3FMnGu

position: s.l.; in V this is beside and above supralinear variant τιθεῖτε of V

app. crit.: καὶ ἂς prep. V3, ἂς prep. Mn

keywords: Byzantine vernacular word/form/image

Or. 141.04 (plln gloss) τιθεῖτε: σποκεῖτε — Y

position: s.l.

Or. 141.05 (mosch gloss) τιθεῖτε: ποιεῖτε — XXaXbTY2YfGrZuAa2

position: s.l.

Or. 141.06 (rec gloss) τιθεῖτε: ποίει — Rf

position: s.l.

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Or. 141.07 (pilg gloss) (τιθεῖτε): τίθεσθε —Zl
POSITION: s.l.

Or. 141.08 (pilg paraphr) (τιθεῖτε): καὶ τιθεῖτε ἥσυχον τὸ ἴχνος —Zc
POSITION: s.l.

Or. 141.09 (rec gloss) (τιθεῖτε): τὸ τοῦ ἴχνους —Pr
POSITION: s.l.

Or. 141.10 (pilg exeg) (τιθεῖτε): ὦ πρόμοι καὶ ὦ βοηθοί —Yf²
COMMENT: This is a rather mysterious annotation: why should Electra be thought to be addressing the chorus, in this situation, as ‘champions and helpers’? The note was written next to 141 when the margin was still empty, and other scholia were added later around it, so it is unlikely to belong to 136 φίλταται.
COLLATION NOTES: Yf without cross.

Or. 141.11 (rec exeg) (ψοφεῖτε): γρ. τιθεῖτε —VV¹K
LEMMA: ψοφεῖτε in text VK
POSITION: s.l.; above 140 (first) σίγα V¹
APP. CRIT.: γρ. om. VV¹ | τιθέστε (sic) V¹ (later crossed out)
KEYWORDS: variant reading: γράφεται/γράφε

Or. 141.12 (pilg gloss) (μὴ κτυπεῖτε): μὴ ἠχεῖτε —F²
POSITION: s.l.

Or. 141.13 (pilg gloss) (κτυπεῖτε): καὶ κτύπον ἀποτελεῖτε —Zu
POSITION: s.l.

Or. 141.14 (pilg exeg) (κτυπεῖτε): γράφεται ψοφεῖτε —Aa
POSITION: s.l.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 141.15 (pilg gloss) (ἔστω): καὶ ὑπαρχέτω —Zl
POSITION: s.l.

Or. 141.16 (pilg gloss) (κτύπος): τῶν ποδῶν ὑμῶν —Zl
POSITION: s.l.
Or. 142.01 (mosch exeg) ἄπωθεν τῆς κοίτης ἐπιτείνατε εἰς τὸ ἔμπροσθεν τὴν πορείαν. ἄπωθεν κατ’ ἐπίτασιν τῆς εἰς τὸ ἔμπροσθεν πορείας. —XXaXbΤ’YYfGGr

TRANSLATION: Far off from the bed extend your movement forward. ‘Far off’ is used to exaggerate the movement forward.

**POSITION:** s.l. except XT

**APP. CRIT.:** 1 ἄπωθεν τῆς κοίτης om. G | 2 ἤγουν add. before ἄπωθεν T

**APP. CRIT. 2:** 1 ἄπωθεν X | 2 ἄπωθεν G

**PREVIOUS EDITIONS:** Dind. II.70.5–7

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Or. 142.02 (pllgn exeg) ἰδοῦσα ταύτας ἡ Ἠλέκτρα ἐρχομένας πρὸς τὴν στρωμνὴν τοῦ Ὀρέστου λέγει πρὸς αὐτάς· ἄπο καὶ μακρὰν πρόβατε καὶ ἐξέλθετε ἐκεῖσε καὶ ἀπεκεῖ, ἤγουν ἀπὸ τῆς στρωμνῆς μακρὰν καθίσατε. —Yf

**PREVIOUS EDITIONS:** Dind. II.70.2–5

**COMMENT:** ἀπεκεῖ/ἀπέκει is a vernacular word not attested in other scholia currently in TLG.

**COLLATION NOTES:** Yf with cross.

**KEYWORDS:** Byzantine vernacular word/form/usage

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Or. 142.03 (vet exeg) ἀποπρὸ βᾶτ’ ἐκεῖσε: τὸ ὁλόκληρον τοῦτοι τινὲς φασί τὸ ἀπόπροθι, καὶ παρὰ τὸ Ὁμηρικὸν οὕτως ἐξεδέχοντο [Il 7.334] ‘τυτθὸν ἀποπρὸ νεῶν’. —MBVCPrR, partial H

**TRANSLATION:** Some say that the full version of this word (‘apopro’) is ‘apoprothi’, and they interpreted it thus in line with the Homeric passage ‘a little distant from (‘apopro’) the ships’.

**LEMMA:** M(ἀποπρὸ βᾶτ’ ἐκεῖσε)B(ἀποπρὸ βᾶτ’ ἐκεῖσε)C(ἀπο πρό βατ’ ἐκεῖσε), ἄλλως· ἀπόπρο μοι VRw, ἀποπρὸ βάτο’ ἐκεῖσε Pr **REF. SYMBOL:** MB **POSITION:** s.l. H; after sch. 142.04 VR\^Rw

**APP. CRIT.:** 1 τὸ ὁλόκληρον written twice Rw | τινὲς τοῦτοι transp. H(τοῦτο)BPr, τινές om. VRw | φασί τινὲς transp. R\(^b\) | second τὸ om. HBVPPr\(^b\), καὶ Rw | ἄποπροθεν Rw | 2 καὶ παρά κτλ om. H | τὸ add. before παρὰ BRw, p.c. Pr, τὸ add.V, a.c. Pr, παρὰ om. MC, παρὰ τὸ om. VBPrRw, παρὰ τοῦ om. MC, παρὰ τὸ om. VR\(^b\) | ὁμηρικὸν Mc, παρὰ τὸ ὁμήρῳ BPrRw, παρὰ τὸ ὁμήρῳ VR\(^b\) | οὕτως om. VR\(^b\) | ἐξεδέχοντο VR\(^b\), ἐξεδέχονται BRw, ἐξεδέχετο VR, ἐξεδέχεσθαι BR | τυτθὸν om. C | ἀπόπρο νεῶν ἄπροπ(ο) τοῦ Pr | 2 καὶ παρὰ τὸ ὁμηρικὸν Mc, παρὰ τὸ ὁμήρῳ BPrRw, παρὰ τὸ ὁμήρῳ VR\(^b\) | οὕτως om. VR\(^b\) | ἐξεδέχοντο VR\(^b\), ἐξεδέχονται BR | τυτθὸν om. C | ἀπόπρο νεῶν ἄπροπ(ο) τοῦ Pr

**APP. CRIT. 2:** 1 ὀλόκληρον written twice Rw | 2 ἀποπρὸ B, ἄπο πρὸ R\(^b\)Rw | 2 ἀποπρὸ B, ἄπο πρὸ R\(^b\)Rw

**PREVIOUS EDITIONS:** Schw. I.1111.23–25; Dind. II.69.8–10

**COMMENT:** With some uncertainty, I print what is close to the version of MC on the assumption that B often presents a superficially ameliorated version of a corrupt or misunderstood text. In the B version the postenvelope of the quotation after the verb is troubling, although this could have resulted from the re-addition of the quotation to a shortened version that dispensed with it. Furthermore, M’s abbreviation for παρὰ τὸ (πτ with αο above the two letters) is one the scribe does not use very often and is likely to have been derived from a heavily abbreviated old source, so that παρὰ τὸ is less likely to be the transposition of an original τὸ παρὰ.

**KEYWORDS:** citation of Homer (with direct quotation)

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Or. 142.04 (pllgn paraphr) ἄποπρο βάτ’): ἐπιτείνατε τὴν πορείαν —Zc

**POSITION:** s.l.

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Or. 142.05 (pllgn gram) ἄποπρο): σκόπ(εi) τάς προθέσεις —V\(^3\)

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Or. 142.06 (rec Thom gloss) \( \text{ἀπὸ} \): μακράν —AbF³MnRSSaZZaZbZlZmZuTGU₂

APP. CRIT.: καὶ prep. S

Or. 142.07 (plln gloss) \( \text{ἀπὸ} \): ἀπωθεῖν —Α₂

Or. 142.08 (rec gloss) \( \text{προβάτ'} \): πορεύθητε —AaAbCrFMnPrSSaOx

APP. CRIT.: καὶ prep. CrFOX  |

APP. CRIT. 2: πρεύθητε a.c. Ab  |

Or. 142.09 (rec gloss) \( \text{προβάτ'} \): προέλθετε —Rf

Or. 142.10 (thom gloss) \( \text{προβάτ'} \): ἔλθετε —ZZaZbZlZmZuTGU₂

Or. 142.11 (plln etal gloss) \( \text{προβάτ'} \): προβήτε —B³

Or. 142.12 (trimet) \( \text{προβάτ'} \): long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 46

Or. 142.13 (rec exeg) \( \text{ἐκεῖσ'} \): δεικτικὸν —Pr

KEYWORDS: δεικτικὸ/δεικτικῶς

Or. 143.01 (vet paraphr) ἀπόπρο μοι κοίτας: πόρρω μοι καὶ χωρὶς τῆς κοίτης γίνεσθαι —MBVCMnPrR³RwSa

TRANSLATION: For my sake, please get far from and apart from the bed.

LEMMATA: V(κοίτης)Rw, ἀποπρόβατε MnR(ἀποπροβάτε)Sa(ἀπὸ πρόβατε), lemma 145 σύριγγος ὅπως τυπά MC  REF. SYMBOL: VSa, to 145 σύριγγος M  POSITION: precedes 142.03 VR²Rw; follows sch.144.01 in MC; intermarg. B, s.l. Pr  APP. CRIT.: σύριγγος prep. MC  |  πόρρω … κοίτης om. MC  |  καὶ χωρὶς om. Pr  |  γίνεσθαι om. Br, ἀντὶ τοῦ γίνεσθαι Μ, ἀντιγίνεσθε C  |  after γίν. add. τὸ δὲ ὅλοκληρον τινὲς ἀπόπροθι VMnR³RwSa (φασὶ τινὲς MnR²Sa, ἀπόπροθοι VMnRw) (from 142.03)  |
Or. 143.02 (vet exeg) ἀπόπρο ποιοι κοίταις: ἡ διαθέσεως δὲ ἐστίν ἐμφαντικῶς τὸ μοι, ἡ δὲ ἐστὶν [Hom. II. 19.287] 'Πάτροκλέ μοι δειλῇ πλεῖστον'. —MBVCMNPrRbRwSa

TRANSLATION: The (dative pronoun) ‘to/for me’ is expressive of a disposition (of interest or concern), as seen in the example ‘Patroclus to wretched me most (beloved)’.

POSITION: cont. from sch. 145.09 BPr (Pr version of 145.09), cont. from prev. others

APP. CRIT.: 1 διάλεξεις Sa | δὲ om. Sa, γὰρ Pr, δὲ ἀπήχησίς MC | ἐστιν om. BVMN-PrRbRwSa | ἐμφαντικῶς MVC-Rw | 2 after ὡς τὸ adj. συρίγξεως MC | δειλῇ πλεῖστον om. Sa | δειλοὶ MV, δηλοὶ MnPrRw, δηταὶ app. Rb | πλεῖστον om. BPr |

APP. CRIT. 2: 1 πόρο corr. to πόρρο Mn, after starting to write χώρις | 2 πάτροκλ' ἐμοὶ B, πρόκλε μοι Pr |

PREVIOUS EDITIONS: Schw. I.111,26–112,2; Dind. II.69,6–7

COMMENT: The interpolated words in this and the previous sch. in MC, along with the incorrect lemma in MC, point to a strange conflation with elements of 145.08 and/or 145.09 (and note the placement after 145.09 in BPr).

Or. 143.03 (plgn gloss) ἀπόπρο μοι: ἑνεκεν —Aa

POSITION: s.l.

Or. 143.04 (rec gloss) ἀπο πρό: ἀντὶ τοῦ ἀπόπροθι —ORf

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Rf |

APP. CRIT. 2: ἀπόπροθι Rf, corr. Rf |

Or. 143.05 (rec gloss) ἀπόπρο: πόρρω —AbMnRSSaZb²

LEMMA: ἀπόπροθι in text MnSSaZb²

POSITION: s.l.

APP. CRIT.: πόρρωθι Sa |

Or. 143.06 (plgn paraphr) ἀπόπρο: μικρὸν τί υποχωρήσατε —B²a

POSITION: s.l.

Or. 143.07 (plgn gloss) ἀπόπρο: μακρόθεν μικρὸν —Gu

POSITION: s.l.

Or. 143.08 (plgn gloss) ἀπόπρο: καὶ μακράν —F

POSITION: s.l.

Or. 143.09 (plgn gloss) ἀπόπρο: ἀποθεῖν —Zc
Or. 143.10 (rec paraphr) (ἀπόπρο): ἦτοι ἀπὸ τῆς κοίτης —V

APP. CRIT.: γίνεσθε πόρρωθεν add. V

Or. 143.11 (pllgn paraphr) (ἀπόπρο): πρὸ τῆς κοίτης ἔξω μοι —Y

Or. 143.12 (rec exeg) (ἀπόπροθι): γράφεται ἀπόπρο μοι —Mn

KEYWORDS: variant reading: γράφεται/γράφε

Or. 143.13 (pllgn gloss) (ἀπόπροθι): ἐκεῖθεν —Zl

Or. 143.14 (pllgn gloss) (ἀπόπροθι): καὶ ἀποχωροῦντες πόρρω —Zu

APP. CRIT.: χορ­ Zu

Or. 143.15 (pllgn gloss) (μοι): μου —F

Or. 143.16 (pllgn exeg) (μοι): τὸ μοι δῆλοι τὴν οἰκείοτητα, ἦτοι τοῦ ἄδελφοῦ μου. —F

Or. 143.17 (rec etaGloss) (κοίτας): κοίτης —AbRS

Or. 143.18 (rec artGloss) (κοίτας): τῆς —FS

Or. 144.01 (vet exeg) ιδοὺ πείθομαι: 1τοῦτο εἰκὸς ὕξιτερον εἰρηκέναι τὸν χορῶν, διὸ καὶ Ἡλέκτρα περιδεὴς γενομένη εἶπεν ἠ ᾗ. 2φυσικῶς δὲ τὰ ἡ ἀ ἐπεὶ πρῶτον ἐπειδὴ καὶ αὐτὴ υπὸ τῆς φύσεως πρῶτη φωνή εὑρήται. 3ἀμέλει γοῦν, ἐπειδὰν πλῆθος τι θέασηται παράδοξον, εὖθυς οὐδὲν ἔτερον ἀναβόηθεν ἢ τὸ ἡ ἡ τῆς φύσεως ἀγούσης ἐπὶ τοῦτο. 4ἐἴτα φησι πρὸς τὸν χορῶν· 5τοιαύτην πέμπε φωνὴν οἷς ἐστὶν ὁ ἤχος
It is probable that the chorus said this rather shrilly, and for this reason in fact Electra, becoming fearful, said 'ah ah'. In a natural way she said this since in fact this was the first sound/vowel discovered by nature. Certainly, at any rate, whenever a throng catches sight of something unexpected it immediately shouts out nothing other than 'ah ah', nature leading it to this expression. Next, Electra says to the chorus: emit such voice as is the sound of a whistling (syrinx) of slender reeds that is created in marshes. For what she means here is not the musical instrument of the syrinx, for this, being many-voiced, would be able to awaken even Endymion.

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Or. 144.02 (vet exeg) 'τούτῳ εἰκὸς ὀξύτερον εἴπεν τόν χορόν, διὸ καὶ Ἡλέκτρα περιδεὴς γενομένη εἶπεν 'ἆ ἆ'. 2 φυσικῶς αὕτη εἶπεν ἐπεἰδή πρώτη φωνή ὑπὸ τῆς φύσεως εὑρήτη. —H

**TRANSLATION:** It is probable that the chorus said this rather shrilly, and for this reason in fact Electra, becoming fearful, said 'ah ah'. In a natural way she said (this) since it was discovered by nature as the first sound/vowel.

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Or. 144.03 (plgn exeg) ἂ ἂ θέοις ἀξίας ὑφόνης τούτῳ. —V

**POSITION:** s.l.
Or. 144.04 (plign exeg) *(ἰδοὺ πείθομαι)*: τοῦτο μετὰ βοῆς. —ZmGu

Or. 144.05 (plign exeg) *(ἰδοὺ πείθομαι)*: τοῦτο ὀξυφώνως εἴρηκεν ὁ χορὸς. —Zu

Or. 144.06 (rec paraphr) *(ἰδοὺ πείθομαι)*: βλέψον ὅτι πείθομαι ἀρτίως —Sa

Or. 144.07 (thom exeg) *(ἰδοὺ)*: ἢ θέασοι ἢ νῦν —ZmGu

TRANSLATION: (To be interpreted as) either (imperative) ‘observe’ or (adverbial) ‘now’.

LEMMA: *ἰδοὺ* with both grave and circumflex in text Zm, Gu adds circumflex to *ἰδοὺ* of Gr. —ZmGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.70,9

Or. 144.08 (plign gloss) *(πείθομαι)*: ύπακούω σοί —Zl

POSITION: s.l.

Or. 145.01 (mosch exeg) *(ἀ ἀ)*: ἐπίρρημα ἐφεκτικόν —XXaXbT—YYfGGrZcB

TRANSLATION: Adverb expressive of blocking/stopping.

LEMMA: *X*. —YYf

APP. CRIT.: ἐπίρρημα om. B

APP. CRIT. 2: ἐφεκτικόν Y

PREVIOUS EDITIONS: Dind. II.70,10

COMMENT: Same Moschopulean annotation at 275.03, and again at Or. 1598. The expression is found several times in the younger scholia on Aristophanes. Sch. Mosch. Hec. 1069 has ἐπιφώνημα ἐφεκτικόν (‘interjection expressing blocking/stopping’), which is also attested in the Moschopulean Sch. Soph. OT 1147–48 Longo.

Or. 145.02 (plign exeg) *(ἀ ἀ)*: ἐπιφωνητικόν ἐπίρρημα τὸ ἀ. —B

TRANSLATION: ‘Ah’ is an adverb used in interjection.

POSITION: s.l.

COMMENT: The word is attested only in Byzantine authors. Eust. in Il. 2.112 (I.289,23–26) applies λέξις ἐπιφωνητικὴ τῷ νήπιος and σχέτλιος; see also Sch. Opp. Hal. 1.204 μέγ’· διὰ μέσου ἐπιφωνητικοῦ (on the phrase τραφερὴν δὲ μέγ’ ἐχθαίρουσιν ἄρουραν), apparently claiming that μέγ’ does not modify ἐχθαίρουσιν as an adverb (read ἐπιφωνητικόν?).

KEYWORDS: rare word

Or. 145.03 (rec gloss) *(ἀ ἀ)*: ω —Pr

POSITION: s.l.

Or. 145.04 (plign exeg) *(ἀ ἀ)*: ἐπιτιμητικόν —VY

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Or. 145.05 (thom exeg) (ἀ ἄ): ἐκπληκτικῶν ἐπίρρημα —ZmGu

**TRANSLATION:** An adverb expressing astonishment.

**LEMMA:** ἄ ἄ in text Zm  **POSITION:** s.l.; added to Gr gloss 145.01 Gu, prep. ἢ

**APP. CRIT.:** ἐπίρρημα om. Gu

**COLLATION NOTES:** Gu adds this to Gr’s gloss 145.01  

**KEYWORDS:** ἆ ἄ in text Zm

Or. 145.06 (plggn gram) (ἀ ἄ): 1 τὸ ἄ δηλοῖ θορύβησιν τοῦ νοὸς, καὶ οὐνείδος ἢ ἀγανάκτησιν. 2 διαφέρει δὲ τὸ ὦ ὅτι τὸ μὲν ὦ ἐστὶ ψυχῆς ἀπαθοῦς· ὦ σύ, τὸ δὲ ἄ ψυχῆς τεθολωμένης σημεῖον. —F

**TRANSLATION:** The (exclamation) 'ah' indicates a disturbance of the mind, and reproach or indignation. It differs from 'o' because 'o' is the sign of a soul free of emotion (as in) 'hey, you', but 'ah' a sign of a soul that is roiled.

**REF. SYMBOL:** F  **POSITION:** marg.

**COMMENT:** νοός is a late gen. form of νοῦς; the juncture ψυχῆ τεθολωμένη is found a few times in Iamblichus and Christian authors. | Cf. Eust. in Ill. 1.11.441 (III.230.2–6) ἐν δὲ τῷ ἄ διέλε, ὦ ἐστιν ὑμῖν ἄ διέλε, κλητικῶν ἐπίρρημα ἐστί τὸ ἄ ή μᾶλλον προσφωνητικόν. διαφέρει δὲ τῆς διὰ τοῦ ὦ προσφωνήσεως, ὅτι τοῦτο μὲν ψυχῆς ἀπαθοῦς, τὸ δὲ ἄ πάθος ταραχῶδες δηλοῖ ψυχικόν, ὡς ἔστιν εὐρέων πολλάκις, οἷον ή ρημασμον ή δυνιός ή ἀγανάκτησιν, ὡς ἐστιν, ἢ, ἢ συνεκέφαλον ἢ συνεκάμπτον ἢ τῷ ἄ διέλε, ὦ μὲν οὐ γε πατήρ καὶ ἐξῆς. Cf. Eust. in Ill. 17.201 (IV.38.17–21); Eust. was presumably the source of Sch. Aesch. Prom. 566b Herington (NcPPdXc) ἄ ἄ] τὸ 'ἄ' κλητικὸν ἐπίρρημά ἐστι, ἢ μᾶλλον προσφωνηματικόν. διαφέρει δὲ τῆς διὰ τοῦ ὦ προσφωνήσεως ὅτι τοῦτο μὲν ψυχῆς ἀπαθοῦς, τὸ δὲ ἄ πάθος ταραχῶδες δηλοῖ ψυχικόν, οἷον ή ρημασμον ή δυνιός ή ἀγανάκτησιν.

**KEYWORDS:** vocabulary, definitions and distinctions  | διαφέρει

Or. 145.07 (tri metri) (ἔα): long mark over alpha —T

**LEMMA:** ἔα in text (for ἄ ἄ) T  **PREVIOUS EDITIONS:** de Fav. 46

Or. 145.08 (vet paraphr) (σύριγγος ὅπως πνοά): ἀπήχησις συρίγξεως. —MC

**TRANSLATION:** The echoing sound of a whistling.

**POSITION:** marg. M, s.l. C  **APP. CRIT.:** ἀπήχησις M  **PREVIOUS EDITIONS:** Schol. I.112,12; Dind. II.70,12

Or. 145.09 (vet exeg) σύριγγος ὅπως πνοά: 1 ἀθόρυβως φώνει μοι, ὡς πνοή συρίγισθεως δόνακος. 2 ὑάγὰς θησει σύριγγος τοῦ αὐλοῦ· 3 οὐσίας γάρ καὶ ἔνδυμισσαν ἀν ἐγείραι. —HMBVCPPr-Rw, partial Prb

**TRANSLATION:** Speak to me without disturbing noise, like the breath of the whistling of a reed. For she (or he, the poet) does not mean by syrinx the aulos. For this would awaken even Endymion.
Or. 145.10 (ppllgn paraphr) ἰδέαν ἀθορύβως φώνα τὸ ὦτινι χρῶναι οἱ ποιμένες καὶ ἕτεροι.

Or. 145.11 (rec exeg) ἄλλως prep., ἄλλως in marg. MBC, λεπτοῦ δόνακος V

Or. 145.12 (ppllgn gloss) σύριγγος ὅπως πνοᾷ: συνεκδοχικῶς —B³α

Or. 145.13 (ppllgn gloss) σύριγγος: σύριγξ αὐλὸς κατασκευάζεται ἀπὸ λεπτοῦ καλάμου ὦτινι χρῶναι οἱ ποιμένες καὶ ἕτεροι.

Or. 145.14 (rec gloss) σύριγγος: αὐλοῦ —AaPrY

Or. 145.15 (ppllgn gloss) σύριγγος: δόνακος —Zb²

Or. 145.16 (ppllgn gloss) σύριγγος: συριγμοῦ —V³F

Or. 145.17 (ppllgn gloss) ἥσουχος —Zl

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Or. 145.18 (rec artGloss) ⟨σύριγγος⟩: τῆς —SZu

POSITION: s.l.

Or. 145.19 (tri metr) ⟨σύριγγος⟩: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 46

Or. 145.20 (rec gloss) ⟨δπως⟩: καθώσπερ —O

POSITION: s.l.

Or. 145.21 (recMosch gloss) ⟨δπως⟩: καθὰ —V³AaPrXXaXbT⁺YYfGGrZeB³α

APP. CRIT.: καὶ prep V³

Or. 145.22 (recThom gloss) ⟨δπως⟩: ὡσπερ —V³AbCrFMnRSSaOxZZaZlTGu

APP. CRIT.: καὶ prep. CrOx

Or. 145.23 (pllgn gloss) ⟨δπως⟩: (δπως)περ —Zu

POSITION: s.l.

Or. 145.24 (pllgn gram) ⟨δπως⟩: ἀντὶ τοῦ ὄντως ή ἀντὶ τοῦ ὡς —Zu

COMMENT: The equivalence of ὄντως to ὅπως is not obvious and seems not be to attested elsewhere; perhaps this was a teacher’s way of glossing δπως introducing an independent clause with the future indicative.

Or. 145.25 (pllgn gloss) ⟨πνοὰ⟩: γενομένη —V³Zu

POSITION: s.l.

Or. 145.26 (rec gloss) ⟨πνοὰ⟩: φωνή —SZl

POSITION: s.l.

Or. 145.27 (pllgn gloss) ⟨πνοὰ⟩: ὁ ἦχος καὶ ἡ κίνησις —V³

POSITION: s.l.

Or. 145.28 (pllgn gloss) ⟨πνοὰ⟩: ἀπηχητικῶς —B³b

POSITION: marg.
Or. 145.29 (thom gloss) 〈πνοὰ〉: ἀπήχησις —ZmGu

Or. 145.30 (rec Mosch etaGloss) 〈πνοὰ〉: πνοή —SSaXXaXbYYfTZcZuB³

Or. 145.31 (rec artGloss) 〈πνοὰ〉: ἥ —S

Or. 145.32 (pilln gram) 〈πνοὰ〉: μέριζε τὴν φωνὴν εἰς τὴν διαφώνησιν ἢ εἰς αὐτὴν τὴν φωνὴν —V³

TRANSLATION: Divide (the senses of) 'phōnē' into the sound or the voice itself.

APP. CRIT. 2: μερίζε V³ |

COMMENT: For διαφώνησις see DGE and LBG s.v.

KEYWORDS: rare word

Or. 146.01 (pilln exeget) 〈λεπτοῦ δόνακος〉: δηλωτικὸν τοῦ προτέρου ἤγουν τῆς σύριγγος —B³

Or. 146.02 (rec paraphr) 〈λεπτοῦ δόνακος〉: ἡ γενομένη διὰ τοῦ —MnSa

APP. CRIT.: τοῦ om. Mn

Or. 146.03 (pilln gloss) 〈λεπτοῦ〉: ἡ λεγομένου —Zu

COMMENT: Probably an anagrammatic corruption of γενομένη, with adjustment of the case. Alternatively, from λέγω (cf. 146.08), indicating that λεπτοῦ δόνακος is in apposition to σύριγγος. |

Or. 146.04 (mosch gloss) 〈λεπτοῦ〉: ἀπὸ —XXaXbYYfGGr

Or. 146.05 (rec artGloss) 〈λεπτοῦ〉: τοῦ —F²S

Or. 146.06 (thom exeget) δόνακος: ἵδονας κάλαμος λεπτὸς ἐν τοῖς ἐλεοι φυόμενος.
τινὲς δὲ φασὶ τὸ λεγόμενον ἰδιωτικῶς ραγάζιον, οὐ καλῶς λέγοντες. ³ού γάρ ἀπὸ τούτου σύριγξ γίνεται. —ZZaZbZlZmTGu, partial Ox²

TRANSLATION: ‘Donax’ is a slender reed growing in marshes. Some people say (it is) what is called in the vernacular ‘rhagazion’, not speaking correctly. For a syrinx is not made from this (plant).

REF. SYMBOL: ZZaZbZlZm


APP. CRIT. 2: 3 ἄριγξ Zb, σύριξ Zm |

PREVIOUS EDITIONS: Dind. II.70,15–17

COMMENT: ραγάζιον is also attested in Sch. rec. Arist. Ran. 243–244a Chantry φλέως: εἶδος ραγαζίου; see LBG s.v.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 146.07 (plign exeg) 〈δόνακος〉: δόνακα ἑνταῦθα τὸ παπύριον φησι. —Zu

POSITION: s.l.

Or. 146.08 (plign exeg) 〈δόνακος〉: λέγω καλάμου —Λα

POSITION: s.l.

Or. 146.09 (recTri gloss) 〈δόνακος〉: καλάμου —Ab²CrF²OxT

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx |

Or. 146.10 (plign gloss) 〈δόνακος〉: καλμίου —Zl

POSITION: s.l.

Or. 146.11 (rec gloss) 〈ὦ φίλα φώνει〉: ὦ φίλαι —R

POSITION: s.l.

Or. 146.12 (rec metr) 〈φίλα〉: long mark over alpha —O

Or. 146.13 (recTri etaGloss) 〈φίλα〉: φιλὴ —RfZcZuTGuB³a

POSITION: s.l.

Or. 146.14 (plign gloss) 〈φίλα〉: Δωρικὸν —Zu

POSITION: s.l.
Or. 146.15 (rec paraphr) ἡ φωνή μοι: πρὸς τὴν πληθὺν λάλει. —MnSa

Or. 146.16 (rec gloss) ἡ φωνή: λάλει. —Ab²F³RZI

Or. 146.17 (tri gloss) ἡ φωνὴ: λέγε. —T

Or. 146.18 (pilgr gloss) ἡ φωνὴ: οὔτως. —GuZu

TRANSLATION: You bid me, she says, to speak softly, just as the reeds whispers in the breath of the wind. And I bring a cry even softer than this, like one that is made by an oorophosreed. The orophos is a weak and slender and papyrus-like reed, which Homer too refers to: ‘having harvested from the meadow the hairy orophos’. The reeds of auloi are made of these. And since it is weak, it makes a weak reverberation because it does not resist the force of the breath.

LEMMA: MVC(all ȥضغط-), ὡς ἀτρεμαίον ὡς ὑπὸ ὀρόφου: 1μικρὸν ὡς, φησὶ, κελευθεῖς με φωνεῖν, ὡς ψιθυριζεῖ τῇ τοῦ ἀνέμου πνοῆ κάλαμος: ἰγώ δὲ καὶ ἐλάττωνα τοῦτον φέρω βοήν ὡς ὑπὸ ὀρόφου γινομένην. ὑδὲ ὀρόφος κάλαμος ἐστὶ διψηνῆς τε καὶ λεπτὸς καὶ παπυρῶδης, ὡς μέμνηται καὶ Ὀμηρος [Hom. Il. 24.451]. ὁ λαχνήην ὀρόφον λειμωνωθὲν ἀμήσαντες. ὑδὲ τούτων δὲ εἰς καὶ ἀι γλώσσαις τῶν αὐλῶν. ὡς σοφηθεῖς δὲ ἄσθενη πειεῖται τὴν ἀπήχησιν τῷ μὴ ἀνθίστασθαι τῇ βίᾳ τοῦ πνεύματος. —MBVMnRPrR⁴RwSSa, partial OR²²Y²YP

APP. CRIT.: 1 πρῶτο παρ. R²² | μικρὸν] BORwY²YP, μικράν ΜC, μικρῶς Pr, om. VMnR⁴R⁴SSa | οὐ om. Y²YP | φησὶ om. O MOnR⁴R⁴SSa | με] μοι BVMnR²⁴R⁴SSa, om. O, με corr. to μοι (or vice versa?) Pr | φωνεῖν] φωνεῖν (transp. before φησί) M, φωνή C | punct. as if new sch. at ὡς ψιθ. R⁴(with ref. symbol)R⁴ | ὡς καλάμου (ψιθ. ... πνοῆ om.) O | ὡς om. Rw | τῷ τοῦ ἀνέμου πνοῆς τῇ τοῦ ἀν. πνοῆς Y²P, ὑπὸ ἀνέμου VMnR⁴R⁴SSa | πνοῇ κυησά BPr²⁴, φωνὴ C, πνοῇ κυησά Rw | 2 καὶ om. MGrw²(add. s.LJY²YP, perhaps O (margin cut)) | ἐλάττωνα δὲ ἐλαττώνα B ORwY²YP | τοῦτον VRSSa, p.c. Mn, τοῦτο R⁴ and a.c. Mn, αὐτὸν MBOCPrwY²YP, om. R²² | φέρω MOC, φέρω σοι oth- ers | βοῆν] φωνή O, βοῶν MnR⁴Sa | ὡς] τὴν R²² | ὑπὸ ὑπόφρου VRs, ὑπ’ ὀρόφου MnR⁴Sa, ὑπὸ ὑπόφρου R²² | γενομένην VRs, after γενομένην repeated boην R²² | 3 punct. as if new sch. begins at ὡς ὑπὸ ὄροφος καλάμου O | ἐστὶ om. MC, ἐστὶν R² | τε καὶ λεπτὸς om. R²²Y²YP, λεπτὸς καὶ om. MBOCPr | παπυρῶδες R⁴, πυρῶδος M, παπυρῶδις ἐς ὀρόφος ἐπίπτειδος O | 4 ὡς μέμνηται] ὡς ψιθυριζεῖ τῇ τοῦ ἁπτείναι κατὰ τοῦ ἐντού ὀρόφος (τοῦ
Or. 147.02 (vet paraphr): ὁμικρὸν μοι φησὶ τελεύειν αὐτῷ ὡς ψιθυρίζει κάλαμος ἀνέμου πνοῆς. ἐγὼ δὲ καὶ ἐλάττονα αὐτοῦ φέρω βοὴν. —Η

TRANSLATION: You command me to sing in a small voice, she says, as a reed whispers at a breath of wind. And I bring on a cry even smaller than that.

APP. CRIT.: 1 corrupt for κελεύεις ᾄδειν?

Or. 147.04 (rec gloss): ἰδοὺ —RRf

POSITION: s.l.

Or. 147.05 (rec exeg): ἰδεί καὶ ἱδοῦ καὶ θέασαι. ᾗ καὶ τὸ μὲν ἵδε (καὶ) ἱδοῦ φέρω βοήν ἀτρεμαίαν ὡς καὶ λίαν ὑπώροφον, τὸ δὲ ἵδε καὶ θέασαι ὡς φέρω σοι βοὰν πῶς ἀτρεμαίον ὑπώροφον καὶ μικράν. —Pr

TRANSLATION: 'Look' (ide) means both 'there! (behold!)' and 'observe'. And the one (gives the sense) 'look (and) there! I bear a cry that is tranquil inasmuch as it is very indoors-like'. And the other (gives the sense) 'look and observe how I bear a cry for you, how tranquil, indoors-like, and small'.

POSITION: after sch. 147.32 Pr (both out of order on 16r)

APP. CRIT.: 1 ἱδοῦ ἵδε Pr | 2 τό | τοῦ Pr | ἱδοῦ [ἱδοῦ a.c. Pr]

Or. 147.06 (mosch exeg) ἰδ': ἐπίρρημα ἀντί τοῦ ἱδοῦ —XXaXbT-YYfGrZcB³a

LIMMA: X

APP. CRIT.: ἐπίρρημα om. Ze | ἀντί τοῦ ἱδοῦ om. B³a

PREVIOUS EDITIONS: Dind. II.70,19–20

Or. 147.07 (thom gloss) ἰδ': θέασαι ἵδον —ZZaZbZlZmGu

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Or. 147.08 (pllgng exeg) ἢ ἀντὶ τοῦ ἰδοὺ ἢ ἀντὶ τοῦ θέασαι —Zu

Or. 147.09 (pllgng gloss) θέασαι —G

Or. 147.10 (pllgng gloss) ἔχε —V³

Or. 147.11 (mosch paraphr) ἀτρεμαίαν: ἀθόρυβον, οὐ ταραχὴν ἐμποιοῦσαν —XXaXbΤ’YYfGr

Or. 147.12 (recThom gloss) ἦσυχον —V³CrF²GL²MnRRfSSaOxZlZmGu

Or. 147.13 (rec gloss) ἐν ψιθυρισμῷ —AbPr

Or. 147.14 (rec gloss) μικρὰν —AaAbPr

Or. 147.15 (pllgng gloss) καὶ ἀφόβως —V³

Or. 147.16 (pllgng gloss) λίαν —V³

Or. 147.17 (pllgng gloss) πῶς —G

Or. 147.18 (thom gloss) ὡς: ὅτι —ZZbZlZmZuGu
Or. 147.19 (rec gloss) ὡς: ὡσπερ —S

LEXMA: ὡς om. in text S  POSITION: s.l.

Or. 147.20 (rec gloss) ὡς: ἀντὶ τοῦ εἰς —Mn

POSITION: s.l.

Or. 147.21 (vet exeg) ὑπώροφον: 1 ὁρόφος λεπτὸς κάλαμος εἰς ὀροφὰς ἐπιτήδειος. 2 τὴν μὴ διϊκνουμένην ἔξω τοῦ ὀρόφου, δ ἐστὶ βραχεῖαν. —MBC

TRANSLATION: Orophos is a slender reed suitable for thatch-roofing. (The adjective here means) the one that does not extend through and outside the roof, that is, short.

POSITION: intermarg. BC, marg. M

APP. CRIT.: 2 ὑπώροφον οὖν add. before τὴν μὴ B | τὸ μὴ διϊκνούμενον MC

APP. CRIT. 2: 2 ὅ ἐστιν M

PREVIOUS EDITIONS: Schw. I.113,1–2; Dind. II.71,12–14

Or. 147.22 (vet exeg) ὑπώροφον: ὁρόφος κάλαμος ἀσθενῆς καὶ παπυρώδης. —H

TRANSLATION: ‘Orophos’ is a weak and papyrus-like reed.

POSITION: marg.

COLLATION NOTES: Check new images of H, Daitz gave ἔστιν τὲ where I see ἔστιν τὸ (ἡς comp.). |

Or. 147.23 (pplgn exeg) ὑπώροφον: ὁρόφος λεπτὸς κάλαμος πρὸς ὁρόφον καὶ στέγην οἰκῶν ἐπιτήδειος. ὑπώροφον δὲ τὴν (μὴ) διϊκνουμένην εἰς αὐτοῦ τοῦ ὀρόφου, δ ἐστὶ βραχεῖαν. —Y²Y³

POSITION: s.l. Y²; precedes sch. 147.01 in both

Or. 147.24 (pplgn exeg) ὑπώροφον: 1 τὸ μὴ διϊκνούμενον ἔξω τοῦ ὀρόφου ἢ ὡς ψιθυρίζει ὁρόφος τῇ τοῦ ἀνέμου κινήσει. 2 ὁρόφος δὲ κάλαμος ἀσθενῆς μικρᾶν ἀπῆχειν τῷ μὴ ἀνθίστασθαι τῇ βοῇ τοῦ πνεύματος ποιῶν. —V³

POSITION: marg.

APP. CRIT.: 2 τῷ] τὸ V³

Or. 147.25 (pplgn exeg) ὑπώροφον: ὁρόφος ἐστὶ κάλαμος ἀσθενῆς εἰς οὗ καὶ οἱ στεγάζοντες τὰς οἰκίας μετωνόμασαν τὰς στέγας ὀρόφος. —F

TRANSLATION: Orophos is a weak reed, from which (word) in fact those who roof over their houses changed the name of roofs (‘stegai’) to ‘orophoi’.

POSITION: marg.

KEYWORDS: etymology
Or. 147.26 (thom exeg) ὑπόροφον: τινὲς φασὶν βοὴν ὑπόροφον τὴν μὴ δυναμένην έκτὸς τοῦ οἴκου ἐξακούεσθαι. ἥλοι δὲ ὀρόφον λέγουσι λεπτὸν τινά κάλαμον παπυρώδη, πιστοῦμενοι τούτο τὸ ὀρόφον ἐκτὸς τοῦ οἴκου ἐξακούεσθαι.

Some say a 'huporophon cry' is one that cannot be heard clearly outside the house. Others say orophos is a sort of slender papyrus-like reed, giving proof of this from the speech of Electra above. For after she said to the chorus 'o my friend, speak like the breath and echoing sound of the syrinx of a slender reed', the chorus says in its own defense: 'observe how I bring a quiet “huporophon” cry', that is, one created by a reed. Homer too mentions the orophos-reed, saying 'having harvested from the meadow the hairy orophos'. And from this orophos-reed children make auloi that make a faint sound and one that cannot be heard (from a distance) because of its weakness.

REF. SYMBOL: ZZaZbZlZmTGu

APP. CRIT.: 1 τοῦ οἴκου om. Zm | ἀκούεσθαι ZaZmT (ἐξ add. s.l. ZaZm) | 2 ἄλλοι ... παπυρώδη rewritten as follows in T (incorporating some of next sch.): ἄλλοι δὲ τὴν ὑπὸ ὀρόφου καὶ λεπτοῦ καλάμου γινομένην, ᾧ χρῶνται εἰς ὀροφὰς ἄνθρωποι.

TRANSLATION: Some say that a 'huporophon cry' is one that cannot be heard clearly outside the house. Others say orophos is a sort of slender papyrus-like reed, giving proof of this from the speech of Electra above. For after she said to the chorus 'o my friend, speak like the breath and echoing sound of the syrinx of a slender reed', the chorus says in its own defense: 'observe how I bring a quiet “huporophon” cry', that is, one created by a reed. Homer too mentions the orophos-reed, saying 'having harvested from the meadow the hairy orophos'. And from this orophos-reed children make auloi that make a faint sound and one that cannot be heard (from a distance) because of its weakness.

Or. 147.27 (thom exeg) ὑπόροφον: ποταπὴν καὶ μὴ δυναμένην έκτὸς τοῦ οἴκου ἐξακούεσθαι ή τὴν ἐκτὸς τοῦ οἴκου καὶ λεπτὸν καλάμον γινομένην, ἡ χρώνται εἰς ὀροφὰς ἄνθρωποι. —ZZaZbZmGu

Or. 147.28 (plign exeg) ὑπόροφον: μὴ δυναμένην έκτὸς τοῦ οἴκου ἐξακούεσθαι. —XaZl

TRANSLATION: Of a certain sort and not being able to be heard outside the house, or the one that is created by an orophos, that is, a slender reed, which people use for thatch-roofing.

COMMENT: This is partly adapted from 147.01.

KEYWORDS: citation of Homer (with direct quotation)
Or. 147.29 (thom exeg) ὑπόροφον: ἤγουν ὑπόροφον βοήν ὡς διὰ λεπτοτάτου
dόνακος καὶ μὴ μεγάλος, ἵνα μὴ τόνδε θροήσῃς. —ZZa

TRANSLATION: That is, 'huporophon cry' as if (being made) with a very slender reed and not loudly, so that you do not disturb this man.

POSITION: intermarg. Z (cont. from prev), below line Za

APP. CRIT.: ἤγουν| βοά Za

Or. 147.30 (plln exeg) ὑπόροφον: καὶ μικρὰν, βραχεῖαν δίκην ὀρόφου,
συγκεκλεισμένην τῷ στόματι —Zu

POSITION: s.l.

Or. 147.31 (rec exeg) ὑπώροφον: ἀπὸ καλάμου γενομένην —Sa

POSITION: s.l.

Or. 147.32 (rec exeg) ὑπώροφον: ἵνα ὑπώροφος βοή ἐκ τῆς ὀροφῆς ἀκούσθηναι.

POSITION: before second version of sch. 145.09 Pr (both out of order, fol. 16r)

Or. 147.33 (plln exeg) ὑπώροφον: μὴ δυναμένην ἐξω τοῦ ὀρόφου ἀφικνεῖσθαι —Aa

POSITION: s.l.

Or. 147.34 (rec exeg) ὑπώροφον: μὴ δυναμένην ἐξω τῆς ὀροφῆς ἀκουσθῆναι —Rf

POSITION: s.l.

Or. 147.35 (rec gloss) ὑπώροφον: βραχεῖαν —O

POSITION: s.l.

Or. 147.36 (plln gloss) ὑπώροφον: καὶ παπυρώδη καὶ μικράν —V3

POSITION: s.l.

Or. 147.37 (rec gloss) ὑπώσκηνον —V4

POSITION: s.l.

COMMENT: ὑπώσκηνον is not attested; it would apparently mean ‘under/inside a shelter’, that is, ‘indoor’. One would expect instead a word like ὑπόστεγον.

KEYWORDS: rare word

Or. 147.38 (rec paraphr) ὑπώροφον: ὑπὸ τοῦ ὀρ[ὁ]ου (?) οὐσαν —Mn
Or. 147.39 (rec gloss) ὑπώροφον: κάλαμον ἀσθενῆ —AbPr

Or. 147.40 (rec gloss) ὑπώροφον: κάλαμον —MnRS

Or. 147.41 (plln gloss) ὑπώροφον: καλαμώδη —F

Or. 147.42 (plln exeg) ὑπώροφον: καὶ τὴν διὰ καλάμου ἑστεγασμένην οἰκίαν —CrOx

Or. 147.43 (mosch gloss) ὑπώροφον: λεπτήν —XXbYfΓ*GGrZcB³a

Or. 147.44 (plln gloss) ὑπώροφον: ἀθόρυβον —Zc

Or. 147.45 (tri gloss) ὑπόροφον: ποταπὴν —TZbZl

Or. 147.46 (plln gloss) ὑπώροφον: δουακικήν —B³a

Or. 147.47 (plln exeg) ὑπόροφον: ὁροφὸς εἴδος καλαμίσκου —Gu

Or. 147.48 (plln paraph) ὑπώροφον: οὐ ταραχὴν ἐμποιούσαν —G
Or. 147.49 (mosch etagloss) 〈βοάν〉: βοήν —XXbT

POSITION: s.l.

Or. 148.01 (plgn exeg) 〈ναὶ οὕτως〉: ἀποδεκτέον ἔδοξε τοῦτο τῇ Ἡλέκτρᾳ. —V³

TRANSLATION: It seemed to Electra that she ought to accept this (claim made by the chorus).

POSITION: s.l.

Or. 148.02 (rec gloss) 〈οὕτως〉: λέγε —Sa

POSITION: s.l.

Or. 148.03 (plgn gloss) 〈οὕτως〉: φώνει —Aa²

POSITION: s.l.

Or. 148.04 (thom gloss) 〈οὕτως〉: βόα —ZmZuGu

POSITION: s.l.

Or. 149.01 (vet exeg) κάταγε κάταγε: τὸ κάταγε ἐναντίον ἐστὶ τῇ ἀνατάσει τῆς βοῆς.

—MBVCMnPrR²RwSSa

TRANSLATION: 'Bring down' ('katage') is the opposite of the raising up of the cry.

LEMMA: MC, ἄλλως V  REF. SYMBOL: MBSaR⁰b  POSITION: between two versions of 149.02 VR²

APP. CRIT.: τὸ κάταγε om. V  | ἀναστάσει MVMnR'S, ἀνω στάσει Sa  | τῆς βοῆς om. V

VMnR'SSa  |

APP. CRIT. 2: κατάγε Mn  | ἐστὶ CMn  |

PREVIOUS EDITIONS: Schw. I.113,3–4; Dind. II.72,3

Or. 149.02 (vet exeg) κάταγε κάταγε: ἵνα μιαίνει δὲ τὸ κάταγε (κάταγε) τὸ πρόσελθε πρόσελθε 'ἀφ' οὗ καὶ καταγωγαὶ οἱ λιμένες.

—HMBV³V⁰CMnPrP³R³⁴R³²RwRwZu

TRANSLATION: And 'bring down, bring down' ('katage katage') means 'approach, approach'. From this sense also harbors are called places to bring (down) to shore ('katagō-gai').

LEMMA: MV'C  REF. SYMBOL: V'Sa; label καταγωγαὶ add. by later hand in B  POSITION: cont. from prev., except B, and before prev. V'R⁰, s.l. HP'rZu

APP. CRIT.: 1 σημαίνει δὲ τὸ κάταγε (κάταγε) τὸ πρόσελθε πρόσελθε 'ἀφ' οὗ καὶ καταγωγαὶ οἱ λιμένες.

HMBV³V⁰CMnPrP³R³⁴R³²RwRwZu  |

PREVIOUS EDITIONS: Schw. I.113,4–5; Dind. II.72,4–5

466 | Scholia on Orestes 1–500
Or. 149.03 (rec gloss) (κάταγε κάταγε): πρόσελθε —OAaMnRSSa

APP. CRIT.: καὶ prep. S

Or. 149.04 (rec gloss) (κάταγε κάταγε): ἐλθὲ —AbF

APP. CRIT.: καὶ prep. F

Or. 149.05 (rec gloss) (κάταγε κάταγε): συγκλίθητι —V

APP. CRIT.: συγκλίθητι add. over second κάταγε V³

Or. 149.06 (plln gloss) (κάταγε κάταγε): πέμπε πέμπε —B³α

POSITION: s.l.

Or. 149.07 (plln gloss) (κάταγε κάταγε): πρὸς ἐμὲ —V³

POSITION: s.l.

Or. 149.08 (rec exeg) (κάταγε κάταγε): σμίκρυνον τὴν φωνὴν —Rf

POSITION: s.l.

Or. 149.09 (rec exeg) (κάταγε κάταγε): κατὰ μικρὸν ἄγε —GK

POSITION: s.l.

Or. 149.10 (thom paraphr) (κάταγε κάταγε): κάτελθε καὶ σεαυτὴν φέρε —ZZaZb-ZlZmT°GuOx²

APP. CRIT.: κάτατελθε Zb | σεαυτὸν app. Zl
PREVIOUS EDITIONS: Dindl. II.72.9–10
COMMENT: The cross in T must be a mistake, since there is no evidence of this note in Moschopulean mss.

Or. 149.11 (mosch exeg) κάταγε κάταγε: ἀπὸ μεταφοράς τῶν καταγομένων νεῶν εἰς τοὺς λιμένας —XXaXbT°YYfGGr

TRANSLATION: ‘Bring down, bring down’ is used by a metaphor from ships being brought down (to land) in harbors.

LEMMA: T POSITION: s.l.
Or. 149.12 (plgn exeg) ‹πρόσιθ’›: διὰ τούτο διπλάζει τοὺς λόγους, διὰ τὸ σιγηλῶς λαλεῖν πάνυ. —V³

position: s.l.

Or. 149.13 (recTri gloss) ‹πρόσιθ’›: πρόσελθε —MnRSTGu

position: s.l.

Or. 149.14 (plgn gloss) ‹πρόσιθ’›: καὶ ἐλθὲ —Ox

position: s.l.

Or. 149.15 (plgn gloss) ‹πρόσιθ’›: ἰθί —F

position: s.l.

Or. 149.16 (recMoschThom gloss) ‹first ἄτρεμας›: ἡσύχως —V³AaAbCr-FRSXXaXbYYfZc ZZaZbZlZmZuTΓGuOx

position: s.l.

app. crit.: καὶ prep. AbCrFSOx | ἡσύχως CrZcZu, s. l. Ox

app. crit. 2: ἡσύχως Ab |

Or. 149.17 (rec gloss) ‹first ἄτρεμας›: σιγηλὰ —Ab

position: s.l.

Or. 149.18 (plgn gloss) ‹first ἄτρεμας›: ἠρεμαίως —F

position: s.l.

app. crit.: ἠρεμαίως a.c. F |

Or. 149.19 (plgn gloss) ‹first ἄτρεμας›: πῶς —B³a

position: s.l.

Or. 149.20 (rec exeg) ‹first ἄτρεμας›: τὸ ἑξῆς καὶ πρόσιθι ἄτρέμας. —V

position: cont. from next V

Or. 149.21 (vet exeg) ἄτρέμας ἰθι: ἵνα ἑπαναλήψει μεμίμηται τὴν ἠρεμαίαν προϊεμένην
By the repetition he (the poet) has represented a woman who projects a quiet voice. For as if not being heard clearly she has used the same words again.

**LEMMA:** MCPrR<sup>b</sup>  
**REF. SYMBOL:** R<sup>b</sup>  
**POSITION:** marg. M, intermarg. B; cont. from sch. 149.02 V (V<sup>o</sup> version), add. δὲ

**APP. CRIT.:** 1 τῇ om. MC  
τῶν λέξεων add. before ἐπαναλ. VR<sup>b</sup>  
μέμνηται MVCR<sup>b</sup>  
προϊσμένην R<sup>b</sup>, -μένη others  
2 ἐξακουομένην MVR<sup>b</sup>  
ταῖς αὐταῖς[τοιαύταις V]  
λέξει om. MC

**APP. CRIT. 2:** 1 ἡρεμαίαν MV

**PREVIOUS EDITIONS:** Schw. I.113,6–8; Dind. II.71,20–72,2

**COMMENT:** I have used the lemma that is transmitted, which is also implied by the intermarg. position in B (which had room to place it a line higher at the level of κάταγε κάταγε), but the note may originally have applied to Electra’s whole phrase from κάταγε … ἄτρεμας ἴθι.  
The poet is regularly the subject of μιμέομαι and the like in scholia, and even if that were not the case, the nom. προϊσμένη printed by Schwartz would give an unattested construction.

**KEYWORDS:** μιμέομαι
Or. 150.02 (plgln gloss) ἕν τι ἀιτίαν: —Aa³

Or. 150.03 (mosch gloss) ἀπόδοσ: ἀντὶ τοῦ ἀπόκριναι —XXaXb'T+YYfGGrZc

Or. 150.04 (thom gloss) ἐμοὶ: —ZZaZbZlZmTGu

Or. 150.05 (tri gloss) μετάδος: —T

Or. 150.06 (150–151) (rec paraphr) ἐφ' ὅτι χρέος: ἐφ' ἦν χρείαν —K

Or. 150.07 (150–151) (plgln paraphr) ἀντὶ τοῦ δι' ἦν χρείαν —L²

Or. 150.08 (rec gloss) ἐπὶ τί: —PrZu

Or. 150.09 (plgln gloss) καὶ διὰ ποῖον: —CrOx

Or. 150.10 (plgln gloss) πρὸς ὀπερ: —F²

Or. 150.11 (plgln gloss) διό: —Zl

Or. 150.12 (rec gloss) διότι: —AaAbMnRS
Or. 150.13 (rec gloss) \(\langle \text{ἐφότι} \rangle\): διὰ τί —V³RRfSaB

APP. CRIT.: καὶ prep. RfSa

APP. CRIT. 2: διατὶ V³

Or. 150.14 (pillg gloss) \(\langle \text{ἐφ}´\rangle\): εἰς —Zc

Or. 150.15 (rec gloss) \(\langle \text{ἐφ}´\rangle\): ἐπὶ —Pr

Or. 150.16 (rec gloss) \(\langle \text{ὅτι} \rangle\): ἢ ὅπερ —S

Or. 151.01 (rec gloss) \(\langle \text{χρέος} \rangle\): πρᾶγμα —AaAbMnSSa

APP. CRIT.: καὶ prep. S

Or. 151.02 (mosch gloss) \(\langle \text{χρέος} \rangle\): χρείαν —XXaXbT’YYfGGrZcZm

LEMMA: X

APP. CRIT.: ἤγουν prep. X

Or. 151.03 (pillg gloss) \(\langle \text{χρέος} \rangle\): ζήτημα —Zu

Or. 151.04 (rec gloss) \(\langle \text{ἐμόλετέ} \rangle\): καὶ παρεγένεσθε —AaCrMnSSaOx

APP. CRIT.: καὶ om. Aa | παρεγένεσθα Mn

Or. 151.05 (thom gloss) \(\langle \text{ἐμόλετέ} \rangle\): ἤλθετε —ZZaZbZlZuTGuF²Yf²

Or. 151.06 (thom gloss) \(\langle \text{ποτε} \rangle\): ἄρα —ZZaZbZlZmTGuAaOx²

APP. CRIT.: ἄρα ZZa
Or. 151.07 (plln glos) (ποτὲ): ὦψὲ —V³
POSITION: s.l.

Or. 151.08 (plln glos) (ποτὲ): μόλις —Zu
POSITION: s.l.

Or. 151.09 (tri metr) paragraphos —T
PREVIOUS EDITIONS: de Fav. 46

Or. 152.01 (tri metr) ἀντιστροφή κώλων ιγ' —T
PREVIOUS EDITIONS: de Fav. 47

Or. 152.02 (vet exeg) χρόνια γὰρ πεσὼν δὲ εὐνάζεται: ἵνα τοῦ ἀπὸ πολλοῦ χρόνου. τοῦτο δὲ ἀναφορὰν ἔχει πρὸς τὸ [149] 'πρόσιθ' ἀτρέμας'. ὁ δὲ νοῦς· χρονίως, ὅ ἐστι διὰ χρόνου, ἐκοιμήθη. —MBVCMnR a R b SSa, partial H
TRANSLATION: ('Chronia' is) used for 'from a long time ago'. And this (the whole sentence) has reference to the phrase 'approach quietly'. And the sense is: after a time, that is, after an interval, he fell asleep.

LEMMA: V, χρόνια γὰρ πεσὼν C, χρόνια Mn(χρονίαν)R-R'SSa, χρόνια M
REF. SYMBOL: VR b Sa
POSITION: marg. M; cont. from sch. 149.02 B, cont. from sch. 149.21 Pr
APP. CRIT. 2: 2 πρόσιθ BMnPr-R'SSa |
PREVIOUS EDITIONS: Schw. I.1.113,9–11; Dind. II.72,5–7

Or. 152.03 (plln paraphr) (χρόνια γὰρ πεσὼν): πρὸ πολλοῦ χρόνου πεσὼν τῇ νόσῳ ταύτῃ, νῦν ἀναπαύεται. —G
POSITION: s.l.

Or. 152.04 (thom exeg) χρόνια: μόλις, καὶ διὰ τοῦτο οὐ βούλομαι ὑμᾶς ἄνθρωπον τον αὐτὸ παρασχοῦσας ἐξαναστῆσαι. —ZZaZbZlZmTGu
TRANSLATION: Barely (is he resting); and for this reason I do not want you to create a disturbance for him and make him wake up.
REF. SYMBOL: Zl
POSITION: s.l. except Zl
APP. CRIT.: καὶ om. ZbZl
PREVIOUS EDITIONS: Dind. II.72,12–13
Or. 152.05 (pillar gloss) (χρόνια): διὰ χρόνου —V³
POSITION: s.l.

Or. 152.06 (rec gloss) (χρόνια): διὰ μακροῦ χρόνου —K
POSITION: s.l.

Or. 152.07 (pillar paraphr) (χρόνια): ἀπὸ πολλοῦ χρόνου ἢ διὰ χρόνου ἐκοιμήθη —V³
POSITION: s.l.

Or. 152.08 (mosch gloss) χρόνια: χρονίως —XXaXbT³YYfGrZc
LEMMA: X POSITION: s.l. except X
APP. CRIT.: ἤγουν prep. X

Or. 152.09 (recMosch Gloss) (χρόνια): βραδέως —OCrMnSSaGOxXXaXbT³YYfGrZc
POSITION: s.l. except X; cont. from prev. X
APP. CRIT.: καὶ prep. CrSOx

Or. 152.10 (rec gloss) (χρόνια): μετὰ χρόνου ἀκμὴν —AaPr
POSITION: s.l.

Or. 152.11 (rec gloss) (χρόνια): μόλις —MnSaB³a
POSITION: s.l.

Or. 152.12 (pillar gloss) (χρόνια): ὡσὲ ποτὲ —F
POSITION: s.l.

Or. 152.13 (pillar paraphr) (χρόνια): καὶ χρονίως καὶ πολὺν καιρὸν —Zu
POSITION: s.l.
APP. CRIT.: χρονικῶς Zu
COMMENT: If this means ‘that is, after a time and for a long time’, the sense of χρονικῶς is very odd. If it is meant to convey that χρονίως has two different senses (only one of which applies here), it would be ‘in a temporal sense(?) and for a long time’, but then one wonders why it is not χρονικὰ instead of the adverb.

Or. 152.14 (pillar gloss) (χρόνια): πῶς —B³a
POSITION: s.l.

Or. 152.15 (rec gloss) (δῆ): σῶτος —MnSZl
POSITION: s.l.
Or. 152.16 (plln gloss) (ὁδ'): ἤγουν ὁ Ὀρέστης —Zu
POSITION: s.l.

Or. 152.17 (rec gloss) (εὐνάζεται): ἐκοιμήθη —O
POSITION: s.l.

Or. 152.18 (rec gloss) (εὐνάζεται): κοιμᾶται —V³AbCrMnPrRSSaZmOxB³a
APP. CRIT.: ἤγουν prep. Zm, καὶ prep. V³CrOx
POSITION: s.l.

Or. 152.19 (mosch gloss) (εὐνάζεται): ἀναπαύεται —XXaXbT⁺YYfGrZc
POSITION: s.l.

Or. 152.20 (plln gloss) (εὐνάζεται): κοιτάζει —F
POSITION: s.l.

Or. 153.01 (mosch gloss) (ἔχει): διάκειται —XaXbT⁺YYfGGGrZcAa²
APP. CRIT.: πῶς prep. Aa³
POSITION: s.l.

Or. 153.02 (plln paraphr) (ἔχει): διάκειται ὁ Ὀρέστης —Zb²
POSITION: s.l.

Or. 153.03 (plln gloss) (ἔχει): ὑπάρχει —F²
POSITION: s.l.

Or. 153.04 (plln paraphr) (λόγου μετάδος): ἀντὶ τοῦ ἀπολογήθητι μοι εἰς τὸ τὸ ὅπερ σοι ἐρωτῶ —Zu
POSITION: s.l.

Or. 153.05 (plln gloss) (λόγου): ἀπολογίας —Aa²Zu
POSITION: s.l.

Or. 153.06 (rec gloss) (μετάδος): πάρασχε —V¹
POSITION: s.l.
Or. 153.07 (recMosch gloss) <μετάδος>: ἡμῖν —Aa²KXaXbTYYfGGGrZc

Or. 153.08 (recThom gloss) <μετάδος>: ἐμοί —RfZZaZmGuB³Ox²

Or. 153.09 (pillgn gloss) <μετάδος>: τοῦ λόγου δηλονότι —Y

Or. 153.10 (pillgn gloss) <φίλα>: ἠγουν ὦ προσφιλῆς —Ox

Or. 153.11 (rec metr) <φίλα>: long mark over alpha —O

Or. 153.12 (recMosch etaGloss) <φίλα>: φίλη —V³AaAbFSaXXaXbYYfTGrZcB³

Or. 154.01 (tri exeg) ἡμέτερον: ἐμιβος χρὴ εἶναι οὗτος ὁ στίχος ὡς καὶ ὁ τῆς στροφῆς. ὃδι οὗτως ἐγράφη παρ' ἡμῶν 'ποίαν τύχαν ποίαν δὲ συμφοράν', καὶ ἐστὶ το ποι τὸ δεύτερον κοινὴ συλλαβή. ὃδι καὶ τὸ παρ' ἡμῶν ἐπινοηθὲν ἐπὶ ταῖς κοιναῖς συλλαβαῖς ἐπετέθη σημεῖον, ὡς καὶ ἐν τοῖς ἄλλοις τοιούτοις. —T

Or. 154.02 (vet exeg) τίνα τύχαν εἴπω: τὴν περὶ αὐτοῦ τύχην πότερον ἐπὶ τὸ χεῖρον ἢ ἐπὶ τὸ ἁμεινόν νευεκεύαι. —HMBCAlAaMnR²R³SSa

TRANSLATION: (Am I to say) that his fortune has inclined toward the worse or toward the better?
Or. 154.03 (plign exeg) \( \langle \text{τίνα τύχαν εἴπω} \rangle \): \( \text{τήν περὶ αὐτοῦ εἴπω, τίνα τύχην περὶ αὐτοῦ εἴπω κἂν ἐν κρείττονι μοίρᾳ ἐστὶ κἂν ἐν ἐλάττονι} \) — \( \text{V}^3 \)

\text{POSITION: s.l.}

Or. 154.04 (plign exeg) \( \langle \text{τίνα τύχαν εἴπω} \rangle \): \( \text{kάντε ἐπὶ τὸ κρείττον ἐστὶ κἂν ἐπὶ τὸ ἠττον οὐκ οἶδα.} \) — \( \text{F} \)

\text{REF. SYMBOL: F POSITION: marg.}

Or. 154.05 (mosch exeg) \( \langle \text{τίνα τύχαν εἴπω} \rangle \): \( \text{τίνα δυστυχίαν αὐτοῦ εἴπω, ἀπορηματικῶς} \) — \( \text{XXaXbTYYfGGr} \)

\text{TRANSLATION: ‘What misfortune of his am I to speak of?’, as a dubitative question.}

\text{POSITION: s.l. except X}

\text{APP. CRIT.: τίνα om. G εἴπω αὐτοῦ transp. Yf}

\text{APP. CRIT. 2: ἀπορρη- XXaTY (not Ta) |}

Or. 154.06 (thom gloss) \( \langle \text{first τίνα} \rangle \): \( \text{ποίαν} \) — \( \text{ZZaZbZlZmGuCrOx} \)

\text{POSITION: s.l.}

\text{APP. CRIT.: καὶ prep. CrOx}

Or. 154.07 (plign gloss) \( \langle \text{first τίνα} \rangle \): \( \text{ὅποιαν} \) — \( \text{Zu} \)

\text{POSITION: s.l.}

Or. 154.08 (rec gloss) \( \langle \text{τύχαν} \rangle \): \( \text{δυστυχίαν} \) — \( \text{AbMnPrSSaZuYfZc} \)

\text{POSITION: s.l.}

\text{APP. CRIT.: καὶ prep. SZu}

Or. 154.09 (plign gloss) \( \langle \text{τύχαν} \rangle \): \( \text{ἡν οὐκ ἔχει} \) — \( \text{Zu} \)

\text{POSITION: s.l.}

Or. 154.10 (rec metr) \( \langle \text{τύχαν} \rangle \): long mark over alpha — \( \text{O} \)

Or. 154.11 (recTri etaGloss) \( \langle \text{τύχαν} \rangle \): \( \text{τύχην} \) — \( \text{MnST} \)
Or. 154.12 (plln gloss) (second τίνα): ποίαν —F^2

Or. 154.13 (plln paraphr) (second τίνα): όποιαν να εἶπω —Zu

Or. 154.14 (tri metr) (second ποίαν): koine short over οι —T

Or. 154.15 (plln gloss) (συμφορὰν): περὶ αὐτοῦ —V

Or. 154.16 (plln gloss) (συμφορὰν): θλίψιν —F^2Zb^2

Or. 154.17 (plln gloss) (συμφορὰν): ἣν πάσχει —Zl

Or. 154.18 (plln gloss) (συμφορὰν): ἣν οὐκ ἔχει —Zu

Or. 155.01 (plln gloss) (ἔτι μὲν ἐμπνεεί): ὁλίγον ἐμπνεεῖ —Zl

Or. 155.02 (rec gloss) (ἔτι): ἀκμήν —Aa^2MnYfZb^2

Or. 155.03 (rec gloss) (ἔτι): ἐπὶ μικρὸν —Pr

Or. 155.04 (plln gloss) (ἔτι): καὶ μικρὸν —CrOx
Or. 155.05 (plllgn gloss) (ἔτι): καὶ ποτὲ —F

Or. 155.06 (plllgn gloss) (ἐμπνεύει): ἀναπνέει —F²Yf²Zb²

Or. 155.07 (plllgn gloss) (ἐμπνεύει): πνοήν —Aa²

APP. CRIT.: πνῆμα Aa²

Or. 155.08 (tri gloss) (ἐμπνεύει): ἣγουν ζῆ —T

Or. 156.01 (plllgn paraphr) (βραχὺ δ' ἀναστένει): μόλις ἀνασπασμὸν [ποιεῖ (?)] —Zl

COMMENT: The noun ἀνασπασμός is very rare (see DGE and Kriaras), but appears to be the right interpretation of the faint and damaged word. Here it requires a verb to govern it and the meaning seems to be ‘he with difficulty makes a labored breath’.

COLLATION NOTES: Check original Zl. | KEYWORDS: rare word

Or. 156.02 (rec gloss) (βραχύ): ὀλίγον —SaYf²Zb²Ox

Or. 156.03 (plllgn gloss) (βραχύ): πρὸς ὀλίγον —F²

LEMMA: βραχέ in text F

Or. 156.04 (plllgn gloss) (βραχύ): ταχύ —G

Or. 156.05 (tri gloss) (βραχύ): ἀμυδρόν —T

Or. 156.06 (rec gloss) (ἀναστένει): ἀναστενάζει —V¹

COLLATION NOTES: Dot in front. |
Or. 156.07 (rec Tri gloss) \(\text{ἀναστένει}\): στενάζει —AbCrMnRSSaYfTOx

POSITION: s.l. except marg. Ab

APP. CRIT.: καὶ prep. CrOx

Or. 157.01 (vet exeg) \(\text{τί φής \(\text{ὦ τάλας}\)}\): ¹οἰκειούμενος τάς συμφοράς ὁ χορός καὶ συναχθόμενος γεγωνότερον ἀνέκραγε τὸ \(\text{ὦ τάλας}\). ²διό φησιν [158] ὡλεῖς, εἰ βλέφαρα κινήσεις. —HMBVCMnPrRh, partial AaRwSSa

TRANSLATION: Making the misfortunes their own and sharing in the grief, the chorus cried out in a louder voice ‘O, wretched one!’ Therefore she (Electra) says ‘you will destroy (him/me) if you stir his eyelids’.

LEMMA: M(ὁ τ.)(BC)(AaMnR')(ἀ τ.)(SSa(ὦ SSa), ὦ τάλας VAaRw, τί φής Pr

REF. SYMBOLO: MBVAaRrSa

POSITION: marg. H


APP. CRIT. 2: 1 γεγονότερον, ὦ s.l. Aa | ὦ τάλ. Sa, ὡ with both accents S |

PREVIOUS EDITIONS: Schw. I.113,14–16; Dind. II.72,20–22

KEYWORDS: staging, delivery of lines

Or. 157.02 (rec exeg) \(\text{τί φής \(\text{ὦ τάλας}\)}\): οἰκειούμενος τάς συμφοράς ὁ χορός γεγωνότερον εἶπεν \(\text{ὦ τάλας}\). —O

LEMMA: (160–161) ὦ μέλεος ὦ τάλας MC, 160 ὦ μέλεος Rw

REF. SYMBOL: M (to 160 ὦ μέλεος)

POSITION: cont. from 157.01 BPr, add. δὲ

APP. CRIT.: 1 δεῖ νοεῖν στεν. τινα] δεινόν τινα στεναγμόν Rw | νοεῖν transp. after γεγεν. Pr | 2 ᾖ om. Pr | παρὰ om. MCRw |

APP. CRIT. 2: 1 γεγενεῖσα τινα Pr | 2 νῦν Pr | θωύξασα' ἔβαλες εἰς ὑπνου'. —MBCPrRw

PREVIOUS EDITIONS: Schw. I.113,17–19; Dind. II.72,22–24

COMMENT: It is not impossible that this note was originally attached to the second \(\text{ὦ τάλας}\) in 161, as suggested by the transmitted lemmata in MCRw and the position of sch. 157.05 after 160.01. But the notion that the chorus involuntarily made an inarticulate cry ‘as women are wont to do in extreme distress’ (sch. 168.05) fits their first reaction in 157 better than their more articulate comments in 160–161.

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Or. 157.05 (rec exeg) μετὰ στεναγμοῦ ταύτα λέγει, ὡς φησίν Ἡλέκτρα [167] ‘σὺ γάρ νῦν ὡ τάλανα θωύξας’ ἔβαλες ἐξ ὕπνου’. —VR

TRANSLATION: (The chorus) says this with a groan, as Electra says, ‘For you drove him from his sleep, wretched woman, by your wild cry’.

 POSITION: cont. from sch. 160.01 V(add. δὲ)R

APP. CRIT.: τάλαναί τάλας V |

APP. CRIT. 2: θωύξας VR |

PREVIOUS EDITIONS: Schw. I.114,1 app.; Dind. II.73,9–10

KEYWORDS: staging, delivery of lines

Or. 157.06 (pilgn exeg) ὡς ἔοικεν ὁ χορὸς συναχθόμενος τῇ Ἠλέκτρᾳ γεγωνότερον ἀνέκραξε τὸ ‘ὦ τάλας’· διό φησὶ [158] ‘ὀλεῖς εἰ βλέφαρα κινήσεις’. δεῖ δὲ στεναγμὸν τινα γενέσθαι ὑπὸ τοῦ χοροῦ μετὰ τὸ ‘ὦ τάλας’ ἵνα εὐλογον ἡ το τῆς Ἡλέκτρας εἰρημένον. —Yf

TRANSLATION: As it seems, the chorus, in its sympathy for Electra’s pain, cried out rather loudly ‘O wretched man’. Therefore she says ‘You will kill (him) if you stir his eyelids’. And it is necessary that there be some mournful groan by the chorus after ‘O wretched man’ so that Electra’s remark will make sense.

COLLATION NOTES: Yf with cross.

KEYWORDS: staging, delivery of lines

Or. 157.07 (pilgn exeg) τί φῄς: πρὸς τὴν Ἠλέκτραν —B³

POSITION: s.l.

KEYWORDS: addressee identified

Or. 157.08 (pilgn gloss) τί λέγεις —F²

POSITION: s.l.

Or. 157.09 (pilgnTri gloss) λέγεις —CrOxTZI²

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZFOx

Or. 157.10 (pilgn exeg) ὡ τάλας: τρανότερον ἐφώνησε. —V³

POSITION: s.l.

COLLATION NOTES: Dot before this, in different ink.

KEYWORDS: staging, delivery of lines

Or. 157.11 (rec exeg) ὡ τάλας: πρὸς τὸν Ὀρέστην στρέφει τὸν λόγον. —MnPPrRSSa

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Or. 157.12 (mosch. exeg) (ὦ τάλας): πρὸς τὸν Ὀρέστην —XXaXbT‘YYfGGrZcFB3a
TRANSLATION: (The exclamation ‘o wretched man’ is made) in reference to Orestes.

Or. 157.13 (pplgn. gloss) (ὦ τάλας): ἠγοῦν ὁ Ὀρέστης δηλονότι —Zu

Or. 157.14 (pplgn. gloss) (ὦ τάλας): ὦ ἄθλιε Ὀρέστα —CrOx

Or. 157.15 (pplgn. gloss) (τάλας): σὺ, ὦ Ὀρέστα —Zb2

Or. 157.16 (pplgn. gloss) (τάλας): Ὀρέστα —ZI2

Or. 157.17 (pplgn. exeg) (ὦ τάλας): ἢ πρὸς ἑαυτὸν —Gu

Or. 157.18 (rec. gloss) (ὦ τάλας): αὐτὸς —GK

Or. 157.19 (thom. gloss) (τάλας): ἐστὶ —ZZaZbZlZmAa2

Or. 158.01 (rec. gloss) (ὁλεῖς): ὦ Ὀρέστα —R

Or. 158.02 (rec. gloss) (ὁλεῖς): ὦ ἄδελφη —Pr

Scholia on Orestes 101–200 | 481
Or. 158.03 (rec exeg) ὀλεῖς: φθείρεις ἐμὲ ἤγουν ἐὰν ἀπολεσθῆς —Sa
POSITION: s.l.

Or. 158.04 (rec exeg) ὀλεῖς: ἦν ἀπολεσθῆς, ἀπολέσεις —AbMnRS
POSITION: s.l. except marg. Ab
APP. CRIT.: ἵ add. before ἀπολέσεις R (because of loss of ἦν) | ἀπολέσεις ἦν ἀπολέσης AbMnS |
APP. CRIT. 2: ἵ -σθης Mn |

Or. 158.05 (rec gloss) ὀλεῖς: ἐμὲ —MnPrRSZuB
POSITION: s.l.; cont. from prev. R
APP. CRIT.: λείπει prep. Pr, ἤγουν prep. MnS | δηλονότι add. Zu
KEYWORDS: λείπει

Or. 158.06 (rec gloss) ὀλεῖς: φθείρεις —V'CrFOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrFOx

Or. 158.07 (pllgm gloss) ὀλεῖς: φθερεῖς —L
POSITION: s.l.

Or. 158.08 (mosch gloss) ὀλεῖς: ἀπολεῖς ἐμὲ —XXaXbT*YYfGGzZc
LEXMA: X
POSITION: s.l. except X
APP. CRIT.: με XaYYf
PREVIOUS EDITIONS: Dind. II.72,28

Or. 158.09 (thom exeg) ὀλεῖς: ἐμὲ ἢ αὐτὸν —ZaZbZlZmTGu
TRANSLATION: (The understood object of 'you will destroy' is) 'me' (Electra) or 'him' (Orestes).
POSITION: s.l.
APP. CRIT.: ἐμὲ ἢ om. Gu (because written right after Gr's ἐμὲ)
PREVIOUS EDITIONS: Dind. II.72,28

Or. 158.10 (vet paraphr) ἐι βλέφαρα κινήσεις: εἰ τοῦ ὑπνου ἄλλοτριώσεις καὶ μεταστήσεις. —MBCRw
TRANSLATION: If you will estrange (him) and shift (him) from sleep.
LEXMA: ὀλεῖς Rw
POSITION: s.l. B, marg. MC
APP. CRIT.: εἰ | αἱ C
PREVIOUS EDITIONS: Schw. I.113,20; Dind. II.72,26

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Or. 158.11 (rec paraphr) \(\text{εἰ βλέφαρα κινήσεις}: \text{ἐὰν ἐκ τοῦ ὑπνοῦ ἐγείρης} — Rf

position: s.l.

Or. 158.12 (plgn paraphr) \(\text{εἰ βλέφαρα κινήσεις}: \text{ἡγουν ἐὰν διυπνίσησ αὐτόν, ἐὰν ἐξεγείρης τοῦ ὑπνοῦ} — Yf²

position: s.l.

previous editions: Dind. II.72,28–73,1

Or. 158.13 (plgn paraphr) \(\text{εἰ βλέφαρα κινήσεις}: \text{ἡγουν ἐὰν ἐξυπνήσῃς αὐτόν} — Zu

position: s.l.

comment: ἐξυπνέω is used as a transitive verb in later Greek, so there is no need to consider this an itacistic error for ἐξυπνίσῃς.

Or. 158.14 (rec gloss) \(\text{εἰ}: \text{ἐὰν} — Ab

position: s.l.

Or. 158.15 (thom gloss) \(\text{βλέφαρα}: \text{τοὺς ὀφθαλμοὺς} — ZZaZbZlZmTGuCrOx

position: s.l.

app. crit.: καὶ prep. CaOx

Or. 158.16 (plgn gloss) \(\text{βλέφαρα}: \text{τοῦ Ὀρέστου} — Zu

position: s.l.

Or. 158.17 (plgn artGloss) \(\text{βλέφαρα}: \text{τὰ} — F²

position: s.l.

Or. 158.18 (plgn gloss) \(\text{κινήσεις}: \text{ἐὰν μετακινήσης} — Aa

position: s.l.

Or. 158.19 (plgn gloss) \(\text{κινήσεις}: \text{ἐκβαλεῖς} — L²

position: s.l.

Or. 158.20 (rec exeg) \(\text{κινήσεις}: \text{αὐτῷ καὶ αὐτοῦ} — K

position: s.l.
Or. 158.21 (rec gloss) (κινήσεις): ἀπὸ τοῦ ὕπνου — OS

POSITION: s.l. O, marg. S
APP. CRIT.: καὶ prep. S | ὕπνου κατὰ S

Or. 158.22 (mosch gloss) (κινήσεις): ἐκείνου — XXaXbT+YYfGr

POSITION: s.l.

Or. 158.23 (thom gloss) (κινήσεις): αὐτῶ — ZZaZbZlZmTGuG

POSITION: s.l.
APP. CRIT.: αὐτῶν Zb

Or. 158.24 (pill gn gloss) (κινήσεις): αὐτοῦ — Zc

POSITION: s.l.

Or. 158.25 (pill gn gloss) (κινήσεις): ei — F²

POSITION: s.l.

Or. 158.26 (tri metr) (κινήσεις): long mark over iota — T

POSITION: s.l.
PREVIOUS EDITIONS: de Fav. 47

Or. 159.01 (mosch paraphr) ὕπνου γλυκυτάταν φερομένῳ χαράν: ἀντὶ τοῦ φέροντος τὴν ἡδονήν τῇ γλυκυτάτῃ τοῦ ὕπνου — XXaXbT+YYfGrZc

LIMMA: φερομένῳ XT
POSITION: s.l. except XT; sep. ἀντὶ τ. φέρ. above φερομένῳ, rest above χαράν Yi
APP. CRIT.: (both) τῆν om. Zc | τοῦ ὕπνου om. Zc
PREVIOUS EDITIONS: Dind. II.73,5

Or. 159.02 (pill gn artGloss) (ὕπνου): τοῦ — Aa²

POSITION: s.l.

Or. 159.03 (pill gn gloss) (γλυκυτάταν): ἡδυτάτην — Zl

POSITION: s.l.

Or. 159.04 (tri etagloss) (γλυκυτάταν): γλυκυτάτην — T

POSITION: s.l.

Or. 159.05 (pill paraphr) (φερομένῳ χαράν): ἀντὶ τοῦ φερόμενον ἐν χαρᾶ — Lp

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Or. 159.06 (rec gloss) 〈φερομένῳ: φέροντι —AaSa

Or. 159.07 (rec gloss) 〈φερομένῳ: καὶ κεκτημένῳ —S

Or. 159.08 (rec gloss) 〈φερομένῳ: ἔχοντι —CrSaOx

Or. 159.09 (thom gloss) 〈φερομένῳ: καρπουμένῳ —ZZaZbZmTGu

Or. 159.10 (pllgn gloss) 〈φερομένῳ: καὶ λαμβάνοντι —L²

Or. 159.11 (rec gloss) 〈φερομένῳ: φερομένου —KB³a

Or. 159.12 (rec gloss) 〈φερομένῳ: τῷ Ὀρέστῃ —V¹Mn

Or. 159.13 (rec gloss) 〈φερομένῳ: τῷ βλεφάρῳ —AbMnRPSSa

Or. 159.14 (pllgn gloss) 〈φερομένῳ: τίνι —F

Or. 159.15 (pllgn gloss) 〈φερομένῳ: αὐτῷ —ZI
Or. 159.16 〈φερομένῳ〉: ἥ ἐμοὶ —V  
POSITION: s.l.

Or. 159.17 〈φερο-〉: ἀντὶ μιᾶς συλλαβῆς —T  
POSITION: s.l.

Or. 159.18 〈χαρὰν〉: τὸ βαθύτατον τοῦ ὕπνου, ὅ ἐν τοῖς ἑξῆς [211] ὑπνοῦ θέλγητρον φησιν. —MBVCRENW  
TRANSLATION: The deepest form of sleep, what he calls in the later passage ‘charm of sleep’.  
LEMMA: (no punct. after it) VRb, Rw ὑπνοῦ γλυκυτάτου  
REF. SYMBOL: M  
POSITION: intermarg. BC  
APP. CRIT.: ὑπνοῦ χαρὰν prep. Rw | ὃ καὶ V | ἑξῆς ὑπνοῦ] ἑξύπνου V, ἑξ ὑπνοῦ R | θέλγητρα Rw  
PREVIOUS EDITIONS: Schw. I.113,21–22; Dind. II.73,3–4  
COLLATION NOTES: Rewritten by later hand in B. |  

Or. 159.19 〈χαρὰν〉: τὸν βαθύτατον ὑπνοῦ —H  
POSITION: marg.

Or. 159.20 〈χαρὰν〉: τὸ βαθύτατον τοῦ ὕπνου —VF  
POSITION: s.l.  
APP. CRIT.: βαθὺ F, app. changed from βαθοι

Or. 159.21 〈χαρὰν〉: γλυκύτητα —Pr  
POSITION: s.l.

Or. 160.01 〈μέλεος〉: ὁ μέλεος αὐτὸς διὰ τὰς ἐκ θεῶν πράξεις. ἡ ἡρέμα δὲ πώς ἀρνεῖται τὴν πρᾶξιν Ὀρέστου, εἰς τὸν θεὸν ἀναφέροντα τὴν ἁμαρτίαν. —MBVCBR  
TRANSLATION: He himself is wretched because of how he has fared from the gods. And in a sort of tacit way she denies the deed is Orestes’, referring the wrongdoing to the god.  
LEMMA: VR, ἄλλος Pr, in marg. MC, ὑπερμάτας Rw  
REF. SYMBOL: V  
POSITION: intermarg. B, folows sch. 157.04 MCPr  
APP. CRIT.: 1 εἰ] εἰ M | 2 ὡρίστης V | τὸν om. B | ἁμαρτίαν] αἰτίαν Rw |  
APP. CRIT. 2: 2 δὲ πῶς Rw |  
PREVIOUS EDITIONS: Schw. I.113,22–114,1; Dind. II.73,7–8

Or. 160.02 〈μέλεος〉: μέλεος αὐτὸς διὰ τὰς ἐκ θεῶν πράξεις. ἡ ἡρέμα δὲ πώς τὴν τοῦ Ὀρέστου πρᾶξιν εἰς θεόν ἀναφέροντα ταῦτα. —H

486 | Scholia on Orestes 1–500
TRANSLATION: Wretched himself because of the actions coming from gods. In a certain way she is denying the action of Orestes by attributing these things to a god.

Or. 160.03 (rec exeg) εἰς θεόν ἀναφέρει τὴν αἴτιαν. —Ο

Or. 160.04 (rec gloss) φεῦ —CrMnOx

Or. 160.05 (rec gloss) μέλεος: ἄθλιος —AbF²MnRSSaZu

Or. 160.06 (pllgn gloss) μέλεος: ὑπάρχεις —Zu

Or. 160.07 (pllgn gloss) μέλεος: Ὁ Ὀρέστης —Zb²

Or. 160.08 (tri artGloss) μέλεος: ὦ —Τ

COMMENT: Triclinius removed ὦ/ὢ from the text as transmitted, without remarking on the change. Thus he adds the gloss indicating that this is an exclamatory nominative used like a vocative. The same occurs in sch. 161.01.

Or. 160.09 (pllgn gram) μέλεος: ἀπο τοῦ μὴ ἐλεεῖσθαι —Gu

COMMENT: See sch. 207.05.

KEYWORDS: etymology

Or. 160.10 (mosch paraphr) ἐχθίστων θεόθεν ἐργμάτων: ἔνεκα τῶν θεοστυγεστάτων πράξεων —XXaXbT⁺YYfGr

PREVIOUS EDITIONS: Dind. II.73,12–13 (Arsenius’ modified version)

COMMENT: The Moschopulean interpretation takes θεόθεν as if it were θεοῖς, to produce ‘hated by the gods’, thus ameliorating the theology, as opposed to inferring that the chorus blames the gods, as in sch. 160.01.

KEYWORDS: theological amelioration

Or. 160.11 (pllgn paraphr) ἐχθίστων θεόθεν: ἔνεκα τῶν θεοστυγών —Zc

POSITION: s.l.
Or. 160.12 (tri paraphr) ἐχθίστων ἐργμάτων: ἤγουν ἑνεκα τῶν προσταχθέντων εξ Ἀπόλλωνος ἐργμάτων ἤγουν ἐργῶν, πράξεων, ἦτοι τοῦ φόνου —T

LEMMATA: T
COMMENT: Created from separate Thomian glosses below.

Or. 160.13 (rec Thom gloss) ἐχθίστων: ἐνεκα —Aa2CrFMnPrRSSaXZZaZb-ZlZmZuB

POSITION: s.l. (over ἐργμάτων F)
APP. CRIT.: ἐνεκα Aa cSSaOx

Or. 160.14 (rec gloss) ἐχθίστων: μισητῶν —AbCr MnSaSGZb2ZlOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 160.15 (pallgn gloss) ἐχθίστων: τῶν δεινῶν —F

POSITION: s.l.

Or. 160.16 (rec art Gloss) ἐχθίστων: τῶν —S

POSITION: s.l.

Or. 160.17 (rec paraphr) θεόθεν ἐργμάτων: διὰ τὰς ἐκ θεῶν πράξεις —Pr

POSITION: s.l.

Or. 160.18 (thom paraphr) θεόθεν ἐργμάτων: τῶν προσταχθέντων εξ Ἀπόλλωνος πράξεων ἦτοι τοῦ φόνου —ZZaZbZlZmGu

POSITION: s.l. (cont. from 160.13 Zm)
APP. CRIT.: ἤγουν prep. Za
COLLATION NOTES: Gu does not write πράξεων, but lets Gr's gloss serve, and places ἦτοι κτλ just after Gr's πράξεων.

Or. 160.19 (pallgn gloss) θεόθεν: ἀπὸ θεοῦ —F2RF

POSITION: s.l.

Or. 160.20 (pallgn gloss) θεόθεν: θεῶν —Aa

POSITION: s.l.

Or. 160.21 (rec gloss) θεόθεν: τῶν γινομένων —S
Or. 160.22 (rec gloss) ἐργμάτων: κωλυμάτων ἐμποδίων — R

Or. 160.23 (plgn paraph) ἐργμάτων: καὶ τῶν πραγμάτων καὶ τῶν κωλυμάτων, ἥγουν τῶν ἀσθενείων — Zu

APP. CRIT.: κωλυμάτων a.e. Zu

Or. 160.24 (rec gloss) ἐργμάτων: φόνων — AbMnSSa

Or. 160.25 (rec gloss) ἐργμάτων: πράξεων — HnV3AbCrFKMnSSaRfZbZc2ZlB3Ox

APP. CRIT.: καὶ prep. CrFOx

COLLATION NOTES: H acc. to Daitz.

Or. 160.26 (rec gloss) ἐργμάτων: πραγμάτων — Pr

COLLATION NOTES: This gloss has a cross.

Or. 160.27 (rec gloss) ἐργμάτων: ἔργων — AbG

Or. 160.28 (plgn gloss) ἐργμάτων: ἐργασίων — L

Or. 161.01 (tri art Gloss) τάλας: ὦ — T

COMMENT: See sch. 160.08.

Or. 161.02 (plgn gloss) τάλας: ἔστι — Zl

Or. 161.03 (tri metr) τάλας: long mark over alpha — T

PREVIOUS EDITIONS: de Fav. 47
Or. 161.04 (recMosch gloss) (μόχθων): ἕνεκα —Aa²AbCrF²MnPrSaOxXXaXbT⁺YYfG-GrZc

POSITION: s.l. (over τάλας Ab)

APP. CRIT.: ἕνεκεν Aa²CrOx

Or. 161.05 (thom gloss) (μόχθων): συμφορῶν —ZZaZbZmTGu

POSITION: s.l.; cont. from prev. T

APP. CRIT.: τῶν prep. T

Or. 161.06 (pllgn gloss) (μόχθων): τῶν πράξεων —G

POSITION: s.l.

Or. 161.07 (pllgn gloss) (μόχθων): καὶ τῶν κόπων —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ τῶν om. Zl

Or. 161.08 (rec gloss) (μόχθων): ὅν ἔχει —R

POSITION: s.l.

Or. 161.09 (mosch artGloss) (μόχθων): τῶν —XXbYfGrAa²F²

POSITION: s.l.

Or. 162.01 (162–165) (rec wdord) word order α (ἄδικος), β (λοξίας), γ (ὁ λοξίας), δ (ἀδικα ... ἔλακεν), ε and ζ not detected, ζ (φόνον), η (ἀπόφονον), ι (ὁτἐ ἐπί τρίπτ.)., κ (θέμ. ), λ (?) (ἐδίκασε) —S

Or. 162.02 (162–165) (rec wdord) word order α (ἄδικος), β (λοξίας), γ (ἀδικα), δ (ὁτε), ε (ἐδίκασεν), ζ (φόνον), η (ἀπόφονον), θ (ὁτ'), ι (ἐδίκασεν), ια (ἐπὶ), ιβ (τρίποδι), ιγ (θέμιδος) ιδ (φόνον), ιε (ἐμᾶς), ιϛ (μητέρος) —Mn

Or. 162.03 (162–165) (rec wdord) word order α (ἀδικα), β (λοξίας), γ (ἀρ'), δ (τότ'), ε (ἐδίκασε), ζ (ἐδίκασε), η (ἀπόφονον), θ (ἄδικα), ι (ἐδίκασεν), ια (ἐπὶ), ιβ (τρίποδι), ιγ (θέμιδος) ιδ (φόνον), ιε (ἐμᾶς), ιϛ (μητέρος) —Ab

Or. 162.04 (162–165) (rec wdord) word order α (ἀδικα), β (λοξίας), γ (ἀδικα), δ (θέμιδος) —PrR

APP. CRIT.: δ om. Pr
ἀδίκως ἀδίκως τότε ἄρα ἔλακεν ἔλακεν ὁ Λοξίας τὸν φόνον τῆς ἐμῆς μητρὸς τὸν ἀπόφονον· πότε; ὅτε ἐπὶ τῇ τρίποδι τῆς Θέμιδος ἄρα ἐκρίνεν αὐτὸν ἦγουν ἀδίκως ἐχρησμοδότησεν ἡμᾶς ὁ Λοξίας φονεύσαι τὴν μητέρα μας ἐπὶ τῇ τρίποδι τῆς Θέμιδος· εἰς τρίποδα γὰρ ἀργυροῦ εἴτε καὶ χρυσοῦ ἐκάθητο ἡ παρθένος καὶ ἐνθουσιῶσα ἔλεγεν τοὺς χρησμούς.

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**Or. 162.05 (162–165)** (plgn exeg) ἀδίκως ἀδίκως τότε ἄρα ἔλακεν ἔλακεν ὁ Λοξίας τὸν φόνον τῆς ἐμῆς μητρὸς τὸν ἀπόφονον· πότε; ὅτε ἐπὶ τῇ τρίποδι τῆς Θέμιδος ἄρα ἐκρίνεν αὐτὸν ἦγουν ἀδίκως ἐχρησμοδότησεν ἡμᾶς ὁ Λοξίας φονεύσαι τὴν μητέρα μας ἐπὶ τῇ τρίποδι τῆς Θέμιδος· εἰς τρίποδα γὰρ ἀργυροῦ εἴτε καὶ χρυσοῦ ἐκάθητο ἡ παρθένος καὶ ἐνθουσιῶσα ἔλεγεν τοὺς χρησμούς.

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**Or. 162.06** (rec exeg) ὢ ἄδικος: γράφεται ἄδικος — Mn

**Or. 162.07** (rec gloss) φεῦ — MnSa

**Or. 162.08** (rec exeg) γρ. ἃ ἃ — R

**Or. 162.09** (rec gloss) ἃ ἃ: φεῦ — AbPr

**Or. 162.10** (plgn gloss) ἃ ἃ: σίγα — Aa²


**Translation:** Unjustly, unjustly at the time, then, did Loxias cry out, cry out (the oracle demanding) the killing of my mother, the terrible killing. When (was this)? When at the tripod of Themis he adjudged it (the killing), that is, Loxias unjustly gave the oracular response that we kill our mother at the tripod of Themis. For the virgin (priestess) sat at a tripod of silver, or else of gold, and with divine inspiration spoke the oracles.

**Keywords:** Byzantine vernacular word/form/usage

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**Or. 162.12** (vet exeg) τοῦτ’ ἐστὶ τὸ ἄλλαχον [Eur. Hipp. 701] εἰρημένον· ἐπεὶ γὰρ ἐδοξεῖν ἀτυχῶς τῷ Ὀρέστῃ πεπτωκέναι πότε; ὅτε ἐπὶ τῇ τρίποδι τῆς Θέμιδος ἄρα ἐκρίνεν αὐτὸν ἦγουν ἀδίκως ἐχρησμοδότησεν ἡμᾶς ὁ Λοξίας φονεύσαι τὴν μητέρα μας ἐπὶ τῇ τρίποδι τῆς Θέμιδος· εἰς τρίποδα γὰρ ἀργυροῦ εἴτε καὶ χρυσοῦ ἐκάθητο ἡ παρθένος καὶ ἐνθουσιῶσα ἔλεγεν τοὺς χρησμούς.

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**Translation:** This is (an illustration of) the statement made elsewhere, ‘For we possess our (repute for) sense in proportion to our fortunes (that is, the outcomes of our actions)’. For because the murder of their mother seemed to have turned out unfortunately for Orestes,
Loxias has been deemed unjust (by Electra). Or the phrase ‘he gave unjust judgments’ indicates that although he justly gave an oracular command for the murder of the mother, he acts unjustly in not giving aid to the one who acted. The run of the sense is: the unjust Loxias gave unjust judgments at that time when upon the tripod of Themis he proclaimed the unholy murder of my mother.

**LEMMA:** Rw, ἄδικος ἄδικα BC(ἂ), ἄ ἄδικος Pr  
**REF. SYMBOL:** BR

**APP. CRIT.:**  
1–5 τοῦτ’ … ὁ πόσον om.  
MnR'S'Sa, 1–2 τοῦτ’ … κεκτ.  
Sa | νομίζεται Rw | 4 ἦταν ἄδικος MnSSa | τὸ τά MnSSa | ἄδικα | ἄδικος ὁ Λοξίας ἔδοξεν ἄδικα δικάσας, ἢ δικαίως ἐψηφίσατο τὸν φόνον ἀδίκως δὲ οὐ βοηθεῖ.  
APP. CRIT. 2:  
4 ἐματεύσατο Rb | ἐπικούρων C | 6 ἀπόφωνον Rw  
PREVIOUS EDITIONS: Schw. I.114,4–10; Dind. II.73,18–74,3  
KEYWORDS: theological amelioration

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**Or. 162.12** (vet paraphr) ἄλλως: ἄντι τοῦ οὐ δικαίως ἔδοξεν εἰρηκέναι —BRw

**TRANSLATION:** Equivalent to ‘he seemed not to have spoken justly’.

**LEMMA:** Rw  
**POSITION:** marg. (at 162) B

**APP. CRIT.:** οὐ om. Rw

**PREVIOUS EDITIONS:** Dind. II.73,18

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**Or. 162.13** (rec exeg) ἄδικος ἄδικα: ἄδικος ὁ Λοξίας ἔδοξεν ἄδικα δικάσας, η ἄδικαῖς ἐῃσφισάτο τὸν φόνον ἄδικως δὲ οὐ βοηθεῖ. —V

**LEMMA:** V  
**REF. SYMBOL:** V

**PREVIOUS EDITIONS:** Schw. I.114, app. on 5–8; Dind. II.73, app. on 21

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**Or. 162.14** (p岭gn exeg) ἕτε τὸ ἑξῆς ἄδικος ἄδικα δικάσας, η ἄδικαῖς ἐῃσφισάτο τὸν φόνον ἄδικως δὲ οὐ βοηθεῖ. —V³

**PREVIOUS EDITIONS:** Schw. I.114,5–7 and 9–10 app.

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**Or. 162.15** (rec exeg) ἄδικος ἄδικα: ἣ τὸ δὲ ἐξῆς ἄδικος Λοξίας: ἄδικα γὰρ τὸ ἐδίκασεν, ὅτε ἐπὶ τρίποδι Θείμιδος τὸν ἀπόφωνον φόνον ἐλακεν ἐμής μητρός. ἄπόφωνον τινὲς τὸν ἄτοπον φόνον, τινὲς δὲ τὴν ἅπαν ἐξ ὁ ἐλακεν ἄντι τοῦ ἀπερθέγχατο. —V

492 | Scholia on Orestes 1–500
Or. 162.16 (rec paraphr) ἄδικος ἄδικα: ὁ ἄδικος Λοξίας ἤγουν ὁ Ἀπόλλων ἄδικα
tότε ἐκτύπησε κατά τῆς δικαιοσύνης ὅτε ἐδίκασεν τὸν μιαρὸν φόνον τῆς ἐμῆς
μητρὸς. —R*

Or. 162.17 (mosch paraphr) ἄ ἄδικος: ἄδικος ὢν ὁ Λοξίας ἄδικα ἄρα τότε εἶπεν ὅτε ἐπὶ τὸ τρίποδι τῆς Θέμιδος ἐδίκασεν ἤγουν ἔκρινε τὸν ἀπόφονον φόνον τῆς ἐμῆς
μητρὸς ἤγουν τὸν μισητὸν καὶ μή ἄξιον ὄντα γενέσθαι. —XXaXbT+YfGGGr

Or. 162.18 (thom exeg) ἄδικος: 1οἱ λαμβάνοντες εἰς τὸ ἄδικος ἔξωθεν τὸ ὑπάρχει καὶ
στίζοντες ἐνταῦθα ληροῦσι. 2τὸ δ' οὕτως ἔχει· 3δέον γὰρ οὕτως εἶπεν ἄδικος
ἔλακε τότε ὁ Λοξίας ἄδικα, ὁ δὲ ἄδικος εἶπε πρὸς τὸ Λοξίας. 4ἀπατῶνται δὲ ἐκ
τοῦ ἄδικα, οὐκ εἰδότες ὅτι τὸ ἄδικος καὶ τὸ ἄδικα ταυτοδυναμοῦσιν, ὡστε εἰ καὶ ἐν
tούτων ἀπῆν, ἄρτιος ἂν ἦν ὁ λόγος. —ZZaZbZlZmTGu

TRANSLATION: Those who supply ‘is’ to go with ‘unjust’ (‘adikos’) and punctuate at that point speak nonsense. The situation is like this. For he (the poet) should have put it this way, ‘unjustly (‘adikos’) Loxias at that time proclaimed unjust things’; instead he made unjust (‘adikos’) agree with Loxias. They (those expounders) are deceived by the presence of ‘adika’, not understanding that ‘adikos’ and ‘adika’ convey the same meaning, so that even if one of these were absent, the sense would be complete.

Or. 162.19 (pllgnTri gloss) ὑπάρχ(): ὡν δηλονότι —T+AzZGu

POSITION: s.l.

APP. CRIT.: ὡν Aa² | δηλονότι om. AzZGu

COMMENT: Triclinius places the cross here because the Moschopulean paraphrase sch. 162.17 uses ὡν. |
Or. 162.21 (rec gloss) ⟨ἀδίκος⟩: ἀντὶ τοῦ ἀδίκως —VCrYFOx

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ καὶ CrOx, om. YÝ

Or. 162.22 (vet gloss) ⟨ἀδικῶς⟩. —HMCF²YP²

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. HF²YP²

PREVIOUS EDITIONS: Schw. I.114,3

Or. 162.23 (vet exeg) ἐλακεν: 1 καὶ Ἀριστοφάνης [Arist. Plut. 39] ἐλακεν ἐκ τῶν στεμμάτων’ τραγικῇ λέξει χρησάμενος. 2(τότε δὲ) ὅτε τὸν ἀπόφονον (φόνον) τῆς ἐμῆς μητρὸς ἐπὶ τρίποδι Θέμιδος ἐδίκασεν ὁ Λοξίας. —H²MBCPr

TRANSLATION: And Aristophanes (also used this verb in) ‘he cried forth from the fillets’, using a tragic vocable. (‘Then’) (means) when Loxias at the tripod of Themis declared as verdict the horrible (murder) of my mother.

LEMMA: MB(no punct. after it); label ἀριστοφάνης add. in marg. late hand in B

POSITION: Pr cont. from sch. 162.11 (Pr² version, 16r); unclear whether sep. from sch. 162.11 H² (damage)

APP. CRIT.: 1 ἀριστ. φησὶν Pr

APP. CRIT. 2: 2 ἀπόφονον a.c. H³ |

PREVIOUS EDITIONS: Schw. I.114,11–13; Dind. II.74,3–5

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aristophanes

Or. 162.24 (vet exeg) ἄλλως: 1 τὸ ἀπόφονον Ἀπόλλωνι, οὐκ Ὀρέστῃ ἐγκαλοῦσα φησιν. 2 ἔνιοι δὲ ἀπόφονον ἐδέξαντο τὸν ἄτοπον φόνον. 3 τὴν δὲ ἀπὸ πρὸς τὸ ἐλακεν, ἀπέλακεν, ἀντὶ τοῦ ἀπεφθέγξατο. —H²MBCPrPh²

TRANSLATION: She says ‘unholy’ (‘apophonon’) in criticism of Apollo, not of Orestes. And some have interpreted ‘apophonon’ as meaning the unusual/bizarre murder. And the preposition ‘apo’ (some others have interpreted as) belonging to the verb ‘elaken’, (making the compound) ‘apelaken’, equivalent to ‘proclaimed an oracle’.

LEMMA: M, in marg. C | REF. SYMBOL: H² (so 163 ἄποφονον) | POSITION: cont. from prev. B, add. δέ (after ἀπόφονον), cont. from (Pr² version of) sch. 162.11 Pr², add. δέ (after ἀπόφονον) (15v last line), cont. from prev. Pr², add. δέ after ἀφονον (16r)

APP. CRIT.: 1 τὸ| τοῦ MG | ἄποφ-| ἀφονον Pr² | ἐγκαλοῦσι C | 2 δένοι| ἕτεροι Pr² | δέ repeated after ἀπόφ. Pr² | ἐδέξατο H | 3 τὸ ἀπὸ δὲ πρὸς Pr²Pr⁶ | ἀπέλακεν om. Pr²Pr⁶ |

PREVIOUS EDITIONS: Schw. I.114.14–16; Dind. II.74,5–8

COMMENT: The interpretation in the third sentence turns the pejorative ἀπόφονον into a second φόνον and seems designed to reduce the criticism of Apollo, assisting the claim that the criticism contained in ἄδικος ἄδικα is diminished by the partiality of Electra’s perspective (sch. 160.11).

COLLATION NOTES: Daitz reported H as omitting τοῦ (3), but for the ἀντὶ τοῦ abbreviation compare the one in sch. 194.02 on the next page in H.

KEYWORDS: theological amelioration

Or. 162.25 (rec gloss) ⟨first ἐλακεν⟩: ἤχησεν —V¹AbGrMnPrRR²SSaOx

494 | Scholia on Orestes 1–500
| Or. 162.26 (vetThom gloss) ⟨first ἔλακεν⟩: εἶπεν —HZZbZlZmTGu |
| Or. 162.27 (rec gloss) ⟨first ἔλακεν⟩: ἐβόησεν —Pr |
| Or. 162.28 (pllgn gloss) ⟨first ἔλακεν⟩: ἐφώνησε —FYf² |
| Or. 162.29 (pllgn gloss) ⟨first ἔλακεν⟩: ἐκρίνεν —G |
| Or. 162.30 (pllgn gloss) ⟨first ἔλακεν⟩: ἐχρησμοδότησε —YF² |
| Or. 162.31 (pllgn gloss) ⟨first ἔλακεν⟩: ἐφθέγξατο —V³ |
| Or. 162.32 (rec gloss) ⟨second ἔλακεν⟩: ἐφώνησεν —V¹ |
| Or. 162.33 (pllgn gloss) ⟨second ἔλακεν⟩: εἶπεν —Zb² |
| Or. 162.34 (pllgn gloss) ⟨second ἔλακεν⟩: ἐδίκασεν —G |
| Or. 162.35 (pllgn gloss) ⟨second ἔλακεν⟩: ὁ Λοξίας —Yf² |
| Or. 162.36. (pllgn gloss) ⟨second ἔλακεν⟩: ἦχησεν (?) —F² |

TRANSLATION: The word ‘elaken’ is not perfect tense, as some believe, but second aorist. Therefore in fact it has the syllable ‘la’ as short. For the perfect is ‘lelēka’, as Hesiod (says): ‘foolish one, what are you saying?’

LEMMA: ἡμέτερον in marg.
PREVIOUS EDITIONS: Dind. II.74,17–19; de Fav. 47
COMMENT: The view criticized is not extant in our scholia, and indeed all the glosses and paraphrases correctly use aorist forms to render ἐλακεν.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Hesiod

Or. 163.01 (vett gloss) ἄτοπον φόνον —H

POSITION: s.l.

Or. 163.02 (rec gloss) ἄτοπον —Pr

POSITION: s.l.

Or. 163.03 (rec gloss) ἄδικον φόνον —O

POSITION: s.l.

Or. 163.04 (rec gloss) φονικὸν —V1

POSITION: s.l.

Or. 163.05 (rec gloss) μισητὸν —AbFGMnPrSSaZcGuB3a

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. S, τὸν prep. GGuZc

Or. 163.06 (rec gloss) νεμεσητὸν —Pr

POSITION: s.l.

Or. 163.07 (pplgn gloss) μὴ ἄξιον ὄντα γενέσθαι —YGGu

POSITION: s.l. (cont. from 163.05 with καὶ Gu)

APP. CRIT.: ὄντως G

COMMENT: The phrase is extracted from the Mosch. paraphrase 162.17.
Or. 163.08 (thom exeg) (ἀπόφονον): κακόφονον ὡς αἰτίον ἡμῖν συμφορῶν —ZZaZb-ZlZmTGu

TRANSLATION: (‘Apophonon’ means) ‘involving evil murder’, (evil) in that (it is) for us cause of misfortunes.

POSITION: s.l.

APP. CRIT.: πολλῶν add. before συμφορῶν Z, add. after συμφ. Za | συμφορᾶς Zl

APP. CRIT. 2: κακόφωνον ZZa

Or. 163.09 (rec paraphr) (ἀπόφονον): κακόφονον φόνον τῆς ἐμῆς μητρὸς —Aa

POSITION: s.l.

Or. 163.10 (plllg paraphr) (ἀπόφονον): τὸν κακόφονον τὸν μισητὸν φόνον —Yf²

POSITION: s.l.

Or. 163.11 (plllg gloss) (ἀπόφονον): τὸν κακόφονον καὶ τὸν ἄτοπον φόνον —Zu

POSITION: s.l.

Or. 163.12 (plllg gloss) (ἀπόφονον): κακόφονον —B³ Ox²

POSITION: s.l. Ox; marg. B³

Or. 163.13 (plllg gloss) (ἀπόφονον): ἡ λέγομεν γάμος ἄγαμος, ὅταν τις οὐκ ἀγάγηται γυναῖκα ξένην, ἀλλὰ καὶ συγγένειαν ἔχουσαν μετ’ αὐτοῦ, οὕτω καὶ φόνος ἀπόφονος, ἤγουν μισητὸς. ὅτι γὰρ οὐ κακῶς ἦν ὁ φόνος εἰς ἑτέρον, ἀλλὰ κατὰ τὴν οὕτως μητέρας τὴν ἐπὶ κακῷ ἔγένετο αὐτῷ. καὶ ἄλλο δέ ὅτι ὁ φόνος τῆς μητρὸς ἐπὶ κακῷ ἐγένετο, καὶ κατὰ τούτο ἀπόφονος, ἤγουν μισητὸς. —Yf²

TRANSLATION: Just as we say ‘marriage that is no true marriage’ (‘gamos agamos’) when someone marries not a woman from outside the family but one having kinship with him, in the same way too a killing is ‘apophonos’, that is, loathsome. For the murder was not directed at some other outside person, but at his mother. And another point: (it is) because the killing of his mother turned out to cause harm to him. For Orestes went mad and they (Orestes and Electra) were going to face a vote of death, and in this regard (the killing was) ‘apophonos’ or loathsome.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.74,20–27

COMMENT: Yf² has no iota subscript on ἦσαν (and normally omits it), so he could also have intended the imperfect of εἰμί, perhaps ‘they were liable to a vote of death’.

Or. 163.14 (rec artGloss) (ἀπόφονον): τὸν —S

POSITION: s.l.
Or. 163.15 (rec gloss) ἐπὶ τρίποδι: καθήμενος —GMnS

**POSITION:** s.l.

**APP. CRIT.:** ὑπῆρχε prep. S, καὶ ταῦτα prep. Mn

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Or. 163.16 (vet gloss) ἐπὶ τῆς περὶ —M

**TRANSLATION:** (The preposition 'epi' is used) in the sense of 'peri' ('around, nearby').

**POSITION:** s.l. (above ἀπόφονον)

**PREVIOUS EDITIONS:** Schw., I.114,17

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Or. 163.17 (rec gloss) ἐν τῷ —Mn

**POSITION:** s.l.

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Or. 163.18 (thom exeg) τρίποδι: 1 τὸ τρίποδι τῆς Θέμιδος οὕτω νοητέον,

2 ἢ ἐν τῷ τρίποδι τῆς Θέμιδος τούτεστι τῆς δικαιοσύνης ἐν ὡς καθημένη ἢ Πυθία καὶ ὑπὸ τοῦ Ἀπόλλωνος κατεχομένη τὰ δίκαια πᾶσιν εἴθεσθαι,

3 ἢ ἣς λεγοντες ὅτι ὁ τρίποτος πρότερον ἦν τῆς Γῆς, εἶτα τῆς Θέμιδος.

4 ἡ δὲ Θέμις θεὰ παρ' Ἕλλησιν, ἔφορος δικαιοσύνης.

5 εἶτα τοῦ Ἀπόλλωνος ἐγένετο, παρὰ Θέμιδος λαβόντος.

—ZZaZb-ZlZmTG

**TRANSLATION:** The phrase 'tripod of Themis' is to be understood as follows: either on the tripod of Themis, that is to say, of justice, sitting on which the Pythia, possessed by Apollo, used to give just oracles to all; or, as some say, because the tripod previously belonged to Earth, and thereafter to Themis. And Themis is a goddess among the Hellenes, one watching over justice. Next (the tripod) became Apollo’s, when he received it from Themis.

**REF. SYMBOL:** ZZaZlZm

**APP. CRIT.:** 1 τὸ] τὸ ἐπὶ T, τῷ ZbGu | τῆς] καὶ ZaZbGu, om. T | 2 τούτεστι] ἤγουν Gu | 3 τρίππους Zb |

**PREVIOUS EDITIONS:** Dind., II.74,28–75,5

**COMMENT:** τινὲς here refers to the old scholion 164.01.

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Or. 163.19 (rec exeg) τρίποδι: ἡ εὐθεῖα ὁ τρίποτος. —Ab

**POSITION:** s.l.

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Or. 163.20 (rec artGloss) τρίποδι: τῷ —S

**POSITION:** s.l.

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Or. 163.21 (pllgn artGloss) τῇ —YF

**POSITION:** s.l.

**COMMENT:** The tripod cauldron is normally ὁ τρίποτος, whereas ἡ τρίπους is usually a line (γραμμή) measuring three feet. But the feminine here may have been influenced by some rare instances like Olympiodorus, Prolegomena, CAG 12.1.335–36 τούτων καὶ ἢ τρίποτος ἢ καλομένη Ἀπόλλωνος ἢ (scil. ἀπόκρισις;?); Eust. in Od. I.111 (I.30,12) (describing a τράπεζα).
Or. 164.01 (vet exeg) Ὑμιδός: πρῶτον γὰρ ἦν Ἰη τὸν τρίποδα, εἶτα δεύτερον ἦν Ὑμις, εἶτα Ἀπόλλων παρὰ Ὑμιδός λαβών. —MBCRw

TRANSLATION: At first Earth had the tripod, then secondly Themis, then Apollo, having received it from Themis.

POSITION: marg. B; after sch. 160.01 C, cont. from sch. 160.01 M, cont. from sch. 162.12 BRw

APP. CRIT.: γὰρ δὲ BRw | ἡ γῆ εἶχε transp. BRw | εἶτα δὲ RW | δεύτερον ἦ θ. δὲ θ. δευτέρα RW | Ὑμις printed by Schw. as if in M (cf. sch. 163.18), θεός all (nomen sacrum ὅσ in MB)

PREVIOUS EDITIONS: Schw. I.114,18–19; Dind. II.73,10–12

Or. 164.02 (recThom gloss) Ὑμιδός: τῆς δικαιοσύνης —VAbMnPrRSSaZb²ZmTYf²

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. PrS | τῆς om. PrZb²Zm [V]

COLLATION NOTES: There may be a faint trace of a washed out F² gloss here, but too damaged to guess what it may have been.

Or. 164.03 (pllgn gloss) Ὑμιδός: μαντείας —B²b

POSITION: s.l.

APP. CRIT.: μαντ()B²b

Or. 164.04 (pllgn gloss) Ὑμιδός: ἡ ἑνέκα —Zu

POSITION: s.l.

Or. 164.05 (rec artGloss) Ὑμιδός: τῆς —SZuYf²

POSITION: s.l.

Or. 164.06 (rec gloss) ἔδικασεν: ἀπεφθέγξατο —O

POSITION: marg.

Or. 164.07 (rec gloss) ἔδικασεν: σε ἀδικὰ ἐκρίνειν —S

POSITION: s.l.

COMMENT: Apparently 'made unjust judgment about you, judged you unjustly' unless σε is a mistake for σοί.

Or. 164.08 (recThom gloss) ἔδικασε: ἐκρίνειν —V³AbCrMnSaOxYYf²ZZaZb'ZiTGuB³b, perhaps F²

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | -ε SaYY³B³b

COLLATION NOTES: F washed out except suspended εν sign. | V with dot in front, same ink. |
Or. 164.09 (plln gloss) (ἐδίκασεν): δικαίως ἔκρινεν —GuZu

APP. CRIT.: ἢ prep. Zu

Or. 164.10 (thom gloss) (ἐδίκασεν): ἐθέσπισεν —ZZaZb1ZlTGu

Or. 165.01 (rec exeg) (Λοξίας): 1τοῦ μὲν παλαιὸν βοσκός τις ἔβοσκε πρόβατα εἰς ὄρος καὶ ἀναμεταξὺ τοῦ ὄρους έκεῖνον ἦν χάος, δ’ εὑρέθη πρῶτον ἀπὸ ἑνὸς τῶν προβάτων. 2ιδὼν δὲ τοῦτο ὁ βοσκός ὑπὸ τοῦ ὄρους ὁ λαλεῖ τὸ πρόβατα, καὶ παρακύπτει καὶ αὐτὸς ἔκεισε ἵππετο λαλεῖν στίχων πλοκάς καὶ ἕτερα ἐξαισία. 3ἰδόντες δὲ τοῦτον τινας τῶν ἀνθρώπων στίχων λέγοντα ἠρώτων αὐτὸν πῶς ἄρα τοιαύτα λαλεῖ. 4ὁ δὲ εἶπε γάρ ἐμαθὼν αὐτὸν τὸν τοιοῦτον λόγον μεμάθηκα ἀπὸ χάους τινός. 5ἀκούσαντες δὲ οἱ ἐγχώριοι ἔκτισαν αὐτὸν τὸν τοιοῦτον λόγον ὁ θεός, ἔκαθεν τὸ τὸν ὁποῖον τοὺς χρηματίζειν ἔχων, ἵνα ἀνακρούῃ αὐτὸν καὶ ἐξ αὐτοῦ τοὺς χρησμοὺς δέχωνται. 6Λοξίαν δὲ λέγουσι τὸν Ἀπόλλωνα διὰ τὸ ποιεῖσθαι ἐξεστραμμένους τοὺς χρησμοὺς. —MnR>RbSSaPb

TRANSLATION: In ancient times a herdsman was pasturing his sheep on a mountain and in the midst of that mountain there was a chasm, which was discovered first by one of the sheep. The herdsman, having noticed this fact, that contrary to nature the sheep was speaking, and having himself too bent down there (over the chasm), began to speak chains of verses and other extraordinary things. Some people noticed him speaking chains of verse and asked him how in the world he was speaking such things. He replied that on the mountain, on which I was pasturing my sheep, there I learned it from a certain chasm. Having heard this, the locals established there a shrine for Apollo in which they also set up a bronze tripod, in order to make use of his prophecy, placing an unmarried woman on top of the bronze vessel, so that she could strike it (to make it ring) and they would receive oracles from it. And they call Apollo Loxias because he makes his oracles twisted/ convoluted.

LEMMA: ἱστορία in marg. MnSaPb

REF. SYMBOL: Rb

POSITION: follows sch. 162.11 MnSSa, foll. sch. 157.05 Rb


APP. CRIT. 2: 2 παρὰ φύσιν| παραφάτη Mn | στίχους ἰδέας Mn | τοῦ στίχους Rb | 3 ἰδέας ἰδέας Mn | 5 ἐβαλεῖ| ἐβαλεῖ Mn | 6 θάσει Rb | ἀνακρούει Mn | χρυσοῦς Mn | 7 ἐξεστραμμένους Sa, ἐξεστραμμένους Pb | χρυσοῦς Mn |

PREVIOUS EDITIONS: Schw. I.114,20–115,7; Dind. II.75,16–28

COMMENT: I have not found elsewhere an aetiological story with these details.

KEYWORDS: etymology, of proper name
Or. 165.02 (thom exeg) ⟨Λοξίας⟩: Λοξίας ὁ Ἀπόλλων καλεῖται ὅτι λοξὰ καὶ διπλῶς νοούμεναι ἐμαντεύετο. ἓκας γὰρ τῷ Κροίσῳ, οτὲ στρατεύειν κατὰ Κύρου ἔμελλεν, ἐρωτήσαντι εἰ τοῦ ἐχθροῦ περιέσται, εἶπε· Λοξίας ὁ Ἀπόλλων καλεῖται ὅτι λοξὰ καὶ διπλῶς νοούμενα μεγάλην ἀρχὴν καταλύσει. ὥτου ὥς ἦν παντάπασιν ἄγνωστον, εἶτε τὴν οἰκείαν εἶτε τὴν τοῦ Κύρου. ἦθεν ἀπατηθεὶς ὁ Κροίσος καὶ μεγάλην ἀρχὴν τὴν τοῦ ἀντιδίκου ύπολαβὼν, κατέλυσε τὴν οἰκείαν τοσοῦτον ὡς καὶ ἑαλωκέναι, ἐλθὼν καταλέλυκε τὴν ὑπὸ τοῦ ἐχθροῦ ἑαλωκός εἰς πῦρ ἐμβεβλῆσθαι. ὃν ἐὰν μὴ Ζεὺς οἰκτείρας ἀφῆκεν ὕδωρ ἐπὶ τὴν φλόγα, τάχ' ἂν ἀπωλὼλει, ἔργον πυρὸς γενόμενος. ἦν δὲ ὁ Κροίσος Λυδῶν βασιλεύς. —ZZaZbZlZmTGu

TRANSLATION: Apollo is called Loxias because he gave oracles that were ambiguously oblique and had a double meaning. For when Croesus was intending to campaign against Cyrus and asked if he would get the better of his enemy, he said: King Croesus will undo a great empire if he crosses the Halys river. But this detail was entirely unknown, whether (the empire was) his own or that of Cyrus. Deceived because of this and having assumed the great empire was that of his rival, Croesus proceeded and destroyed his own to such a degree that he was even taken captive by his enemy and cast into fire. And if Zeus had not felt pity for him and sent water against the flame, he would quickly have perished, a victim of the fire. Creusus was king of the Lydians.

REF. SYMBOL: ZZaZbZlZm

APP. CRIT.: 2 στρατεύειν Za | 3 βασιλέως om. T, βασιλέως (or -έως?) app. Zl | 4 δὲ ἦν eipte Gu | 5 first τὴν om. Zb | αντιδίκου ZmGu | κατέλυμε Zb, κατέλυσε Zl | ἅπω ἀπὸ Zl | ἀσαλωκέα καὶ εἰς T | 6 ο ζεὺς Gu |

APP. CRIT. 2: 2 εἶπεν Ta (not T) | 3 ἄλυν ZZaZb, ἄλην Zl | 6 ἀπολώλει ZbT(ἀπωλ· Ta), app. Zl |

PREVIOUS EDITIONS: Dind. II.75,6–15

COMMENT: Triclinius' omissions in sentence 3 restore the dactylic hexameter frequently cited from Aristotle to Byzantine authors. For the expanded unmetrical version cf. Theodorus Scutariota, Chron. (CFHB Berl. 46) I.60.28 and Georg. Cedrenus, Compend. hist. (CSHB) I.241,5–6; there are also several late citations with only ποταμὸν added, e.g. Euseb. praep. evang. 5.20.10.

Or. 165.03 (recThom gloss) ⟨ὁ Λοξίας⟩: ὁ Λοξίας λέγεται διὰ τὸ τὰ ἄδικα κρίνειν. —VAbCrMnPrRSSaOxZZaZlTmTo


Or. 165.04 (plign exeg) ⟨Λοξίας⟩: Λοξίας διὰ τὸ ἐκφωνεῖν λοξὰς τὰς μαντείας καὶ ἀμφοτέρωθεν δηλοῦν ἀμφοτεριζούσας —G

APP. CRIT.: 2 κρίνειν uncertain (damage) |

KEYWORDS: etymology, of proper name

Or. 165.05 (rec exeg) ⟨Λοξίας⟩: Λοξίας διὰ τὸ ἐκφωνεῖν λοξὰς τὰς μαντείας καὶ ἀμφοτέρωθεν δηλοῦν ἀμφοτεριζούσας —Ab

APP. CRIT.: marg. |

KEYWORDS: etymology, of proper name
**Or. 165.06** (rec gloss) ⟨ἐμᾶς ματέρος⟩: ἔνεκεν, περὶ τῆς ἐμῆς μητρὸς —AbMnSSa

**APP. CRIT.**: μητρὸς om. Sa

**Or. 165.07** (pllgG artGloss) ⟨ἐμᾶς ματέρος⟩: τῆς —Gu

**Or. 165.08** (recTri etaGloss) ⟨ἐμᾶς⟩: ἐμῆς —RYfTGu

**OR. 165.09** (pllgGuTri gloss) ⟨ματέρος⟩: μητρός —AaCrOxTGuZl

**APP. CRIT.**: καὶ prep. CrOxZl

**Or. 165.10** (pllgGuTri etaGloss) ⟨ματέρος⟩: μητέρος —AaTGu

**Or. 165.11** (tri met) paragraphos —T

**PREVIOUS EDITIONS**: de Fav. 47

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**Or. 166.01 (166–173) (tri met) ἡμέτερον: ὃρφας; οὐσία κατὰ περικοπὴν ἀνομοιομερὲς μὲν πρὸς τὰς στροφὰς, ὁμοιομερὲς δὲ τῶν μετὰ τὴν ἐξής κειμένην στροφὴν συστίματι, οὐ ἢ ἄρχη ἑρθεὶς 'θρόει τίς κακῶν'. ἔστι δὲ κόρας ἡ', 'τὸ α' ἀντισπαστικὸν τρίμετρον βραχυκατάληκτον ἐξ ἀντισπάστου ἐπιτρίτου β' καὶ ἰάμβου. 'τὸ β' ἰαμβικὸν ἐρθημερεῖς. 'τὸ γ' ἀντισπαστικὸν δίμετρον καταληκτικῶν Φερεκράτειον ἐξ ἀντισπάστου καὶ κρητικοῦ. ἐνταῦθα δὲ τὸν κρητικὸν ἐχεῖ τετρασύλλαβον. 'τὸ δ' ἰαμβικὸν ὁμοιοῦ τῷ β'. 'τὸ ε' τροχαίον δίμετρον ἀκατάληκτον. 'τὸ z' ὁμοιοῦ ἐκ χορείων τῶν α' ποδῶν. 'τὸ ζ' παιωνικὸν δίμετρον ἀκατάληκτον ἐκ παίωνος δ' καὶ κρητικοῦ. 'τὸ η' τροχαίον ὁμοιοῦ τῇ ἐμὸλιον. ἐπὶ τῶν τέλει παράγραφος. —T

1166=187 ⏐⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑闵

502 | Scholia on Orestes 1–500
TRANSLATION: A metrical system divided into sections, consisting of unlike parts with respect to the strophes (scil. the preceding and following strophes, 140–152 = 153–165 and 174–186 = 195–207), but with the same parts as the system [187–194] that comes after the strophe positioned next [174–186], the opening of which is [187] ‘Speak what (end) of evils’. It is of eight cola. The first is a brachycatalectic antispastic trimeter composed of an antispast, a second epitrite, and iamb. The second is an iambic heptemimeres. The third is a Pherecratean catalectic antispastic dimer composed of an antispast and a cretic. Here (scil. as opposed to in the corresponding stanza) it has its cretic of four syllables (scil. from resolution of one long). The fourth is an iambic similar to the second (scil. heptemimeres). The fifth is an acatalectic trochaic dimer. The sixth is similar (scil. a trochaic dimer) with the first feet consisting of chorei. The seventh is an acatalectic paeonic dimer composed of a fourth paeon and a cretic. The eighth is a trochaic ithyphallic; or if you prefer, a one-and-a-half-measure antispast. At the end a paragraphos.

LEMMA: ἡμέτερον in marg.

APP. CRIT. 2: 4 ἄρ’ a.c. T | 8 ἀ-φαλικὸν T |

PREVIOUS EDITIONS: Dind. II.11,8–18; de Fav. 47

COMMENT: In colon 4 Triclinius treats ἄρ’ as having a long alpha despite the accent, which he changed from circumflex (as he himself initially wrote here) to acute to make clear that the particle is inferential in sense here; he explains this in his sch. 189.09 below. | The description of colon 8 as ‘trochaic ithyphallic’ fits with Triclinius’ capacious use of this term. It mostly applies to the expected – ⏑ ‒ × ‒ ‒. But other shapes also get this designation (Sophoclean examples checked in Tessier’s edition); Hec. 706, Soph. Aj. 409 = 427 – ∼ ∼ ∼ ∼ ∼ (chorus in second foot); Hec. 944 – ∼ ∼ ∼ ∼; Or. 834 – ∼ ∼ ∼ (the third foot anapaest); Or. 1466, Phoen. 655, 1039 – ∼ ∼ ∼ ∼ ∼; Or. 1488, Phoen. 1513 – ∼ ∼ ∼ (second and third feet chorei); Phoen. 320 – ∼ ∼ ∼ ∼; Or. 1288 – ∼ ∼ ∼ ∼ ∼ ∼ ∼ ∼ ∼ ∼ (three chorei); Or. 1466, Phoen. 1732 – ∼ ∼ ∼ ∼ ∼ ∼ (first and second feet chorei); Or. 1746, Phoen. 1513, 320 – ∼ ∼ ∼ ∼ ∼ (first foot anapaest); Phoen. 657 = 675 – ∼ ∼ ∼ (this last seems to be an unconscious error on his part for lecythion). | In his scholia on the Euripidean triad Triclinius writes ἰθυφαλικόν rather than ἀ-φαλικὸν very frequently, but not everywhere.

Or. 166.02 (tri metr) σύστημα κώλων η’ — T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 47

Or. 166.03 (pllgn gloss) ὁρᾷς: καὶ βλέπεις — CrOx

POSITION: s.l.

Or. 166.04 (pllgnTri gloss) ἐν πέπλοισι: τοῖς στρώμασι — Tzl

POSITION: s.l.

APP. CRIT.: τοῖς om. Zl | -σι TaZl

Or. 166.05 (rec gloss) πέπλοισι: ἰματίοις — V1F2

POSITION: s.l.
Or. 166.06 (pillg exeg) (πέπλοιοι): πέπλους λέγει τὰ ρούχα, ἂ ἐκεῖτο τὰ στρώματα καὶ τὰ ἑτέρα. —Yf²

TRANSLATION: By 'robes' ('peplois') she (or he, the poet) means the garments, which were laid down as the bedding and the rest.

COMMENT: For the medieval vernacular word (to which I was guided by Ilias Nesseris) see Kriaras s.v. ροῦχον; LBG s.v. ροοῦχον. The chi written by Yf here is abnormal in form, but it must be a chi.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 166.07 (rec etagloss) (πέπλοιοι): τοῖς —Mn

POSITION: s.l.

Or. 166.08 (rec exeg) (κινεῖτο): τὸ παθητικὸν ἀντὶ τοῦ ἐνεργητικοῦ. —S

TRANSLATION: The passive verb form is used in the sense of the active.

LEMMA: κινεῖτο in text S POSITION: s.l.

Or. 166.09 (rec exeg) (κινεῖται): γρ. κινεῖ —RSSa

LEMMA: κινεῖται in text RSa, κινεῖτο S POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 166.10 (rec exeg) (κινεῖ): γρ(άφετ)αι κινεῖται. —AbMn

POSITION: s.l. Mn, marg. Ab

KEYWORDS: variant reading: γράφεται/γράφε

Or. 166.11 (pillg gloss) (κινεῖ): σαλεύει —Zl

POSITION: s.l.

Or. 166.12 (rec exeg) (κινεῖ): Ὀρέστης, ἐπὶ τρίτου προσώπου —K

POSITION: bottom marg. (166 + 167 are last lines of 61r)

Or. 166.13 (tri metr) (κινεῖ): long mark over iota —T

Or. 166.14 (rec gloss) (δέμας): σῶμα —V¹CrOx

POSITION: s.l.

APP. CRIT.: καὶ τὸ prep. CrOx

Or. 166.15 (rec Thom artGloss) (δέμας): τὸ —F³MnZZnZlZmTGu

POSITION: s.l.
Or. 166.16 (plgng gram) ἀντιστροφὴ —V³

POSITION: marg.
COMMENT: Perhaps the designation antistrophe indicates that the sense intended is equivalent to τὰ πέπλα κινεῖ τῷ σώματι.
KEYWORDS: antistrophe (of construction)

Or. 166.17 (rec paraphr) [undeciphered words + πέ]πλοις —R

POSITION: marg. (running from level of 166 to that of 168)

Or. 167.01 (167–168) (vet exeg) ἀπὸ τοῦ ‘σὺ γάρ νιν’ ἕως τοῦ ‘θωΰξασα’ τὸ κῶλον. —MBC

TRANSLATION: The colon runs from 'because you him …' up to 'having cried out loudly'.
POSITION: marg. MB, internarg. C
APP. CRIT.: second τοῦ] τὸ M
PREVIOUS EDITIONS: Schw. I.115,17; Dind. II.76,12–13
COMMENT: This note could be offering advice about where to pause in reading the sentence or reminding the reader to take θωΰξασα with σὺ despite the intervening ὦ τάλαινα, which, later at least, some took as parenthetic self-address (sch. 167.10–12). Alternatively, it could be a very rare comment on the division of lyric cola. If the latter, this division produces a colon of two iambics and spondee or molossus, followed by a dochmias ἔβαλες ἐξ ὕπνου. In all three mss carrying this note, however, the division in the text is / σὺ … ἔβαλες / ἐξ ὕπνου /.

Or. 167.02 (167–168) (plgng paraphr) ἠγοῦν εξύπνισας αὐτὸν εἰποῦσα τὸ [161] ‘ὦ τάλας’ —Yf²

TRANSLATION: That is, you woke him from sleep when you said 'o wretched man'.
POSITION: marg.

Or. 167.03 (plgng exeg) ναὶ κινεῖ τὸ δέμας. —Zu
POSITION: s.l.

Or. 167.04 (plgng gloss) ἀληθῶς λέγεις διότι —Zu
POSITION: s.l.

Or. 167.05 (tri exeg) τοῦτο πρὸς τὸ θωύξασα —T

TRANSLATION: This phrase ('because you') is connected to (the participle) 'having cried out loudly'.
POSITION: s.l.
COMMENT: The comment is motivated by the fact that Triclinius accepts that ὦ τάλαινα is a parenthetic self-address (cf. 167.11).

Or. 167.06 (rec gloss) ἠγοῦν τὸν Ὀρέστην —V₁
Or. 167.07 (recThom gloss) 〈νυ): αὐτὸν —V'AbCrF²MnRfSaOxYfZZa

**APP. CRIT.:** καὶ prep. CrOx

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Or. 167.08 (rec exeg) 〈ὥ τάλαινα): πρὸς τὸν χορὸν ταύτα λέγει. —AbMnSSa

**TRANSLATION:** She addresses this to the chorus.

**APP. CRIT.:** λέγει ταύτα transp. Ab

**KEYWORDS:** addressee identified

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Or. 167.09 (tri gloss) 〈ὢ): φεῦ —T

**COMMENT:** Triclinius marked this with a cross as Moschopulean, but the gloss is not found in the standard witnesses and the mark is likely to be one of the few that Triclinius places incorrectly.

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Or. 167.10 (pilgn gloss) 〈τάλαινα): ἐγὼ δηλονότι —Y

**TRANSLATION:** (With ‘unhappy woman’ supply) ‘I am’, (taking it) parenthetically.

**APP. CRIT.:** διὰ μέσου om. Ze

**COMMENT:** There is a period between 167.09 and this gloss, but the cross before 167.09 might be intended to cover this remark as well.

**KEYWORDS:** addressee identified | διὰ μέσου

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Or. 167.11 (tri exeg) 〈τάλαινα): υπάρχω ἐγὼ, διὰ μέσου —TZc

**TRANSLATION:** (With ‘unhappy woman’ supply) ‘I am’, (taking it) parenthetically.

**APP. CRIT.:** διὰ μέσου om. Ze

**COMMENT:** There is a period between 167.09 and this gloss, but the cross before 167.09 might be intended to cover this remark as well.

**KEYWORDS:** addressee identified

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Or. 167.12 (rec gloss) 〈τάλαινα): πρὸς ἑαυτὴν —K

**TRANSLATION:**

**APP. CRIT.:**

**KEYWORDS:** addressee identified

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Or. 168.01 (mosch paraphr) ἀγρίως βοήσασα ἐξέβαλες τοῦ ὑπνου. —X

**POSITION:** s.l.

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Or. 168.02 (rec paraphr) 〈θωύξασ’ ἐβαλες): φωνήσασα ἐξέβαλες —AbMnPrRSSa

**REF. SYMBOL:** AbR

**POSITION:** marg. AbR, s.l. MnPrSSa
Having cried out wildly. For the chorus spoke the exclamation 'o wretched man' more loudly.

**TRANSLATION:** Having used a wild (animal-like) cry. And perhaps the word ('thōussein') has been formed by derivation from the word 'jackals' ('thōes'). And some say that the chorus used a mournful sound that cannot be written, a cry of grief or a sound even harsher than that, which is just what women tend to do in extreme distress. Whatever (sounds on stage) cannot be written, these are made clear through (the statements of) other characters. For example, also in the comic poet when a slave uttered a groan, another says 'do you hear how he groans?'

**PREVIOUS EDITIONS:** Schw. I.115,8–9; Dind. II.76,13

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**Or. 168.06** (vet exeg) θωύξασ': ἀγρίως βοήσασα· ἀπὸ τοῦ ζωοῦ. —H

**TRANSLATION:** Having cried out wildly. (The verb is derived) from the animal (i.e., the word for 'jackal').

**POSITION:** marg.

**KEYWORDS:** etymology
Or. 168.07 (rec paraphr) (θωύξασ') : θηριωδεί φωνῇ καὶ ἀσήμῳ χρησαμένη καὶ ἀγρίως βοήσασα — OVR

Or. 168.08 (plllg gloss) (θωύξασ') : θηριωδῶς — F

Or. 168.09 (plllg exeg) (θωύξασ') : καὶ βοήσασα δίκην θωὸς — Zu

Or. 168.10 (rec gloss) (θωύξασ') : βοήσασα ἀγρίως — V

Or. 168.11 (mosch gloss) (θωύξασ') : ἀγρίως βοήσασα — XaXbXoT'YYfGGrZcL

Or. 168.12 (thom gloss) (θωύξασ') : μεγάλως βοήσασα — ZZaZb'ZiZmTGuAa

Or. 168.13 (plllg gloss) (θωύξασ') : καὶ βοήσασα — CrOx

Or. 168.14 (rec gloss) (θωύξασ') : κραυγῇ — Ab

Or. 168.15 (rec gloss) (θωύξασ') : γράφεται καὶ ἐλάσασα — MC

LEMMA: θωύξας in text M

APP. CRIT.: έγείρασα conj. Schw.

PREVIOUS EDITIONS: Schw. I.115,16

COMMENT: Two possible explanations: (1) γράφεται καὶ has been added in error to a gloss, reflecting an interpretation of θωύξασα as transitive (on the ready analogy of θοάζω, perhaps even alleged derivation from it), as also attested in the next gloss and in one of the glosses offered for θωύξασα in Hesych. θ 1365, θηριωδῶς ὅρμας; (2) γράφεται καὶ is genuine, but it was originally followed by ἔλασας, and the note applied to the next word, ἔβαλες (see Willink’s commentary and Diggle’s acceptance of ἔλασας in his text).

KEYWORDS: variant reading: γράφεται/γράφε
Or. 168.16 (rec gloss) \(\text{(θωύξασ') ταράξασα —H}\)

Or. 168.17 (tri metri) \(\text{(θωύξασ') koine short over omega, long mark over alpha —T}\)

PREVIOUS EDITIONS: de Fav. 47–48

Or. 168.18 (vet exeg) \(\text{(ἐβαλές ἐξ ὕπνου): ἡ ἐξ πρόθεσις πρὸς τὸ ἐβαλες, ἡ ἐβαλες ἐξ ἐξηγειρας. —MCR, partial B}\)

TRANSLATION: The preposition 'out of' ('ex') is to be attached to 'you cast' ('ebales'), and (the compound) 'you cast out of' ('exeabales') is equivalent to 'you stirred up out of (rest)' ('exēgeiras').

POSITION: intermarg. MC, marg. B; cont. from sch. 168.07 R^b

APP. CRIT.: 1 ἡ ἐξ … ἔβαλες om. B | πρόθεσις om. R^b | 2 ἐβαλες ἐξ ἐβαλες ἐχώρισας τοῦ ὕπνου. —V

PREVIOUS EDITIONS: Schw. I.115,18–19; Dind. II.76,14–15

Or. 168.19 (rec exeg) \(\text{(ἐβαλές ἐξ ὕπνου): ἡ ἐξ πρὸς τὸ ἐβαλες, ὀἰν ἐβαλες ἐχώρισας τοῦ ὕπνου. —V}\)

TRANSLATION: The preposition 'out of' ('ex') is to be attached to 'you cast' ('ebales'), as if to say 'you cast out of, separated from, sleep'.

POSITION: s.l.

Or. 168.20 (mosch paraphr) \(\text{(ἐβαλές ἐξ ὕπνου): ἐβαλες τοῦ ὕπνου —XaXbXoT’YYf-GrZc}\)

POSITION: s.l.

APP. CRIT.: ἐβαλας Zc

Or. 168.21 (plign paraphr) \(\text{(ἐβαλες ὑπνου): ἐξυπνεῖν ἐποίησας Ὀ[ρέστην]. —F}\)

POSITION: s.l.

APP. CRIT.: last word lost to trimmed margin

Or. 168.22 (rec gloss) \(\text{(ἐβαλες): ἐβηγειρας —OB}\)

POSITION: s.l.

Or. 168.23 (plign paraphr) \(\text{(ἐβαλες): ἐδιώξας ἐγον ἀνέστησας αὐτὸν ἀπὸ τοῦ ὑπνου. —Zu}\)

POSITION: s.l.
Or. 168.24 (rec gloss) ἐβαλεῖς: ἐξέβαλεῖς —AbG

POSITION: s.l.

APP. CRIT.: ἐβαλεῖς Ab

COMMENT: Cf. F, in which the glossing hand changed ἐβαλεῖς in the line to ἐξέβαλεῖς and also indicated the reading in the margin with θωύξασ' ἐξέβαλεῖς.

Or. 168.25 (tri metr) ἐβαλεῖς: ἀντὶ μιᾶς συλλαβῆς —Τ

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 48

Or. 168.26 (rec gloss) ἐξ: ἀπό —Ας

POSITION: s.l.

Or. 169.01 (vet exeg) εὑδεῖν μὲν οὖν ἔδοξα: ἅντι τοῦ δοκῶ.  ἡκτησισάζουσα δὲ τῇ Ἡλέκτραν φησίν ὅτι καθεύδειν αὐτὸν νομίζω. ὅδε ἐπιφέρει τὸ [173] υπνώσσει, ὁριστικόν λέγων, ὡς ἀμφίβολον εἰποῦσα οὐκ ἔπεισεν. —ΒC

TRANSLATION: (Aorist 'I thought') used for (present) 'I think'. Trying to calm Electra, she (the chorus) says that 'I believe he is sleeping'. For this reason (i.e., the use of 'think') she adds later 'he is asleep', speaking in an indicative/definite form, since when she spoke with ambiguous caution she did not persuade (Electra).

LEMMA: C

POSITION: marg. B

APP. CRIT.: 2 κατηχυσάζουσα C, καθηχυσάσουσα Arsenius | ὁριστικὸν υπνώσσει transp. C, but corr. with superscript numbers | 3 λέγων Mastr., λέγειν C, λέγει νῦν B (punct. after υπνώσσει and νῦν; no punct. C)

PREVIOUS EDITIONS: Schw. I.115,22–24; Dind. II.76,16–18

COMMENT: Compare 169.03. B's νῦν appears to be secondary, and its reference is clumsy in a note on 169, although it would work in a separate note on 173.

Or. 169.02 (rec paraphr) εὑδεῖν μὲν οὖν ἔδοξα: εὐνόμισα αὐτὸν ἐν βάθει κοιμᾶσθαι. —V

TRANSLATION: I thought he was resting in the depths (of sleep).

LEMMA: V

PREVIOUS EDITIONS: Schw. I.115,20–21; Dind. II.76,20

Or. 169.03 (rec exeg) ἀλλως: τὸ ἔδοξα ἀντὶ τοῦ δοκῶ. ἥξ οὗ ἐπάγει τὸ [173] υπνώσσει ὁριστικόν, ἐπεὶ πρώην ἀμφίβολον εἶπε καὶ οὐκ ἔπεισε. —V

TRANSLATION: The (aorist) form 'I thought' is used for (present) 'I think'. Because of this (use of 'think'), she (the chorus) adds later 'he is asleep' as a definite statement (or in the indicative) since she spoke earlier with ambiguous caution and did not persuade (Electra).

LEMMA: V

PREVIOUS EDITIONS: Schw. I.115,22–24 app.; Dind. II.76,21–22
Or. 169.04 (thom exeg) έδοξα μὲν οὖν ἔδοξα: ἐθώυξα μὲν —ZZaZbZm

TRANSLATION: (To understand 'however, I thought he was sleeping' supply before it) 'admittedly, I did cry out'.

COMMENT: This explanation without ναί shares the trait also seen in many annotations beginning with or consisting wholly of ναί: it clarifies the sense by making explicit the presupposition behind the statement at issue (here the adversative or corrective force of μὲν οὖν). Compare the next as well as 168.11.

Or. 169.05 (tri paraphr) έδοξα μὲν οὖν ἔδοξα: ἐθώυξα μὲν, ἔδοξα δὲ κοιμᾶσθαι αὐτόν. —Τ

POSITION: s.l.

Or. 169.06 (plllgn paraphr) έδοξα μὲν οὖν ἔδοξα: κοιμᾶσθαι αὐτόν ἐνόμισα. —Zb

POSITION: s.l., cont. from prev.

Or. 169.07 (plllgn gloss) έδοξα: ὑπνεῖν οὖν —Y²

POSITION: s.l.

Or. 169.08 (rec gloss) έδοξα: κοιμᾶσθαι —V¹AbCrMnPrRGuOxZlZm

APP. CRIT.: Καὶ prep. CrMnOx

Or. 169.09 (mosch gloss) ὑπνοῦν —XXaXbXoT·YYGGrF²

POSITION: s.l.

Or. 169.10 (plllgn gloss) έδοξα: ὑπνώσσειν —Yf²

POSITION: s.l.

Or. 169.11 (thom gloss) τέν οὖν: δὲ —ZZaZm

POSITION: s.l.

Or. 169.12 (plllgn gloss) ἔδοξα: αὐτόν —GZuGuB³a

POSITION: s.l. (above έδοξα Zu, above νιν Gu, whose text has μὲν οὖν νιν)

Or. 169.13 (vet exeg) ἔδοξα: ἀντὶ τοῦ δοκῶ —HV³

TRANSLATION: (The aorist verb 'edoxa', 'I believed' is used) in the sense of (the present tense) 'dokō' ('I believe').

POSITION: marg. H, s.l. V
Or. 169.14 (rec gloss) \(\text{ἔδοξα}:\) ὑπέλαβα — CrSSaY²Ox

 POSITION: s.l.

 APP. CRIT.: καὶ prep. SOx | ὑπέλαβον CrOx

Or. 169.15 (rec Mosch gloss) \(\text{ἔδοξα}:\) ἐνόμισα — AbF²PrXXaXbXoT⁺YYfGrZb²ZcZlZu

 POSITION: s.l.

Or. 170.01 (rec gloss) \(\text{first οὐκ}\): σύναιμως — Ab

 POSITION: s.l.

Or. 170.02 (rec gloss) \(\text{ἀφ’ ἡμῶν}\): πορευθῆτε — Mn

 POSITION: s.l.

Or. 170.03 (rec gloss) \(\text{ἀφ’ ἡμῶν}\): ἀπέλθης — Rf

 POSITION: s.l.

Or. 170.04 (pllgn gloss) \(\text{ἀφ’ ἡμῶν}\): ἀποστῇς — Gu

 POSITION: s.l.

Or. 170.05 (pllgn paraphr) \(\text{ἀφ’ ἡμῶν}\): μακρὰν ἀφ’ ἡμῶν ἀπέρχεσθε — Zl

 POSITION: s.l.

Or. 170.06 (pllgn gloss) \(\text{ἀφ’ ἡμῶν}\): μακρὰν ἡμῶν — Yf²

 POSITION: s.l.

 PREVIOUS EDITIONS: Dind. II.76,25

Or. 170.07 (rec gloss) \(\text{ἀφ’ ἡμῶν}\): πόρρω ἡμῶν — PrZu

 POSITION: s.l.

 APP. CRIT.: καὶ prep. Zu | ἡμῶν om. Pr

Or. 170.08 (pllgn gloss) \(\text{ἀπ’ οἰκῶν}\): γενήσῃ δηλονότι — Zu

 POSITION: s.l.

Or. 170.09 (pllgn paraphr) \(\text{ἀπ’ οἰκῶν}\): μακρὰν τῶν ἐμῶν οἰκῶν — Zl

 POSITION: s.l.

Or. 171.01 (rec gloss) \(\text{πάλιν}\): εἰς τοῦπίσω — V⁺AaCrMnPrSOxGuZuB³α

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Or. 171.02 (pillg gloss) (πάλιν): ὀπίσω — F

Or. 171.03 (rec paraphr) (ἀνὰ πόδα σὸν): ἦτοι σοῦ στρέψεις εἰς τοῦπίσω τὸν σὸν πόδα ἀπ' ἡμῶν καὶ ἀπὸ τῶν ἡμετέρων οίκων, ἀφείσα καὶ ἀμελοῦσα τοῦ κτύπου τοῦ ποιουμένου μετὰ σῶν ποδῶν [+ 2 short illegible words]. — R²

Or. 171.04 (mosch exeg) (ἀνὰ πόδα σὸν εἰλίξεις): ἀναστρέψεις τὸν σὸν πόδα, ἐκ παραλλήλου τὸ πάλιν καὶ τὸ ἀνὰ. — XXaXbXoTYYfGr

Or. 171.05 (pillg paraphr) (ἀνὰ πόδα σὸν ἑλίξεις): ἀνελίξεις καὶ εἰς τοῦπίσω στρέψεις — Yf²

Or. 171.06 (thom exeg) (ἀνὰ): σύναπτε τὸ ἀνὰ πρὸς τὸ ἑλίξεις — ZZaZbZlZmTGouX²

Or. 171.07 (pillg artGloss) (πόδα): τὸν — F²

Or. 171.08 (pillg gloss) (ἐλίξεις): ἀνε(λίξεις) — Aa

Or. 171.09 (vet gloss) (εἰλίξεις): ύποστρέψεις — HMOV'CZu
Or. 171.10 (rec gloss) ἐἰλίξεις: οὐχὶ ὑποστρέφεις —AbMnRSSa
REF. SYMBOL: R  POSITION: s.l. except marg. R
APP. CRIT. 2: οὐχ’ SSa

Or. 171.11 (pillgnTri gloss) ἐἰλίξεις: ἀναστρέψεις —AaTL²ZcZm
POSITION: s.l.

Or. 171.12 (rec gloss) ἐἰλίξεις: οὐχὶ ἀναστρέφεις —Pr
POSITION: s.l.

Or. 171.13 (pillgn paraphr) ἐλίξεις: ἦγουν οὐκ ἀπέλθης αὐθίς εἰς τὸν οἶκον. —Z
POSITION: s.l.
APP. CRIT.: last two words faint and uncertain
COLLATION NOTES: Check original Z.

Or. 171.14 (thom gloss) ἐλίξεις: κινήσεις —Zb²ZmTGu
POSITION: s.l.

Or. 171.15 (pillgn gloss) ἐλίξεις: μετακινήσεις —F²
POSITION: s.l.

Or. 171.16 (pillgn gloss) ἐλίξεις: καὶ μεταφέρεις —CrOx
POSITION: s.l.

Or. 172.01 (rec gloss) ἔα: ἔασον —Sa
LEMMA: ἔα in text before μεθεμένα Sa (partial gloss intruded, cf. 172.06)  POSITION: s.l.

Or. 172.02 (pillgn paraphr) μεθεμένα κτύπου: παῦου τῆς ταραχῆς. —G
POSITION: s.l., cont. from 172.09 ἀποστᾶσα

Or. 172.03 (rec gloss) μεθεμένα: καταφρονοῦσα —MnPrRSSa
POSITION: s.l.
APP. CRIT.: καὶ prep. S  |  καταφρονήσασα a.c. S
Or. 172.04 (rec gloss) <μεθεμένα>: καταλείψασα —V¹CrFPrOxB³a

APP. CRIT.: και prep. CrOx

Or. 172.05 (rec gloss) <μεθεμένα>: ἐάσασα —AbMnS

APP. CRIT.: ἀέσασα S

Or. 172.06 (rec gloss) <μεθεμένα>: καὶ ἀφεῖσα —SaYf²

APP. CRIT.: ἀφείσασα Sa

PREVIOUS EDITIONS: Dind. II.77,1

Or. 172.07 (rec gloss) <μεθεμένα>: ἀφεμένη —KL²Rf

Or. 172.08 (mosch gloss) <μεθεμένα>: ἀποστᾶσα —XXaXbXoT⁺⁺YYfGGrZcAa

PREVIOUS EDITIONS: Dind. II.77,1

Or. 172.09 (thom gloss) <μεθεμένα>: ἀπολειφθεῖσα —ZaZbZlZmTGu

PREVIOUS EDITIONS: Dind. II.77,1

Or. 172.10 (pllgn gloss) <μεθεμένα>: χωρισθεῖσα —Aa

Or. 172.11 (pllgn gloss) <μεθεμένα>: ἐστερημένη —Zu

Or. 172.12 (tri etaGloss) <μεθεμένα>: μεθεμένη —TB³a

Or. 172.13 (rec gram) <κτύπον>: μεθίεμαι προϊέμαι αἰτιατικῇ. —K

LEMMA: κτύπον in text K

COMMENT: The doctrine here, as far as μεθίημι/μεθίεμαι is concerned, is the opposite of the usual: Suda μ 789 μετίημι αἰτιατικῇ; and several sch. rec. on Arist. Plut. 42 and 75 have τὸ μεθίημι ἐνεργητικῶς πρὸς αἰτακὴν συντάσσεται … παθητικῶς δὲ πρὸς γενικήν or the like. For προϊέμαι, however, Suda π 2395 (and some derivative lexicons) give προϊέσθαι προτιμάσθαι αἰτιατικῇ.
Or. 172.14 (rec exeg) (κτύπου): κτύπον —AbMnSSa

LEMMA: κτύπον in text p.c. S

POSITION: s.l.

APP. CRIT.: ἢ τὸν prep. S

Or. 172.15 (pllgns exeg) (κτύπου): τοῦ κτύπου οὗ ποιεῖτε —Yf²

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.77,2

Or. 172.16 (rec artGloss) (κτύπου): τοῦ —SZa

LEMMA: κτύπον in text p.c. S

POSITION: s.l.

Or. 173.01 (vet exeg) ὑπνώσσει: ὥμη ταράσσου, φησὶν ὁ χορὸς, κοιμᾶται γάρ. τὰ γάρ δύο σοι ἑνεστῶτος ποιοῦσι τὸ ῥῆμα. —HMBCPr

TRANSLATION: Do not be distraught, says the chorus, for he is sleeping. For the double sigma makes the verb present tense (scil. as opposed to a future, with one sigma, from transitive 'hupnoō').

LEMMA: MC

REF. SYMBOL: H³

POSITION: marg. B; between (out-of-order) sch. 147.05 and sch. 162.11 Pr (16r)

APP. CRIT.: 1 ταράσσαι H³ | 2 γάρ| δὲ Pr | δύο om. C | ἑνεστῶτος Schw., ἑν( ) H, ἑνεστωτ( ) B, ἑνεστῶτα M(‑ώτα)CPr | ποιοῦσι τὸ ῥῆμα| ῥῆμα ποιοῦσι τὸ ὑπνώσσω B |

PREVIOUS EDITIONS: Schw. I.115,26–27; Dind. II.76,19–20

Or. 173.02 (pllgns exeg) ὑπνώσσει: μὴ ἔχε ταραχὴν καὶ θόρυβον ἐπεὶ —V³

POSITION: s.l.

Or. 173.03 (pllgns exeg) ὑπνώσσει: μέλλων —Aa²

POSITION: s.l.

APP. CRIT.: μέλλει Aa²

Or. 173.04 (rec exeg) ὑπνώσσει: [ ca. 15 ] (? ) μικρά (?) κυρίως τοῦ μέλλοντος / [ ? ca. 10 ]. —K

POSITION: in lower marg.

COMMENT: The lower left corner of the page has water damage. The three words that seem most secure suggest this note was related to 173.01 and 173.03.

Or. 173.05 (rec gloss) ὑπνώσσει: κοιμηθήσεται —Aa²FXo²

POSITION: s.l., cont. from 173.03 Aa²

Or. 173.06 (recThom gloss) ὑπνώσσει: κοιμᾶται —CrMnSSaOxZZaZbZlZmGu

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Or. 173.07 (rec gloss) ὑπνώσσει: ἀναπαύει —Ab

Or. 173.08 (plgn gloss) ὑπνώσσει: ἡσυχάζει —Gu

Or. 173.09 (vet gloss) ὑπνώσσει: ὑπνώτττει —M

Or. 173.10 (rec gram) ὑπνώσσει: [τὸ σ]ωφρονεῖν πρὸς τὸ μαίνεσθαι· τὸ νήφειν πρὸς τὸ μεθύειν· καὶ τὸ γρηγορεῖν πρὸς τὸ ὑπνώτττειν. —K

Or. 173.11 (vet exeg) λέγεις εὗ: ἀληθῶς καὶ καλῶς λέγεις. 2ταῦτα δέ φησι σκοπίσασα αὐτὸν κοιμώμενον. —MBOCPr

Or. 173.12 (rec exeg) λέγεις εὗ: ἀντὶ τοῦ ἀληθῶς λέγεις. 2ὡς καὶ αὐτή θεωρήσασα αὐτὸν κοιμώμενον φησιν. —VMnR⁴SSa, partial V¹

TRANSLATION: To be sound-minded is the opposite of to be insane. To be sober is the opposite of to be drunk. And to be awake is the opposite of to be asleep.

COMMENT: The only example in TLG of γρηγορεῖν and ὑπνώτττειν used as opposites is in Manuel Holobulus (13–14th cent.). There is another partial line, damaged, below this. It seems to end in ἱποτῶ, perhaps ἱχαριστῶ (εὐχαριστῶ?). Since this is not an infinitive (and there is no obvious antonym of εὐχαριστῶ), this is probably a separate note (or scribal prayer?) and not a continuation of the list of antonyms.

COLLATION NOTES: Check original K 61v lower margin.

TRANSLATION: You speak truly and well. And she says this having seen that he is sleeping.

PREVIOUS EDITIONS: Schw. I.116,1–2; Dind. II.77,3–4

TRANSLATION: Meaning you speak truly. She says (this) since she has herself too observed him sleeping.

PREVIOUS EDITIONS: Schw. I.116,3–4; Dind. II.77,3–4
Or. 173.13 (plln exeg) (λέγεις εὖ): ἐν τῷ εἴπειν 'εὖ λέγεις' προσήγγισε καὶ ἡ Ἡλέκτρα τῷ Ὀρέστῃ καὶ οὕτως λέγει τὸ εὖ. —F

**Position:** marg.

**Key Words:** staging, position or gesture of actors

Or. 173.14 (plln gloss) (λέγεις εὖ): καλῶς ἔλεξας —Zl

**Position:** s.l.

Or. 173.15 (tri gloss) (λέγεις εὖ): καλῶς λέγεις —T

**Position:** s.l.

Or. 173.16 (plln exeg) (λέγεις εὖ): ἐὰν τοῦτο γένηται —Zu

**Position:** s.l.

Or. 173.17 (plln gloss) (εὖ): καλῶς —F²Ox

**Position:** s.l.

**App. Crit.:** καὶ prep. Ox

Or. 173.18 (plln gloss) (εὖ): ἀληθῶς —G

**Position:** s.l.

Or. 173.19 (tri metr) paragraphos —T

**Previous Editions:** de Fav. 48

Or. 174.01 (174–186) (tri metr) ἡμέτερον: πότνια πότνια: ἢ β’ αὐτή στροφή κώλων ἐστὶ ιγ’. 1 τὸ α’ τροχαίκον πενθημερεῖς ἐκ δύο χορείων, εἰ δὲ βούλει, ιαμβικόν. 2 α’ τὸ β’ καὶ γ’ παιωνικὰ ἡμιόλια ἐκ παιώνων δ’ καὶ ἰάμβων. 4–5 τὸ δ’ ιαμβικὸν δίμετρον βραχυκατάληκτον ἐκ χορείων. εἰ δὲ βούλει, ὀμοίον τὸ α’ καὶ τῆς ἐκεί μακρᾶς διαλελυμένης ἐν τούτῳ. 6 τὸ ε’ ὀμοίον τῳ β’. 7 τὸ 5’ παιωνικὸν τρίμετρον βραχυκατάληκτον ἐκ παιώνων πρῶτων β’, τοῦ πρῶτου πενθαβράχεος, καὶ δύο συλλαβῶν ἀδιαφόρων. 8 α’ τὸ 5’ καὶ τὸ η’ ὀμοία τῳ β’. 8 τὸ 3’ παιωνικὸν δίμετρον ἀκατάληκτον ἐκ παιώνων β’ καὶ πρῶτου. 10 τὸ ι’ ἀναπαιστικὸν δίμετρον

174=195 ὑπνοδότειρα τῶν τεκομένα με μᾶ
175=196 ὑπνοδότειρα τῶν τεκομένα με μᾶ
176=197 πολυπόνων βροτῶν τερ, ἀπὸ δ’ ὀλάξας
177=198 ἐρεβόθεν ἴθι, μόλε κατάπτερος σέθεν ἀφ’ αἵματος·
179=200 τὸν Ἀγαμεμνόνειον ἐπὶ δόμον. ὀλόμεθ’ ἵστοικες ὀλόμεθα. (200)
180=201 ὑπὸ γὰρ ἀλγέων

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βραχυκατάληκτον ἐκ βʹ ἀναπαίστων καὶ ἰάμβου. εἰ δὲ βούλει, ἰωνικὸν δίμετρον ἀκατάληκτον ἐκ παίωνος γʹ καὶ διιάμβου. 11τὸ ιαʹ δακτυλικὸν ἑφθημιμερὲς. 12τὸ ιβʹ τροχαϊκὸν ἢ ἰαμβικὸν ἑφθημιμερὲς ἐκ τριῶν χορείων καὶ συλλαβῆς. 13τὸ ιγʹ ἰωνικὸν ἀπὸ μείζονος τρίμετρον ἀκατάληκτον ἐκ παίωνος αʹ ἀντὶ ἰωνικοῦ, διτροχαίου καὶ ἐπιτρίτου γʹ διὰ τὴν ἀδιάφορον, ἢ ἰωνικοῦ. ἐπὶ τῷ τέλει παράγραφος καὶ διπλαῖ ἔσω καὶ ἔξω νενευκυῖαι, ἡ μὲν ἐν ἀρχῇ τοῦ κώλου, η δὲ κατὰ τὸ τέλος, δηλοῦσαι ἔχειν ἀνταπόδοσιν.

TRANSLATION: This second strophe consists of thirteen cola. The first is a trochaic penthemimer consisting of two chorei; or if you prefer, iambic. The second and third cola are paeonic of one and a half measures, consisting of fourth paeons and iambs (scil. one paeon, one iamb in each). The fourth colon is a brachycatalectic iambic dimeter consisting of chorei; or if you prefer, like the first colon, with the long syllable found there resolved in this one. The fifth is similar to the second. The sixth is a brachycatalectic paeonic dimeter composed of two first paeons, the first being of five syllables, and two indifferent syllables. The seventh and eighth are like the second. The ninth is an acatalectic paeonic dimeter composed of a second paeon and a first paeon. The tenth is a brachycatalectic antispastic dimeter consisting of two anapaests and an iamb; or if you prefer, an acatalectic ionic dimeter composed of a third paeon and a double iamb. The eleventh is a dactylic hephthemimer (scil. three and a half dactyls). The twelfth is a trochaic or iambic hepthemimer composed of three chorei and a syllable. The thirteenth is an acatalectic ionic a maiore trimeter composed of a first paeon in place of an ionic, a double trochee, and a third epitrite because of the (final) indifferent (syllable), or an ionic. At the end a paragraphos and diple-marks pointing inwards and outwards, one at the beginning of the colon, the other at the end, the marks indicating that (the strophe) has corresponsion.

LEMMA: ὑμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.11,19–12,4; de Fav. 48

COMMENT: The description of colon 6 (179=200) requires that the third syllable of Ἀγαμεμνόνειον be treated as short, although Triclinius does not apply his koine short symbol here. Matthiae proposed and Dindorf accepted τοῦ βʹ πεντασυλλάβου, Dindorf arguing that the five-short sequence was νόνιον ἐπὶ, but Triclinius wrote νόνειον ἐπὶ, which indeed gives an ordinary first paeon νειον ἐπὶ in 179 before the two extra syllables. It is unusual, however, that he does not here note the difference in the corresponding line 200, where the second first paeon is also of five syllables.

Or. 174.02 (174–186) (tri metr) στροφὴ ἑτέρα κόλων ιγʹ —Τ

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 48

Or. 174.03 (vet exeg) πότνια πότνια νύξ: ἐπικαλεῖται τὴν Νύκτα πρὸς τὸ κοιμίσαι τὸν Ὀρέστην. —HMBVC MnRbSSa
Or. 174.04 (vet exeg) πότνια πότνια νυὲ ὑπνοδότειρα: ἕκατά φύσιν ὑπνὸς ἐξ ύγρότητος γίνεται: ὡγρὰ δὲ ἐκ νυὲ ἀφισταμένου τοῦ ἡλίου τὸν ἐξηραμένον καὶ θερμαίνοντος τὸν ἀέρα. τὸ τοῖνος Ὀρέστης ἐξηραμένος ὑπὸ νόσου τε καὶ ἀσιτίας, ὑγρανθεὶς τῷ νυκτερινῷ καταστήματι μᾶλλον κοιμηθῆσε, ἄλλως τε καὶ τῶν αἰσθήσεων ἠρεμουσῶν ἐν σκότῳ. ἀποτείχεται ὑπνὸς ἡσυχίᾳ αἰσθήσεων καὶ κινήσεων.

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Or. 174.05 (vet exeg) πότνια πότνια νυὲ: τοῦτο τὸ μέλος ἐπὶ ταῖς λεγομέναις νήταις ἀδεται καὶ ἐστὶν ὀξύτατον. ἐπίθανον οὖν τὴν Ἑλέκτραν ὀξείᾳ φωνῇ κεχρῆσθαι, καὶ ταῦτα ἐπιπλήσσουσαν τῷ χορῷ. ἀλλὰ κέχρηται μὲν τῷ ὀξεί ἀναγκαίως, οἰκεῖον γὰρ τῶν θρηνούντων, λεπτότατα δὲ ὡς κακά ἐν μάλιστα. —H²BPr

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Or. 174.06 (plin exeg) (πότνια πότνια νύξ): ὡς θεὸν εἶχον τὴν νύκτα τὴν ἡμέραν καὶ τὰ πάντα. —Yf²

POSITION: s.l.

Or. 174.07 (tri metr) (πότνια πότνια): koine short over each omicron —T

PREVIOUS EDITIONS: de Fav. 48

Or. 174.08 (recTri gloss) (πότνια): σεβασμία —V¹AbCrPrSaOxXo²Yf²Zb²ZlZuT

POSITION: s.l.
APP. CRIT.: καὶ ὁ prep. CrOx

Or. 174.09 (plin gloss) (πότνια): ω τιμία —F²

POSITION: s.l.

Or. 174.10 (recTri artGloss) (νύξ): ω —AbST

POSITION: s.l.

Or. 175.01 (rec gloss) (ὑπνοδότειρα): ἀνάπαυσις —AbMnSSa

POSITION: s.l.
APP. CRIT.: καὶ prep. S

Or. 175.02 (rec gloss) (ὑπνοδότειρα): ἡ τὸν ὕπνον διδοῦσα —V¹

POSITION: s.l.
APP. CRIT.: τοῦ ὕπνου a.c. V¹

Or. 175.03 (rec gloss) (ὑπνοδότειρα): ἡ δωρουμένη τὸν ὕπνον —SaZc

POSITION: s.l.
APP. CRIT.: τὸν ὕπνον δωρ. transp. Ze

Or. 175.04 (mosch exeg) ὑπνοδότειρα: τῇ τοὺς ὑπνοὺς δωρουμένη τοῖς πολυπόνοις βροτοῖς. 2διὸ δὲ τοὺς ὑπνοὺς ἡ νύξ ἔξαιρετως διὰ τὸ ύγρα εἶναι τῇ ἀποστάσει τοῦ ἡλίου τοῦ ἡπραίνοντος τὸν ἀέρα. —XXaXbXo²YYfGGr

TRANSLATION: She who gives sleep to mortals who have many toils. Night in particular gives sleep because she is moist because of the withdrawal of the sun that dries the air.

Translation: She who gives sleep to mortals who have many toils. Night in particular gives sleep because she is moist because of the withdrawal of the sun that dries the air.
Or. 175.05 (plln paraphr) οὐπνοδότειρα: τὸν ὑπνόν τοῖς βροτοῖς δωρουμένη —G
position: s.l.

Or. 175.06 (plln paraphr) οὐπνοδότειρα: διδοῦσα τὸν ὑπνόν τοῦ πολυπόνου βροτοῦ —Yf
position: s.l.

Or. 175.07 (thom gloss) οὐπνοδότειρα: παρεκτικὴ ὑπνοῦ —ZZaZbZlZmZuTGu
position: s.l.
app. crit.: παρεκτικὴ Zb | τοῦ add. s.l. Zu

Or. 175.08 (plln exeg) οὐπνοδότειρα: ὡς ὄνομα τὸ δώτειρα λαβέ. —Yf
position: marg.

Or. 175.09 (plln gloss) οὐπνοδότειρα: ὑπνοῦ χαριστική —F²
position: s.l.

Or. 176.01 (rec exeg) τῶν πολυπόνων βροτῶν: λείπει τὸ ⟨τῷ⟩ πλήθει. —R
translation: Supply 'to the multitude' (i.e., to govern 'of mortals who have many toils').
position: marg.
keywords: λείπει

Or. 176.02 (thom gloss) πολυπόνων: πολυμόχθων —ZZaZlZmTGu
position: s.l.
app. crit. 2: πολυμόχθων Za

Or. 176.03 (plln gloss) πολυπόνων: καὶ πολυμόχθων πόνων —Zu
position: s.l.

Or. 176.04 (plln gloss) βροτῶν: ἀνθρώπων —CrOxZa
position: s.l.
app. crit.: καὶ prep. CrOx

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Or. 176.05 (pillgrGloss) ἄριστον: τῶν —Zu

Or. 177.01 (vet exeg) Ἐρεβόθεν ἂν: ἔδει ἐκ Χάους εἰπεῖν, ὡς Ἡσίοδος. —MBVCMnPrPbRbSSa

TRANSLATION: He (the poet) should have said 'from Chaos', as Hesiod: 'from Chaos Erebus and black Night were born'.

LEMMA: MVCMnRbSSa(om. ἐρεβόθεν, leaving blank space), cont. from sch. 174.04, add. δὲ, BPr; labels χάος and ἡσίοδος add. in marg. late hand in B  REF. SYMBOL: MVRb  POSITION: s.l. Prb


PREVIOUS EDITIONS: Schw. I.116,12–13; Dind. II.77,18–19  KEYWORDS: citation of literature other than Homer (with direct quotation)  | Hesiod

Or. 177.02 (rec gloss) Ἐρεβόθεν: ἦτοι ἐκ χάους —V1F2

APP. CRIT.: ἦτοι om. F2 | ἐκ τοῦ χ. F2 |

PREVIOUS EDITIONS: Schw. I.116,12–13; Dind. II.

Or. 177.03 (pillgr gloss) Ἐρεβόθεν: ἀπὸ τοῦ χάους —L2

APP. CRIT.: |

Or. 177.04 (pillgr gloss) Ἐρεβόθεν: ἀντὶ τοῦ χάους —Zu

APP. CRIT.: |

Or. 177.05 (rec gloss) Ἐρεβόθεν: ἀπὸ τοῦ σκότους —AaAbCrMnPbRbSSaoX

APP. CRIT.: καὶ prep. CrSoX, ἤγουν prep. Pr2 | ἀπὸ τοῦ lost to damage R |

Or. 177.06 (rec gloss) Ἐρεβόθεν: ἐξ ἐρέβους —Rf

APP. CRIT.: |

Or. 177.07 (mosch gloss) Ἐρεβόθεν: ἀπὸ τοῦ ἐρέβους —XxAxBXoYeGGr2

APP. CRIT.: ἐρέβου Pr | ἤθι add. X |

Or. 177.08 (thom gloss) Ἐρεβόθεν: ἀπὸ τοῦ βάθους —ZZaZbZlZmTGu

APP. CRIT.: |

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Or. 177.09 (thom exeg) (Ἐρεβόθεν): Ἐρεβόθεν ἐλθείν τὴν νύκτα καλεῖ, τούτεστιν ἀπὸ τοῦ χάους. κατερχομένου γὰρ τοῦ ἡλίου εἰς τὸ ὑπὸ γῆν ἡμισφαίριον, σκότος ἐπάνω τῆς γῆς γίνεται, ὡσπερ εἰ τῶν κάτω κάτω καὶ άνερχομένον, ἀλλὰ τῇ ἀπουσίᾳ τοῦ φωτὸς τούτο ψφίσταται, οὐκ ἐχουν αὐτὸ καθ’ εαυτοίς οικείαν ὑπόστασιν. Ἐλθείν δὲ λέγει τὴν νύκτα οὐχ ἵνα γένηται νύξ, ὡς γὰρ οἷόν τε ἡμέρας οὔσης; ἀλλ' ἐπειδὲ ἐν νυκτὶ ὑπνώττουσιν ἄνθρωποι, διὰ τοῦτο τοῦτο φησίν, ἀλλ' καὶ οἱ κοιμώμενοι ὡσπερ νύκτα ἔχουσι διὰ τὸ μὴ ὁρᾶν.

TRANSLATION: She calls on Night to come from Erebus, that is, from the dark abyss. For when the sun goes down into the hemisphere beneath the earth, darkness occurs above the earth, seeming as it were to rise up from regions below, not because it really is in the regions below and comes up, but by the absence of light this (darkness) exists, not having in and of itself an existence of its own. And she tells night to come not in order than night may fall—for how would that be possible when it is daytime?—, but because in the night humans sleep, for this reason she says this. Above all, those who sleep have a sort of night because they do not see.

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Zl damaged and mostly lost to trimming after 2 ἐπάνω τῆς | 1 τὴν νύκτα ἐλθεὶν app. transp. Zl | 2 ὑπὸ γῆς Gu | 3 καὶ om. Zb | 6 οἱ ἀνθρ. Zb

PREVIOUS EDITIONS: Dind. II.78,3–11
KEYWORDS: scientific explanation
Or. 178.03 (rec gloss) ⟨μόλε μόλε⟩: παραγίνου — V1

POSITION: s.l.

Or. 178.04 (plli gn gloss) ⟨μόλε μόλε⟩: παραγενοῦ — Aa3CrOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 178.05 (vetThom gloss) ⟨κατάπτερος⟩: ταχεῖα — HMOVFF2GPrRSaZZaZbZlZmZc

POSITION: s.l. except intermarg. M and marg. F
PREVIOUS EDITIONS: Schw. I.116,18; Dind. II.78,11

Or. 178.06 (rec gloss) ⟨κατάπτερος⟩: καὶ ταχύπτερος — S

POSITION: s.l.

Or. 178.07 (mosch exeg) κατάπτερος: ταχεῖα ἀντὶ τοῦ ταχέως — XXaXbXoT+YfGr

TRANSLATION: (Meaning) ‘swift’, (the adjective) used instead of (the adverb) ‘swiftly’.

LEMON: X

APP. CRIT.: ἤγουν prep. X
APP. CRIT. 2: ταχέα X
PREVIOUS EDITIONS: Dind. II.78,11–12

Or. 178.08 (plli gn gloss) ⟨κατάπτερος⟩: λίαν ταχυτάτη — Aa3Zu

POSITION: s.l.
APP. CRIT.: λίαν om. Aa3

Or. 179.01 (rec paraphr) (τὸν Ἀγαμεμνόνειον): καὶ τὸν τοῦ υἱοῦ τοῦ Ἀγαμέμνονος, ἦτοι τοῦ Ὀρέστου — V1

POSITION: s.l.

Or. 179.02 (plli gnTri gloss) (Ἀγαμεμνόνειον): τὸν τοῦ Ἀγαμέμνονος — F+TXo+Yf+Zu

POSITION: s.l.
APP. CRIT.: καὶ prep. Zu | τὸν om. Xo+Yf
COLLATION NOTES: Indistinct traces of washed out gloss in top margin of Zi, perhaps something longer than this.

Or. 179.03 (rec exeg) (ἐπὶ δόμον): γράφεται καὶ ἐπὶ δόμων. — M

POSITION: internarg.
PREVIOUS EDITIONS: Schw. I.116,19
COMMENT: Schw. emended to δόμον, assuming the note comes from a ms that (unlike M itself) had ἐπὶ γόνον in the text.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 179.04 (rec exeg) (δόμον): γρ. γόνον —V³AbCrMnPrRSSaOx
POSITION:s.l. except marg. AbR

Or. 179.05 (plln gloss) (δόμον): σίκον —Xo²Yf
POSITION:s.l.

Or. 179.06 (rec artGloss) (δόμον): τὸν —MnS, perhaps F²
POSITION:s.l.

Or. 180.01 (plln gloss) (ὑπὸ γὰρ ἀλγέων): ὑπὸ τῶν λυπῶν —Aa²
POSITION:s.l.

Or. 180.02 (rec gloss) (ὑπὸ): τε —S
POSITION:s.l.

Or. 180.03 (recTri gloss) (ἀλγέων): θλίψεων —V¹Zb²ZITCrOx
POSITION:s.l.

APP. CRIT.: καὶ prep. V, καὶ τῶν prep. CrOx | θλίβεων a.c. Ox

Or. 180.04 (plln gloss) (ἀλγέων): ὀδυνῶν —Gu
POSITION:s.l.

Or. 180.05 (plln gloss) (ἀλγέων): παθημάτων —F²
POSITION:s.l.

Or. 180.06 (rec artGloss) (ἀλγέων): τῶν —SYf²
POSITION:s.l.

Or. 181.01 (plln gloss) (ὑπὸ τε συμφορᾶς): καὶ ὑπὸ τῶν —Yf²
POSITION:s.l.
Or. 181.02 (plgn gloss) (συμφορᾶς): δυστυχίας —Zl

Or. 181.03 (plgn artGloss) (συμφορᾶς): τῆς —Aa²F²

Or. 182.01 (plgn rhet) (διοιχόμεσθ’ οἰχόμεσθα): παρένθεσις —B³a

KEYWORDS: παρένθεσις

Or. 182.02 (rec gloss) (διοιχόμεθ’): ἀπολλύμεθα —F²MnSSa

APP. CRIT.: καὶ prep. S

Or. 182.03 (rec gloss) (διοιχόμεθ’): ἀπωλόμεθα —R

APP. CRIT.: ἀπολώμεθα R

Or. 182.04 (mosch gloss) (διοιχόμεθ’): ἐφθάρμεθα —XXaXbXoYYfGGrZc

PREVIOUS EDITIONS: Dindl. II.78,13

Or. 182.05 (rec gloss) (διοιχόμεσθ’): διεφθάρημεν —K

Or. 182.06 (thom gloss) (διοιχόμεσθ): ἐφθάρημεν —ZZaZlCrOx

Or. 182.07 (recTri gloss) (διοιχόμεσθ’): φθειρόμεθα —Pr²SaT

Or. 182.08 (rec gloss) (διοιχόμεσθ): δαμαζόμεθα —Ab

Or. 182.09 (plgn gloss) (διοιχόμεσθ’): καὶ τελείως ἡφανίσθημεν —Zu
Or. 183.01 (vet exeg) ⟨κτύπον ἡγάγετ'⟩: καὶ τούτο κατὰ ἀναφώνησιν λέγει ἡ Ἡλέκτρα. —MB

TRANSLATION: This too Electra speaks as a (suddenly louder) exclamation.

POSITION: intern. M, marg. B

PREVIOUS EDITIONS: Schw. I.116.20; Dind. II.78.14–15

COLLATION NOTES: B probably by first hand, but rewritten later.

KEYWORDS: staging, delivery of lines | ἀναφώνησις

Or. 183.02 (pilgn gloss) ⟨κτύπον⟩: ὀχλήσιν —F

POSITION: s.l.

Or. 183.03 (rec paraphr) (183 κτύπον): ... μ(ην) / ...υν / ...ες (or ...ους) —R

REF. SYMBOL: R

POSITION: marg.

APP. CRIT.: remnant of damaged note or notes

Or. 183.04 (pilgnTri gloss) ⟨ἡγάγετ'⟩: ἐκομίσατε —OxT

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

Or. 183.05 (pilgn gloss) ⟨ἡγάγετ'⟩: ἐποιήσατε —Zl

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.78.14

Or. 183.06 (pilgn gloss) ⟨ἡγάγετ'⟩: ἠνέγκετε(?) —Zb

POSITION: s.l.

APP. CRIT.: app. erased, faint and uncertain

Or. 183.07 (pilgn gloss) ⟨ἡγάγετ'⟩: ἐφέρετε —Zu

POSITION: s.l.

Or. 183.08 (183–186) (vet paraphr) οὐχὶ σίγα σίγα: 1οῦ σιωπήσεις, φησίν, ἀπὸ τοῦ στόματος φυλασσομένη τὸ ἀνακελαδεῖν καὶ τὴν ἀπὸ τῆς κοίτης ὕπνου χάριν ἥσυχον αὐτῷ παρέξεις; 2ἢ τὸν κέλαδον ἄπωθεν τοῦ λέχους ποιουμένη. 3οίνον· οὐ σιγήσεις καὶ μετὰ ἡσυχίας αὐτὸν ἐάσεις κοιμηθῆναι; —MBVCMnPrR-R'SSa, partial HO

TRANSLATION: Will you not be silent, she says, warding off from your mouth the raising of a loud cry, and will you not let him enjoy in peace the delight of sleep that derives from the bed? Or, making the loud cry far off from the bed. As if to say, will you not be silent and let him sleep in peace?
Or. 183.09 (tri exeg) ἡμέτερον: ‘οὔμενουν’ γράφειν χρή ἐνταύθα, ἢ ‘οὔδαμώς’.

Or. 184.01 (184–186) (pllgn paraphr) σίγα σίγα φυλασσομένα: ¹εἰ φυλάξεις, φησὶ, τὸν κέλαδον καὶ τὸν ἦχον καὶ τὴν φώνην σου ἄπο αὐτοῦ, γνώσεις καὶ οὐ λαλεῖς πλησίον αὐτοῦ, δώσεις τούτῳ ἥσυχον χαρὰν ὑπνοῦ.

Or. 184.02 (rec gloss) σίγα σίγα: σιγήσεις —O

Or. 184.03 (mosch paraphr) σίγα σίγα: μετὰ σιγῆς, διαλέγου δηλονότι —XXaXbXoT."
Or. 184.04 (pllgm gloss) ⟨σίγα σίγα⟩: ἐν σιγῇ ἐν σιγῇ —B³a
POSITION: s.l.

Or. 184.05 (tri gloss) ⟨σίγα⟩: σιωπηλῶς —T
LEMMA: σίγα only once in T POSITION: s.l.

Or. 184.06 (pllgm exeg) ⟨φυλασσομένα⟩: τὸ ἀνά ἀπό τοῦ + damaged word —B³a
POSITION: s.l.
COMMENT: The note apparently is trying to convey that ἀνα in the next line should be joined to this participle to make ἀναφυλασσομένα. In fact a hypodiastole has been added by a later hand to divide ἀνα from κέλαδον, along with a grave on the second alpha of ἀνα (one might have expected an acute to be added on the first alpha instead). The damaged word ought perhaps to be κέλαδον, but although the first trace of the damaged word does look like ξ, the next trace looks more like α or τ than ξ, and the suspended remainder of the word does not look like any part of λαδον.

Or. 184.07 (thom paraphr) φυλασσομένα: ἤγουν ἀφεῖσα μεγάλα βοῶν πλησίον τῆς αὐτοῦ κοίτης καὶ πόρρω γενομένη ὀνήσει αὐτὸν ὡς ὑπνώσοντα. —ZZaZb-ZlZmTG
TRANSLATION: That is, ceasing to cry out loudly near his bed and removing yourself to a distance you will benefit him, since he is sleeping.
LEMMA: T POSITION: s.l. except T
APP. CRIT.: ἤγουν om. Gu | ὡς ὑπν. om. Zl (margin lost to trimming, but probably not enough space)
APP. CRIT. 2: ἀφῆσα Z | ὑπνώσοντα Za |
PREVIOUS EDITIONS: Dind. II.78.23–25

Or. 184.08 (pllgm gloss) ⟨φυλασσομένα⟩: σιωπῶσα —F²
POSITION: s.l.

Or. 184.09 (pllgm gloss) ⟨φυλασσομένα⟩: φυλάσσουσα —Yf²
POSITION: s.l.

Or. 184.10 (recTri etaGloss) ⟨φυλασσομένα⟩: φυλάσσομενη —AaAbSTYfZcB³a
POSITION: s.l.

Or. 184.11 (rec metr) ⟨φυλασσομένα⟩: long mark over alpha —O

Or. 184.12 (rec gloss) ⟨στόματος⟩: ἤγουν τοῦ λαλεῖν μεγάλως —AbMnSSa
POSITION: s.l. except marg. Ab
Or. 184.13 (rec gloss) ⟨στόματος⟩: διὰ τοῦ — Sa

Or. 184.14 (rec gloss) ⟨στόματος⟩: ἀπὸ — OZuYf

Or. 184.15 (pllgn gloss) ⟨στόματος⟩: ἀνὰ τοῦ — Yf²

Or. 184.16 (pllgn artGloss) ⟨στόματος⟩: τοῦ — Aa²

Or. 185.01 (rec gloss) ⟨ἀνακέλαδον⟩: θόρυβον — O

Or. 185.02 (pllgn gloss) ⟨ἀνακέλαδον⟩: τὸ ἀναβοᾶν καὶ θορυβεῖν — B⁴

Or. 185.03 (rec gloss) ⟨ἀνακέλαδον⟩: ἤγουν τὸ κελαδεῖν — Pr

Or. 185.04 (rec gloss) ⟨ἀνακέλαδον⟩: ἤχον — V¹AbCrFMnRSSaYf²Ox

Or. 185.05 (mosch gloss) ⟨ἀνακέλαδον⟩: τὴν εἰς ὑψος φωνήν — XXaXbXoYYfGGr

Or. 185.06 (thom gloss) ⟨ἀνακέλαδον⟩: μέγαν ἤχον — ZZaZbZlZmTGuAa

Or. 185.07 (rec artGloss) ⟨ἀνακέλαδον⟩: τοῦ — FKSSa
Or. 185.08 (vet paraphr) ἀπὸ λέχεος: τὴν ἀπὸ τοῦ λέχους χαράν —MC

TRANSLATION: The delight (that derives) from the bed.

POSITION: intermarg. M, marg. C

APP. CRIT.: τὴν] τινὰ M

PREVIOUS EDITIONS: Schw. I.26

Or. 185.09 (rec exeg) ἀπὸ λέχεος: ἔξωθεν τοῦ λέχους ἀπετί δεῖ λαμβάνειν ἔξωθεν σύνδεσμον ἵνα. —Pr

TRANSLATION: Link 'of the bed' from outside (scil. it does not go with the preposition just before it). It is necessary to supply from outside a conjunction 'in order that' (scil. to relate the imperatives 'siga siga' in 184 to the next finite verb 'parexeis' in 186).

POSITION: s.l.

APP. CRIT.: ἀπετί] απτ() Pr

COMMENT: The first sentence perhaps means that the genitive 'the bed' does not go with the preposition that directly precedes it but with something else (χαρὰν?). As to the second sentence, an alternative would be to consider the note incomplete and treat ἵνα as introducting ἵνα ᾖ … . In either case, the suggestion of supplying a conjunction seems to assume the imperative reading σίγα σίγα (but Pr itself has σιγᾶ σιγᾶ in its text here).

Or. 185.10 (mosch gloss) ἀπὸ λέχεος: ἀπὸ τῆς κοίτης —XXaXbXoYGr

POSITION: s.l.

Or. 185.11 (pllgn gloss) ἀπὸ λέχεος: ἱσταμένη —G

POSITION: s.l.

Or. 185.12 (rec gloss) ἀπὸ λέχεος: καὶ τὴν —O

LEXEMA: ἀπὸ λέχεος in text O

POSITION: s.l.

COMMENT: This indicates that the following words form a single noun-phrase with χαράν.

Or. 185.13 (recThom gloss) ἀπὸ λέχεος: μικράν —AaRYfZZaZl

POSITION: s.l.

Or. 185.14 (rec gloss) ἀπὸ λέχεος: πόρρωθεν —AbMnS

POSITION: s.l.

APP. CRIT.: καὶ prep. S

Or. 185.15 (rec gloss) ἀπὸ λέχεος: πόρρω —SaZb²

POSITION: s.l.
Or. 185.16 (recThom gloss) ⟨λέχεος⟩: κοίτης —OVfRYfZZaZbZZm
  POSITION: s.l.
  APP. CRIT.: τῆς prep. RZb, ἀπὸ τῆς prep. Yf

Or. 185.17 (pillgn gloss) ⟨λέχεος⟩: τῆς κλίνης τοῦ Ὀρέστου —F
  POSITION: s.l.

Or. 185.18 (rec gloss) ⟨λέχεος⟩: κραβάττου(?) —Ab
  COMMENT: The word is faint, perhaps from the water damage across the top of the page. I interpret the scribe as having written a truncated form κραβαττ() (the ττ is suspended above alpha).
  COLLATION NOTES: Recheck original Ab 44v top.

Or. 185.19 (pillgn gloss) ⟨λέχεος⟩: στρωμνῆς —B
  POSITION: s.l.

Or. 185.20 (rec artGloss) ⟨λέχεος⟩: τοῦ —Sa
  POSITION: s.l.

Or. 186.01 (rec exeg) ⟨ἡσυχον ὑπνοῦ χαρὰν: τῆν ἀπὸ τῆς κοίτης⟩ —R
  LEMMA: ἡσυχον R
  REF. SYMBOL: R
  APP. CRIT.: κοι*τῆς R, perhaps κοιττ a.c.

Or. 186.02 (rec gloss) ⟨ἡσυχον⟩: πραείαν —F2R
  POSITION: s.l.
  APP. CRIT.: πραείς R, only faint traces of πρα F2

Or. 186.03 (pillgn gloss) ⟨ἡσυχον⟩: ἡδὺ —Zl
  POSITION: s.l.

Or. 186.04 (tri gloss) ⟨ἡσυχον⟩: ἀτάραχον —T
  POSITION: s.l.

Or. 186.05 (rec gloss) ⟨ἡσυχον⟩: εὐδιεισών —Aa
  POSITION: s.l.

Or. 186.06 (pillgn exeg) ⟨ἡσυχον⟩: γρ. ἡσύχως —Zu
  POSITION: s.l.
Or. 186.07 (rec gloss) \(\Upsilon\nu\nu\nu \chi\alpha\rho\alpha\nu\)\(\): τὴν ἀπὸ τοῦ —Pr

position: s.l.

app. crit.: τῷ τοῦ Pr

Or. 186.08 (rec artGloss) \(\Upsilon\nu\nu\nu\): τοῦ —Aa²S

position: s.l.

Or. 186.09 (rec exeg) \(\chi\alpha\rho\alpha\nu\)\(\): τὴν ἀπὸ τῆς κοίτης ἡδονήν —\(\nu\)\(i\)

position: s.l.

Or. 186.10 (mosch gloss) \(\chi\alpha\rho\alpha\nu\)\(\): ἡδονήν —XXaXbXoTYYfGGr

position: s.l.

collation notes: Ta omits cross.

Or. 186.11 (recThom gloss) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): αὐτῷ —OGZZazZbZlZmTG

position: s.l.

Or. 186.12 (rec gloss) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): ὡστε —Pr

position: s.l.

Or. 186.13 (rec exeg) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): εἰ τοῦτο ποιήσεις —MnB³a

position: s.l., B over φίλα (displaced by earlier glosses), Mn over ὥστε ἡδονον

app. crit.: εἰς Mn

Or. 186.14 (rec exeg) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): εἰ ποιήσεις οὔτως —Sa

position: s.l.

app. crit.: εἰ καὶ Sa

Or. 186.15 (pillgn gloss) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): δῶσεις —AaCrYf²Ox

position: s.l.

app. crit.: καὶ prep. CrOx

Or. 186.16 (pillgn gloss) \(\pi\alpha\rho\varepsilon\varepsilon\iota\iota\): φέρεις app. —\(F\)²

position: s.l.
Or. 186.17 (tri artGloss) ⟨φίλα⟩: ω —TXo^2

position: s.l.

Or. 186.18 (rec metr) ⟨φίλα⟩: long mark over alpha —O

Or. 186.19 (recTri etaGloss) ⟨φίλα⟩: φίλη —Aa^2F^2PrTZcZuB^3a

position: s.l.

Or. 186.20 (tri metr) dipole pointing outwards at left, paragraphos and dipole pointing inwards at right —T

PREVIOUS EDITIONS: de Fav. 48

σ. 187.01 (187–194) (tri metr) ἡμέτερον: θρόει τίς κακῶν: icto paron oustistma omoioune esti to pro tis eirmevinis strophes oustistmati, ou h arxhi [166] ὁρθς en peplois', kai toutou gar kolwv estin omoiouv η'. επι τω teliei paragrapfou. —T

TRANSLATION: The present metrical system is similar to the system [166–173] that precedes the strophe just discussed [174–186], of which the first words are [166] 'do you see in his robes'. For this one too is of eight similar cola. At the end a paragraphos.

LEMMA: ημέτερον in marg.

APP. CRIT. 2: 2 app. κωλον a.c. T

PREVIOUS EDITIONS: Dind. II.12,7–9; de Fav. 48

σ. 187.02 (vet exeg) θρόει τις κακῶν: λέγε ποῖον τέλος αὐτών ἐκδέχεται, πότερον δύναται ῥαΐσαι ἢ οὔ. —HMBCPr^pPr^aR, partial OG

TRANSLATION: Say what sort of end awaits him, whether he can find relief (from his sickness) or not.

LEMMA: BP^p, θρόει MC REF. SYMBOL: B position: s.l. OP^p^G, marg. H, intermarg. M; λέγε spaced as if sep. gloss on ἠθρόει O; cont. from sch. 186.01 R^1; prep. ἠ θρόει (sic)


APP. CRIT. 2: 2 ῥαίσαι R^b |

PREVIOUS EDITIONS: Schw. I.117.1–2; Dind. II.78,27–28

σ. 187.03 (vet exeg) εἴπη ποιον ἐσται τὸ πέρας, ποιον τέλος αὐτών μένει. ᾗρά γε ραίσει τῆς νόσου ἢ οὔ: —MC, partial BP^r

TRANSLATION: Say of what sort the final conclusion will be, what sort of end awaits him. Will he indeed get relief from his sickness or not?

position: cont. from prev. all (intermarg. M)

APP. CRIT.: 1 τὸ πέρας ποιον τέλος] τὸ τέλος ποιον τὸ πέρας B, τέλος ποιον πέρας Pr | έσται τον M(ἐ)C | 2 ᾗρά γε κτλ. om. BP^r
Or. 187.04  (plg paraphr) λέγε ποίον τέλος αὐτὸν εἰσδέχεται τῶν κακῶν —Yf

Or. 187.05  (vet gloss) ἡθρόει: εἰπέ —MMnSSa

Or. 187.06  (vetMoschThom gloss) ἡθροει: λέγε —H1V1Aa3CrF1K Mn-RRFSSaOxxAxbbXYfZCcZB_zZmZuTB2

Or. 187.07  (rec gloss) τίς: ἀπώλεσεν —Ab

Or. 187.08  (rec gloss) τίς: ποία —Mn

Or. 187.09  (plg gloss) κακῶν: συμφορῶν —F

Or. 187.10  (rec paraphr) τελευτὰ μένει: ποῦ τὸ τοῦ κακοῦ τέλος; —Rf

Or. 187.11  (rec paraphr) τελευτά μένει: τί τέλος καὶ ποῦ μέλλει καταντῆσαι τὰ κατὰ τὸν Ὀρέστην; —MnSSa

Or. 187.12  (plg paraphr) τελευτά μένει: ἀντὶ τοῦ τί τέλος ἀναμένει τῷ Ὀρέστῃ δηλονότι. —Zu

Or. 187.13  (recThom gloss) τελευτά: τέλος —KZZaZbZlZmTGuXo2

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Or. 187.14 (rec gloss) τελευτά: τελείώσις —VSaGu

Or. 187.15 (rec gloss) κατάπαυσις —B3s, perhaps B1/2

Or. 187.16 (rec metr) τελευτά: long mark over alpha —O

Or. 187.17 (rec Tri etaGloss) τελευτά: τελευτή —AbFRfTB3

Or. 187.18 (rec exeg) μελετά: τελευτά —Rwrec

Or. 187.19 (rec gloss) μένει: τὸν Ὀρέστην —R

Or. 187.20 (pllgn exeg) μένει: ἢρα δύναται ῥαισθῆναι τῆς νόσου ἢ οὔ; —V3

Or. 187.21 (pllgn exeg) μένει: πότερον ῥαίσαι ἢ οὔ; —G

Or. 187.22 (pllgn gloss) μένει: διαδέχεται —V3F

Or. 187.23 (rec gloss) μένει: παραμένει —Sa

Or. 187.24 (rec gloss) μένει: ἀναμένει —K

Or. 187.25 (mosch gloss) μένει: ἀντὶ τοῦ προσδοκᾶται —XXaXbXoT′YYYYGrZcAa2
Or. 187.26 (thom gloss) ἀπόκειται —ZZaZbZlZmTGuOx

Or. 188.01 (rec gloss) ἔ —S

Or. 188.02 (pllgm gloss) καὶ ἀποθανεῖν —Ox

Or. 188.03 (pllgm artGloss) τὸ —GF²Zu

Or. 188.04 (pllgm cexG) γρ(άφετα)ι τί δ’ ἄλλο γ’. —B²

Or. 188.05 (pllgm cexG) τέλος μένει αὐτὸν —V³

Or. 188.06 (mosch gloss) ἄλλο: εἴπας —XXaXbXoYGGrZc, a.c. Yf

Or. 188.07 (pllgm Tri gloss) ἄλλο: εἴπω —T⁺, p.c. Yf

Or. 188.08 (pllgm gloss) ἐτερον —F²
Or. 188.09 (rec gloss) <εἶπας>: εἶπες —Ab
POSITION: s.l.

Or. 188.10 (rec gloss) <εἶπας>: ἥρωτησας —Sa
POSITION: s.l.

Or. 189.01 (vet exeg) <σοῦτε>: περισσὸς ὁ τ̅ε̅. —MC
TRANSLATION: (In the compound negative 'oute') the 'te' is redundant (and should be ignored).
LEMMMA: σοῦτε in text MC POSITION: marg. MC (both beside 188)
KEYWORDS: περισσὸς/περιττός

Or. 189.02 (pllgn gloss) <πόθον ἔχει>: οὒ ποθεῖ —G
POSITION: s.l.

Or. 189.03 (pllgn gloss) <πόθον>: καὶ ὀρεξίν —Yf²
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.79,8

Or. 189.04 (pllgn gloss) <πόθον>: ἐπιθυμίαν —Xo
POSITION: s.l.

Or. 189.05 (pllgn gloss) <πόθον>: ἱμερον —F²
POSITION: s.l.

Or. 189.06 (pllgn gloss) <πόθον>: ἁγάπην —Zl
POSITION: s.l.

Or. 189.07 (pllgn gloss) <πόθον>: ἡδονὴν —Zb²
POSITION: s.l.

Or. 189.08 (rec exeg) <ἐχεῖ>: γρ. ζητεῖ —Pr
POSITION: s.l.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 189.09 (tri exeg) ἡμέτερον: ἵσχει πόθον' χρῆ γράφειν, οὔ 'πόθον ἔχει'. ὅφτω γὰρ ἔχει πρὸς τὸ τοῦ πρώτου συστήματος κῶλον οἰκεῖως. ἦ καὶ τὸ ἄρα δὲ
ἐνταῦθα, εἰ καὶ συμπερασματικόν ἐστιν, ἀλλ’ οὖν ἄντι μακροῦ λαμβάνεται παρά τοῖς ποιηταῖς ώς καὶ τὸ ἀπορηματικόν ἐνίοτε ἀντὶ βραχέος. ὡδή τούτο μὲν περισσάταται ἀντιστρόφως, ἐκεῖνο δὲ ὃς ἐξύνεται. —Τ

TRANSLATION: One must write ‘ischei pothon’, not ‘echei pothon’ (‘has any longing’). For thus it is suitably matched to the colon of the (corresponding) first metrical system. And the word ‘ara’ (with acute on first syllable) here (in the next line, 190), even though it is inferential (expressing a conclusion), even so it is treated as having a long (first alpha) in the poets, just as also the dubitative use (scil. ‘ara’ with circumflex on first syllable) is sometimes treated as having a short (first alpha). For this reason it (the inferential use) is circumflexed in inverse fashion (scil. compared to its normal accent), and that other one (the dubitative use) is given an acute accent.

LEMMA: ἡμέτερον in marg. T

PREVIOUS EDITIONS: Dind. II.12,11–15; II.79,2–7; de Fav. 49

COMMENT: The meaning of ‘for this reason’ in the final sentence seems to be ‘because of the poetic license just described’. As Diggle’s apparatus indicates, it looks as if the acute on ἄρ’ in the text here is written in an era sure, so that Triclinius himself seems to have first written ἆρ’ in copying this page.

KEYWORDS: ἀντίστροφον/ἀντιστρόφως | Triclinius, emendation by Or. 189.

Or. 189.10 (tri gloss) ἔχει: ἔχει —Τ

LEMMA: ἔχει in text T

POSITION: s.l.

Or. 189.11 (recMoschThom gloss) βορᾶς: τροφῆς

—V′AaAbCrF′MnRSSaOxXXaXbXoT′YYfGGrZcZZaZbZlZm

POSITION: s.l.

APP. CRIT.: καὶ prep. CrSOx, τῆς prep. Aa²

PREVIOUS EDITIONS: Dind. II.79,8

Or. 190.01 (mosch paraphr) πρόδηλος ἄρ’ ὁ πότμος: προφανής ἄρα ἡ τύχη τοῦ θανατοῦ δηλονότι —XAA²

POSITION: marg.

Or. 190.02 (thom diagr) πρόδηλος ἄρ’ ὁ πότμος: diagram of one large arc, two smaller arcs above forming three horns: on left Ὀρέστης, in middle οὐκ ἔχει πόθον βορᾶς, on right θανεῖται —ZZlZmZuT, also Zx

LEMMA: label συλλογισμός Z

POSITION: marg., except in lower margin Z

APP. CRIT.: θανεῖται [ἐγγύς ἐστι θανάτου T]

COMMENT: The lines of diagram are labeled in ZT with tau on left half arc and tau on full arc, pi on right half arc. What these letters stand for is unclear to me.

Or. 190.03 (thom paraphr) πρόδηλος ἄρ’: φανερὸς εἰ ταῦθ’ οὖτως ἔχει. —ZZaZb-ZlZmTGu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.79,11–12

Or. 190.04 (rec gloss) ἀρ': τὰ κατ — Mn

POSITION: marg.

COMMENT: Since after ἀρ' in his text Mn has a blank instead of ὁ πότμος, it is possible that he has misrepresented a marginal κάτα in the exemplar, which might refer to a correction in the lower margin (that is, a version of the whole line 190), a correction that Mn did not copy or pay attention to. Alternatively, the origin could be κατά indicating that πρόδηλος is equivalent to κατάδηλος: both words are found in scholastic language, with πρόδηλος being more common than κατάδηλος; but the next glosses show that there was an interest in glossing πρόδηλος here.

Or. 190.05 (rec gloss) δῆλος app. — Ab

POSITION: s.l.

Or. 190.06 (mosch gloss) προφανής — XaXbXoTYYfGGGrZcF²

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.79,10

Or. 190.07 (rec gloss) φανερός — R

POSITION: s.l.

Or. 190.08 (rec paraphr) καὶ φανερὸς ὑπάρχει — CrOx

POSITION: s.l.

Or. 190.09 (rec gram) ἐπίσημος καὶ κλεινὸς — Mn

POSITION: upper right corner of 14r (190 is on 13v)

COMMENT: Mn occasionally has teacher’s notes in the margin, some not relevant to the text of the play. If this note is relevant, the only word on the facing folios 13v and 14r to which it might apply is πρόδηλος, and if so, presumably as a vocabulary lesson and not as an explanation of its sense in the passage.

Or. 190.10 (rec gloss) ἀρ': ἀληθῶς — Sa

POSITION: s.l.

Or. 190.11 (vet exeg) ἐμὴ γὰρ ἐσθίει, τεθνήξεται. — MVCGrPrSZuB³a

TRANSLATION: For if he does not eat, he will die.

REF. SYMBOL: M

POSITION: marg. MCB 3a, s.l. others

APP. CRIT.: γὰρ om. G

APP. CRIT. 2: ἐσθίῃ M

PREVIOUS EDITIONS: Schw. I.117,5; Dind. II.79,10

Or. 190.12 (rec gloss) ὁ θάνατος — V³AbCrF²RSSaZbZlOx

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Or. 190.13 (mosch paraphr) ἡ τύχη τοῦ θανάτου δηλονότι

—XaXbXoT*YYYYGGrZc

Or. 190.14 (thom gloss) ἡ δυστυχία —ZZa

Or. 190.15 (p11gn exeγ) ἀπὸ τοῦ θεοῦ —Yf²

Or. 190.16 (tri metr) πότμος: koine long over first omicron —T

Or. 191.01 (191–193) (vet paraphr) ἐξέθυσ’ ὁ Φοίβος ἡμᾶς: ἀντὶ τοῦ ἀπώλεσεν ἡμᾶς ὁ Ἀπόλλων πατροφόνου μητρὸς αἷμα δούς, ὥστε ἐνδοὺς ἡμῖν καὶ κελεύσας τὸν τῆς μητρὸς φόνου ἐργάσασθαι. τὸ δὲ ἐξῆς μέλεον ἀποδοὺς αἷμα φόνον πατροκτόνου μητρός. —MBVCMnPrR²Sa, partial HPrᵇ

TRANSLATION: Equivalent to: Apollo destroyed us by granting the bloodshed of a mother who killed our father. As it were, having granted to us and enjoined (us) to accomplish the murder of our mother. The run of the sense is: having given back (as our right) wretched bloodshed, the killing of a mother who killed our father.

Or. 191.02 (191–193) (vet exeg) ἀλλάζει: ἡ ἐξ πρὸς τὸ πατροφόνου. τοῦτοτε διὸς ἡμῖν τὸ αἷμα καὶ τὸν φόνον τῆς πατροφόνου μητρὸς. ὥστε ἐγχειρίσας ἡμῖν καὶ κελεύσας ἀπὸ τοῦ φόνου καὶ τοῦ αἵματος τῆς μητρὸς τιμωρῆσαι τῷ πατρὶ. δύναται δὲ καὶ ἀποδούς. —MBCRw, partial VPr

TRANSLATION: The preposition ‘ex’ (‘out of’) is to be taken (or understood) with ‘patrophonou’ (‘killer of a father’). That is, having granted us the bloodshed and killing of the mother

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who killed our father. As it were, entrusting to us and enjoining the avenging of our father from the murder and bloodshed of our mother. It can also mean 'having given back (as due)'.

**LEMMA:** M(in marg.)BCPr, καὶ ἄλλως Rw, μέλεον ἀπόφονον V

**REF. SYMBOL:** V

**APP. CRIT.:** 1 ἡ ἐξ … πατροφόνου om. V | ἡ ἐξ om. Rw | 2 καὶ τὸν φόνον … μητρὸς om. Pr | 3 ἀπὸ τοῦ … μητρὸς om. Pr | 4 δὲ} γὰρ V

**APP. CRIT. 2:** 3 αἰματος M | 2

**PREVIOUS EDITIONS:** Schw. I.117,10–13; Dind. II.79,17–20

**COMMENT:** The combination of different views is particularly striking here. The first and third sentence seem to reflect an (eccentric) interpretation of the genitive μητρὸς as expressing source, while the second takes the genitive as a normal objective one. One could transpose sentence 3 to follow sentence 1; but if they were once joined, one might expect to see ἐξ and not ἀπὸ used in the paraphrase. Note that the separation in sense of ἐξ from ἐξέθυσ’ is also adopted in 192.23, whereas such an interpretation is implicitly rejected in the glosses 191.08, 191.09.

**Or. 191.03 (191–193) (pilgr paraphr) ἦτοι ἀπώλεσε κελεύσας τῆς πατροφόνου μητρὸς τὸν φόνον —V³**

**POSITION:** s.l.

**APP. CRIT.:** ἦτοι ἀπώλεσε reused from V¹ gloss 191.04

**Or. 191.04 (rec gloss) ἐξέθυσ’: ἀπώλεσεν —OV¹AaAbCrFGKMnPrRRfSSaOxGuB³**

**POSITION:** s.l.

**APP. CRIT.:** ἦτοι prep. V¹, Λίαν prep. Rf, καὶ prep. CrSOx

**APP. CRIT. 2:** ἀπόλ‑ Ab | -σε V¹KrF | 1

**PREVIOUS EDITIONS:** Dind. II.79,21–22

**Or. 191.05 (rec gloss) ἐξέθυσ’: κατέσφαξε —K**

**POSITION:** s.l.

**Or. 191.06 (rec gloss) ἐξέθυσ’: ἐξέπραξε καὶ ἐφόνευσεν —Pr**

**POSITION:** s.l.

**Or. 191.07 (mosch/Thom gloss) ἐξέθυσ’: ἐφόνευσεν —XXaXbXoTYYfGGrZcZZaZbZl**

**POSITION:** s.l.

**APP. CRIT.:** -σε ZZaZbZl, -σα Zc | 1

**PREVIOUS EDITIONS:** Dind. II.79,21

**COLLATION NOTES:** Ta omits cross, and the position of the cross before the word in T is surprising since the gloss appears in so many representatives of the Z-family. |

**Or. 191.08 (pilgr gloss) ἐξέθυσ’: τελείως ἐφόνευσεν —Zm**

**POSITION:** s.l.

**Or. 191.09 (pilgr gloss) ἐξέθυσ’: καὶ παντελῶς ἐφόνευσε —Zu**

**POSITION:** s.l.
Or. 191.10 (tri metr) ⟨ἐξέθυσεν⟩: long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 49

Or. 191.11 (rec gloss) ⟨Φοῖβος⟩: ὁ Ἀπόλλων —V\textsuperscript{1}AbF\textsuperscript{2}MnSSaZI0x

POSITION: s.l.

APP. CRIT.: ὁ om. V\textsuperscript{1}Mn

Or. 191.12 (tri artGloss) ⟨Φοῖβος⟩: ὁ —T

POSITION: s.l.

Or. 192.01 (192–193) (pllgn paraphr) ⟨μέλεον ἀπόφονον αἷμα δοὺς⟩: ¹δοὺς ἀντὶ τοῦ συγχωρήσας καὶ κελεύσας τὸν τῆς μητρὸς φόνον ἐργάσασθαι, ²τὸν φόνον τῆς μητρὸς τὸν μέλεον τὸν ἀπόφονον καὶ τὸν μισητὸν τὸν ἔπι κακῷ γεγονότα. —Y\textsuperscript{2}Yf\textsuperscript{2}

APP. CRIT.: ² 2 μέλον Yf\textsuperscript{2}

PREVIOUS EDITIONS: Dind. II.79,24–26

Or. 192.02 (192–193) (pllgn paraphr) δοὺς καὶ κελεύσας τὸν τῆς μητρὸς φόνον ἐργάσασθαι —Gu

POSITION: marg.

Or. 192.03 (pllgn exeg) ⟨μέλεον⟩: τὸ αἷμα πρὸς τὸ μέλεον —V\textsuperscript{3}

POSITION: marg.

Or. 192.04 (rec gloss) ⟨μέλεον⟩: δυστυχές —AbMnRSSa

POSITION: s.l.

Or. 192.05 (recMosch gloss) ⟨μέλεον⟩: ἅθλιον —Aa\textsuperscript{2}AbF\textsuperscript{2}MnSSaXXaXbXoT\textsuperscript{1}YYfZcG-GrZb\textsuperscript{2}ZI0Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. SZu, τὸ prep. G

Or. 192.06 (rec gloss) ⟨μέλεον⟩: μισητὸν —Ab

POSITION: s.l.
Or. 192.07 (rec artGloss) ⟨μέλεον⟩: τὸ — K

Or. 192.08 (plign wdord) word order α (ἀπόφονον), β (αἷμα) — F

Or. 192.09 (mosch exeg) ⟨ἀπόφονον⟩: οὐκ ἀξίον ὄντα γενέσθαι, ἀποφυγῆς ἄξιον φόνου —XXaXbXoT·YYfG·GβGr

TRANSLATION: (‘Apophonon’ means) ‘murder that ought not to occur, that merits avoidance’.

LEMMA: TG
REF. SYMBOL: Xo
POSITION: s.l. except XG/T and Xo(οὐκ … γένεσθαι in marg., ἀποφυγῆς κτλ s.l.)
APP. CRIT.: φόνου Y
PREVIOUS EDITIONS: Dind. II.79,23–24

Or. 192.10 (plign gloss) ⟨ἀπόφονον⟩: ἀποφυγῆς ἄξιον —AaZc

APP. CRIT.: ἀπὸ φυγῆς Aa

Or. 192.11 (rec gloss) ⟨ἀπόφονον⟩: ἀδικοῦ —OZuOx²

APP. CRIT.: ἠγουν τὸν prep. Zu

Or. 192.12 (rec gloss) ⟨ἀπόφονον⟩: μισητῶν —V²FMnRSSa

APP. CRIT.: καὶ prep. S καὶ τὸ prep. FMn

Or. 192.13 (rec gloss) ⟨ἀπόφονον⟩: φονικὸν —V¹

APP. CRIT.: s.l.

Or. 192.14 (rec gloss) ⟨ἀπόφονον⟩: κακόφονον —AaZb²

APP. CRIT.: s.l.

Or. 192.15 (tri gloss) ⟨ἀπόφονον⟩: ἠγουν κακὸν —Τ

APP. CRIT.: s.l.

Or. 192.16 (plign exeg) ⟨ἀπόφονον⟩: ἀπώ φόνου ἠγουν ἀδικοῦ —ZmGu

APP. CRIT.: ἀπού Zm

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COMMENT: Although the root ἄπω assumed by ancient grammarians as the base of ἄποθεν was described as μὴ εἰρημένον (Gram.Gr. 3:1.500,25) and is thus not present in dictionaries, it is treated as a legitimate form in Sch. Tzetz. Lyco phr. 796, 804, and here ZmGu reflect that belief.

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Or. 192.17 (rec artGloss) (ἀπόφονον): τὸ —KMn
POSITION: s.l.

Or. 192.18 (pllgn exeg) (αἶμα δοὺς): διότι χρέος εἶχε θανεῖν ἡ Κλυταιμνήστρα διὰ τὸν φόνον τοῦ Ἀγαμέμνονος —V³
POSITION: s.l.

Or. 192.19 (rec gloss) (αἶμα): ὁ φόνος —K
POSITION: s.l.

Or. 192.20 (thom gloss) (αἶμα): φόνον —ZZaZbZlZmZuTGuFOx²YfB³a
APP. CRIT.: τὸν prep. FY²
POSITION: s.l.

Or. 192.21 (rec artGloss) (αἶμα): τὸ —V³KMn
POSITION: s.l.

Or. 192.22 (rec gloss) (δοὺς): κελεύσας —OB³a
APP. CRIT.: καὶ prep. B³a
COLLATION NOTES: Possibly rewritten in B over the same gloss by an earlier hand (but not the first).

Or. 192.23 (pllgn exeg) (δοὺς): ἡ ἐξ εἰς τὸ δοὺς· ἐκδούς. —B³a
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.79,21
COMMENT: For the transfer in sense of ἐξ to another word compare 191.02.

Or. 192.24 (mosch gloss) (δοὺς): ἐνδοὺς, ἠγους συγγχωρήσας —XXaXbXoT⁺YYf, partial GZcZu

Or. 192.25 (pllgn paraph) (δοὺς): καὶ παραχωρήσας ἡμῖν δηλονότι ὥστε κατεργάσασθαι —Zu
POSITION: s.l.
Or. 192.26 (rec gloss) ⟨δούς⟩: ὁ Φοῖβος ἡμῖν —MnRSSa
POSITION: s.l.

Or. 192.27 (thom gloss) ⟨δούς⟩: ἡμῖν —Z-ZaZmGuV³Aa
POSITION: s.l. except intermarg. V

Or. 192.28 (plln gloss) ⟨δούς⟩: ὁ —F
POSITION: s.l.

Or. 193.01 (mosch paraphr) ⟨πατροφόνου⟩: τῆς τὸν ἐμὸν πατέρα φονεύσασθη —XXaXbXoT·YYfGGGrZh²
POSITION: s.l. except marg. X
APP. CRIT.: ἐμὸν om. Zh²
PREVIOUS EDITIONS: Dind. II.79,28

Or. 193.02 (plln paraphr) ⟨πατροφόνου⟩: τῆς φονεύσασθη τὸν πατέρα —CrF²ZuOx
POSITION: s.l.
APP. CRIT.: τῆς om. F² | ἡμῶν add. Zu

Or. 193.03 (plln paraphr) ⟨πατροφόνου⟩: τῆς φονευτρίας τοῦ πατρός —Za
POSITION: s.l.

Or. 193.04 (rec gloss) ⟨πατροφόνου⟩: ἐνεκα —Mn
POSITION: s.l.

Or. 193.05 (rec artGloss) ⟨πατροφόνου⟩: τῆς —AaFMnS
POSITION: s.l.

Or. 193.06 (rec artGloss) ⟨ματέρος⟩: τῆς —S
POSITION: s.l.

Or. 193.07 (rec metr) ⟨ματέρος⟩: long mark over alpha —O

Or. 193.08 (rec gloss) ⟨ματέρος⟩: μητρὸς —Mn
POSITION: s.l.
Or. 193.09 (tri et eGloss) ἡμετέρος: [mατέρος] —TZcOx

POSITION: s.l.

Or. 194.01 (vet eGloss) δίκαια μὲν, καλῶς δ' οὔ: ὥφειλετο μὲν γὰρ αὐτὴν ἀναιρεθῆναι, οὐ μέντοι ὑπὸ τοῦ παιδὸς. —MBOVCPrRw

TRANSLATION: For it was owed (necessary, fated) that she be killed, but not by her son.

APP. CRIT.: εἶλετο Pr | μὲν om. O | γὰρ| καὶ V, om. app. Rw (damage) | αὐτὴν MBPr, αὐτῆ V, αὐτῆ OC, αὐτῇ Rw | ὑπὸ| Dindorf, ἀπὸ MOVCRw, παρὰ BVPr | τοῦ om. Pr

PREVIOUS EDITIONS: Schw. I.117,14–15; Dind. II.80,1–2

COMMENT: In Byzantine Greek, as in classical, ὀφείλεται/ὠφείλετο is used as a passive with words like χάρις, μισθός, and τιμωρία as its subject and the person in the dative, or sometimes as an impersonal verb with accusative and infinitive. Thus both the acc. αὐτὴν of MBPr and the dative αὐτῆ of V are possible here. Schw. and Dindorf printed nominative αὐτή. There are a very few late passages with the person in the nominative and the thing owed to the person in the acc., as Suda θ 78,24–25 (from Damascius, Vita Isidori) τιμὰς ἀπονέμων, οἵας ὠφείλετο πρωτεύων ἀνὴρ ἐν τῇ πόλει; sch. in Basilicorum libros I-XI, book 60, 29.7.5 ὅτι ἑκεῖνος ὥφειλετο τινὰ καὶ τῆς κιβωτοῦ. That construction seems less likely with an infinitive and presumably the nominative variants of OCRw are secondary.

Or. 194.02 (vet eGloss) δίκαια μὲν, καλῶς δ' οὔ: ἕναντι τοῦ δίκαιου μὲν αὐτήν ἀναιρεθῆναι ἀνελοῦσαν τὸν ἄνδρα, ὥσ τοὺς εὐκλεὲς οὐδὲ πρέπον ἢν ὑπὸ τοῦ παιδὸς αὐτὴν εὐθύνας δοῦναι τοῦ φόνου. —MBVCMnPrRbRwSSa, partial H

TRANSLATION: Equivalent to: it was just that she be killed because she killed her husband, but not, however, a source of glory or fitting that it be at the hands of her son that she paid the penalty for the killing.

LEMMA: MC, δίκαια μὲν BVMnPrbRb REF. SYMBOL: BVRb POSITION: marg. H; cont. from prev. Rw

APP. CRIT.: 1 ἀντὶ τοῦ om. VMnSSa | δίκαιον om. Mn | μὲν| μὲν ὀνὶVR'SSa, ὀνὶ Mn, μὲν ἦν Rw | ἀναιρεθηναι αὐτὴν transp. VMnSSa, αὐτήν om. Rb | 2 οὐ μέντοι ... ἦν] ἀλλ' οὐκ ἔδει MnSSa | οὐδὲ πρέπον om. H | αὐτὴν εὐθύνας κτλ om. H | αὐτὴν om. MnR'RwSSa | εὐθύνην Pr

APP. CRIT. 2: 1 ἀνελοῦσα SSa | εὐκλεές Rb

PREVIOUS EDITIONS: Schw. I.117,16–18; Dind. II.80,2–4

Or. 194.03 (vet eGloss) δίκαια μὲν, καλῶς δ' οὔ: ἐν δὲ τῷ ὑπομνήματι καὶ ταῦτα τῆς Ἑλέκτρας. —MCRw

TRANSLATION: In the commentary, these words too are assigned to Electra (instead of to the chorus).

POSITION: cont. from prev. MCRw

APP. CRIT.: ταῦτα Schw., τὰ M, τὸν CRw

PREVIOUS EDITIONS: Schw. I.117,18–19; Dind. II.80,5

COMMENT: Perhaps ‘the commentary’ refers to the commentary of Didymus that was being excerpted by a later commentator. But if so, we cannot say whether the assignment of the words to Electra was advocated by Didymus or only reported by him.

KEYWORDS: assignment of speaker | Didymus

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Or. 194.04 (rec exeg) ὑπὸ τῷ ἄδελφῳ μου εἰς τὸ σφάξαι τὸν ἐμὸν πατέρα· οὕτως δὲ ὅτι οὐκ εἰσασέν σ(ος) οὐ [ca. 10–14 letters] —Pr

APP. CRIT.: e.g. δικ[αίως μὲν προσέτα]ξεν (there is a high trace that would suit the top of the ως sign)

COMMENT: The writing surface is abraded in a diagonal strip at the top left of 16v. The beginning of the second line of the page contains the end of the note, where one sees only the top portion of the arc of lunate sigma or of a tall epsilon (often used before π), with room for two words. There is no sign of a breathing, so sigma seems more likely. One may consider σ[ωζεῖν …] or σ[ωθῆναι …] but the result does not seem quite right. With epsilon one may think of ἐκφυγ(εῖν) τ(ὴν) μανίαν, but this seems unlikely, since εκ would normally be a ligature with single small epsilon arc attached to the upright of kappa.

Or. 194.05 (plług exeg) δικαίως μὲν ἀντεφονεύθη· οὐ καλῶς δὲ ὅτι ὑπὸ τῶν τέκνων. —F

REF. SYMBOL: F

POSITION: marg.

Or. 194.06 (rec rhet) σχῆμα μετάστασις —ΑaRRf

APP. CRIT.: σχῆμα om. Aa

COMMENT: Metastasis is the rhetorical schema of admitting a wrong has been done, but shifting the blame to someone else. This would fit better if the term referred to Electra’s strategy in 191–194 as a whole.

KEYWORDS: μετάστασις

Or. 194.07 (plług gloss) πρὸς(?) μέμψιν(?)

POSITION: marg.

COLLATION NOTES: Check original A fol. 21.

Or. 194.08 (rec exeg) δικαίως ἀνηρέθη —AbMnSSa

APP. CRIT.: δικαίως Sa

Or. 194.09 (plług gloss) ἐμητροκτονήσετο —Αa

Or. 194.10 (thom exeg) δικαίως δοῦς τὸ αἷμα —ZZaZbZlZmTGu

TRANSLATION: (’Just things’ implies Apollo) having justly granted the bloodshed.

APP. CRIT.: τὸ αἷμα om. T, τὸν φόνον τὸ αἷμα Gu

Or. 194.11 (rec exeg) καὶ δικαίως ἐφονεύθη ἢ μήτηρ ἡμῶν —Zu
Or. 194.12 (tri exeg) ἡμέτερον: δίκα κάνταυθα γράφε, μὴ δίκαια. οὔτω γὰρ ἔχει πρὸς τὸ μέτρον ὀρθῶς. —T

**TRANSLATION:** Here too write ‘dika’ (i.e., dative(?) of noun) not (adjective) ‘dikaia’. For thus it is correct with respect to the meter.

**LEMMA:** ἡμέτερον in marg.

**PREVIOUS EDITIONS:** Dind. II.12,16–17; de Fav. 49

**COMMENT:** Triclinius writes δίκα without subscript both in the line and in this note. The gloss 194.13 presents ἐν over the delta of δίκα and an eta over the alpha, which I interpret together, with δικ being supplied from the lemma, as ἐν δίκῃ. That implies that he did intend the dative δίκᾳ here, even though he is generally (but not universally) careful about using iota subscript on dative singular endings. It is not clear, moreover, why he says ‘here too’ (κἀνταῦθα). Mostly likely, the καὶ refers to the fact that he has already suggested two changes of reading on this same folio (53v) in 183.09 and 189.09.

**KEYWORDS:** Triclinius, emendation by

Or. 194.13 (rec gloss) (δίκα μέν): ἐν δίκῃ —T

**LEMMA:** δίκα μέν in text T **POSITION:** s.l.

**COMMENT:** See comment on prev.

Or. 194.14 (plign gloss) (δίκαια): δικαίως —CrF'Ox

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. Cr'Ox

Or. 194.15 (mosch exeg) (δίκαια): τὰ κατὰ τὸν φόνον —XXaXbXoT’YYfGGrZc

**TRANSLATION:** (‘Just things’ refers to) the circumstances related to the murder.

**POSITION:** s.l.

**APP. CRIT.:** prep. ἐστὶ T | εἶπε add. G

Or. 194.16 (rec exeg) (καλῶς δ’ οὕ): διὰ τὸ εἶναι μητέρα —MnSSa

**POSITION:** s.l.

**APP. CRIT.:** κοὐδαμῶς prep. Sa

Or. 194.17 (rec exeg) (καλῶς δ’ οὕ): ἀλλ’ οὖχι (ὑπ’) αὐτοῦ —Ab

**POSITION:** s.l.

Or. 194.18 (mosch exeg) (καλῶς δ’ οὕ): διότι ὑπὸ τοῦ υἱοῦ —XXaXbXoT’YYfGGr

**TRANSLATION:** (‘But not well’) because (it occurred) at her son’s hands.

**POSITION:** s.l.

**APP. CRIT.:** τοῦ om. T

550 | Scholia on Orestes 1–500
Or. 194.19 (thom exeg) \(\kappaαλ\wedge\omega\delta\ ο\' \o\): οὐδὲ γάρ ὑπὸ παιδὸς αὐτήν ἔδει θανεῖν.

—ZZaZbZlZmTGu

TRANSLATION: (‘But not well’) because in addition she should not have died at her child’s hands.

POSITION: s.l.

APP. CRIT.: οὐ γάρ ZaZlT | αὐτήν transp. after θανεῖν Gu

Or. 194.20 (pllgn exeg) \(\kappaαλ\wedge\omega\delta\ ο\' \o\): ὅτι ἀνῃρέθη ἀπὸ τοῦ υἱοῦ —F

POSITION: s.l.

Or. 194.21 (pllgn gloss) \(\kappaαλ\wedge\omega\delta\ ο\' \o\): ὅτι πάσχεις σὺ —Zu

POSITION: s.l.

Or. 194.22 (mosch gloss) \(\kappaαλ\wedge\omega\delta\): εὐπρεπῶς —XXaXbXoYfGGGrZc

POSITION: s.l.

Or. 194.23 (rec gloss) \(\delta\ ο\' \o\): οὐκ ἐγένοντο —R

POSITION: marg.

Or. 194.24 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 49

Or. 195.01 (195–207) (tri metr) ἡμέτερον: ἐκανες ἔθανες: ἣ ἀντιστροφῆ αὐτή τῆς β' ἔστι στροφῆς, ἢς ἢ ἀρχή 'πότνια πότνια νῦς'. ἢ καὶ αὐτή γάρ κόλων ἐστίν οἰοῖον ἐκεῖνη καὶ ἵσσομεν 

TRANSLATION: This is the antistrophe of the second strophe [174–186], of which the beginning was ‘lady, lady Night’. For this too consists of thirteen cola similar to and in correspondence with that one. In the sixth colon, however, it has the two paeons in five-syllable form. At the end two diple signs, one at the beginning of the last colon, the other at its end, both, however, being pointed outwards, indicating that the corresponsive elements have come to an end. And in the twelfth colon the word ‘hate’ should be understood in the sense of ‘katha’ (‘just as’), so that the alpha is short. For in this way it is correct with respect to the colon of the strophe. The reading (of ‘hate’) as equivalent to ‘hētis’ (‘who’, nominative feminine relative pronoun) does not work (metrically).

LEMMA: ἡμέτερον in marg.
Or. 195.02 (tri metr) ἀντιστροφή κώλων ιγʹ —Τ

Or. 195.03 (195–199) (plgn paraphr) ἐκτανες καὶ ἐφόνευσας τὸν πατέρα, ἔθανες σὺ ὑπὸ τοῦ Ὀρέστου, ὥ τεκμενέναι καὶ ὥ γεννήσασα ἐμὲ μήτερ. ἀπώλεσας δὲ καὶ ἐφόνευσας τὸν πατέρα. ἀπὸ τοῦ αἰματος καὶ ἀπὸ τοῦ φόνου τοῦ πατρός ἀπώλεσας κατὰ κοινὸν τὰ τέκνα τάδε σέθεν καὶ σοῦ, ἤγουν ἐφόνευσας μὲν καὶ τὸν πατέρα, ἀπώλεσας δὲ καὶ ἡμᾶς. —Yf

Or. 195.04 (vet exeg) ἔκανες ἔθανες:

Or. 195.05 (vet exeg) ἔκανες: ἔφωνευσας. ὅθεν τὸ κανοῦν λέγεται, εἰς ὃ φέρεται ἡ ιερουργικὴ μάχαιρα. —MBVCPrRw

Or. 195.06 (tri metr) ἀντιστροφή κώλων ιγʹ —Τ

Or. 195.07 (195–199) (plgn paraphr) ἐκτανες καὶ ἐφόνευσας τὸν πατέρα, ἔθανες σὺ ὑπὸ τοῦ Ὀρέστου, ὥ τεκμενέναι καὶ ὥ γεννήσασα ἐμὲ μήτερ. ἀπώλεσας δὲ καὶ ἐφόνευσας τὸν πατέρα. ἀπὸ τοῦ αἰματος καὶ ἀπὸ τοῦ φόνου τοῦ πατρός ἀπώλεσας κατὰ κοινὸν τὰ τέκνα τάδε σέθεν καὶ σοῦ, ἤγουν ἐφόνευσας μὲν καὶ τὸν πατέρα, ἀπώλεσας δὲ καὶ ἡμᾶς. —Yf

Or. 195.08 (vet exeg) ἔκανες ἔθανες:

Or. 195.09 (vet exeg) ἔκανες: ἔφωνευσας. ὅθεν τὸ κανοῦν λέγεται, εἰς ὃ φέρεται ἡ ιερουργικὴ μάχαιρα. —MBVCPrRw

Or. 195.10 (tri metr) ἀντιστροφή κώλων ιγʹ —Τ

Or. 195.11 (195–199) (plgn paraphr) ἐκτανες καὶ ἐφόνευσας τὸν πατέρα, ἔθανες σὺ ὑπὸ τοῦ Ὀρέστου, ὥ τεκμενέναι καὶ ὥ γεννήσασα ἐμὲ μήτερ. ἀπώλεσας δὲ καὶ ἐφόνευσας τὸν πατέρα. ἀπὸ τοῦ αἰματος καὶ ἀπὸ τοῦ φόνου τοῦ πατρός ἀπώλεσας κατὰ κοινὸν τὰ τέκνα τάδε σέθεν καὶ σοῦ, ἤγουν ἐφόνευσας μὲν καὶ τὸν πατέρα, ἀπώλεσας δὲ καὶ ἡμᾶς. —Yf

Or. 195.12 (vet exeg) ἔκανες ἔθανες:

Or. 195.13 (vet exeg) ἔκανες: ἔφωνευσας. ὅθεν τὸ κανοῦν λέγεται, εἰς ὃ φέρεται ἡ ιερουργικὴ μάχαιρα. —MBVCPrRw
Or. 195.06 (rec exeg) ἥτοι ὁ κατὰ σοῦ φόνος οὐκ ἀδικία ὅτι πρώτη φονεύουσα τὸν πατέρα ἀνηρέθης. —Ο

Or. 195.07 (rec gloss) ἔκανες: φονεύουσα —Ο
POSITION: s.l.

Or. 195.08 (rec paraphr) ἔκανες: ἠγουν τὸν πατέρα ἐκοψας μετὰ πελέκεως. —Pr
POSITION: s.l.

Or. 195.09 (rec Mosch gloss) ἔκανες: ἐφόνευσας —V¹Aa²AbCrF³MnRSoXXaXbXoYYf-GrZb²

LEMMA: X
POSITION: s.l. except X

APP. CRIT.: ἠγουν prep. XXaXb, καὶ prep. CrOx
PREVIOUS EDITIONS: Dind. II.80,14

Or. 195.10 (mosch gloss) ἔκανες: ἀντὶ τοῦ ἐθανάτωσας —XXaXbXoTYYfGGr

LEMMA: ἐθανατοῖς X
POSITION: s.l. except X; above ἔκανες Τ, in others appears to be over ἐθανατοῖς, because it follows the prev. gloss, usually with high dot after ἐφόνευσας, indicating this is separate

APP. CRIT.: ἀντὶ τοῦ om. G
PREVIOUS EDITIONS: Dind. II.80,14–15, IV.257

COMMENT: Despite X’s lemma and the appearances of position, it is not at all likely that Moschopulus believed ἐθανάτωσα could be intransitive ‘died’ rather than a causative verb. So either he meant this as an alternative to the other gloss taken over from the tradition and its position misled copyists, or it does belong to ἔκανες (cf. 195.19) and is a very early corruption of ἐθανατωθής (or slip of the pen by Moschopulus himself), as Dindorf proposed in his Addenda.

COLLATION NOTES: In Τ this gloss is written above the next, and it is possible that the cross present there by implication applies to this gloss too.

Or. 195.11 (thom gloss) ἔκανες: ἐφόνευσας τὸν πατέρα. —ZZaZmZuT+GuV³

POSITION: s.l.

APP. CRIT.: ἡμῶν add. Zu
PREVIOUS EDITIONS: Dind. II.80,14

COLLATION NOTES: Τ should have placed the cross above ἐφόνευσας. | V³Gu add τὸν πατέρα to the ἐφόνευσας written by V³Gr.

Or. 195.12 (plign gloss) ἔκανες: ἔσφαξας τὸν πατέρα μου. —B²/³a

POSITION: s.l.

Or. 195.13 (plign gloss) ἔκανες: τὸν πατέρα —F

POSITION: s.l.
Or. 195.14 (rec gloss) ⟨ἔθανες⟩: τέθυμηκας — R

POSITION: s.l.

Or. 195.15 (rec gloss) ⟨ἔθανες⟩: ἀνηρέθης — OAbMnS

POSITION: s.l.
APP. CRIT.: καὶ prep. S

Or. 195.16 (rec gloss) ⟨ἔθανες⟩: ὑπὸ τοῦ Ὄρεστου — Pr

POSITION: marg.

Or. 195.17 (thom gloss) ⟨ἔθανες⟩: ὑπὸ τῶν τέκνων — ZZAzbZlZmTGu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.80,15

Or. 195.18 (plgn gloss) ⟨ἔθανες⟩: ἐφονεύθης — F²Zu

POSITION: s.l.

Or. 195.19 (plgn gloss) ⟨ἔθανες⟩: ἐθανατώθης — Gu

POSITION: s.l., cont. from 195.17
PREVIOUS EDITIONS: Dind. II.80,15–16

Or. 196.01 (rec gloss) ⟨τεκομένα⟩: τέξασα — V¹

POSITION: s.l.

Or. 196.02 (rec gloss) ⟨τεκομένα⟩: ἡ γεννήσασα — AbF²G²MnRSSaOxXo²Yf²Zb²ZlZGu

POSITION: s.l.
APP. CRIT.: καὶ prep. SOx | ἡ om. G²Xo¹ | γεννήσασα με Zl, perhaps G²(damage or erasure)
APP. CRIT. 2: γενήσασα Yf², a.c. Xo² |

Or. 196.03 (tri gloss) ⟨τεκομένα με⟩: τεκοῦσα με — T

POSITION: s.l.

Or. 196.04 (rec metr) ⟨τεκομένα⟩: long mark over alpha — O

Or. 196.05 (recMosch etaGloss) ⟨τεκομένα⟩: τεκομένη — Aa²PrXXaXbTZc

POSITION: s.l.
Or. 196.06 (pfigartGloss) ⟨τεκομένα⟩: ἥ —Αλ2
  position: s.l.

Or. 196.07 (pfigartGloss) ⟨μάτηρ⟩: ὦ —Οξ
  position: s.l.

Or. 196.08 (rec metr) ⟨μάτηρ⟩: long mark over alpha —Ο
  position: s.l.

Or. 196.09 (recMosch etaGloss) ⟨μάτηρ⟩: μῆτερ —ΑβΧχΧοΤζοΟχ
  position: s.l.

Or. 197.01 (vet exeg) ἀπὸ δ' ὤλεσας: ἵν' ᾖ ὁ νοῦς ἐπεξήγησις ⟨τοῦ⟩ ἔκανες ἐθανές: —ΜΒΨΓΡῬΡw, partial Ο

  translation: The conjunction ‘de’ here is equivalent to ‘gar’ (‘for’), so that the meaning is an explication of ‘you killed, you died’. (That is,) for alive you killed our father and in death you have killed your children through the bloodguilt.

  lemma: all except Ο (ἄλλως prep. Pr; app. οὐ δὲ ὤιλεσας M) ref. symbol: Β

  app. crit.: 1 ὁ ... ἐθανές om. Ο | ἀντὶ ...νοῦς om. Pr, leaving blank space | ἐξήγησις V, ὑπεξήγησις Pr | τοῦ suppl. Schw. | ἐθανές Pr, om. others | ἐθανές] om. V, ἐθανές πω MCRb | 2 γὰρ om. OVPOr | τῶν om. ORkW | ζώσαν MRb | τὰι BCP Or, om. others | τοῦ] τοῦ σοῦ OV, σοῦ Rb

  app. crit. 2: ἐπεξήγησις C |

  previous editions: Schw. I.117,25–27; Dind. II.80,17–19

Or. 197.02 (rec exeg) ⟨ἀπὸ δ' ὤλεσας⟩: ἀπώλεσας καὶ ζώσα καὶ θανοῦσα —ΜνΣSa
  position: s.l. MnSa; below line (last of page) Sa

  app. crit.: damage to first words Sa | ὅτι prep. Mn | ζήσας Mn

Or. 197.03 (rec exeg) ⟨ἀπὸ δ' ὤλεσας⟩: διάστασιν δηλοῖ ἡ ἀπό. —Pr

  translation: The preposition ‘apo’ connotes separation/distance.

  position: s.l.

  comment: Cf. El. Gud. (di Stefani) s.v. ἀπόνοια καὶ ἀπονοεῖσθαι: ἡ ἀπὸ πρόθεσις χωρισμὸν δηλοῖ: ἀπονοεῖσθαι οὖν οἷον ἀπάστασιν ἔχειν τοῦ νοῦ, ἀπόνοια δὲ ἡ χωρίζουσα τοῦ δέοντος: |

Or. 197.04 (pfig exeg) ⟨ἀπὸ δ' ὤλεσας⟩: ἰδία τὴν διαχώρισιν. —Βb

  translation: Observe the separation (of the prefix from the verb).

  position: s.l.

  app. crit. 2: διὰ χωρισιν Βb |
COMMENT: Like τμῆσις and διάλυσις and διαίρεσις, διαχώρισις can refer to the separation of two elements of a word.

KEYWORDS: διαχώρισις

Or. 197.05 (recMosch gloss) ⟨ἀπὸ δ’ ὤλεσας⟩: ἀπώλεσας δὲ —AbXXaXbT'YYfGGrZc

POSITION: s.l. except marg. XAb

APP. CRIT.: δὲ om. AbGZc

Or. 197.06 (pllgn paraphr) ⟨ἀπὸ δ’ ὤλεσας⟩: ἀντὶ τοῦ τελείως ἐφθείρας ἔθανάτωσας —Zl

POSITION: s.l.

Or. 197.07 (pllgn gloss) ⟨ἀπὸ δ’ ὤλεσας⟩: καὶ ἐφόνευσας —Γ

POSITION: s.l.

Or. 197.08 (rec gloss) ⟨ἀπὸ δ’ ὤλεσας⟩: ὅτι —AbR

POSITION: s.l.

Or. 197.09 (rec gloss) ⟨δ’⟩: ὁ δὲ ἀντὶ τοῦ γάρ —CB2/3a

POSITION: intermarg. C, s.l. B2/3a

APP. CRIT.: ὁ δὲ om. B2/3a

Or. 197.10 (pllgn gloss) ⟨δ’⟩: γάρ —V3GZu

POSITION: s.l.

Or. 197.11 (thom exeg) ⟨ὡλεσας⟩: ὡστὸς δὲ ἀντὶ τοῦ γάρ ὁ Ὅρηστης ἀποκτείνας σε δίκην ἐδώκε τῆς μητροκτονίας μανείς, ὡς καὶ αὐτὴ μετέχειν φησὶν ἐν στοναχαῖσι καὶ γόοις διάγουσα ἀνθ’ ὅν ὅρα τὸν ἀδελφὸν μεμηνότα καὶ μηκέτ’ ὄντα καθεκτόν. —ZZaZbZlZmTGu

TRANSLATION: After Electra has said to her mother 'you killed your own husband and you were killed by your children', she says it again, in terms similar to the previous thought, but it also involves something more. For previously too she said 'you killed father', but now she says 'you have also killed these children'. And how did you also kill the children? From the blood, that is, murder, of you ('sethen'), that is, of you ('sou'). For your son Orestes, having killed you, has paid the penalty for the matricide by going mad, and she says she herself also shares...
in this punishment, spending her time in groans and mourning cries because she observes her brother insane and no longer under control.

REF. SYMBOL: Z ZaZbZlZm


APP. CRIT. 2: 2 φησὶ Za | much of Zl lost to trimming of margin

PREVIOUS EDITIONS: Dind. II.80,22–81,6

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**Or. 198.01** (mosch gloss) 〈πατέρα〉: ζώσα —XXaXoTγΥγf ГГ

POSITION: s.l.; over 197 Δλέας Χο

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**Or. 198.02** (plln gloss) 〈πατέρα〉: ἡμῶν δηλονότι —Zu

POSITION: s.l.

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**Or. 198.03** (plgn gloss) 〈πατέρα〉: ἤγουν τὸν Ἀγαμέμνονα —Aa

POSITION: s.l.

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**Or. 198.04** (plgn artGloss) 〈πατέρα〉: τὸν —AbF²G

POSITION: s.l.

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**Or. 198.05** (rec gloss) 〈τέκνα〉: οὖσ(?) ἀπώλεσας —R

POSITION: s.l.

APP. CRIT.: damage to first letters |

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**Or. 198.06** (plgn gloss) 〈τέκνα〉: ἤγουν ἡμᾶς —Zu, perhaps Aa

POSITION: s.l.

APP. CRIT.: ἤγουν[ ... ] (damage) Aa |

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**Or. 198.07** (rec artGloss) 〈τέκνα〉: τὰ —F²S

POSITION: s.l.

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**Or. 198.08** (plgn gloss) 〈τε〉: καὶ —Zu

POSITION: s.l.

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**Or. 199.01** (vet exeg) 〈τάδε〉: δεικτικῶς φησιν ἑαυτὴν καὶ Ὀρέστην. —HBC

TRANSLATION: In deictic fashion she speaks of herself and Orestes.

POSITION: marg. H, intermarg. BC
Or. 199.02 (rec exeg) (τάδε): δεικτικῶς ἡμᾶς —Ο

Or. 199.03 (pllg exeg) (τάδε): ἐγὼν ἐμὲ καὶ τὸν Ὀρέστην —Ζι

Or. 199.04 (rec gloss) (τάδε): ταῦτα —CrFROx

Or. 199.05 (vet exeg) (σέθεν ἀφ’ αἵματος): ἄντι τοῦ διὰ τὸν σὸν φόνον καὶ ἡμεῖς ἀπολώλαμεν. —HBOVCG

Or. 199.06 (rec exeg) (σέθεν ἀφ’ αἵματος): ἐγὼν διὰ τοῦ σοῦ φόνου —V1

Or. 199.07 (rec exeg) (σέθεν ἀφ’ αἵματος): διὰ τὸν σὸν φόνον —MnSa

Or. 199.08 (pllg gloss) (σέθεν ἀφ’ αἵματος): τα(?). ὄντα —Αα

Or. 199.09 (pllg gloss) (σέθεν): σοῦ —CrFGOxXoZiGu

PREVIOUS EDITIONS: Schw. I.118,1; Dind. II.80,21
KEYWORDS: δεικτικῶς/δεικτικῶς

APP. CRIT.: καὶ prep. O

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο

PREVIOUS EDITIONS: Schw. I.118,2; Dind. II.81,13–14

APP. CRIT.: καὶ prep. Ο
Or. 199.10 (rec exeg) \(\alphaφ'\ \alphaιμ\alphaτος\): διὰ τὸν φόνον τοῦ α\'ιμ\alphaτος —AbS

REF. SYMBOL: Ab  POSITION: s.l. (above end of previous line Ab)

Or. 199.11 (mosch paraphr) \(\alphaφ'\ \alphaιμ\alphaτος\): ἀπὸ αἰτίας τοῦ φόνου τοῦ σου —XXaXbXoΤYYfGGGrZc

POSITION: s.l.
APP. CRIT.: τῆς αἰτίας Zc, αἰτίας om. G |
PREVIOUS EDITIONS: Dind. II.80,19–20

Or. 199.12 (recThom gloss) \(\alphaιμ\ατος\): φόνου —PrZZaZbZlZmTGulation B

POSITION: s.l.
APP. CRIT.: τοῦ prep. Za, διὰ τοῦ prep. Gu

Or. 199.13 (plllgn artGloss) \(\alphaιμ\ατος\): τοῦ —F²

POSITION: s.l.

Or. 200.01 (thom gloss) \(\omegaλομεθ'\): φθείρομεθα —ZZaZbZlZmT

POSITION: s.l.

Or. 200.02 (plllgn gloss) \(\omegaλομεθ'\): ἐφθάρμεθα —Xo²

POSITION: s.l.

Or. 200.03 (plllgn gloss) \(\omegaλομεθ'\): ἢφανίσμεθα —F²

POSITION: s.l.

Or. 200.04 (plllgn gloss) \(\omegaλομεθ'\): καὶ ὀλέθριοι ἐγενόμεθα —Zu

POSITION: s.l.
APP. CRIT.: ὀλέθριον Zu

Or. 200.05 (rec exeg) ισονέκυες: ἵπτειδη εἰπεν ισονέκυες, κατασκευάζει πῶς εἰσίν ισονέκυες, λέγουσα πρὸς τὸν Ὀρέστην: ἵνα γὰρ, Ὀρέστα, ἐν νεκροῖς τὸ τε πλεῖον μέρος τῆς ἐμῆς ζωῆς οἴχεται ἐν δάκρυσι συνεχέσι καὶ στεναγμοῖς. ἵνα ἀγαμός ἐπὶ δὲ ἄτεκνος οὕτως συντακτέον· ἵνα ἐπὶ εἰς τὸ ἔλκω καταβιβαστέον, ἵν' ἄγαμος ἀτεκνὸς ἀτεκνὸς ἀγαμὸς, ἄτε, ἀντὶ τοῦ καθά, ἀγαμός. —VPt(R)Rw

TRANSLATION: Since she has said ‘as good as dead’, she elaborates on how they are like the dead, saying to Orestes: ‘for you, Orestes, are among the dead, and the greater part of my life is gone in continual tears and lamentations’. And one must construe the phrase ‘agamos epi de
ateknos’ as follows. The ‘epi’ has to be transferred forward to go with ‘helkô’, so that the sense is like this: ‘ephelkô’, that is, ‘epHELKÔ’, ‘I drag out’, for all time, wretched me, my life (‘biotos’), that is, life (‘zōē’), being without child, without marriage, (that is, ‘hate’, ‘since’, used for ‘katha’, ‘inasmuch as’, unmarried.

**LEMMA:** VRw  
**REF. SYMBOL:** V  
**POSITION:** between sch. 216.11 and 216.13 Rw, between sch. 231.08 and 216.13 Pr

**APP. CRIT.:** R² mostly washed out, but πλέον μέρος τῆς ζωῆς can be read | 1 καὶ add. before ἐπειδὴ Pr | 2 πλέον ... ζωῆς om. Pr, leaving blank space | συσχεῖσι transp. after στεναγμοῖς Pr | 4 καταβιβαστέον κατασκευαστέον Rw | 4–5 ἵν’ ... ἐφέλκω om. Pr, leaving blank space | 5 τὴν βίοτον Rw | καὶ om. Rw | ἄτεκνος ἄγαμος άγαμος άγαμος Rw | ἀντί τοῦ καὶ Pr | πλεῖον ... ζωῆς om. Pr, leaving blank space | συνεχέσι transp. after στεναγμοῖς Pr

**PREVIOUS EDITIONS:** Schw. I.118,3–9; Dind. II.81,7–13

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**Or. 200.06 (rec exeg) 〈ἰσονέκυες〉: γρ. ἵσοι νέκυες —S**

**LEMMA:** ἵσοι νέκυες in text S  
**POSITION:** s.l.  
**KEYWORDS:** variant reading: γράφεται/γράφε

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**Or. 200.07 (rec exeg) 〈ἰσονέκυες〉: γρ. ἵσοι νέκυες —Sa**

**LEMMA:** ἵσοι νέκυες in text Sa  
**POSITION:** s.l.  
**KEYWORDS:** variant reading: γράφεται/γράφε

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**Or. 200.08 (plln gloss) 〈ἰσοι νέκυες〉: ἵσοι νεκροὶ —F²Zl**

**LEMMA:** thus in text F², a.e. Zl (p.c. ἰσονέκυες)  
**POSITION:** s.l.  
**APP. CRIT.:** ἵσοι app. F²

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**Or. 200.09 (rec paraphr) 〈ἰσοι νέκυες〉: ἵσοι νέκυες ἐσμὲν σὺ τε καὶ ἡμεῖς. —MnRSSa**

**POSITION:** s.l. except marg. R  
**APP. CRIT.:** ἵσοι νέκυες Sa(as in text), om. S | καὶ om. Mn | σὺ τε] om. R

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**Or. 200.10 (rec gloss) 〈ἰσοι νέκυες〉: ἔξ ἵσου ἐσμὲν —Mn**

**POSITION:** s.l. cont. from prev.

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**Or. 200.11 (rec gloss) 〈ἰσοι νέκυες〉: νεκρῶν ἐσμὲν —Ab**

**POSITION:** s.l.

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**Or. 200.12 (rec gloss) 〈ἰσοι νέκυες〉: ἐσμὲν —Vrec**

**LEMMA:** ἵσοι νέκυες in text V  
**POSITION:** s.l.

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**Or. 200.13 (mosch paraphr) ἰσονέκυες: ἰσοι νεκροὶ ἐσμεν. ἀντὶ τοῦ ὅμοιοι νεκροῖς, τοὐτὲτσι νεκροὶς ἐοίκαμεν. —XXaXbXoT+YYfGGr**

**LEMMA:** T, ὀλόμεθα ἰσονέκυες G  
**POSITION:** s.l. except XXoTG

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Or. 200.14 (rec paraphr) ισονέκυες: ἵσοι νεκροῖς ἐσμὲν. —AaGKXo

position: s.l.

App. crit.: ἵσοι τοῖς Αα, ἵσοι τοῖς ἴσον Κ αὐτ."" | ἐσμὲν om. ΚXo, add. Xo²

Or. 200.15 (plln paraphr) ισονέκυες: ἵσοι νεκροῖς ἐοίκαμεν. —Zc

position: s.l.

Or. 200.16 (thom paraphr) ισονέκυες: ποταποὶ ἵσοι νεκροῖς —ZZaZbZmT

position: s.l.

App. crit.: ποταποὶ om. Ta

Or. 200.17 (plln paraphr) ισονέκυες: καὶ ἴσως καὶ ὁμοίως τοῖς νεκροῖς —Zu

position: s.l.

Or. 200.18 (plln paraphr) ισονέκυες: καὶ ὁμοίοι νεκροῖς ἐσμὲν. —CrOx

position: s.l.

App. crit.: νεκροῖς Ox

Or. 200.19 (tri metr) (ἰσο)νέκυ(ες): ἀντὶ μιᾶς μακρᾶς —T

position: s.l.

Previous editions: de Fav. 49

Or. 200.20 (rec gloss) ισοι: νεκροῖς —R

position: s.l. (over νέκυες)

Or. 200.21 (rec gloss) νέκυες: ὥσπερ —S

position: s.l.

Or. 200.22 (plln gloss) ολόμεθα: καὶ ἐφθάρμην —Ox

position: s.l.
4. Scholia on Orestes 201–300

**Or. 201.01** (vet exeg) \(σύ\): τούτο πρὸς Ὀρέστην λέγει. —H

*Translation:* She directs this utterance to Orestes.

*Ref. Symbol:* H  
*Position:* marg.

*Keywords:* addressee identified

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**Or. 201.02** (pllgn exeg) \(σύ\): πρὸς τὸν Ὀρέστην ὁ λόγος. —Zu

*Position:* s.l.

*Keywords:* addressee identified

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**Or. 201.03** (rec exeg) \(σύ\): Ὀρέστα —OV²AaF

*Position:* s.l.


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**Or. 201.04** (pllgn exeg) \(σύ\): ὦ μήτερ —Xo²

*Position:* s.l.

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**Or. 201.05** (thom exeg) \(σύ\): ὦ μήτερ ἢ ὦ Ὀρέστα —ZZaZbZlZmTGu

*Translation:* (‘You’ implies the address) ‘o mother’ or ‘o Orestes’.

*Position:* s.l.

*App. Crit.:* ἦ Za

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**Or. 201.06** (recMosch gloss) \(ἐν νεκροῖς\): ὑπάρχεις —AbCrFMnSSaOxXXaXbXoT·YGGrZb²ZcZu

*Position:* s.l. (above σύ CrFOx)

*App. Crit.:* καὶ prep. CrOX | ὑπάρχουσα Ab, perhaps -χει S | add. ὡς Zb

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**Or. 201.07** (pllgn gloss) \(ἐν νεκροῖς\): πρὸς —YF²

*Position:* s.l.

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**Or. 201.08** (rec gloss) \(νεκροῖς\): ἐν τοῖς —S

*Lemma:* ἐν om. in text S  
*Position:* s.l.

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**Or. 202.01** (202–203) (rec paraphr) τοῦ ἐμοῦ τε βίου φθείρεται τὸ πλέον μέρος καὶ οἴχεται. —Mn
Or. 202.02 (202–203) (mosch paraphr) πλέον μέρος: ἀντὶ τοῦ καὶ τὸ πλέον μέρος τοῦ ἐμοῦ βίου ἦγουν τῆς ἐμῆς ζωῆς ἔφθαρται. —XXaXbXoΤ+YYfGGr

LEMMA: Τ, σύ τε γὰρ ἐν νεκροῖς G
REF. SYMBOL: Χo
POSITION: s.l. except XXoΤG

APP. CRIT.: (first τοῦ om. Τa)

PREVIOUS EDITIONS: Dind. II.81,18–19

Or. 202.03 (202–203) (pllg paraphr) καὶ μέρος τοῦ ἐμοῦ βίου ἔφθαρται. —G

POSITION: s.l.

Or. 202.04 (202–203) (pllg paraphr) ἦγουν τὸ πλέον τῆς ἐμῆς ζωῆς ἔφθαρται. —Zc

POSITION: s.l.

Or. 202.05 (rec gloss) ⟨τὸ τ’ ἐμὸν⟩: τοῦ ἐμοῦ —K

POSITION: s.l.

Or. 202.06 (rec exeg) ⟨τὸ τ’ ἐμὸν⟩: ἤ κτητικὴ ἀντωνυμία ἀντὶ γενικῆς. —K

TRANSLATION: The possessive adjective is used in place of the genitive (pronoun).
POSITION: marg.

Or. 202.07 (pllg gloss) ⟨τ’⟩: καὶ —Zu

POSITION: s.l.

Or. 202.08 (rec gloss) ⟨οἴχεται⟩: φθείρεται —CrSSaOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrSOx

Or. 202.09 (pllg gloss) ⟨οἴχεται⟩: ἔφθαρται —Χo’Gu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.81,17

Or. 202.10 (thom gloss) ⟨οἴχεται⟩: ἔφθαρη —ZZaZbZlZmTGu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.81,17

Or. 202.11 (pllg gloss) ⟨οἴχεται⟩: ὄχετο —F²

POSITION: s.l.
Or. 203.01 (pllg artGloss) \(\text{βίου τὸ πλέον μέρος}: \) ἧγουν περιφραστικῶς ἢ ἐμὴ ζωή —Zu

**Position:** s.l.

**Keywords:** περιφραστικῶς/κατὰ περίφρασιν

Or. 203.02 (rec gloss) \(\text{βίου}: \) τῆς ζωῆς —V\(^3\)SaXo\(^2\)

**Position:** s.l.

**App. Crit.:** καὶ prep. Xo\(^2\) | τῆς om. V\(^3\) |

Or. 203.03 (pllg artGloss) \(\text{τοῦ}: \) —F\(^2\)

**Position:** s.l.

Or. 203.04 (pllg artGloss) \(\text{πλέον}: \) τὸ —F\(^2\)

**Lemma:** βίου τε πλέον in text F

**Position:** s.l.

Or. 204.01 (recMosch gloss) \(\text{στοναχαίσι}: \) στεναγμοῖς —AaMnSSaXXaXbTYYfG-GrZb\(^2\)ZcZu

**Position:** s.l.


Or. 204.02 (pllg gloss) \(\text{στοναχαίσι}: \) ἐν στεναγμῷ —Xo\(^2\)

**Position:** s.l.

Or. 204.03 (pllg gloss) \(\text{στοναχαίσι}: \) ἐν θρήνοις —F\(^2\)CrOx

**Position:** s.l.

**App. Crit.:** καὶ prep. CrOx

Or. 204.04 (thom exeg) \(\text{στοναχαίσι}: \) λάμβανε τὸ ἐν στοναχαίσι τε καὶ γόοις ἢ πρὸς τὸ οἴχεται ἢ πρὸς τὸ ἔλκω. —ZbZlZmTGu

**Translation:** Construe ‘in groans and lamentations’ either with ‘is gone’ or with ‘drag out’.

**Ref. Symbol:** ZbZlZm

**Previous Editions:** Dind. II.81, 20–21

Or. 204.05 (pllg exeg) \(\text{στοναχαίσι}: \) στοναχῆσαι —Aa

**Position:** s.l.

**Comment:** The spelling with -ῆσι/-ῇσι is present in the text of AbMaRSa.

Or. 204.06 (pllg gloss) \(\text{τε}: \) καὶ —Zu

**Position:** s.l.

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Or. 204.07 (pllgw gloss) ⟨γόοις⟩: καὶ λύπαις —Xo

Or. 204.08 (recTri gloss) ⟨γόοις⟩: θρήνοις —MnST

Or. 205.01 (205–207) (pllgw word) word order α (ᾱτε), β (ἀ μέλεος), γ (τὸν ἄει), δ (χρόνου), ε (Ḥλκω), ζ (βίοτην), η (ἐπὶ δ’?), θ (ἄγαμος) —V

APP. CRIT.: Some numbers obscured by repair. Further uncertainty arises from duplicate numbers: α(?), β, γ (ἔτεκνος), δ (βίοτον), ε (μέλεος), ζ, η (ἄτεκνος), θ (ἄτεκνος, presumably because of pre-existing glosses and the ref. symbol over ἐπὶ δ’.

Or. 205.03 (pllgw gloss) ⟨δάκρυσι⟩: ἐν —F²Xo²

Or. 205.04 (pllgw gloss) ⟨δάκρυσι⟩: δακρύοις —Aa

Or. 205.05 (pllgw gloss) ⟨τ’⟩: καὶ —Zu

Or. 205.06 (recMosch gloss) ⟨ἐννυχίοις⟩: νυκτερινοῖς —AaCrPrOxXXaXbXoT²YYfGGrZb²ZcZl

APP. CRIT.: καὶ prep. CrPrOx

Or. 205.07 (rec gloss) ⟨ἐννυχίοις⟩: ὀλονυκτίοις —V¹F²Zu

APP. CRIT.: καὶ prep. Zu

Or. 206.01 (mosch exeg) ⟨ἄγαμος ἐπὶ δ’ ἄτεκνος⟩: ἀντὶ τοῦ ἄτεκνος, ἐπὶ τοῦτω δὲ ἄγαμος —XXaXbXoYYfGGrZc
TRANSLATION: Equivalent to ‘childless, and in addition to this unmarried’ (that is, with the adjectives in the opposite order).

POSITION: s.l. (ἁ μέλεος κτλ Yf) except X and marg. Xo

APP. CRIT.: ἀντὶ τοῦ ἄτεκνος om. Zc | ἀντὶ τοῦ om. G | δὲ καὶ Zc

PREVIOUS EDITIONS: Dind. II.81.22

COMMENT: See comment on 206.10.

Or. 206.02 (tri exeg) ἄγαμος ἐπὶ δ’ ἄτεκνος: ἀντὶ τοῦ ἄγαμος, ἐπὶ τούτῳ δὲ ἄτεκνος

—T+

TRANSLATION: Equivalent to ‘unmarried, and in addition to this childless’.

POSITION: s.l.

COMMENT: Unless the difference from the other Moschopulean witnesses (206.01) is due to an accidental substitution influenced by the words in the verse below this annotation, Triclinius has rejected the scholiastic expedient of assuming a poetic swapping of positions (antistrophe, ἀναστρέφεται in the old sch. 206.10: see comment there).

COLLATION NOTES: Ta omits cross.

Or. 206.03 (thom exeg) ἄγαμος: δέον ἄγαμως καὶ ἀτέκνως εἰπεῖν, ὁ δὲ πρὸς τὸ ἥτις εὐθεῖαν ἐξήνεγκεν. —ZbZmZlZGu

TRANSLATION: When he should have said (with adverbs) ’in a manner without marriage or children’, he pronounced (the adjectives) in agreement with the nominative ‘who’ (’héṭis’).

REF. SYMBOL: ZbZm POSITION: s.l. Zl

APP. CRIT.: ἥτις εἴπης Zl

PREVIOUS EDITIONS: Dind. II.81.23–24

Or. 206.04 (thom gloss) ἄγαμος: ποταπῆ —ZZaZbZiZmT

POSITION: s.l.

Or. 206.05 (thom gloss) ἄγαμος: ἀνανδρος —ZZa

POSITION: s.l., cont. from prev.

Or. 206.06 (pllgn gloss) ἄγαμος: χωρὶς γάμου —Ox

POSITION: s.l.

Or. 206.07 (rec gloss) ἄγαμος: εἰμί —Mn

POSITION: s.l.

Or. 206.08 (pllgn gloss) ἄγαμος: ύπάρξω —Zu

POSITION: s.l.

566 | Scholia on Orestes 1–500
Or. 206.09 (pilgn w/ord) word order [α] (⊇), β (δ'), γ (ά μέλεος), δ (άτε), e (έλκω), σ (βιοστον) Aa —Aa

APP. CRIT.: α is not visible now; it was either omitted or erased above ἐπὶ when 206.20 was added.

Or. 206.10 (vet exeg) ἐπὶ δ' ἀτεκνός: ‘περισσόν τὸ ἀτεκνός’ ἦ γάρ ἄγαμος καὶ ἀτεκνός. ἀναστρεπτέον οὖν τὴν σύνταξιν ἀτεκνός, τέπειδὴ ἄγαμος· δυνατὸν γάρ τὴν γήμασαν εἶναι ἀτεκνός. —HMBC

TRANSLATION: The term ‘childless’ is superfluous. For the unmarried woman is also childless. Therefore one should reverse the arrangement: ‘childless, and also unmarried’. For it is possible for the woman who has married to be childless.

LEMMA: B, ἐπὶ δ' ἀτεκνός ἄτε βιοτον M(ἐπεὶ)C

REF. SYMBOL: B

POSITION: marg. H


PREVIOUS EDITIONS: Schw. I.118,10–12; Dind. II.81,25–27

COMMENT: There was probably a twofold concern among commentators and teachers over this phrase. First, one could accuse Euripides of adding ἄτεκνος in a situation where it did not add anything to what ἄγαμος already implies (according to normative notions of female behavior assumed and promoted by commentators). Second, the phrase could be viewed as morally unsuitable for students to read, as Electra could be taken to acknowledge the possibility of premarital sex (see sch. 108.04, 108.05). The second half of the note attempts to allay those concerns, and it must originally have been written for a text with ἐπὶ δ’, which was sometimes corrupted to ἐπεὶ δ’, with the corruption than spreading to M’s lemma and the text of several recentiores (or the corruption occurred first in a version of the scholion and spread to the lemma and text). When the exchanged word order is assumed, then the second epithet (now ἄγαμος) is no longer redundant.

KEYWORDS: περισσός/περιττός | antistrophe (of word order)

Or. 206.11 (rec exeg) ἐπὶ δ’ ἀτεκνός: ‘περισσόν τὸ ἀτεκνός. ἦ γάρ ἄγαμος καὶ ἀτεκνός. ἢ ἀναστρεπτέον οὖν τὴν σύνταξιν ἀτεκνός, τέπειδὴ ἄγαμος· δυνατὸν γάρ τὴν γήμασαν εἶναι ἀτεκνός, διὸ προσέθηκεν ἄγαμος. —VMnR-R^aSSa

TRANSLATION: The term ‘childless’ is superfluous. For if a woman is unmarried, she is also childless. Or else one should reverse the arrangement: ‘childless, and also unmarried’. For it is possible for the woman who has married to be childless, and therefore he added ‘unmarried’.


APP. CRIT.: 3 ἢ … ἄτεκνος om. S | ἀναστρεπτέον MnR^a | corrupt for ἐπὶ δ’ | 4 δυνατὸν | ἐνεδεχετο V | γαμεῖσαν MnR^a, γημήσασαν V, γαμηθεῖσαν R^bSSa | εἶναι om. V

PREVIOUS EDITIONS: Schw. I.118,10–12; Dind. II.81,25–27 app.

Or. 206.12 (pilgn paraphr) ἐπὶ δ’ ἀτεκνός: ἦγουν ἐπὶ τοῦτῳ δὲ καὶ ἀτεκνός —Yf

POSITION: s.l.

Or. 206.13 (rec paraphr) ἐπεὶ δ’ ἀτεκνός: ἐπεὶ δὲ ἀτεκνός, εἰμὶ ἄγαμος. —Mn

LEMMA: ἐπεὶ in text Mn

POSITION: s.l.

Or. 206.14 (rec gloss) ἐπεὶ δ’: ἐπειδὴ —Pr

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Or. 206.15 (rec gloss) ⟨ἐπὶ δ'⟩: σὺν τούτοις —CrKXoOx

Or. 206.16 (plln gloss) ⟨ἐπὶ δ'⟩: σὺν τούτῳ —Zm

Or. 206.17 (plln gloss) ⟨ἐπὶ δ'⟩: ἐπὶ τούτοις δὲ —Zu

Or. 206.18 (plln gloss) ⟨ἐπὶ δ'⟩: τούτοις —B³

Or. 206.19 (plln exeg) ⟨ἐπὶ δ'⟩: σὺν δὲ, ἐπειδὴ —V³

Or. 206.20 (plln exeg) ⟨ἐπὶ δ'⟩: διὰ τὸ εἶναι ἐμὲ —Aa

Or. 206.21 (rec exeg) ⟨ἄτεκνος⟩: περισσόν —Pr

Or. 206.22 (rec gloss) ⟨ἄτεκνος⟩: μὴ ἔχουσα —Pr

Or. 206.23 (rec gloss) ⟨ἄτεκνος⟩: ἐγὼ εἰμί —Ab

Or. 206.24 (plln paraph) ⟨ἄτεκνος⟩: εἰμὶ ἄνευ τέκνων. —Xο²

Or. 206.25 (206–207) (rec paraphr) ⟨ἄτε βιότου ἀ μέλεος⟩: ἐπειδὴ ἐγὼ ἢ ἀθλία ἄγω χρόνον εἰς τὴν διηνεκῆ μου ζωῆν ἀτεκνία —MnSSa

KEYWORDS: περισσός/περιττός
Or. 206.26 (206–207) (mosch exeg) ἅτε βίοτον ἀ μέλεος: ἡτίς ἢ μελέα εἰς τὸν άει χρόνον ἐλκὼ τὸν βίοτον, ἡγουν τὴν ζωήν. τούτεστιν ἀκούσιοι ζωήν ἐχω. διὰ γάρ του ἐλκὼ τὸ ἀκούσιον παριστά. ὡσπερ φαμέν ὃτι ἐλκουσιν οἱ βόες τὴν ἁμαξαν καὶ τὸ ἄρότρον. οὐ γάρ ἐκουσια γνώμη ταῦτα σύρουσιν ἄλλ’ ὑπ’ ἀνάγκης. τοτοῦ ὕφαι ἡ Ἑλέκτρα τὸν βάναυσον ἀιρετώστερον ἡγουμένη τῆς ζωῆς. —XXaXbXoT’YYfGGr

TRANSLATION: (I), who, wretched woman, drag out my life ('biotos'), that is, life ('zoe'), for all time. That is, I have a form of life contrary to my will. For by using the verb 'drag out' ('helkō') she suggests the aspect of unwillingness. Just as we say (with this verb) that the oxen drag the wagon or the plow, for they do not pull these things along by their willing intention, but under compulsion. Electra says this because she believes death is to be preferred to her (current) life.

LEMMA: ἅτε μελέα εἰς τὸ αἰὲν G

APP. CRIT.: 1 ἅτε ἢ μελέα T | 6 τοῦτο δὲ φησίν ἡλέκτρα T | τὸν add. before σιρ. Y | ἡγουμ. αἰρετ. transp. G

APP. CRIT. 2: 4 ἁμαξαν X |

COLLATION NOTES: Yi with cross. |

Or. 206.27 (recThom gloss) ἅτε: ἡτίς —V′AaCGKMnSZaZbZlZmZuGuZcB

POSITION: s.l.

APP. CRIT.: τις (= (ἅ)τίς) Mn

Or. 206.28 (rec gloss) ἅτε: ἔγω —S

POSITION: s.l.

Or. 206.29 (mosch gloss) ἅ τε: ἡ (τε) —XXaXb

POSITION: s.l.

Or. 206.30 (recTri gloss) ἅτε: καθὰ —AbCrFMnSaOxT, perhaps R

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnOx; perhaps both words later deleted in Mn

Or. 206.31 (rec gloss) βίοτον: περικυδυνον —Sa

POSITION: s.l.

Or. 206.32 (rec gloss) βίοτον: ὀδυνηρόν δηλονότι —Mn

Scholia on Orestes 201–300 | 569
Or. 206.33 (pllgn exeg) (βίοτον): λείπει τὸ ἀβίωτον. —ZuB³a

Or. 206.34 (rec gloss) (βίοτον): ζωὴν —AaAbGMnRSaZc

Or. 206.35 (rec artGloss) (βίοτον): τὸν —S

Or. 207.01 (rec Thom gloss) (α μέλεος): ἤ ἀθλία —AbCrF²GMnSSaOxZZaZbZlZuT-GuZcB³a

Or. 207.02 (rec gloss) (α μέλεος): οὖσα —AbMnSSa

Or. 207.03 (mosch artGloss) (α): ἦ —XXaXbYfTZcAa

Or. 207.04 (rec gloss) (μέλεος): ἐγὼ —R

Or. 207.05 (rec gram) (μέλεος): μέλεος γίνεται ἀπὸ τοῦ μὴ ἐλεεῖσθαι. —V

Or. 207.06 (rec Thom gloss) (αἰεν): διηνεκὴ —AaCrMnSaOxZZaZbZlZmZuTGü

COMMENT: For this etymology see Thesagrostus, Canones [Cramer, Anecdota Gr. Oxon. II] §270,7–9 τὸ μέλεος, προπαραξύτον, σύνθετον ὑπὸ παρὰ τὸ μὴ ἐλεεῖν ἢ παρὰ τὸ μὴ λῶ, δ ἐδηλοῖ τὸ θέλω· sch. Sa Hec. 154 μελέα έτυμολογεῖται ἀπὸ τοῦ μὴ ἐλεεῖσθαι, sch. Pr Hec. 149 μελέας · ἀθλίας μηδὲ ἐλέους ἀξιουμένης; sch. V Hec. 186 μέλεος ὁ ἀθλίος ἀπὸ τοῦ μὴ λῶ τὸ θέλω, μέλεος δὲ καὶ ὁ κλέιτης καὶ πως ἀθλικός, παρὰ τὸ μὴ ἐλεεῖσθαι ἀξίος εἶναι.

Or. 207.06 (rec Thom gloss) (αἰεν): διηνεκὴ —AaCrMnSaOxZZaZbZlZmZuTGü


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Or. 207.07 (pllgn gloss) ⟨αἰὲν⟩: διά παντὸς —G
POSITION: s.l.

Or. 207.08 (rec gloss) ⟨αἰὲν⟩: ἀεὶ —AbFZc
POSITION: s.l.

Or. 207.09 (vet gloss) ⟨ἔλκω⟩: διάγω —MCAbMnRSaG, perhaps Zb
APP. CRIT.: ἔλκω (or τὸ ἔλκω?) ἀντὶ τοῦ prep. M [damaged or erased] | καὶ prep. S
COLLATION NOTES: Zb’s gloss partly erased and overwritten by Zb’s gloss; original uncertain.

Or. 207.10 (pllgn gloss) ⟨ἔλκω⟩: ἔχω —G
POSITION: s.l.

Or. 207.11 (pllgn gloss) ⟨ἔλκω⟩: φέρω —F
POSITION: s.l.

Or. 207.12 (rec exeg) ⟨ἔλκω⟩: τὸ ἐπί καταβιβαστέον εἰς τὸ ἔλκω —Pr
TRANSLATION: The preposition ‘epi’ is to be applied later in the sentence to the verb ‘helkō’.
POSITION: s.l.

Or. 207.13 (pllgn wword) word order (or juncture) α (ἐπί), β (ἔλκω) —F
POSITION: s.l.

Or. 207.14 (recThom gloss) ⟨ἔλκω⟩: διαβιβάζω —SaZZaZbZmT
POSITION: s.l.

Or. 207.15 (pllgn gloss) ⟨ἔλκω⟩: διαβιβάζω μετ’ ὀδύνης —Gu
POSITION: s.l.

Or. 207.16 (pllgn gloss) ⟨ἔλκω⟩: βαδίζω —Zl
POSITION: s.l.

Or. 207.17 (tri metr) diple pointing outward at beginning and end of verse —T
PREVIOUS EDITIONS: de Fav. 49
Or. 208.01 (tri metr) ἡμέτερον: ὅρα παρούσα: 'αἱ ἑξῆς αὗται ἀμοιβαῖαι περίοδοι στίχων εἰσὶν ιαμβικῶν τριμέτρων ἀκαταλήκτων ρηʹ, ὧν τελευταῖος [315] 'κάματος βροτοῖσιν ἀπορία τε γίνεται'. ἔπει ταῖς ἀποθέσεσι παράγραφος, ἐπὶ δὲ τῷ τέλει κορωνίς. —Τ

TRANSLATION: The following alternating groups of dialogue lines [208–315] consist of 108 acatalectic iambic trimeters, of which the last [315] is ‘this turns out to be toil and helplessness for mortals’. But after the sixty-seventh verse [274] and the sixty-ninth [276] there are two brachycatalectic monometric cola. At the sense-divisions a paragraphos, and at the end a coronis.

LEMMA: ἡμέτερον in marg.
PREVIOUS EDITIONS: Dind. II.12,25–29

Or. 208.02 (208–209) (rec word ord) word order α (παρθέν'), β (παροῦσα), γ (πέλας), δ (ὅρα), ε (μὴ καταθ.) —Μ
PREVIOUS EDITIONS: de Fav. 49

Or. 208.03 (208–209) (mosch paraph) ὅρα παροῦσα): σκόπει παραγενομένη, ἵνα μὴ ἀποθανὼν ὁ ἀδελφός σου. —X

Or. 208.04 (mosch gloss) (ὅρα): σκόπει —XaXbXoT·YYfGGrZcAa²
POSITION: s.l.

Or. 208.05 (plign gloss) (ὅρα): καὶ βλέπε —CrOx
POSITION: s.l.

Or. 208.06 (tri metr) (ὅρα): long mark over alpha —Τ
PREVIOUS EDITIONS: de Fav. 49

Or. 208.07 (rec gloss) (παρούσα ... πέλας): πλησιάσασα —AbMnRSSaZb²
POSITION: s.l.
APP. CRIT.: καὶ prep. S | πλησιάσασα S
APP. CRIT. 2: πλησιάσασα R |

Or. 208.08 (recMosch gloss) (παρούσα): παραγενομένη —KXaXbXoT·YYfGGrZc
POSITION: s.l.

Or. 208.09 (recThom gloss) (παρούσα): ἐλθοῦσα —CrSaOxZZa
Or. 208.10 (plln gloss) \(\langle\pi\alpha\rho\nu\sigma\alpha\rangle\): παρελθούσα —Zu

Or. 208.11 (plln gloss) \(\langle\pi\alpha\rho\nu\sigma\alpha\rangle\): παρυπάρχουσα —Zl

Or. 208.12 (rec artGloss) \(\langle\pi\alpha\rho\theta\nu\rangle\): ω —F²PrXo²

Or. 208.13 (plln paraphr) \(\langle\pi\varepsilon\lambda\alpha\rangle\): γενομένη τοῦ σου ἀδελφοῦ —Xo²

Or. 208.14 (rec gloss) \(\langle\pi\varepsilon\lambda\alpha\rangle\): τοῦ Ὀρέστου —K

Or. 208.15 (plln gloss) \(\langle\pi\varepsilon\lambda\alpha\rangle\): αὐτοῦ —Zm

Or. 208.16 (thom gloss) \(\langle\pi\varepsilon\lambda\alpha\rangle\): πλησίον —ZZaZuCrOx

Or. 208.17 (plln gloss) \(\langle\pi\varepsilon\lambda\alpha\rangle\): ἐγγύς —F²

Or. 209.01 (mosch gloss) \(\langle\mu\nu\rangle\): ἱνα —XXaXbXoT’YYfGGGrZc

Or. 209.02 (rec gloss) \(\langle\mu\nu\rangle\): πῶς —Ab

Or. 209.03 (mosch gloss) \(\langle\kappa\alpha\theta\sigma\alpha\nu\omega\rangle\): ἀποθανόν —XaXbXoT’YYfGGGrZcF²Zl
Or. 209.04 (rec gloss) οὐγγονος: ὁ ἀδελφὸς Ὀρέστης —Sa
POSITION: s.l.

Or. 209.05 (moschThom gloss) οὐγγονος: ὁ ἀδελφὸς σου —XaXbXoYYfGrZZaZb-ZIT*CrOx
APP. CRIT.: ἠγουν prep. T, καὶ prep. Ox | ὁ om. ZZaZbG | σου om. TZZaZbZlGCrOx
POSITION: s.l.

Or. 209.06 (rec gloss) ἰμας: —AbMnPrSSa
POSITION: s.l.
APP. CRIT.: καὶ prep. Pr

Or. 209.07 (rec gloss) λάθη: λανθάνει —SaZl
POSITION: s.l.

Or. 209.08 (rec gloss) λάθη: —Mn
POSITION: s.l.

Or. 209.09 (recThom gloss) λάθη: ἔλαθε —F²RSZb²ZmZuGu
APP. CRIT.: καὶ ἔλεσθε S
APP. CRIT. 2: -εν F² |

Or. 209.10 (rec gloss) ὅδε: οὗτος —Ab
POSITION: s.l.
COMMENT: The ἦ is very small, crowded in above phi and under the letter in the line above. The unusual (or unique) sense of παραφθάνω, ‘get by, escape (the notice of)’, does not seem impossible. But perhaps the traces have not been correctly deciphered.

Or. 209.11 (rec gloss) δε: οὔτος —CrF²MnOx
APP. CRIT.: καὶ prep. CrOx

Or. 210.01 (rec paraphr) ὅτι οὐχὶ μοι ἁρμόζει ἀγάπης παρακαθέζεσθαι ἐπὶ τῷ λίαν παρειμένῳ καὶ διαλελυμένῳ Ὀρέστῃ καὶ μὴ εἰδέναι εἴτε ζῇ εἴτε οὔ. —MnSSa
APP. CRIT.: παρακειμένῳ Mn
PREVIOUS EDITIONS: Dind. II.82,16–18
COLLATION NOTES: In Sa only the last words καὶ μὴ εἰδέναι κτλ are written in dark ink by the main hand; it

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appears that the first words were written by the rubricator (as sometimes occurred in Sa), although they have almost entirely faded out.

### Or. 210.02 (rec exeg) 〈οὐ γάρ μ’ ἀρέσκει〉: ΑΤΤΙΚΟΥ τὸ σχῆμα· ἈΡΙΣΤΟΦΑΝΗΣ [Arist. Ran. 103]· ‘σὲ δὲ τάυτ’ ἀρέσκει’ —VRb, partial PrGu

**LEMMA:** VRb  
**REF. SYMBOL:** Rb  
**POSITION:** s.l. PrGu; follows sch. 210.06 in Rb

**APP. CRIT.:** ἀριστοφ. κτλ om. PrGu

**PREVIOUS EDITIONS:** Schw. I.118,13–4; Dind. II.82,15–16

**KEYWORDS:** ΑΤΤΙΚΟΣ/ἈΤΤΙΚΩΣ  |  citation of literature other than Homer (with direct quotation)  |  Aristophanes

### Or. 210.03 (plln exeg) 〈μ’ ἀρέσκει〉: ΑΤΤΙΚΟΥ ἀντιπτωτικῶς —V³

**POSITION:** s.l.

**KEYWORDS:** ΑΤΤΙΚΟΣ/ἈΤΤΙΚΩΣ  |  ἀντίπτωσις

### Or. 210.04 (recMosch gloss) 〈μ’〉: μοι —V³AbFMnRSaXXaXbXoTYYfGGrZc

**POSITION:** s.l.

### Or. 210.05 (thom gloss) 〈ἀρέσκει〉: ὁ ὈΡΕΣΤΗΣ —ZZaZbZlZmTGu

**APP. CRIT.:** ὁ om. ZmT

### Or. 210.06 (vet exeg) τῷ λίαν παρειμένῳ: τῷ πάνυ ἐκλελυμένῳ τοῦ σώματος —HMBOV³CRb

**TRANSLATION:** By the extremely relaxed state of his body.

**LEMMA:** R³  
**REF. SYMBOL:** Rb  
**POSITION:** marg. HM, intermarg. B, s.l. OVGC

**APP. CRIT.:** ἐν prep. H³  |  τῷ πάνυ om. O, πάνυ transp. after ἐκλ. V³ (adding to V³’s shorter gloss)  |  τοῦ σώματος HO(om. τοῦ)R³V³, app. σώματος O, τῷ σώματι MBC

**PREVIOUS EDITIONS:** Schw. I.118,15; Dind. II.82,18–19

**COLLATION NOTES:** O has a tiny mark suspended above final tau of σώματ, very like the omicron = ος on ἐλαφρός in the gloss below it; it is less likely to be iota, despite lack of opening, because iota is usually longer, more perpendicular than this stroke, and usually has a trema in the scholiast’s hand.

### Or. 210.07 (rec gloss) 〈τῷ λίαν παρειμένῳ〉: ἐκλελυμένῳ —V³AbPrSaZuCrOx

**POSITION:** s.l. (misplaced above 212 δέοντι PrZu)

**APP. CRIT.:** τῷ prep. Sa, ἢ prep. Zu, καὶ prep. CrOx

**APP. CRIT. 2:** ἐκλελυμένῳ V³, ἐκλελυμένῳ Ox

### Or. 210.08 (rec exeg) 〈τῷ λίαν παρειμένῳ〉: τῷ ἐκλελυμένῳ τούτῳ φίλῳ —MnS

**POSITION:** s.l.

**APP. CRIT.:** φόβῳ Mn
Or. 210.09 (rec exeg) \(\text{τῷ λίαν παρειμένῳ}:\) καὶ τοῦτο τῷ Ὀρέστη — Mn  
POSITION: s.l.

Or. 210.10 (rec exeg) \(\text{τῷ λίαν παρειμένῳ}:\) ἐν τῇ λίαν παρέσει — K  
POSITION: s.l.

Or. 210.11 (mosch exeg) \(\text{τῷ λίαν παρειμένῳ}:\) ἤγουν κατὰ τὸ λίαν παραλελυμένον — XXaXbXoT·YYfGr  
TRANSLATION: That is, in respect to the excessively relaxed (condition).  
REF. SYMBOL: Xo  
POSITION: s.l. except XXo  
APP. CRIT.: παραλελυμένῳ prep. Xo (in addition to sep. gloss s.l. 210.17) | παραλελυμένον (υ above ει) X (λίαν παρειμένον Ta) |}

Or. 210.12 (recThom gloss) \(\text{τῷ}:\) ἐν — OZZaZbZlZmTGuB\(^2\)F\(^2\)Ox\(^2\)  
POSITION: s.l.  
COMMENT: Cf. H\(^3\) addition to sch. 210.06

Or. 210.13 (plgn gloss) \(\text{τῷ}:\) κατὰ τὸ — Xo  
POSITION: s.l.

Or. 210.14 (rec gloss) \(\text{λίαν}:\) πάνυ — Mn  
POSITION: s.l.

Or. 210.15 (rec gloss) \(\text{παρειμένῳ}:\) λελυμένῳ — Pr  
POSITION: s.l.  
APP. CRIT.: possibly intended to mean (παρα)λε. |}

Or. 210.16 (rec gloss) \(\text{παρειμένῳ}:\) διαλελυμένῳ — Rf  
POSITION: s.l.

Or. 210.17 (mosch gloss) \(\text{παραλελυμένῳ}:\) παραλελυμένῳ — XXaXbXoYYfGGFrZcAaZu  
POSITION: s.l. (precedes 210.12 YYfGr, but punct. as sep.)  
APP. CRIT.: καὶ prep. Zu, τῶ prep. Zc

Or. 210.18 (thom exeg) \(\text{παρειμένῳ}:\) παραλελυμένῳ αὐτοῦ — ZZaZbZlT

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Or. 210.19 (thom exeg) (παρειμένω): παραλελυμένω αὐτοῦ· ὕπτιος γὰρ καὶ ὡς νεκρὸς ἔκειτο· ἢ τῇ παραλύσει. —ZmGuOx

TRANSLATION: By (the) loosened state of him. For he (Orestes) was lying face-up and like a corpse. Or by his paralysis (immobility).

APP. CRIT.: ἢ om. Zm, with τῇ παρ. as sep. gloss

Or. 210.20 (pllgn gloss) (παρειμένω): τῷ ἀκινήτῳ —B³

Or. 210.21 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 50

Or. 211.01 (vet exeg) νῦν οὐ τραγῳδεῖ, ἀλλ’ ἐν τῇ μανίᾳ. —HBC

TRANSLATION: Now he does not declaim in an impassioned way, but rather (he does so) during his madness.

REF. SYMBOL: H POSITION: intermarg. BC
PREVIOUS EDITIONS: Schw. I.118,16
COMMENT: On the senses of τραγῳδεῖν see Prelim. Stud. 32 with note 115.
KEYWORDS: staging, delivery of lines τραγῳδεῖν

Or. 211.02 (mosch paraphr) (ὦ φίλον ὑπνοῦ θέλγητρον): ὦ προσφιλῆς τοῦ ὑπνοῦ θελτική δύναμις —XXaXbXoT⁺YYfGGrZc

REF. SYMBOL: Xo POSITION: s.l except XXaT
APP. CRIT.: ὦ om. G | προσφιλῆς φίλ() Zc
PREVIOUS EDITIONS: Dind. II.83,3

Or. 211.03 (rec w wording) word order α (θέλγητρον), β (φίλον) —Mn

Or. 211.04 (pllgn gloss) (φίλον): καὶ προσφιλές —CrOX

Or. 211.05 (vet exeg) ὑπνοῦ θέλγητρον: ἓ τὸ βαθύτατον τοῦ ὑπνοῦ, τὸ μάλιστα θέλγειν δυνάμενον τοὺς ἀσθενούντας: ἢ γὰρ ἐλαφρὸς φαντασίαις ἀναμέμικται. —HMBVCMnPrR⁰RwSSa

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TRANSLATION: The deepest form of sleep, the one that can most enchant those who are ill. For light sleep is mixed with visions.

LEMMA: MBCPr, ὦ φίλον VR, θέλγητρον Rw

APP. CRIT.: 1 τοῦ ὕπνου om. Pr | μάλιστα om. H | δυνάμενον θέλγειν transp. H | ἀσθενοῦντας | ἀρρώστος H | | after ἐλαφρὸς add. ὕπνος VMnSSa [Pr (damaged, app. no space for this added word)] | ἀναμέμηται Sa

APP. CRIT. 2: 1 μάλιστα | μάλιστα Mn | δυνάμενοι S

PREVIOUS EDITIONS: Schw. I.118,17–19; Dind. II.82,27–29

COMMENT: Compare sch. 159.18.

COLLATION NOTES: Sa has τὸ, μάλιστα, cf. this comma elsewhere, e.g. τὸ, κακῶν at start of sch. 234.12.

Or. 211.06 (rec exeg) ⟨ὕπνου θέλγητρον⟩: τὸν βαθύτατον· ὁ γὰρ ἐλαφρὸς φαντασίαις ἀναμέμικται. —O

POSITION: s.l.

Or. 211.07 (pllgn exeg) ἠγουν τὸ δυνάμενον θέλγειν τοὺς ἀσθ[ενοῦντας· τὸ] θέλγον(?) γὰρ τοῦ κακοχουμένου γίνεται παρηγορία [καὶ] λήθη τῶν κακῶν. —F

POSITION: marg.

COLLATION NOTES: Recheck original F, 159v.

Or. 211.08 (pllgn exeg) ⟨ὕπνου θέλγητρον⟩: τὴν βαθύτητα τοῦ ὕπνου φησιν. —B³

POSITION: s.l.

Or. 211.09 (rec artGloss) ⟨ὕπνου⟩: τοῦ —MnS

POSITION: s.l.

Or. 211.10 (rec paraphr) ⟨ἀλλος: θέλγητρον⟩: τὸ θέλγον, ἠδύνον, τὸ προσφιλέστατον καὶ βαθύτατον καὶ κάλλιστον τοῦ ὕπνου —V

LEMMA: V

PREVIOUS EDITIONS: Schw. I.118,20–21; Dind. II.82,29–30

Or. 211.11 (pllgn exeg) ⟨θέλγητρον⟩: τὸ βαθύτατον τοῦ ὕπνου ὅνομάξει θέλγητρον. —Zu

POSITION: s.l.

Or. 211.12 (pllgn gloss) ⟨θέλγητρον⟩: τὸ βαθύτατον —F

POSITION: s.l.

Or. 211.13 (pllgn gloss) ⟨θέλγητρον⟩: καὶ ἠδυσμα —Aa

POSITION: s.l.

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Or. 211.14 (thom gloss) ἡδονή —ZZaZbZmTGuOx²
POSITION: s.l.

Or. 211.15 (rec gloss) θεραπευτικὸν —MnRS
POSITION: s.l.

Or. 211.16 (pil gn gloss) ήδονικὸν —Zl
COMMENT: In magical and medical texts ήδονικὸν is a term for an aphrodisiac drug, one that heightens sexual pleasure so much that the prospect of intercourse is irresistible. (This meaning is not recognized in LSJ or BDAG.) The use here for a more general enchantment is odd.

Or. 211.17 (rec exeg) ἡπίκουρον νόσου: φυσικῶς τὸν ὕπνον οἴδεν ἐπίκουρον τῶν κακῶν —HMBCGPr
TRANSLATION: In terms of what is natural, he knows that sleep is a helper against troubles.
LEMMA: s.l. C, marg. G; REF. SYMBOL: H POSITION: cont. from 211.05 (add. 5ε) BPr; marg. MG, s.l. C
APP. CRIT. 2: τὸν οἴπνον M
PREVIOUS EDITIONS: Schw. I.118,22; Dind. II.82,30–83,1
COMMENT: The position of the adverb seems to favor taking it with the main verb, as translated above, and whoever wrote the next sch. understood the remark in this way. Such a use could be considered an obverse of the use of φυσικῶς (contrasted with ἀλληγορικῶς and μυθικῶς) in categorizing commonly-applied Byzantine modes of interpretation. The alternative translation ‘He knows that sleep is naturally a helper against troubles’ is a point somewhat less likely to be made by a commentator.

Or. 211.18 (rec exeg) ἡπίκουρον νόσου: φυσικῶς αὐτὸ εἶπεν· παραμύθιον γὰρ τῶν κακῶν οἴδε τὸν ὕπνον. —VRb
TRANSLATION: He said this in terms of what is natural, for he knows that sleep is a comfort against troubles.
LEMMA: VRb(νόσου) REF. SYMBOL: VRb
APP. CRIT.: παραμύθιον Rb
PREVIOUS EDITIONS: Schw. I.118,23–24

Or. 211.19 (rec gloss) ἡπίκουρον νόσου: βοηθόν κατὰ τῆς νόσου —X·XaXbXoT·Xb+Tb+YGGr
POSITION: s.l. except Xo and (cont. from 211.02) X·Tb
APP. CRIT.: βοηθὲ τῆς νόσου Tb | κατὰ σοῦ a.c. Y, p.c. κατὰ νόσου
PREVIOUS EDITIONS: Dind. II.83,3

Or. 211.20 (recThom gloss) ἡπίκουρον: βοηθόν —AbF² MnRSZZaZbZmZc
POSITION: s.l.
Or. 211.21 (pllgns gloss) ⟨ἐπίκουρον⟩: καὶ βοήθημα —CrOx

Or. 211.22 (pllgns gloss) ⟨ἐπίκουρον⟩: παραμύθιον —V

Or. 211.23 (rec gloss) ⟨ἐπίκουρον⟩: θεραπευτικὸν —Ab

Or. 211.24 (pllgns artGloss) ⟨ἐπίκουρον⟩: τὸ —Zu

Or. 211.25 (thom exeg) ἐπίκουρον: τοῖς γάρ νοσούσιν οὐδὲν ἀλλο πλὴν ὑπνὸς ἐστὶ τῆς νόσου φάρμακον. —ZZaZbZlZmTGu

TRANSLATION: For to those who are sick, nothing other than sleep is a medicine for the disease.

Or. 211.26 (rec gloss) ⟨νόσου⟩: τοῦ νοσοῦντος —KRF

Or. 211.27 (pllgns artGloss) ⟨νόσου⟩: τῆς —AaF²Ox

Or. 212.01 (recMoschThom gloss) ⟨orrh⟩: λίαν —AaAbKXXaXoYYfGGGrZcZZaZbZlZmTB³

Or. 212.02 (pllgns gloss) ⟨orrh⟩: ἤ λίαν ἤ ὄντως —Zu

Or. 212.03 (rec gloss) ⟨ἠθύ⟩: ἤθεως —Pr
Or. 212.04 (plln gloss) ἡδὺ: γλυκῦ —F

Or. 212.05 (plln gloss) καὶ εὐφραντὸν —CrOx

Or. 212.06 (rec exe) γρ. μοι —MnSa

Or. 212.07 (rec gloss) προσῆλθες: ἐπῆλθες —R

Or. 212.08 (rec exe) ἐν δέοντί γε: λείπει τῷ καιρῷ. —MnRS

Or. 212.09 (thom exe) ἐν δέοντί γε: στερισκομένῳ ἢ πρέποντι καιρῷ. —ZZaZb-ZlZmTGu

Or. 212.10 (rec paraphr) ἐν δέοντι γε: ἐν πρέποντι καιρῷ. —Aa3CrSOx

Or. 212.11 (rec gloss) ἐν δέοντι γε: ἐν χρῆζοντι —AbMnS
Or. 212.12 (rec gloss) ἐν δέοντι γε: ἐν καιρῷ —PrZb²Zu

POSITION: s.l.
APP. CRIT.: ἤ prep. PrZu (with misplaced gloss 210.07 before)

Or. 212.13 (plln paraphr) ἐν δέοντι γε: ἤ ἐν δέοντι ἀντὶ τοῦ δεόντως καὶ εὐκαίρως Ἀττικῶς —Zu

POSITION: s.l., cont. from prev.
KEYWORDS: Ἀττικόν/Ἀττικῶς

Or. 212.14 (rec gloss) ἐνδέοντι: ἐλλείποντι —V¹

POSITION: s.l.
COMMENT: This and the next three glosses perhaps assume reading ἐνδέοντι as one word.

Or. 212.15 (rec gloss) ἐνδέοντι: λειποθυμήσαντι θνήσκοντι —Rf

POSITION: s.l.

Or. 212.16 (rec exeg) ἐνδέοντι: ἀσθενοῦντι, ἤ ἐν δέοντι καιρῷ —B³a

POSITION: s.l.

Or. 212.17 (rec gloss) τῷ ἀψυχοῦντι —V³Vrec

POSITION: s.l. (V³ above μοι)
APP. CRIT.: τῷ om. Vrec

Or. 212.18 (plln gloss) τῆς ζωῆς —F

POSITION: s.l.
COMMENT: This gloss and the next two perhaps assume reading ἐνδέοντι as one word.

Or. 212.19 (plln gloss) φίλου —Yf

POSITION: marg.

Or. 212.20 (rec gloss) φύσεως —MnS

POSITION: s.l.

Or. 212.21 (rec Mosch gloss) καιρῷ —V³KXXaXbXoΤ³YYfGGzZc

POSITION: s.l.
APP. CRIT.: add. δηλονότι Xo

582 | Scholia on Orestes 1–500
Or. 212.22 (pllgn gloss) (δέοντι): χρειώσει — Zb

Or. 212.23 (pllgn exeg) (τε): γε — Xo

Or. 213.01 (vet exeg) ὁ πότνια λήθη τῶν κακῶν: 1πότνιαν εἶπεν αὐτήν, ἐπεὶ πάντας τιμῶμεν τοὺς παραμυθουμένους. 2τὸ δὲ 'ὡς εἰ σοφῆ' αὕτη τοῦ λίαν σοφῶς ἐπενοήθης ὑπὸ τῆς φύσεως. 3τὸ δὲ 'τῶν κακῶν' οἰκείως προσέθηκεν, ἐπειδή καλὴ τῶν κακῶν ἐστὶν ἡ λήθη. — HMBVCMnPrRbRwSSa3

TRANSLATION: He called her ‘lady mistress’ because we honor all those who comfort us. The phrase ‘how wise you are’ is equivalent to ‘you have been devised very wisely by nature’. He added the words ‘of ills’ suitably, since the forgetting of ills is good.

LIMMA: MC, ὦ πότνια λήθη V, ὦ πότνια MnRbRwSSa

REF. SYMBOL: HMVRb

POSITION: cont. from 211.17 B

APP. CRIT.: πότνια δὲ BPr | αὐτήν εἶπεν transp. VMnRbSa, αὐτήν om. S | 1 αὐτήν| τὴν λήθην τῶν κακῶν B, [τὴν τῶν κακῶν οἱ τῶν κακῶν τὴν] λήθην Pr (damage) | ἐπεὶ] ἐπειδὴ VPrRb | πάντες VRb | 2 λίαν σοφῶς] λίαν| καὶ φῶς Rw | ἐπενοήθης σοφῶς transp. H | ὑπονοήθης MC, ὑπονοήθη Rw | ὑπὸ om. Rw | 3 τὸ δὲ| ἡ λήθη δὲ Sa, ἡ λήθη τὸ δὲ MnRb, τὸ δὲ διὰ Rw | first τῶν om. Rb | καλὴ| καλὸν τι χρῆμα VMnRbSa | ἐστὶν om. VMnRbSSa | at end add. ἢ ἐπειδὴ καλὴ τῶν κακῶν ἡ λήθη V | 

PREVIOUS EDITIONS: Schw. I.118,25–28; Dind. II.83,10–11, 15–17

Or. 213.02 (pllgn exeg) λίαν σοφῶς ἐπενοήθης ὑπὸ τῆς φύσεως: καλὴ γὰρ τῶν κακῶν ἐστὶν ἡ λήθη. — V3

Or. 213.03 (213–216) (pllgn exeg) ὁ πότνια λήθη τῶν κακῶν: 1λήθη τῶν κακῶν ὁ ὑπνος ὑπάρχει· 2όσας γὰρ ἄν λύπας ἔχῃ ἄνθρωπος καὶ ὑπνώσῃ, λανθάνεται αὐτῶν. 3οὕτω καὶ ὁ Ὀρέστης ὑπνώσας ἐπελάθετο τῶν κακῶν ὧν εἶχεν, ἤγουν τῆς μανίας καὶ τοῦ φόνου τῆς μητρός. 4ὡς ἐπειδὴ δὲ, κατεκλίθη ἐν οἷς τόπῳ ἔφθασε δαιμονιζόμενος, εἶτα ἐλθὼν ἐν φρονήσει καὶ ἐξυπνίσας λέγει· 

5ἀπὸ ποίου τόπου καὶ πότε ἦλθον ἐνταῦθα; 6ἀμνημονῶ γὰρ ἀπολειφθεὶς τῶν πρὶν φρενῶν, ἤγουν στερηθεὶς τῶν μανιωδῶν καὶ ἐφθαρμένων φρενῶν, καὶ εἰς νοῦν ἔλθων ἄρτιος τῶν ύγίων φρενῶν (οὐκ) ἐγνώρισα ποῦ εἰμί. 7ἡ ἀλλὰ ἀπολειφθεὶς τῶν πρὸτερον σώον φρενῶν καὶ μανιωδῶν γεγονός ἀμνημονῶ ποῦ ἦλθον καὶ ποῦ εἰμί. — YP

TRANSLATION: Sleep is a forgetting of ills. For, however many pains a person has and (then) sleeps, he forgets them. Thus Orestes, too, after sleeping, forgot the troubles he had before, namely his madness and the murder of his mother. And as it seems, he had lain down in the place he had reached when beset by the gods, and then having come to his senses and woken up he says: from what place and when did I come here? For I do not remember, separated from my previous state of mind, that is, freed from insane and corrupted wits, and having
come just now to a rational state of healthy wits I have not recognized where I am. Or an alternative way to take it: separated from my previously sound wits and having become insane, I do not recall where I have come to or where I am.

APP. CRIT.: 2 ἔχῃ Matt., ἔχει Yi2 | ὑπνώσει Yi2

PREVIOUS EDITIONS: Dind. II.83,18–27

COMMENT: In 1 Matthiae (or rather Francesco de Furia, who supplied him with the collations of Florentine ms) wrongly read λήθη ἤγουν. λήθη is written with a suspended θη, and eta is distorted by the overlap of the acute and has a very ornate tail. In 3 Matthiae conjectured ὑπνώσας with punctuation before it, but his collator had missed the tiny καὶ abbreviation and ignored the punctuation after ὑπνώσει. In 4 I interpret Matthiae’s τρόπῳ also as a misreading of τόπῳ of Yi2.

Or. 213.04 (rec paraphr) (πότνια): παρὰ πάντων τιμωμένη —O

POSITION: s.l.

Or. 213.05 (thom gloss) (πότνια): σεβασμία —ZZaZbZlZuTGuCrOxYoYfZc

APP. CRIT.: καὶ ὁ prep. Yi, καὶ prep. CrOx

Or. 213.06 (tri metr) (πότνια): koine short over omicron —T

PREVIOUS EDITIONS: de Fav. 50

Or. 213.07 (thom cxeg) (λήθη): 1 οἱ γὰρ δυστυχοῦντες εὑροῦνται τῶν κακῶν οἷς σύνεισιν ἀπηλλάξθας καὶ εἰς λήθην ἐλθεῖν. 2 διὰ τοῦτο καὶ ὁ Ὀρέστης ἐν τῷ καθεστηκότι γενόμενο καὶ τῆς μανίας ἐπ’ ὀλίγον ἀπαλλαγεὶς τὴν τῶν κακῶν λήθην πότνιαν καλεῖ καὶ εὐκτάιαν τοῖς δυστυχοῦσι θεόν. —ZZaZbZlZmTGu

TRANSLATION: For those suffering misfortune pray to be released from the evils attending them and to reach forgetfulness. For this reason Orestes too, once he gets into his normal state of mind and is freed for a short time from his madness, calls the forgetting of evils ‘queen’ (‘potnia’) and a goddess prayed for by those suffering misfortune.

REF. SYMBOL: ZZaZbZlZmGu


APP. CRIT. 2: 1 ἀπηλλάξθας ZbZl, ἀπαλλάξθαι Zm | 2 εὐκτέαν T [εὐκτέα in text] |

PREVIOUS EDITIONS: Dind. II.83,5–9

Or. 213.08 (rec gloss) (λήθη): ἢτοι ἢ ἠρεμία —V'Gu

POSITION: s.l.

APP. CRIT.: ἢτοι ἢ om. Gu

Or. 213.09 (mosch gloss) (τῶν κακῶν): τῶν ἀλγεινῶν, τῶν δυστυχιῶν —XXaXbXoT·YYfGGGrZcAa2

POSITION: s.l.
Or. 213.10 (thom gloss) 〈κακῶν〉: ἐμῶν — ZZa

POSITION: s.l.

APP. CRIT.: τῶν prep. Za

Or. 213.11 (rec exeg) 〈ὡς εἶ σοφῆ〉: λίαν ἐπενοήθης ὑπὸ τῆς φύσεως. — O

POSITION: s.l.

APP. CRIT.: ὑπενοήθης O

COMMENT: Apparently σοφῆ is to be understood from the text below (cf. 213.13).

Or. 213.12 (plllgn exeg) 〈ὡς εἶ σοφῆ〉: σοφῶς ἐπενοήθης — F

POSITION: s.l.

Or. 213.13 (plllgn exeg) 〈ὡς εἶ σοφῆ〉: ἥγουν σοφῆ ἐπινοηθεῖσα ἀπὸ φύσεως. — Zu

POSITION: s.l.

Or. 213.14 (recMoschThom gloss) 〈ὡς〉: λίαν — AbCrKRPt(Sa)OxXXbZZaZbZlZmT-GuZu

POSITION: s.l.

APP. CRIT.: ἢ prep. Zu, καὶ prep. CrOx

COMMENT: In Sa ὡς εἶ σοφῆ is omitted in the text, but in the margin, written as if a scholion, is ὡς λίαν ἢ σοφῆ.

Or. 213.15 (plllgn gloss) 〈ὡς〉: ὡς τῶς — AaZu

POSITION: s.l.

APP. CRIT.: ἢ prep. Zu

Or. 213.16 (plllgn gloss) 〈σοφῆ〉: καλῆ — B³a

POSITION: marg.

Or. 213.17 (rec gloss) 〈εἶ〉: ὑπάρχεις — AbCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx
Or. 214.01 (rec paraphr) ⟨τοῖσι δυστυχοῦσιν εὐκταία⟩: ἀξία εὐχῆς τοῖς κακοπαθοῦσι
—R

POSITION: marg.

APP. CRIT.: last two words very damaged

Or. 214.02 (rec gloss) ⟨τοῖσι⟩: ἐν —S

POSITION: s.l.

Or. 214.03 (pillgr paraphr) ⟨δυστυχοῦσιν⟩: τοῖς ἐν δυστυχίᾳ οὖσι —Zb²

POSITION: s.l.

Or. 214.04 (pillgr gloss) ⟨δυστυχοῦσιν⟩: ὡς ἐμοὶ —Zi

POSITION: s.l.

Or. 214.05 (pillgr gloss) ⟨δυστυχοῦσιν⟩: δυστυχῶς ἔχουσιν —Zu

POSITION: s.l.

Or. 214.06 (rec exeg) ⟨ἀπειθοῦσιν⟩: δυστυχοῦσιν —Rw

LEMMA: ἀπειθοῦσιν in text Rw

POSITION: marg.

Or. 214.07 (rec gloss) ⟨εὐκταία⟩: ἐπιθυμητή —AbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | ἐπιθυμητική S

Or. 214.08 (rec Thom gloss) ⟨εὐκταία⟩: ἀξία εὐχῆς —V¹AbMnSSaZZaZbZlZm

POSITION: s.l.

APP. CRIT. 2: ἀξία ZbZl

Or. 214.09 (rec Mosch gloss) ⟨εὐκταία⟩: εὐχῆς ἀξία —Aa¹CrRfOxXXaXbXoTYYfG-GrZcZu

LEMMA: X

POSITION: s.l. except X

APP. CRIT.: καὶ prep. CrOx

COMMENT: Note that Triclinus uses a cross above the gloss here, treating the alternative order of 214.08 as equivalent.

Or. 214.10 (rec gloss) ⟨εὐκταία⟩: εὐτυχῆς —Pr

POSITION: s.l.
Or. 214.11 (plln gloss) (εὐκταῖα): ἀγαθῆ —Gu
POSITION: s.l. (cont. from 214.09, prep. καὶ)

Or. 214.12 (plln gloss) (εὐκταῖα): ποθεινή —F²
LEMMA: εὐκταῖα in text F POSITION: s.l.

Or. 214.13 (plln gram) (εὐκταῖα): εὐκταἰον εὐχῆς ἄξιον πολύτιμον ὑγιές. —B⁴
POSITION: marg.

Or. 214.14 (trin metr) (εὐκτέα): long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 50

Or. 214.15 (rec gloss) (θεός): ὦ Λήθη —AbMnSSa
POSITION: s.l. except marg. Ab

Or. 214.16 (plln gloss) (θεός): θεά —G
POSITION: s.l.

Or. 214.17 (rec exeg) (θεός): ὡς καὶ Ὅμηρος [Hom. II. 2.742] 'κλυτὸς Ἱπποδάμ(εια)’ —K
POSITION: marg.
COMMENT: This citation is scholiastic shorthand for giving a parallel for adjectives with an apparently masculine ending modifying a feminine noun, as seen in sch. MV Hec. 148, sch. MVPrSa Hec. 296 (also sch. Thom. Hec. 296), sch. B Med. 63, sch. MV Andr. 711.
KEYWORDS: citation of Homer (with direct quotation)

Or. 214.18 (rec exeg) (θεός): Ἀττικὸν —Pr
POSITION: s.l.
KEYWORDS: Ἀττικὸν/Ἀττικῶς

Or. 215.01 (rec rhet) ἐμπερίβολος —Rf
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.84,2
COMMENT: This is a late rhetorical term for ornate or intricate style of discourse, anything expanded beyond a simple and straightforward style of statement. Here it apparently applies to the double question with variation of the interrogative and of the verb of arriving.
KEYWORDS: ἐμπερίβολος

Scholia on Orestes 201–300 | 587
Or. 215.02 (rec exeg) \(\pi\delta\theta\varepsilon\nu\ \pi\omicron\tau\'): \(\epsilon\rho\omicron\omega\tau\mu\eta\mu\alpha\tau\iota\kappa\iota\kappa\sigma\iota\nu\ \pi\delta\theta\varepsilon\nu\ \pi\omicron\tau\eta\). —K

POSITION: marg. (below column)

Or. 215.03 (mosch gloss) \(\pi\delta\theta\varepsilon\nu\): \(\alpha\pi\omicron\ \pi\omicron\iota\omicron\nu\ \tau\omicron\pi\omicron\uomicron\nu\). —XXaXbXoT\(^{-}\)YYfGGrZcZuV\(^{3}\)

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu | ἀπὸ om. G

PREVIOUS EDITIONS: Dind. II.84,1

Or. 215.04 (plgn gloss) \(\pi\delta\theta\varepsilon\nu\): καὶ \(\pi\omicron\uomicron\). —CrOx

POSITION: s.l.

Or. 215.05 (rec paraphr) \(\pi\omicron\tau\'): κατὰ \(\pi\omicron\iota\omicron\nu\ \kappa\alpha\iota\rho\omicron\nu\). —V\(^{3}\)AaZu

LEMMATA: \(\pi\omicron\tau\') in text VZu

POSITION: s.l.

APP. CRIT.: κατὰ | καὶ Zu

Or. 215.06 (mosch exeg) \(\pi\omicron\tau\'): περισσόον. —XXaXbXoT\(^{-}\)YYfGr

TRANSLATION: (This word is) superfluous (and need not be translated).

POSITION: s.l. except X

APP. CRIT.: τὸ \(\pi\omicron\tau\eta\) prep. X | ἢ prep. Gu

PREVIOUS EDITIONS: Dind. II.84,1–2

KEYWORDS: περισσός/περιττός

Or. 215.07 (thom gloss) \(\pi\omicron\tau\'): ἄρα. —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἄρα ZZa

PREVIOUS EDITIONS: Dind. II.84,1

Or. 215.08 (rec gloss) \(\eta\lambda\theta\omicron\nu\): ἔγὼ Ὀρέστης. —Ab

POSITION: s.l.

Or. 215.09 (mosch gloss) \(\delta\epsilon\uomicron\rho\omicron\): \(\omicr\delta\omicr\omicr\). —XXaXbXoT\(^{-}\)YYfGrZcF\(^{2}\)

POSITION: s.l.

APP. CRIT. 2: \(\omicr\delta\omicr\omicr\ X\omicr\omicr\), \(\omicr\delta\omicr\omicr\ F\(^{2}\)

Or. 215.10 (thom paraphr) \(\delta\epsilon\uomicron\rho\omicron\): ἐν ἰῷ νῦν ἐἰμι. —ZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἕγουν prep. ZbZm, ἐνταῦθα prep. T

588 | Scholia on Orestes 1–500
Or. 215.11 (pllgnTri gloss) (δεῦρο): καὶ ἐνταῦθα —CrOxZuT
POSITION: s.l. (preposed to prev. T)
APP. CRIT.: καὶ om. T

Or. 215.12 (pllgn gram) (δεῦρο): κίνησιν —G
POSITION: s.l.
COMMENT: δηλοῖ or σημαίνει is to be understood.

Or. 215.13 (rec exeg) (δεῦρο): εἰς τὴν κατάστασιν τῆς υγείας —Pr
POSITION: s.l.

Or. 215.14 (thom gloss) (πῶς): κατὰ τίνα τρόπον —ZZaZbZlZmZuTGu
POSITION: s.l.
APP. CRIT.: καὶ prep. Zu

Or. 215.15 (pllgn gloss) (πῶς): ποίῳ τρόπῳ —V³
POSITION: s.l.

Or. 215.16 (pllgn gloss) (ἀφικόμην): ἦλθον —Zb²
POSITION: s.l.

Or. 215.17 (rec gloss) (ἀφικόμην): παρεγενόμην —CrF²Ox
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 215.18 (tri metr) (ἀφικόμην): long mark over iota —T
PREVIOUS EDITIONS: de Fav. 50

Or. 216.01 (rec exeg) (ἀμνημονῶ): τί πέπρακται μοι ἐν τῇ νόσῳ. —OGu
POSITION: s.l.
APP. CRIT.: τῆς μανίας add. Gu
PREVIOUS EDITIONS: Dind. II.84,3–4

Or. 216.02 (rec exeg) (ἀμνημονῶ): εἰ τι καὶ πέπρακται μοι ἐν τῷ καιρῷ τῆς μανίας.
—Pr
POSITION: s.l.
Or. 216.03 (thom gloss) ἀμνημονῶ: ἐπιλανθάνομαι —ZZaZbZlZmTGuF


Or. 216.04 (rec gloss) ἀμνημονῶ: οὐ μέμνημαι —Αa²Ab


Or. 216.05 (pllgn gram) ἀμνημονῶ: οὐ μιμημέχω, ἀχαριστῶ —G


Or. 216.06 (pllgn gloss) ἀμνημονῶ: καὶ οὐκ ἐνθυμοῦμαι —CrOx


Or. 216.07 (rec exeg) τῶν πρὶν: ἔως τούτου ὀφείλει στίζειν, εἴτε ἀπολειφθεὶς φρενῶν. —V

TRANSLATION: It is proper to punctuate after ‘the previous (ills)’, and then (treat as a new phrase) ‘deprived of sense’.

LEMMA: V

APP. CRIT.: ὀφείλεις Schw.

PREVIOUS EDITIONS: Schw. I.119,8–9; Dind. II.84,9–10

COMMENT: Schwartz’s correction is unjustified because impersonal ὀφείλει is medieval vernacular and found in e.g. Sch. Oppian. Hal. 3.29,3–4 φησὶ γάρ· τὸν ἁλιέα μήτε παχὺν ὀφείλει εἶναι, μήτε λεπτὸν ἀλλὰ κτλ.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 216.08 (pllgn gloss) τῶν πρὶν: κακῶν —V³


Or. 216.09 (pllgn gloss) τῶν πρὶν: ἀλγεινῶν —Yf


Or. 216.10 (pllgn gloss) πρίν: πρότερον —Xo²


Or. 216.11 (vet exeg) ἀπολειφθεὶς φρενῶν: 1τῶν πρίν φρενῶν ἀπολειφθεῖς, ἐν τῇ μανίᾳ. 2οὐχὶ ύπο ἀπολειφθεῖς τῶν φρενῶν ἀμνημονῶ, ἀλλ’ ἐν τῇ νόσῳ. 3τὸ γάρ ὄργανον, δι’ οὗ ἀναφέρομεν τὰ πραττόμενα, συννοσεῖ τῷ σώματι. 4ἀμνημονῶ τι πέπρακται μοι ἐν τῇ νόσῳ, τῶν φρενῶν πρότερον ἀπολειφθεὶς καὶ μανείς.

—MBVCPrR²Rw, partial MnSSa

590 | Scholia on Orestes 1–500
TRANSLATION: Deprived of my previous wits, during the madness. I am unaware not because now deprived of my wits, but rather during my sickness. For the sense organ through which we take in what is being done shares in the illness of the body. I am unaware of what has been done by me during my sickness, because I was previously deprived of my wits and became mad.

LEMMA: MVCR, τῶν πρὶν φρενῶν B, τῶν πρὶν ἀπολ. φρ. MnS(ὁ prep.)Sa, ἀμνημονῶ γάρ Rw

APP. CRIT.: 1 τῶν ... ἀπολειφθεὶς om. MnSSa (cf. their lemma) | 1–2 ἐν τῇ ... φρενῶν add. Sa in space left by Sa | 1–2 ἐν τῇ μανίᾳ ... ἀπολειφθεὶς om. M | 2 νῦν| νοῦν B, perhaps Sa | τῶν om. MnSSa | νῦν add. before ἀμνημονῶ RV MnPrR'SSa | 2–4 ἀλλ' ἐν ... ἀμνημονῶ om. Rb | 2 ἀλλ' ἐν] ἢ ἀμνημονῶ οἱ πέπρακτα μοι ἐν V | 2–4 τὸ γάρ κτλ om. MnSSa | 3 τὸ γάρ ... σώματι om. app. Pr (damage) | οὐ νοσεῖ M | 4 ἀμνημονῶ τί ... νόσῳ om. V | τῶν φρενῶν πρότερον] τῶν προτέρων φρενῶν BPr

PREVIOUS EDITIONS: Schw. I.119,1–5; Dind. II.84,4–8

COLLATION NOTES: Recheck Sa for νῦν/νοῦν, 128v line 14.

Or. 216.12 (rec exeg) ἄλλως: τί πέπονθα ἀπολειφθεὶς τῶν πρὸ τῆς μανίας φρενῶν.
—V

LEMMA: V

PREVIOUS EDITIONS: Schw. I.119,6–7; Dind. II.84,8–9

Or. 216.13 (rec exeg) ἄλλως· ἀμνημονῶ γάρ τῶν πρὶν ἀπολειφθεὶς φρενῶν· 'δεῖ δὲ νοεῖν· οὐχὶ νῦν ἀπολειφθεὶς φρενῶν, ἀλλὰ τότε· ἢ νῦν γάρ φρονίμως διαλέγεται.
—VPrRw

TRANSLATION: One must interpret: not now deprived of his wits, but back then. For now he is conversing intelligently.

LEMMA: V, ἀμνημονῶ ἀπολειφθεὶς φρενῶν Pr: POSITION: follows sch. 200.05 PrRw (200.05 itself out of order Pr, bottom block 16v)

APP. CRIT.: 1 between lemma and start of note V inserts sch. 216.07

PREVIOUS EDITIONS: Schw. I.119,10–11; Dind. II.84,10–12

Or. 216.14 (pllgn paraphr) ἀπολειφθεὶς φρενῶν: στερηθεὶς τῶν πρὸ τοῦ σώματος φρενῶν καὶ μανικόνομος γεγονός ἀμνημονῶ ποῦ ἦλθον καὶ ποῦ εἰμί.
—Y2

POSITION: s.l.

COLLATION NOTES: First word is reused Y gloss.

Or. 216.15 (rec Mosch gloss) ἀπολειφθεὶς: στερηθεὶς. —V°F MnRfSaXXaXbXoΤYYfG-GrZc

LEMMA: X: POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.84,12

Scholia on Orestes 201–300 | 591
Or. 216.16 (thom paraphr) \(\text{ἀπολειφθεὶς}\): πόρρω γενόμενος υπὸ τῆς μανίας —ZZaZb-ZlZmTGu
  
  POSITION: s.l.  
  PREVIOUS EDITIONS: Dind. II.84.12

Or. 216.17 (rec exeg) \(\phiρεν\v\nu\): τῶν ἐν τῇ μανίᾳ —OB
  
  POSITION: marg.

Or. 216.18 (plln gloss) \(\phiρεν\v\nu\): μανικῶν —V
  
  POSITION: s.l.

Or. 216.19 (plln gloss) \(\phiρεν\v\nu\): καὶ διανοιῶν —CrOx
  
  POSITION: s.l.

Or. 216.20 (tri metr) paragraphos —T
  
  PREVIOUS EDITIONS: de Fav. 50

Or. 217.01 (rec MoschThom gloss) \(\omega\v\): λίαν —V\(^1\)AaAbCrMnRSaOxXXaXbXoYYfG-GrZcZZaZbZlZmZuTB
  
  POSITION: s.l.  
  APP. CRIT.: καὶ prep. CrOx

Or. 217.02 (plln gloss) \(\omega\v\): ὡςτος —F
  
  POSITION: s.l.

Or. 217.03 (rec gloss) \(\mu\v\): τίνα —CrOx
  
  POSITION: s.l.  
  COMMENT: Indicating that μ’ is from μὲ and not μοί and/or that it is an acc. object. Cf. sch. 130.04.

Or. 217.04 (tri metr) \(\etaὔφρανάς\): long mark over first alpha —T
  
  PREVIOUS EDITIONS: de Fav. 50

Or. 217.05 (rec gloss) \(\piσο\v\nu\): τραπεῖς —Pr
  
  POSITION: s.l.

Or. 217.06 (plln gloss) \(\piσο\v\nu\): ἐλθὼν —F
  
  POSITION: s.l.
Or. 218.01 (vet exeg) θίγω σου: φιλαδέλφου κόρης ἢθος καὶ λόγους ἐμιμήσατο. —MBCAaPr+PrbRb

Translation: He (the poet) has represented the character and utterances of a sister affectionate toward a brother.

Lemma: MC, 217 ὦ φίλτατ' Rb
Ref. Symbol: MRb
Position: Intermarg. B, s.l. AaPrb
Previous Editions: Schw. I.119,12–13; Dind. II.84,16–17
Keywords: character, analysis of

Or. 218.02 (plgn exeg) θίγω σου: ὁμοιόν ἐστι τῷ τί σοι θέλεις δῆτ' εἰκάθω' ὅ φησι Σοφοκλῆς [Soph. ΟΤ 651]. —ZmGu

Translation: (This passage) is similar (in its grammatical construction) to the line 'what, then, do you want me to yield to you?' that Sophocles says.

Ref. Symbol: Zm
Position: S.l. Gu
Previous Editions: Dind. II.84,21–22
Keywords: citation of literature other than Homer (with direct quotation) | Sophocles

Or. 218.03 (recThom gloss) θίγω σου: θέλεις —CrSaOxZZaZbTGu

Position: S.l.
App. Crit.: καὶ prep. CrOx

Or. 218.04 (thom exeg) θίγω: 1) διότι μὲν ἢρξατο θίγειν, θίγω ἐνεστῶτα καὶ οὐ θίξω εἶπε. 2) διότι δὲ ἔμελλε κουφιεῖν, κουφίσω ἐπὶ μέλλοντος καὶ οὐ κουφίζω εἶπε. 3) διὰ τοῦτο καὶ τὸ θιγὲς ποσῶς μὲν πρὸς τὸ θίγω νοεῖται, τὸ δὲ ὅλον πρὸς τὸ ἀνακουφίσω. 4) ἢ καὶ τὸ θίγω ὑποτακτικῶν νόει. —ZZaZbZlZmTGu

Translation: Because she has (already) begun to touch him, she said 'I touch' in the present tense and not 'I will touch'. But because she was (still) about to raise him, she said 'I will raise' in the future tense and not 'I raise'. For this reason also the verb 'do you want' is understood to apply to 'I touch' to a certain extent, but completely to 'I will raise up'. Or, alternatively, interpret 'I touch' also as subjunctive.

Ref. Symbol: ZZaZbZlZm
App. Crit. 2: 2 εἶπεν Ta |
Previous Editions: Dind. II.84,17–21

Or. 218.05 (mosch gloss) θίγω: ἵνα —XXaXbXoT*YYfGGrZcAa

Position: S.l.

Or. 218.06 (rec exeg) θίγω: ἐλλειπτικῶς —Pr
**TRANSLATION:** With ellipsis (scil. of 'hina' to introduce the subjunctive).  
**APP. CRIT. 2:** ἐλλιπτικῶς Pr  |  
**KEYWORDS:** ἐλλιπτικῶς

| Or. 218.07 | (pillg exeγ) (θίγω): τὸ βούλει μετὰ ύποτακτικοῦ συντάσσεται. —G  
**POSITION:** s.l. |
| Or. 218.08 | (rec gloss) (θίγω): προσεγγίσω —V¹  
**POSITION:** s.l. |
| Or. 218.09 | (pillg gloss) (θίγω): προσεγγίζω —B⁴  
**POSITION:** s.l. |
| Or. 218.10 | (rec gloss) (θίγω): προσψαύσω —V¹CrOxZb²Zu  
**APP. CRIT.:** καὶ prep. CrOxZu |
| Or. 218.11 | (pillg gloss) (θίγω): ψαύσω —Zm  
**POSITION:** s.l. |
| Or. 218.12 | (pillg gloss) (θίγω): ψαύω —Zl  
**POSITION:** s.l. |
| Or. 218.13 | (pillg gloss) (θίγω): καὶ βαστάσω —CrOx  
**POSITION:** s.l. |
| Or. 218.14 | (rec gloss) (σου): σοι —S  
**POSITION:** s.l. |
| Or. 218.15 | (rec gloss) (κἀνακουφίσω): ἀνεγείρω —Sa  
**POSITION:** s.l. |
| Or. 218.16 | (pillg gloss) (κἀνακουφίσω): ἀναψυχήσω —Zl  
**APP. CRIT.:** ἀνασυκήσω Zl  
**COMMENT:** ἀναψυχήσω is late Greek for ἀναψύξω.  

594 | Scholia on Orestes 1–500
Or. 218.17 (pillgr gloss) (κάνακουφίσω): καὶ ἐλαφρύνω —Zu

Or. 218.18 (tri metr) (κάνακουφίσω): long mark over first alpha —T

Or. 218.19 (pillgrTri gloss) (δέμας): τὸ σῶμα —F²OxTZl

Or. 218.20 (rec artGloss) (δέμας): τὸ —S

Or. 219.01 (vet exeg) λαβοῦ λαβοῦ δῆτ': ἵσφόδρα δεομένου ἡ φωνή· διὸ τῇ ἐπαναλήψει κέχρηται. —MBVC MnR² RwSSa

Or. 219.02 (mosch gloss) (λαβοῦ): ἅψαι —XXaXbXoT¹YYfGGrZcAa²

Or. 219.03 (thom exeg) (λαβοῦ): ὡστε ἀνακουφίσαι —ZZaZbZlZmTGuOx²

Or. 219.04 (pillgr gloss) (λαβοῦ): κούφισον —F²

Or. 219.05 (rec gloss) (δομοξον): ἀπόπλυνον —V¹Pr

Or. 219.06 (recMoschThom gloss) (δομοξον): ἀποσπόγγισον —V¹AaMnCrFPrRRfSaOxXXaXbXoYYfGGrZcZZaZbZlZmT¹ZuB³a
Or. 219.07 (plgns gloss) (δομορξον): ἥγουν ἐξομορξον —F

Or. 219.08 (plgns gloss) (δομορξον): ἐκμαξον —A²

Or. 219.09 (plgns gram) (δομορξον): ἀπομοργμα ὁ σπόγγος καὶ τὸ εἴδωλον —Zu

Or. 219.10 (mosch gloss) (ἀθλίου): ἐκ τοῦ —XXaXbTTYfGr

Or. 219.11 (plgns gloss) (ἀθλίου): ἀπὸ τοῦ —Aa²FZcZu

Or. 219.12 (rec artGloss) (ἀθλίου): καὶ τοῦ —S

Or. 220.01 (plgns gloss) (στόματος): ἀπὸ τοῦ —F²

Or. 220.02 (vet exeg) ἀφρώδη πέλανον: τὸν πεπηγότα ρύπον ὑπὸ τοῦ ἀφροῦ —MBOV⁺V⁺CAbMn⁺Mn⁺PrR⁺S⁺S⁺Sa⁺Sa⁺b

TRANSLATION: The caked crust (formed) from foam.

LEMMA: V, στόματος ἀφρώδη M REF. SYMBOL: MV POSITION: intermarg. B; s.l. V⁺CAbMn⁺S⁺Sa⁺b; cont. from 219.01 B, cont. from 220.05 Pr


APP. CRIT. 2: ῥῦπον CP⁺S⁺S⁺b, a.c. R⁺

PREVIOUS EDITIONS: Schw. I.119,17–18; Dind. II.84,27

COMMENT: The mss all have the accentuation πέλανον, not πελανὸν, as editors print on the basis of Hero-
Or. 220.03 (rec exeg) ἀφρώδη πέλανον: ἓκαλὼς εἴπεν ἀφρώδη πέλανον ἐπὶ τοῦ στόματος, ἐπὶ δὲ τῶν ὀμμάτων οὐ δεῖ προσλαμβάνειν τὸ ἀφρώδη πέλανον, ἀλλὰ μόνον πέλανον. ἓπι γὰρ τῶν ὀμμάτων ῥύπος μὲν γίνεται, ἀφρώδες δὲ οὐ. —V.Rw(C)

TRANSLATION: He (the poet) well said ‘foamlike crust’ in application to the mouth, but in the case of the eyes one should not apply (the description) ‘foamlike crust’ but only ‘crust’. For in the case of the eyes, a dirty bit of crud does occur, but it is not foamlike.

LEMMA: C (omits content)  
REF. SYMBOL: V  
POSITION: follows sch. 227.06 V, cont. from 227.06 Rw; (lemma only) between 225.15 and 234.12 C  
APP. CRIT.: 2 γὰρ] μὲν γὰρ Rw  
PREVIOUS EDITIONS: Schw. I.120,6–8; Dind. II.85,6–9

Or. 220.04 (rec artGloss) ἄφρωδῆ πέλανον: τὸν —F.R

POSITION: s.l.

Or. 220.05 (vet exeg) πέλανον: κυρίως πέλανος τὸ λεπτὸν πέμμα ὧ χρῆται πρὸς τὰς θυσίας, παρὰ τὸ πεπλατύνθαι. οἱ δὲ φησὶ καὶ πᾶν ἐξ ὑγροῦ πεπηγός. δὲ παρὰ τὸ πεπάλην, ὁ έστι λευκάναι. Ὅμηρος [Hom. Il. 10.7]: ‘ἐπάλυνεν ἀρούρας’. λευκὸν γὰρ τὸ πέμμα. οἱ δὲ ἀπὸ τοῦ πελάζειν καὶ ικετεύειν τοὺς θεοὺς δι’ αὐτῶν. —MBVCPPrRw

TRANSLATION: In the proper sense, ‘pelanos’ is the light cake that people use for sacrifices, derived from (the fact of) its having been flattened (‘plat-’). Others say it also means anything that has solidified out of something moist. Some derive it from ‘paipalē’ (fine meal, flour), because for the most part ‘pelanos’ is made out of this. Alternatively, derived from ‘to besprinkle’ (‘palum-’) meaning ‘to whiten’. Homer (says): ‘(snow) lightly dusted (‘epalunen’) the fields (with white)’. For the cake is white. Others derive it from (the fact that people) ‘draw near’ (‘pelazein’) and supplicate the gods with them (the cakes).

LEMMA: MB, ἄλλως V  
REF. SYMBOL: MB  
APP. CRIT.: 1 κυρίως transp. after πέλ. BPrRw | πέλανος| Arsenius, πέλανον MBVCPPr, μέλανον Rw | λευκόν Pr | ὧ] ὃ MV | χρῆται Rw | 2 ὁ δὲ φησι MBVCPRw | 3 δὲ] MVRw, om. others | παρὰ τὸ πεπάλην VC, παρὰ τὴν πεπάλην MPt (for this error compare Photius π 538 τὸ ἐκ τῆς πετάλης πέμμα) | 4 εἰς γὰρ ταύτην M | τὸ om. Pr | 5 παλῦναι] πλατώναι B, πλῦναι C | 6 καὶ Ὅμηρος VCPPrw | ἄρούρας Rw, ἄρούραις Pr | 7 πέμμα] πέλημα M | 8 οἱ δὲ] ἢ Rw | ἀπὸ τοῦ] παρὰ τὸ V, διὰ τὸ Rw  
PREVIOUS EDITIONS: Schw. I.119,19–130,5; Dind. II.85,1–6  
COMMENT: Similarly, sch. V Rhes. 430 ὡς πέμμα ξηρανθὲν τὸ αἷμα τοῦ φόνου. ἀκύρως δὲ κέχρηται τῷ πέλανος, ἄμεινον δὲ ἐπέκαθε [220] εἴπεν ἀφρώδη πέλανον διὰ τὴν λευκότητα. κυρίως γὰρ ἐλεφθοῦν πελάνους τὰ πόσανα ἀπὸ τοῦ πεπλατύνθαι ἢ ἀπὸ τῆς παιπάλης, ἀπὸ γάρ τοῦ λεπτοτάτου κατασκευάζονται. καὶ Ὅμηρος τὸ λευκάναι παλῶν ἄρούρας [Hom. Il. 10.7]: ‘ὁτε ξέρει τα χιόνα ἐπάλυσεν ἄρούρας’. Cf. Harpocration 44 Κεραυνή πέλανος. Λικαρόγραφον ἐν τῷ Περὶ τῆς ἱερείας. πολλάκις εἴστη τοὔνομα παρὰ πολλοῖς τῶν ἀρχαίων. Απολλώνιος δ’ ὃ Ἀρχαρεύς ἐν τῷ Περὶ τῶν ἑορτῶν οὕτω
ὁμοίως δὲ καὶ ὁ προσαγορευόμενος πέλανος. λέγεται δὲ πέμματα τινα τὸ ἄφαιρεν σίτου ἐκ τῆς ἁλώ. 

Σανυρίων δὲ καὶ ὁ προσαγορευόμενος πέλανος. λέγεται δὲ πέμματα τινα τοῖς θεοῖς γινόμενα ἐκ τοῦ ἀφαιρεθέντος σίτου ἐκ τῆς ἁλώ. 

Δίδυμος δὲ κυρίως φησὶ τὸ ἐκ τῆς παιπάλης πέμμα, ἐξ ὧν ποιεῖται πέμματα, ἢ ὁ πεπηγὸς ἀφρῶς ὑπὸ τοῦ ἀφροῦ, ἀπὸ τοῦ παλύναι, ὅ ἐστι λευκά. Ἔριψες μέντοι ἐν τῷ Ὀρέστῃ (219–220) ἱδίως φησὶν ἔκ δ' ὀμορξον ἀθλίου καὶ τὸ στόματος ἀφρώδη πέλανον. Ὅμηρος: ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας. 

Ὁ πέλανος ἡμεῖς οἱ θεοί καλοῦμεν ἡμεῖς οἱ βροτοί. Ὅμηρος: ἔκ δ' ὀμορξον ἀθλίου καὶ τὸ στόματος ἀφρώδη πέλανον. Ὅμηρος ὁ πεπηγὸς ἀφρῶς ὑπὸ τοῦ ἀφροῦ, ἀπὸ τοῦ πεπηγὸς ἀφρῶς ὑπὸ τοῦ ἀφροῦ. Ὅμηρος: ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας.
Or. 220.10 (plgg exeg) (πέλανον): ἰπέλανος προσηγορικὸν ὄνομα, ὁ ἀφρός. 2Katá παντὸς γάρ ἀφροῦ λέγεται ἢ λέξις ἀπὸ τοῦ πελάζειν ἄνω ὡς κουφότερον 3τά γάρ κούρα τά ἄνω ἢτούσιν, ὡς τό ἀσκός. 4Ἀποστόγγισσον τόν ἀφρώδη πέλανον. 5οἱ γάρ δαιμονιζόμενοι καὶ καὶ τῶν στομάτων αὐτῶν ἀφροὺς πέμπουσιν, καὶ ἐκ τῶν ὀμμάτων δάκρυα, καὶ ἐκ τῶν ὀφθαλμῶν λήμας. 6Πλεονάζει γάρ τό ὑγρὸν, καὶ μή ἔχον ξύζονον ἡ λέξις ἀπὸ τοῦ πελάζειν ἄνω ὡς κουφότερον· 7τά γάρ τῆς πλημμελείας τοῦ στομάτος πλεονάζουσι, γίνομαι αἱ ἀναθυμιάσεις, 8καὶ μὴ ἔχον ξύζονον τὸ πνεῦμα ἀνέρχεται τά ἄνω μέρη ἢτούσιν ξύζονον, καὶ μὴ εὑρίσκον ἀθροιζόμενος ἐκεῖσε σκοτίζει τὸν ἐγκέφαλον, καὶ τὰ μέλη σπαράσσει ζητοῦν ἔξοδον, καὶ οὕτως σκοτισθέντος τοῦ ἐγκεφάλου γίνεται παράφρων ὁ ἄνθρωπος, ἕως οὗ ἐκφορηθῇ τὸ πνεῦμα· 9οὕτως γὰρ εἰσέρχεται τὸ πνεῦμα καὶ ἐν τῇ γῇ καὶ σείει αὐτὴν, μὴ ἔχον τοῦ ἐξελθεῖν. —Yf

TRANSLATION: ‘Pelanos’ is a common noun, (meaning) froth/foam. For the word is applied to every kind of froth, by derivation from ‘approaching upward’ (‘pelazein anō’) as being lighter. For light things seek the upper positions, like a leather-pouch (filled with air). Wipe off the foamy froth. For those afflicted by demons emit foam from their mouths and tears from their eyes and rheum from their eyes. For the wet element is in excess (in them), and not having a way out it emerges from the mouth and from the eyes. For when because of an imbalance of the stomach the wet element has become excessive, exhalations occur, and since the breath does not have a way out it rises up to the upper parts seeking an exit, and failing to find (one) it accumulates there and darkens the brain, and it causes convulsions of the limbs as it seeks an exit. And thus when the brain is darkened in this way the person becomes delirious, until the breath is borne outside. For in this way breath (‘pneuma’) enters also inside the earth and causes the earth to quake, since it is not able to get out.

APP. CRIT.: 2 κουφοτέρως (or -τερος) Yf 11 έχον ποῦ ἔξελθειν tentatively Dind.

COMMENTS: No parallel for this discussion is found in TLG. But among the as yet unpublished scholia on Euripides there are similarities in sch. SsA Hec. 68 (ἀναθυμίασις rising and entering the brain to cause dreams), sch. SsB Hec. 324 (ἀναθυμίασις beneath the earth; see Prelim. Stud. 146–147). The latter is from a pre-Palaologan source, and the same is probably true of what Yf has added here. In 2 one could perhaps also consider κουφοτέρα (agreeing with ἄφρος), but in scripts like that of Yf and Yf the ον sign is often curved and similar to the sign for ως, so ως is the more likely origin of the error ως.

COLLABORATION NOTES: In the sloppy and crowded script of Yf, ἀναθυμίασις was easily misread as ἀναθυμήσεις by Matthiae’s collator and thus corrected to -ίσεις by Dindorf, but in fact the scribe wrote the correct form himself.

Or. 220.11 (rec gloss) (πέλανον): ῥύπον —OCRFFRoXZb2ZuB

LEMMA: X

APP. CRIT.: πέλανων om. G

Or. 220.12 (mosch exeg) πέλανον: τόν πεπηγότα ῥύπον —XXaXbXoT*YYfGGiZc

LEMMA: X

APP. CRIT.: τόν om. XaXoYYfG
Or. 220.13 (thom exeg) \(\pi\ell\alpha\nu\nu\): ἡγουν τὸν πεπηγότα σίελον —ZZaZbZlZmTGuAa

TRANSLATION: The caked spittle.

POSITION: s.l.

APP. CRIT.: ἡγουν] λέγ(ει) Aa | τὸν ρῦπον add. Zb, ρῦπον add. Aa

COLLATION NOTES: Gu writes only σίελον, reusing Gr’s words.

Or. 220.14 (plli gn gloss) \(\pi\ell\alpha\nu\nu\): ἀφρον —Aa³

POSITION: s.l.

Or. 220.15 (rec gram) \(\pi\ell\alpha\nu\nu\): ὁ ἀφρὸς, ἀπὸ τῶν πελάζειν ἄνω. —MnPr

POSITION: s.l.

APP. CRIT.: ὁ ἀφρὸς] om. Mn

KEYWORDS: etymology

Or. 220.16 (plli gn paraphr) \(\pi\ell\alpha\nu\nu\): τὸν λεπτὸν ρῦπον τὸν πεπηγότα —Zu

REF. SYMBOL: Zu POSITION: marg.

APP. CRIT.: 2 ῥυπον Zu

Or. 220.17 (plli gn exeg) \(\pi\ell\alpha\nu\nu\): τὸν ἐξ ἄφρου γενόμενον μολυσμόν —G

POSITION: s.l.

Or. 220.18 (rec gloss) \(\pi\ell\alpha\nu\nu\): μολυσμόν —K

POSITION: s.l.

Or. 220.19 (thom exeg) \(\pi\ell\alpha\nu\nu\): 'πέλανος σημαίνει δύο, τὸν σίελον ώς ἐνταύθα, καὶ εἶδος δύματος ἦτο τὸν πλακοῦντα, ὡς Αἰσχύλος ἐν τῷ τρίτῳ [Aesch. Pers. 204, 524] φησίν. —ZbZlZmGuOx³

TRANSLATION: ‘Pelanos’ has two meanings, spittle as here, and a type of sacrificial offering, that is, the flat cake, as Aeschylus uses it in the third play (of the Byzantine Aeschylean triad, i.e., Persians).

REF. SYMBOL: ZbZlZm

APP. CRIT.: 2 ως καὶ Zb, but καὶ partly erased | φησίν om. Zl | ἐν τῷ τρίτῳ Zb

APP. CRIT.: 2 Αἰσχύλος ZlZm | φησί Zb

PREVIOUS EDITIONS: Dind. II.85,13–14

KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus
Or. 220.20 (rec gloss) ὁμμάτων τ' ἐμῶν: ἀπὸ —GMnSSaZuB

APP. CRIT.: καὶ prep. MnZu | τῶν add. MnS

Or. 220.21 (rec exeg) ὁμμάτων τ' ἐμῶν: λείπει τὴν λήμην. —Pr

TRANSLATION: (With ‘of my eyes’) ‘the rheum’ is to be supplied.

APP. CRIT.: τῆς λήμης Za

Or. 220.22 (thom exeg) ὁμμάτων τ' ἐμῶν: τὰς λήμας δηλονότι —ZZaZbZlZmTG

TRANSLATION: Obviously, (referring to) the flows of rheum (from the eyes).

APP. CRIT.: τὴν λήμης Za

Or. 221.01 (vet exeg) ἰδοὺ τὸ δούλευμ' ἡδύ: τὴν ἀπὸ τοῦ γένους ἀνάγκην προβάλλεται πρὸς τὸ μὴ δυσωπῆσαι τῇ θεραπείᾳ τὸν ἀδελφὸν —MBVCPPrPrbRbw

TRANSLATION: She puts forward the compulsion deriving from kinship in order not to cause embarrassment to her brother by her attending to him.

LEMMA: MVCRb, τὸ δούλευμ' ἡδύ Rw, κ' οὐκ ἀναίνομαι ἀδελφ' B, κοὐκ ἀναίνομαι Prb

APP. CRIT.: τὴν τὸν M; διὰ add. above τὴν V3 | ἀπὸ om. V | μὴ om. BPrPrb

PREVIOUS EDITIONS: Schw. I.120,9–10; Dind. II.86,8–10

Or. 221.02 (mosch exeg) ἰδοὺ: ποιῶ δηλονότι ὃ λέγεις. —XXaXbXoT+YYfGGrZcAa


LEMMA: X

APP. CRIT.: δηλ. om. GZc | ὃ λέγεις om. Aa3

PREVIOUS EDITIONS: Dind. II.86,1

Or. 221.03 (plgn exeg) ἰδοὺ: ἡ ἡδὴ ποιῶ τούτῳ. —B

APP. CRIT.: s.l.

Or. 221.04 (rec gloss) δούλευμα: ἡ δουλεία —FPr

APP. CRIT.: καὶ prep. Pr

Scholia on Orestes 201–300 | 601
Or. 221.05 (rec Thom exeg) (δούλευμα): γρ. βούλευμα. —MnZZa

TRANSLATION: (For ‘douleuma’, ‘service’, the reading ‘bouleuma’ (‘plan’) is found.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 221.06 (rec gloss) (βούλευμα): κέλευμα —Rw

LEMMA: βούλευμα in text Rw

POSITION: s.l.

Or. 221.07 (rec exeg) (βούλευμα): δούλευμα —Aa2AbYf

LEMMA: βούλευμα in text all

REF. SYMBOL: Yf

POSITION: s.l. Aa2Ab, marg. Yf

APP. CRIT.: ἀλλαχοῦ γρ(άφεται) τὸ prep. Yf

KEYWORDS: variant reading: γράφεται/γράφε

Or. 221.08 (pllgn gloss) βούλευμα: καὶ τὸ θέλημα —Yf

LEMMA: βούλευμα in text Yf

POSITION: s.l.

Or. 221.09 (thom exeg) (δούλευμα): ὃ συμβουλεύεις μοι, ἢ τὸ υπούργημα —ZZaZb-ZlZmTG u

TRANSLATION: (If the reading is ‘bouleuma’, it means) that which you advise me to do, or (if the reading is ‘douleuma’, the meaning is) the helpful service.

LEMMA: βούλευμα in text ZbZlZm

POSITION: s.l.

APP. CRIT.: ὃ … ἢ om. T | βουλεύεις Zl | ἢ τὸ om. Zl

PREVIOUS EDITIONS: Dind. II.86,1–2

Or. 221.10 (rec gloss) (ἡδύ): γλυκὺ —CrF3MnOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 221.11 (pllgn gloss) (ἡδύ): ἐστὶ —Aa

POSITION: s.l.

Or. 221.12 (pllgn gloss) (ἡδύ): ὑπάρχει —Zu

POSITION: s.l.

Or. 221.13 (thom exeg) (κοῦκ ἀναίνομαι): ἀπὸ γὰρ φρονίσεως λέγεις. —ZZaZb-ZlZmGu

TRANSLATION: (I obey you) because you speak rationally.

602 | Scholia on Orestes 1–500
Or. 221.14 (recMosch gloss) ἀναίνομαι: ἀπαρνοῦμαι —AaCrMnSXXaXbXoT•YYfG-GrZcZb2Ox, perhaps Zl

Or. 221.15 (plan gram) ἀναίνομαι: ἑυναίνεω τὸ συμφωνῶ καὶ ἐπινεύω, οὐ ἐναντίον τὸ ἀναίνομαι. ἐπαινῶ τὸ συμβουλεύω, ἐπανεῖ δὲ τὸ εὖ λέγω.

—XXaXbXoT'YYfGGr


LEMMA: lemma ἰδοὺ τὸ βούλευμ’ ἡδύ, κοὐκ ἀναίνομαι G

Or. 221.16 (plign gloss) ἀναίνομαι: ἀπαρνοῦμαι προϊέμαι —B4

Or. 221.17 (plign gloss) ἀναίνομαι: ἀνανεύω app. —F2

Or. 221.18 (tri gloss) ἀναίνομαι: ἀπαρέσκομαι —T

Or. 222.01 (rec gloss) ἀδέλφη: ἀδελφικὰ μέλη —V1Pr

Or. 222.02 (recThom gloss) ἀδέλφη: ἀδελφικὰ —AaAbCrMnSSaOxZZaZbZlZmZuZc

Scholia on Orestes 201–300 | 603
Or. 222.03 (mosch exeg) (ἀδέλφω): ἀδελφά, ἀντί τοῦ ἀδελφικά. —XXaXbXoΓ°YyGr

TRANSLATION: (The spelling without elision is) ‘adelpha’, used in the sense ‘belonging to a brother’ (‘adelphika’).

POSITION: s.l. except X

APP. CRIT.:
- ἀδελφά om. XoYf
- ἀδελφικῶς Xo

COMMENT: ἀδελφικῶς (as in Xo) is also reported by Günther as in Xp = Vat.gr. 1363, which I have not inspected.

COLLATION NOTES: Check Xp.

Or. 222.04 (plln gloss) (ἀδέλφῳ): γνήσια — G

POSITION: s.l.

Or. 222.05 (plln artGloss) (ἀδέλφῳ): τὰ — B

POSITION: s.l.

Or. 222.06 (rec gloss) (ἀδελφῇ): ἀδελφικῇ — V1AbMnPrSXoYfZuZc

POSITION: s.l.

APP. CRIT.:
- καὶ τῇ prep. Zu, καὶ prep. Pr | ἀδελφῇ S | χεῖρι add. Zc

APP. CRIT. 2:
- ἀδελφοικῇ Ab, ἀδελφικῇ Mn

Or. 222.07 (mosch exeg) (ἀδελφῇ): ἀντί τοῦ ἀδελφικῇ —XXaXbΓ°YGr

TRANSLATION: (The simple form ‘sister’ is) used in the sense ‘belonging to a sister’.

POSITION: s.l., except X (cont. from prev.)

Or. 222.08 (rec exeg) (ἀδελφῇ): τὸ ἀπλοῦν ἀντί τοῦ κτητικοῦ — Mn

TRANSLATION: The simple (root-)form is used instead of the (derived) possessive adjective.

POSITION: s.l.

Or. 222.09 (thom gloss) (ἀδελφῇ): ἐν — ZZbZlZmZc

POSITION: s.l.

Or. 222.10 (rec gloss) (θεραπεύειν): ὡστε — MnPrS

POSITION: s.l.

Or. 222.11 (tri metr) (θεραπεύειν): long mark(?) over alpha — Τ

PREVIOUS EDITIONS: de Fav. 50
COMMENT: The mark is definitely lighter than the other writing on this page. Although shorter than many long marks written by Triclinius, it matches in length and positioning the clear long mark over alpha of 214 εὐκτέα on the same page. This mark is absent from the copy Ta. It may be light because it was added at the latest stage of revision, for some late additions elsewhere are in a very light ink. Or Triclinius meant to erase it but did not do a complete job; erasure would imply a self-correction, from scanning the fourth foot of the trimeter as a split anapaest to scanning it rightly as a tribrach with resolution of the long.

COLLATION NOTES: Check original T 54v third from bottom, is it really ink?

Or. 222.12 (rec gloss) ⟨μέλη⟩: ἐς τὰ —Pr
POSITION: s.l.

Or. 222.13 (rec artGloss) ⟨μέλη⟩: τὰ —AbF²MnSSa
POSITION: s.l.

Or. 223.01 (vet exeg) ⟨ὑπόβαλε πλευροῖς πλευρά⟩: ἀστείως ταύτα πεποίηται τοῖς λόγοις καὶ τοῖς ἡθείς καὶ τῇ κατὰ τὴν σκηνὴν διαθέσει. —MBVCmR²RwSSa

TRANSLATION: This passage has been composed in a charming and refined way in respect to the words, the characters, and the disposition on stage.

LEMMA: C, ὑπόβαλε πλευροῖς Rw, ὑπόβαλε πλευρά M, ὑπόβαλε MnR'SSa; ἄλλως V  REF: SYMBOL: M  POSITION: follows sch. 224.01 V

APP. CRIT.: τὴν τοῦ M, om. Rw |

APP. CRIT. 2: ἡθείς C  |  σκηνήν) σὴν Mn |

PREVIOUS EDITIONS: Sch. I.120,11–12; Dind. II.86,11–12

KEYWORDS: character, analysis of | praise of poet’s skill | staging, position or gesture of actors

Or. 223.02 (rec paraphr) ⟨ὑπόβαλε πλευροῖς πλευρά⟩: ὑποβαλοῦσα τὰ σὰ πλευρὰ τοῖς ἑμοῖς ἀνόρθου τοῦμὸν δέμας. —C
POSITION: s.l.

Or. 223.03 (rec gloss) ⟨ὑπόβαλε⟩: θῆς —AbMnSa
POSITION: s.l.

Or. 223.04 (thom gloss) ⟨ὑπόβαλε⟩: ὑπόθες —ZZaZbZlZmTGu
POSITION: s.l.

Or. 223.05 (rec gloss) ⟨πλευροῖς πλευράν⟩: τοῖς πλευροῖς πλευρά —R²

LEMMA: thus in text a.c. R

Or. 223.06 (rec gloss) ⟨πλευροῖς⟩: ἐν —Sa

LEMMA: thus in text Sa  POSITION: s.l.
Or. 223.07 (rec exeg) ⟨πλευροῖσι⟩: πλευρήσι —MnRSa
LEMMA: πλευροῖσι in text RSa, -ἤσι Mn
POSITION: s.l.

Or. 223.08 (rec artGloss) ⟨πλευροῖσι⟩: τοῖς —AbF²MnS
LEMMA: πλευροῖσι in text S, -ἦσι AbMn, -οῖς F
POSITION: s.l.
APP. CRIT.: app. crossed out in Ab

Or. 223.09 (thom gloss) ⟨πλευροῖς⟩: τοῖς ἐμοῖς —ZZaZbZlZmTGuAa³
LEMMA: πλευρῇς in text ZZa, πλευραῖς in text Aa in erasure
POSITION: s.l.
APP. CRIT.: ταῖς ἐμαῖς Za | τοῖς om. Aa³

Or. 223.10 (pllgn gloss) ⟨πλευρῆς⟩: ύποκάτω —Zu
LEMMA: thus in text Zu
POSITION: s.l.

Or. 223.11 (rec gloss) ⟨πλευρῆσι⟩: μου —AbMn
LEMMA: thus in text AbMn
POSITION: s.l.

Or. 223.12 (rec gloss) ⟨πλευράν⟩: τὴν σου —Ab
POSITION: s.l.
COMMENT: The article is accented thus with a grave, and there is no significant space between the words, but perhaps the lemma word is to be supplied from below in between them, giving τὴν πλευράν σου.

Or. 223.13 (thom gloss) ⟨πλευράν⟩: τὴν σὴν —ZZaZbZlZmGu
POSITION: s.l.

Or. 223.14 (rec gloss) ⟨πλευρά⟩: σου —Mn
POSITION: s.l.

Or. 223.15 (tri gloss) ⟨πλευρά⟩: τὰ σὰ —T
POSITION: s.l.

Or. 223.16 (rec artGloss) ⟨πλευρά⟩: τὰ —Aa²FMnS
POSITION: s.l.

Or. 223.17 (pllgn gloss) ⟨πλευρά⟩: πλευράν —Xo
POSITION: s.l.
Or. 223.18 (223–224) (rec paraphr) (καὐχμώδη ... προσώπου): καὶ αὐχμώδη κόμην ἄφελε προσώπου. —VMnR'SSa

POSITION: cont. from sch. 219.01 in all, and in R'SSa followed by sch. 220.02 without division
PREVIOUS EDITIONS: Dind. II.84,24–25
COMMENT: The paraphrase is apparently intended to clarify the crasis κα下面是小言δη and indicate that the second acc. κόμην belongs with ἄφελε and not the verb in its own line.

Or. 223.19 (rec gloss) (καfoundland: ξηράν —V'CIFPrXo'ZuOx

APP. CRIT.: και prep. Zu, και την prep. CrOx

Or. 223.20 (recThom gloss) (καfoundland: κατάξηρον —AaAbMnRSZZaZbZlZmTGu

POSITION: s.l.

Or. 223.21 (pllgn gloss) (καfoundland: ἀλουτον —Xo2

POSITION: s.l.

Or. 223.22 (rec gloss) (καfoundland: ρυπαράν —AbMnS

POSITION: s.l.
APP. CRIT.: τὴν prep. S

Or. 223.23 (recThom gloss) (καfoundland: ρυπώδη —V3PrZZaZbZlZmTGu

APP. CRIT.: only left edge of rho extant in Zl (trimming)
APP. CRIT. 2: -ώδες Za a.c.

Or. 223.24 (pllgn gloss) (καfoundland: αἰσχρῶ(δη)(?) —B4

POSITION: s.l.
APP. CRIT.: αἰσχρῶ B4
COMMENT: There is only one citation of αἰσχρῶδης in TLG (in a medieval poem earlier than the 15th century). I assume that αἰσχρῶ here misrepresents a gloss that consisted of αἰσχρῶ written above αὐχμῶ with the intention that the δη be understood from below. Alternatively, it may be a corruption of αἰσχρὰν.
KEYWORDS: rare word

Or. 223.25 (rec paraphr) (καfoundland: τὴν ξηρότητος μετέχουσαν —G

POSITION: s.l.

Or. 223.26 (plan gram) καfoundland: ἐπομβρία, ὅταν ἐπάλληλοι ὄμβροι ὦσιν, ὡς

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ἐναντίον ἡ ἀνομβρία. ἀνομβρία is when rains are continuous; the opposite of this is absence of rain ('anombría'). Drought (‘auchmos’) is the dryness resulting from absence of rain, and derived from it are (the adjectives) 'auchmēros' and 'auchmōdēs’, meaning simply that which partakes of dryness.

Or. 223.27 (rec gramm) (καύχμωδη): 1αὔχος τὸ ὄσπριον ἀρσενικῶς, καὶ αὐχμώδους ἐξηροῦ ρυπῶντος. 2ξηρὸς ὁ ῥυπός. —B

Or. 223.28 (rec exeget) (κόμην): τὴν οὖσαν ἔμπροσθεν τῶν ὀφθαλμῶν μου, [ … —O

Or. 223.29 (rec gloss) (κόμην): τρίχα —CrROx

Or. 224.01 (vet exeget) ἄφελε προσώπου: 1τουτέστιν ἀποδιάστησον τήν ἐμπροσθεθέν τῶν ὀφθαλμῶν μου κόμην. 2ἀσθενῆ γὰρ λεύσσω ταῖς κόραις διὰ τὸ ἐπικεῖσθαί μοι τὰς τρίχας. —MBV CMnP-Rb RwSSa, partial VbPrb

TRANSLATION: A downpour (‘epombria’) is when rains are continuous; the opposite of this is absence of rain (‘anombría’). Drought (‘auchmos’) is the dryness resulting from absence of rain, and derived from it are (the adjectives) ‘auchmēros’ and ‘auchmōdēs’, meaning simply that which partakes of dryness.

COMMENT: The label in Y beside sch. 220.07 seems still to apply to this note.

The comma is oddly large, and if it is a comma, it is hard to guess what may have followed. ἄφελε or τρίχα would not be separated by a comma; τὴν ἐμήν could be.

That is, move away the hair that is in front of my eyes. For I see weakly with my eyes because my hair lies over them.

COMMENT: That is, move away the hair that is in front of my eyes. For I see weakly with my eyes because my hair lies over them.

APP. CRIT. 1 τουτέστιν αὐτὶ τοῦ VbMSSa, om. VbPrb | διάστησον M, ἀποδιαστῆσεις Prb | ἐμπροσθέν τῶν ὀφθαλμῶν μου οὖσαν κόμην Prb | οὖσαν ἐμπροσθέν transp. VbPrb | 2 ἀσθενὴς κτλ om. VbPrb | ἀσθενὴς Rb | κόμαις κόμης Rw

APP. CRIT. 2: 1 κόμην M | 2 λεύσσω BPrb, s.l. Rw, λεύσσω others

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Or. 224.02 (rec gloss) (ἄφελε): ἐκβάλε —AaAbMnRfSSa
POSITION: s.l.

Or. 224.03 (thom gloss) (ἄφελε): ἔξελε —ZZaZbZlZmTGu
POSITION: s.l.
APP. CRIT. 2: ἔξελθε a.c. Zm

Or. 224.04 (pllgn gloss) (ἄφελε): καθάρισον —G
POSITION: s.l.

Or. 224.05 (pllgn gloss) (ἄφελε): ἀποδιάστησον —Zu
POSITION: s.l.

Or. 224.06 (rec gloss) (προσώπου): ἀπό —Aa²AbF²MnPrRSSaB³a
POSITION: s.l.
APP. CRIT.: τοῦ add. AaS

Or. 224.07 (rec exeg) (λεπτά): διὰ τὸ ἐπικεῖσθαί μοι τὰς τρίχας —OAbMnSSa
REF. SYMBOL: Sa
POSITION: s.l. AbMnS, marg. OSa
APP. CRIT.: μοι om. Sa, μου Mn

Or. 224.08 (rec gloss) (λεπτά): ἀσθενῆ —OAaAbCrF²MnPrRSaOx
POSITION: s.l. except marg. F³
APP. CRIT.: καὶ prep. CrOx
APP. CRIT. 2: ἀσθενὴ Mn |

Or. 224.09 (rec exeg) (λεπτά): σκιώδεις τινὰς τύπους —V
POSITION: s.l.

Or. 224.10 (rec gloss) (λεπτά): σκιώδη —PrZu
POSITION: s.l. Zu, below word Pr
APP. CRIT.: καὶ prep. Zu

Or. 224.11 (mosch paraphr) (λεπτά): ἠγουν ἀμυδρὰ γὰρ βλέπω τοῖς ὀφθαλμοῖς. —X
POSITION: s.l.
Or. 224.12 (mosch gloss) ⟨λεπτά⟩: ἀμυδρά —XaXbXoT+YYfGGGrZcZuCrOx

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOxZu

Or. 224.13 (thom exeg) ⟨λεπτά⟩: ἀσθενή ἐπικειμένων τῶν τριχῶν —ZZaZbZlZmTGu

TRANSLATION: (‘Lepta’, ‘small’, here means) ‘weak’, because the hair is lying over (the eyes).

POSITION: s.l.

Or. 224.14 (pllgn gloss) ⟨λεπτά⟩: ἀμυδρῶς —B

POSITION: s.l.

Or. 224.15 (pllgn exeg) ⟨λεπτά⟩: γρ. καὶ λευκά. —F

POSITION: marg.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 224.16 (vet exeg) ⟨λεύσσω κόραις⟩: ’γράφεται λεύσσω νόσῳ, ˀίν’ ἦ ἡ νόσος με ποιεῖ λεπτῶν λέυσσειν. —MBCPr, partial V^aV^bMnR^bSSa

TRANSLATION: There is also the reading ‘I see because of my illness’, so that the sense is: the sickness makes me see weakly.

POSITION: cont. from sch. 224.01 all except V^a (cont. from sch. 223.01)
APP. CRIT.: 1 γρ. … νόσω om. V^aV^bMnR^bSSa | after γρ. add. καὶ λεπτὰ γὰρ BP | 2 ἵν’ οἷον V^aMnR^bSSa | λεπτὰ V^bPrSSa, λατ()῀ V^a
APP. CRIT. 2: 1 λεύσσω M | 2 ποιεῖ V^a | λέυσσειν V^aV^bCMnR^bSSa |

PREVIOUS EDITIONS: Schw. I.120,16–17; Dind. II.86,20–21
KEYWORDS: variant reading: γράφεται/γράφε

Or. 224.17 (rec exeg) ἦ ἡ νόσος με ποιεῖ ἀσθενὴ βλέπειν. —AbMnSSa

POSITION: s.l. SMn, marg. AbSa; cont. from sch. 224.07 all
APP. CRIT. 2: ἀσθενεῖ S, ασθενὴ Mn

Or. 224.18 (recMosch gloss) ⟨λεύσσω⟩: βλέπω —Aa^2AbMnRSXaXbXoT+YYfGGr

POSITION: s.l.
APP. CRIT.: καὶ prep. S |
APP. CRIT. 2: βέπειν (sic) Mn |

Or. 224.19 (vet exeg) ⟨κόραις⟩: γρ. νόσῳ —MC
TRANSLATION: (For ‘korais’, ‘eyes’) the reading ‘nosōi’ is found.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 224.20 (mosch gloss) (κόραι): τοῖς ὀφθαλμοῖς —XaXbXoT‘YYfGGrZcZuAa

POSITION: s.l.

APP. CRIT.: ἐν prep. Zu | τοῖς om. ΑαXο

Or. 224.21 (plign gloss) (κόραι): ἐν —F

POSITION: s.l.

COMMENT: Cf. ἐν preposed to 224.20 in Zu.

Or. 224.22 (rec gloss) (κόραι): μου —R

POSITION: s.l.

Or. 224.23 (rec artGloss) (κόραι): ταῖς —S

POSITION: s.l.

Or. 225.01 (vet exeg) ὁ βοστρύχων πινώδες ἁθλιον κάρα: ‘κατὰ ἀναστροφὴν εἶπεν’ ἢ γάρ ἐστι τῶν βοστρύχων τὸ κάρα, ἀλλὰ τοῦ κάρατος οἱ βόστρυχοι. ἢ ὅτι οὐδέν ἄλλο ἐπιλείπεται τῇ κεφαλῇ ἢ μόνον οἱ βόστρυχοι, ἴν’ ἢ οὕτως ὅ τῶν βοστρύχων ἁθλιον κάρα. —MBVCMnPrRbRwSa

TRANSLATION: She spoke with an inversion. For the head does not belong to the locks of hair, but the locks belong to the head. Or (interpret it) that nothing else is left for the head except only the locks of hair, so that the meaning will be thus: o wretched head of (only) locks of hair.

LEMMA: MC, ὦ βοστ. πιν. V, ὦ βοστ. Rb, τῶν βοστ. MnSa, ἄθλιον κάρα Rw

REF. SYM: BOL. VRb

POSITION: cont. from 224.26 B, add. ἀναστρ. after ἀναστ., cont. from sch. 225.15 Pr, add. ἀναστ. after ἀναστ.

APP. CRIT. 1: ἀντιστροφὴν MnSa | 2 after ἐστι add. οἱ Mn | τοῦ κάρ. οἱ βόστρυχοι οἱ βόστρυχοι MCRw, οἱ βόστρυχοι τῆς κεφαλῆς BPr | κάρατος] κάρα V | οἱ βοσ.] οἱ δὲ βοσ. Rb | 3 ὅταν Mn | ἄλλο om. S | ἢ om. S | οὕτως Schw., ὅταν MC, om. others | ὅ om. VMnRbRwSa

APP. CRIT. 2: 1 κατ’ Pr | 2 ἐστιν M | ἀλλ’ MBCPr | 3 ἐπιλείπετε Rb

PREVIOUS EDITIONS: Schw. I.120.21–121.1; Dind. II.87.1–3

KEYWORDS: anastrophe (inversion of construction)

Or. 225.02 (vet exeg) παρακαθίσασα δὲ ἐγγύθεν καὶ εἰς πλευρὸν δεξαμένη τὸν Ὄρεστην ταῦτα λέγει. —MBCPrZu, partial O

TRANSLATION: Having seated herself beside him nearby and having taken Orestes against her side, she says this.
Or. 225.03 (rec exeg) παρακαθίσασα δὲ ἐγγύθεν εἰς πλευρὰν καὶ ἁψαμένη τῶν τριχῶν ταῦτα τῷ Ὀρέστῃ λέγει. —VMnR⁺SSa

TRANSLATION: Having seated herself nearby against his side and having laid hold of his hair, she says this to Orestes.

APP. CRIT.: παρακαθήσασα MnR⁺ | εἰς πλευρὰν εἰς πλευρὰν εἰς πλευρὰν φησί πρὸς τὸν ὀρέστην V | τῷ ὀρ. om. S | ἔλεγε R

COMMENT: Presumably, this is taken as an implied stage direction within the text because the vocative is taken to imply that Electra touches Orestes’ head/hair (cf. ἁψαμένη in 225.03).

KEYWORDS: staging, position or gesture of actors
Or. 225.08 (pilgr exeg) (ὦ βοστρύχων πινῶδες): ἀντίπτωσις —B³

**POSITION:** s.l.

**KEYWORDS:** ἀντίπτωσις

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Or. 225.09 (recMosch exeg) (βοστρύχων): βόστρυχοι —V³Α'Αα²FMnXXaXbXoTYYf-GrZu

**POSITION:** s.l.

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Or. 225.10 (rec gloss) (βοστρύχων): πλοκάμων —AaAbF²MnRSZb³

**POSITION:** s.l.

**APP. CRIT.:** τῶν prep. S | πλόκαμοι F²

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Or. 225.11 (rec gloss) (βοστρύχων): ἕνεκα —Rf

**POSITION:** s.l.

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Or. 225.12 (vet gloss) πινῶδες: αὐχμηρόν —MVCAbMnR⁴S

**LEMMA:** R⁴ | **REF. SYMBOL:** R⁵ | **POSITION:** s.l. except R⁵

**APP. CRIT.:** καὶ prep. S | αὐχμηροῦ V | αὐχμηρόν Mn

**PREVIOUS EDITIONS:** Schw. I.120,18

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Or. 225.13 (vet gloss) (πινῶδες): ρυπαρόν —MOVCAbCrMnRR⁴SOx

**POSITION:** s.l., except R⁴(cont. from prev.)

**APP. CRIT.:** καὶ prep. CrSOx | ρυπαροῦ V

**PREVIOUS EDITIONS:** Schw. I.120,18

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Or. 225.14 (vet paraphr) πινῶδες: ἀντί τοῦ αὐχμηροῦ καὶ ρυπώδες —BPr

**LEMMA:** αὐχμηρός πινῶδες B | **REF. SYMBOL:** B | **POSITION:** Pr cont. from sch. 216.13

**APP. CRIT.:** ἀντί τοῦ αὐχμ. om. Pr | ρυπώδες with ε s.l. Pr

**PREVIOUS EDITIONS:** Dind. II.86,25

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Or. 225.15 (vet exeg) πινῶδες: πῖνος ὁ ρύπος: [Apoll. Rh. 2.200] ‘πίνῳ δέ οἱ αὐαλέοις χρώς ἐσκλήκει’. —MBVCPρ-Pρ³-R³

**TRANSLATION:** ‘Pinos’ means ‘filth, dirt’: (as in a phrase in Apollonius) ‘his dry skin was hard with caked dirt’.

**LEMMA:** αὐχμηρός πινῶδες Pr³ | **POSITION:** s.l. V; cont. from 224.14 BPr³, cont. from 225.13 VR³

**APP. CRIT.:** after πῖνος add. γὰρ BVPρ-PPr³, add. δὲ λέγεται C | πῖνῳ ... ἐσκλήκει om. VPPr³ | αὐαλέι Pr³

**APP. CRIT. 2:** πῖνος C | ρύπος CPPr³

**PREVIOUS EDITIONS:** Schw. I.120,19–20; Dind. II.86,26

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Or. 225.16 (thom gloss) 〈πινῶδες〉: ῥυπῶδες —ZZaZbZlZmTGuFB

POSITION: s.l.

APP. CRIT.: ῥυπῶδες a.c. F

Or. 225.17 (mosch exeg) 〈πινῶδες〉: ἐρρυπωμένοι —XXaXbXoT‘YYfGGrZc

POSITION: s.l.

APP. CRIT.: ἐρρυπ- XaYZc, -μένον TYf

COMMENT: The nominative plural used by Moschopulus agrees with the gloss βόστρυχοι, indicating that it is the hair and not the head that is dirty. Cf. the next two glosses.

Or. 225.18 (recMosch exeg) 〈πινῶδες〉: πινῶδες —V3A’Aa2MnXXaXbXoTYYfGr

POSITION: s.l.

Or. 225.19 (pllgn gloss) 〈πινῶδες〉: πινῶδους —Zu

POSITION: s.l.

Or. 225.20 (rec exeg) 〈ἄθλιον κάρα〉: αἱ τρίχες μόνον ἐναπελείφθησαν. —AaPr

POSITION: s.l.

Or. 225.21 (pllgn exeg) 〈ἀθλίον〉: ἀθλίας —V3A‘FZuB3a

POSITION: s.l.

APP. CRIT.: τῆς ἀθλίας B3a |

Or. 225.22 (recMosch exeg) 〈ἀθλίον〉: ἀθλίου —MnXXoTYfGr

POSITION: s.l.

Or. 225.23 (pllgn gloss) 〈ἀθλίον〉: δυστυχὲς —Ox

POSITION: s.l.

Or. 225.24 (rec exeg) 〈κάρα〉: κρατὸς —V3MnSB3a

POSITION: s.l.

APP. CRIT.: κάρατος MnS (i.e., τος above κάρα)

Or. 225.25 (pllgn exeg) 〈κάρα〉: κάρας —A’Aa3FZu

POSITION: s.l.
Or. 225.26 (pllgng artGloss) ⟨κάρα⟩: ω —F
POSITION: s.l.

Or. 225.27 (tri metr) ⟨κάρα⟩: long mark over second alpha —T
PREVIOUS EDITIONS: de Fav. 50

Or. 226.01 (pllgng exeg) ⟨ὡς ἠγρίωσαι⟩: πρὸς τὴν κεφαλὴν ὁ λόγος. —Zu
POSITION: s.l.
KEYWORDS: addressee identified

Or. 226.02 (mosch paraphr) λίαν ἡγριωμένοι ἐστε ὑπὸ μακροχρονίου. —X
TRANSLATION: You (locks of hair) have become very wild from the longstanding (lack of bathing).
APP. CRIT. 2: ἐσται X

Or. 226.03 (rec gloss) ⟨ὡς ἠγρίωσαι⟩: ἀνεπιμέλητον ἔμεινας —Rp
POSITION: s.l.

Or. 226.04 (recMoschThom gloss) ⟨ὡς⟩: λίαν —V1AaAbMnRSSaXaXbXoZZaZbZlZm-TYYfGGrZcZu
POSITION: s.l.
APP. CRIT.: καὶ prep. SZu

Or. 226.05 (pllgng gloss) ⟨ὡς⟩: ὃντως —F2
POSITION: s.l.

Or. 226.06 (vet gloss) ⟨ἡγρίωσαι⟩: ἔξηρανσαι —MBVCPPrGu
POSITION: s.l., except internarg. B
APP. CRIT.: ὃς prep. C | ἔξηρασαι Pr

Or. 226.07 (rec gloss) ⟨ἡγρίωσαι⟩: ἡμόρφωσαι —MnRSSa
POSITION: s.l.
APP. CRIT.: ἡμόρφωσαι Mn, app. corr. to ἡμόρφ— καὶ S
COMMENT: ἡμόρφωσα attested only seven times in TLG, in middle and late Byzantine texts, except for Sch. b ś II. 2.269d.
KEYWORDS: rare word

Or. 226.08 (rec gloss) ⟨ἡγρίωσαι⟩: ἡχρείωσαι —AbR
Or. 226.09 (mosch gloss) ἡγρίωσαι: ἡγριωμένῳ ἐστέ  —XaXbYYfGrAa²

COMMENT: Plural as if βόστρυχοι are addressed. See on 225.17.

Or. 226.10 (pllgnTri gloss) ἡγρίωσαι: ἡγριωμένος εἶ  —XoZcT

COMMENT: Perhaps the adjustment of the previous to the singular is due to Triclinius himself.

Or. 226.11 (pllgn gloss) ἡγρίωσαι: ἡγριωμένος ὑπάρχεις  —G

Or. 226.12 (pllgn gloss) ἡγρίωσαι: ἡγριώθητε  —B³

Or. 226.13 (pllgn gloss) ἡγρίωσαι: ἡγριώθης  —F²

Or. 226.14 (thom gloss) ἡγρίωσαι: ἐξετράπης  —ZZaZmTG

COMMENT: DGE s.v. ἐκτρέπω II.2 attests a medical use of the verb to mean ‘dislocate’ a part of the body. That sense seems bizarre here, so perhaps the first meaning given by Kriaras s.v. (μετατρέπω αλλάζω) is the relevant one here.

Or. 226.15 (rec gloss) διὰ μακρᾶς: ἀπὸ τῆς  —AaMnSSa

APP. CRIT.: τῆς om. Aa

Or. 226.16 (pllgn gloss) διὰ μακρᾶς: ἐνεκα  —Zu

Or. 226.17 (mosch gloss) μακρᾶς: ἄντι τοῦ μακροχρονίου  —XaXbXoT⁺YYfGGGrAa²

APP. CRIT.: ἄντι τοῦ om. G | ὑπὸ add. before μακρ. TG

616 | Scholia on Orestes 1–500
Or. 226.18 (plln gloss) ⟨μακρᾶς⟩: ὑπὸ μακροῦ χρόνου —Zc
position: s.l.

Or. 226.19 (recThom gloss) ⟨μακρᾶς⟩: πολλῆς —SZZaZbZlZmTGu
position: s.l.

Or. 226.20 (plln gloss) ⟨μακρᾶς⟩: καὶ τῆς πολυημέρου —CrOx
position: s.l.

Or. 226.21 (rec artGloss) ⟨μακρᾶς⟩: τῆς —AbF2
position: s.l.

Or. 227.01 (thom gloss) ⟨κλῖνον⟩: θές —ZZaZbZlZmTGu
position: s.l.
app. crit.: Zl mostly washed out |

Or. 227.02 (plln gloss) ⟨κλῖνον⟩: καὶ ἐπίθες —CrOx
position: s.l.

Or. 227.03 (plln gloss) ⟨κλῖνον⟩: [ἐμβάλλε] —Aa3
position: s.l.

Or. 227.04 (thom gloss) ⟨εὐνὴν⟩: κοίτην —ZZaZbZlTGuF2
position: s.l.
app. crit.: Zl mostly washed out | τῆς prep. F2

Or. 227.05 (plln gloss) ⟨αὖθις⟩: καὶ πάλιν —Ox
position: s.l.

Or. 227.06 (vet exeg) ὅταν μ’ ἄνη νόσος: ἵππι γάρ τὸν καιρόν τῆς μανίας ἐνυπονοοῦσιν οἱ μαινόμενοι ἐντεινομένων τῶν νεύρων καὶ πνεῦματος πληροιμένων χαλωμένης δὲ τῆς μανίας καὶ τοῦ πνεύματος ἐπιλείποντος παρίενται.
—MBVCPrRw

translation: For during the period of madness those insane are vigorous, with their sinews taut and filled with breath; but when the madness slackens and the breath fails, they become enfeebled.

lemma: MVCPr, ὅταν μ’ ἄνη νόσος ἦν() B
ref. symbol: BV
position: follows sch. 234.12 C; follows 241.05 Rw
Or. 227.07 (rec gloss) \(\delta\tau\alpha\nu\): ὅτε —Mn

**POSITION:** s.l.

Or. 227.08 (vet exeg) \(\alpha\nu\): ἐν ἀνέσει γενόμενος Ὀρέστης λέλυται. —MBVCPrRw

**TRANSLATION:** Having come to be in a state of remission, Orestes is released/loosened.

**POSITION:** cont. from prev. MBCPr, with lemma \(\alpha\nu\) corrupted to \(\epsilon\nu\) as part of note; cont. from prev. VRw, add. δὲ after \(\alpha\nu\)

**APP. CRIT.:** ἐν ᾗ prep. MBCPr | γενόμενος RW, γεγενήμενος V, διαγενόμενος others | Ὀρέστης RW, and Pr transp. to beginning

**PREVIOUS EDITIONS:** Schw. I.121,7; Dind. II.87,12–13

**COMMENT:** I follow RW in reading γενόμενος on the assumption that διὰ γεν- arose as a misreading of δὲ γεν-. But if διαγενόμενος is taken as the transmitted reading, the sense seems to be ‘having come through [sic. the period of madness?] (and arrived) in a state of remission’.

Or. 227.09 (rec exeg) \(\alpha\nu\): 1 τὸ \(\alpha\nu\) ἀντὶ τοῦ \(\alpha\φήσει \καταλείψει\). 2 τοὐτόστιν: \(\epsilon\αύ\) ἐν ἀνέσει γένωμαι. —VV³Rw

**TRANSLATION:** The verb ‘\(\alpha\nu\)’ is used in the sense ‘release, abandon’. That is, if I come to be in a state of remission.

**POSITION:** s.l. V; follows sch. 231.01 V

**APP. CRIT.:** 1 τὸ … τοῦ om. V³ | ἀφήσῃ V³ | καταλ. om. V³ | 2 ἐὰν suppl. Schw. | γένωμαι V³

**APP. CRIT. 2:** καταλῆ[ψ]ει V

**PREVIOUS EDITIONS:** Schw. I.121,8–9; Dind. II.87,13–14

Or. 227.10 (recMosch gloss) \(\alpha\nu\): ἀφήσῃ —AaAbCrMnPrRfSOxXXaXbXoT²YYfG-GrZc

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. CrSOx, ἐμὲ prep. Aa (but crossed out) | ἀφήσηι AaAbMnS, ἀφήσ(ω) Zc | ἡ νόσος add. Ab

Or. 227.11 (recThom gloss) \(\alpha\nu\): καταλείψη —FKZZaZbZlZmTGu

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. F

Or. 227.12 (227–228) (vet exeg) \(\nu\όσος \μανίας/\μανιάς\): 1 ἡ ἡ διὰ τῆς \μανίας νόσος, 2 ἡ ἐπιθετικῶς· \μανίας νόσος. —MBC

618 | Scholia on Orestes 1–500
TRANSLATION: Either the sickness (suffered) through madness (with 'maniās', gen. sing. of noun, accented on penultimate syllable), or taken as an adjective: crazed sickness (with 'maniās', nom. sing. of adj., accented on last syllable).

LEMMA: ἄλλως C

APP. CRIT.: 1 ἢ ἢ | ἢν' ἢ M | 2 μανιὰς νόσος | μανίας νόσος B (thus without accent), ἢ μανίας νόσου MC

PREVIOUS EDITIONS: Schw. I.121,10; Dind. II.87,8–9

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Or. 227.13 (rec artGloss) (νόσος): ἢ —SOx

position: s.l.

Or. 228.01 (thom exeg) ἢγουν οὐ δύναμαι χρησθαι ταῖς χερσὶ καὶ τοῖς ποσὶ πρὸς ύπουργίαν καταβαλούσης τῆς νόσου. —ZZaZbZlZmTGu

TRANSLATION: That is, I am unable to use my arms and feet serviceably because the sickness has overthrown (me).

REF. SYMBOL: T

APP. CRIT.: δυνατὸν a.c. Za | χρήσθαι om. Zb | τὴν νόσου Z

APP. CRIT. 2: χρήσθαι Z

PREVIOUS EDITIONS: Dind. II.87,16–18

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Or. 228.02 (rec gloss) (μανίας): ἀπὸ —Pr

position: s.l.

Or. 228.03 (rec artGloss) (μανίας): τῆς —AaAbFMnSOx

position: s.l.

Or. 228.04 (vet exeg) (ἄναρθρος): ἄδυναμος, μὴ δυνάμενος κεχρῆσθαι τοῖς ἄρθροις —MBOVCPrPrGu

TRANSLATION: Without strength, being unable to make use of my bodily joints.

position: marg. M, intermarg. B, s.l. VCPrGu; cont. from 227.12 B, cont. from 227.08 Pr, both prep. ἄναρθρος δὲ

APP. CRIT.: ἄδυναμος VPrPPrGu | κεκτῆσθαι C | τὰ ἄρθρα V, τὰ μέλη τοῖς ἄρθροις MC

APP. CRIT. 2: ἄδυναμ(εν)ος app. B (abbrev. stroke on nu, suspended omicron = ος)

PREVIOUS EDITIONS: Schw. I.121,11; Dind. II.87,15–16

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Or. 228.05 (rec gloss) (ἀναρθρός): ἀφθογγος —Sa

position: s.l.

Or. 228.06 (plign gloss) (ἀναρθρός): ἄδυνατος —F

position: s.l.
Or. 228.07 (rec exeg) <ἄναρθρος>; (διὰ) τὸ χρονίως ἐν τῇ κλίνῃ κεῖσθαι πάρετος. —Pr

TRANSLATION: Paralyzed because of lying in bed for a long time.

POSITION: between sch. 225.15 (Prb version) and sch. 220.08 (in disordered group, bottom 16v) Pr

APP. CRIT.: πάρετος Mastr., πάρετον Pr

COMMENT: Because of the disorder in the scholia on this page of Pr, the reference of the note is uncertain, but this seems the most likely lemma for it. It could be intended for ἀσθενῶ μέλη rather than ἄναρθρος. If πάρετον is not emended, it could be translated 'because of lying inert in bed for a long time' (with accusative because of the infinitive construction, here lacking the usual attraction of such an adjective into the nominative).

Or. 228.08 (rec gloss) <ἄναρθρος>; παραλελυμένος —R

POSITION: s.l.

Or. 228.09 (rec gloss) <ἄναρθρος>; ἐκλυτος —RF

POSITION: s.l.

Or. 228.10 (mosch gloss) <ἄναρθρος>; ἐκλελυμένος —XXaXbXoT*YYfGGGrZcCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 228.11 (rec gloss) <εἰμι>; ἐγὼ(?) —Ab

POSITION: s.l.

APP. CRIT.: damaged

Or. 228.12 (pllgn gloss) <εἰμι>; ὑπάρχω —Ox

POSITION: s.l.

Or. 228.13 (pllgn gloss) <κάσθενῶ μέλη>; οὐδ’ ἐγείρω —F

POSITION: marg. (beside 224–225)

Or. 228.14 (rec gloss) <κάσθενῶ>; ἀδυνατῶ —Sa

POSITION: s.l.

Or. 228.15 (pllgn gloss) <κάσθενῶ>; καὶ ἀσθενῶ —Zc

POSITION: s.l.

Or. 228.16 (tri metr) <κάσθενῶ>; long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50
Or. 228.17 (mosch exeg) (δέμας): κατὰ τὸ σώµα —XXaXbXoT*YYfGGGrZc

TRANSLATION: (The accusative 'demas', poetic word for 'body', here is equivalent to the preposition phrase) 'in respect to the body'.

LEMMA: δέμας in text all except TGZc

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Χο

COLLATION NOTES: Cross omitted by Ta.

Or. 228.18 (pllgriTri exeg) (μέλη): γρ. δέμας. —GT

TRANSLATION: (For 'melē', 'limbs') the reading 'demas' ('body') is found.

POSITION: s.l. G, marg. T

KEYWORDS: variant reading: γράφεται/γράφε

Or. 228.19 (rec artGloss) (μέλη): τὰ —AbMnSaOx

POSITION: s.l.

Or. 229.01 (229–230) (rec paraphr) ἰδοὺ φίλον: τὸ κατακεῖσθαι ἐπαχθὲς μὲν ἐστὶ καὶ πονηρίας πλέων, ἀναγκαῖον δὲ τῷ νοσοῦντι. —VPrMnR'SSa

LEMMA: Mn(φίλων)R'SSa

REF. SYMBOL: Sa

POSITION: s.l. VPr

APP. CRIT.: τὸ … πλέον om. Sa, leaving blank space; suppl. Sa' | κατακεῖσθαι] κατατήκεσθαι Sa, κατατήκεσθαι τὸ κατατήκεσθαι S, κατατίκεσθαι R* | καὶ πονηρίας] ἢ μοχθηρᾶς a.c. V, ἢ μοχθηρὸν p.c. V (if not vice versa), καὶ μοχθηρὸν Pr | πλέον Dindorf, πλέον PrR'SSa, app. Mn (damage), πνέον V | τῷ νοσοῦντι] τοῖς κάμνουσι MnR'SSa

APP. CRIT. 2: ἐστὶ Mn

PREVIOUS EDITIONS: Dind. II.87,19–22

COMMENT: The orthographic variant πλέον is a legitimate form in later Greek and perhaps should not be regularized to πλέων with Dindorf: see Eust. in II. 2.226 (I.320,8–9) καὶ ὅτι προάρχει αὐτῶν ἀρσενικὸν ὁ πλέος κοινῶς, ὃ ἐκταθὲν Ἀττικῶς ποιεῖ τὸ ἔμπλεως καὶ ἀνάπλεως καὶ τὰ τοιαῦτα; Eust. in Il. 8.162 (II.552,14–16).

Or. 229.02 (mosch exeg) ἰδοὺ: κλίνω σε δηλονότι —XXaXbXoT*YYfGGGrAa²

TRANSLATION: ('Idou', 'there', here indicates,) clearly, 'I lay you down'.

LEMMA: X

POSITION: s.l. except X

Or. 229.03 (thom exeg) (ἰδοὺ): κλίνω —ZZaZbZlZm(T)Ox²

TRANSLATION: ('Idou', 'there', here indicates,) 'I lay (you) down'.

POSITION: s.l.

Or. 229.04 (pllgri gloss) (ἰδοὺ): ποιῶ —B³a

POSITION: s.l.
Or. 229.05 (pllgn exeg) ἰδού: [ … ] Ἡλέκτρα — Aa
POSITION: s.l.
APP. CRIT.: damage, lost margin |
APP. CRIT. 2: Ηλέκτρα Aa

Or. 229.06 (rec gloss) φίλον: ἀναγκαῖον — AbMnRSa
POSITION: s.l.
APP. CRIT.: ἕστι add. R

Or. 229.07 (pllgn gloss) φίλον: ἀγαπητόν — F^2
POSITION: s.l.

Or. 229.08 (mosch gloss) φίλον: προσφιλές — XXaXbXoT^'YYfGGGrZb^2ZlAa^2CrOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 229.09 (mosch gloss) φίλον: φιλούμενον — XXaXbXoT^'YYfGGGrZcAa^2
POSITION: s.l.

Or. 229.10 (pllgn gloss) φίλον: υπάρχει — CrZu
POSITION: s.l.

Or. 229.11 (rec gloss) τοι: σοι — AaAbFMnRSaGu
LEMMA: τι in text Gu, with τοι s.l.  POSITION: s.l.

Or. 229.12 (pllgn exeg) πεσοῦντι: νοσοῦντι — Ox^2
LEMMA: πεσοῦντι in text Ox  POSITION: s.l.

Or. 229.13 (recThom gloss) δέμνιον: ἡ κοίτη — RZZaZbZmZuTGGuOx^2
POSITION: s.l.
APP. CRIT.: καὶ prep. Zu | ἡ om. R

Or. 229.14 (pllgn gram) δέμνιον: ἡ κοίτη ἀπό + damaged traces of 4–6 short words — Zl
POSITION: s.l.
COMMENT: The traces possibly fit ἀπό τοῦ μένων ἐν αὐτοῖς τὸ δέμας (cf. sch. 44.17), but this is very uncertain.
COLLATION NOTES: Check original Zl 58r. |
Or. 229.15 (rec artGloss) (δέμνιον): τὸ —F²MnSa

Or. 230.01 (thom exeg) (ἀνιαρὸν): ἔφοσον γὰρ νοσῶν ēν τῇ κλίνῃ κεῖται φόβον έσαυτῷ καὶ τοῖς ὁρῶσι παρέχει —ZZaZbZlZmTGu

TRANSLATION: (Painful) because, inasmuch as he lies sick in the bed, he instills fear in himself and the onlookers.

REF. SYMBOL: T  POSITION: s.l. except T

APP. CRIT.: νοσῶν] νοῦς Zb, τις Zl | ēν τῇ] ēπὶ Zl

APP. CRIT. 2: ἐφ' ὅσον T |

PREVIOUS EDITIONS: Dind. II.87,23–88,1

Or. 230.02 (rec gloss) (ἀνιαρὸν): λυπηρὸν —CrF²ROxZb²Zu

APP. CRIT.: καὶ prep. CrOx

Or. 230.03 (rec gloss) (ἀνιαρὸν): θλιβερὸν ἐμοὶ —Sa

Or. 230.04 (mosch gloss) (ἀνιαρὸν): ἀλγεινὸν —XXaXbXoT⁺YYfGGrZcAa²

PREVIOUS EDITIONS: Dind. II.87,23

Or. 230.05 (pllgn gloss) (ἀνιαρὸν): πικρὸν —G

Or. 230.06 (rec gloss) (ἀνιαρὸν): καίπερ —PrGu

PREVIOUS EDITIONS: Dind. II.87,23

Or. 230.07 (tri metr) (ἀνιαρὸν): long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 50

Or. 230.08 (rec gloss) (δὖ): καὶ ὑπάρχου —CrS

Or. 230.09 (pllgn exeg) (τὸ κτῆμα): γρ. τὸ χρῆμα —Aa³

KEYWORDS: variant reading: γράφεται/γράφε

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Or. 230.10 (thom gloss) \(\text{τὸ κτῆμα} \): τούτο —ZZmTGuOx²

POSITION: s.l.

Or. 230.11 (rec exeg) \(\text{κτῆμα} \): κτῆμα εἶπεν αὐτὸ τὸ κατακείσθαι. —VPr

POSITION: s.l.

APP. CRIT.: αὐτὸ κατακείσθαι κτῆμα εἶπεν transp. Pr (τὸ om.)

Or. 230.12 (plln gloss) \(\text{κτῆμα} \): ἤγουν τὸ κατακείσθαι —Zu

POSITION: s.l.

Or. 230.13 (rec gloss) \(\text{κτῆμα} \): κεῖσθαι —Rf³

POSITION: s.l.

Or. 230.14 (rec gloss) \(\text{κτῆμα} \): ἤγουν ἢ εὐνή —AbMnSSa, perhaps R

POSITION: s.l.

APP. CRIT.: ἤγουν] ἢτοι τὸ Mn

COMMENT: The odd τὸ in Mn perhaps results from conflation; as a separate gloss τὸ may have been meant to clarify the element in crasis in τ'ἀναγκαῖον, which Mn has in the line for ἀναγκαῖον.

Or. 230.15 (plln gloss) \(\text{κτῆμα} \): τὸ δέμνιον δηλονότι —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.88,2

Or. 230.16 (rec gloss) \(\text{κτῆμα} \): πράγμα —F²R

POSITION: s.l.

Or. 230.17 (plln gloss) \(\text{ἀναγκαῖον} \): χρήσιμον —F²

POSITION: s.l.

Or. 230.18 (thom gloss) \(\text{ἀναγκαῖον} \): ἀπαραίτητον —ZZaZmTGu

POSITION: s.l., except Za below word

Or. 230.19 (plln exeg) \(\text{ἀναγκαῖον} \): διὰ τὸ(?) [κατ]ακεῖ[σθαι ... ]/ traces of 3 letters —V³

POSITION: s.l.

APP. CRIT.: perhaps τῶ changed to τὸ V³ | first trace of second line perhaps χ |
Or. 230.20 (plgn exeg) (ἀναγκαῖον): ἢ ἀνάγκη γάρ τῆς ἀσθενείας φέρει τοῦτο. —Zu

position: s.l.

Or. 230.21 (plgn gloss) (δήμως): καίτοι —Δα²

position: s.l.

Or. 230.22 (rec gloss) (δήμως): τῷ νοσούντι —Pr

position: s.l.

Or. 231.01 (plgn gloss) (αὖθις): πάλιν —CrOxZl

position: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 231.02 (rec gloss) (ἐς ὀρθὸν στῆσον): ἀνόρθου —O

position: s.l.

comment: Perhaps this gloss is misplaced too early in the line: cf. 231.07, 231.11.

Or. 231.03 (plgn gloss) (ὄρθον): ὀρθιον —Zl

position: s.l.

Or. 231.04 (rec gloss) (στήσον): περίστρεψον —AbMnRSSa

position: s.l.

comment: The gloss is above στήσον, and it is separated by spacing (or in S, where the interlinear notes are very crowded, by punctuation) from the glosses on ἀνακύκλει. But it is legitimate to wonder whether it was in fact originally a gloss on ἀνακύκλει (cf. 231.13, 231.14), although the aorist tense points rather to the aorist lemma στήσον.

Or. 231.05 (plgn gloss) (στήσον): στρέφε —G

position: s.l.

Or. 231.06 (plgn gloss) (στήσον): ὀρμησον —F²

position: s.l.

Or. 231.07 (vet exeg) ἀνακύκλει δέμας: ἵνα ἀνακίνηι ἀνόρθου ἐξέγειρε· ὑποβαίνει γὰρ τὸν κείμενον κυκλοτερὴ τὴν ἀνάστασιν ποιεῖσθαι. —MBVGR²RwS, partial OMn-PrSa

translation: Move, raise up, rouse up. For it comes about that the person who is lying down makes his rising motion in a circle-like form (that is, ‘circle-like’, ‘kukloterē’, explaining the verb of the lemma ‘anakuklei’).
Or. 231.08 (rec exeg) οἱ ἀσθενοῦντες κυκλοτερῆ ποιοῦνται τὴν ἐγερσιν. —Pr

TRANSLATION: Those who are ill make their rousing movement in a circle-like form.

Or. 231.09 (rec gloss) ἄνακύκλει: ἐγειρε —AbMnRS

Or. 231.10 (rec gloss) ἄνακύκλει: ἐξέγειρε —Mn

Or. 231.11 (rec gloss) ἄνακύκλει: ἀνόρθου —CCrFPrMnSaOxZuB

Or. 231.12 (pllgn gloss) ἄνακύκλει: καὶ ἀνάστα —Zu

Or. 231.13 (mosch gloss) ἄνακύκλει: στρέφε —XXaXbXoT’YYfGrZcAa

Or. 231.14 (thom paraphr) ἄνακύκλει: εἰς τοῦπίσω στρέψον —ZZaZbZlZmTGu

Or. 231.15 (pllgn gloss) ἄνακύκλει: ἄνακίνει —GuZu

Or. 232.01 (vet exeg) οἱ γὰρ νοσοῦντες οὐκ ἀρέσκονται τοῖς παροῦσιν, άεὶ δὲ πρὸς τὸ μέλλον ὀρῶσιν. —MBOVCPrRw
TRANSLATION: For those who are sick are not content with their present circumstances, but always look to the future.

POSITION: cont. from 231.07, except V cont. from sch. 227.08

APP. CRIT.: οἱ οὐ M | ὁρῶ B (truncation mark omitted)

APP. CRIT. 2: ὁρῶσι OCPr |

PREVIOUS EDITIONS: Schw. I.121,14–15; Dind. II.88,6–7

Or. 232.02 (plln exeg) κακῶς ἀρέσκει τοὺς νοσοῦντας ἐκ τῆς αὐτῶν ἀγανακτησέως(?)[ἀτί]να αὐτοῖς ἡ νόσος ἐμβάλλει. —Zl

TRANSLATION: Whatever sickness brings upon them displeases those who are sick because of their irritation.

POSITION: s.l.

APP. CRIT.: τῆς τῶν Zl

COLLATION NOTES: Check original Zl.

Or. 232.03 (rec exeg) δυσθεράπευτον ἡ νόσος. μεταλαμβάνει τὸ πρόσωπον ώς πράγμα. —Mn

TRANSLATION: Illness is hard to treat. He (the poet) uses in substitution the person (i.e., ‘those who are sick’) for the thing (i.e., ‘the sickness’).

POSITION: s.l.

KEYWORDS: μετάληψις/μεταλαμβάνειν

Or. 232.04 (rec gloss) (δυσάρεστον): δυσχερῶς ἀρεσκόμενοι τινὶ —O

POSITION: s.l.

Or. 232.05 (rec gloss) (δυσάρεστον): δυσχερῶς ἀρεσκόμενον —C

POSITION: s.l.

Or. 232.06 (rec gloss) (δυσάρεστον): δυσκόλως ἀρεσκόμενον —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.88,8

Or. 232.07 (rec gloss) (δυσάρεστον): δυσκόλως ἀρέσκονται τινὶ —AaPr

POSITION: s.l.

APP. CRIT.: οἱ νοσοῦντες add. Αα

Or. 232.08 (rec gloss) (δυσάρεστον): ἀπόκοτον πρᾶγμα —Sa

POSITION: s.l.
Or. 232.09 (rec gloss) (δυσάρεστον): ἀπόκοτον —Ab
POSITION: s.l.
APP. CRIT.: ἀδόκητον Ab

Or. 232.10 (mosch gloss) (δυσάρεστον): πράγμα —XXaXbXoTYYfGGrKZc
POSITION: s.l.

Or. 232.11 (pllgn gloss) (δυσάρεστον): πράγμα ἐστίν —Zm
POSITION: s.l.

Or. 232.12 (pllgn gloss) (δυσάρεστον): δυσαρέστως ἔχουσι —Zu
POSITION: s.l.

Or. 232.13 (pllgn gloss) (δυσάρεστον): καὶ κακὴν ἀρεσκείαν —CrOx
POSITION: s.l.
APP. CRIT.: -κίαν Cr

Or. 232.14 (rec gloss) (οἱ νοσοῦντες): ύπάρχουσι —KSa
POSITION: s.l.

Or. 232.15 (rec gloss) (οἱ νοσοῦντες): εἰσίν —AbGu
POSITION: s.l.
APP. CRIT. 2: -σὶ Ab  |

Or. 232.16 (rec exeg) (ἀπορίας ὑπο): ἀντίστροφον —S
POSITION: s.l.
APP. CRIT.: ἀντίστροφοι S
KEYWORDS: antistrophe (of word order) | ἀντίστροφος/ἀντιστρόφως

Or. 232.17 (mosch exeg) (ἀπορίας ὑπο): ἀναστροφή —XXaXbXoT"YYfGGrZc
POSITION: s.l.
KEYWORDS: anastrophe (inversion of word order)

Or. 232.18 (rec exeg) (ἀπορίας ὑπο): ὑπὸ τῆς ἀπορίας —F²GPr
POSITION: s.l.
APP. CRIT.: ἀπορίας om. F²Pr
Or. 232.19 (rec gloss) (ἀπορίας): τῆς ἀσθενείας —SaYfZu

POSITION: s.l.

APP. CRIT.: καὶ prep. YfZu | τῆς om. Yf |

PREVIOUS EDITIONS: Dind. II.88,9

Or. 232.20 (pllgnt gloss) (ἀπορίας): καὶ τής ἀναπαύσεως —Zu

POSITION: s.l.

Or. 232.21 (pllgnt gloss) (ἀπορίας): καὶ τῆς ἀδυναμίας —CrOx

POSITION: s.l.

Or. 232.22 (thom exeg) (ἀπορίας): ἢν αὐτοῖς ἡ νόσος ἐμβάλλει —ZZaZbZmTGu

TRANSLATION: ('Helplessness' refer to) the one that the sickness imposes on them (the sick).

POSITION: s.l.

APP. CRIT.: ἡ νόσ. αὐτοῖς transp. Za |

APP. CRIT. 2: αὐτῆς Zb |

PREVIOUS EDITIONS: Dind. II.88,9–10

Or. 232.23 (rec artGloss) (ἀπορίας): τῆς —AbRS

POSITION: s.l.

Or. 233.01 (233–234) (rec exeg) ἦ καὶ ἐπὶ γῆς ἐφίεσαι τοὺς πόδας κινῆσαι, ὅ ἐστι περιπατῆσαι; 2 τὸ γὰρ τῇ γῇ ἁρμόσαι χρόνιον ἴχνος πάντων γλυκύτατον. 3 ἡ γὰρ μεταβολή, ὧ ἐστιν ἡ ἐκ τόπου εἰς τόπον ἀμειβεῖς, μεγίστην τὴν ὠφέλειαν παρέχει. 4 τὸ δὲ χρόνιον ἴχνος σημαίνειν ⟨τινές (or ἐνιοί) φασί …⟩; σημαίνει ⟨ …⟩; 5 ὅταν δὲ τὸ κατακεῖσθαι αὐτὸν ὑπὸ τῆς νόσου ἀὐτή γὰρ κόλιμα αὐτῷ τοῦ μὴ περιπατεῖν. —C

TRANSLATION: Do you indeed desire to move your feet upon the earth, that is, walk around? For to fix upon the earth one’s footstep after a long time is the sweetest thing of all. For the change, that is, the exchange of position from one place to another, affords a benefit that is very great. (lacuna: e.g., Some say that ‘footstep after a long time’ means (lacuna), others (say that it indicates) his lying down because of the disease. For this (the disease) is what prevented him from walking around.

POSITION: marg.

APP. CRIT.: 2 γλυκύτατον Schw., –τερον C | 3 ἐν Schw., ἡ C | 4 e.g. σημαίνειν (τινές (or ἐνιοί) φασί …); σημαίνει ⟨ …⟩; 5 Schw.

PREVIOUS EDITIONS: Schw. I.121,16–21

Or. 233.02 (rec word) word order α (ἡ), β (θέλεις), γ (ἀρμόσαι), δ (πόδας), ε (γαίης) —Mn

POSITION: s.l.
Or. 233.03 (recMoschThom gloss) ⟨ἥ⟩: ἀρα —AaAbCrF2MnPrSSaOxXXoZcZ-
ZaZmZuT′Gu

position: s.l.
app. crit.: καὶ prep. CrPrSZuOx
app. crit. 2: ἀρα CrOx |

Or. 233.04 (plln gloss) ⟨ἥ⟩: οὕτως —Zl

position: s.l.

Or. 233.05 (plln paraph) ⟨κἀπὶ γαίας ἁρμόσαι πόδας⟩: μόλις πατῆσαι τὴν γῆν —Aa

position: s.l.

Or. 233.06 (rec gloss) ⟨κἀπὶ γαίας⟩: ἐπὶ τῆς γῆς —AbMnRS

position: s.l.
app. crit.: ἐπὶ om. R

Or. 233.07 (plln gloss) ⟨κἀπὶ⟩: ἀπὸ —F2

position: s.l.

Or. 233.08 (tri metr) ⟨κἀπὶ⟩: long mark over alpha —T

previous editions: de Fav. 50

Or. 233.09 (plln gloss) ⟨γαίας⟩: τίνος —B3

position: s.l.

Or. 233.10 (rec gloss) ⟨ἁρμόσαι⟩: δῆσαι —Pr

position: s.l.

Or. 233.11 (rec gloss) ⟨ἁρμόσαι⟩: ἄψαι(?) —Aa

position: s.l.
app. crit.: obscured by Aa2 gloss 233.12 |

Or. 233.12 (moschThom gloss) ⟨ἁρμόσαι⟩: θεῖναι —XXaXbXoYYfGGrZcAa2ZZaZb-
ZlZmT′

position: s.l.
app. crit. 2: θῆναι Aa2 |

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Or. 233.13 (thom gloss) ἄρμόσαι: συνάψαι —ZZaZbZlZmTGu

POSITION: s.l., cont. from prev., except before prev. Za

APP. CRIT.: προσάψαι Gu, with συν above προσ

Or. 233.14 (plign gloss) ἄρμόσαι: συμμίξαι ἦγουν συστῆσαι —Zu

POSITION: s.l.

APP. CRIT. 2: -μίξαι Zu

Or. 233.15 (plign gloss) ἄρμόσαι: καὶ στηρίζαι —CrOx

POSITION: s.l.

Or. 233.16 (rec artGloss) πόδας: τοὺς —F2MnS

POSITION: s.l.

Or. 234.01 (plign gloss) χρόνιον ἴχνος θείς: ἵπτετομαι —B1a

POSITION: s.l.

COMMENT: This gloss (positioned more precisely above ἴχνος) is a mystery. If it is corrupt, the ending could be from misreading of abbreviated -ομ(εν)ο(ς), but περιυδμένος is very far from πέτομαι; or if corrupted from -ομ(εν)(ον), κινούμενον would make sense if intended to go with the (separately-placed) gloss μόλις, but this is likewise very different from what is written.

Or. 234.02 (plign paraphr) χρόνιον ἴχνος: διὰ πολλοῦ καιροῦ μὴ κινούμενον πόδα —Z1

POSITION: s.l.

Or. 234.03 (rec paraphr) χρόνιον ἴχνος: ὀλίγην βημάτισιν —AaAbMnRSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. S | βημ. om. Aa (ὀλίγην erased when Aa2 gloss added) | βημάτισιν Ab

COMMENT: The noun βημάτισις is attested only twice in TLG (in Theodorus Studites). βηματισμός is only slightly more common.

KEYWORDS: rare word

Or. 234.04 (mosch paraphr) χρόνιον ἴχνος: βραδεῖαν βάσιν —XXaXbXoT*YYfGrZ-cAa2

LEMMA: X 

POSITION: s.l. except X

APP. CRIT.: βάδισιν Y

Or. 234.05 (plign paraphr) χρόνιον ἴχνος: βραδίονα βάσιν —G

POSITION: s.l.
Or. 234.06 (pillgn gloss) *(χρόνιον): καὶ τὸ ἀκίνητον —CrOx

Or. 234.07 (pillgn gloss) *(χρόνιον): μόλις —B₃a

Or. 234.08 (pillgn gloss) *(χρόνιον): ἧγουν διὰ χρόνου —F

Or. 234.09 (pillgn gloss) *(ἴχνος): βάσιν —F²

Or. 234.10 (tri metr) *(ἴχνος): koine short over iota —T

PREVIOUS EDITIONS: de Fav. 50

Or. 234.11 (rec gloss) *(θείς): ποιήσας —AbMnS

Or. 234.12 (vet exeg) μεταβολὴ πάντων γλυκῆ: ¹προσπαθαύνειν τὸ κακῶν. ²κεκομιδήται δὲ ὁ στίχος. ³τὸ γὰρ ἐξ ὑγείας εἰς νόσον μεταβάλλειν οὐκ ἔστιν ἡδύ. ⁴φησι γοῦν ὁ κωμικὸς [Com. adespota 859 K–A, 115 Kock]: ⁵οὐχ ὑγίαινε, δέσποτ' · ἐκ μὲν γὰρ κόπου ἀνάπαυσις, ἐξ ἀλουσίας δὲ ὕδωρ· ⁶καὶ τὰ τοιαῦτα· ⁶οὐχ ὑγίαινε, δέσποτ' · ἐκ μὲν γὰρ κόπου ἀνάπαυσις, ἐξ ἀλουσίας δὲ ὕδωρ· ⁶καὶ τὰ τοιαῦτα· ⁴ὁ πρῶτος εἰπών “μεταβολὴ πάντων γλυκῆ” ὥστ' οὐχὶ πάντων ἐστὶ μεταβολὴ γλυκῆ.'

—MVC MnR²RᵇRwSSᵃ

TRANSLATION: Change of all things is sweet: One must supply in addition the word ‘of evils’. The verse has been ridiculed in comedy. For the change from health to sickness is not pleasant. At any rate, the comic poet says: ‘The first person who said “change of all things is sweet” was not in his right mind, master. For after heavy toil / cessation is sweet, and water after lack of bathing’ and (the passage continued with) such examples. ‘But if (it comes about) that instead of wealthy / one becomes impoverished, it is, to be sure, a change, but not sweet! / So not of all things is change sweet’.

LEMMA: lemma MVC, μεταβολὴ RwSa, ἡ μεταβολὴ S, μεταβολῆ MnRᵇ REF. SYMBOL: MVRᵇ POSITION: out of order after sch. 225.02 C

APP. CRIT.: ¹–5 προσπαθαύνειν ... πάντων no longer legible in Rᵇ, apparently washed from side margin (remainder faintly legible in bottom margin) | ¹ τῶν MC, δὲ τὸ Rw | κακῶν VS | 2
Or. 234.13 (vet exeg) μεταβολή πάντων γλυκῆς: 1προσυπακουστέον τὸ κακῶν. 2κεκωμώδηται δὲ ὁ στίχος. 3τὸ γάρ εἰς υγιείας εἰς νόσον μεταβαλεῖν οὐκ ἐστὶν ἡδύ. 4φησεν γὰρ τις ἐκ μὲν κόπου γλυκύτατον ἡ ἀνάπαυσις καὶ ἕτερα τοιαῦτα, 5ἐκ δὲ πλουσίου πτωχὸν γενέσθαι μεταβολὴ μέν, ἡδὺ δὲ οὔ, 6ὥστε οὐχὶ πάντων ἡ μεταβολὴ γλυκῆς. —BPv

Translation: Change of all things is sweet: One must supply in addition the word ‘of evils’. The verse has been ridiculed in comedy. For the change from health to sickness is not pleasant. For someone will say that cessation from heavy toil is very sweet, and other such examples, but to become impoverished instead of wealthy is, to be sure, a change, but not pleasant! So not of all things is change sweet.

Ref. Symbol: B

APP. CRIT.: 6 γλυκεῖα Pr

APP. CRIT. 2: 3 οὐκέστιν B 5 δὲ οὐ Pr

KEYWORDS: criticism and defence of poet | citation of literature other than Homer (with direct quotation) | Corn. adespota

Or. 234.14 (plgn exeg) κεκωμώδηται οὖτος ὁ στίχος. —G

Position: intermarg. at 236 G, sep. from s.l. gloss 236.19 by punctuation

Comment: It is possible that the scribe believed this remark applied to 236 rather than 234, assuming moral disapproval of the devaluation of truth.

Or. 234.15 (thom exeg) μεταβολή πάντων γλυκῆς: 1τὸ μεταβάλλεσθαι, εἴτε ἀπὸ χείρονος πρὸς τὸ βέλτιον εἴτε ἀπὸ τοῦ βελτίονος πρὸς τὸ χείριον, ἡδύτατον ἐστὶν αὐτῷ τῷ μεταβαλλόμενῳ. 2οὔδε γὰρ ἢ μὴ μεταβάλλει εἰ μὴ ἡ ἡδέτῳ τῇ μεταβολῇ, 3ὡστε οἱ λέγουντες τὸν Εὐριπίδην οὐκ ὀρθῶς εἰρήκεναι τὸν ληροῦσιν. —ZZaZb-ZiZmTGu

Translation: To change, whether it occurs from worse toward the better or from the better
toward the worse, is most pleasant to the very person who experiences it. For he would not be making a change if he did not delight in the change. As a result those who say Euripides did not say this correctly are talking nonsense.
Scholia on Orestes 201–300 | 635

**Or. 234.20** (mosch exeg) (μεταβολή): ἡ μεταβολή τῶν ἴσων. —XXaXbXoT·YYfGrZc


POSITION: s.l. except X

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**Or. 234.21** (pllgn gloss) (μεταβολή): ἡ ἐναλλαγὴ —GuZl, app. F²

APP. CRIT.: ἐ om. Gu | F mostly effaced, possibly ἄπ- instead if ἐν-

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**Or. 234.22** (pllgn gloss) (μεταβολή): μετακίνησις —Zb²

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**Or. 234.23** (rec gloss) (μεταβολή): ἡ γνώμη —Ab

COMMENT: This gloss derives from a misunderstanding of the γνωμικόν mark found in the exemplar (it is found in a number of extant manuscripts here).

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**Or. 234.24** (rec artGloss) (μεταβολή): ἡ —R

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**Or. 234.25** (rec gloss) (πάντων): κακῶν —OV³AaMnS

APP. CRIT.: ἡγουν τῶν prep. MnS, τῶν prep. V³Aa

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**Or. 234.26** (pllgn gloss) (πάντων): τῶν σῶν κακῶν —G

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**Or. 234.27** (pllgn gloss) (πάντων): πραγμάτων —CrYfOx

APP. CRIT.: τῶν prep. CrOx

PREVIOUS EDITIONS: Dind. II.89,9–10

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**Or. 234.28** (pllgn exeg) (γλυκύ): γρ. ἡδύ. —Xo

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**Or. 234.29** (pllgn exeg) (ἡδύ): γλυκύ —Zl

LEMMATA: ἡδύ in text Zl | POSITION: s.l.
Or. 234.30 (pilgr gloss) (γλυκῷ): ὑπάρχει —CrOx

Or. 235.01 (235–236) (mosch exeg) μάλιστα δόξαν γάρ: ἐκλέγεται τὸ διεγείρεσθαι τῆς ψυχῆς τῇ δόξῃ τῆς ψυχῆς ή τοιούτου τινὸς ἢ καὶ μὴ καταπίπτετεν ἐν ταῖς νόσοις ή ἐτέρους τοιούτους, κἂν μακρὰν ή τῆς ἀληθείας ή δόξα. —XXaXbXoT’YYfGGGr

TRANSLATION: It is a good thing that the soul be stirred by the appearance of health or of something similar and that it not succumb in times of sickness or other such things, even if the appearance is far from the truth.

Or. 235.02 (rec gloss) (μάλιστα): ἡ μεταβολὴ —AaAbMnSSa

Or. 235.03 (rec exeg) (μάλιστα): ναί —FoGRfOxZoZu

Or. 235.04 (rec gloss) (μάλιστα): λίαν —Sa

Or. 235.05 (thom exeg) (μάλιστα): ναὶ ἁρμόσαι βούλομαι τὸν πόδα τῇ γῇ. —ZZa-ZiZmTGGu

TRANSLATION: (‘Very much so’ implies) ‘yes, I do want to fix my foot upon the earth’.

Or. 235.06 (vet exeg) δόξαν γάρ τόδ’ ψυχεῖς ἔχει: τὸ ἀναστῆναι. ὡσπέρ τόσον γάρ εὐθυμιῇ ψυγή τῇ τῆς ἐλπίδος υπολήγει, συνδιασώζεται τὸ σῶμα. ὡς καὶ Σιμωνίδης [Simonides PMG 598 = fr. 76 Bergk]: ‘τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται’. —MBVCPPrRw

TRANSLATION: For this thing has the appearance of health: (‘This thing’ is, namely,) to stand up. For whenever a soul feels cheered up by the assumption of hope, the body is saved along with it. And Simonides (says): ‘Seeming/belief overpowers even the truth’.

636 | Scholia on Orestes 1–500
Or. 235.07 (rec gloss) (δόξαν): ύπόληψιν —OMnRfSZlZmZu

Or. 235.08 (rec gloss) (δόξαν): προσδοκίαν —VPr

Or. 235.09 (rec gloss) (δόξαν): δόκησιν —V3KAaAbFGMnRSSaB3a

Or. 235.10 (pllgn gloss) (δόξαν): ἐλπίδα —Gu

Or. 235.11 (rec gloss) (τόδε): τὸ ἀναστῆναι —OV3PrZu

Or. 235.12 (pllgn exeg) (τόδε): ἤγουν τὸ θεῖναι τὸν πόδα πρὸς γῆν —F

Or. 235.13 (rec exeg) (τόδε): τὸ ἀναστηναι τὸν ἀνθρώπον ἀπὸ τοῦ καββάτου καὶ ἀπερεῖσαι τους πόδας εἰς τὴν γῆν —Mn
Or. 235.14 (pllgtn gloss) ⟨τόδ’⟩: τὸ μεταβληθῆναι —B³a
POSITION: s.l.

Or. 236.01 (vet gloss) ⟨κρεῖσσον⟩: ἀντὶ τοῦ ἰσχυρότερον —MOVCAaAbMnPrSSa
POSITION: s.l.
APP. CRIT.: καὶ prep. S | ἀντὶ τοῦ MVCPt, om. others | ἰσχυρότερον] O, ἰσχυρὸν μὲν MC, ἰσχυρὸν others
PREVIOUS EDITIONS: Schw. I.122,11; Dind. II.89,17

Or. 236.02 (rec gloss) ⟨κρεῖσσον⟩: μέγα —VAaAbMnPrSSa
POSITION: s.l.
APP. CRIT.: καὶ prep. V

Or. 236.03 (rec gloss) ⟨κρεῖσσον⟩: καλὸν —AaAbMnRfSSaGB³a
POSITION: s.l.
APP. CRIT.: κακὸν Mn, a.c. Aa

Or. 236.04 (pllgtn gloss) ⟨κρεῖσσον⟩: καὶ καλλιώτερον —CrOx
POSITION: s.l.

Or. 236.05 (pllgtn gloss) ⟨κρεῖσσον⟩: κάλλιον —F²
POSITION: s.l.

Or. 236.06 (thom exeg) ⟨κρεῖσσον⟩: τοῦ μὴ δοκεῖν —ZaZbZlZmTGuOx²
POSITION: s.l.

Or. 236.07 (pllgtn gloss) ⟨κρεῖσσον⟩: τῷ ἀσθενεῖ —Gu
POSITION: s.l.

Or. 236.08 (pllgtn gloss) ⟨κρεῖσσον⟩: ὑπάρχει —Zu
POSITION: s.l.

Or. 236.09 (rec gloss) ⟨τὸ δοκεῖν⟩: ἡ δόκησις —V³AbFMnPrSSa
POSITION: s.l.

Or. 236.10 (pllgtn exeg) ⟨δοκεῖν⟩: ἡ τῆς ύγείας δόκησις —Gu
POSITION: s.l.
Or. 236.11 (pillgn gloss) ⟨δοκεῖν⟩: τι καλὸν —ZmGu

POSITION: s.l.

Or. 236.12 (rec gloss) ⟨ἀν⟩: ἔκαν —S

LIMMA: ἄν in text S for καν  POSITION: s.l., misplaced over 235 ἔχει S

Or. 236.13 (tri metr) ⟨κᾶν⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

Or. 236.14 (rec gloss) ⟨ἀληθείας⟩: παραμυθίας —VPr

POSITION: s.l.

Or. 236.15 (rec artGloss) ⟨ἀληθείας⟩: τῆς —S

POSITION: s.l.

Or. 236.16 (rec gloss) ⟨ἀπῇ⟩: καὶ ἀπῇ μακρὰν —S

POSITION: s.l.

Or. 236.17 (rec gloss) ⟨ἀπῇ⟩: καὶ ἀπουσία ὑπάρχει —Mn

POSITION: s.l.

Or. 236.18 (pillgn gloss) ⟨ἀπῇ⟩: μακρὰν ὑπάρχει —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 236.19 (pillgn gloss) ⟨ἀπῇ⟩: μακρὰν ῃ —FG

POSITION: s.l.

APP. CRIT.: καὶ prep. F

Or. 236.20 (rec gloss) ⟨ἀπῇ⟩: ὑπάρχει —S

POSITION: s.l.

Or. 236.21 (pillgn gloss) ⟨ἀπῇ⟩: πόρρω ῃ —Aa²

POSITION: s.l.

APP. CRIT. 2: πόρρω Aa²
Or. 236.22 (pllg gloss) (ἀπῆ): πόρρω ύπάρχη —Zb²

Or. 236.23 (rec gloss) (ἀπῆ): καὶ ἔξω ύπάρχει —PrZu

Or. 237.01 (mosch exeg) (κασίγνητον κάρα): ὦ ἀδελφὲ κατὰ περίφρασιν —XXaXbXoTYYYYGrAa²

Or. 237.02 (pllgn exeg) (κασίγνητον κάρα): περιφραστικῶς ἀντὶ τοῦ ὦ ἀδελφὲ —B³a

Or. 237.03 (pllgn gloss) (κασίγνητον κάρα): ὦ ἀδελφὲ —F²Zc

Or. 237.04 (rec gloss) (κασίγνητον): ἀδελφικὸν —CrMnSSaOxZu

Or. 237.05 (thom gloss) (κασίγνητον): αὐτάδελφον —ZZaZbZlZmTGu

Or. 237.06 (pllgn exeg) (κάρα): ἀπὸ μέρους τὸ πᾶν —Zl

Or. 237.07 (tri metr) (κάρα): long mark over second alpha —T

Or. 238.01 (rec exeg) (ἔως ἔωσιν εὖ): γρ. ἔως ἔως’ εὖ. —R²
Or. 238.02 (mosch gloss) ⟨ἐῶσι⟩: ἐν ὀσω —XXaXbXoT*YYfGGrZc
POSITION: s.l. except X

Or. 238.03 (thom gloss) ⟨ἐῶσι⟩: μέχρις ἃν —ZZaZbZlZmZuTGuaa
APP. CRIT.: καὶ prep. Zu |
APP. CRIT. 2: μέχρι Za |

Or. 238.04 (pllgn gloss) ⟨ἐῶσι⟩: καὶ μέχρις ὥρας —CrOx
POSITION: s.l.

Or. 238.05 (mosch gloss) ⟨ἐῶσι⟩: ἀφιᾶσι —XXaXbXoT*YYfGrZb*Zca2
APP. CRIT.: ἀφίησι Zb2 |
APP. CRIT. 2: ἀφίησιν XT |

Or. 238.06 (pllgn gloss) ⟨ἐῶσι⟩: καταλιμπάνουσιν —Zl
POSITION: s.l.

Or. 238.07 (pllgn exeg) εὖ φρονεῖν Ἐριννύες: εἰσὶ τὰ τῶν Ἐριννύων ὀνόματα ταῦτα: Τισιφόνη ἀπὸ τοῦ τίω δ δηλοῖ τὸ τιμωροῦμαι· Μέγαιρα ἀπὸ τοῦ μεγαίρω δ δηλοῖ τὸ φθονῶ· Αληκτὼ ἀπὸ τοῦ ἂ στερητικοῦ μορίου καὶ τοῦ λήγω δ δηλοῖ τὸ παύω, ἤ μὴ παύουσα κακοποιεῖν τοῖς ἀνθρώποις. —G
TRANSLATION: The names of the Erinyes are the following: Tisiphone from ‘tiō’, which signifies ‘punish’; Megaera, from ‘megairō’, which signifies ‘begrudge’; Alecto from the alpha-privative particle and ‘lēgō’, which signifies ‘cease’, the one who does not cease doing harm to humans.

LEMMA: G
REF. SYMBOL: G
POSITION: after sch. 248.06 as last in block on this page
COMMENT: Cf. sch. 38.07 with comment.
KEYWORDS: etymology, of proper name

Or. 238.08 (pllgn gloss) ⟨εὖ φρονεῖν⟩: σωφρονεῖν —Aa
POSITION: s.l.

Or. 238.09 (rec gloss) ⟨εὖ⟩: καλῶς —Mn
POSITION: s.l.
Or. 238.10 (plln gloss) ⟨φρονεῖν⟩: νοεῖν — Zl
POSITION: s.l.

Or. 238.11 (plln gloss) ⟨φρονεῖν⟩: ὡστε — Zu
POSITION: s.l.

Or. 238.12 (plln gloss) ⟨φρονεῖν⟩: τινὰ — CrOx
POSITION: s.l.
COMMENT: In CrOx the text lacks σ’ as subject of the infinitive.

Or. 238.13 (rec gloss) ⟨Εριννύες⟩: αἱ μανίαι — Pr
POSITION: s.l.

Or. 238.14 (plln exeg) ⟨Εριννύες⟩: (?)διαφ(θ)αρτικαι(?) τῆς σῆς †ἀνάγκης — Zl
POSITION: s.l.
COLLATION NOTES: Uncertain, check original Zl.

Or. 238.15 (plln exeg) ⟨Εριννύες⟩: δαμόνια μετερχόμενα τοὺς φονεῖς — Zu
POSITION: s.l.
APP. CRIT.: τοὺς] τοῦτο Zu

Or. 238.16 (plln artGloss) ⟨Εριννύες⟩: αἱ — F²
POSITION: s.l.

Or. 239.01 (vet paraphr) ⟨λέξεις τι καινόν⟩: πάντως καινότερόν τι ἀπαγγελεῖς.
— MVCPr
TRANSLOCATION: Evidently you are going to report something rather novel.
REF. SYMBOL: M POSITION: s.l., except intermarg. M
APP. CRIT.: ἀγγέλ() V
APP. CRIT. 2: ἀπαγγέλεις M |
PREVIOUS EDITIONS: Schw. I.122,12; Dind. II.89,26

Or. 239.02 (plln gloss) ⟨λέξεις⟩: ἔρεις — F²Zl²
POSITION: s.l.

Or. 239.03 (plln gloss) ⟨λέξεις⟩: βουλεύσας εἰπεῖν — Zl
POSITION: s.l.
Or. 239.04 (pillgn gloss) (λέξεις): καὶ εἴπης —CrOx

POSITION: s.l.

APP. CRIT. 2: εἴπεις CrOx |

Or. 239.05 (rec gloss) (καινὸν): νέον —CrF2MnRSSaOxZu

POSITION: s.l.

APP. CRIT.: και prep. CrSOxZu

Or. 239.06 (rec exeg) (κεῖ μὲν εὖ): καὶ εἴπῃς καλῶς, φέρεις —R^a

POSITION: s.l.

Or. 239.07 (pillgn gloss) (κεῖ μὲν εὖ): καὶ καλῶς εἴπῃς —CrOx

POSITION: s.l.

Or. 239.08 (pillgn gloss) (εὖ): εἴπης δῆλου (ὅτι) —F

POSITION: s.l.

APP. CRIT.: εἴπεις F

Or. 239.09 (rec gloss) (εὖ): λέγεις —AbMnRSSa

POSITION: s.l.

Or. 239.10 (pillgn gloss) (εὖ): λέξεις —GuZu

POSITION: s.l.

Or. 239.11 (rec exeg) (εὖ): ἐπὶ καλῷ ἡμῶν —XXaXbXoT^a^bYYfGGGrZcAa^2

POSITION: s.l., except X (over καινὸν G)

APP. CRIT.: ἡμῶν] τιμῶν X

APP. CRIT. 2: ἡμῶν διὰ τοῦτο εἶπεν ὅτι prep. MnR |

APP. CRIT. 2: οἱ om. VPr | παραστάσει R^b | τὸ ἐπάγγελμα om. S | μέλλοντος om. C | λέγεσθαι om. Mn, γένεσθαι Pr | δεδοίκασιν Mn, δεδοίκαμεν Pr

APP. CRIT. 2: ἐπάγγελμα R^a | δεδοίκασι CSa, δεδοίκα() V |

PREVIOUS EDITIONS: Schw. I.122,13–14; Dind. II.89,23–25

Or. 239.12 (vet exeg) (χάριν φέρεις): οἱ ἐν περιστάσει ὄντες αἰτὶ τὸ ἐπάγγελμα τοῦ μέλλοντος λέγεσθαι δεδοίκασιν. —M^a^bVCMnPrR^b^aSSa

TRANSLATION: Those in a critical situation are always afraid of the declaration of what is about to be said.

LEMMA: M^a^b, καὶ εἴ μὲν εὖ χάριν φέρεις C, καὶ μὲν εὖ R^b

REF. SYMBOL: M^a^bVR^b

POSITION: s.l. M^a^bPr

APP. CRIT.: διὰ τοῦτο εἴπειν ὅτι prep. MnR:SSa |

APP. CRIT.: οἱ om. VPr | παραστάσει R^b | τὸ ἐπάγγελμα om. S | μέλλοντος om. C | λέγεσθαι om. M^b, γένεσθαι Pr | δεδοίκασιν Mn, δεδοίκαμεν Pr

APP. CRIT. 2: ἐπάγγελμα R^b | δεδοίκασι CSa, δεδοίκα() V |

PREVIOUS EDITIONS: Schw. I.122,13–14; Dind. II.89,23–25

Scholia on Orestes 201–300 | 643
Or. 239.13 (mosch paraphr) \(\chiάριν \fερεῖς\): εὐχαριστίαν \(\εξεῖς\). — XXaXbXoT’YYfGGrZ-cAa²

POSITION: s.l. except X (cont. from 239.11)
APP. CRIT.: εὐχαριστίας T (-αν Ta)
APP. CRIT. 2: -στείαν app. Yf | \(\εξεῖς\) Aa²

Or. 239.14 (thom gloss) \(\chiάριν\): ἡδονὴν — ZZaZbZlZmTGuB³a

POSITION: s.l.

Or. 239.15 (thom gloss) \(\fερεῖς\): ἐμοί — ZZaZbZlZmTGu

LEMMA: φέρος in text ZZaZm POsITION: s.l.

Or. 240.01 (rec gloss) \(\iε \d ε\iς \bλάβην\): λέξεις — MnSa

POSITION: s.l.

Or. 240.02 (rec exeg) \(\bλάβην \tιν’\): ἀπὸ κοινοῦ τὸ \fερεῖς. — Pr

POSITION: s.l.

Or. 240.03 (mosch gloss) \(\bλάβην \tιν’\): ἀφορῶν — XXaXbXoT’YYfGGrZcAa²

POSITION: s.l.

Or. 240.04 (pllg exeg) \(\bλάβην \tιν’\): οὐ \fερεῖς \χάριν. — Zu

POSITION: s.l.

Or. 240.05 (pllg gloss) \(\bλάβην\): λύπην — Zl

POSITION: s.l.

Or. 240.06 (rec gloss) \(\tιν’\): τινὰ — AaR

POSITION: s.l.

Or. 240.07 (mosch paraphr) \(\άλις \fχω\): ἄρκουντος διάκειμαι ἕνεκα τοῦ δυστυχεῖν. — XXaXbXoT’YYfGGrZcAa²

POSITION: s.l. except X: as two sep. glosses TYf
APP. CRIT.: δυστυχεῖν om. G

Or. 240.08 (recThom gloss) \(\άλις\): αὐτάρκως — CrF³MnRSaOxZZaZbZlZmZuTGu

POSITION: s.l.
Or. 240.09 (pllln gloss) ἄλισ: ἱκανῶς —B
POSITION: s.l.

Or. 240.10 (plllnTri gloss) τοῦ: τὸ —V
LEMMa: τὸ in text V  POSITION: s.l.
COMMENT: This gloss is not in Ta.

Or. 240.11 (pllln gloss) τοῦ: τὸ —B
LEMMa: τὸ in text B, τῶ in text V  POSITION: s.l.

Or. 240.12 (pllln gloss) δυστυχεῖν: πάσχει —Zl
POSITION: s.l.

Or. 240.13 (pllln gloss) δυστυχεῖν: οἰκοθεν —F
POSITION: s.l.

Or. 241.01 (241–242) (rec wdord) word order α (ῆκει), β (μεν.), γ (κασ.), δ (σοῦ), ε (πατρός), ς (ἀρμισται), ζ (σέλμ.), η (νεών), θ (ἐν ναυπ.) —Mn
POSITION: s.l.

Or. 241.02 (tri metr) Μενέλαος: long mark over alpha —T

Or. 241.03 (mosch gloss) ἠκεὶ: ἀρτι παραγέγονεν —XXaXbXoT'YYfGGrZcAa
POSITION: s.l. except X
APP. CRIT.: ἀρτι] ἀντὶ τοῦ Y, om. Zc
APP. CRIT. 2: -γεγόνεν Αα2, -γέγονε XbXoYGr |

Or. 241.04 (pllln gloss) ήκεὶ: καὶ ἠλθεν —CrF2OxZlZu
POSITION: s.l.
APP. CRIT.: καὶ om. Zl  |  ἠλθε ZlZu

Or. 241.05 (vet exeg) σοῦ κασίγνητος πατρός: 1 διὰ τοῦ ἵσου κασίγνητος πατρός· ψυχαγωγεῖ τὸν ἀδελφὸν ὑπομιμνήσκουσα τοῦ πατρός καὶ ἐλπίδας ἀγαθὰς ὑποτιθέται διὰ τοῦ θείου. 2 περιπαθέστερον δὲ ποιεῖ τὸ δράμα καὶ πόρρωθεν

Or. 241.06 (pllln gloss) καὶ ἦλθεν —Cr
APP. CRIT.: καὶ prep. CrOxZu
By using the expression ‘brother of your father’ she encourages her brother, reminding him of his father, and through (the mention of) their uncle she sets good hopes before him. She makes the drama more emotionally affecting by criticizing Menelaus even from a far earlier point (than his arrival on stage), since although it was hoped that he would bring aid he did not help.
Or. 242.03 (plln exeg) Ἀριστέρα: χώρα ἀπό τινος Ναυπλίου —G

Or. 242.04 (recThom gloss) Ἀριστέρα: λιμένι —AaAbMnSSaZZaZbZlZmTGuB

Or. 242.05 (mosch paraphr) σέλμαθ’ ὡρμισταί νεῶν: ἀντὶ τοῦ αἱ νῆες ὡρμίσθησαν.

Or. 242.06 (rec exeg) σέλμαθ’ … νεῶν: περιφραστικῶς αἶ νῆες —GKPr

Or. 242.07 (rec exeg) σέλμαθ’ … νεῶν: τούτεστιν αἶ νῆες —Rf

Or. 242.08 (plln gloss) σέλμαθ’ … νεῶν: ἤγουν τὰ πλοῖα —Cr a.c.

Or. 242.09 (plln paraphr) σέλμαθ’ … νεῶν: καὶ αἳ καθέδραι τῶν πλοίων —Ox, p.c. Cr

Or. 242.10 (rec gloss) σέλμαθ’: αἴ ἀγκύραι —AaAbMnS

Or. 242.11 (rec gloss) σέλμαθ’: καθίσματα —AbMnPrS
Or. 242.12 (rec gloss) (σέλμαθ'): τὰ στηρίγματα —Pr

Or. 242.13 (rec gloss) (σέλμαθ'): καθέδρας —O

Or. 242.14 (recMosch gloss) (σέλμαθ'): αἱ καθέδραι —KSaXXaXbXoΤYYYYfGGGrZcB³a

Or. 242.15 (thom exeg) (σέλμαθ'): αἱ καθέδραι ἤτοι αἱ νῆες περιφραστικῶς —ZZaZb-ZlZmTOx²

Or. 242.16 (thom exeg) (σέλμαθ'): ἀπὸ μέρους τὸ πᾶν· μέρος γὰρ τῶν νεῶν τὰ σέλματα. —ZmGu

Or. 242.17 (plign exeg) (σέλμαθ'): ἀπὸ μέρους τὸ πᾶν —B³a

Or. 242.18 (rec exeg) (σέλμαθ'): παρὰ τῶν ναυτῶν λεγόμενα ταυλία· ἀπὸ τοῦ σελίς τὸ καταβατόν. —Pr

KEYWORDS: Byzantine vernacular word/form/usage

648 | Scholia on Orestes 1–500
Or. 242.19 (rec exeg) 〈σέλμαθ’〉: σέλματα λέγονται οἱ ζυγοί τῆς νηός· τὰ παρὰ τῶν ναυτῶν λεγόμενα ταόλια. —Αα

APP. CRIT.: ταόλια to be read?

COMMENT: See comment on previous. Aa’s ταόλια is either an error of a scribe who was not familiar with the word, or an otherwise unattested alternative spelling.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 242.20 (rec exeg) 〈σέλμαθ’〉: ταῖς καθίσταις τῆς νηός ἢ τῷ σέλματι τῆς νηός —V

COMMENT: The author of this annotation takes σέλμαθ’ as σέλματι, against the usual view that it is the elided nominative σέλματα (but see 242.13 and 242.26 for σέλματα as accusative). | The noun καθίστα is not currently in TLG, but there is one other instance in an inscription from Pisidia (SEG 2.727, probably to be dated to the period from Nerva to Caracalla) cited by LSJ, where the question mark about the equivalence to καθέδρα can be removed (note καθέδραι in 242.13–16).

KEYWORDS: rare word

Or. 242.21 (pilgn gloss) 〈σέλμαθ’〉: καὶ ζυγῷ —F

COMMENT: erroneously treating the elided form as σέλματι.

Or. 242.22 (rec artGloss) 〈σέλμαθ’〉: τὰ —S

POSITION: s.l.

Or. 242.23 (rec gloss) 〈ὁρμισται〉: ὡρμισμέναι εἰσίν —AbMnS

APP. CRIT.: -μένα εἰσίν S

Or. 242.24 (rec gloss) 〈ὁρμισται〉: ὡρμισθησαν —Sa

POSITION: s.l.

Or. 242.25 (rec gloss) 〈ὁρμισται〉: ἐλιμενίσθη —Pr

POSITION: s.l.

Or. 242.26 (thom exeg) 〈ὁρμισται〉: ἐλιμενίσται, ἢ ἀντὶ τοῦ ἐλιμένισεν, ὅπερ εἰ εἴποις αἰτιατικὴ νοήσεις τὰ σέλματα. —ZZaZbZlZmTGu

TRANSLATION: Has been brought into harbor; or (it is used) instead of ‘he brought into harbor’, and if you adopt this view you will understand ‘the benches’ to be in the accusative.

REF. SYMBOL: Za  POSITION: s.l. ZZbZm, marg. Za

APP. CRIT.: τὸ ὥρμισται ἢ ἀντὶ τοῦ prep. T | after first word Zl mostly illegible  | ἠγουν Zb | ἐλιμένισεν| ἐλιμενίσα Zb, ἐνελιμενίσαν Ta | εἴπεις, s.l. perhaps -ῆς Zb | αἰτιατικῆ Zb

Scholia on Orestes 201–300 | 649
APP. CRIT. 2: ἐλλιμένισται | ἐλιμ- Z, ἐλλ- Zb | ἐλιμένισεν | ἐλλιμένισεν Gu |

PREVIOUS EDITIONS: Dind. II.90,12–13

COMMENT: This is the only perfect middle-passive form of ἐλλιμενίζω attested, and it is found here and in the next scholion (derived from this one). It is apparently a late Greek perfect of the compound verb without reduplication, for which Jannaris §750d gives among his examples ἐμψυχωμένος and ἐγκεντρισμέναις. Note how Triclinius pedantically turned ἐλιμένισεν into ἐνελιμένισεν to make it match the earlier form. For transitive uses of ἐλλιμενίζω see LBG s.v., and for the middle-passive see DGE s.v. 2.

Or. 242.27 (plln para.) (ὥρμισται): ἐλλιμένισται τὰ σέλματα δηλονότι. —Zc²
position: s.l.

Or. 242.28 (plln gloss) (ὥρμισται): ὥρμισεν app. —F²
position: s.l.

Or. 242.29 (plln gloss) (νεῶν): ναυς —F²
position: s.l.

Or. 243.01 (plln gloss) (ἥκει): ἥλθε —F²GOx
position: s.l.

APP. CRIT.: καὶ ἦλθεν Ox

Or. 243.02 (plln gloss) (ἥκει): ἀντὶ τοῦ παραγέγονεν —Xo
position: s.l.

Or. 243.03 (rec gloss) (φῶς): ἡγοῦν τι καλὸν —Pr
position: s.l.

Or. 243.04 (mosch gloss) (φῶς): σωτηρία —XXaXbXoT·YYfGGrZcAaF³
position: s.l.

Or. 243.05 (plln gloss) (φῶς): καὶ τὸ εὐτύχημα —Zu
position: s.l.

Or. 243.06 (plln paraphr) (φῶς): βοήθεια, ἀπαλλαγὴ τῶν ἐμῶν κακῶν —Zl
position: s.l.

Or. 243.07 (plln gloss) (φῶς): καὶ ἡ ἐλευθερία —CrOx
position: s.l.

650 | Scholia on Orestes 1–500
Or. 243.08 (rec artGloss) ⟨φῶς⟩: τὸ — S
position: s.l.

Or. 243.09 (rec exeg) ⟨έμοις καὶ σοίς κακοῖς⟩: ἐμῶν καὶ σῶν κακῶν — Rf
position: s.l.

Or. 243.10 (mosch paraphr) ⟨έμοις καὶ σοίς κακοῖς⟩: ἐπὶ ταῖς ἐμαῖς καὶ σαῖς δυστυχίαις
— XXaXbXoΤ YGGr
position: s.l. except X
app. crit.: σωτηρίας YGr, app. a.c. Xa

Or. 243.11 (rec gloss) ⟨έμοις⟩: ἐν τοῖς — Pr
position: s.l.

Or. 243.12 (rec artGloss) ⟨έμοις⟩: τοῖς — S
position: s.l.

Or. 243.13 (rec artGloss) ⟨σοίς⟩: τοῖς — SOx
position: s.l.

Or. 243.14 (pllgn gloss) ⟨κακοῖς⟩: ἦγουν τοῖς δυστυχήμασι — Zu
position: s.l.

Or. 243.15 (pllgn artGloss) ⟨κακοῖς⟩: τοῖς — Ox
position: s.l.

Or. 244.01 (pllgn artGloss) ⟨ἀνὴρ⟩: ὁ — F²
position: s.l.

Or. 244.02 (rec MoschThom gloss) ⟨ὁμογενής⟩: συγγενής — Aa³CrSaOxXXaXbXoYG-GrZcZZaZbZtZmZuΤ
position: s.l.
app. crit.: καὶ ὁ prep. CrOxZu

Or. 244.03 (rec artGloss) ⟨ὁμογενής⟩: ὁ — F²S
position: s.l.
Or. 244.04 (vet exeg) χάριτας ἔχων πατρός: ἢ παρά καὶ τὸ ἐμοῦ προσληπτέου.
—MC

TRANSLATION: 'From my' is to be understood (with 'father').

POSITION: internar. MC (M beside 241–2)

PREVIOUS EDITIONS: Schw. I.122,15; Dind. II.89,25

Or. 244.05 (rec exeg) χάριτας ἔχων πατρός: λείπει τὸ παρὰ τοῦ ἐμοῦ
—AbMnR·R·SSa

TRANSLATION: 'From my' is to be understood (with 'father').

gloss Mn, om. AbS

KEYWORDS: λείπει

Or. 244.06 (pllgn paraphr) χάριτας ἔχων πατρός: ἦγουν ὅστις ἔχει πολλὰς χάριτας τοῦ πατρός —Zu

POSITION: s.l.

Or. 244.07 (mosch exeg) χάριτας: ἃς ὁ πατὴρ ἐχαρίσατο αὐτῷ, ἦγουν ἔργα εὐχαριστίας ἄξια
—XXaXbXoT·YYfGrZcAa

TRANSLATION: ('Favors' means the ones) with which his father obliged him, that is, deeds deserving gratitude.

APP. CRIT.: ἦγουν κτλ om. ZcAa

PREVIOUS EDITIONS: Dind. II.90,16–17

Or. 244.08 (pllgn gloss) χάριτας: δωρεάς —F

POSITION: s.l.

Or. 244.09 (rec exeg) πατρός: ἀντὶ τοῦ ἐμοῦ πατρός —V

POSITION: s.l.

Or. 244.10 (rec gloss) πατρός: πρὸς —O

APP. CRIT.: πρὸς (or παρὰ?) Mastr., πατρ(ός) O

Or. 244.11 (pllgn gloss) πατρός: ἐμοῦ —Zl

POSITION: s.l.
Or. 244.12 (rec gloss) ⟨πατρὸς⟩: πατρικάς —Rf
POSITION: s.l.

Or. 244.13 (pllgn artGloss) ⟨πατρὸς⟩: τοῦ —F²
POSITION: s.l.

Or. 245.01 (pllgn gloss) ⟨ἥκει⟩: ἐνδημεῖ —Aa
POSITION: s.l.

Or. 245.02 (pllgn gloss) ⟨ἥκει⟩: ἥλθε —F²Ox
POSITION: s.l.; mistakenly repeated in same position above 247 Ox
APP. CRIT.: καὶ ἥλθεν Ox (καὶ ἥλθε in repeated instance)

Or. 245.03 (vet exeg) τὸ πιστὸν τόδε λόγων: 1 ἀντί τοῦ πίστευε τοῖς ἐμοῖς λόγοις. 2πίστιν δέχου ταύτην βεβαιαν καὶ ἀσφαλῆ μαρτυρίαν, τὸ καὶ τὴν Ἑλένην αὐτῷ συνεπιδημῆσαι: 3ἀντὶ τοῦ γὰρ Ἑλένη, πάντως που καὶ Μενέλαος. —MBVCPrRwZu, partial O

TRANSLATION: Equivalent to ‘have faith in my words’. As guarantee accept this sure and secure evidence, the fact that Helen too has arrived here with him. For wherever Helen is, by all means, surely, Menelaus is too.

LEMMA: MBPr, τὸ πιστὸν τόδε Rw REFS. MB POSITION: V cont. from next, without repeating first sentence (= last of 245.04), sep. in O 2 τὸ … συνεπιδημ. above 246 ἑλένην, 3 ὅπου γὰρ κτλ in margin at 246
APP. CRIT.: 1–2 ἀντί … μαρτυρίαν om. O (but cf. 245.09 | 1 ἀντί τοῦ| ἥγουν Zu, ἀντί C | τοὺς ἐμοὺς λόγους M | 2 πίστιν| πίστην C, πιστοῦ Pr | μαρτυρίαν ἀσφαλῆ transp. V | τὸ καὶ τῷ καὶ BVPr, τε καὶ Rw, τὸ O | τὴν om. O | 3 γὰρ| ge Rw | που| ἦκαι O
PREVIOUS EDITIONS: Schw. I.123,1–4; Dind. II.90,22–91,2

Or. 245.04 (rec exeg) τὸ πιστὸν τόδε λόγων: 1τὸ ἑξῆς οὕτως· τοῦτο πιστὸν δέχου τῶν ἐμῶν λόγων. 2οἱ δὲ οὕτως· τὸ πιστὸν τῶν ἐμῶν λόγων δέχου τοῦτο· 3ἀντὶ τοῦ πίστευε τοῖς ἐμοῖς λόγοις. —VMnR³RwSSa, partial R⁴

TRANSLATION: The sequence is as follows: Accept this as a guarantee of my words. Others understand it this way: As the guarantee of my words accept this. Equivalent to ‘have faith in my words’.

LEMMA: Rw, ἥκει τὸ πιστὸν τόδε λόγων V, ἤκει MnR⁴ REFS. VR³ APP. CRIT.: 1 τὸ … οὕτως] καὶ R⁴ | τοῦτο τὸ R⁴ | ἐχου R⁴ | 2–3 οἱ δὲ κτλ om. R⁴ | 2 οἱ δὲ … λόγων om. Sa
APP. CRIT. 2: 1 οὕτω Sa | 2 οὕτω Mn
PREVIOUS EDITIONS: Schw. I.122,21–22; Dind. II.90,20–23
COLLATION NOTES: Sa lemma and first three words by rubric, in empty space.
Or. 245.05 (rec paraphr) ἀντὶ τοῦ πίστευε τοῖς ἐμοῖς λόγοις. —AaMnSSaZu

APP. CRIT.: ἀντὶ τοῦ ἤγουν Zu | πίστευεν S | τοὺς ἐμοὺς λόγους Zu

Or. 245.06 (rec paraphr) τὴν ἀλήθειαν ἐκ τῶν ἐμῶν μάνθανε λόγων. —VPt

POSITION: s.l.

Or. 245.07 (plln exeg) μετ’ αὐτοῦ δὲ καὶ Ελένην ἐνδημῆσαι —V3

POSITION: s.l.

Or. 245.08 (mosch paraphr) δέχου τὴν πίστωσιν τῇδε τῶν ἐμῶν λόγων. —XXaXbXoT*YYfGGrZc

APP. CRIT.: δέχου transp. after λόγων G | τῇδε om. YfGZc

PREVIOUS EDITIONS: Dind. II.90,19

Or. 245.09 (rec gloss) (τὸ πιστῶν): πίστιν βεβαίαν —O

POSITION: s.l.

Or. 245.10 (rec gloss) (τὸ πιστῶν): τὴν βεβαιώσιν —KB3a

POSITION: s.l.

Or. 245.11 (plln gloss) (τὸ πιστῶν): τὸ βέβαιον —CrOxZb2Zl

POSITION: s.l.; mistakenly repeated in same position above 247 CrOx

APP. CRIT.: καὶ prep. CrOx (both instances)

Or. 245.12 (plln gloss) (πιστῶν): ἀληθές —F2

POSITION: s.l.

Or. 245.13 (plln paraphr) (λόγων ἐμῶν δέχου): καθὼς λέγω σοι δηλονότι —Zl

POSITION: s.l.

Or. 245.14 (plln gloss) (λόγων): ἀπὸ τῶν —Aa3Zb2

POSITION: s.l.

APP. CRIT.: τῶν om. Aa3

Or. 245.15 (plln artGloss) (λόγων): τῶν —F2

654 | Scholia on Orestes 1–500
Or. 245.16 (plign gloss) ἀδέχου: λάμβανε —G

Or. 246.01 (rec exeg) ἔρχεται καὶ τὴν γυναῖκα αὐτοῦ Ἑλένην ἢγεὶ ἀπὸ τῆς Τροίας. —R a

APP. CRIT.: ἢγον Mn | PREVIOUS EDITIONS: Dind. II.91.4–5

Or. 246.02 (rec exeg) ἔρχεται ἢγων τὴν Ἑλένην· ἢγεῖ τὸ πιστὸν τῶν ἐμῶν λόγων. —Mn

APP. CRIT.: ἢγον Mn | PREVIOUS EDITIONS: Dind. II.91.4–5

Or. 246.03 (rec artGloss) Εἰλίνην: τὴν —S

Or. 246.04 (plign gloss) ἅγομενος: ἢγων —Aa3Pr2, app. Z1

Or. 246.05 (rec gloss) ἅγομενος: φέρων —FSaZu

APP. CRIT.: καὶ prep. FZu

Or. 246.06 (mosch gloss) ἅγομενος: ἀντὶ τοῦ ἐπαγόμενος —XXaXbXoT-YYfGGGrZ-cAa2

LEMMA: X | POSITION: s.l., except X
APP. CRIT.: ἀντὶ τοῦ om. Aa3GZe

Or. 246.07 (plign gloss) ἅγομενος: καὶ κομίσας —CrOx

POSITION: s.l. (repeated above 248 ἢγεῖ καὶ CrOx)

Or. 246.08 (rec exeg) Τρωϊκῶν ἐκ τειχέων: περίφρασις —V 1

KEYWORDS: περίφρασις

Or. 246.09 (thom exeg) Τρωϊκῶν ἐκ τειχέων: ἀπὸ τῆς Τροίας περιφραστικῶς —ZZaZbZ1ZmZuTGu
TRANSLATION: (‘From Trojans walls’ means) ‘from Troy’ by periphrasis.

APP. CRIT.: ἤγουν prep. ZZaZu | ἀπ’ αὐτῆς τῆς Zu | περιφραστικῶς om. ZZaZu

**Or. 246.10** (plgng exeg) (Τρωϊκῶν ἐκ τειχέων): περιφραστικῶς ἐκ τῆς Τροίας —B³

**Or. 246.11** (plgng gloss) (Τρωϊκῶν): τῶν τῆς Τροίας —F²

**Or. 246.12** (rec artGloss) (Τρωϊκῶν): τῶν —S

**Or. 247.01** (vet exeg) ὡς τοῦ τήν Ἑλένην ἀχθῆναι ἐπιμολύναντος τὴν εὐπραξίαν Μενελάου —MVCRw

TRANSLATION: (He says this) as if the fact that Helen was brought has befouled the good fortune of Menelaus.

LEMM: (246) Ἑλένην ἀγόμενος V REF. SYMBOL: V to 246 POSITION: cont. from 245.03 MCRw

APP. CRIT.: ὡς τοῦ] ὥστε V

PREVIOUS EDITIONS: Schw. I.123,5–6; Dind. II.91,2–3

**Or. 247.02** (rec gloss) ⟨ei⟩: ἐὰν —MnSa'

**Or. 247.03** (plgng gloss) (μόνος): χωρὶς Ἑλένης —Aa²

**Or. 247.04** (rec gloss) (μόνος): ἡγουν ἄνευ τῆς Ἑλένης —Pr

**Or. 247.05** (plgng gloss) (μόνος): μεμονωμένος —Z1

**Or. 247.06** (mosch gloss) (ἐσώθη): διέσωθη —XXaXbXoT•YYfGGrZcAa²
Or. 247.07 (pplg gloss) ⟨ἐσώθη⟩: καὶ ἦλθε —CrOx
POSITION: s.l.

Or. 247.08 (pplg gloss) ⟨ἐσώθη⟩: ἤρχετο —F²
POSITION: s.l.

Or. 247.09 (pplg gloss) ⟨μᾶλλον⟩: καὶ περισσοτέρως —CrOx
POSITION: s.l. (repeated mistakenly above 249 τυνδαρέως CrOx)
KEYWORDS: περισσός/περιττός

Or. 247.10 (rec gloss) ⟨ζηλωτὸς⟩: αἶνετὸς —R
POSITION: s.l.

Or. 247.11 (pplg gloss) ⟨ζηλωτὸς⟩: ἐπαινετὸς —CrF²Pr²OxZuB³a
POSITION: s.l. (misplaced over 249 εἰς τὸν ψόγον CrOx)
APP. CRIT.: καὶ prep. CrOxZu | ἐπαινετὸς Zu, ἐπαινετῶς CrOx | ἦν add. Pr²

Or. 247.12 (recMosch gloss) ⟨ζηλωτὸς⟩: μακαριστός —SaOxXXaXbXoT·YYfGGiZcAa²
POSITION: s.l.
APP. CRIT.: καὶ prep. Ox

Or. 247.13 (thom gloss) ⟨ζηλωτὸς⟩: θαυμαστός —ZZaZbZlZmTGu
POSITION: s.l.

Or. 247.14 (pplg gloss) ⟨ἡν⟩: καὶ ύπήρχεν —OxZu
POSITION: s.l.
APP. CRIT.: καὶ νὰ ύπ. Zu
KEYWORDS: Byzantine vernacular word/form/usage

Or. 248.01 (rec paraphr) ἤγουν (ἐ) τὴν Ἑλένην γυναῖκα φέρει, διαβεβλημένον δύσφημον μέγα κακὸν αὕτη γέγονε τῇ Ἑλλάδι —Sa'
POSITION: s.l.
APP. CRIT.: διαβεβλημένη Sa'
COMMENT: See on 248.14.

Or. 248.02 (pplg gloss) (ἐ)ι: ἐπειδὴ —F
POSITION: s.l.
Or. 248.03 (rec Thom gloss) ⟨ἄλοχον⟩: γυναῖκα — V′AbCrMnPrSOxZZaZbZlZmZuTG

 POSITION: s.l.

 APP. CRIT.: τὴν prep. PrZm, καὶ τὴν prep. CrSOxZu

Or. 248.04 (mosch gloss) ⟨ἄλοχον⟩: σύνευνον — XXaXbXoT′YYfGrAa

 POSITION: s.l.

 APP. CRIT.: τὴν prep. T

Or. 248.05 (rec artGloss) ⟨ἄλοχον⟩: τὴν — S

 POSITION: s.l.

Or. 248.06 (mosch gram) ἀγεται: 1 ἀγεται τις γυναῖκα ἀντὶ τοῦ λαμβάνει. ἡ ἀγεται δὲ δοῦλον ἢ ἕτερον τι ἀντὶ τοῦ μεθ’ ἐαυτοῦ ἀγεί. ὅτι ἀγεται τόδε ἐν παθητικῇ σημασίᾳ ἀντὶ τοῦ μεθ’ ἕτερον ἢ μεθ’ ἕτερα ἀγεται. — XXaXbXoT′YYfGG

 TRANSLATION: One leads for oneself (‘agetai’) a woman/wife in the sense of ‘takes’. One brings along (‘epagetai’) a slave or something else in the sense ‘leads with oneself’. And with a passive meaning, this thing is led along (‘epagetai’) in the sense ‘it is led after something else or after some other things’.

 LEMMA: εἰ δ’ ἄλοχον ἀγεται G

 POSITION: cont. from 246.06 X; beside 246 Xb

 APP. CRIT.: ἀγεται τις G

 APP. CRIT. 2: ἅγεται τις XaYf, ἅγεται τις X | 2 ἅγει Xa | 3 ἅγεται Xa |

 PREVIOUS EDITIONS: Dind. II.91,5–8

Or. 248.07 (rec gloss) ⟨ἀγεται⟩: ἀντὶ τοῦ ἄγει — MnPr

 POSITION: s.l.

 APP. CRIT.: ἀντὶ τοῦ om. Mn

Or. 248.08 (mosch gloss) ⟨ἀγεται⟩: ἐπάγεται — XXaXbXoT′YYfGGZc

 POSITION: s.l.

 APP. CRIT.: ἐπάγεται a.c. Xa

Or. 248.09 (plign gloss) ⟨ἀγεται⟩: κομίζει — Zb

 COMMENT: καὶ κομίζει here in CrOx could be a corruption of κομίζει, but there are several instances of duplicated glosses in CrOx in this passage, so I have interpreted καὶ κομίζει as a repetition of 246.07.

Or. 248.10 (plign gloss) ⟨ἀγεται⟩: καὶ φέρει — FZu

 POSITION: s.l.
Or. 248.11 (rec exeg) κακὸν ... μέγα: μέγα γὰρ κακὸν αὕτη γέγονε τῇ Ἑλλάδι. —VAbMnPrRbS

LEMMA: κακὸν ἔχων Rb | REF. SYMBOL: Rb | POSITION: s.l. except R

APP. CRIT.: γὰρ om. AbMnRb | αὕτη om. Pr

APP. CRIT. 2: αὐτὴ Rb, αὐτὴ Mn |

COMMENT: One must wonder whether this is a corrupt version of 249.01, or vice versa. See also 248.01.

Or. 248.12 (rec gram) ⟨κακὸν ... μέγα⟩: τί ἐστι γυνὴ; μέγα κακόν. —Pr

POSITION: upper marg.

COMMENT: For the juncture, compare Hipp. 627 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα: Philemon fr. 132 Kock γυνὴ δὲ νικῶσ’ ἀνδρα κακὸν ἔστιν μέγα; Joannes Chrysostom. PG 63.147,36–37 μέγα αὐθανόν γυνῆ, ἰσόπηρον καὶ κακὸν μέγα; Epigr. exhortatoria et supplicatoria 845 [Epigr. Anthologia III:414 Cougny] (τί τοῦ τῶν Ἀγαμέμνονος) ... ὡς κακὸν γυνὴ μέγα.

Or. 248.13 (rec gram) ⟨κακὸν ... μέγα⟩: ἑπτὰ· τὸν Θησέα, τὸν Πρωτέα, τὸν Ἀλέξανδρον, Μεν⟨έλαον⟩, Ἀχιλ⟨έα⟩ ἐν ὀνείρῳ, καὶ Δηΐφοβον· —Pr

POSITION: lower marg.

APP. CRIT.: μεν Pr, leaving a space of ca. 5 letters

COMMENT: The lists in sch. Andr. 229, Sch. Hom Ill. 3.140a, Sch. Lyceorphr. 143b Leone (τῆς πενταλέκτρου: τῆς Ἑλένης· πέντε γὰρ αὐτὴν ἔγημαν· Θησεύς, Μενέλαος, Πάρις, Δηΐφοβος, Ἀχιλλεὺς κατ’ ὄναρ) do not include Proteus. Perhaps our scholar is being clever, adding Proteus on his own. But why is the number ἑπτὰ (clear and undamaged)? A careless mistake for ἕξ? There appears to be a dicolon after δηΐφοβον, indicating nothing followed. Could the original have been μενέλαον δὶς, another display of cleverness?

Or. 248.14 (rec gloss) ⟨κακὸν⟩: διαβεβλημένον δύσφημον —AaMnS

LEMMA: κακὸν in text Mn, a.c. S | POSITION: s.l., perhaps meant to be taken as preposed to 248.11 MnS; above ἄλοχον Aa

APP. CRIT.: -μένην Aa | τὴν add. before δύσφ. Aa

COMMENT: One may speculate that the two words were originally a gloss on 249 ἐπίσημον, displaced here and conflated into 248.01 in Sa. In Aa the words are adjusted to apply to Helen.

Or. 248.15 (rec exeg) ⟨ἔχων ἥκει⟩: ἔχει Ἀττικὸν —Mn

POSITION: s.l.

COMMENT: This and the next scholion apparently reflect a teacher’s idea that ἔχων ἥκει is a literary periphrasis for ἔχει | KEYSWORDS: Ἀττικὸν/Ἀττικῶς

Or. 248.16 (rec exeg) ⟨ἔχων ἥκει⟩: Ἀττικισμὸς —S

POSITION: s.l.

KEYWORDS: Ἀττικὸν/Ἀττικῶς
Or. 248.17 (pilgn gloss) *ἔχων ἥκει*: καὶ φέρει —CrOx  
POSITION: s.l.  
APP. CRIT.: φέρε Cr

Or. 248.18 (pilgn gloss) *ἔχων*: φέρων —GGu  
POSITION: s.l.

Or. 248.19 (pilgn gloss) *ἔχων*: καὶ βαστάζων καὶ κεκτημένος —Zu  
POSITION: s.l.

Or. 248.20 (pilgn gloss) *ήλθε*: ἦλθε —Γ²  
COMMENT: I take the καὶ ἦλθε that is above 249 ἐπίσημον in CrOx to be a misplaced repetition of 247.07, but it could also be a misplaced version of this gloss.

Or. 249.01 (rec paraphr) *ἐπίσημον ἔτεκε Τυνδάρεως*: μέγα γὰρ αὐτήν κακὸν τῇ Ἑλλάδι ἐτεκν —MC  
POSITION: s.l. at 248 C; intermarg. M beside 248  
APP. CRIT.: αὐτὴν Dind. and Schw. as if in M, αὐτῆ or αὐτὴ M, αὐτή C  
PREVIOUS EDITIONS: Schw. I.123,7; Dind. II.91,11–12  
COMMENT: See on 248.11. If this note really does belong to 248, then αὕτη should be printed and ἔτεκεν emended to ἐγένετο.

Or. 249.02 (vet exeg) *ἐπίσημον ἔτεκε Τυνδάρεως*: ¹ Στησίχορος φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Αφροδίτης ἐπελάθετο· ἡ δ’ ὀργισθεὶσαν τὴν θεόν διγάμους τε καὶ τριγάμους καὶ λειψάνθρως αὐτοῦ τὰς θυγατέρας ποιῆσαι. ἐχεὶ δὲ ἡ χρῆσις οὕτως [Stesichorus fr. 85 Davies–Finglass, PMG/PMGF 223]. ² οὕνεκά ποτε Τυνδάρεως χήρων πᾶσι θεοίς μόνης λάθετ’ ἡμιδόρου Κύπριδος, ἤ περὶ ἐχεῖν βιώσαμεν διγάμους τε καὶ τριγάμους τίθησι καὶ λιπεσάνθρως’. ³ καὶ Ἡσίοδος δὲ [Hes. fr. 176 M–W (93 Rzach)]. ⁴ τίτων δὲ φιλο(μ)/μειδῆς Ἀφροδίτη / ⁵ ἡ γάσθη προσιδοῦσα, κακῆ δὲ σφ’ ἐμβαλε φήμη. / ⁶ Τιμάνδρη μὲν ἔπειτ’ Ἐχεμον προλιποῦσ’ ἐβεβήκει, / ⁷ ἱκετὸ δ’ ἐς Φυλήα φίλον μακάρεσσι θεοῖσι / ⁸ ὡς δ’ Ἐλευθήνημιστή 〈προ/λιποῦσ’ Ἀγαμέμνονον δίον / ⁹ Ἀγάθω σπαρέλεκτο, καί ἐλεύθερον ἀκοίτην. / ¹° ὡς δ’ Ἐλευθή ἡ ἁρχεῖν λέχος ξανθοῦ Μενελάου.’ —MBVCPERSw  
TRANSLATION: Stesichorus says that when sacrificing to the gods Tyndareus forgot Aphrodite. Angered because of this, the goddess (he says) made his daughters triple-married and husband-deserters. The passage is as follows: ‘Because Tyndareus once, when doing sacrifice to all the gods, forgot only Cypris of the gentle gifts, and that goddess becoming wrathful
toward the daughters of Tyndareus makes them double-married and triple-married and husband-deserters’. And also Hesiod: ‘Laughter-loving Aphrodite, looking upon them, grew resentful toward them, and cast evil report upon them. / Timandre then went off, abandoning Echemus, and she came to Phyleus, a man dear to the immortal gods. / And likewise Clytemnestra, having abandoned godlike Agamemnon, slept with Aegisthus, and chose a worse husband. / And likewise Helen shamed the bed of blond Menelaus’.

LEMMA: MCPr, ἐπίσημον: ἐπίσημον ἔτεκε Τυνδ() B, τὸ ἐπίσημον ἔτεκε V, ἐπισημογενέστερον ἔτεκε Rw REF. SYM

BOL: MB

POSITION: punct. and rubricated in Rw as three scholia (1–2, 3–4, 5–13)

APP. CRIT.: 1 θύων[θεοῦ M | ἀφροδίταν Pr | ἐλάθετο MVCRw REF. SYM

2 ὀργισθεῖσα MBPr | τὴν θεὸν] ἡ θεὸς B | ἐπελάθετο MC | λήθετο Rw, λήθ()τ() V, ἐπελάθετο all APP. CRIT. 2: οὕτως om. MC | 4 οὕνεκα Τυνδάρεος / ῥέζων ποκὰ Schneidewin (ποτὲ already transp. Suchfort) | ἀρετῆς MBPr | 5 κείνη Pr | τυνδ. κόραις del. Wilam. (as from Stes. fragment) | ἐποίησεν all

6 δὲ om. BVPrRw | 7 τοῖσι PrRw | φιλομμειδὴς Barnes, φιλομηδὴς C | 8 προϊδοῦσα MPr | ἀγααμέμνονα Rw | 9 ἡπιοδώρου M | 10 ὡδ’ or ὥδ’ M, ὡς δὴ Pr

PREVIOUS EDITIONS: Schw. I.123,8–21; Dind. II.91,12–92,4

COMMENT: G. Most in the Loeb edition of Hesiod retains (8) κακὴν δέ σφ’ ἔμβαλε φήμην. Epic idiom, however, supports Schw.’s correction, since there are no instances of such a metaphorical use of ἐμβάλλω; the usual usage has someone plant an emotion or quality or idea in a person. The juncture κακὴ φήμη is not common in classical poetry, but there is a later parallel in Manetho, Apotelesmatica 3.87–88 (in a context of adulterous persons; with ἀμφιβάλλω instead of ἐμβάλλω) καὶ δ’ αὐτοὺς φήμῃσι κακαῖς νεότητος ἐν ὥραις / ἀμφέβαλεν; compare the comparable metaphor in the proverbial phrase κακά τευ κακκέχυται φάμα. Nor is there an exact parallel for φήμην ἐμβάλλειν in φήμας βάλλειν as in Et. Gud. (di Stefani) s.v. βλάσφημος· παρὰ τὸ βλάβη καὶ τὸ φήμη γίνεται βλάσφημος, ὁ βλάβην λέγων· ἢ ὁ τὰς κακὰς φήμας κατά τινος βάλλων, ἤγουν ὁ λοίδορος.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Stesichorus | Hesiod

Or. 249.03 (rec paraphrase) ὁ Τυνδάρεως ἐγέννησε γένος θυγατέρων πολυθρύλητον εἰς ψόγον. — MnSSa

APP. CRIT.: ὁ τυνδ. add. in blank space (as if lemma) Sa’ | ὁ om. S

APP. CRIT. 2: ἐγένησις S | πολυλυμβάλλων MnSSa

PREVIOUS EDITIONS: Dind. II.92,7–8

Or. 249.04 (vet gloss) ἔπισημον: ἀντί τοῦ πολυλυμβάλλον — MOVCPref

POSITION: s.l.
Or. 249.05 (rec gloss) (ἐπίσημον): ἢ ἀντὶ τοῦ μέγα καὶ πρῶτον —V

Or. 249.06 (rec gloss) (ἐπίσημον): περιβόητον —AaAbMnRSSa

Or. 249.07 (plln gloss) (ἐπίσημον): καὶ διαβόητον καὶ μέγα —Zu

Or. 249.08 (plln gloss) (ἐπίσημον): σύγκριτον —Aa

Or. 249.09 (mosch gloss) (ἐπίσημον): περιφανὲς —XXaXbXoT*YYfGGrZc

Or. 249.10 (thom gloss) (ἐπίσημον): ἐκδηλού ξάκουστον —ZZaZbZlZmTGu

Or. 249.11 (plln gloss) (ἐπίσημον): τὸ διάσημον —F²

Or. 249.12 (plln exeg) (ἐπίσημον): περίφρασις —Y

Or. 249.13 (plln gram) (ἔτεκε): ση(μείωσαι) τὸ ἔτεκεν ὡς ἐπὶ τὸ πλεῖστον ἐπὶ γυναικῶν λέγεται. —Ta²
Or. 249.14 (pllgn gloss) (ἕτεκε): ἐγέννησε —Zl
POSITION: s.l.

Or. 249.15 (rec artGloss) (Τυνδάρεως): ὁ —AbF²MnSa
POSITION: s.l.

Or. 249.16 (pllgn gloss) (εἰς τὸν ψόγον): εἰς τὴν [ —Zl
APP. CRIT.: trimmed margin; e.g. [μέμψιν, [κατηγορίαν |

Or. 249.17 (vet exeg) (τὸν ψόγον): περισσόν δὲ τὸ ἄρθρον. —MC
TRANSLATION: The article is superfluous.
POSITION: s.l., cont. from 249.04 MC
KEYWORDS: περισσός/περιττός

Or. 250.01 (pllgn exeg) (γένος θυγατέρων): τὴν Ἑλένην καὶ τὴν [Κλυται]μήστραν —B³
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.92.9–10

Or. 250.02 (rec exeg) (γένος): Ἀττικὸν τὸ γένος. —Ab
POSITION: s.l.
KEYWORDS: Ἀττικὸν/Ἀττικῶς

Or. 250.03 (rec artGloss) (γένος): τὸ —F²Pr
POSITION: s.l.

Or. 250.04 (pllgn artGloss) (θυγατέρων): τῶν —F²
POSITION: s.l.

Or. 250.05 (rec gloss) (δυσκλεές): ἐπίψογον —VCrOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 250.06 (rec gloss) (δυσκλεές): δύσφημον —AbMnRSSa
POSITION: s.l.
Or. 250.07 (mosch paraphr) (δυσκλεές): κακὴν φήμην ἔχον —XXaXbXoT+YYfGZc

position: s.l. except X

app. crit.: ἔχων Y

collation notes: Günther 281 misreports the standard Moschopulean gloss here as having ἔχων.

Or. 250.08 (pllgn gloss) (δυσκλεές): ἀδοξον —AaF

position: s.l.

app. crit.: add. φήμην ἔχων Αa² (from sch. 250.07)

Or. 250.09 (recThom gloss) (δυσκλεές): ἅτιμον —AaMnSSaZZaZbZlZmTGu

position: s.l. (Aa above γένος)

app. crit.: καὶ prep. S

Or. 250.10 (rec gloss) (δυσκλεές): τὸ γένος —MnSa

position: s.l.

Or. 250.11 (rec gloss) (ἀν’ Ἑλλάδα): εἰς τὴν —AbF²

position: s.l.

Or. 251.01 (251–252) (thom exeg) ¹τουτέστιν ἐπείπερ ἐκείνας ὡς φαύλας κακίζεις, σκόκει μὴ καὶ αὐτὴ περιπέσῃς τοῖς ἴσοις. ²ἀλλ’ ἀποχὴν τῶν κακῶν ἔχε καὶ μὴ μόνον τὰ ἄριστα λέγε, ἀλλὰ καὶ κατὰ νοῦν ἀεὶ ἔχουσα πρᾶττε. —ZZaZb-ZlZmTGU

translation: That is, since you revile those women as base, be careful that you do not yourself meet with the same fate. Rather, keep distant from evils and do not merely say what is best, but also always bearing it in mind act (accordingly).

ref. symbol: ZZaZlZm

app. crit.: Zl partly lost to trimming, rest very faint | 1 παρ’ add. before ἐκείνας ZbZl | 2 τὰ ἄριστα| ἄριστε Zb | second καὶ om. ZzSa | ἂν Za

app. crit. 2: 2 πρᾶττε ZaZbZmT (πρᾶττε Ta) [Zl illegible] | previous editions: Dind. II.92,11–14

collation notes: Note how Z’s manner of writing ἂν features an ει that looks a lot like a ν, suggesting the sort of script that Za (or a source of Za) misread to get ἂν.

Or. 251.02 (rec paraphr) (σοῦ νυν διάφερε τῶν κακῶν): σπεύδε διαφέρειν τῶν κακῶν ἐν καλῷ. —K

position: s.l.

Or. 251.03 (rec gloss) (σοῦ νυν): ὡ Ἡλέκτρα —AbMnSSa

position: s.l.
Or. 251.04 (thom gloss) \(\nu\nu\): \(\delta \text{ι} \) —ZZaZbZlZmTGu

LEMMA: \(\nu\nu\) in text ZZaT, \(\nu\nu\) others  POSITION: s.l.

Or. 251.05 (rec gloss) \(\delta \text{ι} \text{φερε} \): \(\alpha \pi\text{ε\\'x} \) —AbMnSSa

POSITION: s.l.

APP. CRIT.: καὶ prep. Sa

Or. 251.06 (rec gloss) \(\delta \text{ι} \text{φερε} \): \(\alpha \pi\text{ε\\'x} \) —AbR+P²

LEMMA: R²  POSITION: s.l. AbP²

PREVIOUS EDITIONS: Dind. II.92,16

Or. 251.07 (pillgn gloss) \(\delta \text{ι} \text{φερε} \): καὶ \(\alpha \pi\text{οσχ} \) —CrOx

POSITION: s.l.

Or. 251.08 (pillgn gloss) \(\delta \text{ι} \text{φερε} \): \(\alpha \pi\text{οστηθι} \) —F²

POSITION: s.l.

Or. 251.09 (rec gloss) \(\delta \text{ι} \text{φερε} \): \(\delta \text{i\text{στασο} \alpha \pi\} \) —MnR⁺SSa

POSITION: s.l. except R²

APP. CRIT.: δὲ ἵστασο S (cont. from 251.05 | ἀπὸ om. MnS

Or. 251.10 (rec gloss) \(\delta \text{ι} \text{φερε} \): καὶ \(\delta \text{i} \text{αφοραν} \pi\text{oιου} \) —Rw

POSITION: s.l.

Or. 251.11 (mosch gloss) \(\delta \text{ι} \text{φερε} \): \(\delta \text{i\text{αφορος \εσο}} \) —XXaXbXoT⁺YYfGrZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,15

Or. 251.12 (thom paraphr) \(\delta \text{ι} \text{φερε} \): \(\delta \text{i} \text{αφοραν} \lambda\text{αμβανε και \αποχην} \) —ZZaZb-ZlZmTGu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,15–16

Or. 251.13 (rec gloss) \(\delta \text{ι} \text{φερε} \): \(\delta \text{i} \text{αφοραν} \text{\epsilon} \text{χε} \) —AaRfZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | \(\text{\epsilon} \text{χε} \) om. Rf

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Or. 251.14 (rec gloss) (ἀναβαθμίζεται): ἔξεστι γενοῦ —PrGu

POSITION: s.l.

APP. CRIT.: τῶν κακῶν add. Pr

PREVIOUS EDITIONS: Dind. II.92,16

Or. 251.15 (pllgn gloss) (ἀναβαθμίζεται): ὑπερτέρει —V³

POSITION: s.l.

Or. 251.16 (pllgn gloss) (ἀναβαθμίζεται): νίκα —Αa³

POSITION: s.l.

Or. 251.17 (pllgn gloss) (τῶν κακῶν): ἀπὸ τῶν —CrOxZu

POSITION: s.l.

APP. CRIT.: τῶν om. Zu

PREVIOUS EDITIONS: Dind. II.92,17

Or. 251.18 (mosch gloss) (τῶν κακῶν): γυναικῶν —XXaXbXoΓYYfGZc

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.92,18

Or. 251.19 (vet exeg) (ἐξεστὶ γάρ): 1 αὐτεξούσιος γάρ ἡ ἀρετή· ὡς ὁ Ὅμηρος [Hom. II. 6.444]· ἐπεὶ μάθον ἐσθλός'. —MVCMMnR²Sa, partial OPrR²

TRANSLATION: For virtue is a matter of free choice. And Homer: 'ever since I learned to be excellent'.

LEMMATA: ἔξεστι γένος VR² REF. SYMBOL: VR² POSITION: s.l. CPr, intermarg. M

APP. CRIT.: 1 αὐτεξούσιον MC [ending illegible Sa] | γάρ om. MCR², app. Sa | 2 καὶ ὁμὴν κτλ om. OPrR² | ἐπεὶδὴ Sa | ἐσθλὸς M

APP. CRIT. 2: 2 ἐσθλὸς R² |

PREVIOUS EDITIONS: Schw. I.124,2–3; Dind. II.92,18–19

COMMENT: The association of τὸ αὐτεξούσιον and ἀρετή is common in Christian authors, but the only other passage where the adjective form is applied to ἀρετή is Procopius, commentarii in Isaiam, PG 87:2:2549, 30–31 ὃς καὶ αὐτεξούσιον δεικνὺς τὴν ἀρετήν, φησίν: ἐσθλόν μοι δίκαιον.

KEYWORDS: citation of Homer (with direct quotation)

Or. 251.20 (pllgn gloss) (ἐξεστὶ γάρ): αὐτεξούσιος —V³

POSITION: s.l.

Or. 251.21 (rec gloss) (ἐξεστὶ γάρ): καλὸν γάρ —AbMnS

POSITION: s.l.

APP. CRIT.: γάρ om. AbMn

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Or. 251.22 (pillg paraphr) (ἔξεστι γάρ): ἐνδεχόμενον γάρ ἐστι. —GZc
APP. CRIT.: ἐκδ- a.c. Zc | γάρ om. Zc

Or. 251.23 (rec paraphr) (ἔξεστι): καλὸν ύπάρχει σοι. —Sa

Or. 251.24 (mosch gloss) (ἔξεστι): ἐκδεδομένον ἐστίν. —XXaXbXoTYYfAa²
LEMMa: X | POSITION: s.l. except X
PREVIOUS EDITIONS: Dind. II.92,19

Or. 251.25 (pillg paraphr) (ἔξεστι): δυνατὸν ἐστι σοι τοῦτο. —ZlZuP²
APP. CRIT.: ἀντὶ τοῦ prep. P² | τοῦτο om. P², σοι or σοι τοῦτο lost to trimming Zl
PREVIOUS EDITIONS: Dind. II.92,20

Or. 251.26 (pillg gloss) (ἔξεστι): ἐξουσία ύπάρχει. —Zb²

Or. 251.27 (pillg gloss) (ἔξεστι): καὶ δυνατὸν ύπάρχει. —CrOx

Or. 252.01 (rec paraphr) τοῦτο τὸ κατηγορηθὲν μήτε λέγε μήτε φρόνει. —Mn
APP. CRIT.: κατηγορεῖν Mn

Or. 252.02 (rec paraphr) (λέγ’): καὶ λοιδώρει ἑτέροις ἔτεροις —Pr

Or. 252.03 (pillg gloss) (λέγ’): τὰ καλὰ —Xa

Or. 252.04 (pillg gloss) (λέγ’): τὰ ἀγαθὰ —P²

Or. 252.05 (pillg gloss) (λέγ’): ἃ λέγεις —Zl
**Or. 252.06** (thom exeg) (φρόνει τάδε): ὃτι ἀπέχεις τῶν κακῶν —ZZaZbZmTGuOx²

TRANSLATION: (*Keep this mindset*, that is,) that you are distancing yourself from the wicked (women).

POSITION: s.l. except marg. Ox²

**Or. 252.07** (pllgn gloss) (φρόνει): καὶ ποίει —CrYf²Ox

POSITION: s.l.

**Or. 252.08** (pllgn gloss) (φρόνει): καὶ ἐργάζου —Yf²

POSITION: s.l.

**Or. 252.09** (pllgn gloss) (φρόνει): πράττε —P²

APP. CRIT. 2: πράττε P² |

**Or. 252.10** (pllgn exeg) (πράττε): γρ. φρόνει. —Zl

LEMMA: πράττε in text Zl POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

**Or. 252.11** (pllgn gloss) (πράττε): ἐνέργει —Zl

LEMMA: πράττε in text Zl POSITION: s.l.

**Or. 252.12** (pllgn paraphr) (τάδε): καὶ ταῦτα τὰ καλά —Yf²

POSITION: s.l.

**Or. 252.13** (pllgn gloss) (τάδε): ταῦτα —AaCrF²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

**Or. 253.01** (rec paraphr) μέχρις ὧδε ⟨οὐ⟩ παρεφύρου τὰ ῥήματα. —Pr

TRANSLATION: Up to this point you (Orestes) were not confusing your words.

POSITION: between sch. 249.02 and sch. 253.06 ὄμμα Pr

APP. CRIT.: ῥήματα] perhaps read ὄμματα

COMMENT: παραφύρω is in LBG, defined as ‘verwirren’ (confuse, bewilder). With ‘up to this point’ one needs to supplement here at least the negative adverb, and if the position of the scholion is correct, then the line ought to refer to 253 and ‘up to this point you were not disturbed in your eyes’ would make better sense as a paraphrase than ‘were not confusing your words, confused in your words’. If the order of the notes is wrong (and Pr often has notes out of order), then this may be a comment on 254 ἄρτι σωφρονῶν, and ῥήματα would be more apt. |
Or. 253.02 (plln gloss) (οίμοι): φεῦ —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 253.03 (plln gloss) (κασίγνητ’): ὡ αὐτάδελφε —F

POSITION: s.l.

Or. 253.04 (rec artGloss) (κασίγνητ’): ὡ —AbPr

POSITION: s.l.

Or. 253.05 (plln gloss) (κασίγνητ’): τίνι —CrOx

COMMENT: It is difficult to believe that anyone thought κασίγνητ’ represented a dative. CrOx have some instances of misplaced repeated glosses in the neighborhood, generally in the same horizontal position above the wrong line as over the the correct one. No dative is nearby except μοι at the end of 255. Another (remote) possibility is that this gloss goes with the word before, that is, with the μοι in οἴμοι.

Or. 253.06 (vet exeg) δόμα σὸν ταράσσεται: ἡ φυσικῶς· ἡ καθόλου γὰρ τῶν τῆς ψυχῆς παθῶν εἰκόνες οἱ ὀφθαλμοὶ. ἡ αἰφνίδιοι δὲ τῶν λυσσωδῶν νοσημάτων αἱ μεταβολαὶ γίνονται. —MBOVCMnPrRbSSa

TRANSLATION: (This detail can be explained) in terms of what is natural. For in general the eyes are the visible images of the affects of the soul. And the changes induced by diseases of madness occur suddenly.

LEMMA: BCPrRw, ὅμμα σὸν M, οἴμοι κασίγνητ’ ὅμμα V, οἴμοι κασίγνητος R

REF. SYMBOL: MBVR

APP. CRIT.: 1 φυσικῶς om. OVMnRbSSa | 3 καὶ add. before αἰφνίδιοι VMnRbSSa | αἰφνίδιοι Rw | δὲ om. OVMnRwSSa, transp. after μεταβολαὶ R

PREVIOUS EDITIONS: Schw. I.124,4–6; Dind. II.92,24–26

Or. 253.07 (thom exeg) (δόμα σὸν ταράσσεται): ὃ δεῖγμα τοῦ μεταπεσεῖν σε αὖθις εἰς μανίαν. —ZZaZbZlZmTGu

TRANSLATION: Which is an indication of your falling back into madness.

POSITION: s.l.

APP. CRIT.: ὃ om. Zl | final words lost to trimming Z

PREVIOUS EDITIONS: Dind. II.92,25–26

Or. 253.08 (plln gloss) (δόμα): βλέμμα —Zl

POSITION: s.l.

Or. 253.09 (rec artGloss) (σῶν): τὸ —S

POSITION: s.l.
Or. 253.10 (rec gloss) ⟨ταράσσεται⟩: θολοῦται —AbMnR·SSa

Or. 253.11 (pllgn gloss) ⟨ταράσσεται⟩: καὶ ἀγριοῦται —CrOx

Or. 253.12 (pllgn gloss) ⟨ταράσσεται⟩: ὀχλεῖται —F²

Or. 254.01 (vet paraphr) ⟨ταχὺς δὲ μετέθου⟩: ταχέως εἰς μανίαν μετεβλήθης ἂρτι σῶας ἐξων τὰς φρένας —MBVCPrR

Or. 254.02 (rec exeg) ὁ νοῦς· μετεποιήθης καὶ μετεβλήθης εἰς λύσσαν, ἐν δὲ τῷ πρὸ τοῦτο (* * * ) ἡμεταβέθης, ἀντὶ (τοῦ) μετατρέχεις. —MC

Or. 254.03 (rec paraphr) ⟨ταχὺς δὲ μετέθου⟩: ἂντι τοῦ ταχέως εἰς μανίαν μετετράπης. —Pr

Or. 254.04 (rec paraphr) ⟨ταχὺς δὲ μετέθου⟩: ταχέως μετεβλήθης εἰς λύσσαν. —R²

Or. 253.01 (rec gloss) ⟨ταράσσεται⟩: θολοῦται —AbMnR·SSa

Or. 253.11 (pllgn gloss) ⟨ταράσσεται⟩: καὶ ἀγριοῦται —CrOx

Or. 253.12 (pllgn gloss) ⟨ταράσσεται⟩: ὀχλεῖται —F²

Or. 254.01 (vet paraphr) ⟨ταχὺς δὲ μετέθου⟩: ταχέως εἰς μανίαν μετεβλήθης ἂρτι σῶας ἐξων τὰς φρένας —MBVCPrR

Or. 254.02 (rec exeg) ὁ νοῦς· μετεποιήθης καὶ μετεβλήθης εἰς λύσσαν, ἐν δὲ τῷ πρὸ τοῦτο (* * * ) ἡμεταβέθης, ἀντὶ (τοῦ) μετατρέχεις. —MC

Or. 254.03 (rec paraphr) ⟨ταχὺς δὲ μετέθου⟩: ἂντι τοῦ ταχέως εἰς μανίαν μετετράπης. —Pr

Or. 254.04 (rec paraphr) ⟨ταχὺς δὲ μετέθου⟩: ταχέως μετεβλήθης εἰς λύσσαν. —R²
**Or. 254.05** (pllgn gloss) \(\tau\alphaχ\upsilon\): \(\tau\alphaχ\upsilon\) —V³

**Lemmas:** \(\tau\alphaχ\upsilon\) in text V  **Position:** s.l.

**Or. 254.06** (recMosch gloss) \(\tauαχ\upsilon\): \(\tauαχ\upsilon\) —OAa²AbF²MnSSaXXaXbXoT’YYfG-GrZcZu

**Position:** s.l.

**App. Crit.:** καί prep. Szu

**Or. 254.07** (pllgn exeg) \(\tauαχ\upsilon\): \(\alpha\tau\alphaκικιμ\) —B³a

**Position:** s.l.

**Key Words:** \(\alpha\tau\alphaκικια/\alpha\tau\alphaκικις\)

**Or. 254.08** (rec exeg) \(\tauαχ\upsilon\): μετά τήν σωφροσύνην —K

**Position:** s.l.

**Or. 254.09** (rec gloss) \(\muετέθου\): μετηλθεῖς —AaAbF²MnRSSa

**Position:** s.l.

**App. Crit.:** καί prep. S  |  

**Comment:** This reflects the mistaken idea that the verb is from μεταθέω (pursue); see 254.02. But the middle would be accented *μετεθοῦ, and this verb elsewhere has a middle only in the future (with active meaning). μεταθέθεος and μεταθεῖσθαι occur only a few times, as passives in relation to hunting and seeking. Note, however, that for the simple verb θέω two middle forms with active meaning (ἐθέοντο, θέοιντο) are found in late Byzantine historians.  |  

**Or. 254.10** (rec gloss) \(\muετέθου\): μετέλαβες περιεθοῦ —K

**Position:** s.l.

**Or. 254.11** (recMosch gloss) \(\muετέθου\): μετεβλήθης —OV³AaAbGrMnRfS-SaOxXXaXbXoT’YYfGGGrZcB³a

**Position:** s.l., except X and marg. Ab

**App. Crit.:** καί prep. CrSOx  |  -βλήθη Mn

**Or. 254.12** (thom gloss) \(\muετέθου\): εἰσέπεσες —ZZaZbZlZmTGu

**Position:** s.l.

**Collation Notes:** Gu perhaps has cross before this.  |  

**Or. 254.13** (pllgn gloss) \(\muετέθου\): καί μετετράπης —Zu

**Position:** s.l.
Or. 254.14 (pllgn gram) \(\text{μετέθου}: \text{ἔστι καὶ τὸ ἐναντίον} \quad \text{λύσσαν}, \quad \text{άντι} \quad \text{τοῦ} \quad \text{ἀπέθετο}. \) —ZbZlGU

TRANSLATION: There exists also the opposite sense (with the same verb), ‘someone let go of madness’, equivalent to ‘he put it off from himself’.

REF. SYMBOL: ZbZl

POSITION: intermarg. Gu

APP. CRIT.: Zl partially illegible \(\tau\) \(\text{δὲ} \) Zb

PREVIOUS EDITIONS: Dind. II.93,3–4

COLLABORATION NOTES: Gu with cross.

Or. 254.15 (recMosch gloss) \(\text{λύσσαν}: \text{εἰς} \quad \text{—Aa}^3\text{AbMnPrXaXbXoTYYfZuB}^3\)

POSITION: s.l.

APP. CRIT.: τὴν add. Mn, τὴν λύσσαν add. Ab

Or. 254.16 (recThom gloss) \(\text{λύσσαν}: \text{μανίαν} \quad \text{—OZZaZbZlZmTGu}

POSITION: s.l.

Or. 254.17 (pllgn exeg) \(\text{λύσσαν}: \text{καὶ} \quad \text{εἰς} \quad \text{τὴν} \quad \text{μανίαν} \quad \text{—CrOx}

POSITION: s.l.

Or. 254.18 (pllgn artGloss) \(\text{λύσσαν}: \text{τὴν} \quad \text{—Ox}

POSITION: s.l.

Or. 254.19 (pllgn exeg) \(\text{ἀρτι σωφρονών}: \text{δοκεῖ γὰρ} \quad \text{φαντάζεσθαι} \quad \text{αὐτὰς}. \quad \text{—G}

COMMENT: αὐτὰς must be the Erinyes (256); if the note is correctly placed here (and G is a rather carefully prepared copy), then its author is anticipating the following lines in an unusual way by using the pronoun.

Or. 254.20 (rec paraphr) \(\text{ἀρτι} \quad \text{σωφρονών}: \text{ἀρτίως} \quad \text{ἔχουν} \quad \text{τὰς} \quad \text{φρένας} \quad \text{σώας} \quad \text{—R}

POSITION: s.l.

Or. 254.21 (thom gloss) \(\text{ἀρτι}: \text{πρὸ} \quad \text{ὁλίγου} \quad \text{—ZZaZbZlZmGuAa}^3

APP. CRIT.: p \(\text{προ} \quad \text{ὁλίγου} \) Zb

APP. CRIT. 2: p \(\text{προ} \quad \text{ὁλίγου} \) ZZaZl and p.c. Zm

Or. 254.22 (rec gloss) \(\text{ἀρτι}: \text{ἀρτίως} \quad \text{—MnSSa}

POSITION: s.l.

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Or. 254.23 (pillg gloss) ἄρτι: καὶ πρώην —F
POSITION: s.l.

Or. 254.24 (pillg gloss) ἄρτι: ἀντὶ τοῦ παράχρημα —B
POSITION: s.l.

Or. 254.25 (tri gloss) νῦν —T
POSITION: s.l.

Or. 254.26 (pillg gloss) ἄρτια: καὶ ὑγιῶν —CrOx
LEMMA: ἄρτια φρονών in text Cr, a.c. Ox
POSITION: s.l.

Or. 254.27 (rec gloss) σωφρονῶν: σῶας ἔχων τὰς φρένας —OAbF2MnPrSSaY2Gu
POSITION: s.l.
APP. CRIT.: καὶ prep. Pr | ἔχων σῶας transp. Ab
APP. CRIT. 2: σῶας O, σῶας AbMnSaGu, a.c. S |

Or. 254.28 (pillg gloss) σωφρονῶν: καὶ σῶα φρονῶν —Zu
POSITION: s.l.

Or. 254.29 (pillg gloss) σωφρονῶν: φρονῶν —B
POSITION: s.l.

Or. 255.01 (rec exeg) ὦ μήτερ: δοκεῖ τὸ εἶδωλον τῆς μητρὸς παριστάμενον ὁρᾶν καὶ ἐπισεῖον κατ’ αὐτοῦ τὰς Ἐριννύας. —VPrRw, partial Rf
TRANSLATION: He seems to see the specter of his mother standing near him and violently stirring the Erinyes against him.
LEMMA: V, ὦ μῆτερ ἱκετεύω σε Rw
REF. SYMBOL: V
POSITION: s.l. PrRf; follows sch. 261.13 in Rw
APP. CRIT.: τὸ| τι Pr | τῆς μητρὸς om. PrRf | ὁρᾶν παριστ. transp. PrRf | καὶ ἐπισεῖον κατ’ om. Pr |
PREVIOUS EDITIONS: Schw. I.124,11–12; Dind. II.93.22–94.1, II.94.1–2

Or. 255.02 (vet paraphr) ὦ μήτερ, τὰς αἷματωποὺς καὶ δρακοντώδεις κόρας ἐπ’ ἐμοὶ μὴ ἐπίσειε, ἣγουν μὴ μετακίνει. —M
TRANSLATION: O mother, do not shake the bloody-eyed and snakelike maidens against me, that is to say, do not impel them.
POSITION: s.l.

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Or. 255.03 (plgn exeg) ὥ μῆτερ, ἱκετεύω καὶ παρακαλῶ σε μὴ ἐπίσειε μοι τὰς αἵματωπους καὶ δρακοντώδεις κόρας. ἐπισείειν λέγεται τις όταν μετὰ σεισμοῦ καὶ θορύβου καὶ βίας τι ἐρχέται. —V²

TRANSLATION: Mother, I beseech and entreat you, do not shake threateningly at me the bloody-eyed and snakelike maidens. One is said to 'shake at/against' when something comes with shaking and noise and violence.

APP. CRIT.: δρακοντώδεις κόρας om., add. in outer left margin of scholia block Y²

Or. 255.04 (plgn exeg) ἑφαίνετο οὖν τὸ εἴδωλον τῆς μητρὸς ἐφιστάμενον καὶ διερεθίζον τὰς Ἐριννύας κατὰ τὸν Ὀρέστην, καὶ διὰ τοῦτο παρακαλεῖ τὴν μητέρα. —V³

TRANSLATION: So then, the image of his mother appeared, standing by and prodding the Erinyes against Orestes, and for this reason he invokes his mother.

POSITION: marg.

APP. CRIT.: διερεθίζον V³

Or. 255.05 (plgn exeg) ὥ μῆτερ: ἠγουν τὴν Κλυταιμνήστραν φησὶ —V³

POSITION: s.l.

Or. 255.06 (plgn gloss) ἱκετεύω: παρακαλῶ —CrOxZl

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 255.07 (rec gloss) μὴ 'πίσειε: μὴ ἐρέθιζε —AaAbMnPrRSa

POSITION: s.l.

APP. CRIT.: μὴ om. AaAb | ἐρέθιζε Mn | μοι add. Ab

Or. 255.08 (recThom gloss) μὴ 'πίσειε: μὴ ἐπίφερε —VrecAaFKMnRSaZZaZbZlZmTGu

POSITION: s.l.

APP. CRIT.: μὴ om. VrecAaFRZZaZm

Or. 255.09 (rec gloss) μὴ 'πίσειε: μὴ ἐπικίνει —VrecPrZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | μὴ om. Vrec

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Or. 255.10 (recMosch gloss) ἡ 'πίσει': ἡ ἀπείλει —KXXaXbXoΤ’YYfGGrZc
POSITION: s.l. except X
APP. CRIT.: ἡ om. K
PREVIOUS EDITIONS: Dind. II.94.3

Or. 255.11 (pllgn gloss) ἡ 'πίσει': ἀπειλητικῶς —Zb²
POSITION: s.l.
APP. CRIT. 2: ἀπηλ- Zb²

Or. 255.12 (rec paraphr) ἐς φόβον πρόφερε —Rf
POSITION: s.l.

Or. 255.13 (pllgn gloss) πρόσφερε —B³a
POSITION: s.l.

Or. 255.14 (pllgn gloss) καὶ μετακίνει —CrOx
POSITION: s.l.

Or. 255.15 (rec gloss) ταράζεις —V¹
POSITION: s.l.

Or. 255.16 (pllgn gloss) τάρασε —V³
POSITION: s.l.

Or. 255.17 (rec gloss) ἐπιπέμψειε —O
POSITION: s.l.
COMMENT: Possibly an error for ἐπιπέμψεις, but it cannot be excluded that someone mistook -σειε in 'πίσει as an aorist optative ending.

Or. 255.18 (pllgn gloss) ἐπίβαλε —P²
POSITION: s.l.

Or. 255.19 (pllgn gloss) κατ' ἐμοῦ —Cr
POSITION: s.l.

Or. 256.01 (vet exeg) τὰς αἰματωποὺς: τὰ συμβαίνοντα τοῖς πάσχουσι τι τοῖς προεστῶσι τοῦ πάθους θεοῖς ἀνατιθέασιν οἱ ποιηταί· Ὅμηρος φησι περὶ τῶν Λιτῶν [Hom. Il. 9.503] ἑωλαί τε ρυσαί τε παραβλῶπες τ’ ὀφθαλμό, ἐκ

Scholia on Orestes 201–300 | 675

TRANSLATION: The poets ascribe what happens to those who have a certain experience to the gods who are in charge of the experience. For instance, Homer says of the Litai 'lame and wrinkled and with their eyes turned aside', forming the image from the resulting experiences. And they say that Wealth is blind, because he makes people rich indiscriminately, and that Occasion is bald on the back of his head, because it is impossible to grasp that which (or the one who) has once passed by. And Demosthenes says that he (Occasion) is deaf too, because when summoned he pays no heed. And now Euripides has called the Erinyes bloody-eyed from the fact that those who are insane have bloodshot eyes and a disturbed gaze, just as Phoebus is the one responsible for the fact that prophets ('manteis') rave mantically ('phoiban'), which is to say are out of their mind ('mainesthai'), and (another example is) 'Ares of many toils'.

LEMMA: all except ματωπούς Rw(rubr. did not add αἱ)
REF. SYMBOL: MBVR
POSITION: follows sch.
PREVIOUS EDITIONS: Schw. I.124,15–25; Dind. II.93,9–19

KEYWORDS: citation of Homer (with direct quotation); citation of literature other than Homer; Demosthenes Or. 256.02 (thom exeg) (τὰς αἰματωποὺς): 1 ἀιματωποὺς τὰς Ἐρινύας λέγει, ὡς τοὺς μαινομένους ύφαιμον ποινούσας βλέπειν καὶ ταραχῶδες: 2 ἀμήχανον. —ZZaZbZlZmTGu

PREVIOUS EDITIONS: Schw. I.124,15–25; Dind. II.93,9–19

KEYWORDS: citation of Homer (with direct quotation); citation of literature other than Homer; Demosthenes Or. 256.02 (thom exeg) (τὰς αἰματωποὺς): 1 ἀιματωποὺς τὰς Ἐρινύας λέγει, ὡς τοὺς μαινομένους ύφαιμον ποινούσας βλέπειν καὶ ταραχῶδες: 2 ἀμήχανον. —ZZaZbZlZmTGu

676 | Scholia on Orestes 1–500
He says the Erinyes are bloody-eyed because they make those who are insane have bloodshot eyes and a disturbed gaze. For poets ascribe what happens to those who have an experience to the gods who are in charge (of it). For example, Homer says (of the Litai) 'lame and wrinkled and with their eyes turned aside', forming the image of them from the resulting experiences. Thus they also say that Wealth is blind, because he makes people rich indiscriminately, and that Occasion is bald on the back of his head, because there is no way to grasp that which (or the one who) has once passed by.

TRANSLATION: He says the Erinyes are bloody-eyed because they make those who are insane have bloodshot eyes and a disturbed gaze. For poets ascribe what happens to those who have an experience to the gods who are in charge (of it). For example, Homer says (of the Litai) 'lame and wrinkled and with their eyes turned aside', forming the image of them from the resulting experiences. Thus they also say that Wealth is blind, because he makes people rich indiscriminately, and that Occasion is bald on the back of his head, because there is no way to grasp that which (or the one who) has once passed by.

REF. SYMBOL: ZZaZlZm

APP. CRIT.: Zl very faint, partly lost to trimming | 1 ποιοῦσαι ZZa, ποιήσας Zb<sup>c</sup> | ὀφθαλμῶ Zb, ὀφθαλμών ZZaZmΤGu, ὀφθαλμοῖς Zl | παθῶν| κακῶν ZZa | 4 οὕτω ... λέγουσιν om. Zm | καὶ οὕτω καὶ Zb | τοὺς add. before πλουσίους Zb | 5 τῶν παραχημένων Z(παροχ‑)Za | τού om. ZbZl | ἐπιλαβέσθαι ZbZm

APP. CRIT. 2: 1 φησὶν Zb | 3 παραβλῶτες Zb | ἐκ ὧν Zb | εἰδολο‑ ZbGu | 5 ὀπισθοφάρακλον ZZa | παραχημίνεου Zm

APP. CRIT. 2: μαίγερα Aa

COLLATION NOTES: With cross Aa.

COMMENT: For the very tiny ων abbrev. used by Za in 3 ὀφθαλμῶν, compare the one s.l. at 252 κακῶν on the same page.
Or. 256.08 (rec exeg) ⟨αἱματωποὺς⟩: ἀλλοπαθὲς —Pr

TRANSLATION: (The adjective is) causative in sense.

POSITION: s.l.

COMMENT: Whereas in grammatical texts from antiquity this term is applied to distinguish non-reflexive pronouns from reflexive (αὐτοπαθὲς), in medieval sources it also means ‘transitive’ in reference to verbs (Eust., Tzetzes, other sch.) and also ‘causative’ in reference to adjectives (not noted in the lexica): Sch. Opp. Hal. 1.150 ἄιδηλον ἄφανες ἀφανείας ἐπειδὴ ἄλλος προκαίνει ὁ ὄφις. So here ‘causative’, that is, ‘making eyes bloody’ rather than ‘having bloody eyes’.

Or. 256.09 (plln gloss) ⟨τὰς αἱματωποὺς⟩: φονευτρίας —F

POSITION: s.l.

Or. 256.10 (plln gloss) ⟨τὰς αἵματωσεις κατὰ τὸν ὀφθαλμὸν⟩ —Zl

POSITION: s.l.

APP. CRIT.: αἵματωσεις Zu

COMMENT: The alternative repair αἵματωδεῖς is less likely, given the presence of αἵματῳδεῖς in other glosses here and given that the usual meaning of αἵματωσις in Galen and others is ‘production of blood, changing into blood’ (but cf. Cyranides 3.45 ταύτης [scil. τῆς φάσσης] τὸ αἷμα θερμὸν ἐνσταζόμενον ὀφθαλμῶν αἵματωσιν ἰᾶται).

Or. 256.11 (plln gloss) ⟨αἱματώποις⟩: καὶ αἵματῳδεῖς κατὰ τὸν ὀφθαλμὸν —Zu

POSITION: s.l.

APP. CRIT.: αἵματῳδεῖς Zu

COMMENT: He calls them snakelike because of their terrifying quality.

POSITION: s.l. MnSa, marg. R

APP. CRIT.: αὐτὰς om. R | δρακοντώδεις om. Sa

APP. CRIT. 2: βλασσυρὸν MnSa |

Or. 256.12 (rec exeg) ⟨αἵματῳδους⟩: αἵματωποὺς —Ab

LEMMA: αἵματῳδους in text Ab

POSITION: s.l.

Or. 256.13 (rec exeg) ⟨δρακοντώδεις κόρας⟩: διὰ τὸ βλασσυρὸν λέγει αὐτὰς δρακοντώδεις. —MnRSa

TRANSLATION: He calls them snakelike because of their terrifying quality.

POSITION: s.l. MnSa, marg. R

APP. CRIT.: αὐτὰς om. R | δρακοντώδεις om. Sa

APP. CRIT. 2: βλασσυρὸν MnSa |

Or. 256.14 (plln gloss) ⟨δρακοντώδεις⟩: θηριώδεις —F²

POSITION: s.l.

Or. 256.15 (thom gloss) ⟨δρακοντώδεις⟩: ἀγρίας —ZZaZbZlZmTGu

POSITION: s.l.

COLLABORATION NOTES: The last letter is washed out in Z; autopsy did not confirm Günther’s report that Z has ἀγριαί.
Or. 256.16 (pillar exeget) (δρακοντώδεις): διὰ τὸ ἄγριον —Zu

**Position:** s.l.

**Translation:** He calls snakelike those (maidens) who have the teeth of a snake, that is, of a serpent.

**Previous Editions:** Dind. II.93,21–22

**Comment:** A particularly poor etymology.

**Keywords:** etymology

Or. 256.17 (pillar exeget) (δρακοντώδεις): δρακοντώδεις δὲ λέγει τὰς ἔχουσας δράκοντος ἢτοι ὄφεως ὀδόντας. —ZbZIGu

**Position:** app. cont. from prev. Zl

**Translation:** He calls those (maidens) who have the teeth of a snake, that is the teeth of a serpent.

**Previous Editions:** Dind. II.93,21–22

**Comment:** A particularly poor etymology.

**Keywords:** etymology

Or. 256.18 (recMosch gloss) (κόρας): ἤγουν τὰς Ἐριννύας —VAA2AbCrFMnPrRRf-SaOxXXaXbXoYYfGGrZcZaZbZlZmT'B3a

**Position:** s.l. (above τὰς αἱματωποὺς VAbMnSa); follows next in ZaZbZmT, T with punct. between

**APP. CRIT.:** ἤγουν om. VAbFRYGGrZaZbZlZmB1a, ἤγουν τὰς om. RiZc

Or. 256.19 (thom gloss) (κόρας): τὰς παρθένους —ZaZbZmTGu

**Position:** s.l. (precedes prev. except in Gu)

**APP. CRIT.:** τὰς om. Za

**Collation Notes:** No trace survives in Z; if it was originally there, it has been completely washed out.

Or. 257.01 (vet exeget) (αὗται γὰρ αὗται): τὰς Ἐριννύας ἐνθουσιαστικῶς φαντάζεται ὁρᾶν. —MBOVCPrRb

**Translation:** In the manner of one possessed he (Orestes) imagines that he sees the Erinyes.

**Position:** intermarg. M (beside 257), s.l. C (above 256 δρακοντώδεις κόρας); cont. from sch. 259.02 BPr, cont. from sch. 256.01 VRb; beside 255–256 O

**APP. CRIT.:** ὅθεν καὶ οὗτος prep. B, αἱματωποὺς δὲ prep. VRb |

**APP. CRIT. 2:** ἐνσιαστικὸς Rb | ἐριννύας VPr, ἐρινὺς MC |

**Previous Editions:** Schw. I.124,26; Dind. II.94,14

Or. 257.02 (vet exeget) αὕται γὰρ αὕται: ἕκ τοῦ ἄφανος ὑπέθετο τὰς Ἐριννύας αὐτὸν διωκούσας, ἵνα τὴν δόξαν τοῦ μεμηνότος ὥμιν παραστήσῃ· ἄγε εἴγε παρήγαγεν αὕτας εἰς μέσον, ἐσωφρόνει ἂν Ὀρέστης τὰ αὐτὰ πᾶσιν ὁρῶν. ἀπετάστα δὲ νεώτερα· ὁμορρός γὰρ οὐδὲν τοιοῦτον εἶπε περὶ Ὀρέστου. —MBVCPr, partial Rw

**Translation:** He (the poet) created/assumed the scenario of the Erinyes pursuing him without being visible, so that he could instill in us the impression of one who is insane. Since if he had actually brought them (visibly) on stage, Orestes would be of sound mind, seeing the
same things as everyone. This (treatment of the story) is an innovation (i.e., post-Homeric).

For Homer said nothing like this about Orestes.
Or. 257.11 (pllgm gloss) \(\theta\rho\alpha\kappa\omega\kappa\omicron\omicron\sigma\iota\): καὶ ἀναστρέφονται —CrOx

Or. 257.12 (pllgm gloss) \(\mu\omicron\omicron\): καὶ ἐμοῦ —CrOx

Or. 258.01 (rec gloss) \(\mu\epsilon\nu\nu\): ἐπίμενε —AbMnRSSa

Or. 258.02 (pllgm gloss) \(\mu\epsilon\nu\nu\): ἔχε —Aa³

Or. 258.03 (thom gloss) \(\mu\epsilon\nu\nu\): κεῖσο —ZZaZu

Or. 258.04 (pllgm gloss) \(\mu\epsilon\nu\nu\): ἔσο —F²

Or. 258.05 (pllgm gloss) \(\omega\ \tau\alpha\lambda\alpha\imath\pi\omicron\varphi\omicron\): ἡ Κλυταιμνήστρα —V³

Or. 258.06 (pllgm gloss) \(\tau\alpha\lambda\alpha\imath\pi\omicron\varphi\omicron\): ἀθλιε —F²Ox

Or. 258.07 (recMoschThom gloss) \(\alpha\tau\rho\epsilon\mu\alpha\varsigma\): ἡσύχως —Aа²PrSaXXaXbXoYYIΓ-GrZcZZaZbZlZmZuT

Or. 258.08 (pllgm gloss) \(\alpha\tau\rho\epsilon\mu\alpha\varsigma\): καὶ ἡσύχως —CrOx
Or. 258.09 (plgln gloss) ἀτρέμας: ἀτάραχος —F²

POSITION: s.l.

Or. 258.10 (plgln exeg) ἀτρέμας: ἑπίρρημα —Αα³

POSITION: s.l.

Or. 258.11 (plgln exeg) ἀτρέμας: πῶς —B³d

POSITION: s.l.

Or. 258.12 (rec artGloss) σοῖς: τοῖς —S

POSITION: s.l.

Or. 258.13 (plgln gloss) δεμνίοις: τοῖς στρώμασι —Y²

POSITION: s.l.

Or. 258.14 (plgln gloss) δεμνίοις: καὶ κοίταις —CrOx

POSITION: s.l.

Or. 258.15 (plgln gloss) δεμνίοις: στρωμναῖς —F²

POSITION: s.l.

Or. 259.01 (vet exeg) ὡς γὰρ οὐδὲν: τὰ γὰρ φαντασιώδη ἀνυπόστατα.

—MOVCMnPrR²R³RwSSa

TRANSLATION: (She says that Orestes sees nothing) because the objects of mental representation are insubstantial.

LEMMa: R³, ὧν δοκεῖς σαφ' εἰδέναι VRw

REF. SYMBOL: VR³

POSITION: s.l. MCPrSSa, at level of 259

APP. CRIT.: 2: φαντασιώδ(εις) R³ |

PREVIOUS EDITIONS: Schw. I.125,6; Dind. II.94,11

Or. 259.02 (vet exeg) ὡς γὰρ οὐδὲν: 1 ὃ γὰρ τὸ τῶν σωφρονούντων ὄμμα διαφεύγειν συμβέβηκεν, 2 τοῦτο κατὰ τὴν πλάνην τοῖς μαινομένοις ὀράσθαι συμβέβηκεν.

—MBVCPrRw

TRANSLATION: For that which turns out to escape the sight of those of sound mind, this turns out to be seen by madmen during their frenzy.

LEMMa: MBCPr, ἄλλως VRw

REF. SYMBOL: B

POSITION: s.l.

APP. CRIT.: 1 ὃ | τὸ om. VCRw | ὄμμα] ἅπαντα VRw | διαφεύγειν VRw | 2 τοῦτο
Or. 259.03 (pillg. paraphr.) ἀληθῶς οὐκ ἔστι τι ὧν νομίζεις εἶναι. —Y²

Or. 259.04 (pillg. gloss) ὁρᾶσθαι: καὶ βλέπεις —CrOx

Or. 259.05 (rec. gram) ὁρᾶσθαι: ὁρῶ σωματικῶς ἀντὶ τοῦ νοώ, νοῶ δὲ ἀντὶ τοῦ ὀρῶ. —K

Or. 259.06 (pillg. gloss) σώδεν: σωδαμώς —Zl

Or. 259.07 (rec. Mosch. gloss) ὧν: ἀφ' —Aa²MnPrSOxXXaXbXoYYfGGrZcZuB³a

Or. 259.08 (pillg. gloss) δοκεῖς: ἐξ ὧν —F²

Or. 259.09 (pillg. gloss) δοκεῖς: ύπολαμβάνεις —CrOx

Or. 259.10 (pillg. gloss) δοκεῖς: φαίνῃ βλέπειν —Zl

Or. 259.11 (rec. gloss) σάφ᾽: ἀληθῶς —AbFMnRSSaZu
Or. 259.12 (rec gloss) (σάφ’): φανερῶς —Pr
POSITION: s.l.

Or. 259.13 (mosch exeg) (σάφ’): σάφα ποιητικῶς ἀντὶ τοῦ σαφῶς —XXaXbXoT’YYf-GrAa2
TRANSLATION: ‘Sapha’ (is used) poetically as equivalent to ‘saphōs’ (‘clearly, reliably’).
POSITION: s.l. except X
APP. CRIT.: σάφα om. Xo, σάφα ποιητ. om. Aa2
PREVIOUS EDITIONS: Dind. II.94,18

Or. 259.14 (pllg exeg) (σάφ’): σαφῶς· τὸ σάφα ποιητικόν. —G
POSITION: s.l.

Or. 259.15 (thom gloss) (σάφ’): σαφῶς —ZZaZbZlZmZuTZcAa3
POSITION: s.l.

Or. 259.16 (rec gloss) (εἰδέναι): ἰδεῖν —Ab
POSITION: s.l.

Or. 259.17 (rec gloss) (εἰδέναι): ὀρᾶν —K
POSITION: s.l.

Or. 259.18 (pllg gloss) (εἰδέναι): γινώσκειν —CrOxZc
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 259.19 (pllg gloss) (εἰδέναι): γνῶναι —F2
POSITION: s.l.

Or. 259.20 (thom exeg) (εἰδέναι): βλέπειν εἰπεῖν ἔμελλεν, ὅτι δὲ ὃ βλέπει τις γινώσκει, οὕτως ἐξήνεγκεν. —ZmGu
TRANSLATION: He was going to say ‘to see’ (‘blepein’), but because one recognizes/knowns that which one sees, he expressed it this way (scil. with ‘to know’, ‘eidenai’).
REF. SYMBOL: Gu (note displaced from position over lemma)
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.94,19–20
Or. 260.01 (rec gloss) (Φοῖβ'); Ἀπόλλων —CrROx

POSITION: s.l.

APP. CRIT.: καὶ ὃ prep. CrOx

Or. 260.02 (pllgn gloss) (Φοῖβ'); Ἀπόλλον —F²

POSITION: s.l.

Or. 260.03 (thom gloss) (ἀποκτενοῦσι): φονεύσουσι —ZZaZbZIzMZuTGGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. ZuOx |
APP. CRIT. 2: -εύουσι ZOx |

Or. 260.04 (pllgn gloss) (αἱ κυνώπιδες): αἱ ἀναίσχυντοι —V³

POSITION: s.l.

Or. 260.05 (rec exeg) (αἱ κυνώπιδες): αἱ ἀναίσχυντοι ἢ αἱ ποιοῦσαι τοὺς νοσοῦντας ἔχειν κυνὸς ὀφθαλμοὺς —Pr

POSITION: s.l.

Or. 260.06 (pllgn paraphr) (κυνώπιδες): αἱ ἔχουσαι ὦπας κυνῶν —Zu

POSITION: s.l.

Or. 260.07 (pllgn gloss) (αἱ κυνώπιδες): αἱ κυνόφθαλμοι —CrF²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Cr

Or. 260.08 (recMosch gloss) (αἱ κυνώπιδες): αἱ ἄγριαι —Aa²AbMnSSaXXaXbXoT⁺YYfG

POSITION: s.l. except X

APP. CRIT.: καὶ prep. S |
APP. CRIT. 2: ἄγριαι a.c. Mn |
PREVIOUS EDITIONS: Dind. II.95,4

Or. 260.09 (thom gloss) (αἱ κυνώπιδες): ἥγουν αἰ ἀναιδεῖς —ZZaZbZIzMΤGuA²B³a

POSITION: s.l.

APP. CRIT.: ἥγουν om. GuA²B³aZl | αἰ om. ZbTGuaA²B³a |
PREVIOUS EDITIONS: Dind. II.95,4
Or. 261.01 (rec gloss) \(\gammaοργ\-\omegaπες\): \'Ερινύες —AbMnS
POSITION: s.l.
APP. CRIT.: αἱ prep. S | undeciphered wd add. Ab (looks like βάρθηλ..)
APP. CRIT. 2: έρινυ- AbMn |

Or. 261.02 (rec paraphr) \(\gammaοργ\-\omegaπες\): αἱ ἔχουσαι γοργοὺς τὰς θόπας —AaMnRSSaZu
POSITION: s.l., except marg. R
APP. CRIT.: θόπας φοργούς (om. τὰς) Zu

Or. 261.03 (rec gloss) \(\gammaοργ\-\omegaπες\): γοργόφθαλμοι —AbPr
POSITION: s.l.

Or. 261.04 (plllgn exeg) \(\gammaοργ\-\omegaπες\): γορφῶπις ὁ γοργόφθαλμος —B4
POSITION: marg.
APP. CRIT.: From Suda γ 398; cf. ps.-Zonaras 447, 34 s.v. γοργωπός

Or. 261.05 (mosch gloss) \(\gammaοργ\-\omegaπες\): γοργώπιδες —X\*XaXbXoT\*YYfGrZc
POSITION: s.l.
APP. CRIT. 2: γοργότ- Zc |
PREVIOUS EDITIONS: Dind. II.95,5

Or. 261.06 (plllgn gloss) \(\gammaοργ\-\omegaπες\): αἱ γοργονοπρόσωποι —G
POSITION: s.l.

Or. 261.07 (rec paraphr) \(\gammaοργ\-\omegaπες\): θόπας καταπληκτικοὺς ἔχουσαι —R
POSITION: s.l.
APP. CRIT. 2: -πληκτηκοὺς R |

Or. 261.08 (rec gloss) \(\gammaοργ\-\omegaπες\): αἱ καταπληκτικαὶ —V\*CrPrOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx | αἱ om. V\* |

Or. 261.09 (thom paraphr) \(\gammaοργ\-\omegaπες\): καταπληκτικαὶ τοῖς ὀφθαλμοῖς —ZZaZb-ZiZmTGu
POSITION: s.l.
APP. CRIT.: ὡς αἱ γοργόνες add. ZZa
PREVIOUS EDITIONS: Dind. II.95,5–6
Or. 261.10 (pilgr paraph) ⟨γοργώπες⟩: καταπληκτικὰ ἔχουσαι ὄμματα —Gu

Or. 261.11 (rec artGloss) ⟨γοργώπες⟩: αἳ —S

Or. 261.12 (vet exeg) ἱερείαι δειναὶ θεαί: τὸ ἱερείαι προπαροξύνουσιν ὡς τὸ τιμώριαι καὶ αἴτιαι —MBCPrRw

Or. 261.13 (rec exeg) ἐνέρων ἱερείαι: ἱερείαι αὐτὰς καλεῖ παρόσον ἐξυπηρετοῦνται αὐτοῖς: ἀποστέλλουσι γὰρ αὐτοῖς τὰς ψυχὰς. —MBVCMnPrR'R'SSa

Or. 261.14 (rec exeg) ἐνέρων ἱερείαι: παρ’ ὅσον ὑπηρετοῦσιν αὐτοῖς —O

TRANSLATION: They accent ‘hiériai’ on the antepenult just like ‘timṓriai’ and ‘aítiai’.

LEMMA: MC, ἱερεῖαι Rw

APP. CRIT.: τὸ ἱερείαι om. Rw | τὸ δὲ BPr | ἱερεῖς C, ἱερεία M, ἱερεία Pr | προπαροξύ(θ) B, παροξύτονον Pr | ἵστο τὸ τιμώριαι καὶ αἴτιαι

PREVIOUS EDITIONS: Schw. I.125,9–10; Dind. II.95,6

COMMENT: On the claim about such accents, see Chandler, Greek Accentuation §214; Georg. Choerobosc. Gram.Gr. 4:1.403, 16–23 ἐπὶ γὰρ τοῦ μονογενοῦς ἡμέρα ἡμέραι παροξυτόνως· οἱ μέντοι Ἀθηναῖοι ἐπὶ ταύτης τῆς λέξεως, καὶ μάλιστα οἱ νεώτεροι, προπαροξύνουσιν· πέντε γὰρ ἥμεραι καὶ δέκα ἥμεραι φασὶ προπαροξυτόνως, ὡς ἀπαγγέλλουσιν οἱ περὶ Ἀττικῆς συνήθειας γράψαντες· οὐ μόνον δὲ ἐπὶ ταύτης τῆς λέξεως προπαροξύνουσιν, λέγω δὴ προπαροξύνουσιν, ἀλλὰ καὶ ἐπὶ τῶν παραληγομένων τῷ ἱέρειαι ἵστο προπαροξύνοντες, τὸ τιμώριαι καὶ αἴτιαι τραγῴδιαι κωμῴδιαι· οὕτω γὰρ ἐπὶ τῶν μονογενῶν προπαροξυτόνως λέγουσιν οἱ Ἀθηναῖοι. Cf. briefly ps.-Arcadius de accent., pp. 288–289 Roussou αἱ εἰς ΑΙ εὐθεῖαι παρεσχηματισμέναι ἀρσενικοῖς ὁμοτονοῦσι ταῖς εὐθείαις τῶν ἰδίων ἀρσενικῶν· τύπτοντες τύπτουσαι, χαρίεσσαι ταχεῖαι (εἰ καὶ μὴ τὸν αὐτὸν τόνον), ἐναντίοι ἐναντίαι, Βυζάντιοι Βυζάντιαι, ἥμεροι ἥμεραι (τὸ τριγενές, ἡμέραι δὲ τὸ μονογενές). οἱ δὲ Ἀθηναῖοι προπαροξύνουσι τινα μονογενῆ· ἥμεραι εὐπράξιαι τιμώριαι αἴτιαι. Herodian seems to be the source of this doctrine, if by ‘later Attic’ he meant classical Attic as opposed to Homeric ‘Attic’: Sch. A Il. 5.54 ὡς ἑκηβολίαι· ἔφαμεν γὰρ ὅτι τὸ ἀναδιδόναι τὸν τόνον τῶν μεταγενεστέρων ἐστὶν Ἀττικῶν, ὅτε περὶ τοῦ ‘πῃ δὲ συνθεσίας’ διελαμβάνομεν (Gram.Gr. 3:2.47, 37–39). See further Probert 2004: 66 n. 30; Probert 2006. [The passage in de prosod. cath. Gram.Gr. 3:1.423,5–11 is cobbled together by Lentz and need not be taken into account.] See also 425.03.
Or. 261.15 (plln exeg) (ἐνέρων ἱέρειαι): δίκην γὰρ ὑπουργῶν βοηθοῦσι τοῖς φονευθείσι τιμωρούμεναι τοὺς φονεῖς. —G

POSITION: marg.
COMMENT: For δίκην ὑπουργῶν, ‘help to afford or execute justice’, see Gennadius Scholarius, Refutatio erroris Iud. 286,25–26 οὗτοι τοῖς πρότερον μὲν γνησίοις υἱοῖς, τότε δὲ ἄλλες ὑποτιμῆσαι, τὴν θείαν ὑπούργον δίκην; contrast sch. YF Hec. 843 ἀγαθοῦ γάρ ἀνδρὸς ὑπάρχει τὸ ὑπουργεῖν καὶ τὸ ὑπηρετεῖν τῇ δίκῃ, ἤγουν τὸ πράττειν τὰ δίκαια.

Or. 261.16 (rec gloss) (ἐνέρων): καταχθονίων —Pr

POSITION: s.l.

Or. 261.17 (recThom gloss) (ἐνέρων): νεκρῶν —VAaAbCrFGKKnRRfSSaOxZZa-ZuTXoYFB

POSITION: s.l.
APP. CRIT.: καὶ τῶν prep. CrSaOxZuYF, τῶν prep. VKS

Or. 261.18 (plln exeg) (ἐνέρων): νεκρῶν τῶν ἀδίκως φονευθέντων —ZmGu

POSITION: s.l.
APP. CRIT.: φονευθέντων τοὺς µακρύς Gu
PREVIOUS EDITIONS: Dind. II.95,6–7

Or. 261.19 (plln gloss) (ἐνέρων): ἤγουν τῶν κάτω θεῶν —L

POSITION: s.l.

Or. 261.20 (rec gloss) (ἱέρειαι): δουλεύτριαι —V³AaAbCrL³MnRSSaOx

POSITION: s.l.

Or. 261.21 (rec exeg) (ἱέρειαι): αἱ τιμωροῦσαι τοὺς φόνους τῶν νεκρῶν —MnR

POSITION: s.l.

Or. 261.22 (rec exeg) (ἱέρειαι): σφάκτριαι, ὡς ὁ τῶν θυμάτων ἱερεύς —K

POSITION: s.l.

Or. 261.23 (mosch gloss) (ἱέρειαι): φονεύτριαι —XXaXbXoT³YYfGGrZcAa

REF. SYMBOL: X  POSITION: s.l. except X
APP. CRIT.: ἤγουν prep. G
PREVIOUS EDITIONS: Dind. II.95,12

688 | Scholia on Orestes 1–500
Or. 261.24 (thom gloss) ἱερεῖαι: ὡς θανατουσαί —ZZaZbZlZmTG

Or. 261.25 (rec gloss) ἱερεῖαι: ύπηρέτιδες —FPrG

Or. 261.26 (pllgn gloss) ἱερεῖαι: ύπηρέτριαι —B³

Or. 261.27 (rec gloss) ἱερεῖαι: ύπουργοί τῶν θ[εῶν] —Rw

Or. 261.28 (thom gloss) ἱερεῖαι: ύπουργοί —ZmZuGu

Or. 261.29 (rec gram) ἱερεῖαι: ύπουργῶ γενικῇ, ὡς τὸ ὑπουργήσασά σου τὸ σῶμα. —Pr

Or. 261.30 (pllgn exeg) ἱερεῖαι: ἱερεῖαι ἐλέγοντο αἱ τοῖς θεοῖς ἀνακείμεναι γυναῖκες —Zb²

Or. 261.31 (pllgn gram) ἱερεῖαι: αἰτιαὶ —B⁴

Or. 261.32 (tri exeg) ἰμέτερον: ἱερεῖα γράφε ἱωνικῶς, ἵν' ἔχῃ πρὸς τὸ μέτρον ὀρθῶς. ἵτά γάρ διὰ τοῦ εἰα ταῦτα προπαροξύτονα ἱωνικῶς οἱ ποιηταὶ παροξύτονα ποιοῦντες διὰ τοῦ ἱ γράφουσιν, ὅτα αὐθαδεία αὐθαδία λέγοντες καὶ τὸ εὐσέβεια εὐσέβια καὶ τὰ τοιαῦτα, ὅ καὶ ἐξετάζων εὑρήσεις. —T

Translation: Write 'hierai' in the Ionic manner, so that the reading may be correct with respect to the meter. For these words with accent on the antepenult ending in -eiα the poets in the Ionic manner accent on the penult and spell with iota (that is, ending -ia in place of -eia);
thus the poets say ‘authadia’ for ‘authádeia’ and ‘eusebia’ for ‘eusébeia’ and the like, which you will indeed discover by examination.

**LEMMA:** ἡμέτερον in marg.

**APP. CRIT.:** 1 ἔχει Ta, ἔχει T

**PREVIOUS EDITIONS:** Dind. II.95,8–12; de Fav. 50

**COMMENT:** Triclinius probably knew of the spelling with iota in place of epsilon-iota from sch. 261.12 (or from O, where it is in the text), but the decision to make the word paroxytone instead of proparoxytone appears to be his own.

**KEYWORDS:** Triclinius, emendation by

---

**Or. 261.33** (mosch gloss) 〈δειναι〉: φοβεραί —XXaXbXoT*YYfGGGrZc

**POSITION:** s.l.

**APP. CRIT.:** ἡγουν prep. Xo

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**Or. 261.34** (thom gloss) 〈δειναι〉: καταπληκτικαί —ZZaZbZmTGu

**POSITION:** s.l.

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**Or. 261.35** (pllgn gloss) 〈θεα〉: ἡγουν αἱ Ἐρινύες —Zu

**POSITION:** s.l.

---

**Or. 262.01** (rec exeg) 〈οὔτοι μεθήσω〉: παρεπιγραφή —Rw

**TRANSLATION:** Implicit stage direction.

**POSITION:** s.l.

**KEYWORDS:** παρεπιγραφή

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**Or. 262.02** (pllgn gloss) 〈οὔτοι〉: οὐδαμῶς —CrOxZb

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. Cr

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**Or. 262.03** (pllgn gram) 〈οὔτοι〉: οὐδαμῶς —F2

**POSITION:** s.l.

**COMMENT:** If this is not a corruption of σε (meant for μεθήσω), then it is a teacher’s note to remind one about the equivalence in some places (not here) of τοι and σοι.

---

**Or. 262.04** (rec gloss) 〈μεθήσω〉: καταλείψω —V3AbCrMnRSOx

**POSITION:** s.l. (repeated over ἐμπλέξασ’ Ox)

**APP. CRIT.:** καὶ prep. CrOx | σε add. S |

---

**Or. 262.05** (mosch gloss) 〈μεθήσω〉: ἀφήσω —XXaXbXoT*YYfGGGrZcAa2

**POSITION:** s.l.
Or. 262.06 (rec gloss) ἡμεθήσω: ἀφήσω σέ —ZZaZbZlZmTGu
POSITION: s.l.
APP. CRIT.: οὐδαμῶς prep. Zb | σε om. Za |

Or. 262.07 (plgn gloss) ἡμεθήσω: ἕάσω —F²
POSITION: s.l.

Or. 262.08 (rec gloss) ἡμεθήσω: σε —K
POSITION: s.l.

Or. 262.09 (plgn artGloss) χεῖρ′: τὴν —F²
POSITION: s.l.

Or. 262.10 (rec gloss) ἐμπλέξασ′: γυρώσασα —Sa
POSITION: s.l.

Or. 262.11 (rec gloss) ἐμπλέξασ′: ἐμβαλοῦσα —Rf
POSITION: s.l.  
PREVIOUS EDITIONS: Dind. II.95,13

Or. 262.12 (plgn gloss) ἐμπλέξασ′: συμβαλοῦσα —Zb²
POSITION: s.l.

Or. 262.13 (plgn gloss) ἐμπλέξασ′: καὶ περιβαλοῦσα —CrOx
POSITION: s.l.
APP. CRIT. 2: -βαλλ- Ox

Or. 262.14 (plgn gloss) ἐμπλέξασ′: περιπλέξασα —ZiZu
POSITION: s.l.

Or. 262.15 (tri metr) ἐμπλέξασ′: long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 50

Or. 262.16 (rec artGloss) ἐμὴν: τὴν —F²S
POSITION: s.l.
<table>
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<th>Or. 263.01 (rec gloss)</th>
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<td>POSITION: s.l.</td>
<td>APP. CRIT.: καὶ prep. F</td>
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<th>Or. 263.02 (recMoschThom gloss)</th>
<th>⟨σχήσω⟩: κωλύσω</th>
<th>—AbCrMnRSoXXaXbXoT‘YYf-GrAa²ZcZaZbZlZmT</th>
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<tr>
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<td>APP. CRIT.: καὶ prep. CrSOx</td>
<td>σὲ add. MnRSZb</td>
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<th>Or. 263.03 (mosch gloss)</th>
<th>⟨σχήσω⟩: ἐπισχήσω</th>
<th>—XXaXbTYGGGr</th>
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<tr>
<td>POSITION: s.l.</td>
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<tr>
<th>Or. 263.04 (mosch gloss)</th>
<th>⟨σχήσω⟩: ἐφέξω</th>
<th>—XXaXbXoT‘YYfIGGrAa²</th>
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<tbody>
<tr>
<td>POSITION: s.l. except X</td>
<td>PREVIOUS EDITIONS: Dind. II.95,14</td>
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<th>Or. 263.05 (pllgn gloss)</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 263.06 (rec gloss)</th>
<th>⟨πηδᾶν⟩: εἰς τὸ μὴ</th>
<th>—Mn</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 263.07 (pllgn gloss)</th>
<th>⟨πηδᾶν⟩: μὴ</th>
<th>—CrOx</th>
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<td>POSITION: s.l.</td>
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<th>Or. 263.08 (pllgn artGloss)</th>
<th>⟨πηδᾶν⟩: τῷ</th>
<th>—F²</th>
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<tr>
<td>APP. CRIT.: read τοῦ?</td>
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<tr>
<th>Or. 263.09 (rec gloss)</th>
<th>⟨πηδᾶν⟩: ὡστε</th>
<th>—AaCrPrOxB³a</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 263.10 (rec gloss)</th>
<th>⟨δυστυχῇ⟩: εἰς τὰ</th>
<th>—AbRSSa, app. Zl</th>
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<tbody>
<tr>
<td>POSITION: s.l.</td>
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</table>

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Or. 263.11 (pillgr artGloss) (δυσταυχη): τὰ —F²

Or. 264.01 (vet exeg) μέθες μί’ οὖσα: ἡμίονοσ τῶν κατ’ ἐμοῦ Ἐρινύων ἀπόστα. Ἐρινύών δὲ τῶν μανιῶν, ἤν’ ἤ ἀνες με τής μανίας ἀναχωρήσασά μου.

—MBVC MnPr'R'R' RwSa, partial Prb

TRANSLATION: Being one of the Erinyes afflicting me, get away (from me). By 'of Erinyes' (he means) 'of the madnesses', so that the sense is 'release me from madness by withdrawing to a distance from me'.

LEMMA: BVCS, μέθες Pr-R², also Rw (punct. as if μί’ … ἐρινύων is also part of lemma), μί’ οὖσα M

APP. CRIT.: 1 καὶ σὺ prep. VPr-R², μέθες καὶ σὺ prep. SSa, σὺ μέθες καὶ σὺ prep. Mn | κατ’ ἐμοῦ BVPr, κατ’ ἐμὲ MC, ἐμῶν MnR-R² RwSa, om. Pr² | ἀπόστα MCPr, ἀπόστηθι others | 2 ἐρινύων δὲ κτλ om. Pr² | ἐριν. δὲ τινὲς δὲ ἐριν. VMnR² Rw, τινὲς δὲ τῶν ἐριν. Rw, τινὲς ἐριν. S, om. Pr² | μηνιῶν C | ἵν’ ἔχει ἐμὸν κατ’ R², om. Pr² | ἀφεῖσ ἐριν. | ἀναχωρίσασα M

APP. CRIT. 2: 1 ἐρινύων VMnPr² RwSa | 2 ἐρινύων VMnPr² RwSa

PREVIOUS EDITIONS: Schw. I.125,13–15; Dind. II.95,18–20

Or. 264.02 (rec gloss) (μέθες): ἀπόστα —O

position: s.l.

Or. 264.03 (rec gloss) (μέθες): ἥγουν ἐμὲ —AaAb MnRSSa

position: s.l.

APP. CRIT.: ἥγουν om. AaAbR | μέ R

Or. 264.04 (mosch gloss) (μέθες): ἔασον —XXaXbXφΟΤ*YYfGGrZl

position: s.l. except X

APP. CRIT.: transp. G

Or. 264.05 (rec MoschThom gloss) (μέθες): ἀφεῖς —A²AbCrF²RsaOxXXaXbXφΟΤ*YYfG-GrZcZZaZb*Zl

position: s.l. except X; cont. from prev. gloss in Mosch. witnesses (inverse order in G)

APP. CRIT.: καὶ prep. CrOx

Or. 264.06 (rec gloss) (μί’ οὖσα): Ἡλέκτρα —O

position: s.l.

APP. CRIT.: 2 Ἡλέκτρα O |

Or. 264.07 (rec exeg) (μ’ ιοῦσσ): γρ. μέθες μί’ οὖσα —MnR-Sa'

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Or. 264.08 (recThom gloss) 〈μ'〉: μία —AbFRZZaZbZmTGuOx²

LEMMA: μ' ἰοῦσα in text R, μί' οὖσα in text Mn(μι')Sa

APP. CRIT.:  ἐ prep. Zb, καὶ prep. F

COLLATION NOTES: Almost all washed out in T, unless the gloss has been incompletely erased; Ta has the word.

Or. 264.09 (rec gloss) 〈μ'〉: ἥγουν ἐμέ —R²

LEMMA: μ' ἰοῦσα in text R

Or. 264.10 (rec gloss) 〈οὖσα〉: σοῦ —AaMnSaZl

POSITION: s.l.

Or. 264.11 (pllgn gloss) 〈οὖσα〉: καὶ ὑπάρχουσα —CrOx

POSITION: s.l.

Or. 264.12 (pllgn exeg) 〈τῶν ἐμών Ἐριννύων〉: αἱτίνες κινοῦσιν ἐμέ —Zl

POSITION: s.l.

Or. 264.13 (mosch gloss) 〈τῶν〉: ἀπὸ —XXaXbXoYYfGGrZcAa²

POSITION: s.l.

APP. CRIT.: τῶν add. Y

Or. 264.14 (pllgn gloss) 〈Εριννύων〉: μανιῶν —Gu

POSITION: s.l.

Or. 265.01 (rec exeg) 〈μέσον μ' ὁχύμαξείς〉: ἵσυνέχεις ἐπαίρεις. ἵδιον δὲ τῶν μανιομένων τὸ τούς κηδομένους ἀποσείεσθαι καὶ δοκεῖν βλάπτεσθαι μᾶλλον.

—MBOVC enquPrR-Ř—RwSSa

TRANSLATION: You embrace, you lift up. It is distinctive of those out of their mind that they shake off those who try to tend to them and imagine rather that they are being harmed.

LEMMA: MCMn(ὁχύμαξείς)Ř—SSa, ὁχύμαξείς VPrRw REF. SYMBOL: VR— POSITION: cont. from 264.01 B

τοὺς κηδ.
κηδεμόνας
μὴ μαινομένους
δοκεῖ
μᾶλλον βλάπτεσθαι
παρ' αὐτῶν

PREVIOUS EDITIONS: Schw. I.125,16–18; Dind. II.95,21–23

COMMENT: M’s reading may point to κηδεμόνας, but κηδομένους is somewhat more likely to have been used in scholastic language.

Or. 265.02 (rec gloss) (μέσον): διὰ μέσου — R

position: s.l.

keywords: διὰ μέσου

Or. 265.03 (pillg gloss) (μέσον): καὶ μέσως — Zu

position: s.l.

Or. 265.04 (pillg gloss) (μέσον): κατὰ τὸ — Zb²

position: s.l.

Or. 265.05 (rec paraphr) (ὀχμάζεις ἵνα βάλῃς): συνέχεις με, κινεῖς με, ὡς βάλῃς με εἰς Τάρταρον. — V

position: s.l.

app. crit.: τίς μὲ transp. V

Or. 265.06 (rec Thom gloss) (ὀχμάζεις): συνέχεις — OA²Aa²CrMnPrSSaOxZzZbZmT-GuY⁴B³

position: s.l.

app. crit.: καὶ prep. CrOx

previous editions: Dind. II.95,23

Or. 265.07 (rec gloss) (ὀχμάζεις): κρατεῖς — AaAbFMnRRfSSaGuZu

position: s.l.

app. crit.: καὶ prep. FSZu

previous editions: Dind. II.95,23

Or. 265.08 (mosch gloss) (ὀχμάζεις): κουφίζεις — XXaXbXo T*YYfGGrZc

position: s.l. except X

app. crit. 2: κουφίζης X

previous editions: Dind. II.95,23

Or. 265.09 (rec gloss) (ὀχμάζεις): βαστάζεις — K

position: s.l.
Or. 265.10 (rec gloss) ὀχμάζεις: κινεῖς κατακόπτεις —Pr

Or. 265.11 (pill gn gloss) ὀχμάζεις: ἐπαίρεις —Gu

Or. 265.12 (pill gn gloss) ὀχμάζεις: συντρίβεις —Ox²

Or. 265.13 (trimetr) ὀχμάζεις: koine short over omicron —T

Or. 265.14 (rec gloss) ὡς: ὡπως —AaAbMnRSSa

Or. 265.15 (rec MoschThom gloss) ὡς: ἵνα —FPrSaX⁺XbXaXbXoYYfGGrZcZ-ZaZbZmZuTOx²

Or. 265.16 (rec Mosch gloss) βάλῃς: ρίψῃς —Aa²X⁺XbXoT⁻YYfGGrZcZb²

Or. 265.17 (rec paraphr) εἰς Τάρταρον: εἰς μέσον τοῦ Ταρτάρου —Pr

Or. 265.18 (thom gloss) εἰς Τάρταρον: εἰς ἀπώλειαν —ZZaZbZmTGu

Or. 265.19 (pill gn gloss) εἰς Τάρταρον: ἔγουν εἰς τὸν Ἀιδήν —F²Y²
Or. 266.01 (plign gloss) 〈οἷς〉: φεῦ —CrF²Ox
   POSITION: s.l.
   APP. CRIT.: καὶ prep. CrOx

Or. 266.02 (tri metr) 〈οἷς〉: koine short above —T

Or. 266.03 (plign gloss) 〈τάλαινα〉: ἡ ἄθλια —CrOx
   POSITION: s.l.
   APP. CRIT.: καὶ prep. Cr

Or. 266.04 (plign gloss) 〈τάλαινα〉: ἐγὼ —Zb²
   POSITION: s.l.

Or. 266.05 (plign artGloss) 〈τάλαινα〉: ἡ —F²
   POSITION: s.l.

Or. 266.06 (rec exeg) 〈τίν’ ἐπικουρίαν λάβω〉: τὸ ἀπορηματικὸν ὑποτάσσει. —K
   TRANSLATION: He subordinates (in the subjunctive) the expression of doubt. (or: The expression of doubt entails the subjunctive.)
   POSITION: s.l.

Or. 266.07 (plign gloss) 〈τίν’〉: ὧποἰα —Zu
   POSITION: s.l.

Or. 266.08 (recThom gloss) 〈ἐπικουρίαν〉: βοήθειαν —V¹CrF²RfOxZZaZbTGu
   POSITION: s.l.
   APP. CRIT.: καὶ prep. CrOx
   PREVIOUS EDITIONS: Dind. II.96,3

Or. 266.09 (plign gloss) 〈ἐπικουρίαν〉: παρηγορίαν —Zu
   POSITION: s.l.

Or. 267.01 (rec gloss) 〈ἐπεὶ〉: ἀφοῦ —K
   POSITION: s.l.

Or. 267.02 (mosch gloss) 〈τὸ θεῖον〉: τοὺς θεοὺς —XXaXbXoT¹YYfGGrAa²
   POSITION: s.l.
Or. 267.03 (thom gloss) Ἦγουν τὰς Ἐρινύας —ZZaZbZmTGuOx

Or. 267.04 (rec exeg) Ἦ τὸν Ἀπόλλωνα Ἦ τὰς Ἐρινύας —PrZu

Or. 267.05 (rec exeg) πραγματικῶς, τοιτέστιν ὁ θεός —K

Or. 267.06 (rec gloss) ὄργιζόμενον —Ab or Ab

Or. 267.07 (rec Mosch gloss) ἐχθρὸς —SSaXXaXbXoT^YYfGGGr

Or. 267.08 (pllgn gloss) πολέμιον —F^2

Or. 267.09 (pllgn gloss) καὶ ἐναντίον —CrOx

Or. 267.10 (rec gloss) ἔχομεν —FSZb

Or. 268.01 (vet exeg) τοῦτο δὲ εἶπεν ὡς τῶν Ἐρινύων ἐψαυκυῖων αὐτοῦ. —MBOVCMnR^4RwSSa
He said this as if the Erinyes had touched him.

Or. 268.02 (plgn exeg) 〈δὸς τόξα μοι〉: μαινόμενος λέγει ταῦτα. —Y²

Or. 268.03 (rec artGloss) (τόξα): τὰ —AbF²MnSSa

Or. 268.04 (rec gloss) (μοι): μου —RSa

Or. 268.05 (rec exeg) (μου): γρ. μοι —AbS

Or. 268.06 (plgn gloss) (μοι): τίνι —CrOx

Or. 268.07 (vet exeg) κερουλκά: ¹διὰ τῶν κεράτων ἐλκοντα τὴν νευράν ἢ τὸ βέλος, ὡς τὸ κεραελκής ταῦρος. ²Ἡ παρὰ τὸ ἐκ κεράτων εἶναι καὶ ἔλκεσθαι. —MBVCMn-PrR²RwSSaZu

Translation: Drawing by means of the horns the bow-string or the arrow, as used in the phrase ‘bull drawing (a plow or cart) by the horns’; or derived from being made of horn and being drawn.
Or. 268.08 (vet exeg) 1Στησιχόρω [Stesichorus fr. 181a–b Finglass–Davies, PMG 217] ἐπόμενος τόξα φησιν αὐτὸν εἰληφέναι παρὰ Ἀπόλλωνος. ἂδει οὖν τὸν ύποκριτήν τόξα λαβόντα τοξεύειν. 2οί δὲ νῦν ύποκρινόμενοι τὸν ἥρωα αἴτοις μὲν τὰ τόξα, μὴ δεχόμενοι δὲ σχηματίζονται τοξεύειν. 3εἶ δὲ καὶ μανικόμενος ἐπ᾿ ἑώρων ἔγιναι, μὴ ταχιμᾶσομεν. 4ἡ γὰρ νόσος ποικίλη τῶν μεμηνότων, ὡς κἀν ταῖς Τρῳάσιν ἡ Κασάνδρα [Eur. Tro. 367]. 5τοσόνδε δ᾿ ἐκτὸς στήσομαι βακχευμάτων. —MBC, partial Pr

TRANSLATION: Following Stesichorus, he (Euripides) says that he (Orestes) has received a bow and arrow from Apollo. So then, the actor should take a (real) bow and (actually) shoot. But those who nowadays enact the part of the hero ask for the bow and arrow, but not receiving it they make the gestures of shooting. And if even in his madness Orestes is sensible in some matters, let us not be surprised. For the sickness of those who have gone mad is complex, as also (seen when) in Troades Cassandra (says) ‘but to this extent I will stand outside of my ravings’.

POSITION: cont. from prev. all (B add. δὲ)

APP. CRIT.: 1 στησίχορος MC | τόξον Pr | παρὰ om. MC | ἀπόλλων M | 2 τόξα om. MC | 3–5 οἱ δὲ νῦν ὑποκρινόμενοι om. Pr (same passage incomplete in B, with several blank spaces) | 3 at beg. δὲ νῦν + blank space (sufficient for οἱ δὲ νῦν ὑποκρινόμενοι) + τά] τὸ B, then τόξον μὴ om. B (blank space) | μὴ ἐχόμενοι MC | τα] τοξεύειν om. B (blank space) | 4 ἱπτ.] ὑπὸ MBC | ἑώρων ύποκρινόμενοι οἱ δὲ νῦν ὑποκρινόμενοι om. B (blank space) | 5 ὡς κἀν] οὐκ ἂν Pr | νόσος ποικίλη om. B (blank space) | 6 τοσόνδε· ἐκτὸς Pr

APP. CRIT. 2: 1 ἐπόμενος M | 3 εχόμενοι M | 4 ύπενινοι B, ύπενινοι C | 5 κασάνδρα B

PREVIOUS EDITIONS: Schw. I.126,1–6; Dind. II.96,14–20

COMMENT: Cf. the papyrus commentary on lyric poets (= Stes. fr. 181a Finglass–Davies), giving examples of tragic poets’ indebtedness to Stesichorus, which offers (after the example of the recognition in Aesch. Choe.): (lines 14–21, omitting minor restorations) Ἔριθήνῃ δὲ τὸ τόξον τὸ Ὀρέστου ὅτι ἐστὶν δεδομένον αὐτῷ δόρου παρὰ τοῦ Ἀπόλλωνος· παρ’ ᾧ μὲν γὰρ λέγεται [quotation of 268–269].

KEYWORDS: citation of literature other than Homer (with direct quotation) | Stesichorus | Euripides,

Or. 268.09 (plllgn exeg) (τόξα): πληθυντικῆς εἴπε τὰ τόξα ἡγοῦν τὸ τόξον. —Y²

POSITION: s.l.

Or. 268.10 (rec exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἐλκοντα τὴν νευρὰν ἢ τὸ βέλος —OR

TRANSLATION: Drawing by means of the horns the bow-string or the arrow.

POSITION: s.l.

Or. 268.11 (recThom exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἐλκοντα τὴν νευρὰν —FKPrZZaZbZmTGu

TRANSLATION: Drawing by means of the horns the bow-string.

REF. SYMBOL: F

700 | Scholia on Orestes 1–500
Or. 268.12 (rec exeg) (κερουλκά): τὰ ἀπὸ κέρατος κατασκευασθέντα —V
TRANSLATION: The ones fashioned from horn.
POSITION: s.l.

Or. 268.13 (rec exeg) (κερουλκά): τὰ ἀπὸ κέρατος ἑλκόμενα —Rw
TRANSLATION: The ones drawn by the horn.
POSITION: s.l.

Or. 268.14 (rec exeg) (κερουλκά): τὰ ἀπὸ τῶν κεράτων ἑσκευασμένα —Sa
TRANSLATION: The ones made out of horns.
POSITION: s.l.

Or. 268.15 (mosch exeg) κερουλκά: τὰ ἐκ κεράτων κατεσκευασμένα καὶ ἑλκυόμενα —XXaXbXoΤYYfGrZc
TRANSLATION: The ones made out of horns and being drawn.
LEMMATA: T | REF. SYMBOL: XoΤ | POSITION: s.l. except XXo
APP. CRIT.: καταςκ- | καὶ ἑλκ. om. Zc
PREVIOUS EDITIONS: Dind. II.96,23–24

Or. 268.16 (thom exeg) (κερουλκά): ἢ τὰ ἐκ κεράτων συντεθειμένα —ZmGu
TRANSLATION: Or the ones put together out of horns.
POSITION: s.l.; cont. from gloss above ZmGu
PREVIOUS EDITIONS: Dind. II.97,2

Or. 268.17 (pllgn exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἑλκυόμενα ἦγουν κατεσκευασμένα —G
POSITION: s.l.
APP. CRIT.: ἑλκύομενα a.c. G

Or. 268.18 (rec exeg) (κερουλκά): τὰ διὰ τῶν κεράτων ἑλκύομενα —CeRFΌx
POSITION: s.l.
APP. CRIT.: τὰ ἰ καὶ CrΌx
Or. 268.19 (plgn exeg) (κερουλκά): τὰ ἑλκόμενα διὰ τῶν κεράτων. εἰ γάρ ἦσαν ξύλα, οὐκ ἂν εἵλκοντο. —Y2

Or. 268.20 (plgn exeg) (κερουλκά): τὰ διὰ κεράτων ἑλκόμενα ἢ τὰ κῆρα καὶ θανατηφόρου μοίραν φέροντα. —B2/3a

Or. 268.21 (rec exeg) (κερουλκά): τὸν βιὸν διὰ τῶν κεράτων (ἑλκόμενον) —Pr

Or. 268.22 (plgn gloss) (κερουλκά): τὰ ἐκ κεράτων —F2

Or. 268.23 (rec artGloss) (κερουλκά): τὰ —S

Or. 268.24 (rec exeg) (δῶρα Λοξίου): ως τῆς τοξικῆς ἐφόρου λέγει δῶρον αὐτοῦ. —K

Or. 268.25 (rec exeg) (δῶρα Λοξίου): δʹ τέχναι ἀνατίθενται τῷ Ἀπόλλωνι· τοξικὴ μαντικὴ καὶ ἰατρικὴ. —Pr

Or. 268.26 (plgn exeg) (δῶρα Λοξίου): ἐφόρος γὰρ τῆς τοξικῆς ό Απόλλων. —Y2

Or. 268.27 (thom exeg) (δῶρα Λοξίου): ὑπὸ τῆς μανίας δοκῶν χαρισθῆναι αὐτῷ ταῦτα παρὰ Απόλλωνος ἢ διότι τοξικὸς ἐστίν ὁ θεός καὶ τὰ παρ’ ἀνθρώπους τόξα ὡσπερεὶ δῶρα ἐκείνου. —ZZaZbZmTGu

TRANSLATION: He uses the expression ‘gifts of Loxias’ either because in his madness he thinks these have been given as a favor to him by Apollo, or because the god is connected to archery and the bow and arrow among human beings is, as it were, a gift of that (god).
REF. SYMBOL: ZZa


APP. CRIT. 2: 1 λοξέου Zb | παρ’ ZZa |

PREVIOUS EDITIONS: Dind. II.96,21–23

Or. 268.28 (pllgn gloss) (δῶρα): τὰ τόξα — Y²

position: s.l.

Or. 268.29 (rec gloss) (δῶρα): λέγω — S

position: s.l.

Or. 268.30 (rec artGloss) (δῶρα): τὰ — AbF²MnS

position: s.l.

Or. 268.31 (rec gloss) (Λοξίου): Φοίβου — AbMnRS

position: s.l.

Or. 268.32 (rec gloss) (Λοξίου): τοῦ Ἀπόλλωνος — F²R²

position: s.l.

Or. 269.01 (rec gloss) (οἷς): ἐν — CrF²SOxB³a

position: s.l.

APP. CRIT.: οἷς add. CrOx

Or. 269.02 (rec gloss) (οἶς): οἰστισίων — Sa

position: s.l.

Or. 269.03 (mosch gloss) (οἶς): δι’ ὧν — XXaXbXoT’YYfGGGrZc

position: s.l.

APP. CRIT.: ἤγουν prep. T | τόξων add. G

Or. 269.04 (pllgn gloss) (ἐπι’): καὶ ἔλεξε — Zu

position: s.l.

Or. 269.05 (rec gram) Απόλλων: ἀπὸ τοῦ ἄει βάλλειν — Mn

lemma: Mn

PREVIOUS EDITIONS: Dind. II.97,3
COMMENT: I have not found this etymology elsewhere. Several other etymologies are offered in El. Gud. (di Stefani) s.v. Ἀπόλλων· παρὰ τὸ ἀπόθετα βάλλειν· ἢ παρὰ τὸ ἀπόθετον βάλλειν τὴν ὄργην· ἢ ἀπελαύνων καὶ ἀπολύων ἀπ’ ἡμῶν τὰς νόσους· ἢ παρὰ τὸ ἀπλοῦν καὶ λύειν τὸ συνεστὸς τῆς οὐσίας καὶ τὸ σκότος.

KEYWORDS: etymology

Or. 269.06 (rec gloss) (ἐξαμύνασθαι): βοηθῆσαι — V
POSITION: s.l.

Or. 269.07 (rec gloss) (ἐξαμύνασθαι): τιμωρεῖν — AaAbCrMnRSSaOx
POSITION: s.l.
APP. CRIT.: καὶ prep. CrSOx

Or. 269.08 (rec gloss) (ἐξαμύνασθαι): τιμωρήσαι — V FPrZu
POSITION: s.l.
APP. CRIT.: καὶ τιμήσαι Pr

Or. 269.09 (mosch gloss) (ἐξαμύνασθαι): τιμωρήσασθαι — XXaXbXoT·YYfGrZc
POSITION: s.l. except X

Or. 269.10 (rec gloss) (ἐξαμύνασθαι): διώξαι — R
POSITION: s.l.

Or. 269.11 (pllgn gloss) (ἐξαμύνασθαι): ἀποδιῶξαι — V
POSITION: s.l.; joined to 269.08 with καὶ V

Or. 269.12 (thom gloss) (ἐξαμύνασθαι): μάχεσθαι — ZZaZbTGuG, a.c. Zm
POSITION: s.l.

Or. 269.13 (thom gloss) (ἐξαμύνασθαι): μαχέσασθαι — Gu, p.c. Zm
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.97,4–5

Or. 269.14 (rec gloss) (ἐξαμύνασθαι): ἀποσοβήσασθαι — RP
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.97,3–4

Or. 269.15 (pllgn gloss) (ἐξαμύνασθαι): ἀποσοβεῖν — GY
POSITION: s.l.
Or. 269.16 (plgn gram) (ἐξαμύνασθαι): ἀμύνω τὸ βοηθῶ ἐνεργητικῶν δοτικῆ, ἀμύνομαι δὲ παθητικῶν τὸ μάχομαι αἰτιατικῆ. —G

TRANSLATION: 'Amunō' in the active voice meaning 'go to the aid of' is used with the dative, but 'amunomai' in the (middle-)passive meaning 'fight (against)' with the accusative.

LEMMA: G

Or. 269.17 (tri metr) (ἐξαμύνασθαι): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 50

Or. 269.18 (plgn gloss) (θεάς): τὰς Ἐριννύας —Y²

POSITION: s.l.

Or. 269.19 (rec artGloss) (θεάς): τὰς —AbF²MnRSoX

POSITION: s.l.

Or. 270.01 (rec gloss) (εἴ): ἐπειδὴ —F²SzU

POSITION: s.l.

APP. CRIT.: ἐπεὶ Zu

Or. 270.02 (plgn gloss) (εἴ): καὶ ὅπερ —CrOx

POSITION: s.l.

Or. 270.03 (mosch gloss) (εἴ): εἰ —XXaXbXoT²Y

POSITION: s.l. except X

COMMENT: Glossed because the text could be ambiguous between elided τίμι and elided εἴ με. |

Or. 270.04 (rec gloss) (ἐκφοβοῖεν): ἐκφοβήσουσιν —AaAbF²MnRSSa

POSITION: s.l.

APP. CRIT. 2: —σι Aa |

Or. 270.05 (plgn gloss) (ἐκφοβοῖεν): ἐκφοβοῦσι —Zu

POSITION: s.l.

Or. 270.06 (plgn gloss) (ἐκφοβοῖεν): καὶ ταράσσουσιν —Cr

POSITION: s.l.

Or. 270.07 (mosch paraphr) (ἐκφοβοῖεν): εἰς φόβον ἄγοιεν —XXaXbXoTYYfGGrZc

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Or. 270.08 (vet exeg) μανιάσιν λυσσήμασιν: ταῖς μανιώδεσι λύσσαις. σχῆμα δὲ ἐστὶν περίφρασις. —MBVCPr

TRANSLATION: The insane frenzies. The schema is periphrasis.

LEMMA: μανιάσι λυσσήμασιν (μανιᾶσι) V, μανίαισιν λυσσήμασιν M, μανιάδι δὲ λυσσήμασι prep. B(λυσσήμα())Pr REF:SYMBOL: V

APP. CRIT.: τὸ δὲ σχῆμα (om. ἐστὶ) V

PREVIOUS EDITIONS: Schw. I.126,7–8; Dind. II.97,12–13

KEYWORDS: περίφρασις

Or. 270.09 (vet exeg) (μανιάσιν λυσσήμασιν): ὡς τὸ [TGF adespota 566d] 'φοίνικι λίνῳ', ἀρσενικόν μετὰ οὐδέτέρου. ἀπὸ δὲ τοῦ ἡ μανίας τὸ μανιάσι. —MBCPr

TRANSLATION: (The usage is) like that seen in 'red thread/linen', masculine form ('phoinix') with a neuter ('linon'). And from (nominative) 'hē manias' comes (dative plural) 'maniasi'.

APP. CRIT.: 1 ταῖς μανιαῖσι λυσσήμασι prep. M(‑σιν ‑σιν)C, ταῖς μανιάσι λυσσήμα() prep. B

APP. CRIT. 2: 2 ἡ μανίας M, ἡ μανὰς Pr τὸ μανιᾶσιν C, τὸ μανίασιν, with another σ add. above σ, M

PREVIOUS EDITIONS: Schw. I.126,9–10; Dind. II.97,13–15


KEYWORDS: citation of literature other than Homer (with direct quotation) | Trag. adespota

Or. 270.10 (vet exeg) 1μανιώδεσι λυσσήμασιν 2η μανίας καὶ λυσσήμασιν. —MB

TRANSLATION: Mad frenzies; or madnesses and frenzies.

POSITION: s.l. M; cont. from prev. B

APP. CRIT. 2: 1 λυσσήμασι M

PREVIOUS EDITIONS: Schw. I.126,11; Dind. II.97,14–15

COLLATION NOTES: By an oversight, Schw. lists this as being in C as well.

Or. 270.11 (rec exeg) μανιάσι λυσσήμασι:] ἐν μανικαῖς λύσσαις —Rw

POSITION: s.l.

Or. 270.12 (rec exeg) (μανιάσιν λυσσήμασι): τὸ σχῆμα κατὰ γένος. —MnSB

TRANSLATION: The schema is that according to gender.

LEMMA: μανιάς in text MnS POSITION: s.l. MnS, marg. B

APP. CRIT.: τὸ om. B

COMMENT: This schema applies to expressions in which the adjective appears to be in a different gender from

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the noun it modifies. A fuller form of this note is found in Sch. Soph. Aj. 62b Christodoulou (from Laur. plur. 32.40, ca. 1300, perpendicular in inner margin of 3r): τὸ σχῆμα κατὰ γένος, ὡς τὸ [Nicand. Ther. 129] ἀφολούντος ἀφθάνοντος [ἀφολούντος αἴματος τι]. Christodoulou was wrong to assign this note to Aj. 62 to τοὺς ζῶντα; it really goes with Aj. 59, which in this manuscript ends not with μανιάσιν νόσοις, but with μανιάς λυσσήμασι, by reminiscence of Or. 270. Apart from these scholia, σχῆμα κατὰ γένος is not found elsewhere in a TLG search.

KEYWORDS: σχῆμα κατὰ γένος

Or. 270.13 (plgng exeg) ἡ λύσση ἢ μανιάς —Y²

Or. 270.14 (thom exeg) 1πάντες τὸ μανιάσι πρὸς τὸ λυσσήμασι συνάπτοντες οὗτῳ φασί: μανικοῖς λυσσήμασι, ἀγνοοῦντες ὅτι τὸ μὲν μανιάς θηλυκόν ἐστὶ, τὸ δὲ λυσσήμασιν οὐδέτερον. 2οὔ δὲ τούτους χαίρειν έδας, κεχωρισμένως λέγε ἀσυνδέτως οὗτῷ: τὰ μὲ ἐκφοβοίει ἐν μανιάς καὶ μανιάς, ἐν λυσσήμασι καὶ μανιάς, ἵν' ὦσιν ἀμφότερο τὸ αὐτό. —ZZaZbZmTGu

TRANSLATION: Attaching the word ‘manias’ to the word ‘lussēmas’, everyone thus interprets this as ‘mad frenzies’, being unaware that ‘manias’ is feminine, but ‘lussēmas’ is neuter. But for your own part, dismiss these interpreters and take the words separately in asyndeton as follows: if they should terrify me with ‘manias’ (that is, ‘madnesses’), with ‘lussēmas’ (that is, ‘madnesses’), so that both may be the same thing.

LEMMA: μανιάς in text ZZaZbGr, λυσσήμασι in text ZbZm REF. SYMBOL: ZZaZm

APP. CRIT.: 1 ἀγνοοῦντες … τὸ δὲ λυσσήμασιν om. Zb | 2 χαίρειν om. TGu | ἀσυνδέτως λέγε

κεχωρισμένως transp. Gu | 3 εἰ μέτε εἰ μὴ Gu | first εἰ om. Gu | first μανιάς| ἐν μανιάς ZbZm | second μανιάς| ἐν μανιάς ZbZmTGu

APP. CRIT. 2: 1–2 μανιάς (all three places) Gu | 1 λυσσήμασι ZaZmTGu | φασὶ· TmT, φασὶν Gu, φασιν (no punct.) ZZaZb | 2 οὕτως| οὕτω Gu |

PREVIOUS EDITIONS: Dind. II.97,6–11

KEYWORDS: Thomas critical of another view

Or. 270.15 (plgng exeg) κεχωρισμένως λέγε ἀσυνδέτως —Ox²

Or. 270.16 (rec gloss) μανιώδεσι —OAaAbRMnSSa

LEMMA: μανιάς in text all except O POSITION: s.l.

APP. CRIT.: ἐν prep. AbMnSSa | μανώδ‑ Aa

Or. 270.17 (recMosch gloss) μανικοῖς —KXXaXbT°YYfGGGrZb²Aa³F²

LEMMA: μανιάς in text GrZbAa POSITION: s.l.

APP. CRIT.: μανικῆς app. Aa³

Or. 270.18 (thom gloss) μανιάς —Z°ZmTGu

LEMMA: μανιάς in text Gr POSITION: s.l.
Or. 270.19 (plllgn gloss) 〈μανιάσι:〉 καὶ ταράγμασιν — Ox
POSITION: s.l.
COMMENT: Although the gloss makes sense if the glossator is following the Thoman view that μανιάσι(ν) can be treated as a noun in asyndeton (270.24, 270.18), it may be instead a corruption/misunderstanding of Cr’s gloss ταράσσουσι on the following ἐκφοβοῖεν (270.06). Cr’s gloss is written in such a fashion that it could easily be misread as ταράγμασιν, and it is positioned a little to the right of its lemma, as is often the case with Cr’s glosses.

Or. 270.20 (rec exeg) 〈μανιάσιαν:〉 μανιάς μανιάδος — K
POSITION: marg.
COLLATION NOTES: K app. started to crowd this gloss above the word, but found too little space, so erased it there.

Or. 270.21 (rec exeg) 〈λυσσήμασιν:〉 ἢ καὶ — O
POSITION: s.l.
COLLATION NOTES: Check original O.

Or. 270.22 (rec gloss) 〈λυσσήμασι:〉 λύτταις — Rf
POSITION: s.l.

Or. 270.23 (plllgn gloss) 〈λυσσήμασι:〉 νοσήμασι — Zb²
POSITION: s.l.

Or. 270.24 (rec gloss) 〈λυσσήμασι:〉 τούτεστι γλώσσαις — Mn
TRANSLATION: That is, (insane) utterances. (?)
POSITION: s.l., cont. from 270.12
APP. CRIT. 2: τούτεστι Mn
COMMENT: Possibly the glossator has chosen a feminine noun to make the gloss agree with μανιάσι(ν). The gloss remains an odd one.

Or. 270.25 (thom gloss) 〈λυσσήμασι:〉 μανίας — Zm T Gu Y²
LEMMA: -μασι in text Zm
POSITION: s.l.

Or. 270.26 (plllgn gloss) 〈λυσσήμασι:〉 ἐν — F
POSITION: s.l.

Or. 270.27 (rec exeg) 〈λυσσήμασι:〉 προσηγορικῶν — K
TRANSLATION: (This word is a) common noun.
COMMENT: Perhaps this observation is a way to indicate that μανιάσιν is adjectival modifying λυσσήμασιν.

Or. 271.01 (rec paraphr) ἢ δύναται τρωθῆναι τις τῶν θεῶν ἐκ χειρὸς ἀνθρωπίνης:  
——AaPr  
REF. SYMBOL: Aa  
APP. CRIT.: ἢ om. Aa | ἐν χειρὶ ἀνθρωπίνη Aa  
APP. CRIT. 2: τρωθῆναι τίς AaPr |

Or. 271.02 (rec exeget) λείπει ἢ οὔ. —Pr  
POSITION: s.l.  
KEYWORDS: λείπει

Or. 271.03 (rec Thom gloss) ἰβεβλήσεται: τρωθῆσεται —AbCrFMnPrSSaOxZZaZbZmT  
POSITION: s.l.  
APP. CRIT.: καὶ prep. CrFPrSOx |

Or. 271.04 (pllgm gloss) ἰβεβλήσεται: μέλλει τρωθῆναι —Zu  
POSITION: s.l.

Or. 271.05 (rec gloss) ἰβεβλήσεται: ἐτρώθη —Pr  
POSITION: s.l.  
COMMENT: See on 271.12.

Or. 271.06 (pllgm gloss) ἰβεβλήσεται: τρωθῆ —VrecAa  
POSITION: s.l.  
COMMENT: Aa has τρωθῆ with a clear circumflex, while the accent of Vrec is obscure (possibly a damaged or erased circumflex). Subjunctive as gloss on future is possible, but it is also possible that this gloss arose as a misinterpretation of a gloss τρωθῇ where the ending σεται was to be supplied from the word below (= 271.03).

Or. 271.07 (mosch gloss) ἰβεβλήσεται: τοξευθῆσεται —XaXbXoT YYfGGrZc
POSITION: s.l.  
APP. CRIT.: ἄρα τοξ. τις G

Or. 271.08 (rec gloss) ἰτις θεῶν: ὁ θεός —Rf  
POSITION: s.l.

Or. 271.09 (recMosch gloss) ἰτις θεῶν: ἀπὸ τῶν —MnSSaOxXXaXbXoYfGGrZcZuB  
POSITION: s.l.
Or. 271.10 (plln artGloss) θεῶν: τῶν — F²
POSITION: s.l.

Or. 271.11 (tri metr) θεῶν: συνίζησις — T
POSITION: s.l.
PREVIOUS EDITIONS: de Fav. 50

Or. 271.12 (rec exeg) βροτησία χερί: ὦ άφρον — Ab²
COMMENT: This vocative should be understood to be an address to Orestes by Electra, to whom this line is assigned in Ab and most mss. That assignment and the interpretation of 271 as a question presumably are motivated by reluctance, for philosophical, moral, or religious reasons, to take 271 as a threatening assertion. A similar concern may lie behind 270.01, 270.05 (note the unexpected aorist glossing a future perfect).

KEYWORDS: theological amelioration

Or. 271.13 (rec gloss) βροτησία χερί: ἐν — MnSSa

Or. 271.14 (mosch paraphr) βροτησία χερί: διὰ χειρὸς ἀνθρωπίνης — XaXbXoT⁺YfGGrZc
APP. CRIT.: ἤγουν prep. T | διὰ om. Zc
PREVIOUS EDITIONS: Dind. II.97,16–17

Or. 271.15 (plln gloss) βροτησία: ἀνθρωπίνη — CrF²GuOx
APP. CRIT.: καὶ prep. Ox, καὶ ἐν prep. Cr

Or. 271.16 (tri metr) βροτησία: long mark over alpha — T
APP. CRIT.: long mark om. Ta
PREVIOUS EDITIONS: de Fav. 50

Or. 272.01 (vet paraphr) εἰ μὴ ἢςαμείψει: εἰ μὴ ἀποστήσηται τὶς τῶν Ἐρινύων τοῦ ἐμοῦ προσώπου. — MBVCMnR⁺R⁺SSa
TRANSLATION: Unless any of the Erinys will stand away from my face.

LEMMA: all except BR⁺ (μὴ ἢςαμείψῃ MR, μὴ ἢςαμείψῃ C, μὴ ἢςαμείψῃ VMnS, μὴ ἢςαμείψῃ Sa)  REF. SYM- 
BOL: VR⁺  POSITION: intermarg. B
APP. CRIT.: τίς | τί φησί V | after ἐρω. add. φησί MMnR⁺R⁺SSa

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APP. CRIT. 2: after ἐριν. add. φησὶ MMnR-R'SSa

PREVIOUS EDITIONS: Schw. I.126.12–13; cf. Dind. II.97.18–19

COMMENT: The appearance of φησὶ in M and others perhaps suggests that an abbreviation of δηλονότι after τις τῶν ἐρινῶν was misread as an abbreviation of φησὶ.

Or. 272.02 (plgn exeg) πρὸς τὴν Ἡλέκτραν —B³

POSITION: marg.

COMMENT: The addressee is identified to conform to assigning 271 to Electra, 272 to Orestes. Similarly, several of the following scholia react to such assignments.

KEYWORDS: addressee identified

Or. 272.03 (rec exeg) ὁ Ὀρέστης ἐπε(?) —V³

POSITION: marg.

APP. CRIT.: final letter uncertain, rest lost to damaged margin

Or. 272.04 (rec exeg) λείπει πείσῃ κακὸν —K

POSITION: marg.

KEYWORDS: λείπει

Or. 272.05 (rec exeg) (ei μη): ναι —CrMnSSaZuB³Ox

POSITION: s.l.

Or. 272.06 (rec exeg) (ei μη): ναι βλήσετ(αί) —Rf

POSITION: s.l.

COMMENT: Perhaps βεβλήσεται, but there is one instance of βλήσεται in PG 89.90, 59 (Antiochus, P pandecta scripturae sacrae, 7th c.), and dozens of instances of future principal part βλήσω in etymological explanations of βλή- by way of a supposed byform of βάλλω, βλῶ βλήσω.

Or. 272.07 (thom exeg) (ei μή): ναι βεβλήσεται —ZZaZbZmTGuP³

TRANSLATION: (Before 'ei mē', 'unless', understand) 'yes, one will be shot at'.

POSITION: s.l.

APP. CRIT.: ναι καὶ Zb

Or. 272.08 (mosch exeg) (ei μή): ναι τοξευθήσεται —XXaXbXoT³YYfGGGrZcAa³F

TRANSLATION: (Before 'ei mē', 'unless', understand) 'yes, one will be shot at with a bow and arrow'.

POSITION: s.l. except X and marg. As³

COLLATION NOTES: In this place T has a cross above the ναι of 272.07 and then another cross in front of τοξευθήσεται.

Or. 272.09 (rec gloss) (ei): ἔταν —S

Scholia on Orestes 201–300 | 711
Or. 272.10 (rec gloss) ξαμείψη: ἐκφύγῃς —AbMnRS

Lemmatization: εξαµ- in text Mn, -ψει S

App. Crit.: ἐκφυγ(ι) S

Or. 272.11 (rec gloss) ξαμείψη: ἐκφύγη —AaRwSaB²P²

Lemmatization: εξαµ- in text RwSa, -ψή AaB

App. Crit.: ἐκφεύγη P²

Or. 272.12 (rec gloss) ξαμείψη: ἐξέλθη —Sa

Lemmatization: εξαµ- in text Sa

Or. 272.13 (rec gloss) ξαμείψη: ἐξέλθης —AaMnRS

Lemmatization: εξαµ- in text Mn, -ψει S

App. Crit.: ἐξελθε S, ἐξέλθ()Mn

Or. 272.14 (plln gloss) ξαμείψη: ἀπέλθη —F²

Lemmatization: εξαµ- in text Sa

Or. 272.15 (rec gloss) ξαμείψη: ἀποστήσεται —CrPrROx

Lemmatization: εξαµ- in text PrRf

App. Crit.: καὶ prep. CrOx

Or. 272.16 (rec gloss) ξαμείψη: μεταβῇ —RfZu

Lemmatization: εξαµ- in text RfZu, -ψαi Zu


Or. 272.17 (mosch gloss) ξαμείψη: πορευθῆσεται —XXaXbXoYYfGGGr

Lemmatization: εξαµ- in text Sa (except X)


Or. 272.18 (thom gloss) ξαμείψη: ἀποχωρήσει —ZZaZbZmTGy²Ox²

Lemmatization: -μείψη in text Ox

App. Crit.: -ρήσας Zb, -ρήσ() Z

Or. 272.19 (plln gloss) ξαμείψη: [.]αλ(λάσσῃ) —B²
Or. 272.20 (plgn gloss) ⟨ἐξαμείψει⟩: μετασταθη —V³

Or. 272.21 (rec paraphr) ⟨ἐξαμείψη⟩: ύποστρέψη παλινδ(ρ)όμως —Mn

Or. 272.22 (rec paraphr) ⟨ἐξαμείψη⟩: σὺ ἡ Ἡλέκτρα παρέλθης —K

Or. 272.23 (plgn gloss) ⟨ἐξαμείψει⟩: ἀποστῇ —Y²

Or. 272.24 (plgn gram) ⟨ἐξαμείψει⟩: ἀμείβω τὸ μακρὰν ἔρχομαι: οἱ γάρ τρέχοντες ἀμείβοντες τοὺς πόδας αὐτῶν κατὰ διαδοχήν τιθέντες τὸν ἕνα καὶ τὸν ἕτερον κινοῦντες. ὡς ἀπὸ τῆς ἀμοιβῆς τῶν ποδῶν λέγεται καὶ ἀμείβω τὸ μακρὰν ἀποχωρῶ· οἱ γὰρ ἀμείβοντες τοὺς πόδας αὐτῶν φεύγουσιν. —Y²

Or. 272.25 (recMoschiThom gloss) ⟨χωρὶς⟩: μακρὰν —AbCrKMnRSSaOxXXaXbX-OYfGrZcZZaZb²ZmT

Or. 272.26 (plgn gloss) ⟨χωρὶς⟩: καὶ μακρόθεν —V³

Or. 272.27 (rec gloss) ⟨χωρὶς⟩: πόρρω —FPPrGuZuB³a
Or. 272.28 (rec gloss) 〈χωρὶς〉: ἐμπροσθεν —Ab²

Or. 272.29 (plgn gloss) 〈δομάτων ἐμῶν〉: ἀπὸ —FZu

APP. CRIT.: τῶν add. Zu

Or. 272.30 (rec artGloss) 〈ἐμῶν〉: τῶν ἐμῶν —S

Or. 273.01 (rec exeg) 〈οὐκ εἰσακούετ'〉: πρὸς τὰς Ἐριννῦς ὁ λόγος ὅτι οὐ θεωροῦνται, ὅπως μὴ τὸ κατατοξεύσαι ύμᾶς ἢ πρὸς τὸν χορὸν τῶν γυναικῶν. —Rw

TRANSLATION: The speech is addressed to the Erinyes, because they are not seen, (to be so understood) in order that the words ‘shoot you (pl.)’ not be directed to the chorus of women.

APP. CRIT.: perhaps θεωρεῖται Rw (damage)

COLLATION NOTES: Check original Rw. |

KEYWORDS: addressee identified

Or. 273.02 (plgn exeg) 〈οὐκ εἰσακούετ'〉: ὥ Ἐριννύες —Y

TRANSLATION: (Understand with ‘do you not listen’) ὥ Erinyes'.

APP. CRIT.: ὥ om. Ox²

KEYWORDS: addressee identified

Or. 273.03 (thom exeg) 〈οὐκ εἰσακούετ'〉: ὥ Ἐριννῦες —ZZaZmTGuOx²

TRANSLATION: (Understand with ‘do you not listen’) ὥ Erinyes'.

APP. CRIT.: ὥ om. Ox²

KEYWORDS: addressee identified

Or. 273.04 (rec exeg) 〈οὐκ εἰσακούσετ'〉: γρ. οὐκ εἰσακοὐ[ετε(?)]. —R²

LIMMA: -οὐσετε (changed from -οὐετ) in text R

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 273.05 (rec exeg) 〈εἰσακούετ'〉: εἰσακούσετ’ —Sa

POSITION: s.l.

Or. 273.06 (mosch gloss) 〈εἰσακούετ'〉: ἀκούετε —XXaXbXoT'YYfGGr
Or. 273.07 (pllgn gloss) (οὐχ ὁρᾶθ': οὐ βλέπετε —CrF²Ox

Or. 273.08 (rec exeg) (ἐκηβόλων): ἀπὸ τοῦ ἐκάς καὶ πόρρωθεν βάλλεσθαι τὰ [τόξα] —V¹

Or. 273.09 (rec paraphr) (ἐκηβόλων): τῶν μακρῶν βαλλόντων —AaAbF²MnRSSaB³a

Or. 273.10 (mosch paraphr) ἐκηβόλων: τῶν μακρῶν βαλλόντων —XXaXbXoT⁺YYfG⁻GrZc

Or. 273.11 (thom paraphr) (ἐκηβόλων): τῶν μακρῶν πεμπόντων τὰ βέλη —ZZaZbZmTOx²

Or. 273.12 (pllgn exeg) (ἐκηβόλων): τὰ βέλη τοῦ Ἀπόλλωνος —Gu

Or. 273.13 (pllgn exeg) (ἐκηβόλων): καὶ τῶν μακρόθεν βαλλομένων καὶ πεμπομένων ἢ τῶν τοῦ Ἀπόλλωνος —Zu

Or. 274.01 (rec gloss) (τόξων πτερωτὰς γλυφίδας): τὰ πτερωτὰ βέλη —Pr
Or. 274.02 (pllnG Gloss) ⟨τόξων⟩: τῶν — F²

Or. 274.03 (plgn exeg) ⟨πτερωτάς γλυφίδας⟩: πλη(ρη) γὰρ τῶν γλυφίδων τὰ πτερά — Y²

Or. 274.04 (mosch gloss) ⟨πτερωτάς γλυφίδας⟩: τά βέλη — XXaXbXoT’YYfGGr

Or. 274.05 (thom gloss) ⟨πτερωτάς γλυφίδας⟩: τοὺς ἐπτερωμένους οἰστοὺς — ZZaZbZmTGu

APP. CRIT.: τὰς Zb

PREVIOUS EDITIONS: Dind. II.97,22

Or. 274.06 (rec artGloss) ⟨πτερωτάς⟩: τὰς — F²S

Or. 274.07 (rec gloss) ⟨γλυφίδας⟩: οἰστοὺς — Rf

Or. 274.08 (rec gloss) ⟨γλυφίδας⟩: βέλη — RGuZcOx²

APP. CRIT.: τὰ prep. Zc

Or. 274.09 (plln exeg) ⟨γλυφίδας⟩: τὰ βέλη ἀπὸ μέρους — Zu

Or. 274.10 (rec gloss) ⟨γλυφίδας⟩: τὰς σαγίττας — ViF²KPrSaG

APP. CRIT.: ἕγουν prep. Sa | τὰς om. ViPr, after τὰς add. πτερωτάς G

APP. CRIT. 2: σαγίττας all except Pr |

Or. 274.11 (rec gloss) ⟨γλυφίδας⟩: ἄγαρης — Ab

COMMENT: The letters are clearly written (without accent, as often with the glosses in Ab), but no such word is known.
Or. 274.12 (pullg gloss) ⟨γλυφίδας⟩: κόκας —Αα (or Αα?)

**POSITION:** s.l.

**COMMENT:** κόκα (l) in Kriaras VIII.221 (from Italian cocca; also spelled κόκα), notch in an arrow for the bowstring (Erotocritos B 614).

**KEYWORDS:** Byzantine vernacular word/form/usage

Or. 274.13 (pullg exeg) ⟨γλυφίδας⟩: γλυφίδας τάς χηλὰς τῆς ἀκίδος αἷς τὴν νευρὰν προσάγομεν, παρὰ τὸ ἓγγε[γλ]ύφθαι ὅ ἐστι κεκοιλάνθαι. —Α2

**TRANSLATION:** 'Gluphidas' ('notches'), the clefts of the arrow in which we insert the bow-string, derived from its having been chiseled in (verb 'gluphō'), that is, hollowed out.

**REF. SYMBOL:** A

**POSITION:** marg.

**COMMENT:** From Photius γ 153, Suda γ 321, or Lex. Segueriana, Anecdota Gr. Bachmann, I.185,32–186,2.

Or. 274.14 (pullg exeg) ⟨γλυφίδας⟩: γλυφίς ἡ ἐκκωπὴ τοῦ βέλους, παρὰ τὸ ἓγγεγλύφθαι ὅ ἐστι κοιλάν(θ)αι, καὶ ἡ κεφαλὴ τοῦ κίονος, παρὰ τὸ γλάπτω γλαφίς καὶ γλυφίς. καὶ τὸ γλυφικὸν ἐργαλεῖον. —B4

**TRANSLATION:** 'Gluphis' is the notching of the arrow, derived from its having been chiseled in (verb 'gluphō'), that is, hollowed out, and the head of a column, dervied from 'glaptō' ('scrape, engrave'), (whence) 'glaphis' and 'gluphis'. And (there is also the term) 'gluphikon ergaleion' ('sculpture workshop').

**POSITION:** s.l.

**APP. CRIT. 2:** γλάπτο B4 | κλυφὶς B4 |

**COMMENT:** Cf. ps.-Zonaras 440,18–22 (which also has the same corruption κοιλάναι) and Et. Magn. x.v. γλυφίς.

Or. 274.15 (thom gloss) ⟨ἐξορμωμένας⟩: ἐξερχομένας —ZZaZmTGu

**POSITION:** s.l.

Or. 274.16 (pullg gloss) ⟨ἐξορμωμένας⟩: πεμπομένας —GZb2Zu

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. Zu

Or. 274.17 (pullg gloss) ⟨ἐξορμωμένας⟩: κινομένας —F2

**POSITION:** s.l.

Or. 274.18 (pullg gloss) ⟨ἐξορμωμένας⟩: τεινομένας ἐλκομένας —Y2

**POSITION:** s.l.
Or. 274.19 (rec artGloss) (ἐξορμωμένας): τὰς —S

Or. 275.01 (pllgn exeg) (ἀ ἄ): πρὸς τὰς Ἐριννύας —G

Or. 275.02 (rec exeg) (ἀ ἄ): θαυμαστικόν καὶ ἐκπληκτικόν —Pr

Or. 275.03 (mosch exeg) (ἀ ἄ): ἐπίρρημα ἐφεκτικόν —XXaXbXo'T'YYfGr

TRANSLATION: Adverb expressive of blocking/stopping.

Or. 275.04 (pllgn exeg) (ἀ ἄ): ἐκφευκτικόν ἐπίρρημα —Zc

Or. 275.05 (vet exeg) τί δῆτα μέλλετ· ἐξακρίζετ' αἰθέρα: στιγμὴ εἰς τὸ μέλλετε.

—MBCPr

TRANSLATION: Punctuation after ‘mellete’.

Or. 275.06 (rec paraphr) τί δῆτα μέλλετε: ὦ Ἐριννύες τί βραδύνετε· ἕτο τὰ ἄκρα καταλαμβάνετε τοῦ ἀέρος καὶ παίετε τὸν αἰθέρα. —Mn'Mn'SSa

TRANSLATION: O Erinyes, why do you delay? Occupy the heights of the air, and strike the ether.

Or. 275.07 (rec gloss) (τί δῆτα μέλλετε): Ἐριννύες —R
Or. 275.08 (vet Mosch gloss) μέλλετ' ἀντὶ τοῦ βραδύνετε —MV³ΑaCrPrROx-XXaXbXoΤ-YYfGGrZuB³

Or. 275.09 (vet paraphr) ἔξακρίζετ' αἰθέρα: τὸ δὲ ἐξακρίζετ' αἰθέρα,

Or. 275.10 (vet paraphr) ἄλλως: τὰ ἄκρα τοῦ αἰθέρος καταλαμβάνετε.

Or. 275.11 (rec paraphr) ἔξακρίζετ' αἰθέρα: τῶν ἄκρων τοῦ αἰθέρος ἐπιλαμβάνεσθε καὶ πέτεσθε εἰς τὰ ἄκρα τοῦ αἰθέρος. —V

Or. 275.12 (rec exeg) ἔξακρίζετ' αἰθέρα: βαίνετε εἰς τὸ ἄκρον τοῦ αἰθέρος, ἢ δι' ἄκρων πτερῶν αἰθέρα λαμβάνετε. —PrRf
Or. 275.13 (pllgng excg) (ἕξακρίζετ' αἰθέρα): ἤγουν εἰς τὰ ἄκρα τοῦ αἰθέρος πέτεσθε ἤ διὰ τῶν ἁρανων πτερῶν καταλαμβάνετε τὸν αἰθέρα —F

POSITION: marg.

Or. 275.14 (rec paraphr) (ἕξακρίζετ' αἰθέρα): εἰς τὸν ἄκρον αἰθέρα φθάσατε. —K

POSITION: s.l.

Or. 275.15 (pllgng paraphr) (ἕξακρίζετ' αἰθέρα): καὶ εἰς τὸ ἄκρον τοῦ αἰθέρος πορεύεσθε. —CrOx

POSITION: s.l.

Or. 275.16 (pllgng paraphr) (ἕξακρίζετ' αἰθέρα): εἰς ἄκρον (?)αἰθέρος/ἀέρος (?) ἴτε. —B3e

POSITION: s.l.

COLLATION NOTES: Extremely faint and sloppy, damaged; check original B.

TRANSLATION: This one too (Orestes) assumed that the Erinyes are winged. (or: This one too (the poet) posited that the Erinyes are winged.)

APP. CRIT.: δὲ καὶ οὗτος om. R, καὶ οὗτος om. VMnSSa | καὶ om. Pr | ύποτίθεται BPr, ἐπέθετο MnR'SSa, καλεῖ ἐπιθέτως R² |

Or. 275.17 (vet excg) (ἕξακρίζετ' αἰθέρα): πτερωτάς δὲ καὶ οὗτος τὰς Ἐρινύας ὑπέθετο. —MBVCMPrRnSSa

TRANSLATION: This one too (Orestes) assumed that the Erinyes are winged. (or: This one too (the poet) posited that the Erinyes are winged.)

APP. CRIT.: δὲ καὶ οὗτος M | ἐριννύας MnPr |

PREVIOUS EDITIONS: Schw. I.126.18; Dind. II.98.2

COMMENT: Starting in the third quarter of the 5th cent. there are both winged and unwinged depictions of the Erinyes in vase painting. Aesch. Eum. 51 calls them ἄπτεροι, but Groeneboom pointed out that this condition could have been necessitated by the practicality of costuming the chorus. But what other character or poet did the commentator have in mind by saying ‘this one too’? If a character is meant, it may be an internal reference to the fact that the chorus makes them winged in lines 316–322. If a poet is meant, the most likely possibility is Homer. Although the Homeric ἠεροφοῖτις Ἐρινύς has a well-established explanation as ‘traveling invisibly in mist’, in sch. Or. 322.01 the commentator points to this Homeric phrase right after noting that the Erinyes are winged, and some later Greek authors treated the word as ‘flying through the sky’: ps.-Phocylides 171 (of a bee); Sch. Opp. Hal. 3.166 ἠέροφοῖτις ἄρσι πταόμενα; and Nonnus uses both ἠεροφοῖτις and ἠερόφοιτος as ‘traveling through the air/sky’.

Or. 275.18 (rec gloss) (ἕξακρίζετ'): [ἀντὶ] τοῦ πέτεσθε —R

POSITION: s.l.

Or. 275.19 (rec gloss) (ἕξακρίζετ'): {γρ.} λαμβάνετε —Ab

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 275.20 (pllgng gloss) (ἕξακρίζετ'): βαίνετε —Aa

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Or. 275.21 (mosch paraphr) ἐξακρίζετε: εἰς τὸν ἄκρον αἰθέρα τρέχετε.

—XXaXbXoΤ·YYfGGGrZc

LEMMA: T

APP. CRIT.: ἀντὶ τοῦ prep. T | ἄκρον om. Zc

PREVIOUS EDITIONS: Dind. II.98,4–5

Or. 275.22 (thom paraphr) ἐξακρίζετ': ἡγουν τῶν ἄκρων τοῦ ἀέρος ἐπιλαμβάνεσθε.

—ZZaZmTGu

POSITON: s.l. except marg. Gu

APP. CRIT.: ἡγουν om. T | αἰθέρος ZZa

PREVIOUS EDITIONS: Dind. II.98,6

COMMENT: Apparently derived from 275.11.

COLLATION NOTES: Z washed out, but most of it confirmed by autopsy.

Or. 275.23 (plgn exeg) ἐξακρίζετ': ἀκρότατον πάντων ὁ αἰθήρ, ὡς ἀπὸ τοῦ ἄκρου δὲ αἰθέρος ἐξακρίζετε ἀντὶ τοῦ εἰς τὸ ἄκρον τοῦ αἰθέρος φεύγετε μακράν. —Y2

TRANSLATION: The ether is the highest of all things, and based on (?) (the notion of) the lofty ether, ‘exakrizete’ is equivalent to ‘flee far off into the high point of the ether’.

APP. CRIT.: ἐπὶ? read ἐπί?

COMMENT: It is far from clear that the translation suggested above for ὡς ἀπὸ τοῦ ἄκρου δὲ αἰθέρος is legitimate. Emending to ἐπί would produce instead ‘and because (used) in application to the lofty ether …’ (not very convincing either).

COLLATION NOTES: Cross in front.

Or. 275.24 (plgn exeg) ἐξακρίζετ': ἀκρίζω τὸ ἄκρον κόπτω.

—B4

APP. CRIT.: ἐπὶ? read ἐπί?

COMMENT: Cf. Suda α 983.; Dindorf reports this from Arsenius (add. δὲ).

Or. 275.25 (rec gloss) αἰθέρα: ἀέρα —V1

APP. CRIT.: Σικ. read Σίκ.

PREVIOUS EDITIONS: Dind. II.98,3

COMMENT: Cf. Suda α 983.; Dindorf reports this from Arsenius (add. δὲ).

Or. 275.26 (plgn gloss) αἰθέρα: εἰς —Λα

APP. CRIT.: Σικ. read Σίκ.

PREVIOUS EDITIONS: Dind. II.98,3

COMMENT: Cf. Suda α 983.; Dindorf reports this from Arsenius (add. δὲ).

Or. 275.27 (plgn artGloss) αἰθέρα: τὸν —F2

APP. CRIT.: Σικ. read Σίκ.

PREVIOUS EDITIONS: Dind. II.98,3

COMMENT: Cf. Suda α 983.; Dindorf reports this from Arsenius (add. δὲ).
Or. 276.01 (rec gloss) 〈πτεροῖς〉: ἐν τοῖς —SSa
POSITION: s.l.
APP. CRIT.: τοῖς om. Sa

Or. 276.02 (pllgn gloss) 〈πτεροῖς〉: [δ]ιὰ πτερῶν —Aa
POSITION: s.l.

Or. 276.03 (rec paraphr) (τὰ Φοίβου δ’ αἰτιᾶσθε θέσφατα): τὰ τοῦ Ἀπόλλωνος μέμψεθε μαντεύματα, τὰ λόγια, καὶ μὴ ἐμὲ. —R
REF. SYMBOL: R (at θέσφατα)  POSITION: in lower margin

Or. 276.04 (pllgn paraphr) (τὰ Φοίβου δ’ αἰτιᾶσθε θέσφατα): μέμψεθε τοῦ Ἀπόλλωνος τὰ μαντεύματα. —Aa
POSITION: marg.

Or. 276.05 (thom exeg) (τὰ Φοίβου δ’ αἰτιᾶσθε θέσφατα): 'τὸ τὰ Φοίβου θέσφατα αἰτιᾶσθε λέγει: 'καὶ γὰρ ἄνωθεν εἶπεν ὅταν ἀπῄτει τὴν Ἡλέκτραν τὰ τόξα ὡς Ἀπόλλων αὐτῷ ἐπέταξε μάχεσθαι Ἐρινύσι τοῖς τόξοις. —ZZaZbZmTGu
TRANSLATION: He says 'blame the oracles of Phoebus'; for in fact above he said, when he was asking Electra for the bow and arrow, that Apollo commanded him to fight the Erinyes with the bow and arrow.
REF. SYMBOL: ZZaZm POSITION: in Zb on 38v (ending at 275 ή; 276 itself was on lost bifolium containing Or. 275–367)
APP. CRIT.: 1 τὸ … λέγει om. ZmGu | θέσφατα] κελεύσματα Zb, θέσφατα ήγουν κελεύσματα T | 2 ἠλέκτρα Za |
APP. CRIT. 2: 2 ἠλέκτρα Zb |
PREVIOUS EDITIONS: Dind. II.98,7–9

Or. 276.06 (rec gloss) (τὰ τοῦ Φοίβου): τὰ τοῦ Ἀπόλλωνος —AbCrF2MnSOx
POSITION: s.l. (repeated above 274 τόξων CrOx)
APP. CRIT.: τὰ τοῦ om. AbF2; ήγουν τοῦ OX (both instances), καὶ τοῦ Cr (both instances) |

Or. 276.07 (rec gloss) (αἰτιᾶσθε): μέμψασθε —OR
POSITION: s.l.
APP. CRIT. 2: -σθαι O

Or. 276.08 (recMosch gloss) (αἰτιᾶσθε): μέμψεθε —AbCrF2MnR-SOxXXaXbXoT·YYIgGGrZc
POSITION: s.l. except X; repeated above 275 γλυφίδας CrOx

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Or. 276.09 (thom gloss) \(\langle \text{αιτιάσοθε} \rangle: \text{αίτια ἥγεισθε} \ -- \text{ZZaZmTGu}
\)

POSITION: s.l.

APP. CRIT. 2: -σθαι Zm a.c.

PREVIOUS EDITIONS: Dind. II.98,7

Or. 276.10 (rec paraphr) \(\langle \text{θέσφατα} \rangle: \text{τά λόγια καὶ μὴ ἐμὲ} \ -- \text{OR}^\ast
\)

POSITION: s.l. O; cont. from sch. 276.07 R^\ast

APP. CRIT.: τὰ om. O

Or. 276.11 (rec paraphr) \(\langle \text{θέσφατα} \rangle: \text{τὰ ἀπὸ θεοῦ μαντεύματα} \ -- \text{V}^1
\)

POSITION: s.l.

Or. 276.12 (recMosch gloss) \(\langle \text{θέσφατα} \rangle: \text{μαντεύματα} \ -- \text{AbCrFMnR-fOxXXaXbXoT'YYfGrZcZuB}^3a
\)

POSITION: s.l. except X

APP. CRIT.: καὶ prep. Zu, καὶ τὰ prep. CrFOx

Or. 276.13 (rec gloss) \(\langle \text{θέσφατα} \rangle: \text{μαντεῖα} \ -- \text{Pr}
\)

POSITION: s.l.

Or. 276.14 (thom gloss) \(\langle \text{θέσφατα} \rangle: \text{κελεύσματα} \ -- \text{ZZaZmTGu}
\)

POSITION: s.l. except marg. Gu

Or. 277.01 (vet exeg) έα: \text{ἐκπληκτικὸν ἢ θαυμαστικὸν ἐπίρρημα} τὸ έα.

—\text{MVCmN}^R\ast\text{R}^\ast\text{SSa}

TRANSLATION: ‘Eā is an adverb expressive of astonishment or wonder.

APP. CRIT.: ἐμπληκτ- S | ἢ] καὶ MnS, om. Sa | τὸ ἐπίρρ. MnR-R'Sa | τὸ έα om. VMN-R'SSa | at end add. δὲ τὴν ἅλην R^\ast [conflation from sch. 277.11]

PREVIOUS EDITIONS: Schw. I.126,19; Dind. II.98,10

KEYWORDS: ἐκπληκτικοῦ/ἐπὶ ἐκπλήξεως

Or. 277.02 (mosch exeg) έα: \text{ἐπὶ ἐκπλήξεως} \ -- \text{XXaXbXoT'YYfGrB}^4

POSITION: s.l. except X

APP. CRIT.: ἐπὶ ἐπίρρημα Gr

KEYWORDS: ἐκπληκτικοῦ/ἐπὶ ἐκπλήξεως
Or. 277.03 (plign exeg) (ἐα): ἐκπληκτικὸν —Zc

POSITION: s.l.

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

Or. 277.04 (plign exeg) (ἐα): ἐπίρρημα ἐφεκτικὸν —G

TRANSLATION: Adverb expressive of blocking/stopping.

POSITION: marg.

COMMENT: Compare 275.03. It is possible that G has misplaced the annotation here accidentally, but the transfer could also be deliberate.

Or. 277.05 (plign exeg) (ἐα): θαυμαστικὸν —Zu

POSITION: s.l.

Or. 277.06 (thom gloss) (ἐα): φεῦ —ZZאZmΤGuAa²

POSITION: s.l.

Or. 277.07 (plign exeg) (ἐα): νῦν ἦλθεν εἰς αἴσθησιν. —FGuOx²

TRANSLATION: Now he has come to (true) awareness.

POSITION: s.l. GuOx², marg. F

APP. CRIT.: νῦν om. GuOx²

Or. 277.08 (plign exeg) (ἐα): ἐλθὼν εἰς ἑαυτὸν καὶ γνωρίσας οἷα πάσχει λέγει εἰς ἑαυτὸν ἔα θαυμαστικὸν. —Y²

TRANSLATION: Having come to his senses and realized what is happening to him, he addresses to himself ‘eā’ as an exclamation of amazement.

POSITION: s.l.

KEYWORDS: addressee identified

Or. 277.09 (plign gloss) (ἐα): ἀφες —F²

POSITION: s.l.

Or. 277.10 (vet paraphr) τί χρῆμ’ ἀλῶ: διὰ ποίαιν αἰτίαν ἀδημονῶ: —MBOC

LEMMA: MC

POSITION: intermarg. B

APP. CRIT. 2: ποίαιν M | | PREVIOUS EDITIONS: Schw. I.126,20; Dind. II.98,11

Or. 277.11 (vet exeg) τί χρῆμ’ ἀλῶ: τί τὸ πράγμα καὶ τίς ἡ νόσος αὐτῆ, καθ’ ἀ
ἀδημονῶ καὶ ἠπόρημαι; ἐπαρὰ τὴν ἄλην [Hom. II. 5.352]: ἥ δὲ ἀλύουσ’ ἀπεβήσετο’. —MBVC MnPr-RSSa, partial Pr

TRANSLATION: What is the matter and what is this sickness, because of which I am distressed and left in confusion? (The verb ‘aluō’ is) derived from the noun ‘alē’ (‘wandering, distraction’): (Homer uses this verb:) ‘and she in sore distress went off’.

LEMMA: BVPr, τί χρῆμ’ R, τί χρῆμα MnSSa, ἄλλως C  REF. SYMBOL: BVR  POSITION: s.l. Pr

APP. CRIT.: 1 τὸ om. Rb | 1–2 καθ’ ἢ κτλ om. Prb | 1 καθ’ ἢ MnSSa | ἠπόρημαι καὶ ἀδημονῶ transp. BPr | 2 περὶ VCP | τὴν ἄλην MV (om. τὴν) CPrb, τῶν ἄλλων MnSSa | ἥ δ’ ... ἀπεβήσετο om. VMnSSa | ἀπεβήσατο CPrb

APP. CRIT. 2: 1 πράγμα M | αὐτὴ Mn | καθὰ MCPrb | 2 ἄλην BRb | ἥ δ’ M |

PREVIOUS EDITIONS: Schw. I.126,21–22; Dind. II.98,11–13

KEYWORDS: citation of Homer (with direct quotation)
Or. 277.21 (thom exeg) 〈χρήμα〉: τοῦτο τὸ κατ᾿ ἐμὲ —ZZaZmTGu

Or. 277.22 (vet exeg) 〈ἀλύω〉: ἐξηπόρημαι, παρὰ τὴν ἄλην. —MC

Or. 277.23 (pllgn gloss) 〈ἀλύω〉: ἀπορῶ —Αa²

Or. 277.24 (rec gloss) 〈ἀλύω〉: ἀδημονῶ —V¹AbGrKMnRpSSaOxZaZu

Or. 277.25 (thom paraphr) 〈ἀλύω〉: ἀδημονῶ διὰ τὰ προσόντα μοι κακά. —ZZmTGu

Or. 277.26 (mosch paraphr) 〈ἀλύω〉: ἐν ἀμηχανίᾳ εἰμί. —XXaXbXoT r YYfGGrZc

Or. 277.27 (pllgn gloss) 〈ἀλύω〉: λυπῶ —F²

Or. 277.28 (pllgn exeg) 〈ἀλύω〉: ἀλύω σημ(αίνει) τὸ ἀδημονῶ δυσχεραίνω ἀθυμῶ ἀπορῶ. —Α²

Or. 277.30 (plgn exeg) (πνεύμι' ἀνεὶς ἐκ πλευμόνων): 'μανιγόμενος γὰρ μεγάλα ἄσθματα ἀπέτελε. ἡς ὀτε λέγεται κοινώς λαφύσσει τις ὅταν τρέχῃ ἢ ὅταν πάοχῃ. ἐκ δὲ τοῦ πνεύμονος ἐξέρχεται τὸ πνεῦμα: ἐσπογχοειδῆς γὰρ ἐστι, καί τὸ μὲν καθαρώτατον πνεῦμα δέχεται, τὸ δὲ λιγνιῶδες ἀποπέμπει ἔξω. διὰ τούτο καὶ ὅταν φθάσωσι καὶ φραγῶσιν ὅπαι, οὐδὲν δύναται ἀναπνεύσαι ὁ ἄνθρωπος ὡς θέλει. —Y²

TRANSLATION: For, being in state of madness, he was drawing great breaths. Just as when it is said in common parlance that someone gulps (air) when he runs or when he suffers. The breath comes out of the lung; for (the lung) is sponge-like. And it takes in the purest breath, but sends back out the polluted breath. And because of this indeed whenever the openings manage to become closed, a person cannot catch his breath as he wishes.

APP. CRIT.: 3 πνεύματος a.c. Y²
APP. CRIT. 2: 2 τίς Y² | 5 λυγμῶδες Y² |

COMMENT: No similar passage has been found in TLG.

Or. 277.31 (rec gloss) (πνεύμι'): ἄσθμα —Pr
POSITION: s.l.

Or. 277.32 (thom gloss) (πνεύμι'): πνοήν —ZmTGu
POSITION: s.l.

Or. 277.33 (recThom gloss) (ἀνεὶς): πέμπων —VAbFPPrRSaZZaZu
POSITION: s.l., except Pr under the line
APP. CRIT.: καί prep. FZu

Or. 277.34 (mosch gloss) (ἀνεὶς): ἀναπέμπων —XXaXbXoT˙YYfGGrZcB²
POSITION: s.l.
APP. CRIT.: πνεῦμα prep. G

COLLATION NOTES: For T, I have counted the cross before 277.26 as also applying to ἀναπέμπων, which follows closely on εἰμί. |

Or. 277.35 (plgn gloss) (ἀνεὶς): καί ἀποπέμπων —CrOx
POSITION: s.l.

Or. 277.36 (thom gloss) (ἀνεὶς): πέμψας —ZmGu
POSITION: s.l.
Or. 277.37 (plllgn exeg) ⟨ἀνεὶς⟩: ἐνδοὺς, πέμπων, ὁ ἐστὶ λειφθεὶς τῶν φρενῶν μου —SSa
REF. SYMBOL: Sa POSITION: s.l. S, marg. Sa
APP. CRIT.: καὶ prep. S |
APP. CRIT. 2: ληφθεὶς S |

Or. 277.38 (plllgn gloss) ⟨ἀνεὶς⟩: ἀναδοὺς —Aa
POSITION: s.l.

Or. 277.39 (rec gloss) ⟨ἀνεὶς⟩: ἀφεῖς —Rf
POSITION: s.l.

Or. 277.40 (rec artGloss) ⟨πνευμόνων⟩: τῶν —Aa
POSITION: s.l.

Or. 278.01 (rec gloss) ⟨ποὶ ποὶ⟩: ποῦ ποῦ —AbMnSSaOx
POSITION: s.l.
APP. CRIT.: ἀντὶ τοῦ prep. Ox | ποῦ once AbOx

Or. 278.02 (plllgn gloss) ⟨πῆ πῆ⟩: ποῖ ποῖ —Zm
LEMMA: thus in text p.c. Zm POSITION: s.l.

Or. 278.03 (plllgn gloss) ⟨ποθ’⟩: ἄρα —Zu
POSITION: s.l.

Or. 278.04 (plllgn gloss) ⟨ποθ’⟩: καὶ πότε —CrOx
POSITION: s.l.

Or. 278.05 (recMosch gloss) ⟨ἡλάμεσθα⟩: ἐπηδήσαμεν —AaCrMn-PrRSSaOxXXaXbXoTYYfGGrZc
POSITION: s.l. except X
APP. CRIT.: καὶ prep. CrPrOx |
APP. CRIT. 2: ἐπηδήσαμεν XOx, ἐπηπηδήσαμεν Sa, ἐπηπηδήσαμεν Y |
PREVIOUS EDITIONS: Dind. II.98,22

Or. 278.06 (rec gloss) ⟨ἡλάμεσθα⟩: ἐπηδούμεν —V1
POSITION: s.l.
COMMENT: This is a Byzantine vernacular form rather than a corruption of ἐπηδήσαμεν. |
KEYWORDS: Byzantine vernacular word/form/usage

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Or. 278.07 (rec gloss) ἡλάμεσθα: πηδῶμεν —AbMnS

Or. 278.08 (rec gloss) ἡλάμεσθα: ἢ ἐπλανώμεθα —Pr

Or. 278.09 (rec gloss) ἡλάμεσθα: πεπλανήμεθα —KRf

Or. 278.10 (thom gloss) ἡλάμεσθα: ἐπλανήθημεν —ZZaZmTGuF

Or. 278.11 (pllgn gloss) ἡλάμεσθα: ἀπήλθομεν —V

Or. 278.12 (thom gloss) ἡλαμμεσθα: ἐκινήθημεν —ZZmTGu

Or. 278.13 (pllgn gloss) ἡλασμεσθα: ἀπηλαυνόμεθα —Zu

Or. 278.14 (pllgn gloss) ἡλασμεσθα: ἐλαυνόμεθα —Gu

Or. 278.15 (recGloss) δεμνίων: τῶν —S

Or. 279.01 (vet exeg) ἐκ κυμάτων γὰρ αὕθις αὖ γαλήν' ὁρῶ: 'κεκωμώδηται ὁ στίχος διὰ Ἡγέλοχον τὸν ὑποκριτήν. 2οῦ γὰρ φθάσαντα διελεῖν τὴν συναλοιφὴν ἐπιλείψαντος τοῦ πνεύματος τοῖς ἀκρωμένοις τὴν γαλῆν δόξαι λέγειν τὸ ζῷον, ἀλλ' οὐχὶ τὰ γαληνά. 3πολλοὶ μὲν οὖν αὐτὸ διέπαιξαν τῶν κωμικῶν, Ἀριστοφάνης (….) καὶ Στράττις ἐν Ἀνθρωπορέστῃ [Strattis fr. 1 K–A (Kock)]. 4καὶ τῶν μὲν ἄλλων οὐκ ἐμέλησε μοι μελῶν,
Εὐριπίδου δὲ δρᾶμα δεξιώτατον
διέκναισ’ Ὀρέστην, Ἡγέλοχον τὸν Κυντάρου
μισθωσάμενος τὰ πρῶτα τῶν ἐπῶν λέγειν’.
καὶ ἐν ἄλλοις παίζων φησί [Strattis fr. 63 K–A (60 Kock)].
A: γαλήν’ ὁρῶ. B: ποῖ πρὸς θεῶν, ποῖ ποῖ γαληνή;
A: γαληνά. B: ἐγὼ δ’ ζητητέον ὅ ὁρῶ’.
καὶ Σαννυρίων ἐν Δανάῃ [Sannyrion fr. 8 K–A (Kock)].
τί οὖν γενόμενος εἰς ὀπὴν ἐνδύσομαι·
ζητητέον. φέρ’ εἰ γενοίμην ⟨ ‒ ⟩
ἀλλ’ Ἡγέλοχος ⟨εὐθύς⟩ με μηνύσειεν ⟨ἲῃ⟩
ὁ τραγικὸς ἀνακράγοι τ’ ἂν {εὐθὺς} εἰσιδὼν μέγα·
—MBCPr, partial VKRw

TRANSLATION: The verse has been the butt of ridicule in comedy because of Hegelochus the actor. For (the story goes that) when he did not manage to express the division of the elision ('galēn' for 'galēna') because he ran out of breath, he seemed to the audience to be saying 'galēn' ('weaselÆ), the animal, and not 'galēna' ('calm conditions'). Accordingly many of the comic poets made a joke of it, such as Aristophanes (lacuna: in Frogs 303–304?) and Strattis in Anthrophoresteis: 'I did not care about the other songs, / but he mutilated a very clever drama by Euripides, / Orestes, when he hired Hegelochus son of Cyntarus / to speak the first actor's verses'. And in other lines he says in jest: 'A: I see calm conditions ('galēn'). B: Where, in the name of the gods, where, where do you see a weasel ('galēn')? / A: Calm conditions ('galēna'). B: I thought you were saying “I see a weasel”.' And Sannyron in Danae: 'What then shall I turn myself into to get into the chink-hole? / I have to think of an answer. Come, what if I should turn into a weasel? / But Hegelochus would right off inform against me, / the tragic actor, and he would cry out aloud when he spotted me: "For after stormy seas I see again a weasel".‘.
Or. 279.02 (plllgn exeg) 1keκωμιωδεῖται ὁ στίχος παρὰ Αριστοφάνους καὶ ἑτέρων· 2οὐ φθάσας γὰρ διελεῖν τὴν συναλοιφὴν ἐπιλείψαντο τοῦ πνεύματος τοῖς ἀκροωμένοις τὴν γαλὴν δοκεῖν λέγειν τὸ ζῷον, οὐ τὰ γαληνά. —V³

TRANSLATION: The verse has been the butt of ridicule in comedy on the part of Aristophanes and others. For (the story goes) when he did not manage to express the division of the elision (‘galēn’ ‘for’ ‘galēna’, ‘calm conditions’) because he ran out of breath, he seemed to the audience to be saying ‘galēn’ (‘weasel’), the animal, and not ‘galēna’ (‘calm conditions’).

POSITION: marg.

APP. CRIT. 2: 2 ἀκροομένοις V³

Or. 279.03 (rec paraphr) καὶ ἐκ τοῦ κλύδωνος τῆς μανίας μετετράπου εἰς υγιεινότεραν κατάστασιν. —Pr

TRANSLATION: From the sea-swell of madness you have shifted to a more healthy state.

COMMENT: The commentator must have believed that a speech of Electra begins at 279 rather than 280 (where it begins in Pr and many others).

Or. 279.04 (plllgn paraphr) (γαλήν· ὀρῶ): ἡγοῦν ἐκ τῆς μανίας ἐγενόμην εἰς αἴσθησιν. —Y²

POSITION: s.l.

Or. 279.05 (rec gloss) (ἐκ κυμάτων): ἐκ τῶν ὀχλήσεων —CrMnSaOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐκ τῶν om. Mn

Or. 279.06 (plllgn exeg) (ἐκ κυμάτων): τῶν τῆς μανίας —V³Aa

POSITION: s.l.

APP. CRIT.: perhaps ἐκ prep. Aa (damage)

Or. 279.07 (rec exeg) (ἐκ κυμάτων): ἐκ τῶν τῆς μανίας ζαλῶν —Rf

POSITION: s.l.
Or. 279.08 (thom exeg) \( (\text{ἐκ κυμάτων}): \) ἤγουν ἀπὸ τοῦ τῆς μανίας κλύδωνος —ZZaZmTGu
TRANSLATION: ('From waves',) that is, from the billowing wave of madness.
APP. CRIT.: ἤγουν om. Gu

Or. 279.09 (plggn exeg) \( (\text{ἐκ κυμάτων}): \) ἤγουν ἀπὸ τῶν κλυδισμάτων τῆς μανίας —Zu
COMMENT: κλύδισμα is not currently present in the TLG (nor is the corresponding verb in -ιζω). On unusual glosses in Zu, see Prelim. Stud. 66.
KEYWORDS: rare word

Or. 279.10 (plggn exeg) \( (\text{ἐκ κυμάτων}): \) ἤγουν ἀπὸ τῶν τρικυμιῶν τῶν τῆς μανίας —F

Or. 279.11 (plggn exeg) \( (\text{ἐκ κυμάτων}): \) ἐκ τῶν μανιωδῶν λυσσημάτων —Y

Or. 279.12 (rec gloss) \( (\text{κυμάτων}): \) τῶν ταραχῶν —Pr

Or. 279.13 (rec gloss) \( (\text{κυμάτων}): \) κλυδώνων —R

Or. 279.14 (plggn gloss) \( (\text{κυμάτων}): \) κλυδωνισμῶν —G

Or. 279.15 (plggn exeg) \( (\text{αὖθις αὖ}): \) εκ παραλλήλου —Ox
KEYWORDS: εκ παραλλήλου

Or. 279.16 (rec exeg) \( (\text{γαλήν' ὁρῶ}): \) γρ. γαλήνην ὁρῶ —Ab
COMMENT: γαλήνην ὁρῶ is found in the lemma of 279.01 in Rw. |
KEYWORDS: variant reading γράφεται/γράφε

Or. 279.17 (rec exeg) \( (\text{γαλήν}): \) τινὲς γαλῆν γράφουσι, λέγοντες ὡς ὅτε τὸ δράμα ἀνεγίνωσκε ὁ ποιητὴς γαλῆν κρατῶν, ταύτην ἀπέλυσε μέσον. —Pr
TRANSLATION: Some choose the reading 'galēn', saying that when the poet was reading the
play aloud while holding a weasel, he released it in the midst (of doing this).

APP. CRIT.: γαλήν (both places) Pr
APP. CRIT. 2: δράμα Pr

COMMENT: Perhaps (εἰς) μέσον, 'into the open', should be read.

Or. 279.18 (rec gloss) (γαλήν': γαληνῶς —KSa

Or. 279.19 (plgn gloss) (γαλήν': πῶς —B³a

Or. 279.20 (recMosch gloss) (γαλήν': γαληνά —AbMnRSXXaXbXoT'YYfGGrZu

Or. 279.21 (recThom gloss) (γαλήν'): ἥσυχα —CrPrOxZZaZmTGu

Or. 279.22 (plgn gloss) (ὄρῳ): βλέπω —Ox

Or. 280.01 (plgn exeg) σκόπ(ει)· τὰ πάντα ὁ Ὀρέστης φησὶ κἀν καὶ Ἡλέκτρα φαίνεται.

—V³

TRANSLATION: Observe: Orestes speaks everything, even though Electra appears (to be
speaking).

APP. CRIT.: καὶ prep. CrOx

APP. CRIT.: καὶ prep. Sa', καὶ ὦ prep. CrOx

Or. 280.03 (mosch gloss) (σύγγονε): ἀδελφή —XXaXbXoT'GAA², a.c. Y

Scholia on Orestes 201–300 | 733
Or. 280.04 (pllgng gloss) ὦ αὐταδέλφη —F²

Or. 280.05 (thom exeg) πρὸς τὴν Ἠλέκτραν —ZZaZmGu

TRANSLATION: Addressed to Electra (after the self-addressed lines that precede).

KEYWORDS: addresser identified

Or. 280.06 (tri gloss) ᾨλέκτρα —T

Or. 280.07 (rec artGloss) ὦ —Mn

Or. 280.08 (pllgng paraph) διὰ τί κλαίεις τὸ —Αa²

COMMENT: Apparently the comment takes κράτα as the object of κλάεις rather than θείσ’ (κράτα is to be added to the paraphrase from the line below). Another gloss in Αα (280.17) perhaps takes this view as well.

Or. 280.09 (pllgng gloss) τοῦ: διὰ τί —Zu

APP. CRIT.: καὶ prep. Zu

Or. 280.10 (pllgng gloss) θρηνεῖς —F²

Or. 280.11 (pllgng exeg) Αττικῶς —G

KEYWORDS: Αττικῶς/Αττικῶς

Or. 280.12 (rec artGloss) τὴν —AbRS

Or. 280.13 (rec Mosch artGloss) τὸ —KXXXaXbTYGr

APP. CRIT.: τὸ κράτα X

734 | Scholia on Orestes 1–500
Or. 280.14 (mosch gloss) (κράτα): τὴν κεφαλὴν —XXaXbXoT'YYfGGzCrF²Ox
POSITION: s.l. except X (cont. from prev. X)
APP. CRIT.: καὶ prep. CrOxYf | κεφαλὴν X² in erasure

Or. 280.15 (pllgn paraphr) (θεῖσ’ εἴσω πέπλων): καὶ κρύψας ἐντὸς τῶν ἱματίων —CrOx
POSITION: s.l.
APP. CRIT.: ἐντὸς τῶν ἱματίων om. Cr

Or. 280.16 (pllgn gloss) (θεῖσ’): καὶ ἐμβαλοῦσα —Zu
POSITION: s.l.

Or. 280.17 (pllgn gloss) (θεῖσ’): τβα —A³
POSITION: s.l.
COMMENT: βα is written above the line (not quite as high as other glosses) a little before the theta, so βαθεῖσα seems to be one possible interpretation of what was intended (if so, κράτα is no longer the object of θεῖσ’: see on 280.08). But aorist passive forms from -βαθην are found only in compounds, so such a simplex form would be anomalous. Instead, this may result from a misunderstanding of truncate βαλ() or β()λ(), standing for βαλοῦσα. |

Or. 280.18 (pllgn gloss) (πέπλων): ἱματίων —F²
POSITION: s.l.

Or. 280.19 (rec artGloss) (πέπλων): τῶν —S
POSITION: s.l.

Or. 281.01 (pllgn gloss) (αἰσχύνομαι): καὶ ἐντρέπομαι —CrOxYf
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.100,10

Or. 281.02 (thom exeg) (αἰσχύνομαι): ἵσθι ὅτι ἐγὼ μᾶλλον —Z²Za
TRANSLATION: (To convey the connection of thought, understand ‘I am ashamed’ as) ‘know that I am very much (ashamed)’.
POSITION: s.l.

Or. 281.03 (tri metr) (αἰσχύνομαι): long mark over upsilon —T
PREVIOUS EDITIONS: de Fav. 50
Or. 281.04 (tri excog) (σε): σοι — T
POSITION: s.l.

Or. 281.05 (pillgn excog) (σοι): σε — Zu
POSITION: s.l.

Or. 281.06 (rec gloss) (μεταδιδοὺς): παρέχων — V
POSITION: s.l.

Or. 281.07 (mosch gloss) (μεταδιδοὺς): μετέχειν διδοῦς — XXaXbXoT·YYfGG Gr
POSITION: s.l. except X
PREVIOUS EDITIONS: Dind. II.100,10–11

Or. 281.08 (pillgn gloss) (μεταδιδοὺς): μεταλαμβάνων — F
POSITION: s.l.

Or. 282.01 (rec gloss) δοχλον: ταραχήν — AaAbF 2 MnR 2 S Sa Zu
LEMMA: R
POSITION: s.l. except R
APP. CRIT.: καὶ prep. Zu

Or. 282.02 (rec MoschThom gloss) (δοχλον): δοχλησίν — V 3 KMnPrR·SSa·OxXXaXbX-oYYfGG r ZZaZmT 2 B 3 a
POSITION: s.l. except R (cont. from prev.)
APP. CRIT.: δοχλησίς Z

Or. 282.03 (pillgn gloss) (τε): καὶ — Zu
POSITION: s.l.

Or. 282.04 (pillgn gloss) (παρέχων): διδοῦς — Aa 2 F 2
POSITION: s.l.

Or. 282.05 (rec gloss) (παρθένῳ): οὖσῃ — Pr
POSITION: s.l.

Or. 282.06 (rec gloss) (παρθένῳ): σοι τῇ — AbMnRSa
POSITION: s.l.
APP. CRIT.: add. παρθέν(ῳ) R

736 | Scholia on Orestes 1–500
**Or. 282.07** (recThom gloss) ⟨παρθένῳ⟩: σοὶ —AaCrFGMnRfOxZmGu

POSITION: s.l.; Mn has this separately from prev. gloss

APP. CRIT. 2: σῇ Rf

**Or. 282.08** (rec artGloss) ⟨παρθένῳ⟩: τῇ —Aa²F²S

POSITION: s.l.

**Or. 282.09** (pllgn gloss) ⟨παρθένῳ⟩: τῇ Κλυταιμ(ν)στ() —B³a

POSITION: s.l.

COMMENT: Normally, this truncated name would be taken as dative Κλυταιμ(ν)ήστρα, which would be an instance of unconscious substitution of one mythical name for another (such as occurs occasionally in scholia as well as in modern scholarly writing). It is less likely that the intention was τῇ Κλυταιμ(ν)ήστρας, ‘daughter of Clytemnestra’, which would be an odd way to indicate this sense when παρθένῳ rather than θυγατρὶ is the lemma.

**Or. 282.10** (mosch paraphr) ⟨νόσαις ἐμαῖς⟩: διὰ τῶν ἐμῶν νόσων —XXaXbXoT¹YYfGGr

POSITION: s.l. except X

APP. CRIT.: ἔγοσαν prep. T

APP. CRIT. 2: τὸν ἐμὸν Υ'|||

**Or. 282.11** (recThom gloss) ⟨νόσοις⟩: ἐν —AaSZZmTOx²

POSITION: s.l.

**Or. 282.12** (rec artGloss) ⟨ἐμαῖς⟩: ταῖς —AaAbS

POSITION: s.l.

APP. CRIT.: παῖς Ab

**Or. 283.01** (thom gloss) ⟨μὴ⟩: τοίνυν —Z²Za

POSITION: s.l.

**Or. 283.02** (rec gloss) ⟨ἕκατι⟩: ἑνεκέν —VAaAbMnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. S || ἑνεκα V

**Or. 283.03** (mosch/Thom gloss) ⟨ἕκατι⟩: χάριν —XXaXbXoYYfGGrZcZZaZuT³CrF²Ox

POSITION: s.l.
Or. 283.04 (rec paraphr) έκατι: έκατι καὶ χάριν τῶν ἐμῶν κακῶν —Αα

Or. 283.05 (rec Tri metr) έκατι: long mark over alpha —OT

Or. 283.06 (rec gloss) συντήκοι: λύου —R

Or. 283.07 (plllgn gloss) συντήκοι: ἀσθένει —Αα

Or. 283.08 (plllgn gloss) συντήκοι: λιποῦ —F2

Or. 283.09 (mosch paraphr) συντήκοι: ἐν σεαυτῇ φθείρου, διαρρέου —XXbXoT*YfG-GrZc

Or. 283.10 (plllgn gloss) συντήκοι: φθείρου —B4

Or. 283.11 (thom gloss) συντήκοι: πάσχε —ZZmTGu

Or. 283.12 (thom gloss) συντήκοι: δαμάζου —ZZaZmTGuCrOx

Or. 283.13 (rec paraphr) κακῶν: ἐνεκα τῆς ἐμῆς κακοπαθείας —V1
Or. 283.14 (plllgn artGloss) 〈κακῶν〉: τῶν —Ox

Or. 284.01 (vet exeg) οὐ μὲν γὰρ ἐπένευσας τάδ’, εἰργασται δ’ ἐμοί: ἐγὼ μὲν εἰργασάμην, οὐ δὲ ἐπένευσας. θέλει δὲ εἰπεῖν ὅτι οὐ μετέχεις τοῦ φόνου, ἐπεὶ οὐδὲ ἐπράξας: δίοι οὐδὲ ὀφείλεις ἄχθεσθαι. —MBVCMnR'R'RwSSa, partial OPr

TRANSLATION: I carried out the deed, and you assented to it. He means to say that you do not have a share in the murder, since neither did you perform it. Therefore neither should you be vexed.

LEMMA: ΜC, οὐ μὲν γὰρ ἐπένευσας τάδ’ Sa, οὐ μὲν γὰρ ἐπένευσας Pr, οὐ μὲν γὰρ MnR’S, εἰργασταί δ’ ἐμοί V, εἰργασταί Rw

REF. SYMBOL: BVR

POSITION: s.l. O


PREVIOUS EDITIONS: Schw. I.127,18–20; Dind. II.100,17–19

Or. 284.02 (plllgn paraphr) οὐ μετέχεις φησὶ τοῦ φόνου ἐπεὶ οὐκ ἐπράξας. —V³

POSITION: s.l.

Or. 284.03 (plllgn exeg) 〈ἐπένευσας τάδ’〉: στίζον εἰς τὸ τάδε: εἰργασται δ’ ἐμοί. —Y²

TRANSLATION: Punctuate after 'these things' before '(they) have been done by me'.

POSITION: marg.

Or. 284.04 (rec gloss) 〈ἐπένευσας〉: κἂν —O

POSITION: s.l.

Or. 284.05 (rec gloss) ἐπένευσας: ήτοι συνεβουλεύσω —V¹

POSITION: s.l.

Or. 284.06 (rec MoschThom gloss) 〈ἐπεύνευσας〉: συνήνευσας —AaAbFMnRSSa’XXaXbX-oyYfGGrZcZZaZmT

LEMMA: οὐ μὲν γὰρ ἐπένευσας X

POSITION: s.l. except X

APP. CRIT.: ἔγγον prep. X | before συνήνευσας add. γρ(άφετ)αι Mn | συνήνευσας Aa, συνήνεγκας ZZa

PREVIOUS EDITIONS: Dind. II.100,14

KEYWORDS: variant reading: γράφεται/γράφε

Or. 284.07 (rec gloss) 〈ἐπένευσας〉: ἐβουλεύσω —AaMnRSSa’

POSITION: s.l.
Or. 284.08 (rec gloss) ἔπενευσας: συνεβούλευσας —Gu

Or. 284.09 (rec gloss) ἔπενευσας: συγκατέθου —ΑνCrMnRSOxZu

Or. 284.10 (rec gloss) ἔπενευσας: παρεκίνησας —Pr

Or. 284.11 (thom gloss) ἔπενευσας: κατένευσας —ZZaZmTGu

Or. 284.12 (pllgn gloss) ἔπενευσας: καὶ συνείργησας —Yf2

Or. 284.13 (mosch exeg) τάδ’: τὸ κτεῖναι τὴν μητέρα —XXaXbXoT·YYfGrZe

Or. 284.14 (pllgn exeg) τάδ’: τὸ φονευθῆναι τὴν μητέρα —G

Or. 284.15 (thom exeg) τάδ’: ἂ ἔπραξα —ZmGu

Or. 284.16 (pllgn gloss) τάδ’: ταῦτα —F2
Or. 284.17 (mosch Thom gloss) (ἐἱργασταῖ): ἐπράχθη —XXaXbXoYYfGGGrZZaZmT
POSITION: s.l. except X, marg. G
APP. CRIT.: after ἐπράχθη add. δὲ XoG (cont. with 284.22)

Or. 284.18 (plgn gloss) (ἐἱργασταῖ): καὶ ἐπράχθησαν —CrOx
POSITION: s.l.

Or. 284.19 (rec gloss) (ἐἱργασταῖ): ἐφονεύθη —K
POSITION: s.l.

Or. 284.20 (plgn gloss) (ἐἱργασταῖ): γέγονε —F²
POSITION: s.l.

Or. 284.21 (mosch gloss) (ἐμοῖ): ὑπ’ ἐμοῦ —XXaXbXoXbXoT•YYfGGGr
POSITION: s.l. except X, marg. G; cont. from 284.18 XXoYfG
APP. CRIT.: only (ἐμ)οῦ Aa

Or. 284.22 (plgn gloss) (ἐμοῖ): καὶ παρ’ ἐμοῦ —AaZu
POSITION: s.l.
APP. CRIT.: only (ἐμ)οῦ Aa

Or. 285.01 (mosch paraphr) (μητρῷον αἷμα): ὁ τῆς μητρὸς φόνος —XXaXbXoXbXoT•YYfGGGrZc
POSITION: s.l. except X
APP. CRIT.: οὐ transp. after μητρὸς Zc

Or. 285.02 (plgn paraphr) (μητρῷον αἷμα): ἤγουν ὁ μητρικὸς φόνος —Zu
POSITION: s.l.

Or. 285.03 (plgn gloss) (μητρῷον): τὸ τῆς μητρὸς —F²
POSITION: s.l.

Or. 285.04 (rec execg) (μητρῷον αἷμα): ποία ταῦτα; τὸ (μητρῷον αἷμα). —Pr
POSITION: s.l.
COMMENT: This and the next scholion assume that τάd is the subject of ἐἱργασταῖ, and αἷμα is in apposition.

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Or. 285.05 (rec exeg) (μητρῷον αἷμα): λέγω — Mn

POSITION: s.l.

APP. CRIT.: λέγ() Mn

Or. 285.06 (rec artGloss) (μητρῷον): τὸ — S

POSITION: s.l.

Or. 285.07 (rec gloss) (αἷμα): τούτεστι τὸν φόνον — SB

POSITION: s.l.

APP. CRIT.: τούτεστι τὸν om. B

Or. 285.08 (rec artGloss) (αἷμα): τὸ — S

POSITION: s.l.

Or. 285.09 (285–287) (vet exeg) Λοξίας δὲ μέμφομαι: οὐ σοὶ μέμφομαι ἀλλὰ τῷ Ἀπόλλωνι, ὅτι πείσας με μητέρα φονεύσαι οὐ βοηθεῖ.

— MBVC Mn Pr R — Rw Sa

TRANSLATION: I reproach not you, but Apollo, because after persuading me to kill my mother he does not come to my aid.

LEMMATA: VC, λοξίᾳ δὲ Mn R, μέμφομαι Rw, ἄλλως B(ἄλλως ε—)Pr

REF. SYMBOL: VR'Sa

POSITION: intermargin M

APP. CRIT.: οὐ … ἀπόλλωνι] τῷ λοξίᾳ μέμφομαι ἤτοι τῷ ἀπόλλωνι καὶ οὐχὶ σοί BPr | μητ. φον.] π(ατέ)ρα φον. MC, φονεύα τὴν μητέρα VMn(φωνῆσαι)PrR — Rw(om. τὴν)SSa | νῦν add. before οὐ βοηθεῖ Pr | οὐ βοηθεῖ add. V in blank space left by V

PREVIOUS EDITIONS: Schw. I.128,1–2; Dind. II.100,23–24, II.100.24–101,1


— V

POSITION: s.l.

APP. CRIT.: μοι above end of πείσας, but deleted V

APP. CRIT. 2: ὁ V

Or. 285.11 (rec exeg) (Λοξίας δὲ μέμφομαι): δοτικῇ ποιητικῶς — R

POSITION: marg.

Or. 285.12 (rec exeg) (Λοξίας δὲ μέμφομαι): δοτικῇ — Mn Sa

POSITION: s.l.

APP. CRIT.: ἤκη Mn
Or. 285.13 (rec exeg) ⟨Λοξίᾳ δὲ μέμφομαι⟩: δοτικῇ, παρὰ δὲ τῷ Φάλαρι [Phalaris, epist. 2] αἰτιατικῇ ὡς τὸ ’μέμφομαι τὴν ἀχαριστίαν’. —Pr

POSITION: first word s.l., cont. in left margin with ref. symbol
COMMENT: Cf. Phalaris, epist. 2 οὐ μέμφομαι τὴν ἀχαριστίαν ὑμῶν πολλάκις εὐηργετημένων, δι’ κτλ.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Phalaris

Or. 285.14 (rec exeg) ⟨Λοξίᾳ⟩: οὐ σοὶ —O

POSITION: s.l.

Or. 285.15 (plign gloss) ⟨Λοξίᾳ⟩: τῷ Ἀπόλλωνι —CrF²Ox

APP. CRIT.: καὶ prep. CrOx

Or. 285.16 (rec exeg) ⟨Λοξίᾳ⟩: τίνι —Pr

POSITION: s.l.

Or. 285.17 (rec artGloss) ⟨Λοξίᾳ⟩: τῷ —Aa²MnSSa'

POSITION: s.l.

Or. 285.18 (tri metr) ⟨Λοξίᾳ⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 50

Or. 285.19 (plign gloss) ⟨μέμφομαι⟩: ὀνειδίζω —F²

POSITION: s.l.

Or. 285.20 (plign gloss) ⟨μέμφομαι⟩: κατηγορῶ —Aa²Ox

POSITION: s.l.

Or. 286.01 (vet paraphr) δότις μ’ ἐπάρας: ἀναπτερώσας καὶ ἀναπείσας εἰς ἕργον ἀνοσιώτατον —MVC MnR·R·Rw

TRANSLATION: Having made eager and persuaded toward a most unholy deed.

LIMA: M(μπάρας)VC, ἐπάρας MnR·Rw | REF. SYMBOL: V
APP. CRIT.: καὶ prep. Mn | καὶ om. Rw | ἀνατείνας C, διατείνας M
PREVIOUS EDITIONS: Schw. I.128,3–4; Dind. II.101,5–6

Or. 286.02 (vet paraphr) δότις μ’ ἐπάρας: τοῦτο γὰρ σημαίνει τὸ ἐπάρας, ἀναπτερώσας καὶ πείσας εἰς ἕργον ἀνοσιώτατον. —BPr
TRANSLATION: For this is what 'having raised up' means (here): having made eager and persuaded toward a most unholy deed.

POSITION: cont. from 285.09 BPr

APP. CRIT.: τίς om. Pr

PREVIOUS EDITIONS: Schw. I.128,3–4 app.; Dind. II.101,2–3

Or. 286.03 (rec exeg) ⟨δοσις⟩: μετάκλησις, ὡ —Mn

TRANSLATION: A summons/address, (to be understood as) 'o, (you who incited)'.

POSITION: s.l.

APP. CRIT.: ὡ Mn |

Or. 286.04 (rec gloss) ⟨δοσις⟩: Φοίβος —AaAbMnRSSa°

POSITION: s.l.

APP. CRIT.: ὥ prep. S, ἦγουν ὥ prep. Sa

Or. 286.05 (rec gloss) ⟨ἐπάρας⟩: ἀναπείσας —O

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.101,7

Or. 286.06 (pllgtn gloss) ⟨ἐπάρας⟩: ἀναπτερώσας —Y²Gu

POSITION: s.l.

Or. 286.07 (mosch gloss) ⟨ἐπάρας⟩: διεγείρας —XXaXbXoT°YYfGGGrZcF

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.101,6

Or. 286.08 (recThom gloss) ⟨ἐπάρας⟩: παρακινήσας —AaMnRRfSZaZmZuTGGu, app. Sa°

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu |

PREVIOUS EDITIONS: Dind. II.101,6

Or. 286.09 (rec gloss) ⟨ἐπάρας⟩: κινήσας —AbPrB³a

POSITION: s.l.

APP. CRIT.: 2: app. κινήσας a.e. Ab |

Or. 286.10 (pllgtn gloss) ⟨ἐπάρας⟩: ύψωσας καταπείσας —Gu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.101,6–7

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Or. 286.11 (rec gloss) ἔπάρας: ποιήσαι —ΑαAbMnPrRS

POSITION: s.l.

APP. CRIT.: ποιήσας Mn

Or. 286.12 (pllgm gloss) ἔπάρας: καὶ τελείωσαι —CrOx

POSITION: s.l.

APP. CRIT.: ἕπελείωσε CrOx, final ε changed to αι by Ox

Or. 286.13 (rec exeg) ἔπάρας: γρ(άφετ)αι ἐπάρσας. —MnRSa

LEMMA: ἔσπαρας in text Mn

POSITION: s.l. MnSa, marg. R

COLLATION NOTES: With the new online image magnified it is clear that R wrote this and not ἐπ' ἄρας as reported by Diggle’s apparatus in the OCT.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 286.14 (recTri metr) ἔπάρας: long mark over first alpha —OT

PREVIOUS EDITIONS: de Fav. 51

Or. 286.15 (vet exeg) ἔργον ἀνοσιώτατον: ἀπειρηκὼς τῇ νόσῳ ὃ πρὶν εὐσεβὲς ᾤετο νῦν ἀνόσιον καλεῖ. —MBOVCNM-R-R'WZm

TRANSLATION: Exhausted by his sickness, that which he previously believed pious he now calls unholy.

LEMMA: MC

POSITION: intermarg. B, cont. from 287.01 VMnR-R'Zm, cont. from sch. 286.01 Rw

APP. CRIT.: ἀπειρηκὼς τῇ νόσῳ om. ORw | ἀπειρηκότος δὲ MnR-R' | πρὶν μὲν MCRw | εὐσεβῆς Mn | ἀνοσιώτατον Zm | ἀποκαλεῖ Rw

APP. CRIT. 2: ἀστό Mn |

PREVIOUS EDITIONS: Schw. I.128,5–6; Dind. II.101,7–8

COLLATION NOTES: Schw. read M as ἀσεβὲς not εὐσεβὲς, but the ductus is similar to other cases of ευ in M and not similar to the alpha in ἀσεβήσαντας in arg. I on 42v.

Or. 286.16 (recTri gloss) ἔργον: εἰς —OFGKTB

POSITION: s.l.

Or. 286.17 (rec gloss) ἔργον: φόνον —O

POSITION: s.l.

Or. 286.18 (pllgm gloss) ἔργον: τοῦ φόνου δηλονότι —Zu

POSITION: s.l.

Or. 286.19 (pllgm paraph) ἔργον: εἰς τὸ φονεύσαι τὴν μητέρα —Gu
Or. 286.20 (plllgn gloss) \(\text{ἀνοσιώτατον}: \text{μυσαρώτατον} \quad — Y^2\)

Or. 286.21 (plllgn gloss) \(\text{ἀνοσιώτατον}: \text{καὶ ἄδικον} \quad — CrOx\)

Or. 286.22 (rec artGloss) \(\text{ἀνοσιώτατον}: \text{τὸ} \quad — S\)

Or. 287.01 (vet exeg) \(\text{τοῖς μὲν λόγοις ἡφρανε}: \text{ὡς ὑποσχομένου τοῦ θεοῦ βοηθήσειν} \quad — MOVCMnR\)

\[\text{TRANSLATION:} \quad \text{(He says ‘cheered with words’) because the god promised he would bring aid to him.}\]

\[\text{APP. CRIT.:} \quad \text{τοῦ θεοῦ ὑποσχομένου transp. O} \quad \mid \betaοηθῆσαι \text{μοι V, } βοηθεῖαν \text{R\textsuperscript{R}}\]

\[\text{APP. CRIT. 2:} \quad \text{ὑποσχουμένου R\textsuperscript{b}} \mid\
\text{PREVIOUS EDITIONS:} \quad \text{Schw. I.128,7; Dind. II.101,9–10}\]

Or. 287.02 (thom gloss) \(\text{τοῖς μὲν λόγοις}: \text{oῖς εἶπε} \quad — ZmGu\)

Or. 287.03 (thom exeg) \(\text{τοῖς μὲν λόγοις}: \text{εἶπε γὰρ ὡς δεῖ ἐκδικητὴν τοῦ πατρώου φόνου γενέσθαι με.} \quad — ZZaZmTGu\)

\[\text{TRANSLATION:} \quad \text{For he said that I must become the avenger of my father’s murder.}\]

\[\text{REF. SYMBOL:} \quad T \quad \text{POSITION:} \quad \text{s.l. except T}\]

\[\text{PREVIOUS EDITIONS:} \quad \text{Dind. II.101,3–4}\]

Or. 287.04 (plllgn exeg) \(\text{τοῖς μὲν λόγοις}: \text{τὸ φονεύσαι} \quad — Gu\)

Or. 287.05 (plllgn gloss) \(\text{τοῖς μὲν λόγοις}: \text{ταῖς ὑποσχέσεσιν} \quad — Y^2\)

Or. 287.06 (plllgn gloss) \(\text{τοῖς μὲν λόγοις}: \text{ἐν} \quad — Aa^3\)

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Or. 287.07 (pillg paraphr) (τοῖς μὲν λόγοις): διὰ μὲν τῶν λόγων —Ox
POSITION: s.l.

Or. 287.08 (pillg gloss) (λόγοις): (διὰ) λόγων —Aa³
POSITION: s.l.

Or. 287.09 (tri metr) (ηὔφρανε): long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 51

Or. 287.10 (pillg gloss) (τοῖς δ’ ἔργοις): διὰ δὲ τῶν ἔργων —Ox
LEMMATA: thus in Ox
POSITION: s.l.

Or. 287.11 (pillg gloss) (ἔργοισιν): (διὰ) ἔργων —Aa³
POSITION: s.l.

Or. 287.12 (pillg gloss) (ἔργοισιν): τοῖς ἐμοῖς —ZmGu
POSITION: s.l.

Or. 287.13 (rec gloss) (οὔ): βοηθεῖ —O
POSITION: s.l.

Or. 287.14 (pillg gloss) (οὔ): οὐκ ηὔφρανε δηλονότι —AaGu
POSITION: s.l.
APP. CRIT.: δηλονότι om. Aa
PREVIOUS EDITIONS: Dind. II.101,10

Or. 287.15 (pillg paraphr) (οὔ): οὐκ ἐβοήθησεν ἡμῖν, οὐδαμῶς ηὔφρανεν. —Y²
POSITION: s.l.

Or. 287.16 (rec gloss) (οὔ): οὐδαμῶς —CrMnOx
POSITION: s.l.
APP. CRIT.: καὶ prep. Cr

Or. 288.01 (288–293) (rec paraphr) ἕτε τοῖς ἐμοῖς ὀφθαλμοῖς ὀφθαλμοῖς εἶδον τὸν πατέρα μου καὶ αὐτὸν ἔξεταζον καὶ ἀνηρώτων καὶ κτεῖναι με προσήκει τὴν μητέρα μου, ὑπόλα ἄν ἐλιτάνευσε καὶ τοῦ ἐμοῦ γενείου ἡπτετο καὶ ἀπέτρεπε τοῦ μὴ ὦσαι τὸ ἥσιος κατά

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Or. 288.02 (288–293) (rec paraphra) ¹εἰ νῦν τὸν ἡμέτερον πατέρα κατ’ ὄψιν ἐξιστόρουν καὶ ἐδει ἵνα κτείνω τῆς μητέρας εἰς ἀναζώωσιν αὐτοῦ καὶ εἰς ἀπαλλαγὴ τῶν ἔμων κακῶν, ἡ πολλὰς λιτὰς παρέσχε μοι ὧν, ἵνα ταύτην, ἐὰν μὴ ἐκεῖνος ἔμελλε ζῆν, μὴ κτείνω. —Mn

TRANSLATION: If now I were asking my father face to face and it were necessary that I kill my mother in order for him to return to life and for me to be freed of my troubles, he would have directed many prayers to me in order that I not kill this woman if he were not going to live.

POSITION: follows sch. 289.06 Mn

APP. CRIT.: 1 τὴν ἡμετέραν a.c., τὴν μητέραν p.c. Mn  |  2 μὴ κτείνω punct. as if a separate sch. Mn

PREVIOUS EDITIONS: Dind. II.101.17–20

KEYWORDS: Byzantine vernacular word/form/usage

Or. 288.03 (288–293) (rec paraphra) νομίζω εἰ τὸν ἔμον πατέρα ἐθεασάμην εἰς ὄπας, ἠρώτησα αὐτὸν ἐν αὐτῷ ἐφεύγα, τὴν μητέρα μου, καὶ ἐξὶ νῦν ἑμεῖς παρακλήσεις δοῦναι. —R⁺

TRANSLATION: I believe if I had looked my father in the face I would have asked him whether it was right for me to kill my mother, and if he had told me ‘kill (her)’, I would have had to produce many entreaties.

APP. CRIT.: 1 sch. 289.06 inserted between παρακλήσεις and δοῦναι R⁺

COMMENT: For the false view that it was Orestes entreating Agamemnon, see also 290.04 and perhaps 289.09.

Or. 288.04 (288–293) (pilgn paraphra) ὅσιοι δὲ καὶ ύπολαμβάνων ὅτι ἐὰν κατ’ ὄμιμα καὶ φανερῶς καὶ ἐπὶ πρόσωπον ἐβλήσαν τὸν ἔμον πατέρα καὶ ἐξιστόρουν καὶ ἠρώταν αὐτὸν τὸν πατέρα ἐὰν χρή καὶ ἐνδέχεται φονεύσαι ἐμὲ τὴν μητέρα, ὅσιοι κατὰ κοινοῦ, πολλὰς ἐν λιτὰς καὶ ἑκτείνα τὸν πατέρα κατὰ τούδε τοῦ γενέσθη ἡγοῦν κατὰ τοῦ ἐμοῦ μήπω καὶ μηδαμῶς ὅσαι καὶ ἐμβαλεῖν τὸ ἐξόρῳ τἀς σφαγάς τῆς μητρός, ἡ ὅτι καὶ Ἑπείδη οὔτε ἐκεῖνος ἔμελλεν ἀναλάβειν φῶς ἡγοῦν ἐκ δευτέρου ζῆσαι φονευθεῖς παρὰ τῆς μητρός, ἠγώ δὲ ὁ...
I believe, that is, I assume, that if I were looking upon my father eye to eye and openly and face to face and interrogated, that is, asked him (poetic form 'nin'), that is, him (prosaic form 'auton'), my father, whether it is necessary, that is, it is proper, for me to kill my mother, I believe, (this verb being) understood in common (from before), my father would have extended many prayers, that is, supplications, to this chin, that is, to my chin, that I never, that is, in no way, thrust, that is, drive in, the sword for the slaughter of my mother, if, that is, since, neither was that man going to regain the light, that is, live for a second time after being slain by my mother, and I, wretched one, was destined to fulfill such evils, namely, killing my mother and going mad.

**APP. CRIT.:** λιτὰς λύπας a.c. Y²

**COMMENT:** For this style of throughgoing paraphrase with glossing words added with καὶ, compare the Yv-paraphrast as illustrated in Prelim. Stud. 44–59.

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**Or. 288.05** (rec rhet) (οἶμαι δὲ πατέρα): ύποθετικόν ὅταν λέγῃ, τὸ σχῆμα ύποθετικὸν. —Mn

**POSITION:** s.l.

**APP. CRIT.:** λέγῃ, λέγῃς, or λέγηται may be intended

**KEYWORDS:** ύποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.06** (rec rhet) (οἶμαι δὲ πατέρα): τὸ σχῆμα ύποθετικὸν. —S, app. F²

**POSITION:** s.l.

**APP. CRIT.:** τὸ perhaps om. F²

**KEYWORDS:** ύποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.07** (pplgn rhet) (οἶμαι δὲ πατέρα): καθ’ ὑπόθεσιν τὸ σχῆμα. —Y²

**POSITION:** s.l.

**COMMENT:** For καθ’ ὑπόθεσιν see on 141.01. Similar identification of the schema occurs in 495.02, and in sch. Υ² Or. 507, sch. V Med. 386, 1107, and the term occurs in sch. BVC Or. 646.

**KEYWORDS:** ύποθετικόν/καθ’ ὑπόθεσιν

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**Or. 288.08** (pplgn exeg) (οἴμαι δὲ πατέρα): εἴπερ ἦν δυνατὸν —Xο²

**POSITION:** s.l.

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**Or. 288.09** (rec gloss) (οἴμαι): καὶ ὑπολαμβάνω —CrPr²SOx

**POSITION:** s.l.

**APP. CRIT.:** καὶ om. Pr²

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**Or. 288.10** (pplgn artGloss) (πατέρα): τὸν —Ox, perhaps F²
Or. 288.11 (pli gn gloss) (τὸν ἐμὸν): ἰδεῖν —Χο²

Or. 288.12 (rec paraphr) (κατ’ ὀμμάτων): τὸν ἐμὸν πατέρα βλέπων —Pr

Or. 288.13 (pli gn paraphr) (εἰ κατ’ ὄμματα): ἐὰν ύπηρχον βλέπον —Zu

Or. 288.14 (rec Mosch gloss) (κατ’ ὀμμάτα): κατὰ πρόσωπον —VAaAbCrMn-PrSOxXXXaXbXoT’YYfGGrZc, perhaps Sa²

Or. 288.15 (thom gloss) (κατ’ ὀμμάτα): ἐνώπιον —ZZaZmZuTGu

Or. 288.16. (pli gn exeg) (κατ’ ὄμματα): ἐνώπιον μετὰ τὴν ἐκείνου θάνατον —Ox²

Or. 288.17 (pli gn gloss) (κατ’ ὀμμάτα): κατ’ ὀφθαλμοὺς —F²

Or. 288.18 (rec gloss) (κατ’ ὄμματα): ὑπ’ ὁμίν —K

Or. 288.19 (pli gn gloss) (κατ’ ὄμματα): πρὸς πρόσωπον —Gu

Or. 288.20 (pli gn gloss) (κατ’ ὄμματα): καὶ ἀντικρυς —Zu
Or. 288.21 (pllgm gloss) (κατ’ ὄμματα): φανερῶς —Y²

Or. 288.22 (rec gloss) (κατ’): εἰς —MnSa³

Or. 289.01 (289–290) (thom exeg) τὸ νιν πρὸς τὸ ἐκτίναι σύναπτε εἰς τὴν σύνταξιν, πρὸς δὲ τὸ ἱστόρουν τὸν πατέρα. —ZZaZmTGu

TRANSLATION: Attach the pronoun ‘nin’ (him) to the infinitive ‘pay in full’ for the construction, and attach ‘the father’ to the verb ‘interrogated’.

REF. SYMBOL: ZZaT

APP. CRIT.: ἐκτίναι p.c. Zm, -τειναι a.c.; ἐκτεῖναι Gu |

PREVIOUS EDITIONS: Dind. II.101,24–25

COMMENT: In the text of 289 we find ἐκτίναι in Z and p.c. T, ἐκτίναι p.c. Zm. ἐκτίναι is well attested in the note itself. Thomas’ gloss on the individual word is δοῦναι (230.18), which would be rather loose if he assumed ἐκτεῖναι, but rather more apposite if he really thought ἐκτίναι should be read here.

Or. 289.02 (vetMoschThom gloss) ἐξιστόρουν: ἡρώτων —MBOVCAaAbCrKMn-PrSSaOxXXaXbXoYYfGGrZcZZaZmZuT³

LEMMA: B, ἐξιστόρουν νιν C  POSITION: s.l. except XC, marg. B

APP. CRIT.: erased or damaged in Zu | καὶ prep. CrPrSOxZu, ἀντὶ prep. C | ἡρώτων ΑaCrPrOx-XYGrZZa (possibly a.c. G), ἡρώτ() K | μετὰ τὸν ἐκείνου θάνατον add. Zm(κατὰ)Gu

PREVIOUS EDITIONS: Schw. I.128,8; Dind. II.101,21

COLLATION NOTES: Very faint gloss of B² may be ἡρώτων; check original B. |

Or. 289.03 (vet gloss) (ἐξιστόρουν): ἐξέταζον —MBVCFPrY²

POSITION: s.l. except cont. from prev. BC

APP. CRIT.: καὶ ἐξέτ. Pr, ἐξέταζον VY²

PREVIOUS EDITIONS: Schw. I.128,8; Dind. II.101,21

Or. 289.04 (rec gloss) (ἐξιστόρουν): ἔβλεπον —V³AbFMnSSaYf

POSITION: s.l.


Or. 289.05 (pllgm gloss) (ἐξιστόρουν): ἔθεωρον —B³a

POSITION: s.l.
Or. 289.06 (vet gram) νιν: τὸ νίν ἐπὶ τῶν τριῶν γενῶν λαμβάνεται, αὐτόν, αὐτήν, αὐτό —MBVCMnR'RwS

Translation: The pronoun 'nin' is used in the three genders, as 'him', 'her', 'it'.

Lemma: ἐξιστόρουν νιν VRw, cont. from 289.02, add. ἐξ, BC, inserted within 288.03 R°

Ref. Sym.

App. Crit.: τὸ νίν transp. after λαμβάνεται MnR'S | τῶν τριγενῶν Rw | γενῶν om. S | λαμβάνουσιν αὐτὸν τῶν ῥ | αὐτόν ... αὐτό om. R° | αὐτὸ| αὐτή S

Previous Editions: Schw. I.128.9; Dind. II.101,22

Or. 289.07 (rec Tho姆 gloss) (νιν): αὐτόν —AbCrF²MnRSSa’OxZZaT

App. Crit.: καὶ prep. CrOx | αὐτήν Ox (placed over μητέρ’) [Cr’s gloss in same position], τὸν SSa, positioned as if article for μητέρ’

Or. 289.08 (plln gloss) (μητέρ’): τὴν —F²

Position: s.l.

Or. 289.09 (rec paraphr) (εἰ κτεῖναι με χρή): ἔαν καὶ εἶπε μοι ’φόνευσον’ —MnR’SSa’

Position: s.l. except R°

App. Crit.: ἕαν, καὶ S, om. R° | φόνευσαν (changed to or from -ςην?) S

Comment: See on 288.03.

Or. 289.10 (rec gloss) (εἰ): ἔαν —AbS

Position: s.l. (above χρή S)

Or. 289.11 (plln gloss) (εἰ): εἶπερ —Xo²

Position: s.l.

Or. 289.12 (plln gloss) (κτεῖναι): τίνα —Ox

Position: s.l.

Or. 289.13 (rec gloss) (χρή): καὶ πρέπον ἐστι —S

Position: s.l.

Or. 289.14 (plln gloss) (χρή): καὶ πρέπον ύπηρξεν —Zu

Lemma: μ’ ἔχρην changed to με χρή in text Zu Position: s.l.

Or. 289.15 (mosch gloss) (χρή): πρέπει —XXaXbXo’T³YYfGGrV³CrOx

752 | Scholia on Orestes 1–500
**Or. 289.16** (pllgn gloss) \(\chiρη\): \(\epsilonνδεδομενου\ \upsilonπηρχεν\ —F

**Or. 289.17** (pllgn gloss) \(\chiρη\): \(\epsilonνδεχεται\ —Y^2

**Or. 290.01** (rec exeg) \(\sigmaιμαι\ \omegaτι\ \ο\ \epsilonμος\ \πατηρ\ —Ab

**Or. 290.02** (pllgn paraphr) \(\etaτοι\ \πολλα\ \alphaν\ \epsilonπαρεκαλεσε\ \epsilonμε\ \ο\ \πατηρ\ \muο\ \ινα\ \μη\ \φονευσω\ \tauη\ \μπηρα\ \muο\). —V^3

**Or. 290.03** (pllgn paraphr) (?\(\pi(ατ)\etaρ\ [\epsilonλιτα]\νευσε\ \epsilonμ\[\epsilon]\ \piο[\lambdaλα]. —V^3

**Or. 290.04** (pllgn paraphr) \(\epsilonιποντοσ\ \epsilonκεινου\ \χρη\ —Xo^2

**Or. 290.05** (pllgn gloss) \(\piολλας\): \(\piολαμβανο\ —Zu

**Or. 290.06** (pllgn gloss) \(\piολλας\): \(\alphaν\ —Y^2

**Or. 290.07** (mosch gloss) \(\gammaενειου\): \(\piρος\ —XXa^2XoYfTZeB^3a

**Or. 290.08** (pllgn gloss) \(\gammaενειου\): \(\epsilonπι\ —Zu

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*See on 288.03.*
Or. 290.09 (pllg exeg) (γενείου): ἀπτόμενος τοῦδε τοῦ γενείου δηλονότι —Gu
POSITION: s.l.

Or. 290.10 (pllg exeg) (γενείου): ἀψάμενον —Aa²GOx²
POSITION: s.l.
APP. CRIT.: -μενος Aa²

Or. 290.11 (pllg artGloss) (γενείου): τοῦ —Aa²F²
POSITION: s.l.

Or. 290.12 (rec gloss) (τοῦδ'): ἥτοι ὡμετέρου —Mn
POSITION: s.l.

Or. 290.13 (pllg gloss) (τοῦδ'): ἐκείνου —FXo²
POSITION: s.l.

Or. 290.14 (rec gloss) (ἐκτεῖναι): εξαπλώσαι —AbMnRS
POSITION: s.l. except marg. R
APP. CRIT.: εξηπλώσα RS, εξηπλώσαι (sic) Mn
COMMENT: The first person indicative form in RS is presumably related to the interpretation seen in some other scholia here that Orestes is the one who would have supplicated and Agamemnon the recipient.

Or. 290.15 (mosch paraphr) (ἐκτεῖναι): διὰ τῆς ἐκτάσεως τῶν χειρῶν ποιῆσαι —XXaXbXoT‘YYfGGr
REF. SYMBOL: Xo POSITION: s.l. except X
APP. CRIT.: τὸν πατέρα prep. Y²

Or. 290.16 (pllg gloss) (ἐκτεῖναι): καὶ ποιῆσαι —CrOx
POSITION: s.l.

Or. 290.17 (recThom gloss) (ἐκτεῖναι): δοῦναι —AbMnRSSaZZaZmTGu
LEMMA: ἐκτιναι in text Z, p.c. T, ἐκτίναι p.c. Zm POSITION: s.l. (Gu misplaced above 289 κτεῖναι)

Or. 290.18 (pllg gloss) (ἐκτεῖναι): ἀποδοῦναι —V³Aa
POSITION: s.l.

Or. 290.19 (pllg exeg) (ἐκτεῖναι): καὶ ἀνταποδοῦναι τὸν πατέρα —FZu
**Scholia on Orestes 201–300**

**Or. 290.20** (rec exerg) ⟨ἐκτεῖναι⟩: ἐμελλέν ὁ πατήρ μου — Mn

**Or. 290.21** (pllgm gloss) ⟨ἐκτεῖναι⟩: ἐμελλέν — F

**Or. 290.22** (pllgm gloss) ⟨ἐκτεῖναι⟩: ἐμοὶ — Gu

**Or. 290.23** (pllgm gloss) ⟨λιτάς⟩: καὶ παρακλήσεις — Ox

**Or. 290.24** (pllgm gloss) ⟨λιτάς⟩: ἱκεσίας — F²

**Or. 291.01** (vet paraphr) μὴ ποτε τεκούσης: μηδέποτε ἐπὶ τῇ σφαγῇ τῆς μητρὸς ὠθῆσαι τὸ ξίφος — MBVCPr

**Or. 291.02** (pllgm paraphr) μὴ ποτε τεκούσης: μηποτε τὸ ἔξορος εἰς σφαγὰς τῆς μητρὸς ἐπιβαλεῖν — G

**Or. 291.03** (pllgm paraphr) μὴ ποτε τεκούσης: ἦτοι μὴ φονεύσατι τὴν μητέρα μου — V³

**Or. 291.04** (pllgm gloss) τὴς μητρὸς — F²Zu

**TRANSLATION:** Never to thrust the sword for the slaughter of my mother.

**REFERENCE SYMBOL:** V

**APP. CRIT.:** μὴ ποτε τεκούσης VPr | τῇ om. VPr | σφαγὴν Pr | ὠθῆσαι τὸ ξίφος om. V, leaving blank space | ὠθῆσαιι ὠθεὶ τίς Pr

**PREVIOUS EDITIONS:** Schw. I.128,10–11; Dind. II.101,26–27

**Or. 291.01** (vet paraphr) μὴ ποτε τεκούσης: μηδέποτε ἐπὶ τῇ σφαγῇ τῆς μητρὸς ὠθῆσαι τὸ ξίφος — MBVCPr

**TRANSLATION:** Never to thrust the sword for the slaughter of my mother.

**REFERENCE SYMBOL:** V

**APP. CRIT.:** μὴ ποτε τεκούσης VPr | τῇ om. VPr | σφαγὴν Pr | ὠθῆσαι τὸ ξίφος om. V, leaving blank space | ὠθῆσαιι ὠθεὶ τίς Pr

**PREVIOUS EDITIONS:** Schw. I.128,10–11; Dind. II.101,26–27
**Or. 291.05** (pllgn gloss) ΤΕΧΟΥΣΗΣ: τῆς γεννησάσης ἐμὲ δηλονότι —Ox

**Or. 291.06** (rec artGloss) ΤΕΧΟΥΣΗΣ: τῆς —MnS

**Or. 291.07** (mosch paraphr) ΕΙΣ ΣΦΑΓΑΣ ΔΩΣΑΙ: εἰς σφαγήν κινήσαι —XXaXbXoΤYYfGrZc

**Or. 291.08** (rec gloss) ΣΦΑΓΑΣ: σφαγὴ —MnRfS

**Or. 291.09** (plan gram) ΣΦΑΓΑΣ: σφαγή καὶ ὁ τόπος ἐν ᾧ σφάζεται τις καὶ ἡ ἐνέργεια αὐτῆς. —XoY

TRANSLATION: ‘Sphagē’ is both the place (of the body) at which someone is slaughtered and the activity itself.

**LEMMA:** μαξ in marg. Y

**APP. CRIT.:** αὐτῆς Y

**COMMENT:** Cf. Hesych. σ 2826 σφαγή· ὁ κατὰ τὴν κατακλεῖδα τόπος; Sch. Aesch. Prom. 863 Herington (in DPPdW) σφάζεται τοῖς τόποις τοῦ σώματος ἐν αἷς καίριαι καὶ θανάσιμοι πληγαὶ γίνονται.

**Or. 291.10** (tri metr) ΣΦΑΓΑΣ: long mark over second alpha —T

**Or. 291.11** (rec gloss) ΔΩΣΑΙ: ὡθῆσαι —O

**Or. 291.12** (rec gloss) ΔΩΣΑΙ: κινήσαι —AbMnRSaGB

**APP. CRIT.:** καὶ prep. CrSOxΤYYfZu | ἐμβαλεῖν μὴ βαλεῖν Yf |

**APP. CRIT. 2:** ἐμφαλεῖν Ox |

**Or. 291.13** (recThom gloss) ΔΩΣΑΙ: ἐμβαλεῖν —V1CrF2MnSSaOXZaZmZuTY2YfGu

**APP. CRIT.:** καὶ prep. CrSOxΤYYfZu | ἐμβαλεῖν μὴ βαλεῖν Yf |

**APP. CRIT. 2:** ἐμφαλεῖν Ox |

**Or. 291.14** (pllgn gloss) ΔΩΣΑΙ: ὡστε —Bb

**POSITION:** s.l.
Or. 291.15 (rec gloss) ὦσαι: μήπως —Mn  
POSITION: s.l.

Or. 291.16 (rec artGloss) ξίφος: τὸ —F²SOx  
POSITION: s.l.

Or. 292.01 (plln paraphr) εἰ καὶ ὁ πατήρ μου ἀποθανὼν ἔμελλε ζῆσαι φονεύσας ἐγὼ τὴν μητέρα μου —V³  
POSITION: s.l.  
COMMENT: The nominative φονεύσας ἐγὼ is perhaps used instead of the genitive absolute, a lapse from 'correct' style that is found in some younger scholia; but another possibility is that the words are meant to paraphrase ἐγὼ δ' ὁ τλήμων in the next line.

Or. 292.02 (plln paraphr) οὐ διὰ τὸν φόνον τῆς μητρὸς ἔμελλε ἀναζῆσαι, ἢγουν οὐ μετὰ τὸ φονεύσαι τὴν μητέρα ἔμελλεν ἀναζῆσαι ἐκεῖνος. —Y²  
POSITION: s.l.

Or. 292.03 (plln exeg) διὰ τὸ φονεύσαι τὴν μητέρα —Gu  
POSITION: marg.

Or. 292.04 (rec paraphr) ἐὰν μὴ ἔκεινος ἔμελλε ζῆν —AbRS  
POSITION: s.l.

Or. 292.05 (plln paraphr) εἰ μὴ ἔμελλεν ζῆν ἐκεῖνος —Aa  
POSITION: s.l.

Or. 292.06 (plln paraphr) ἐπειδὴ οὔτε ἐκεῖνος ἔμελλε ζῆσαι —V³  
POSITION: internarg.  
APP. CRIT.: οὔτε] οὕτως V³

Or. 292.07 (mosch paraphr) ἐπειδὴ οὔτε ἐκεῖνος ἀναβιῶναι —X

Or. 292.08 (recMoschThom gloss) ἐπειδὴ —V³A²Aa²FMnPrSXaYGtZZaZe²Zu  
POSITION: s.l.  
APP. CRIT.: ἢ prep. S, καὶ prep. Zc | ἐπεὶ Z

Or. 292.09 (mosch gloss) ἐπειδὴ οὔτε —XbXoT³YfG
Or. 292.10 (rec gloss) (εἰ): ἕαν —Mn

Or. 292.11 (thom gloss) (μήτ’): οὔτε —ZmGuZu

Or. 292.12 (plgn exeget) (μήτ’): τὸ μὴ ἀντὶ τοῦ οὔ. —Y²

Or. 292.13 (rec gloss) (ἀναλαβεῖν ἡμελλε φῶς): ἐμελλε […][?] —Sa’

Or. 292.14 (mosch gloss) (ἀναλαβεῖν): ἠγουν ἀναβιῶναι —XaXbXoT’YYfGGtZc

Or. 292.15 (plgn gloss) (ἀναλαβεῖν): ἀνευρεῖν —F²

Or. 292.16 (plgn gloss) (ἕτ’): εἰς τὸ ἐξῆς —Zm

Or. 292.17 (thom gloss) (ἐμελλε): εἰς τὸ μετὰ ταῦτα —ZZaGu

Or. 292.18 (rec gloss) (φῶς): ζωῆν —FK

Or. 293.01 (thom gloss) (ἐγώ): ἐμελλον —ZZaZmTOx²

Or. 293.02 (plgn gloss) (ὁ τλήμων): ὁ ἄθλιος —V³CrF²Ox

758 | Scholia on Orestes 1–500
Or. 293.03 (mosch gloss) (τλήμων): ἔμελλον —XXaXbXoT׳YYfGGrZuV2Aa

Or. 293.04 (thom exeg) (τοιαδ’): οἷα νῦν πάσχω —ZZaZmTGuOx2

TRANSLATION: ‘Of this kind’ means ‘of the sort that I now suffer’.

Or. 293.05 (pilln gloss) (τοιαδ’): τοιαῦτα —F2

Or. 293.06 (rec gloss) (ἐκπλήσειν): ύποστήναι —AaMnRS, app. Sa’

Or. 293.07 (rec gloss) (ἐκπλήσειν): ἐπὶ πολὺ ύπομεῖναι —Ab2MnR2R2S, app. Sa’

APP. CRIT.: ἐπὶ πολὺ om. AbR1 | ὑπέμεινα R2

APP. CRIT. 2: ύπομῆναι MnR2 |

Or. 293.08 (rec gloss) (ἐκπλήσειν): παθεῖν —AaMnRS, app. Sa’

APP. CRIT.: παθὸν Mn

Or. 293.09 (pilln gloss) (ἐκπλήσειν): ύπομένειν πάσχειν —V3

Or. 293.10 (thom gloss) (ἐκπλήσειν): ύπομενεῖν —ZZaZmTGuOx2

LEMMA: ἐκτλήσειν in text Zm

Or. 293.11 (pilln gloss) (ἐκπλήσειν): ύφίστασθαι —Αa

Or. 293.12 (recMosch gloss) (ἐκπλήσειν): ἐκπληρώσειν —V’XXaXbXoT’YYfGrZuB4

APP. CRIT.: καὶ prep. Zu
Or. 293.13 (thom gloss) ἔκπλησεῖν: πληρώσειν — ZZA Zm G

*LEMMA:* ἔκπλησεῖν in text Zm  
*POSITION:* s.l. except marg. Zm

*APP. CRIT.:* ἢ prep. ZZa (joining to 293.10)

Or. 293.14 (rec gloss) ἔκπλησεῖν: πληρώσαι — Pr

*POSITION:* s.l.

Or. 293.15 (pillg gloss) ἔκπλησεῖν: undeciphered gloss — F²

*LEMMA:* ἔκπλησεῖν in text with second sigma s.l. F  
*POSITION:* s.l.

*COLLATION NOTES:* Check original F 160v.

Or. 293.16 (mosch gloss) ἔκπλησεῖν: καρτερήσειν — XXa Xb Xo T Yf GGr Zc

*POSITION:* s.l. except X

Or. 293.17 (pillg gloss) ἔκπλησεῖν: καὶ ἀπολαβεῖν — Zu

*POSITION:* s.l.

Or. 293.18 (thom exeg) ἔκπλησεῖν: γρ. ἐκτλήσειν — ZZA Gu

*TRANSLATION:* (For ‘ekplēsein’, ‘fulfill completely’) the reading ‘ektlésein’ (‘endure to the end’) is found.

*LEMMA:* ἔκπλησεῖν in text Gu  
*POSITION:* s.l.

*KEYWORDS:* variant reading: γράφεται/γράφε

Or. 293.19 (pillg exeg) ἔκτλήσειν: γρ. ἐκπλήσειν ἀντὶ τοῦ ἐκπληρώσειν. — Xo Zm

*LEMMA:* ἔκτλήσειν in text Xo Zm  
*POSITION:* marg.

*KEYWORDS:* variant reading: γράφαται/γράφε

Or. 294.01 (vet exeg) καὶ νῦν ἀνακάλυπτῇ: ἡ τὴν ὄψιν δηλονότι· ἐσκεπάσατο γὰρ ὑπὲρ τοῦ μὴ λυπεῖν τὸν ἀδελφὸν δακρύοις. — MBVC PrPr₆ Rw

*TRANSLATION:* (Uncover) her face, obviously. For she (Electra) veiled herself in order not to vex her brother with tears.

*LEMMA:* MBV, καὶ νῦν ἀνακάλυπτω C, ἀνακάλυπτε Rw  
*REF. SYMBOL:* BV  
*POSITION:* cont. from sch. 279.17 Pr₆ prep. καὶ νῦν ἀνακάλυπτες Pr₆ in normal order

*APP. CRIT.:* ἐσκέπαστο V, ἐσκευάσατο Rw | γάρ om. Pr₆ | ὑπὲρ τοῦ ἐπὶ τῶ V, ἀπὸ τοῦ Rw | τὴν ἀδελφὴν Pr₆ | δακρύοις om. V (after punct. καὶ δακρύων prep. to next sch.)

*PREVIOUS EDITIONS:* Schw. I.128,12–13; Dind. II.102,7–8

760 | Scholia on Orestes 1–500
Or. 294.02 (vet exeg) ἄλλως: 'σεαυτὴν ἀποκάλυπτε· ἐγκλαίε γὰρ [280] 'κράτα θείον' εἰς ὁ πέπλων'. —MBOVCPrRw

TRANSLATION: Uncover yourself. For she (Electra) was crying, 'having put her head inside her robes'.

LEMMA: MBCPrRw

POSITION: cont. from prev. V; ἑαυτὴν ἀποκάλυπτε s.l. O, rest in marg.

APP. CRIT.: 1 καὶ δακρύων prep. V | σεαυτὸν ἀποκάλυπτω V | 2 κρατηθεῖσα V, τὴν κρατή καταθεῖσα Pr | τῶν πέπλων Pr

APP. CRIT. 2: 1 σαυτὴν B, σαυτὴν Pr | 2 κράτα MO | θεὶς MC, θείσα O |

PREVIOUS EDITIONS: Schw. I.128,14–15; Dind. II.102,8–9

Or. 294.03 (rec gloss) ὄμμα —V3AaRf

POSITION: s.l.

Or. 294.04 (rec gloss) ἀποσκέπασον —AaAbMnRSSa'Ox

APP. CRIT.: καὶ prep. SOx | -σκέπαζε Ox

Or. 294.05 (rec gloss) ἀνέγειραι —R'Sa'

POSITION: s.l. Sa'

APP. CRIT.: ἀλλ' ἔγειραι R'

Or. 294.06 (plgn gloss) ἀνέγειραι —F2

POSITION: s.l.

Or. 294.07 (mosch exeg) ἀνακάλυπτε σαυτήν δηλονότι, ἤγουν ἀνακαλύπτον —XXaXbXoT'YYfGr

POSITION: s.l. except XXoΤ

Or. 294.08 (plgn exeg) καὶ ἀνακαλύπτου τὴν ὄψιν δηλονότι —Zu

POSITION: s.l.

Or. 294.09 (thom gloss) ἑαυτὴν —ZZaZm

APP. CRIT.: ἑαυτὸ p.c. Zm (i.e. αὐτὸ to agree with κάρα?)

Or. 294.10 (plgnTri gloss) σεαυτὴν —Aa²ZcΤ

APP. CRIT. 2: σεαυτὴν Aa²
Or. 294.11 (recTri gloss) ⟨ἀνακάλυπτ'⟩: ἀνακαλύπτου —GKTB3a
POSITION: s.l.

Or. 294.12 (pllgns artGloss) ⟨ὁμμ'⟩: τὸ —F2
LEMMA: F2 rewrites line 294 as ἀνακάλυπτ' ὄμμ' ὦ κασ. κάρα
POSITION: s.l.

Or. 294.13 (mosch exeg) ⟨κασίγνητον κάρα⟩: ὦ ἀδελφὴ κατὰ περίφρασιν
—XXaXbXoT·YYfGGGr
TRANSLATION: (‘Brotherly head’ means) ‘o brother’ by periphrasis.
POSITION: s.l. except XT; cont. from 294.07 T
APP. CRIT.: ὦ om. G
KEYWORDS: περιφραστικῶς/κατὰ περίφρασιν

Or. 294.14 (pllgns gloss) ⟨κασίγνητον κάρα⟩: ἠγουν ἀδελφή —Zc
POSITION: s.l.

Or. 294.15 (pllgns gloss) ⟨κασίγνητον κάρα⟩: ὦ αὐταδέλφη —F2
POSITION: s.l.

Or. 294.16 (pllgns gloss) ⟨κασίγνητον⟩: καὶ ἀδελφικὸν —Ox
POSITION: s.l.

Or. 295.01 (vet paraphr) ⟨ἐκ δακρύων τ' ἄπελθε⟩: ἀντὶ τοῦ παῦσαι τῶν δακρύων
—BOPr
POSITION: marg. B, s.l. Pr
APP. CRIT.: ἀντὶ τοῦ om. O
PREVIOUS EDITIONS: Dind. II.102,13

Or. 295.02 (pllgns paraphr) ⟨ἐκ δακρύων τ' ἄπελθε⟩: μηδὲν δακρύῃς —Y2
POSITION: s.l.

Or. 295.03 (pllgns paraphr) ⟨ἐκ δακρύων τ' ἄπελθε⟩: ἠγουν μὴ κλαίεις —Zu
POSITION: s.l.
APP. CRIT.: κλαίεις Zu

Or. 295.04 (pllgns paraphr) ⟨ἐκ δακρύων τ' ἄπελθε⟩: εἰς τὸ μὴ κλαίειν μετάβηθι —Gu
POSITION: s.l.
Or. 295.05 (pllgn paraphr) 〈ἐκ δακρύων τ' ἀπελθὲ: παύθητι τῶν δακρύων —B

POSITION: marg.

Or. 295.06 (pllgn gloss) 〈ἐκ: ἀπὸ —F

POSITION: s.l.

Or. 295.07 (rec artGloss) 〈δακρύων: τῶν —Αα2S

POSITION: s.l.

Or. 295.08 (pllgn gloss) 〈ἀπελθὲ: ἠγουν παύθητι —V3

POSITION: s.l.

Or. 295.09 (rec gloss) 〈ἀπελθὲ: παῦσον —AaAbMnRS

POSITION: s.l.

APP. CRIT.: καὶ prep. S | παῦσαι Αα

Or. 295.10 (mosch gloss) 〈ἀπελθὲ: ἀπόστηθι —XXaXbXoΤ·YYfGGGrZc

POSITION: s.l.

Or. 295.11 (pllgn gloss) 〈ἀπελθὲ: καὶ πόρρω γενοῦ —Zu

POSITION: s.l.

Or. 295.12 (pllgn gloss) 〈ἀπελθὲ: ἀπέχου —F2

POSITION: s.l.

Or. 295.13 (rec gloss) 〈κεῖ: καὶ ἔαν —AbMnRSY2

POSITION: s.l.

APP. CRIT.: καὶ om. AbSY2

Or. 295.14 (pllgn gloss) 〈κεῖ: καίπερ —Zu

POSITION: s.l.

Or. 295.15 (thom gloss) 〈μάλ'λ': λίαν —ZaTGuGrF2Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx
Or. 295.16 (pIlgn gloss) \( \langle \alpha \theta \lambda \iota \omega \rangle \): καὶ δυστυχῶς —Ox

position: s.l.

Or. 295.17 (pIlgn gloss) \( \langle \alpha \theta \lambda \iota \omega \rangle \): δεινῶς —F²

position: s.l.

app. crit.: faint, uncertain

Or. 296.01 (recMoschThom gloss) \( \langle \epsilon \chi \omega \mu \epsilon \nu \rangle \): διακείμεθα —KXXaXbXoT⁺YYfGGGrZcZ-ZaZmOx

position: s.l. except X

app. crit.: καὶ prep. Ox

Or. 296.02 (pIlgn gloss) \( \langle \epsilon \chi \omega \mu \epsilon \nu \rangle \): υπάρχομεν —F²

position: s.l.

Or. 296.03 (rec exeg) \( \delta \tau \alpha \nu \delta \tau \alpha \mu \alpha \nu \delta \tau \alpha \mu \nu \alpha \nu \delta \eta \zeta \gamma \rho \alpha \rho \varepsilon \tau \alpha i \od t\alpha v \od t' \epsilon \mu \gamma \theta \sigma \varepsilon \sigma \nu v ' \iota \iota \zeta \gamma s \od t \gamma \gamma i s \od t \gamma i s \). —SSa

lemma: thus in text S(τἄμμα)Sa

position: s.l. S, under line Sa

app. crit.: γράφεται ὅτα[ Sa, rest lost to damage

keywords: variant reading: γράφεται/γράφε

Or. 296.04 (rec exeg) \( \delta \tau \alpha \nu \delta \tau \alpha \mu \alpha \nu \delta \tau \alpha \mu \nu \alpha \nu \delta \eta \zeta \gamma \rho \alpha \rho \varepsilon \tau \alpha i \od t\alpha v \od t' \epsilon \mu \gamma \theta \sigma \varepsilon \sigma \nu v ' \iota \iota \zeta \gamma s \od t \gamma i s \mu i \sigma \sigma a n t e s \iota \iota \zeta \gamma s \od t \gamma i s \). —Mn

position: s.l.

keywords: variant reading: γράφεται/γράφε

Or. 296.05 (pIlgn gloss) \( \tau \alpha \mu \iota ' \alpha \theta \nu \mu i \sigma s \alpha n t ' \): καὶ τὰ ἐμὰ δυστυχῆματα —F

position: s.l.

Or. 296.06 (rec gloss) \( \tau \alpha \mu \iota ' \): τὰ ἐμὰ —AbCrMnRSSa'Ox

position: s.l. (above ἀθυμῆςαντ' R)

app. crit.: καὶ prep. CrOx

Or. 296.07 (recMosch exeg) \( \tau \alpha \mu \iota ' \): ἡγουν ἐμὲ —Aa²PrRXXaXbXoT⁺YYfGGr

translation: ('My things',) that is, 'me'.

position: s.l.
Or. 296.08 (pillg exeg) \( (\tau'\alpha\mu') \): εἶπε πληθυντικῶς τὰ ἐμὰ ἀντὶ τοῦ ἐμέ, ὡς τὸ ύγιαίνομεν ἡμεῖς ἀντὶ τοῦ ἐγὼ. —Y²

POSITION: marg.

Or. 296.09 (thom gloss) \( (\alpha\thetaυμῆσαντ') \): λειποθυμήσαντα —ZZaZmTGu

POSITION: s.l.

Or. 296.10 (pillg gloss) \( (\alpha\thetaυμῆσαντ') \): καὶ ὀλιγοψυχήσαντα —Yf²

POSITION: s.l.

Or. 296.11 (rec gloss) \( (\alpha\thetaυμῆσαντ') \): μαινόμενα —Mn

POSITION: marg.

Or. 296.12 (thom gloss) \( (\alpha\thetaυμῆσαντ') \): ἤγουν μανέντα —ZZmTGuOx²

APP. CRIT.: ἤγουν om. Ox²

Or. 296.13 (rec gloss) \( (\alpha\thetaυμῆσαντ') \): λυπούμενον —Ab

POSITION: s.l.

APP. CRIT.: λυποῦντα Ab

COMMENT: Passive forms of λυπέω are often paired with active forms of ἀθυμέω in texts and also appear as alternative glosses on ἀσχάλλω (Hesych. α 7971); moreover, λυπούμενος glosses ἀθυμῶν in Hesych. α 1634. So Ab’s active form here must be a mistake for the passive.

Or. 296.14 (pillg gloss) \( (\alpha\thetaυμῆσαντ') \): λυπηθέντα —Aa²

POSITION: s.l.

Or. 296.15 (pillg gloss) \( (\alpha\θυμῆσαντ') \): ἀδημονήσαντα παραφρονήσαντα —Y²

POSITION: s.l.

Or. 296.16 (tri metr) \( (\alpha\θυμῆσαντ') \): long mark over upsilon —T

PREVIOUS EDITIONS: de Fav. 51

Or. 296.17 (pillg gloss) \( (\ιδης) \): καὶ θεάσης —CrOx
Or. 297.01 (plllg gloss) ⟨τὸ δεινὸν⟩: τὸ φοβερὸν —Αa²
 POSITION: s.l.

Or. 297.02 (plllg gloss) ⟨τὸ δεινὸν⟩: τὸ ἀστατὸν —F²
 POSITION: s.l.

Or. 297.03 (plllg gloss) ⟨τὸ δεινὸν⟩: τὸ χαλεπὸν —Y²
 POSITION: s.l.

Or. 297.04 (recMosch gloss) ⟨διαφθαρὲν⟩: τὴν διαφθοράν —KXXaXbXoT⁺YYfGGrZc
 POSITION: s.l. except X
 APP. CRIT.: ήγουν prep, XTfY | διαφοράν X, corr. X²

Or. 297.05 (thom gloss) ⟨διαφθαρὲν⟩: μανὲν —ZZaZmT
 POSITION: s.l.

Or. 297.06 (plllg gloss) ⟨διαφθαρὲν⟩: παρακοπέν —F²
 POSITION: s.l.

Or. 297.07 (plllg exeG) ⟨διαφθαρὲν⟩: καὶ τὸ διατραπὲν, ήγουν τὸ λογιστικὸν —Zu
 POSITION: s.l.
 COMMENT: This apparently means 'that which is twisted awry, namely, the reasoning mind (is what is being twisted awry)'; but one may contemplate τὸ διατραπὲν {هةγουν} τοῦ λογιστικοῦ, 'the distorted quality of your mind' with λογιστικοῦ glossing φρενῶν.

Or. 297.08 (rec artGloss) ⟨διαφθαρὲν⟩: καὶ τὸ —Mn
 POSITION: s.l.

Or. 297.09 (plllg gloss) ⟨φρενῶν⟩: ἐμοῦ —Y²
 POSITION: s.l.

Or. 297.10 (rec gloss) ⟨φρενῶν⟩: ἀπὸ τῶν —Mn
 POSITION: s.l.

Or. 297.11 (rec artGloss) ⟨φρενῶν⟩: τῶν —SB³a
 POSITION: s.l.

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Or. 298.01 (vet exeg) ἴσχανεν: 1ἔλεπτυνε. 2παρὰ τὸ ἴσχω ἴσχνω ἴσχναίνω παραγώγως. 3ὁθεν καὶ ἰσχάς. —MBOVC MnR⁺R⁺RwSSaY²

TRANSLATION: Reduce/attenuate. Derived from 'ischό' by a modification 'ischnό', 'ischnaίνω' (dry up). From which also one gets 'ischas' (dried fig).

LEMMA: MB(ἴσχαινε a.c.)C, ἴσχανε Rw REF. SYMBOL: BSa POSITION: cont. from 298.04 OVMnR⁺R⁺S, cont. from sch. 298.05 Sa; λέπτυνε in left marg., the rest in right marg. R⁺

APP. CRIT.: 1 ἴσχανε δὲ ἀντὶ τοῦ prep. V | λέπτυνε om. OY², λέπτυνε παραμυθοῦ MnR⁺R⁺RwSSa | 2 τὸ τῶ Sa | ἰσχαὶνε ἰσχαὶνε] Schw., ἰσχαὶνε VRw, ἰσχαὶνε R⁺², ἰσχαὶνε O, ἰχώ M, ἰχώ B, ἰσχαὶνε MnR⁺SSa | ἰσχαὶνειν ἰσχαὶνειν ἰσχαὶνε R⁺², ἰσχαὶνειν MC, ἰσχαὶνειν VRw, ἰσχαὶνειν MnR⁺SSa, ἰσχαὶνε R⁺², ἰσχαὶνε O | παραγώγως om. O | 3 καὶ om. MnSSa | ἰσχράς MnR⁺SSa |

PREVIOUS EDITIONS: Schw. I.128,16–17; Dind. II.102,15–16

COMMENT: Schwartz's supplement is based on the closely similar explanation found in many sources, starting from Orion 77,1–3 and Et. Gen. AB (ἰσχάδες· τὰ λεπτυνθέντα σύκα ἐν τῷ ξηραίνεσθαι. παρὰ τὸ ἴσχω παράγωγον ἰσχνῶ, καὶ ἐξ αὐτοῦ ἰσχάδες αἱ λεπταί. καὶ ἀποβολῇ τοῦ ν̅ ἰσχάδες, [Theocr. 1.147] 'καὶ ἀπ' αἰγείρου ἰσχάδα τρώγοις', conjectured to be from Philoxenus [fr. 506* Theodoridis].

Or. 298.02 (pllgn exeg) ἴσχανε: ἴσχ(ν)ῶ ἴσχανο ἴσχανω τὸ λεπτύνω, ὅθεν ἡ ἰσχάς. —Gu

POSITION: s.l.

Or. 298.03 (vet exeg) ἴσχανε: γράφεται καὶ ἴσχανε, ἀντὶ τοῦ ἔπεχε πράϋνε κούφιζε —MBC

TRANSLATION: (For 'ischmaine', 'dry out') there is also the reading 'ischane', meaning 'restrain', 'make gentle', 'lighten'.

POSITION: cont. from 298.01 all (M with dicolon before γράφεται)

APP. CRIT.: ἴσχανε B | τοῦ om. C

PREVIOUS EDITIONS: Schw. I.128,18; Dind. II.102,16–17

KEYWORDS: variant reading: γράφεται/γράφε

Or. 298.04 (rec exeg) ἴσχανε: ἀντὶ τοῦ ἔπεχε πράϋνε κούφιζε —OMnPr⁺Pr⁺R⁺R⁺Rf S

LEMMA: MnR⁺S, ἴσχανεν V, ἄλλας ἴσχανεν Pr⁺ REF. SYMBOL: VR⁺ POSITION: s.l. Pr⁺R⁺R⁺Rf precedes 298.01 OVR⁺R⁺; follows sch. 307.01 Pr⁺


Or. 298.05 (rec exeg) ἴσχανε: ἀντὶ τοῦ κράτει παῦε κώλυε κούφιζε —Sa

Or. 298.06 (vet exeg) ἴσχανε: γράφεται καὶ ἴσχανε. —MC

TRANSLATION: (For 'ischmaine', 'restrain') there is also the reading 'ischmaine' ('dry out').

POSITION: marg. M, s.l. C

PREVIOUS EDITIONS: Schw. I.128,19

KEYWORDS: variant reading: γράφεται/γράφε

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Or. 298.07 (rec gloss) ἴσχανε: κράτησον —AaAbMnRSSa

POSITION: s.l.
APP. CRIT. 2: κράτησον Ab

Or. 298.08 (pllgn gloss) ἴσχανε: κράτει —CrOxB

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx | κράτ( ) B

Or. 298.09 (moschThom gloss) ἴσχανε: ἔπεχε —XXaXbXoYYfGGGrZZaZmZuT

POSITION: s.l. except X
APP. CRIT.: καὶ prep. Zu

Or. 298.10 (recMoschThom gloss) ἴσχανε: κώλυε —AaCrMnSSaOxXXaXbXoYYf-
GrZcZZaZmT'B

POSITION: s.l. except X (cont. from prev.)
APP. CRIT.: καὶ prep. CrOx | κώλυσон Λ, κώλυσεν Mn
APP. CRIT. 2: κώλυε Zm |

Or. 298.11 (pllgn gloss) ἴσχανε: πράϋνε —FY2GuZu

POSITION: s.l.
APP. CRIT.: καὶ prep. Zu

Or. 298.12 (pllgn gloss) ἴσχανε: κούφιζε —F

POSITION: s.l.

Or. 298.13 (rec gloss) παραμυθοῦ: παρηγόρει —MnY'Zu

POSITION: s.l.
APP. CRIT.: καὶ prep. Zu

Or. 298.14 (tri metr) παραμυθοῦ: long mark over first upsilon —T

PREVIOUS EDITIONS: de Fav. 51

Or. 298.15 (thom gloss) θ': καὶ —ZZaZmTGu

POSITION: s.l.

Or. 298.16 (pllgn gloss) στένης: θλίβεσαι —V3

POSITION: s.l.
Or. 298.17 (plln gloss) ⟨στένῃς⟩: λυπήσαι νοσῆς —Y²
    position: s.l.
    keywords: Byzantine vernacular word/form/usage

Or. 298.18 (pllnTri gloss) ⟨στένης⟩: στενάζης —OxT
    position: s.l.
    app. crit.: καὶ prep. Ox | -ζεις Ox

Or. 298.19 (plln gloss) ⟨στένῃς⟩: κλαῖς —F²
    position: s.l.

Or. 299.01 (plln exeg) ⟨ἡμᾶς παρόντας⟩: ἀντὶ τοῦ παρόντα ἐμὲ —Λη²
    position: s.l.

Or. 299.02 (rec exeg) ⟨ἡμᾶς παρόντας⟩: ἐμὲ παρόντα —PrY
    position: s.l.

Or. 299.03 (recMosch exeg) ⟨ἡμᾶς⟩: ἐμὲ —RfXXaXbXoT*YfGGrZc
    translation: ('Us' is here used for) 'me'.
    position: s.l.
    app. crit.: ἔγουν prep. T

Or. 299.04 (plln exeg) ⟨ἡμᾶς⟩: καὶ ἐμὲ Ἀττικῶς —Zu
    position: s.l.
    keywords: Ἀττικόν/Ἀττικῶς

Or. 299.05 (rec exeg) ⟨ἡμᾶς⟩: Ἀττικὸν —MnS
    position: s.l.
    keywords: Ἀττικόν/Ἀττικῶς

Or. 299.06 (plln exeg) ⟨παρόντας⟩: ὑγιαίνοντας —Y²
    position: s.l.

Or. 299.07 (rec exeg) ⟨παρόντας⟩: ἦτοι φρονίμους ὄντας —V¹Pr
    position: s.l.
    app. crit.: ἦτοι om. Pr
Or. 299.08 (plllgn exeg) (παρόντας): ἢγουν φρονίμους ὄντας· ὁ γὰρ δαιμονιζόμενος οὐκ ἔστι παρών. —Zu

TRANSLATION: That is, being of sound mind. For the person afflicted by demons is not ‘present’.

POSITION: s.l.

Or. 299.09 (plllgn gloss) (παρόντας): καὶ υπάρχοντας —CrOx

POSITION: s.l.

Or. 299.10 (vet exeg) χρή σε νουθετεῖν φίλα: ¹νουθετείν σε τὰ φίλα καὶ παραμυθεῖσθαι se τὰ φίλα καὶ προσφηνη λέγοντα. ²λείπει οὖν τὸ λέγοντα· τὰ φίλα λέγοντα.

—MBCMnPrR²RwS, partial Sa

TRANSLATION: Admonish you with friendly advice, and encourage you by saying what is friendly and gentle. So ‘saying’ is to be understood: ‘saying friendly things’.


CRw | second σε με Pr | after προσφηνη add. φίλα Sa | λέγοντας λέγε Pr | ²λείπει οὖν κτλ om. Sa | λείπει λοιπὸν Mn | λέγοντα τὰ om. S | τὰ om. BMnR²Rw

PREVIOUS EDITIONS: Schw. I.128,20–22; Dind. II.102,18–20

KEYWORDS: λείπει

Or. 299.11 (rec exeg) χρή σε νουθετεῖν φίλα: νουθετεῖν σε τὰ φίλα καὶ παραμυθεῖσθαι τὰ φίλα, ἢ φίλα ἀντὶ τοῦ φίλως. —V

TRANSLATION: Admonish you with friendly advice, and encourage you with friendly encouragement, or else take ‘friendly things’ in the sense of ‘in a friendly manner’.

REF. SYMBOL: V

Or. 299.12 (rec paraphr) (νουθετεῖν φίλα): παραμυθεῖσθαι λέγοντα σοι τὰ φίλα

—AbMnRSSa

POSITION: s.l.(above 298, first lineof page, Ab

APP. CRIT.: τὰ φίλα λέγ. σοι transp. Sa

Or. 299.13 (mosch paraphr) (νουθετεῖν φίλα): παραμυθεῖσθαι τὰ προσφιλῆ

—XXaXbXoT: YYfGrZc

POSITION: s.l. except X: as two sep. glosses TYiZc

APP. CRIT.: τὰ om. Zc | φίλα Gr, προσφιλῆ Gu

PREVIOUS EDITIONS: Dind. II.102,20 and 21

COLLATION NOTES: T also has a second cross above τὰ προσφιλῆ, already entered as Thoman.
Or. 299.14 (pllgn exeg) \( \nu\nu\theta\varepsilon\varepsilon\varepsilon\iota\nu\ f\i\l\a\): \( \varepsilon\nu \ t\i\h\i\delta \ \alpha\sigma\theta\varepsilon\nu\varepsilon\iota\a\ s\o\u \) —\( Y^2 \)

POSITION: marg.

Or. 299.15 (pllgn gloss) \( \nu\nu\theta\varepsilon\varepsilon\varepsilon\iota\nu\): \( \pi\r\a\i\vare\i\v\e\i\v\i\n \) —\( Gu \)

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.102,20

Or. 299.16 (rec gloss) \( \nu\nu\theta\varepsilon\varepsilon\varepsilon\iota\nu\): \( \pi\r\a\a\m\u\v\v\e\i\v\i\s\o\b\a\i \) —\( GKB^4 \)

POSITION: s.l. (originally above 298 \( \pi\r\a\a\m\u\v\v\o\u \) 298 \( B^4 \), but erased there)

Or. 299.17 (pllgn gloss) \( \nu\nu\theta\vare\i\v\e\i\v\i\n\): \( \pi\r\a\a\k\a\l\a\e\i\v\i\n \) —\( F^2 \)

POSITION: s.l.

Or. 299.18 (pllgn gloss) \( \nu\nu\theta\vare\i\v\e\i\v\i\n\): \( \k\a\i \l\e\g\e\i\v \) —\( CrOx \)

POSITION: s.l.

Or. 299.19 (vet exeg) \( \f\i\l\a\): \( \a\n\i\t\i \t\o\u \f\i\l\o\s \) —\( MLp \)

TRANSLATION: (The neuter accusative plural adjective ‘phila’ is used as) equivalent to (adverb) ‘philos’ (‘in a friendly manner’).

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.102,21

Or. 299.20 (rec exeg) \( \f\i\l\a\): \( \l\e\p\e\i \t\o \l\e\g\o\n\t\a \) —\( R \)

POSITION: s.l.

APP. CRIT.: \( \l\e\g\e\i\v \) R

KEYWORDS: \( \l\e\p\e\i \)

Or. 299.21 (rec artGloss) \( \f\i\l\a\): \( \t\a \) —\( O \)

POSITION: s.l.

Or. 299.22 (rec gloss) \( \f\i\l\a\): \( \t\a \p\r\o\s\o\h\n\i\) —\( V^3 \)

POSITION: s.l.

APP. CRIT.: \( \t\a\j \t(\h\n) \) \( V^3 \)

COMMENT: If the article is not emended from \( \t\h\n \) to \( \t\a\), then this gloss would appear be intended for the reading \( \f\i\l\r\o\p \) (that is, agreeing with \( \o\h\ )); but \( V^3 \) has added \( \h \) above the alpha of \( \f\i\l\a \), and not \( \h\n \).

Or. 299.23 (recThom gloss) \( \f\i\l\a\): \( \p\r\o\s\o\f\i\l\h\i \) —\( PrZ\aaZmTOx \)

POSITION: s.l.
Or. 299.24 (pplgn gloss) <φίλα>: ἢ τὰ φίλα καὶ τὰ προσφιλῆ — F
POSITION: marg.

Or. 299.25 (pplgn etalGloss) <φίλα>: φίλη — V^3ZmLp
POSITION: s.l. (cont. from 299.19 Lp with ἢ)
APP. CRIT.: ὦ prep. Lp
PREVIOUS EDITIONS: Dind. II.102,21

Or. 299.26 (rec artGloss) <φίλα>: ὦ — FS
POSITION: s.l.

Or. 300.01 (rec paraphr) αἱ παραμυθίαι γίνονται τοῖς φίλοις καλαί. — R^4

Or. 300.02 (pplgn exeg) <ἐπικουρίαι>: τὸ παρηγορεῖν φίλος τὸν φίλον ἢ ἀδελφὸς τὸν ἀδελφὸν — V^3
POSITION: s.l.
COMMENT: Note the use of the nom. as subject of infinitive, which is found in a few Palaeologan scholia.
KEYWORDS: Byzantine vernacular word/form/usage

Or. 300.03 (rec gloss) <ἐπικουρίαι>: ἠγουν αἱ παραμυθίαι — AaAbMnRSSa
POSITION: s.l.
APP. CRIT.: ἠγουν om. AaAb

Or. 300.04 (pplgn gloss) <ἐπικουρίαι>: καὶ αἱ παρηγορίαι — Zu
POSITION: s.l.

Or. 300.05 (pplgnTri gloss) <ἐπικουρίαι>: βοήθειαι — CrOxF^2Pr^2Xo^2YT
POSITION: s.l.
APP. CRIT.: καὶ αἱ prep. CrXo^2Ox, αἱ prep. F^2

Or. 300.06 (pplgn exeg) <ἐπικουρίαι>: αἱ σαὶ καὶ ἐμαὶ — G
POSITION: s.l.

Or. 300.07 (thom exeg) <αἵδε>: αὐταὶ αἱ παρ᾽ ἀλλήλων πρὸς ἄλληλους ἐπικαίρως γινόμεναι — ZZaZmTGu
**TRANSLATION:** ‘These’ here conveys ‘these (acts of assistance) that are given by each other
to each other at the needful moment’.

**APP. CRIT.:** αὗται om. Za | ἐγκαίρως ZmTGu

**PREVIOUS EDITIONS:** Dind. II.102.22–23

<table>
<thead>
<tr>
<th>Or. 300.08 (plln gloss) (αἵδε): αὐταί —CrF²Ox</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>APP. CRIT.:</strong> καὶ prep. CrOx</td>
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</tbody>
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<tr>
<th>Or. 300.09 (plln gloss) (τοῖς φίλοις): ἐν ἡμῖν —G</th>
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<tr>
<th>Or. 300.10 (plln gloss) (τοῖς): ἐν —Zu</th>
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<table>
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<tr>
<th>Or. 300.11 (rec artGloss) (φίλοις): τοῖς —S</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Or. 300.12 (rec gloss) (καλαί): εἰσίν —RGu, perhaps Ab</th>
</tr>
</thead>
</table>

**COLLATION NOTES:** Check original Ab 47r. |

<table>
<thead>
<tr>
<th>Or. 300.13 (plln gloss) (καλαί): ὑπάρχουσιν —CrOxY²Zu</th>
</tr>
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</table>

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<thead>
<tr>
<th>Or. 300.14 (plln exeg) (καλαί): λ(είπει) δὲ γίνονται. —Xo²</th>
</tr>
</thead>
</table>

Scholia on Orestes 201–300 | 773
5. Scholia on Orestes 301–400

**Or. 301.01** (plign gloss) (τάλαινα): ἀθλία —F²X²Ox

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. Ox

**Or. 301.02** (mosch gloss) (βᾶσα): πορευθεῖσα —XXaXbXoT⁺YYfGGrZcAa²CrOx

**POSITION:** s.l. except X

**APP. CRIT.:** ἥγουν prep. X, καὶ prep. CrOx

**Or. 301.03** (rec gloss) (βᾶσα): εἰσελθοῦσα —AbY²

**POSITION:** s.l.

**Or. 301.04** (thom gloss) (βᾶσα): ἐλθοῦσα —ZaZmZuTGxF²

**POSITION:** s.l.

**Or. 301.05** (plign gloss) (δωμάτων): τῶν οἴκων —F²

**POSITION:** s.l.

**Or. 301.06** (rec artGloss) (δωμάτων): τῶν —S

**POSITION:** s.l.

**Or. 301.07** (tri gloss) (εἴσω): ἐντὸς —T

**POSITION:** s.l.

**Or. 301.08** (plign gloss) (εἴσω): καὶ ἔσωθεν —Ox

**POSITION:** s.l.

**Or. 302.01** (302–305) (vet paraphr) ¹διὰ τούτων φησὶν μὴ ἄγαν ἀγρυπνίᾳ καὶ λιμῷ διάφθειρε σαυτὴν, ἵνα μὴ νοσήσῃς· ἐφέρα τῷ προσεδρεύειν μοι κτήσῃ νόσον τινὰ καὶ ἀποστῇς, κἀγὼ τῆς σῆς παρουσίας ἐστερημένος ἀπόλλυμαι. —MBVCMn-PrR²RwSSaY²

**TRANSLATION:** With these words he says: ‘Do not thoroughly ruin yourself with sleeplessness and hunger, lest you fall ill. For if you catch some illness by sitting in tendance beside me and withdraw, I too am destroyed once deprived of your presence’.

**LEMMA:** 303 σίτων τ’ ὄρεξαι MBC, σῖτον τ’ ὄρεξε (αι s.l.) Pr, lemma 304 εἰ γάρ προλέψεις με VRw, εἰ γάρ
προλείψεις MnR'Sa, οὐ γὰρ προλείψεις S  REF. SYMBOL: (to 304) VR'Sa  POSITION: between 319.01 and 317.01 Rw

APP. CRIT.: I διὰ τούτων φησὶν] πάρασχε σεαυτῇ βρώματα Y² | διὰ τούτῳ BV Ma-
Pr'R' Rw'Ss a | ἄγρυπνει VRw Y², ἄγρυπνει others (ἄγρυπνη R²) | διαφθείραι MCR (app. δη-
a.c.), διαφθείρεσα Sa, διαφθείρει S, δὲ αὐθερήσῃς Mn (corr. to διαυ-) | σαυτὴν om. Sa, αὐτὴν Mn, αὐτὰ Pr | 2 γὰρ| γὰρ ἐν Y² | τῷ τὸ MpR'S'Sa | μὴ CSa | κτήσει Rv, κτήσει Pr | νόσω Mn, s.l. R² | ἀγρυπνεῖ others (ἀγρύπνη R) | διαφθείρεις Y² | κἀγὼ] ἐγὼ Pr | σῆς om. C | ἐστερουμένος M | ἀπόλλυσθαι Pr (corr. from ἀπόλυσθαι)

APP. CRIT. 2: 1 λειμῶ MMn (perhaps corr. Mn) | σαυτὴν B, σεαυτὴν S |

PREVIOUS EDITIONS: Schw. I.129.1–4; Dind. II.103.9–12

Or. 302.02 (302–305) (plgng exeg) καὶ μὴ ἄγρυπνει καὶ λιμῷ διαφθείρου, ἀλλ' ἔκτεινον τὴν χεῖρα εἰς τροφὴν. εἰ γὰρ καταλίπῃς με ἢ τινὰ νόσον ἀπὸ τῆς προσεδρείας κτήσῃ, ἀπόλλυμαι. —V³

TRANSLATION: Do not stay awake and be ruined by hunger, but stretch your hand out to nourishment. For if you abandon me or catch some sickness from your tendance (on me), I am destroyed.

POSITION: marg.

Or. 302.03 (plgng paraphr) (ὑπνῶ τ' ἄυπνον ... δόσ): ἦγουν κοιμήθητι —Zu

POSITION: s.l.

Or. 302.04 (rec Mosch exeg) (ὑπνῶ τ' ἄυπνον βλέφαρον): (ὑπνῶν) (ἀύπνων) (βλεφάρων) —MnRfSXXaXbXoTYYfGr

POSITION: s.l.

Or. 302.05 (rec gloss) (ὑπνῶ): τῷ ἄυπνῳ —Mn

POSITION: s.l.

Or. 302.06 (rec artGloss) (ὑπνῶ): τῷ —SXo²

POSITION: s.l.

Or. 302.07 (plgng gloss) (ἄυπνον): ἄγρυπνον —F²

POSITION: s.l.

Or. 302.08 (rec artGloss) (ἄυπνον): τῷ —RSaY

POSITION: s.l.

Or. 302.09 (rec exeg) (βλέφαρον): ἀντίστροφον —MnRwB³a

POSITION: s.l.
Or. 302.10 (thom gloss) οἱ ἄνερ κοιμώμενοι ἐκτείνονται ἐν τοῖς στρώμασιν.
— Y²

Or. 302.12 (rec gloss) πρὸς τὴν κλίνην ἀνακλιθεῖσα — ZZaZmTGu

Or. 302.13 (thom paraphr) δαμασθεῖσα — V²

Or. 302.15 (pllg gloss) δαμασθεῖσα — CrGOxZuB²

Or. 302.16 (pllg gloss) ἐκτακεῖσα — F²

Or. 302.17 (pllg gloss) ὑπνοῦ — Y²

Or. 303.01 (mosch exeg) πρωθύστερον — XXaXbXoT·YYf

TRANSLATION: Prothusteron.

776 | Scholia on Orestes 1–500
COMMENT: The term πρωθύστερον can be attached either to the first item of the reversed pairing or to the second item. See Sch. Tri. Hec. 762 vs. the old sch. on the same line, Sch. Pr. Hec. 226, and Sch. Hec. 266, where some witnesses place this designation over the first term and some over the second. If the term here applies to 303 only, the implication is that bathing properly comes before eating (as in Homeric hospitality). If the term applies to 303 as the second term paired with 302 (cf. Yf’s placement), the implication is that bathing and eating ought to have come before sleeping.

KEYWORDS: πρωθύστερον

Or. 303.02 (vet paraphr) σίτων τ’ δρέξαι: ἐκτείνου τὰς χεῖρας σου εἰς τροφὴν.
—MBCPr-Rf

TRANSLATION: Extend your hands to nourishment.

POSITION: s.l., except marg. B

APP. CRIT.: εἰς τροφὴν τὰς χεῖρας transp. PrRf

PREVIOUS EDITIONS: Schw. I.129,5; Dind. II.103,12

Or. 303.03 (vet paraphr) σίτων τ’ δρέξαι: ἀντὶ τοῦ ἐκτείνασα τὴν χεῖρα λάβε.
—MBCPr

TRANSLATION: Equivalent to: ‘having extended your hand, take’.

POSITION: marg. MB, s.l. CP r

APP. CRIT.: βάλε M, βάλευ C; φάγε anonymi (Schw. Lxiv, Addenda)

PREVIOUS EDITIONS: Schw. I.129,6; Dind. II.103,12–13

Or. 303.04 (rec paraphr) ⟨σίτων τ’ δρέξαι⟩: τροφῆς μετάλαβε —AbMnRSSa

LEMMA: σίτων in text AbMnR, s.l. Sa; σῖτα S)

POSITION: s.l., except marg. R; as two sep. gl. AbMnS

APP. CRIT.: καὶ prep. to both words S

Or. 303.05 (rec gloss) ⟨σίτου⟩: φάγημα —O

LEMMA: σίτου in text O

POSITION: s.l.

Or. 303.06 (plgn gloss) ⟨σίτου⟩: βρῶμα —V²CrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 303.07 (mosch paraphr) σίτου: ἡγοῦν τροφήν λάβε —X

Or. 303.08 (mosch gloss) ⟨σίτου⟩: τροφήν —XaXbXoT*YYfGGrF*ZcZl*rec

POSITION: s.l.

APP. CRIT.: τροφά Yf

PREVIOUS EDITIONS: Dind. II.103,14

Scholia on Orestes 301–400 | 777
Or. 303.09 (rec exeg) ⟨σίτων⟩: σῖτον —Sa

Or. 303.10 (pillgn gloss) ⟨σίτου⟩: εἰς —F

Or. 303.11 (rec gloss) ⟨δρεξαι⟩: πάρασχε —V¹F²

Or. 303.12 (rec gloss) ⟨δρεξαι⟩: φάγε —V¹

Or. 303.13 (rec Mosch gloss) ⟨δρεξαι⟩: λάβε —KXaXbXoYYfGGrAaBZlrec

Or. 303.14 (pillgn gloss) ⟨δρεξαι⟩: παρέχε —Ox²

Or. 303.15 (thom gloss) ⟨δρεξαι⟩: ἑαυτῇ —ZZaZmGu

Or. 303.16 (tri gloss) ⟨δρεξαι⟩: δὸς σεαυτῇ —T

Or. 303.17 (pillgn gloss) ⟨δρεξαι⟩: παρέχε σεαυτῇ —Ox²

Or. 303.18 (pillgn gloss) ⟨δρεξαι⟩: τῷ στόματι δηλονότι —Zu

Or. 303.19 (mosch gloss) ⟨λουτρά τ’ ἐπὶ χροῖ βάλε⟩: ἀντὶ τοῦ νύψαι —XXaXbXoYYfGGrZlrec

APP. CRIT.: σεαυτῆ Gu

PREVIOUS EDITIONS: Dind. II.103,14

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APP. CRIT.: σεαυτῆ Ox² add. to original gloss

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APP. CRIT.: σεαυτῆ Ox² add. to original gloss
APP. CRIT. 2: νίψε Χο
PREVIOUS EDITIONS: Dind. II.103,15

Or. 303.20 (plign gloss) ἄλφα τ’ ἐπὶ χροῖ βάλε: καθαρίσθητι —Y²
position: s.l.

Or. 303.21 (thom gloss) Λουτρά: καθάρσια —ZZaZfZmTGu
PREVIOUS EDITIONS: Dind. II.103,15

Or. 303.22 (plign gloss) ἐπὶ χροῖ βάλε: καὶ δῶς —CrOx
position: s.l.

Or. 303.23 (plign exeg) χροῖ: καὶ τῷ σώματι —CrF²Ox
APP. CRIT.: καὶ τῷ o.m. F²

Or. 303.24 (plign exeg) γράφεται χρωτί. —MnSa
APP. CRIT.: χρωτοί Mn, changed to χροῖ
KEYWORDS: variant reading: γράφεται/γράφε

Or. 303.25 (plign artGloss) τῷ —Aa²Zu
position: s.l.

Or. 303.26 (tri gloss) τοῦ σώματος: —T
position: s.l.

Or. 303.27 (thom exeg) βάλευ: βαλοῦ αἰολικῶν —ZZaZmZuGu
TRANSLATION: (The form 'baleu', 'throw for yourself', is the Attic/Koine) 'balou', in Aeolic dialect.

Lemmas: βάλευ in text all position: s.l.
APP. CRIT.: αἰολικῶν βαλοῦ transp. Gu | ἄντι τοῦ prep. Zu | βάλε Zu
APP. CRIT. 2: aἰολικῶν Zu |
PREVIOUS EDITIONS: Dind. II.103,16

Or. 303.28 (plign exeg) βάλε: βαλοῦ —Ox²
Lemmas: βάλε in text p.c. (βάλευ a.c.?) position: s.l.
Or. 304.01 (304–305) (vet paraphr) εἰ γὰρ καταλίπῃς με ἄπολιγωρήσασα τῆς νοσοκομίας ἀπόλλυμαι. —BOC

**TRANSLATION:** For if you abandon me, neglecting to tend to my sickness, I am destroyed.

**POSITION:** marg. B, s.l. OC

**APP. CRIT.:** εἰ γὰρ om. O | ἀπόλλυμαι om. OC

**APP. CRIT. 2:** καταλείπης a.c. O |

**PREVIOUS EDITIONS:** Schw. I.129,6; Dind. II.103,18–19

---

Or. 304.02 (304–305) (pillg diagr) apparently two syllogism diagrams, now incomplete because of trimmed upper margin: left node of right diagram has trace of θαν (θανεῖν?), and below the lower arc ἀσυλλόγισθη ὡς μερικὸ[ν] (read ἀσυλλόγιστον). —Z

**COMMENT:** The collocation of μερική (πρότασις) and ἀσυλλόγιστον is common in commentators on Aristotle. Only slightly less common are collocations of μερική/μερικόν with συλλογίζομαι, so an alternative correction would be ἐσυλλόγισθη.

---

Or. 304.03 (mosch gram) ζήτει —XXa

**REF. SYMBOL:** Xa  **POSITION:** marg. X

**COMMENT:** Probably a reminder to seek an explanation of this line or something in it. Günther 288 commented on this note ‘ad 307 relatum’, which I do not understand.

---

Or. 304.04 (rec gloss) (ei): ἐὰν —Ab

**POSITION:** s.l.

---

Or. 304.05 (rec gloss) (προλείψεις): ἤγουν θάνης —AaMnRSSa

**POSITION:** s.l.

**APP. CRIT.:** ἤγουν| ἦτοι εἰ R, ἦτοι Aa

**APP. CRIT. 2:** θάνης AaS, a.c. Mn |

---

Or. 304.06 (rec paraphr) (προλείψεις): ἐάσεις, ἤγουν πρὸ τοῦ νενομισμένου καιροῦ θάνης —Pr

**POSITION:** s.l.

---

Or. 304.07 (pillg paraphr) (προλείψεις): καὶ πρὸ καιροῦ καταλείψεις —F

**POSITION:** s.l.

---

Or. 304.08 (pillg gloss) (προλείψεις): καταλείψεις —VGP²

**POSITION:** s.l.; inserted after ἀφήσεις in 304.09 G

**APP. CRIT.:** καὶ prep VGP²

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780 | Scholia on Orestes 1–500
Or. 304.09 (mosch paraphr) ἀφήσεις, ἢγουν ἐὰν ἀποθάνης —XXaXbXoT’YYfGGrZc

POSITION: s.l. except X
APP. CRIT.: after ἀφήσεις add. καταλείψεις G | ἢγουν ἐὰν ἀποθ. om. Zc
APP. CRIT. 2: ἀφήσῃς XXaYfGr |
PREVIOUS EDITIONS: Dind. II.103,17

Or. 304.10 (thom gloss) ἐάν ἐὰν θανοῦσα —ZZaZl

Or. 304.11 (pllgns gloss) ἀποθάνης —B3a

POSITION: s.l.
APP. CRIT.: ἀποθάν() B3a

Or. 304.12 (pllgns gloss) τίνα —CrOx

Or. 304.13 (rec paraphr) ἐν τῷ προσεδρεύειν μοι —O

Or. 304.14 (rec gloss) προσκαρτερίᾳ: προσκαρτερίᾳ —AaAbMnRSSa

LEMMA: -δρείᾳ in text AbR, -δρεία AaMnSSa | POSITION: s.l.
APP. CRIT.: προσκαρτερίᾳ R, -δία MuSSa, -τία Ab, -τία Aa

Or. 304.15 (thom paraphr) ἐν τῇ ἐμῇ προσκαθήσει —ZZaZl2ZmGuOx2

LEMMA: -ρίᾳ in text Zm, -ρία Gu, -ρία others | POSITION: s.l.
APP. CRIT. 2: -καθήσει Zl2 |

Or. 304.16 (tri paraphr) ἢγουν τῷ προσκαθήσθαι ἐμοί —T

Or. 304.17 (pllgns gloss) καὶ τῇ ἀσχολήσει —CrOx

LEMMA: -ρία in text CrOx | POSITION: s.l.

Or. 304.18 (pllgns paraphr) ἐν τῇ ἄγαν —V3

LEMMA: -ρίᾳ in text V | POSITION: s.l.
Or. 304.19 (plln paraphr) <προσεδρίᾳ>: καὶ ἐν τῇ παρακαθεδρίᾳ —Zu
LEMMA: -ρεία changed from -ρία in text Zu POSITION: s.l.

Or. 304.20 (plln exeg) <προσεδρίᾳ>: προσεδρεία, αἰολικὸν —Zm POSITION: s.l.

Or. 304.21 (plln exeg) <προσεδρίᾳ>: αἰολικὸν —Gu LEMMA: -ρεία in text Gr POSITION: s.l.

Or. 304.22 (plln paraphr) <προσεδρίᾳ>: τῇ ἐπιμονῇ σου —GuB³a
LEMMA: -ρεία in text Gu POSITION: s.l.
APP. CRIT.: τῇ and σου om. Gu

Or. 304.23 (plln gloss) <προσεδρείᾳ>: ἐν —F POSITION: s.l.

Or. 304.24 (plln gloss) <προσεδρεία>: προσέγγι[σις] —F² POSITION: s.l.

Or. 304.25 (plln gloss) <προσεδρεία>: βοηθεία{ς} —P² POSITION: s.l.

Or. 304.26 (tri metr) <προσεδρίᾳ>: long mark over alpha —T PREVIOUS EDITIONS: de Fav. 51

Or. 304.27 (plln gloss) <νόσον>: ἀρρωστίαν —Xo²
POSITION: s.l.
APP. CRIT.: ἀρρωστί(οις) Xo³

Or. 305.01 (plln gloss) <κτήσῃ>: ἐπισπάσῃ —F² POSITION: s.l.

Or. 305.02 (plln gloss) <κτήσῃ>: λάβῃς —Aa³Ox' POSITION: s.l.
APP. CRIT. 2: λα() Aa³ |
**Or. 305.03** (rec gloss) ⟨οἰχόμεσθα⟩: ἀπολλύμεθα —AbMnRSSa

**Position:** s.l.

**App. Crit.:** -μέθα RSa

---

**Or. 305.04** (mosch gloss) ⟨οἰχόμεσθα⟩: ἐφθάρμεθα —XXaXbXoT′YYfGGrZcB′

**Position:** s.l. except X

**Comment:** With the cross above, T treats the Thoman and Moschopulean glosses as the same, despite the difference in tenses.

---

**Or. 305.05** (thom gloss) ⟨οἰχόμεσθα⟩: ἐφθάρημεν —ZZaZl′Gu

**Position:** s.l.

---

**Or. 305.06** (pllgn gloss) ⟨οἰχόμεσθα⟩: ἐφθάρην —Aa′

**Position:** s.l.

---

**Or. 305.07** (pllgn gloss) ⟨οἰχόμεσθα⟩: κινδυνεύομεν —F′

**Position:** s.l.

---

**Or. 305.08** (pllgn gloss) ⟨οἰχόμεσθα⟩: καὶ φθαροίμεθα —CrOx

**Position:** s.l.

---

**Or. 306.01** (mosch gloss) ⟨ἐπίκουρον⟩: βοηθὸν —XXaXbXoT′YYfGGrZcCrF′OxZl′Zu

**Position:** s.l.

**App. Crit.:** καὶ prep. CrOxZu

---

**Or. 306.02** (rec gloss) ⟨ἄλλων⟩: συγγενῶν —AaMnRSSaXo′Zl′

**Position:** s.l. except marg. R

**App. Crit.:** ἦτοι prep. R

---

**Or. 306.03** (rec artGloss) ⟨ἄλλων⟩: τῶν —F′SXo

**Position:** s.l.

---

**Or. 306.04** (rec gloss) ⟨ὡς⟩: ὅτι —S

**Position:** s.l.

---

**Or. 306.05** (mosch gloss) ⟨ἐρημοσ⟩: μεμονωμένος —XXaXbXoT′YYfGGrZcZl′

**Position:** s.l.
Or. 306.06 (pllgn gloss) ⟨ἐρημος⟩: ἐστερημένος —CrF²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 306.07 (pllgn gloss) ⟨ὡν⟩: ἐγώ δηλονότι —Zu

POSITION: s.l.

Or. 306.08 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 51

Or. 307.01 (vet exeg) οὐκ ἔστι· σὺν σοί: ἐπειδὴ εἶπεν αὐτῇ εἰ προλείψεις με, φησίν οὐκ ἔστι, ἀντὶ τοῦ οὐ προλείψω σε. —MBVCMPrRbSaZu

TRANSLATION: Since he said to her ‘if you will abandon me’, she says ‘it is not possible’, meaning ‘I will not abandon you’.

LEMMA: MC, οὐκ ἔστι· σὺν σοί κατθανεῖν V, οὐκ ἔστι· σὺν σοί θανεῖν Pr, οὐκ ἔστιν MnRbSSa REF. SYM-BOL: VRb Sa POSITION: marg. B, s.l. Zu; between sch. 299.10 and 298.04 Pr


APP. CRIT. 2: φησί Mn | ἔστιν PrZu | προλήψω Sa, προλείψω M |

PREVIOUS EDITIONS: Schw. I.129,7–9; Dind. II.104,1–2

Or. 307.02 (thom exeg) οὐκ ἔστι: οὐχ ὑπάρχει τοῦτο παρ’ ἐμοὶ, ἤγουν οὐκ ἀποδέχομαι σὲ μόνον ἐᾶσαι ἐνταυθοῖ κεῖσθαι, αὐτὴ δὲ τροφαῖς τε καὶ ὕπνῳ προσέχειν. —ZZaZlZmTGu

TRANSLATION: This (action) is not present in me, that is, I do not accept letting you lie here alone while I myself attend to nourishment and sleep.

POSITION: s.l. except T


APP. CRIT. 2: ὑπάρταρχει Zm | ἐᾶσαι ZlZm |

PREVIOUS EDITIONS: Dind. II.104,2–4

Or. 307.03 (rec exeg) οὐκ ἔστι: ἀντὶ τοῦ οὐ προλείψω σε —OV²G

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. V²G

PREVIOUS EDITIONS: Dind. II.104,4

Or. 307.04 (pllgn paraphr) οὐκ ἔστι: οὐ γενήσεται τοῦτο —CrSaOx

POSITION: s.l.

784 | Scholia on Orestes 1–500
Or. 307.05 (mosch gloss) \(\langle\text{ἔστι}\rangle\): δυνατὸν —XXaXbXoT\(^\text{Y}\)YfGrZc

position: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 307.06 (pllgn exeg) \(\langle\text{ἔστι}\rangle\): δυνατὸν τούτο, ἡγουν οὐ φάγω, οὐχ ὑπνώσω, οὐ καταλείψω σε. —Y²

position: s.l.

APP. CRIT.: τούτο κτλ added to Y-gloss by Y²

Or. 307.07 (pllgn gloss) \(\langle\text{σὺν σοὶ}\rangle\): μετὰ σοῦ —Xo²

position: s.l.

Or. 307.08 (pllgn gloss) \(\langle\text{κατθανεῖν}\rangle\): ἀποθανεῖν —F²Xo²

position: s.l.

Or. 307.09 (recTri gloss) \(\langle\text{αἱρήσομαι}\rangle\): προκρίνω —V¹AaMnRTXo²Gu

position: s.l.

APP. CRIT.: προκρινῶ TAa, προκριθῶ Mn

PREVIOUS EDITIONS: Dind. II.104,5

Or. 307.10 (pllgn gloss) \(\langle\text{αἱρήσομαι}\rangle\): κρίνω —Zl

position: s.l.

Or. 307.11 (thom gloss) \(\langle\text{αἱρήσομαι}\rangle\): βουλήσομαι —ZmGu

position: s.l.

PREVIOUS EDITIONS: Dind. II.104,5

Or. 307.12 (pllgnTri gloss) \(\langle\text{αἱρήσομαι}\rangle\): θελήσω —CrOxF²GT

position: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 308.01 (vet exeg) \(\langle\text{ἔχει γάρ ταὐτόν}\rangle\): τὸ ζῆν με καὶ ἀποθανεῖν ταὐτόν ἐστιν, ἕαν οὐ τελευτήσῃς. ἢ τὸ ἔχει ἀντί τοῦ σχῆσει: ὃ δὲ λόγος: ἐὰν οὐ ἀποθάνῃς, ταὐτόν μοι πάθος γενήσεται, ὃ ἐστιν: κἀγὼ συντεθνήξομαι σοι. —MBVCPγ

TRANSLATION: My living and my dying are the same (to me) if you die. Or take (present) ‘entail’ (’echei’) as used for (future) ‘will entail’, and the sense (is this): If you die, the same experience will befall me, that is, I too will die along with you.
LEMMA: BPr, καὶ ζῆν· ἔχει γὰρ ταὐτόν MC, καὶ ζῆν V

Ref. symbol: BV

App. crit.: 1 ἔχει γὰρ prep. (om. ἐστίν later) V | after ἀποθανεῖν repeated με B (but deleted with dots) | σὺ] σῷ M | 2 αὐτίσχησι (τοῦ om.) C | 3 πάθος] παθεῖν V | 4 τεθνήξομαι Pr

App. crit. 2: 2 σχήση M | 3 ἀποθάνη M |

Previous editions: Schw. I.129.9–12; Dind. II.104.10–12

Or. 308.02 (rec paraphr) τὸ ζῆν μὲ καὶ ἀποθανεῖν ταῦτόν ἐστίν ἐὰν σὺ φθαρῇς.
—MnRSSa

Ref. symbol: Sa  | Position: marg. R


App. crit. 2: απαθανεῖν Mn | ταὐτό R, ταυτόν SSa, αὐτὸν Mn | φθρ(ῆς) R |

Previous editions: Schw. I.129,9–12; Dind. II.104,10–12

Or. 308.03 (rec paraphr) ὁ θάνατος ὁ μετὰ σοῦ καὶ ἡ ζωὴ ἐὰν εἰσιν. —S

Position: s.l.

Or. 308.04 (rec paraphr) ὁ θάνατος καὶ ἡ ζωὴ ἐὰν εἰσιν. —Mn

Position: s.l.

Or. 308.05 (pilgr paraphr) 1τὸ ζῆν μὲ καὶ ἀποθανεῖν ταὐτόν ἐστίν, ἀντὶ τοῦ ὁμοίου καὶ ἕν. 2ὅπερ σὺ πάθῃς, τοῦτο καὶ ἐγώ. —Y²

Position: s.l.

Or. 308.06 (vet paraphr) ἔχει γὰρ ταὐτόν: ἔξει γὰρ ταὐτόν με πάθος, ὅπερ καὶ σέ.
—MOVC

Translation: The very same fate will hold me that holds you.

Position: s.l. except marg. M; spaced out (with γὰρ and ταὐτόν supplied from line) O

App. crit.: ἔχεις Matt. (as if in O), ἔχεις app. M, ἔχει OVC

Previous editions: Schw. I.129,13; Dind. II.104,13–14

Or. 308.07 (thom exeg) ἔχει γὰρ ταὐτόν: 1ἢγουν ὁμοίως ἔχουσιν ἐμοὶ ἀμφότερα· 2 ὁ γὰρ σὸς θάνατος καὶ ἐμὸς θάνατός ἐστι, καὶ ἢ σὴ ζωὴ ἐμὴ ζωή. 3ἡκιστα γάρ μοι τὸ ζῆν ἡδιστον σοῦ θανόντος, μᾶλλον δὲ καὶ νέκρωσις νομισθῆσαι διὰ τὸ ἔρημον ἀπολειφθῆναι με βοηθείας. —ZZaZlZmTGu

Translation: That is, both things are the same for me. For your death is my death too, and your life my life. For living is not at all very sweet to me if you have died, but rather it will even be considered death because of my being left bereft of assistance.

Lemma: T, ἔχει ταὐτόν ZZa  | Ref. symbol: all except T

App. crit.: 1 ήγουν ὁμοίως] ὁμοίως γὰρ ZlZm, ὁμοίως Gu | 2 ἐμὸς] ἐμοὶ Gu | 3 μὲ om. Gu

Previous editions: Dind. II.104,6–9

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Or. 308.08 (rec exeg) ἔχει γὰρ ταυτόν: ἤτοι κάγω συντεθνήξομαι —O
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.104,14

Or. 308.09 (pllgn exeg) ἔχει γὰρ ταυτόν: συντεθνήξω κάγω —V³
POSITION: s.l.

Or. 308.10 (rec exeg) ἔχει γὰρ ταυτόν: ἤτοι τοῦ δῆλον —RF
POSITION: s.l.

Or. 308.11 (pllgn paraphr) ἔχει γὰρ ταυτόν: ἤγουν ταυτόν ἔχω τὸ ζῆν καὶ τὸ ἀποθανεῖν. —F
POSITION: marg.

Or. 308.12 (mosch exeg) τὸ ζῆν με καὶ ἀποθανεῖν —XXaXbXoT·YYfGGr
TRANSLATION: (They are the same,) that I live and that I die.
LEMMA: ταυτόν X  POSITION: s.l. except X
APP. CRIT.: ἤγουν prep. X  |  τῷ G

Or. 308.13 (thom exeg) τὸ θανεῖν ἐμὲ μετὰ σοῦ καὶ ζῆν —ZlZmGu
TRANSLATION: (They are the same,) that I die with you and that I live (with you).
POSITION: s.l.

Or. 308.14 (pllgn exeg) καὶ υπάρχει ἐν ἐμοὶ, ἤγουν τὸ θανεῖν ἐμὲ —Zu
POSITION: s.l.

Or. 308.15 (pllgn gloss) σχήσει —V³
POSITION: s.l.

Or. 308.16 (rec gloss) έστι —K
POSITION: s.l.

Or. 308.17 (mosch gloss) διάκειται —XXaXbXoT·YYfGGrZcB⁴
POSITION: s.l.
Or. 308.18 (rec gloss) (ταυτὸν): ὀμοιον —CrGPrROxZm

position: s.l.

app. crit.: καὶ prep. CrOx, καὶ τὸ prep. Zm

Or. 308.19 (pllg gloss) (ταυτὸν): ἰσον —AaF²

position: s.l.

Or. 308.20 (pllg gloss) (εἰ): ἦν —Rf

position: s.l.

Or. 308.21 (mosch gloss) (κατθάνης): ἀποθάνης —XXaXbXoT¹YYfGGGrF²

position: s.l.

app. crit.: ἐὰν prep. G

Or. 309.01 (rec gloss) (γυνὴ): οὖσα ἐγὼ —AaAbMnSSa

position: s.l.

Or. 309.02 (recMosch gloss) (γυνὴ): οὖσα —PrRXaXbXoT¹YYfGGGrZcCrF²OxZu

position: s.l.

Or. 309.03 (pllgTri gloss) (δράσω): ποιήσω —TXo²Zl

position: s.l.

Or. 309.04 (pllg gloss) (δράσω): πράξω —CrFY²Ox

position: s.l.

app. crit.: καὶ prep. CrOx

Or. 309.05 (recTri metr) (δράσω): long mark over alpha —OT

previous editions: de Fav. 51

Or. 309.06 (rec gloss) (μόνη): οὖσα ἐγὼ —MnSa

position: s.l.

Or. 309.07 (pllg gloss) (μόνη): ἐγὼ δῆλον ὅτι —Aa²

position: s.l.
Or. 309.08 (rec exeg) (πόνη): γρ. μόνη. —Ab

Lemma: πόνη in text Ab  Position: s.l.

Keywords: variant reading: γράφεται/γράφε

Or. 309.09 (thom gloss) (σωθήσομαι): βιώσομαι —ZZZIlZmTGu

Position: s.l.

Or. 309.10 (plllgn gloss) (σωθήσομαι): σωθῶ —Y²

Position: s.l.

Or. 310.01 (rec gloss) (ἀνάδελφος): χωρὶς ἀδελφοῦ —AaAbMnRSSaZl

Position: s.l.


Or. 310.02 (plllgn gloss) (ἀνάδελφος): ἀνευ ἀδελφοῦ —Xo²

Position: s.l.

Or. 310.03 (plllgn gloss) (ἀνάδελφος): δίχα τινὸς ἀδελφοῦ —F²Y

Position: s.l.

App. Crit.: τινὸς om. F²

Or. 310.04 (plllgn gloss) (ἀνάδελφος): ἐστερημένη ἀδελφοῦ —CrOx

Position: s.l.

Or. 310.05 (plllgn gloss) (ἀνάδελφος): οὖσα —Zu

Position: s.l.

Or. 310.06 (plllgn gram) (ἀνάδελφος): ἀπὸ τοῦ ἀ στερητικοῦ μορίου καὶ τοῦ ἀδελφός, ὁ ἐστερημένος ἀδελφοῦ. καὶ διὰ τὴν χασμωδίαν πλεονασμῷ τοῦ ν ἐγένετο ἀνάδελφος εὐφωνοτερὸν ὡστε καὶ ἀνάργυρος. —Y²

Translation: From alpha privative prefix and the word ‘adelphos’, the one who has been deprived of a brother. And because of the hiatus (between successive alphas) by the arbitrary addition of nu it became ‘anadelphos’, more euphonious, just as also in the case of ‘anarguros’ (without silver).

Position: s.l.

Or. 310.07 (plllgn paraphr) (ἀπάτωρ ἄφιλος): χωρὶς πατρὸς καὶ φίλου —Zl

Position: s.l.
Or. 310.08 (pllgn gloss) (ἀπάτωρ): ἀνευ πατρός —Xο²
POSITION: s.l.

Or. 310.09 (pllgn gloss) (ἀπάτωρ): δίχα πατρός —F²Y²
POSITION: s.l.

Or. 310.10 (pllgn gloss) (ἀπάτωρ): (ἐστερημένη) πατρός —CrOx
POSITION: s.l.
COMMENT: ἐστερημένη is understood from 310.04 earlier in the line.

Or. 310.11 (pllgn gloss) (ἀφιλός): δίχα φίλου —F²
POSITION: s.l.

Or. 310.12 (pllgn gloss) (ἀφιλός): χωρὶς φίλου —Zl²
POSITION: s.l.

Or. 310.13 (pllgn gloss) (ἀφιλός): (ἐστερημένη) φίλου —CrOx
POSITION: s.l.
COMMENT: ἐστερημένη is understood from 310.04 earlier in the line.

Or. 310.14 (310–311) (vet paraphr) εἰ δέ σοι δοκεῖ: τουτέστιν· εἰ βούλει με φαγεῖν, πείθομαι. —MBOCMnR’S
TRANSLATION: That is, if you want me to eat, I obey.
LEMMA: MnR’S, REF. SYMBOL: R⁴, POSITION: marg, MB, s.l. C
APP. CRIT.: τουτέστιν om. O
PREVIOUS EDITIONS: Schw. I.129,14; Dind. II.104,15

Or. 310.15 (310–311) (rec paraphr) (εἰ δέ σοι δοκεῖ): εἰ σοι ἀρέσκει φαγεῖν με, πείθομαι. —R
POSITION: marg.

Or. 310.16 (rec gloss) (εἰ δέ): ὁμως δέ —Mn
POSITION: s.l.

Or. 310.17 (rec gloss) (εἰ): ἐπειδή —V³RGu

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Or. 310.18 (pllgn gloss) ⟨σοι⟩: τίνι —CrOxY

Or. 310.19 (recMosch gloss) ⟨δοκεῖ⟩: ἀρέσκει —AaAbCrMnPrSOxXXaXbXoT*YYfGrZc

Or. 310.20 (thom gloss) ⟨δοκεῖ⟩: ἀρεστὸν φαίνεται —ZmGu

Or. 310.21 (rec gloss) ⟨δοκεῖ⟩: ἀγαθὸν —Rf

Or. 310.22 (pllgn exeg) ⟨δοκεῖ⟩: ἢγουν τὸ ὑ[ … ] —V

Or. 310.23 (pllgn exeg) ⟨δοκεῖ⟩: τὸ φαγεῖν καὶ πιεῖν ἐμέ —Y

Or. 311.01 (thom exeg) ⟨δρᾶν χρὴ τάδ’⟩: τὸ δρᾶν τάδε κατὰ συνεκδοχὴν καὶ πρὸς τὸ δοκεῖ καὶ πρὸς τὸ χρὴ ληπτέον. —ZZaZlZmTGu

Or. 311.02 (rec paraphr) ⟨δρᾶν χρὴ τάδ’⟩: χρεών νὰ τὰ πράξω —Pr

Or. 311.03 (rec paraphr) ⟨δρᾶν χρὴ τάδ’⟩: νὰ πράξω τάδε —Mn
Or. 311.04 (rec gloss) (δρᾶν χρή): ἀντὶ τοῦ δράσω —GK
POSITION: s.l.
APP. CRIT.: ἀντὶ τοῦ om. G

Or. 311.05 (rec gloss) (δρᾶν): φαγεῖν —AbMnS
POSITION: s.l.
APP. CRIT.: φαγεῖν Ab

Or. 311.06 (plllgn gloss) (δρᾶν): πράττειν —Αα²
POSITION: s.l.

Or. 311.07 (rec gloss) (δρᾶν): ποιεῖν —AbF²Xo²
POSITION: s.l.

Or. 311.08 (plllgn gloss) (χρή): καὶ πρέπει —Xo²
POSITION: s.l.

Or. 311.09 (plllgn gloss) (χρή): πρέπον —FP²
POSITION: s.l.
APP. CRIT.: τόναι add. P²

Or. 311.10 (plllgn exeg) (τάδ'): ἀπερ δηλονότι λέγεις, τὸ λουθῆναι καὶ φαγεῖν —Xo²
POSITION: s.l.

Or. 311.11 (plllgn exeg) (τάδ'): τὸ ὑπνῶσαι με —Gu
POSITION: s.l.

Or. 311.12 (rec gloss) (τάδ'): τὸ (δ') —Sa
POSITION: s.l.

Or. 311.13 (rec gloss) (άλλα): ὀμωσ —MnS
POSITION: s.l.

Or. 311.14 (plllgn gloss) (κλῖνον): θές —Αα²Zl²
POSITION: s.l.
Or. 311.15 (plllgn gloss) ⟨κλίνον⟩: ἀνάπαυσον — F²

Or. 311.16 (rec gloss) ⟨εὐνήν⟩: κοίτην — Ab

Or. 311.17 (plllgn gloss) ⟨εὐνήν⟩: στρωμνήν — Z²₁

Or. 311.18 (rec artGloss) ⟨εὐνήν⟩: τὴν — A²₈S

Or. 311.19 (mosch gloss) ⟨δέμας⟩: τὸ σὸν — XXaXbXoT·YYfGGGrZc

Or. 311.20 (plllgn gloss) ⟨δέμας⟩: καὶ τὸ σῶμα — CrOx

Or. 311.21 (rec artGloss) ⟨δέμας⟩: τὸ — F²₈S

Or. 312.01 (vet exeg) καὶ μὴ τὸ ταρβοῦν ἄγαν ἀποδέχου: ἔμη ἐν ὑποψίᾳ ἔχε μηδὲ φαντάζου τὸ ἐκφοβοῦν σε. ἀποδέχου δὲ ἀντὶ τοῦ ὑποδέχου προσδέχου.

— MBVCPPrR²ᵇ, partial HMnR-RwS

TRANSLATION: Do not hold in fearful apprehension nor imagine that which panics you. And ‘accept/receive’ (compound with ‘apo’) is used in the sense of ‘receive hospitably’ (compound with ‘hupo’), ‘admit in’ (compound with ‘pros’).

LEMMA: MC, καὶ μὴ τὸ ταρβοῦν VMnRwS, μὴ τὸ ταρβοῦν Pr, καὶ μὴ ταρβοῦν R²ᵇ

REF. SYMBOL: VR²ᵇ

POSITION: marg. B; punct. as two notes in R², with second ref. symbol

APP. CRIT.: I καὶ prep. B | μὴ om. MnR-R²S | ἐν ὑποψίᾳ VR²-R²S, τὴν ὑποψίαν HMBCPrRw, ἀν ὑποψία Mn (perhaps corr. to -ia) | μηδὲ μὴ R² | τὸ om. Pr | εἰσφοβοῦν M | 2 ἀποδέχου … προσδέχου om. MnR-S, ἀποδέχου … ύποδέχου om. HRw | τοῦ om. C | προσδέχου μηδὲ προσδέχου Rw, om. VR², running on into sch. 313.10

PREVIOUS EDITIONS: Schw. I.129,15–16; Dind. II.104,18–20

COMMENT: Since all three compounds of δέχομαι can be used with very similar meanings, the second half of the note is somewhat odd. Perhaps it is meant to forestall taking ἀποδέχου in the meaning ‘praise, approve’.

Or. 312.02 (rec paraphr) ⟨καὶ μὴ τὸ ταρβοῦν⟩: μὴ δοκῆς εἰναι ἄληθές — K

APP. CRIT.: δοκῆς K |
Or. 312.03 (plln paraphr) *(καὶ μὴ τὸ ταρβοῦν): τὸ φοβοῦν ἔχε κατὰ νοῦν —Zl²

APP. CRIT.: ἔχε Zl²

Or. 312.04 (mosch paraphr) *(τὸ ταρβοῦν): ἀντὶ τοῦ τὸ ταρβεῖν ποιοῦν ἥγουν φοβεῖσθαι ποιοῦν —XXaXbXoΤYYfGr

APP. CRIT.: first ποιοῦν om. Y

Or. 312.05 (plln paraphr) *(τὸ ταρβοῦν): τὸ φοβεῖσθαι, τὸ ταρβεῖν ποιοῦν, τὸ φεύγειν ποιοῦν —G

Or. 312.06 (plln gloss) *(τὸ ταρβοῦν): τὸ ἐνοχλοῦν —F²

Or. 312.07 (plln gloss) *(ταρβοῦν): ταρβεῖν ποιοῦν —B⁴

Or. 312.08 (plln gloss) *(ταρβοῦν): καὶ δειμαῖνον —Zu

APP. CRIT. 2: δειμαίνον Zu |

Or. 312.09 (plln gloss) *(κάκφοβοῦν): καὶ ἐκδιῶκον —Zu

Or. 312.10 (plln gloss) *(κάκφοβοῦν): καὶ τὸ —Aa

Or. 312.11 (plln gloss) *(κάκφοβοῦν): καὶ ἐκ(φοβοῦν) —F

Or. 312.12 (rec gloss) *(κάκφοβοῦν): καὶ —Ab

Or. 312.13 (rec exeg) *(καὶ φοβοῦν): γρ. κάκφοβοῦν. —MnRSa

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Or. 312.14 (pIlgn gloss) (ἐκ δεμνίων): ἐκ τῆς κοίτης —G

Or. 312.15 (pIlgnTri gloss) (δεμνίων): τῶν στρωμάτων —Y²T

Or. 312.16 (rec artGloss) (δεμνίων): τῶν —S

Or. 313.01 (thom exeg) ἀποδέχου: ¹τουτέστι μὴ ἔχε τὴν ὑποψίαν ἀεὶ κατὰ νοῦν τῆς μανίας. ²τούτο γάρ ἐστι τὸ ἀγαν ἀποδέξη. ³ταρβοῦν δὲ ἐκ δεμνίων λέγει οὐχ ὅτι τὰ δέμνη ἐποίηει αὐτὸν μαίνεσθαι, ἀλλ’ ὅτι κείμενος ἐκεῖσε φόβον ἐξ Ἐριννύων ἐδέχετο κατεχόμενος τῇ μανίᾳ. —ZZaZlZmTGu

TRANSLATION: That is, do not always have the fearful apprehension of madness in your mind. For that is what is meant by ‘receive too much’. He says ‘causing terror from the bed-sheets’ not because the bedsheets were causing him to be mad, but because while lying there he received terror from the Erinyes, being possessed by madness.

Or. 313.02 (rec gloss) (ἀποδέχου): ὑποδέχου —OAaMnRSSa

Or. 313.03 (rec gloss) (ἀποδέχου): προοδέχου —OCrOxGuP²

Or. 313.04 (rec gloss) (ἀποδέχου): μὴ φαντάζου —OV³

COMMENT: It is a little surprising that Triclinius did not modify Thomas’ implausible interpretation of ἐκ δεμνίων.

PREVIOUS EDITIONS: Dind. II.104,20–23

APP. CRIT.: κατὰ νοῦν ἀεὶ transp. ZmTGu, app. Zl (also p.c. Ta, with s.l. β and a) | 4 ἐκεῖ T | Ἐριννύος Zl

APP. CRIT.: ἀποδέχου Sa | καὶ prep. CrOx | προοδέχομαι P²

APP. CRIT.: τὸ ἐκφοβοῦν σε add. V³
Or. 313.05 (rec paraphr) ⟨ἀποδέχου⟩: εἰς ὑποψίαν ἔχε — O  
POSITION: x.l.

Or. 313.06 (mosch gloss) ⟨ἀποδέχου⟩: πίστευε — XXaXbXoT+YYfGGrZcB  
POSITION: x.l.

Or. 313.07 (rec gloss) ⟨ἀποδέχου⟩: προσδόκα — V1F  
POSITION: x.l.  
APP. CRIT.: ἤγουν prep. F

Or. 313.08 (pplgn paraphr) ⟨ἀποδέχου⟩: ἀντὶ τοῦ μὴ προσδόκα καὶ μὴ λογίζου — V3  
POSITION: x.l.

Or. 313.09 (pplgn gloss) ⟨ἀποδέχου⟩: καὶ ἕλπιζε — Zu  
POSITION: x.l.

Or. 313.10 (rec paraphr) ⟨μένε δ’ ἐπὶ στρωτοῦ λέχους⟩: προσδόκα τῆς νυκτὸς — VMnR+SSa  
POSITION: x.l., except VR continued from sch. 312.01  
APP. CRIT.: τῆς νυκτὸς] τὴν ἐκτός V  
APP. CRIT. 2: προσδίκα S, προσδόκα Mn  |

Or. 313.11 (rec gloss) ⟨μένε⟩: προσκαρτέρει — AbMnRSSaXo  
POSITION: x.l.

Or. 313.12 (thom gloss) ⟨μένε⟩: κεῖσο — ZZaAa3FY  
POSITION: x.l.

Or. 313.13 (pplgn gloss) ⟨μένε⟩: ἡσύχαζε — Zl  
POSITION: x.l.

Or. 313.14 (rec gloss) ⟨στρωτοῦ⟩: τοῦ πεπταμένου — Ab  
POSITION: x.l.  
APP. CRIT.: τῶ (or τῶ?) πεπλωμένω Ab  |

Or. 313.15 (pplgnTri gloss) ⟨στρωτοῦ⟩: ἐστρωμένου — F2T  
POSITION: x.l.
Or. 313.16 (plln artGloss) (στρωτοῦ): τοῦ —Αα²

Or. 313.17 (pllnTri gloss) (λέχους): τῆς κοίτης —Χο²TY²

Or. 314.01 (vet exeg) κἂν μὴ νοσῆς γάρ: 'Καλλίστρατος [Callistratus fr. 54 Montana LGGA] τὴν ἐκτός τοῦ σ̅ γράφειν δοκιμάζει· 'κἂν μὴ νοσῇ γάρ, ἀλλὰ δοξάζῃ νοσεῖν', ἃν ἕκ τοῦ Ὀρέστου ἐπὶ τὸ κοινὸν μεταβεβηκὼς ὁ λόγος. —MBCPrRw

TRANSLATION: Callistratus teaches the reading without the sigma (that is, verbs with third-person ending rather than second-person): ‘for even if one is not ill but believes he is ill’, so that the statement has transitioned from Orestes (the addressee) to general application.

LEMMA: all (νοσήσης MC, νοσῇ Pr, γὰρ om. Rw)

APP. CRIT.: 1 πεισίστρατος Pr | διδάσκει C, δοκιμάζει Rw | 2 νοσήση MC | δοξάζει MC, δοξεῖ Rw | 3 ἵνα om. RW | τοῦ om. BRw | μεταβεβληκώς Pr |

APP. CRIT. 2: 1 σίγματος Pr | 3 ἵνα Rw | 1, a.c. νοσ* (νοσῆ?) V

PREVIOUS EDITIONS: Schw. I.129,18–20; Dind. II.104,24–105,2

KEYWORDS: Callistratus | variant reading, specific scholar; citation of historian or scholar

Or. 314.02 (rec exeg) (κἂν μὴ νοσῆς γάρ): 'Καλλίστρατος [54 Montana LGGA] χωρὶς τοῦ σ̅ γράφειν δοκιμάζει· 'κἂν μὴ νοσῇ, ἀλλὰ δοξάζῃ νοσεῖν', ἃν ἕκ τοῦ Ὀρέστου ἐπὶ τὸ κοινὸν μεταβεβηκὼς ὁ λόγος. —V

LEMMA: ἀλλὰ δοξάζεις V

APP. CRIT.: 2 νοσἰ ... δοξάζεις V | νοσεῖν] s.l. V, in line p.c. V¹, a.e. νοο* (νοσή?) V


Or. 314.03 (pllgn rhet) ἀρχὴ —Τα

POSITION: marg.

COMMENT: This annotation, of uncertain meaning, is not present in Τ.

Or. 314.04 (rec exeg) (κἂν μὴ νόσης γάρ): γρ. κἂν μὴ νοσῇ γάρ. —B³

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφη

Or. 314.05 (rec paraphr) κἂν μὴ νοσῇ τὶς ἀλλὰ δοξάζης, δοκῇ —Κ

POSITION: s.l.
TRANSLATION: This should have been expressed as a generalization thus: 'Even if someone is not sick but believes he is sick, weariness and confusion befall him'. But as it is he applied half of the gnomic statement to Orestes, and spoke half of it universally. And this is innovatively (unusually) constructed, although Callistratus, speaking nonsense, teaches the reading without the sigma. And indeed there is also another unusual feature here: for the conditional clause is expressed in the singular, but the main clause in the plural, with the poet making clear that this occurs in reference to all human beings.

**Or. 314.06 (thom exeg) κἂν μὴ νόσης γὰρ: τοῦτο καθολικῶς ἔδει ἐξενεγκεῖν οὕτω· κἂν μὴ νοσῇ τις ἀλλα δοξάζει νοσεῖν, κάματος αὐτῷ καὶ ἀπορία γίνεται. ἔτι δὲ τοῦτο καινόσχημον, εἰ καὶ ληρῶν ὁ Καλλιστράτος τὴν ἐκτὸς τοῦ σ διδάσκει γραφήν. τρὶς μὴν καὶ ἑτέρα καινότητις ἐστιν ἐνταῦθα: ή γὰρ πρότασις ἑνικῶς ἔκφρεται, ἢ ἀπόδοσις πληθυντικῶς, δηλοῦντος τοῦ ποιητοῦ ὅτι εἰς πάντας ἀνθρώπους τοῦτο γίνεται. —ZaZlZmTGu

**Or. 314.07 (pllgn exeg) μὴ νοση: καὶ οὐ μαίνῃ ἄρτι —P^2

**Or. 314.08 (rec gloss) νοση: νοσῇ τις —Rf

**Or. 314.09 (pllgn gloss) γὰρ: νῦν —Y^2

**Or. 314.10 (pllgn exeg) ἀλλὰ δοξάζης νοσεῖν: μετ’ ὀλίγου ὑπολαμβάνεις παραφρονᾶσαι —Y^2

**Or. 314.11 (pllgn paraph) δοξάζης νοσεῖν: δόκησιν ἐχῆς μανίας —B^1a

**APP. CRIT. 2: I doxazh GuTa | 3 monoschemon Zm, kakoschemon T | lhrwn om. Gu | 4 etpa kaiosethe Za

**APP. CRIT.: 1 νοσῇ] δοξάζη Gu | 3 μονόσχημον Zm, κακόσχημον T | ληρῶν om. Gu | 4 étéra kaiosćepe Zm

**LEMMA: T | REF. SYMBOL: ZaZlZmGu

**PREVIOUS EDITIONS: Dind. II.105.4–11

**COMMENT: Note the alternative designations of what Thomas tries to describe (or perhaps defend) as novel or unusual: in Zm καινόσχημον is replaced by μονόσχημον (if this is not merely a clumsy error, it perhaps means 'uniquely constructed' in the sense 'unparalleled, unusual'—but that is not its meaning elsewhere, see on 31.03), while Triclinius seems to be more critical of Eur.'s style by using κακόσχημον ('badly constructed, clumsy'). Triclinius elsewhere softens expressions like Thomas' scornful ληρῶν, but here he retains it, and only in Gu is it edited out.

**KEYWORDS: καινόσχημον | μονόσχημον | κακόσχημον

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798 | Scholia on Orestes 1–500
Or. 314.12 (vet exeg) δοξάζης: ἀντὶ τοῦ δοξάζη τις, ὡς τὸ [Hom. II. 3.220] 'φαίνης κε ζακοτόν τ' ἐξελέη'. —MBC, partial Pr

TRANSLATION: Equivalent to ‘(if) someone believes’, as in the passage ‘you might say that he was furious’.

LEMMATA: M(‑εις), ἄλλως BPr

POSITION: cont. from 314.01 Pr


APP. CRIT. 2: δοξάζει M | κεν M |

PREVIOUS EDITIONS: Schw. I.129,21–22; Dind. II.105,2–3

KEYWORDS: citation of Homer (with direct quotation)

Or. 314.13 (recThom gloss) δοξάζεις: ὑπολαμβάνεις —A²CrMnRSSaOxZZaZlZmT

REF. SYMBOL: R

POSITION: s.l. except marg. R

APP. CRIT.: καὶ prep. CrSOx

APP. CRIT. 2: -βάνης AaZl (δοξάζης in text AaZl) |

Or. 314.14 (rec paraphr) δοξάζης: καὶ δόξαν καὶ δόκησιν δίδως —V

POSITION: s.l.

Or. 314.15 (rec paraphr) δοξάζης: καὶ δόξαν καὶ δόκησιν ἔχεις —PrZu

APP. CRIT.: καὶ δόξαν om. Zu

Or. 314.16 (pIlgn paraphr) δοξάζης: δόξαν ὑπόληψιν δίδως —Xo²

POSITION: s.l.

Or. 314.17 (pIlgn gloss) δοξάζης: δίδως δόκησιν —F

POSITION: s.l.

Or. 314.18 (pIlgn gloss) δοξάζης: δοξάζη —G

POSITION: s.l.

Or. 314.19 (pIlgn gloss) δοξάζης: φαίνη —P²

POSITION: s.l.

Or. 314.20 (pIlgn gloss) δοξάζης: φαίνεσαι νῦν —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.105,11

KEYWORDS: Byzantine vernacular word/form/usage
Or. 314.21 (pllgn gloss) <νοσεῖν> μαίνεσθαι — P²
POSITION: s.l.

Or. 314.22 (pllgn exeG) <νοσεῖν> ύπό τῆς φορᾶς τῆς ἀνάγκης — P²
POSITION: s.l.

Or. 314.23 (pllgn artGloss) <νοσεῖν> τὸ — F
POSITION: s.l.

Or. 315.01 (pllgn exeG) ἔπεται γάρ ἐκ τῆς νόσου τοῖς ἀνθρώποις ἀρτὶ ληγούσης ἡ ταλαιπωρία. — P²
REF. SYMBOL: P²  POSITION: s.l.
APP. CRIT. 2: ταλαιπωρία P²
PREVIOUS EDITIONS: Dind. II.105,13–14

Or. 315.02 (pllgn exeG) (κάματος) ἐκ τούτου γάρ τοῦ δοξάζειν ἡμᾶς τοὺς ἀσθενεῖς ἀπηλλαγμένους τῆς νόσου ἀμελεῖται, καὶ οὕτως γίνεται κάματος. — Lp
APP. CRIT. 2: ἀπηλλαγμένου Lp  |
PREVIOUS EDITIONS: Dind. II.105,11–13

Or. 315.03 (recThom gloss) (κάματος) κόπος — V¹Aa²AbMnPrRSaZ-ZaB³a
POSITION: s.l.
APP. CRIT.: ὁ prep. Aa²MnSa

Or. 315.04 (pllgn exeG) (κάματος) ὁ διὰ τῆς νόσου κόπος — Y²
POSITION: s.l.

Or. 315.05 (rec gloss) (κάματος) θλίψις — V¹FPr
POSITION: s.l.; cont. from 315.03 with καὶ V³

Or. 315.06 (rec gloss) (κάματος) ἀνάγκη — AbCrMnRSaOx
POSITION: s.l.
APP. CRIT.: καὶ ἡ prep. CrOx

Or. 315.07 (rec gloss) (κάματος) δυστυχία — PrB³a
POSITION: s.l.
Or. 315.08 (rec gloss) (κάματος): ἀπορία —Rf
position: s.l.

Or. 315.09 (thom gloss) (κάματος): κακοπάθεια —ZmGuOx²
position: s.l.
previous editions: Dind. II.105,15

Or. 315.10 (thom gloss) (κάματος): ἀγανάκτησις —ZmGu
position: s.l.
previous editions: Dind. II.105,16

Or. 315.11 (pllgn gloss) (κάματος): βάρος —Zl
position: s.l.

Or. 315.12 (pllgn gloss) (κάματος): καὶ λύπη —Zu
position: s.l.

Or. 315.13 (rec artGloss) (κάματος): ὁ —Mn
position: s.l.

Or. 315.14 (rec gloss) (βροτοῖσιν): ἐν —R
position: s.l.

Or. 315.15 (rec exeg) (βροτοῖσιν): σοὶ τῷ Ὀρέστῃ —Rf
position: s.l.
previous editions: Dind. II.105,15

Or. 315.16 (pllgn gloss) (βροτοῖσιν): τοῖς ἀνθρώποις —F²
position: s.l.

Or. 315.17 (pllgn exeg) (βροτοῖσιν): καὶ ἐν τοῖς φίλοις αὐτοῦ —V³
position: s.l.
appendix criticus: αὐτῶ V³

Or. 315.18 (pllgn gloss) (βροτοῖσιν): βροτῶν —B³a
position: s.l.
Or. 315.19 (rec artGloss) ὑβροτοῖσιν: τοῖς —Mn

position: s.l.

Or. 315.20 (plln paraphr) ἀπορία τε γίνεται: ἀσθένειαν, ἀπελπισμὸν προξενεῖ —Χο²

position: s.l.

Or. 315.21 (rec gloss) ἀπορία: δυστυχία —AbMnRSa

position: s.l.

Or. 315.22 (rec gloss) ἀπορία: ἀσθένεια —RfYf

position: s.l.

app. crit.: καὶ prep. Yf

previous editions: Dind. II.105,16 (and misread 105,15)

Or. 315.23 (rec gloss) ἀπορία: ἀμηχανία —PrGZu

position: s.l.

app. crit.: καὶ prep. Zu

Or. 315.24 (thom gloss) ἀπορία: ἀπόγνωσις —ZZaZlZmTGu

position: s.l.

previous editions: Dind. II.105,17

Or. 315.25 (plln gloss) ἀπορία: καὶ ἀδυναμία —CrOxP²

position: s.l.

previous editions: Dind. II.105,16

Or. 315.26 (tri metr) ἀπορία: long mark over final alpha —T

previous editions: de Fav. 51

Or. 315.27 (plln gloss) τε: καὶ —Zu

position: s.l.

Or. 315.28 (recThom gloss) γίνεται: τοῦτο —AbZlZmTGuOx²

position: s.l.

collation notes: Omitted by Ta.

Or. 315.29 (tri metr) γίνεται: long mark over iota —T

previous editions: de Fav. 51

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Or. 315.30 (tri metri) coronis —Τ

PREVIOUS EDITIONS: de Fav. 51

Or. 316.01 (316–331) (tri metri) ἠμέτροιν: αἳ αἳ: 9τὰ τοιαύτα εἴδε τῶν χορῶν μετείμηται κατὰ σχέσιν, ὡς εἴρηται, ἐστὶ δὲ τὸ ἄσμα μίας στροφῆς, εἰς δὲ τὰ κάλω τῆς στροφῆς ἑστὶ καὶ τὰ τῆς ἀντιστροφῆς τοσαῦτα. τὸ α’ ἰαμβικὸν μονόμετρον βραχυκατάληκτον ἦτοι κάλοι τμήμα. 9τὸ δεύτερον παιωνικὸν δίμετρον ἀκάταληκτον ἐκ παιώνων δ’ δύο. 10τὸ γ’ ὁμιλικόν ἦτοι κάμμιον, ἐκ παιώνων δ’ καὶ ἱάμβου. 11τὸ δ’ ἀντιστροφικὸν τρίμετρον ἀκάταληκτον ἐξ ἀντιστροφῆς, παιώνος α’ καὶ δ’ διὰ τὴν ἀδιάφορον. τὸ ε’ ἰαμβικὸν μονόμετρον βραχυκατάληκτον ἤτοι κώλου τμῆμα. 12τὸ δεύτερον παιωνικὸν δίμετρον ἀκατάληκτον ἐκ παιώνων δ’ δύο. 13τὸ γ’ ὁμιλικόν ἦτοι κάμμιον, ἐκ παιώνων δ’ καὶ ἱάμβου. 14τὸ δ’ ἀντιστροφικὸν τρίμετρον ἀκατάληκτον ἐκ παιώνων δ’ καὶ διάφορον. τὸ ε’ ἰαμβικὸν μονόμετρον βραχυκατάληκτον ἤτοι κώλου τμῆμα. 15τὸ δεύτερον παιωνικὸν τρίμετρον ἀκατάληκτον ἐκ παιώνων δ’ δύο, τρίτου δὲ κατάληκτον καταληκτικὸν ἐκ παιώνων δ’ καὶ διάφορον. τὸ ιαμβικὸν δίμετρον ἀντιστροφικὸν ἐκ παιώνων δ’ καὶ διάφορον. τὸ τῆς ἀντιστροφῆς κῶλον διαλελυμένην ἔχει τὴν τοιαύτην συλλαβὴν εἰς δύο βραχεῖς. τὸ ιαμβικὸν δίμετρον ἀντιστροφικὸν ἐκ παιώνων δ’ καὶ διάφορον.
Such forms of choral songs are called 'in responsion', as has been said. And the song is of a single strophe, and the cola of the strophe number sixteen, and those of the antistrophe are as many. The first colon is a brachycatalectic iambic monometer, or a portion of a colon. The second colon is an acatalectic paemonic dimeter consisting of two fourth paemons. The third colon is a one-and-a-half-measure line of the same rhythm, consisting of a fourth paeon and an iamb. The fourth colon is an acatalectic antispastic trimeter made of an antispast, a first paeon and a fourth paeon because of the final anceps syllable. The fifth colon is similar to the third. The sixth colon is a catalectic antispastic trimeter made of an antispast, a first paeon and a cretic because of the final anceps syllable. The seventh colon is a catalectic choriambic trimeter formed from a choriamb, a first epitrite, and a cretic because of the final anceps syllable, but the colon of the antistrophe has its epitrite in five-syllable form (with resolution of one long). The eighth colon is asynartete formed from a compound of two one-and-a-half-measure paemonic units, and each one consists of a fourth paeon and an iamb. The ninth and tenth cola are similar (to the eighth) in every respect. The eleventh colon is a hypercatalectic antispastic dimeter made of a first epitrite, a first paeon, and a syllable; but if you prefer, an acatalectic colon with the second foot a five-syllable ditrochee. The twelfth colon is a catalectic choriambic dimeter made of a choriamb and molossus, but the colon of the antistrophe has a third epitrite in place of the choriamb. The thirteenth colon is a hypercatalectic antispastic dimeter formed by a third epitrite, a first epitrite, and syllable. But the colon of the antistrophe has such a syllable resolved into two shorts. The fourteenth is a hypercatalectic iambic dimeter, the first two feet being chorei. The fifteenth colon is an acatalectic paemonic trimeter made of two second paemons—the second being here (in the strophe) five syllables, but in the colon of the antistrophe six syllables—and a cretic because of the final anceps syllable. The sixteenth colon is a catalectic ionic a minore trimeter, formed by a fourth paeon in place of the ionic, a double iamb, and a cretic. At the end of the strophe a paragraphos, and of the antistrophe a coronis.

Or. 316.02 (316–331) (tri metr) στροφή κώλων ιϛʹ — T

Or. 316.03 (rec Tri gloss) (αἬ αἵ): φεῦ — Ab T
Or. 317.01 (vet exeg) δρομάδες ὁ πτεροφόροι: ἑνὶ πανταχοῦ περιτρέχουσαι καὶ τιμωροῦμεναι τοὺς ἀνθρώπους. ἑνὶ περιτρέχειν ποιοῦσαι τοὺς μεμηνότας.

—MBVCKMnPrR่วRwSSa, partial GR-Rf

TRANSLATION: ('Dromades' means) running around everywhere and punishing humans; or causing those who have gone mad to run around.

LEMMA: MBCPr, δρομάδες VMnR

REF. SYMBOL: VR

APP. CRIT.: αἱ prep. Rf | πανταχοῦ ... καὶ om. R | πάντα τρέχουσαι G | τιμωροῦσαι VMnR-RfRwSSa | 2 ἢ περιτρ. κτλ om. GRf | παρὰ τὸ τρέχειν SSa | καὶ add. before τοὺς μεμ. MnR

PREVIOUS EDITIONS: Schw. I.129,23–25; Dind. II.106,5–7

Or. 317.02 (rec exeg) δρομάδες ὁ πτεροφόροι: πανταχοῦ περιτρέχουσαι καὶ τιμωροῦμαι τοὺς ἀδικουμένους ἢ περιφέρουσαι καὶ ποιοῦσαι τρέχειν τοὺς τιμωρομένους.

—V

TRANSLATION: ('Dromades' means) running around everywhere and punishing wrongdoers; or carrying around or causing to run those being punished.

APP. CRIT.: s.l.

Or. 317.03 (pllgn exeg) δρομάδες ὁ πτεροφόροι: δρομάδας λέγει ὡς ταχυτάτας. πανταχοῦ περιτρέχουσαι καὶ τιμωροῦμαι τοὺς ἀνθρώπους. τὸ γὰρ θεῖον πανταχοῦ πάρεστι. πτεροφόρους λέγουσι τοὺς δαίμονας ὡς καὶ τοὺς ἀγγέλους μὴ ὄντας· ἐπεὶ γὰρ ἄγελοι, πῶς πτερὰ ἔχουσιν; ὡμοὶ δὲ διότι ταχύτατα τῶν ζώων πτερὰ ἔχουσιν, κατὰ τοῦτο καὶ τοὺς δαίμονας ὡς ταχυτάτους λέγομεν ἔχειν πτερά.

—Y

TRANSLATION: He calls them 'dromades' (running) as being very swift. Running around everywhere and punishing humans. For that which is divine is present everywhere. They call the minor divinities (i.e., the Erinyes) 'wing-bearing' just as (we so call) the angels, though angels are not so. For since they are not corporeal, how do they have wings? But nevertheless because the swiftest of animals have wings, on this principle we also say that the minor divinities, since they are very swift, have wings.

Or. 317.04 (pllgn exeg) αἱ πανταχοῦ περιτρέχουσαι εἰς τιμωρίαν τῶν κακῶς πραττόντων ὁ αἱ ποιοῦσαι περιτρέχειν τοὺς μεμηνότας

APP. CRIT.: s.l.

Or. 317.05 (rec gloss) δρομάδες: πανταχοῦ περιτρέχουσαι —OCRPr

APP. CRIT.: s.l. except marg. O
**Or. 317.06** (thom exeg) (δρομάδες): αἱ πανταχοῦ τρέχουσαι ἢ αἱ πανταχοῦ τρέχειν ποιοῦσαι τοὺς μανικόμενους —ZmGu

TRANSLATION: ('Dromades' means) 'those running everywhere' or 'those causing the insane to run everywhere'.

POSITION: s.l.

APP. CRIT.: ἢ αἰ κτλ om. Zm

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**Or. 317.07** (mosch gloss) (δρομάδες): δρομικαί —XXaXbXoT’YYfGGr

POSITION: s.l. except X

APP. CRIT.: δρομιστικαί T

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**Or. 317.08** (mosch/Thom gloss) (δρομάδες): ταχεῖαι —XXaXbXoT’YYfGGrZcZZa-ZlZmT

POSITION: s.l. except X (cont. from prev. X); twice in T (Mosch. instance cont. from prev.)

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**Or. 317.09** (plln gloss) (δρομάδες): καὶ σύντομοι —CrOx

POSITION: s.l.

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**Or. 317.10** (plln gram) (δρομάδες): ἀπὸ τοῦ τρέχω —Y²

POSITION: s.l.

KEYWORDS: etymology

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**Or. 317.11** (rec gloss) (πτεροφόροι): ταχεῖαι —AbCrMnRSSaOxZm

POSITION: s.l.; at first above δρομάδες Ab, but erased there

APP. CRIT.: ὦ prep. AbMnSa, καὶ ὦ prep. S, καὶ prep. CrOx

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**Or. 317.12** (plln exeg) (πτεροφόροι): αἱ φέρουσαι πτερὰ ὡς ταχεῖαι —Zl

POSITION: s.l.

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**Or. 317.13** (plln gloss) (πτεροφόροι): ταχύτατοι —Aa²

POSITION: s.l.

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**Or. 317.14** (plln exeg) (πτεροφόροι): ταχύτατα γὰρ τὰ πτερὰ. —Y²

POSITION: s.l.

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**Or. 318.01** (vet exeg) Ποτνιάδες θεαί: 1μαινοποιοί. 2Πότνιαι γὰρ χωρίον ἐστὶ Βοιωτίας, ἐνθά φαγοῦσαι βοτάνην αἱ Γλαύκου ἱπποί καὶ μανεῖσαι διεσπάσαντο τὸν ἴδιον δεσπότην Γλαῦκον τὸν Βελλεροφόντου πατέρα ἐν τῷ ἐπιταφίῳ Πελίου.

806 | Scholia on Orestes 1–500
Γλαύκου ἵπποι ἀπεσφαίρισαν ἐκεῖνον καὶ φθορὰν ὑπέστη τὴν παντελῆ.

ἀναφύεται βοτάνη θανατηρὰ καὶ μανιοποιά· ταύτην γὰρ φαγόντες οἱ τοῦ αὐτὸς γευσάμενοι ἐμμανής γέγονε καὶ ἥλατο εἰς θάλασσαν {ὁ Ἀνθηδόνιος}.

—MBVC Mn Pr R Rw Sa, partial HORf

TRANSLATION: Instilling madness. For Potniae is a place in Boeotia, where the mares of Glaucus, having eaten a plant and gone mad, tore apart their own master, Glaucus the father of Bellerophon, at the funeral-games of Pelias. || And Potniae is a city of Boeotia, from which also Glaucus the Anthedonian, a fisherman (lacuna: (missing words) — and himself) having tasted it he went mad and jumped into the sea.

COMMENT: The note offers two different explanations of the epithet 'Potnian' based on the myths of two different mythological figures named Glaucus. These explanations are found in the same sequence in Et. Magn.

PREVIOUS EDITIONS: Schw. I.130,1–6; Dind. II.106,9–14
Or. 318.03 (plgn exeg) (Ποτνιάδες): ἑπτανῆς δὲ μανιοποιοῖ. ἐπὶ Ποτνία γὰρ χώρα ἐστὶ Βοιωτίας, ένθα μανεῖσαι αἱ Γλαύκου ἵπποι τὸν ἴδιον δεσπότην Γλαῦκον διεσπάραξαν. —Lb

APP. CRIT.: 1 ἐστὶ Lb | PREVIOUS EDITIONS: Dind. II.106,15–17

Or. 318.04 (plgn exeg) ὄλλως: ἑπτανᾶς φησὶ τὰς Ἐριννύας ἀφ' ἱστορίας τοιαύτῃς. ἐστὶ Ποτνία ἐστὶ τόπος ἐν τῇ Βοιωτίᾳ: ἐφύοντο γοῦν ἐκεῖ βοτάναι μανίαις ἐμποιητικαὶ· ἐις ὃν, ὡς λόγος εἴρηται, παραγενόμενοι καὶ μανιῶσαν τὸν ῥῆμαν. ἐπειδὴ καὶ Ἐριννύες αἴτιαι μανιῶν εἰσὶ, διὰ τοῦτο ταῦτας φησὶ Ποτνιάδας. —Lb

TRANSLATION: He calls the Erinyes 'Potniades' because of a mythical tale like this: Potnia is a place in Boeoetia. Now, there grew in that place plants that instill madness. As the story has been told, when Glaucus too together with his horses arrived at this place, they (the horses), having tasted of the plants and gone made, killed Glaucus. Because the Erinyes too are responsible for fits of madness, for this reason he calls them 'Potniades'.

LEMMA: Lb

APP. CRIT.: 3 μανίας] Dindorf, μανίαι Lb (read as μανίαν by Matt.) | 4 εἴρηται Mastr. ἐρεῖ Lb | 5 suppl. e.g. Mastr. i.e., with nominative absolute preceding) or (αἳ γευσάμεναι) with anacoluthon), (γευσάμενον) Dind. | 6 ἐρίννυσι Lb, corr. Matt. after King

APP. CRIT. 2: 1 ἐριννὰς Lb, corr. Matt. | τοιαύτης Lb | 2 πότνια ἐστὶ Lb | βοτάναι Lb | 6 εἰσὶ Lb | ταῦτας Lb | PREVIOUS EDITIONS: Dind. II.106,17–23

Or. 318.05 (rec gloss) (Ποτνιάδες): μανιοποιοῖ —ΜCAbAbGMnPrRRfSSaGu

POSITION: s.l.

APP. CRIT.: καὶ prep. S, ἀνιοποιοὶ prep. Pr

APP. CRIT. 2: μανιοποιοῖ Gu, μαινοποιοῖ G | PREVIOUS EDITIONS: Dind. II.106,23

Or. 318.06 (plgn gloss) (Ποτνιάδες): κακομανιοποιοῖ —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.106,1

Or. 318.07 (vet exeg) ἄλλως: ἀπὸ τῶν Ποτνιάδων ἵππων μετήνεγκεν, αἱ μανεῖσαι ἐφαγοῦν τὸν Γλαύκον. —MBC

TRANSLATION: He (the poet) created a transferred sense (of the epithet) taken from the horses of Potniae, who went mad and ate Glaucus.


APP. CRIT.: τῶν Dindorf (as if in mss)
Or. 318.08 (pllgm exeg) (Ποτνιάδες): αἱ ἀπὸ τοῦ Ποτνίου χωρίου —CrOx

**POSITION:** s.l.

**APP. CRIT.:** τοῦ om. Cr

**COMMENT:** The adjective Πότνιος is otherwise attested only in Steph. Byz. s.v. Πότνια.

**KEYWORDS:** rare word

Or. 318.09 (rec gloss) (ποτνιάδες): τίμιαι —Ab

**POSITION:** s.l.

Or. 318.10 (rec gloss) (ποτνιάδες): ἢ ἔντιμοι —Pr

**POSITION:** s.l.

Or. 318.11 (recThom gloss) (ποτνιάδες): σεβάσμιαι —KZZaZlZmTGu

**POSITION:** s.l.

Or. 318.12 (rec exeg) (ποτνιάδες): ἔστι κατὰ ἀντίφρασιν —Ab

**REF. SYMBOL:** Ab **POSITION:** marg.

**KEYWORDS:** ἀντίφρασις

Or. 318.13 (pllgm exeg) (ποτνιάδες): ἄτιμοι κατ’ εὐφημισμὸν —Χο²

**POSITION:** s.l.

**KEYWORDS:** εὐφημισμὸς

Or. 318.14 (thom exeg) (ποτνιάδες): κατ’ εὐφημισμὸν —ZmGu

**TRANSLATION:** (‘Potniades’, ‘honored ladies’, is used) by euphemism.

**POSITION:** s.l. Gu, marg. Zm

**PREVIOUS EDITIONS:** Dind. II.106.23

**KEYWORDS:** εὐφημισμὸς

Or. 318.15 (rec exeg) (ποτνιάδες): ἀντὶ τοῦ μισηταί —K

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.106.23

Or. 318.16 (pllgm gloss) (θεαί): Ερινυνύες —Χο²

**POSITION:** s.l.
Or. 318.17 (plign artGloss) ⟨θεαί⟩: ὥ —Χο'Οx

Or. 319.01 (vet exeg) ἀβάκχευτον αἱ θίασον: ἦτοι κακοβάκχευτον, τὸν κακὴν ἔχοντα βακχεῖαν οὐ πρέπουσαι τῷ Διονύσῳ, ἀλλ’ ἐν θρήνοις καὶ γοῦν ἔξεργαζομένην. ἦ παρόσοι αἰνεῖ αἰ καὶ νηφάλια ταῖς θεαῖς ταύταις τὰ ἱερὰ συντελεῖται. ἦ τὸν μεγάλως ἐκβακχεύοντα. —MBVCPrRw, partial(?)H

TRANSLATION: ‘Without revelry.’ that is, with harmful revelry, the one having a harmful revelry not suiting Dionysus but produced in dirges and lamentations. Or, inasmuch as the sacrifices that are accomplished for these goddesses are without wine and sober. Or, the one that rouses to a great frenzy.

LEMMA: MC(αἲ), ἀβάκχευτον θίασον B(θίασσον)Pr, ἀβάκχευτον VRw

REF. SYMBOL: HBV

APP. CRIT.: H mostly lost, length cannot be estimated accurately | 1 ἦτοι om. Sa, ἦτοι τὸν Pr | τὸν MC, ἦ τὸν Pr | ἔξεργαζομένην Mastr., ἔζεταζομένην all except dieζεταζομένην Pr | ταύταις] ταῦτα V | τὰ om. Pr | 3 βακχεύοντα Rw

PREVIOUS EDITIONS: Dind. II.106,24–107,3

COMMENT: This reflects three standard explanations of alpha-privative compounds in poetry: α- equivalent to κακο-, α- actually privative, and α- as an intensifier. Transmitted ἔζεταζομένη seems doubtful, since even when it means something like ‘be numbered among’ the context implies some kind of examination, which hardly applies here. Against ἔξεργαζομένη, however, one must admit that the passive use of this present participle is extremely rare (e.g., [Aristot.] Ath. Pol. 16.4 ἔξεργαζομένης τῆς χώρας).

Or. 319.02 (plign exeg) ἀβάκχευτον αἱ θίασον ἐλάχετ’): οὐ βακχεύουσαι ὡς ὁ Βάκχος, ἀλλὰ κακὼς —Lp

PREVIOUS EDITIONS: Dind. II.107,4

Or. 319.03 (rec gloss) ἀβάκχευτον: δυο(βάκχευτον) —MLp2

APP. CRIT.: καὶ prep. Lp

PREVIOUS EDITIONS: Dind. II.107,4

Or. 319.04 (rec gloss) ἀβάκχευτον: ἁμείλικτον —M

APP. CRIT.: καὶ prep. S

Collocation Notes: Above this gloss in R is an undeciphered damaged phrase: π[ or τ[ ca. 5]uosai or ]uosai(?). |

Or. 319.05 (rec gloss) ἀβάκχευτον: ἀτερπῆ —AbMnRSSa

APP. CRIT.: καὶ prep. S

Collocation Notes: Above this gloss in R is an undeciphered damaged phrase: π[ or τ[ ca. 5]uosai or ]uosai(?). |
Or. 319.06 (rec exeg) ἀβάκχευτον: κακοβάκχευτον, οὐ πρέποντα τῷ Διονύσῳ, ἀλλὰ τὸν ἐξεταζόμενον —OC

position: s.l.

app. crit.: πρέπουσαν C | τῷ om. O | ἀλλὰ t. εἷς. om. C

comment: For ἐξεταζόμενον, which gives no apparent sense (the phrase is only in O), see on sch. 319.01. Perhaps this is a failed attempt to interpret ἐν θρήνοις καὶ γόοις ἐξεταζομένην.

Or. 319.07 (rec exeg) ἀβάκχευτον: κακοβάκχευτον, ὃ ἐστι μὴ πρέποντα τῷ Βάκχῳ ἠγοῦν τῷ Διονύσῳ —MnSSa

position: s.l.

app. crit.: ἦτοι S

app. crit. 2: διονύσσω S |

Or. 319.08 (rec Mosch gloss) ἀβάκχευτον: κακοβάκχευτον —CrPrOx-XXaXbXoT*YYfGrZc

position: s.l.

app. crit.: καὶ prep. CrOx

Or. 319.09 (rec gloss) ἀβάκχευτον: τὸν μὴ χαίροντα —VPt

position: s.l.

Or. 319.10 (rec exeg) ἀβάκχευτον: ἠγοῦν τὴν κακὴν ἔχοντα βακχείαν καὶ οὐ πρέπουσαν τῷ Διονύσῳ —VΡf

lemma: Rf | position: s.l. V³

app. crit.: ἠγούσαν om. V³ | βακχείαν ἔχοντα transp, V³ | τοῦ διονύσου Rf

Or. 319.11 (rec gloss) ἀβάκχευτον: μανιώδη —FPrP²

position: s.l.

Or. 319.12 (thom exeg) ἀβάκχευτον: ποταπὸν λυπηρὸν, εἰς ὃν οὐκ ἔστι βακχεύσασθαι καὶ χαρῆναι —ZZaZlZmT

translation: Of a certain quality, (namely) painful, one to which it is not possible to revel or take delight.

lemma: T | position: s.l. except T

app. crit.: ποταπὸν sep. s.l. T, om. ZaGu

Or. 319.13 (pllgng exeg) ἀβάκχευτον: ἀβάκχευτον μὴ ἔχοντα χαράν, βάκχεια γὰρ ἡ χαρὰ καὶ η μανία. —Zm

position: marg.
Or. 319.14 (pnlgn exeg) (ἁβάκχευτον): οὐ προσήκοντα τῷ Διονύσῳ —Gu

Or. 319.15 (pnlgn gloss) (ἁβάκχευτον): ἀγριον λυπηρὸν —G

Or. 319.16 (pnlgn gloss) (ἁβάκχευτον): καὶ ἀνυμφὸν —Zu

Or. 319.17 (rec gloss) (ἁβάκχευτον): πολυτάραχον —AaSSa

Or. 319.18 (pnlgn exeg) (ἁβάκχευτον): τὸ α̅ ἐπίτασιν δηλ(οῖ), τὸ πολύ —Y²

Or. 319.19 (pnlgn exeg) (ἁβάκχευτον): πολύ μεθὺ οὖσαι —B³a

Or. 319.20 (rec gloss) (αἵ): αἵτινες —MnS

Or. 319.21 (recTri gloss) (θίασον): χορὸν —AaAb²CrGF²OxXo²TZu

Or. 319.22 (pnlgn gloss) (θίασον): κλῆρον —Lp

Or. 319.23 (pnlgn gram) (θίασον): θίασος τὸ ἀθροιζόμενον πλῆθος ἐπί τιμῇ θεῶν. τάττεται δὲ ἐπὶ παντὸς ἀθροίσματος. θιασῶται δὲ οἱ κοινωνοῦντες τοῦ θιάσου. —B⁴

COMMENT: Cf. Suda θ 380, Photius θ 180.
Or. 319.24 (rec paraphr) (ἐλάχετ'): ποιεῖτε τοὺς ἀνθρώπους ταράσσειν —SSa

Or. 319.25 (rec gloss) (ἐλάχετ): ποιεῖτε —Ab

Or. 319.26 (recTri gloss) (ἐλάχετ): ἐκληρώσασθε —Aa²MnXo²ZmT
APP. CRIT.: καὶ prep. Mn
APP. CRIT. 2: ἐκληρώσασθαι Aa²Mn |

Or. 319.27 (plln gloss) (ἐλάχετ'): κλῆρον ἐλάβετε —G

Or. 319.28 (plln gloss) (ἐλάχετ'): ἐκληρώθητε —Y²Gu

Or. 320.01 (plln exeg) (ἐν δάκρυσι καὶ γόοις): οὐχὶ ἐν χοροῖς καὶ μέλειςιν ὡς οἱ θίασοι τοῦ Διονύσου —F
POSITION: marg.

Or. 320.02 (recThom gloss) (δάκρυσι): ἐν —Aa²AbXo²ZZa

Or. 320.03 (thom gloss) (γόοις): ἐν —ZZaB⁴
APP. CRIT.: ἀπ. τ' ἐν B⁴

Or. 320.04 (pllnTri gloss) (γόοις): θρήνοις —CrOxT
APP. CRIT.: καὶ prep. CrOx

Or. 320.05 (plln gloss) (γόοις): καὶ ἐν θρήνοις —Xo²

Or. 321.01 (vet exeg) μελαγχρῶτες: 'μέλαιναι' χθόνιαι γάρ εἴσιν. ἡ ὥς καὶ πρὸς τὸν
Μενέλαον Ὀρέστης φησὶν [408]· ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας'.

—MBV*CPrRw, partial OV*R, app. H

TRANSLATION: (‘Black-skinned’ means) black, for they are chthonic (deities). (Black,) just as Orestes in fact says to Menelaus: ‘I believed I saw three maidens similar to night’.

LEMMA: MCRw(BPr). lemma μελανοχρῶτες V*R

APP. CRIT.: H lost except for a few letters in sentence 2 | 1 χθόνια Pr, οὖ χθόνια M, οὐ χθόνιαι C, επεὶ χθόνιαι (γάρ om.) O | after εἰσιν sch. 321.03 inserted MBV*CPrRw | 2 ως καὶ κτλ om.

PREVIOUS EDITIONS: Schw. I.130,13–15; Dind. II.107,6–8

COMMENT: The anomalous accentuation μελαγχρῶτες is universal in the manuscripts of the text and scholia here, and is also found in the editions of a few other texts. The expected accentuation μελάγχρωτες found in editions of Eur. and in Schwartz here is due to L. Dindorf.

Or. 321.02 (rec exeg) (μελαγχρῶτες): μέλαιναι, ώς καταχθόνιαι οὖσαι —Pr

Or. 321.03 (vet exeg) (μελαγχρῶτες): ἴ μελαίνουσαι τοὺς νοσοῦντας

—MBOV*V*CaCPr+Pr*Rw

TRANSLATION: Or (it means) making black those who are ill.

PREVIOUS EDITIONS: Schw. I.130,13–14; Dind. II.107,6–7

Or. 321.04 (plgn exeg) (μελαγχρῶτες): ώς μέλαιναι οὖσαι ώς ἀπὸ τῆς Νυκτὸς γινόμεναι καὶ τοῦ Ἐρέβους, ἢ ὡς μελαίνουσαι τοὺς νοσοῦντας —F

TRANSLATION: As being black because born from Night and Erebus, or because making black those who are ill.

REF. SYMBOL: F POSITION: marg.

Or. 321.05 (rec exeg) (μελαγχρῶτες): ὁ μέλαιναι μελανοχρόες, χθόνιαι γάρ εἰσιν.

—AbMnSSa

APP. CRIT.: ὁ om. Ab | μελανοχρόες (sic) μέλαιναι transp. Ab | χθόνιαι Sa

APP. CRIT. 2: μελανογχρόες Sa |

Or. 321.06 (plgn gloss) (μελαγχρῶτες): μελανοσώματοι —Χο²

PREVIOUS EDITIONS: Dind. II.107,9

814 | Scholia on Orestes 1–500
Or. 321.07 (pllg parapr) γελαγχρῶτες: καὶ μέλανα σώματα ἔχουσαι —CrOx
POSITION: s.l.
APP. CRIT.: μέλαινα Ox (see on sch. 320.09)

Or. 321.08 (pllg exeg) γελαγχρῶτες: διότι πάντα τὰ ἐν τῇ γῇ μέλανα εἰσί. —Aa
REF. SYMBOL: Aa
POSITION: marg.

Or. 321.09 (pllg exeg) γελαγχρῶτες: τὰ γὰρ δαιμόνια μέλαινα ὑπάρχουσιν ὡς καὶ ζωγράφουσιν αὐτά. —Y²
POSITION: marg.
COMMENT: In later Greek the masc./neuter stem could be μελαιν(ο)- as well as μελαν(ο)-; cf. μελαινονέφης, μελαινοφόρων, μελαινότερος and -τατος.

Or. 321.10 (pllg parapr) γελαγχρῶτες: αἱ ἔχουσαι τὸν χρῶτα μέλαινα —Y²
POSITION: s.l.
COMMENT: See on 320.09.

Or. 321.11 (pllg parapr) γελαγχρῶτες: αἱ μέλανα χρῶτα ἔχουσαι —Lp
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.107,8–9

Or. 321.12 (thom exeg) γελαγχρῶτες: τοῦτο λέγει διὰ τὸ τοὺς μαινομένους μέλανας τὸ χρῶμα ποιεῖν. —ZZaZlZmTG
TRANSLATION: He says this (‘black-skinned’) because they make the insane black in color.
POSITION: s.l.
APP. CRIT.: first τὸ om. T | μέλαν T, μέλαινας Gu
PREVIOUS EDITIONS: Dind. II.107,9–10

Or. 321.13 (pllg gloss) γελαγχρῶτες: μελανοποιοί —P²
POSITION: s.l.

Or. 321.14 (recTri gloss) γελαγχρῶτες: μέλαιναι —RT
POSITION: s.l.

Or. 321.15 (pllg gloss) γελαγχρῶτες: ἀφανεῖς —V³
POSITION: s.l.

Or. 321.16 (rec artGloss) γελαγχρῶτες: ὡ —RZuB³a
Or. 321.17 (rec gloss) ⟨Εὐμενίδες⟩: Ἐρινύες —AbMnRSSa

APP. CRIT. 2: Ἐρινύες MnSa

Or. 321.18 (recMosch exeg) ⟨Εὐμενίδες⟩: κατ’ εὐφημισμὸν —V³FFrXXaXbXo'T'YYfG-GrZcZuB³a

TRANSLATION: (‘Eumenides’ is the name used) in euphemism.

APP. CRIT. 2: κατ’ εὐφημισμῶν Zu, κατεφημισμόν Yi

KEYWORDS: εὐφημισμός

Or. 321.19 (pllg exeg) ⟨Εὐμενίδες⟩: δυσμενεῖς —Xo²B³a

APP. CRIT. 2: κατ’ εὐφημισμῶν Zu, κατεφημισμόν Yi

KEYWORDS: εὐφημισμός

Or. 321.20 (pllg exeg) ⟨Εὐμενίδες⟩: ἐχθραὶ —Xo²

APP. CRIT.: καὶ τοῦτο om. Gu

KEYWORDS: εὐφημισμός

Or. 321.21 (thom exeg) ⟨Εὐμενίδες⟩: καὶ τοῦτο κατ’ εὐφημισμὸν· δυσμενίδες γάρ εἰσι κατὰ τὸν όρθὸν καὶ ἀληθῆ λόγον. —ZlZmGu

TRANSLATION: This word (‘Kindly Ones’) too is used euphemistically. For (these goddesses) are hostile according to a correct and truthful reckoning.

APP. CRIT.: καὶ τοῦτο ὃ λέγει εὐμενίδες κατ’ εὐφημισμὸν φησί Zl (damage) | καὶ τοῦτο om. Gu

COMMENT: καὶ τοῦτο, ‘this too’, refers to 318.14 κατ’ εὐφημισμὸν, applying to ποτνιάδες (only in ZmGu).

KEYWORDS: εὐφημισμός

Or. 321.22 (pllg exeg) ⟨Εὐμενίδες⟩: καὶ τιμωρητικαὶ θεαὶ —CrOx

APP. CRIT.: καὶ τοῦτο κατ’ εὐφημισμὸν· δυσμενίδες γάρ εἰσι κατὰ τὸν όρθὸν καὶ ἀληθῆ λόγον. —ZlZmGu

TRANSLATION: This word (‘Kindly Ones’) too is used euphemistically. For (these goddesses) are hostile according to a correct and truthful reckoning.

APP. CRIT.: καὶ τοῦτο ὃ λέγει εὐμενίδες κατ’ εὐφημισμὸν φησί Zl (damage) | καὶ τοῦτο om. Gu

COMMENT: καὶ τοῦτο, ‘this too’, refers to 318.14 κατ’ εὐφημισμὸν, applying to ποτνιάδες (only in ZmGu).

KEYWORDS: εὐφημισμός

Or. 322.01 (vet exeg) ταναὸν αἰθέρ': ἐρινύς

LEMMATA: MC, τὸν ταναὸν αἰθέρα BPr, ἄλλως VRw

REF. SYMBOL: B

POSITION: follows 322.03 VRw

APP. CRIT.: 1 ἀνὰ τὸν αἰθέρα πάλλεσθαι ξένως om. Pr (no punct, between lemma and note) | ππέρωται ξένως ξένως VRw | καὶ ξένως ξένως VRw

APP. CRIT. 2: 1 πάλλεσθαι ξένως | 2 ἐρινύς ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξένως ξέ

816 | Scholia on Orestes 1–500
**Or. 322.02** (vet exeg) ἄλλως: ἕνανδν αἰθέρα τὸν λεπτομερῆ, τροπικῶς: τὰ γὰρ τεινόμενα τῶν σωμάτων λεπτύνεται. τὸ δὲ ἀμπάλλεσθε ὡς ἀνακινοῦσιν αὐτὸν τὸν ἄερα ἔμφαντικῶς, τουτέστιν ἀναπάλλεσθε τοῖς πτεροῖς, ὑπὸ τὸν Ὁμηρικὸν [Hom. II. 13.17–19] Ποσειδῶνα τὸν σείοντα τοῖς ποσὶ καὶ τῇ πορείᾳ τὸ ὄρος. —MBCPr, partial O

**TRANSLATION:** ‘Rarefied ether’ in the sense ‘composed of subtle particles’, figuratively. For those bodies that are stretched out are made subtle. And the word ‘you vibrate’ (is used) because they stir up the air itself, in a vivid usage. That is, you make (it) vibrate with your wings, similar to the Homeric Poseidon who with his feet and his movement makes the mountain shake.

**LEMMA:** Mn, marg. O

**POSITION:** cont. from 322.01, add. Δ, BPr; 1–2 left marg., rest s.l. and right marg. O

**APP. CRIT.:** 1 ταναὸν ... λεπτομερῆ om. O | 3 τὸ δὲ ἀμπ. ὡς ὅτι O | 4 δὲ om. MC | 4 toutéstitin ἀναπάλλεσθε om. O

**APP. CRIT. 2:** 2 τινόμενα M | 4 toutéstitin B, toutéstitun M

**PREVIOUS EDITIONS:** Schw. I.131,1–5; Dind. II.107,15–19

**KEYWORDS:** citation of Homer (with direct quotation)

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**Or. 322.03** (rec exeg) τὸν ταναὸν αἰθέρα: ἕνανδν λεπτομερῆ, μεταφορικῶς: τὰ γὰρ τεινόμενα τῶν σωμάτων λεπτύνεται. ἕμφαντικῶς τὸν αἰθέρα ἀμπάλλεσθε ὡς ἀνακινοῦσιν αὐτῶν τὸν ἄερα τοῖς πτεροῖς, ὑπὸ τὸν Ὁμηρικὸν [Hom. II. 13.17–19] Ποσειδῶνα τὸν σείοντα τοῖς ποσὶ καὶ τῇ πορείᾳ τοῖς ὄροις.

—VMnR–RwSSa

**TRANSLATION:** ‘Composed of subtle particles’, metaphorically. For those bodies that are stretched out are made subtle. In a vivid usage ‘you vibrate the ether’ as if they are stirring up the air with their wings, similar to the Homeric Poseidon who leaves and in his movement makes the mountain shake with his feet.

**LEMMA:** all

**POSITION:** follows sch. 326.02 S

**APP. CRIT.:** 3–4 punct. and rubr. initial as if sep. scholion Rw | 3 ἐμφ. om. S, ἐμφανῶς Rw | τὸν αἰθέρα om. Mn–RwSSa | ἀμπάλλεσθε| ἀμπάλεσθαι a. V, ἐμπάλεσθαι Rw, ἀπάλεσθαι R, ἀπάλλεσθε Sa, ἀμπέλεσθαι R | ἀνακινοῦσαι R–Rw | αὐτῶν| αὐτὸν R | after πτεροῖς add. αὐτῶν R | 4 ὅμηρον V | λείποντα Sa, λειπόντα Mn, εἰπόντα others | τῇ om. a. V | τοὺς ὄρους Mn

**PREVIOUS EDITIONS:** Dind. II.107,15–19 app.

**KEYWORDS:** μεταφορά/μεταφορικῶς | citation of Homer

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**Or. 322.04** (plgng paraphr) τὸν λεπτομερῆ αἰθέρα ἀνακινοῦσαι —V³

**POSITION:** s.l.
Or. 322.05 (recMosch gloss) Τον ταναὸν αἰθέρ’: αὖα —AaFMnPrRXXaXbXoT’YYf-GrB³a

POSITION: s.l. except marg. B³b

APP. CRIT.: τὸν add. Aa

COLLATION NOTES: Cross om. Ta.

Or. 322.06 (rec gloss) ταναὸν αἰθέρ’: λεπτὸν ἀέρα —V³

POSITION: s.l.

Or. 322.07 (mosch exeg) ταναὸν αἰθέρ’: τὸν ἐπὶ πολὺ τεταμένον αἰθέρα —XXaXbXoT’YYfGr

TRANSLATION: (‘Tanaon’ is applied to the ether in the sense) ‘the ether that is stretched out to a long distance’.

POSITION: s.l. except X

Or. 322.08 (pllgn exeg) ταναὸν: τὸν πολὺ τεταμένον —G

POSITION: s.l.

Or. 322.09 (vet gloss) ταναὸν: τὸν λεπτομερή —HMPr

POSITION: s.l.

Or. 322.10 (rec gloss) ταναὸν: λεπτὸν —OFGu

POSITION: s.l.

APP. CRIT.: καὶ τὸν prep. F

Or. 322.11 (rec gloss) ταναὸν: τὸν ἐπιμήκη —V

POSITION: s.l.

Or. 322.12 (rec gloss) ταναὸν: τὸν πλατὺν —VAbMnRSSaB³a

POSITION: s.l.

APP. CRIT.: καὶ prep. MnS | τὸν om. AbRSaB³a

Or. 322.13 (thom gloss) ταναὸν: τὸν κεχυμένον —ZZaZlZmTGu

POSITION: s.l.

COLLATION NOTES: Gu with cross.

Or. 322.14 (thom gloss) καὶ μέγαν —ZZa

POSITION: s.l., cont. from prev.

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Or. 322.15 (plln gloss) <ταναḑν>: διακεχύμενον —Ααrec
POSITION: s.l.

Or. 322.16 (rec gloss) <ταναḑν>: τὸν ἐξηπλωμένον —PrGZu
POSITION: s.l.
APP. CRIT.: τὸν om. G

Or. 322.17 (plln gloss) <ταναḑν>: ἐκτεταμένον —P2
POSITION: s.l.
APP. CRIT.: ἐκτετραμένον P2

Or. 322.18 (plln gloss) <ταναḑν>: καὶ τὸν μακρὸν —CrOx
POSITION: s.l.

Or. 322.19 (tri metr) <ταναḑν>: long mark over first alpha —T
PREVIOUS EDITIONS: de Fav. 52

Or. 322.20 (plln exeg) <αἰθέρ’ ἀμπάλλεσθ’>: ως ἱεροφοίτης —F
POSITION: s.l.

Or. 322.21 (rec gloss) <ἀμπάλλεσθ’>: ἀνα —R
POSITION: s.l.

Or. 322.22 (rec gloss) <ἀμπάλλεσθ’>: πέτεσθε —ΑαR
REF. SYMBOL: R
POSITION: s.l. Aa, marg. R
APP. CRIT.: εἰς τὸν add. R

Or. 322.23 (recThom gloss) <ἀμπάλλεσθ’>: κινεῖσθε —AaAbFMnRRfSSaZZaZlZmTGu
POSITION: s.l.
APP. CRIT.: καὶ prep. FS
APP. CRIT. 2: κινεῖσθαι Zl, a.c. Zm

Or. 322.24 (rec gloss) <ἀμπάλλεσθ’>: ἀνέρχεσθε —MnRSSa
POSITION: s.l. except marg. R
APP. CRIT.: ἀνέχεσθε MnS
Or. 322.25 (mosch gloss) ἀμπάλλεσθ': πάλλεσθε —XXaXbXoT-YYfGGr
POSITION: s.l. except X (cont. from 322.07)

Or. 322.26 (thom gloss) ἀμπάλλεσθ': ἔρχεσθε —ZZlZmTGu
POSITION: s.l.
APP. CRIT. 2: ἔρχεσθαι Zl

Or. 322.27 (rec gloss) ἀμπάλλεσθ': διέρχεσθε —GK
POSITION: s.l.

Or. 322.28 (pllgn gloss) ἀμπάλλεσθ': καὶ ἀναστρέφεσθε —CrOx
POSITION: s.l.

Or. 322.29 (pllgn gloss) ἀμπάλλεσθ': πηδάτε —Zu
POSITION: s.l.

Or. 322.30 (rec gloss) αἵματος: ὑπὸ φόνου —O
POSITION: s.l.

Or. 322.31 (rec gloss) αἵματος: ἐνεκεν αἵματος καὶ φόνου —MnRSSa
POSITION: s.l. except marg. R

Or. 322.32 (rec gloss) αἵματος: ἐνεκεν —AbR
POSITION: s.l.

Or. 322.33 (thom gloss) αἵματος: φόνου —ZmTGuZe
POSITION: s.l.

Or. 322.34 (rec gloss) αἵματος: τῆς Κλυταιμνήστρας —Pr
POSITION: marg.

Or. 322.35 (pllgn gram) αἵματος: αἷμα ὁ φόνος, αἷμα τὸ τοῦ ἀνθρώπου, καὶ αἷμα ἡ συγγένεια. —Y^2
POSITION: s.l.

Or. 322.36 (rec artGloss) αἵματος: τοῦ —S
POSITION: s.l.
Or. 323.01 (mosch paraphr) τινύμεναι δίκαν: τινύμεναι δίκην αἵματος, ήγουν λαμβάνουσαι δίκην φόνου, τούτεστι κολάζουσαι διὰ φόνου. τινύμεναι φόνον, ήγουν φονεύουσαι. —ΑαΧΧαΧβΧοΤopor YIGGr

TRANSLATION: Exacting a penalty for bloodshed, that is, taking a penalty for murder, that is, punishing because of murder. Exacting murder, that is, killing.

LEMMA: G(τιννυ‑)

APP. CRIT.: 1 φόνου] φόνον Yf | κολάζουσι X | διὰ τὸν φόνον Τ

APP. CRIT. 2: 1 τιννο‑ ΑαG | 2 τιννο‑ ΑαΧβG

PREVIOUS EDITIONS: Dind. II.108,10–12

Or. 323.02 (plgn rhet) διπλασιάζει τὰς λέξεις. —Υ2

POSITION: marg.

COMMENT: For διπλασιασμός indicating anaphora or epanaphora, cf. sch. Thom Ph. 1054 ο γὰρ τῶν ὄνομάτων διπλασιασμὸς ὑπερβολὴν θαύματος δηλοῖ.

KEYWORDS: διπλασιασμός

Or. 323.03 (tri metr) ἡμέτερον: διὰ τὸ μέτρον ἐν ν ὀφείλεις γράφειν εἰς τὸ τινύμεναι. οὔτω γὰρ ἔχει πρὸς τὸ κῶλον τῆς ἀντιστροφῆς οἰκείως. —Τ

TRANSLATION: Because of the meter you should write one nu in *τινύμεναι* (not *τινुμεναί* with two, as in some manuscripts). For thus it is properly formed with respect to the colon of the antistrope.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.13,22–23; de Fav. 52

Or. 323.04 (vet paraphr) first τινύμεναι: τιμωρίαν λαμβάνουσαι ύπέρ αἵματος καὶ φόνου. —MBVCPPrPrPrRb

TRANSLATION: Exacting punishment for bloodshed and murder.

LEMMA: VR, τινύμεναι φόνου C. REF. SYMBOL: VR. POSITION: intermarg. M; s.l. (above ἀμπάλλεσθ’ αἵματος) Pr; cont. from 322.02 BPr

APP. CRIT.: καὶ τὸ τινύμεναι δίκαν ἀντὶ τοῦ prep. BPr(τινυν‑, δίκην Pr), πανταχοῦ prep. Pr | ύπέρ τοῦ Τ C | καὶ om. Pr

PREVIOUS EDITIONS: Schw. I.131,6; Dind. II.107,20–21

Or. 323.05 (rec gloss) (first τινύμεναι): λαμβάνουσαι —ΟΧοΓu

POSITION: s.l.

Or. 323.06 (plgn gloss) (first τινύμεναι): λαμβανόμεναι —B4

POSITION: s.l.

Or. 323.07 (rec gloss) (first τινύμεναι): ζητούσαι —VFPr
Or. 323.08 (rec gloss) (first τινύμεναι): ἀποδιδοῦσαι —AaAbGMnRSa

Or. 323.09 (thom gloss) (first τινύμεναι): ἀνταποδιδοῦσαι —ZZaZlZmZuTGuCrOxZc²

Or. 323.10 (rec gloss) (first τινύμεναι): τιμωρούμεναι —Rf²

Or. 323.11 (pllgn paraphr) (first τινύμεναι): τούτοις κολάζουσαι διὰ φόνου —Gu

Or. 323.12 (tri metr) (first τινύμεναι): διὰ τὸ μέτρον —T

Or. 323.13 (recThom gloss) (δίκαν): τιμωρίαν —OVAaAbFMnRSaPrXo²Zc²ZmGu

Or. 323.14 (tri etcGloss) (δίκαν): δίκην —TGu

Or. 323.15 (thom exeg) (τινύμεναι φόνου): Ἐρινύες θεαὶ τρεῖς παρ᾽ Ἕλλησιν ἔφοροι φόνου καὶ τιμωρούμεναι τοὺς φονεῖς. τιμωρούμεναι διὰ τὸ μέτρον产物 λέγομεν οὖτι ὅτι τὸ τινύμεναι φόνου καὶ τιμωρούμεναι τοὺς φονεῖς μεγαλογραφεῖται λάβοις ἂν ἀπὸ κοινοῦ τὸ δίκαι καὶ τὸ τινύμεναι ὡς καὶ τὸ πρῶτον ἔρεις. —ZZaZlZmTGu

TRANSLATION: The Erinyes are three goddesses among the Greeks who oversee murder and punish murderers. And they are called Alecto, Megaera, and Tisiphone. And how does he say
here ‘exacting (‘tinnumenai’) murder’? For these goddesses do not give back murder in return, but rather punish murders. So we explain that from the way they make murderers go crazy they do almost the same as if in fact they were killing them. Or, one must understand the phrase ‘exacting murder’ to mean ‘punishing the murderers’. For the verb ‘tiō’ means not just ‘give back in return’, but it also means ‘honor’ and ‘avenge/punish’, so that ‘exacting (‘tinnumenai’) penalty of bloodshed’ means ‘giving back in return’, but ‘exacting (‘tinnumenai’) murder’ means ‘avenging the murder and punishing the murderers’. Or, if you write the word with a long vowel (genitive ‘of murders’ instead of accusative ‘murder’), you would take ‘penalty’ in common (with both phrases) and you will say ‘exacting (‘tinnumenai’) in the same way as the first one.

REF. SYMBOL: ZIZm at 321 εὐμενίδες; at 318 θεαί ZZa
POSITION: on fol. with 323–335 T, fol. with 321–346

APP. CRIT.: 2 ἀλητὼ ZZaZmT, prob. Zl | καὶ om. Gu | 3 λέγει ένταυθα transp. Zl | 3 φόνοι δίκην Gu | 5 καὶ om. T | 6 νοητέον τοὺς φονεῖς transp. ZIZmTG u | 8 δίκην ZZaGu (δίκην in text ZZa) | 9 δίκην Za [Zl ending washed out] |
APP. CRIT. 2: 1 ἐριννύαι Zm | 2 μέγαρα Za | 3–9 τινύμεναι T (all places) | 4 ἐκδικοῦσι Gu | 6 νοτέον Za | 9 λάβης Zm |
PREVIOUS EDITIONS: Dind. II,107,11–13 and 108,1–10

Or. 323.16 (rec gloss) (second τινύμεναι): ἀναζητοῦσαι — V
POSITION: s.l.

Or. 323.17 (rec gloss) (second τινύμεναι): λαμβάνουσαι — MnSaXo
POSITION: s.l.

Or. 323.18 (thom gloss) (second τινύμεναι): ἐκδικοῦσι — ZZaZIZmTG u |Aa2Zc2
POSITION: s.l.
APP. CRIT.: ἤγουν prep. Zc

Or. 323.19 (pllgn gloss) (second τινύμεναι): τιμωροῦσαι — Zc2
POSITION: s.l.

Or. 323.20 (pllgn gloss) (second τινύμεναι): τιμωρούμεναι — Zm
POSITION: s.l.

Or. 323.21 (pllgn gloss) (second τινύμεναι): ἤγουν φονεύοντο — Gu
POSITION: s.l.

Or. 323.22 (pllgn gloss) (second τινύμεναι): καὶ ἀνταποδιδοῦσαι — Ox
POSITION: s.l.

Or. 323.23 (rec gloss) (φόνον): ποιην — VGu
Or. 323.24 (rec gloss) (φόνον): δίκην —V

Or. 323.25 (rec exeg) (φόνον): τίνα; τοῦ Ὀρέστου δηλονότι. —Pr

APP. CRIT.: τῷ ὀπῆ Ῥτ

Or. 323.26 (plln exeg) (φόνον): χάριν τοῦ αἵματος —F

Or. 323.27 (rec gloss) (φόνον): φόνους —AbMnS

Or. 323.28 (plln gloss) (φόνον): διὰ τὸν —G

Or. 323.29 (plln exeg) (φόνον): φόνου —Xο²

Or. 323.30 (plln exeg) (φόνον): φόνων —Gu

Or. 323.31 (plln gloss) (φόνον): δίκην ἀπὸ κοινοῦ —B³α

Or. 324.01 (324–326) (rec paraphr) καθικετεύω ψιθα ἐάσσαι τὸν τοῦ Ἀγαμέμνονος παιδα ἐπιλαθέοθαι τῆς μανίας τῆς λύπης καὶ τῆς νόσου τῆς ἐπιφοιτώσης αὐτῷ εἰς μανίαν. —GK

APP. CRIT.: ψιθα Κ | καὶ ἀναθ. ἐπιλαθ. Κ | τῆς μανίας … τῆς ἐπιφοιτώσας Κ | καὶ οἴμ. Κ

Or. 324.02 (mosch gloss) (καθικετεύομαι καθικετεύομαι): καθικετεύω καθικετεύω —XXaXbXoΤ·YYfGr

Or. 324.03 (324–326) (rec paraphr) καθικετεύω ψιθα ἐάσσαι τὸν τοῦ Ἀγαμέμνονος παιδα ἐπιλαθέοθαι τῆς μανίας τῆς λύπης καὶ τῆς νόσου τῆς ἐπιφοιτώσης αὐτῷ εἰς μανίαν. —GK

APP. CRIT.: ψιθα Κ | καὶ ἀναθ. ἐπιλαθ. Κ | τῆς μανίας … τῆς ἐπιφοιτώσας Κ | καὶ οἴμ. Κ

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Or. 324.03 (rec exeg) (first καθικετεύομαι): καὶ καθικετεύω, τὸ παθητικὸν ἀντί ἐνεργητικοῦ —Pr

Or. 324.04 (rec gloss) (first καθικετεύομαι): ἱκετεύω —V

Or. 324.05 (thom gloss) (first καθικετεύομαι): λίαν παρακαλῶ —ZlZmGu

Or. 324.06 (plług gloss) (first καθικετεύομαι): ύμας —Zm

Or. 324.07 (rec gloss) (second καθικετεύομαι): ύμας καὶ ἐρίννες —AaAbMnRSSa

Or. 324.08 (plług gloss) (second καθικετεύομαι): ύμας —Xo²

Or. 325.01 (plług artGloss) (Ἀγαμέμνονος): τοῦ —S

Or. 325.02 (mosch gloss) (γόνον): υἱὸν —XXaXbXoT¹YYfGGrZcCrF²

Or. 325.03 (plług gloss) (γόνον): ἠγουν τὸν Ὀρέστην —Aa

Or. 325.04 (plług exeg) (γόνον): γρ. δόμον. —Za

Or. 325.05 (plług exeg) (δόμον): γρ. γόνον. —Z
Or. 325.06 (325–326) (plln paraphr) 〈έάσατ’  ἐκλαθέσθαι〉: καὶ ἐπιλήμονες γένεσθε — V³
POSITION: s.l.

Or. 325.07 (plln gloss) 〈έάσατ’〉: καταλείψατε —CrOxZl
APP. CRIT.: καὶ prep. CrOx

Or. 325.08 (plln gloss) 〈έάσατ’〉: ἀφετε — F²
POSITION: s.l.

Or. 325.09 (tri metr) 〈έάσατ’〉: long mark over first alpha — T
PREVIOUS EDITIONS: de Fav. 52

Or. 325.10 (recMosch gloss) 〈ἐκλαθέσθαι〉: ὦστε —OMnPrXXaXbXoTYYaGGGrZc
POSITION: s.l.

Or. 325.11 (325–326) (plln gloss) 〈ἐκλαθέσθαι〉: ἐπιλαθέσθαι —Xo²Zu
POSITION: s.l.

Or. 325.12 (325–326) (rec gloss) 〈ἐκλαθέσθαι〉: ἀποπαῦσαι —Ab²
POSITION: s.l.

Or. 326.01 (326–327) (vet exeg) 〈λύσσας μανιάδος φοιταλέου〉: λύσσα καὶ μανία καὶ φοίτος ἐν ἐστιν. —MBC
TRANSLATION: Insanity (‘lussa’) and madness (‘mania’) and wandering (‘phoitos’) are one thing.
POSITION: intermarg.; appended to sch. 327.01, addl. δὲ, M
APP. CRIT. 2: φοίτος C
PREVIOUS EDITIONS: Schw. 1.131,9; Dind. II.108,17

Or. 326.02 (326–327) (vet exeg) λύσσας μανιάδος φοιταλέου: τῆς λύσσας τῆς καὶ μαίνεσθαι ποιούσης καὶ φοιτάν, ὃ ἐστι περιϊέναι —MCMnR'SSa, partial O
TRANSLATION: The mental disturbance that makes one both go mad and roam about, that is, ‘go around’.

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Or. 326.03 (326–327) (rec paraphr) ἡ λύσσας μανιάδος φοιτάλεου: τῆς ποιούσης τοὺς μαίνομενος ὁρμᾶν μανίας — AbMnRSSaGu

Or. 326.04 (plllgn gloss) τῆς μανίας — CrOx

Or. 326.05 (plllgn gloss) τῆς νόσου — F²

Or. 326.06 (plllgn artGloss) τῆς — Xo²

Or. 326.07 (recTri etaGloss) λύσσης — AaRRfXTB³a

Or. 326.08 (rec gloss) μανιάδος: μανικώδους — Rf

Or. 326.09 (moschThom gloss) μανικής — XXaXbXoYYfGGrZcZZaZlZmT

Or. 326.10 (326–327) (rec gloss) φοιτάλεου: μανικής — VPrB³a

Or. 326.11 (326–327) (rec gloss) φοιτάλεου: κινητικῆς — VK
Or. 326.12 (326–327) (rec MoschThom gloss) (φοιταλέου): ὁρμητικῆς —HIV3Aa2CrPrOxXXaXbXoYYfGGrZcZZaZlZmZuT

POSITION: s.l.
APP. CRIT.: ἢ τῆς prep. V3, καὶ prep. Ze
PREVIOUS EDITIONS: Dind. II.108,13

Or. 326.13 (326–327) (rec gloss) (φοιταλέου): τῆς ἐπερχομένης —AbRS

POSITION: s.l.; twice in R (also above — λαθέθαι)
APP. CRIT.: καὶ prep. S | τοὺς ἐπερχομένους S

Or. 326.14 (326–327) (plln paraphr) (φοιταλέου): τῆς ἐμποιούσης φοῖτον, ἐνθουσιαστικῆς —G

POSITION: s.l.

Or. 326.15 (326–327) (plln gloss) (φοιταλέου): φονευτικῆς —F2

POSITION: s.l.
APP. CRIT.: crossed out later

Or. 327.01 (vet exeg) φεῦ μόχθων: τὸ φεῦ μόχθων καθ’ ἑαυτό. τουτέστι δυστυχής ἐστι χάριν τῶν μόχθων. —MBCKPr

TRANSLATION: The phrase ‘alas for the toils’ is by itself. That is, he is unfortunate because of his toils.

LEMMA: BPr REF. SYMBOL: B POSITION: intermargin. MC, s.l. K
APP. CRIT.: τὸ φεῦ μόχθων] τοῦτο Pr, om. K | ἐστι καὶ MC
APP. CRIT. 2: καθεαυτὸ C, καθεαυτὸν M, καθ’ ἑαυτὸν Pr | τοῦτεστι B | τὸν μόχθον C |
PREVIOUS EDITIONS: Schw. I.131,10–11; Dind. II.108,16–17

Or. 327.02 (vet exeg) ἄλλως: ‘τοῦτο κατ’ ἰδίαν ἀναπεφώνηται. ἢ τὸ φεῦ συντέτακται, ἵν’ ἢ φεῦ {ἰῶ Ζεῦ} οἷον μόχθων ο τάλας ὀρεχθεὶς ἔρρεις. —MC, app. H

TRANSLATION: This phrase has been uttered by itself. Or the exclamation ‘pheu’ (‘alas’) has been connected syntactically, so that it means: ‘Alas for the sort of toils that you, poor man, reached for and were ruined’.

LEMMA: C POSITION: follows 332.01 MVC (cf. sch. 332.02 in HO); H app. has it in proper sequence
APP. CRIT.: H almost entirely lost | 1 ἀναπεφώνητην M [H] | 2 ἵν’ ἢ φεῦ del. Schw.
APP. CRIT. 2: 1 κατίδιαν M | 2 ὀρεχθείς by correction M (perhaps began ἔρρ)
PREVIOUS EDITIONS: Schw. I.131,12–13; Dind. II.108,20–22
COMMENT: The similarity of sch. 332.02 seems to have led to the displacement of this note and the interpolation of ἰῶ Ζεῦ by a misunderstanding of 332.01, leading to the improbable idea that ἰῶ Ζεῦ goes closely with φεῦ.
Or. 327.03 (rec exege) \(\text{φεῦ μόχθων}: \omega \tau \iota s \acute{a}n \acute{a}gk\iota s\): φεῦ σοι τῷ δυστυχεῖ χάριν τῆς κακοπαθείας —VP

POSITION: s.l.

APP. CRIT.: \(\omega \tau \iota s \acute{a}n\) om. Pr

Or. 327.04 (plln exege) \(\text{φεῦ μόχθων}: σοι τῷ Ὀρέστῃ —V\)

POSITION: s.l.

Or. 327.05 (rec gloss) \(\text{μόχθων}: \chiάριν —O\)

POSITION: s.l.

Or. 327.06 (rec gloss) \(\text{μόχθων}: \acute{e}νεκεν τῶν πόνων —AbR

POSITION: s.l.

APP. CRIT.: τῶν om. R

Or. 327.07 (rec gloss) \(\text{μόχθων}: \acute{e}νεκεν τῶν κόπων —Mn

POSITION: s.l.

Or. 327.08 (rec gloss) \(\text{μόχθων}: \acute{e}νεκεν τῶν —CrSOx

POSITION: s.l.; Ox as two sep. glosses

APP. CRIT.: τῶν om. Cr

Or. 327.09 (plln gloss) \(\text{μόχθων}: τῶν πόνων —Aa

POSITION: s.l.

Or. 327.10 (plln gloss) \(\text{μόχθων}: τῶν κακῶν —G

POSITION: s.l.

Or. 327.11 (thom exege) \(\text{πόνων λέγω δῆ τοῦ τῆς μητρὸς φόνου —ZlZmTGu

TRANSLATION: (Genitive ‘of toils’ means) ‘of the pains, I mean, (deriving) from the murder of the mother’.

POSITION: s.l.

APP. CRIT.: τῶν prep. T | δῆ om. Gu

PREVIOUS EDITIONS: Dind. II.108,18

COMMENT: λέγω δῆ means that Thomas advocated taking μόχθων as in apposition to λύσσας, not as geni- tive of cause with the exclamation, as others did.

Or. 327.12 (plln gloss) \(\text{μόχθων}: \acute{d}υστυχιῶν —F

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Or. 327.13 (plln gloss) (μόχθων): ἔργων —Gu

Or. 327.14 (plln exeg) (μόχθων): ἐν ἄλλω μόχθων κακῶν —A

Or. 327.15 (mosch gloss) (κακῶν μόχθων): ἑνεκά —XXaXoTYYfGGrZc

Or. 327.16 (327–328) (vet exeg) οἶων ὁ τάλας ὀρεχθεὶς: 1πρὸς αὐτὸν ἀπέτεινε τὸν λόγον: 2οἶων πραγμάτων ὁ τάλας ἐπιθυμήσας: 3λέγει δὲ τοῦ φόνου τοῦ κατὰ τῆς μητρὸς: 4ὁίχῃ καὶ διέφθαρσαι ἀπὸ τοῦ τρίποδος δεξάμενος τὴν μαντείαν ἢν ὁ Φοίβος ἔλαλησεν. —MBCPr, app. H

TRANSLATION: (The chorus) turned its speech to address him (Orestes): ‘Having longed for what sort of things, poor man’. (The chorus) is speaking of the murder directed at his mother: ‘You are gone and have been destroyed, having received from the tripod the oracle that Phoebus cried forth’.

LEMMA: BPr, ὀρεχθεὶς ἔφρεος C
REF. SYMBOL: B

APP. CRIT.: H almost totally lost | 1 ὡς πρὸς BCPr | ἀποτίνει (om. τὸν λόγον) C | 2 ὁ οὐ ὁ BPr, ὁ C | 4 διεφθάρης C | τοῦ om. M | ἕν M, ὃν Pr | ἐλάλησεν Pr

APP. CRIT. 2: 4 ὤχη M |

PREVIOUS EDITIONS: Schw. I.131,16–18; Dind. II.108,22–109,2

Or. 327.17 (plln paraphr) δι’ οἶων κακῶν δηλονότι ἔρρεις ἑαυτὸν κτεῖναι —Lp

PREVIOUS EDITIONS: Dind. II.109,3

Or. 327.18 (rec exeg) (οἶων): πραγμάτων, φόνου τῆς μητρὸς —O

Or. 327.19 (rec gloss) (οἶων): πραγμάτων —An²MnPrB²B³

APP. CRIT.: λείπει prep. Pr

KEYWORDS: λείπει

Or. 327.20 (rec gloss) (οἶων): ὀποίον —CrKRSOxZu

830 | Scholia on Orestes 1–500
Or. 327.21 (rec gloss) (οἶνον): ποίων —AbMn

Or. 327.22 (mosch gloss) (οἶνον): κακῶν δηλονότι —XXaXbXoT'YYfGrZc

Or. 327.23 (pllg gloss) (ὡ τάλας): σύ —Aa

Or. 327.24 (pllg gloss) (ὁ τάλας): Ὀρέστης —G

Or. 327.25 (rec exeg) (ὁ): ὦ —Ab

Or. 327.26 (tri artGloss) (τάλας): ὦ —T

Or. 328.01 (vet exeg) ὀρεχθεῖς: ἐπιθυμήσας· ἐκτείνεται γὰρ τὴν διάνοιαν ὁ ἐπιθυμών. —M'M'C'C'V

Or. 328.02 (vet exeg) ὀρεχθεῖς: ἐπιθυμήσας· ὁ γὰρ ἐπιθυμῶν ἐντείνεται τῶσπερ τὴν διάνοιαν πρὸς τὸ ποθούμενον. —B
perhaps transpose ὥσπερ ἐντείνεται τὴν διάνοιαν or ὥσπερ πρὸς τὸ ποθ.

Or. 328.03 (rec Thom gloss) ὀρεχθεὶς: ἐπιθυμήσας —OV3AaAbFGKMnPpRSXoZZa-ZlZmZuTGuOxY

position: s.l.

APP. CRIT.: καὶ prep. FPpZu | V3 adds ἐκτείνεται γὰρ ὁ ἐπιθυμῶν (cf. prev. sch.)

Or. 328.04 (rec gloss) ὀρεχθεὶς: ἀγαπήσας —Rf

position: s.l.

PREVIOUS EDITIONS: Dind. II.109,4

Or. 328.05 (plgn gloss) ὀρεχθεὶς: ἕαυτὸν κτεῖναι —Lp

position: s.l.

PREVIOUS EDITIONS: Dind. II.109,3

Or. 328.05a (rec exeg) ἔρρεις: γρ. ἔρρῃ. —R

position: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 328.06 (rec Mosch gloss) ἔρρεις: φθείρη —VAAaAbMnRSSaXXaXbXoYfYfGGrZc

position: s.l.

APP. CRIT.: φθείρει Gr (η s.l.), a.c. app. Yf |

Or. 328.07 (rec gloss) ἔρρεις: διεφθάρης —O

position: s.l.

Or. 328.08 (plgn gloss) ἔρρεις: διεφθάρσαι —Gu

position: s.l.

Or. 328.09 (rec Thom gloss) ἔρρεις: ἐφθάρης —CrFKPrOxZZaZlZmZuTGuB3a, app. Ab

position: s.l.

APP. CRIT.: καὶ prep. CrFKPrOxZu

APP. CRIT. 2: ἐφθάρεις FB3b |

Or. 328.10 (plgn gloss) ἔρρεις: φθείρεις ἕαυτὸν —Lp

position: s.l.

PREVIOUS EDITIONS: Dind. II.109,3–4

832 | Scholia on Orestes 1–500
Or. 328.11 (pillg exeg) (ἐρρεις): ἵνα ἐνεργητικὸν ἀντὶ τοῦ παθητικοῦ· ἵνα γάρ ἐρρω καὶ ἡ ἐνέργεια πάθος ση(μάη τού)· ὡς καὶ τὸ χαίρομαι τὸ παθητικὸν χαρὰν ση(μάη τού). οὕτω καὶ ἐνταῦθα τὸ ἐνεργητικὸν πάθος ὡς τὸ [Hom. II. 8.164] ἔρρε, κακῆ γλήψη’. —Y

Translation: The active voice used with a passive sense. For with the verb ‘errō’ even the activity indicates passivity, just as also in the case of ‘chairomai’, the passive indicates delight. Thus too here the passive form indicates passivity, as in (the Homeric phrase) ‘off with you, poor sissy’.

Position: marg.

Keywords: citation of Homer (with direct quotation)

Or. 328.12 (pillg gram) (ἐρρεις): ἔρρω τὸ φθείρω πρωτότυπον. ὁ μέλλων ἐρρῆσω.

οὐ γὰρ ἐστὶν ὁ μέλλων ἐρῶ δι’ ἑνὸς ρ̅ ἵνα μὴ συνεμπέσῃ τὸ ἐρῶ καὶ λέξω. ὡς τοῦ μαρτυρεῖ καὶ ὁ Λυστοφάνης [Arist. Eq. 4]· ἄφ’ οὐ γάρ εἰσηρρησεν εἰς τὴν οἰκίαν’.

—Y

Translation: ‘Errō’ meaning ‘I ruin’ is the base form. The future is ‘errēsō’. For the future is not ‘erō’ written with one rho, in order that the form not coincide with ‘erō’ meaning ‘I will say’. Since Aristophanes too gives evidence: ‘because ever since he made his damned way (‘eisērrēsen’) into the house’.

Keywords: citation of literature other than Homer (with direct quotation) | Aristophanes

Or. 329.01 (329–330) (rec paraphr) δεξάμενος σὺ τὴν μαντείαν ἢν Ἀπόλλων ἐλάλει ἀπὸ τοῦ τρίποδος εἰς τὴν γῆν —R

Or. 329.02 (rec exeg) (τρίποδος ἄπο φατίν): καὶ τὴν γενομένην ἀπὸ τοῦ ναοῦ ἀπὸ τοῦ τρίποδος εἰς τὴν γῆν —AbMnS

Position: s.l.

App. Crit.: καὶ τὴν γεν. om. AbMn

Or. 329.03 (rec exeg) (τρίποδος ἄπο φατίν): ἀπὸ τοῦ μαντ(είου) τοῦ ὄντος που —Pr

Position: s.l.

Or. 329.04 (rec exeg) (τρίποδος ἄποφασιν): ἀπὸ τῆς μαντείας —V

Position: s.l.

Or. 329.05 (pillg gloss) (τρίποδος ἄποφασιν): δεξάμενος —G

Position: s.l.
Or. 329.06 (rec gloss) (τρίποδος): ἀπὸ —OΑa²GK

POSITION: s.l.

APP. CRIT.: τὴν prep. K | τοῦ add. Aa²G

Or. 329.07 (rec artGloss) (τρίποδος): τοῦ —FS

POSITION: s.l.

Or. 329.08 (vet exeg) ἀπόφατιν: ἀπόφασιν πρόσταξιν —BOVC

TRANSLATION: (Meaning) declaration, command.

LEMMA: C POSITION: intermarg. B, cont. from 328.02, add. δὲ; s.l. OV


PREVIOUS EDITIONS: Schw. I.131,19; Dind. II.109,5

Or. 329.09 (pllgn exeg) (ἀπόφατιν): διὰ τὴν ἀπόφασιν. πρόσταξιν τὴν κακήν —V³

POSITION: s.l.

APP. CRIT.: formed by adding words to V gloss 329.08

Or. 329.10 (recThom gloss) (ἀπόφατιν): μαντείαν —OΑa¹AbKMnRSZZaZlZm

LEMMA: ἀπόφασιν in text Zm, ἄπο φάτιν RS POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. S

APP. CRIT. 2: μαντίαν MnS |

Or. 329.11 (recMosch gloss) (ἀπόφατιν): κακήν μαντείαν —PrXXaXbXoT+YYfGGrZ-cAa²

LEMMA: ἀπόφασιν in text Ze POSITION: s.l. except X

APP. CRIT.: τὴν prep. PrXo | μαντ. κακήν transp. G

Or. 329.12 (rec gloss) (ἀπόφατιν): χρησιμόν —FPr

LEMMA: ἄπο, φάτιν in text p.c. Pr POSITION: s.l.

APP. CRIT.: οὐς addl. under gloss (= χρησιμόν) F

Or. 329.13 (pllgn exeg) (ἀπόφατιν): γρ. ἀπόφασιν καὶ ἀπόφατιν. —Zl

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 329.14 (rec exeg) (ἀπο φάτιν): γρ. ἀπόφασιν. —R

POSITION: marg.

KEYWORDS: variant reading: γράφεται/γράφε

834 | Scholia on Orestes 1–500
Or. 329.15 (plln exeg) ἀπό, φάτην: γράφεται ἀπόφατιν. —Mn

POSITION: s.l.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 329.16 (plln exeg) ἀπόφασιν: γράφεται ἀπο φάτιν. —Zm

POSITION: marg.
KEYWORDS: variant reading: γράφεται/γράφε

Or. 329.17 (plln gloss) ἀπόφασιν: ἀπόφατιν —ZuB

POSITION: s.l.
APP. CRIT.: καὶ prep. Zu

Or. 329.18 (plln gloss) ἀπόφασιν: φάτιν —Gu

POSITION: s.l.

Or. 329.19 (rec gloss) φάτιν: διὰ τὴν —CrMnSOx

LEMMATA: ἀπόφασιν in text CrOX
POSITION: s.l.
APP. CRIT.: τὴν om. Mn

Or. 329.20 (rec metr) ἅν: long mark over alpha —O

Or. 329.21 (plln gloss) ἅν: ἠντινά —CrOxZu

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 329.22 (recTri etaGloss) ἅν: ἧν —AaAbGMnRSaT

POSITION: s.l.

Or. 329.23 (plln exeg) ἅν: Δωρικόν —B

POSITION: marg.

Or. 329.24 (pllnTri gloss) ὁ Φοῖβος: ὁ Ἀπόλλων —TZl

POSITION: s.l.

Or. 330.01 (recMosch gloss) ἔλακεν ἔλακε: εἶπεν —OXaXbXoTYYfGGGrZl

POSITION: s.l.
Or. 330.02 (rec gloss) (ἔλακεν ἔλακε): ἐφθέγξατο — V
POSITION: s.l.

Or. 330.03 (rec gloss) (ἔλακεν ἔλακε): ἐφώνησε — Pr
POSITION: s.l.

Or. 330.04 (rec gloss) (ἔλακεν ἔλακε): ἐβόησεν — AbMnRa1R2SZmZu
REF. SYMBOL: R 
POSITION: s.l., except marg. R
APP. CRIT.: ἤτοι prep. R 
APP. CRIT. 2: καὶ prep. S
APP. CRIT. 2: ἐβοήσε Zu

Or. 330.05 (rec gloss) (ἔλακεν ἔλακε): ἐλάλησεν — AaAbMnRSG
POSITION: s.l. except marg. R
APP. CRIT. 2: ἐλάλησε S, ἀλάλησε Mn

Or. 330.06 (rec gloss) (ἔλακεν ἔλακε): ἤχησεν — CrF2SaOx
POSITION: s.l.

Or. 330.07 (plln gloss) (ἔλακεν ἔλακε): ἐμαντεύσατο — B3a
POSITION: s.l.

Or. 330.08 (plln gloss) (ἔλακεν ἔλακε): ο Φοῖβος — GOx2
POSITION: s.l. G, marg. Ox

Or. 330.09 (rec gloss) (δεξάμενος): ἀντὶ τοῦ ἐκτελέσας — Pr
POSITION: s.l.

Or. 330.10 (recThom gloss) (δεξάμενος): σὺ — AbMnRZZmTGuOx2
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.109,6
COMMENT: The gloss is intended to forestall the temptation to take δεξάμενος as part of the relative clause, thus applying to Apollo (see also 329.01). That misconstrual is evident in the gloss 330.11.

Or. 330.11 (plln gloss) (δεξάμενος): ὁ οἰκῶν — P2
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.109,6
Or. 330.12 (vet paraphr) (ἀνὰ δάπεδου): κατ’ ἐκείνο τὸ πέδον —BOC

**TRANSLATION:** In that land.

**POSITION:** s.l. O, marg. B; cont. from 329.08 (with no punct.) BC

**APP. CRIT.:** πεδίον O, δάπεδου C

**PREVIOUS EDITIONS:** Schw. I.131.20

Or. 330.13 (rec paraphr) (ἀνὰ δάπεδου): ἀνὰ πλατὺ πέδον —V

**POSITION:** s.l.

**APP. CRIT.:** ἐκείνου (sic) add. V³

Or. 330.14 (rec paraphr) (ἀνὰ δάπεδου): κατ’ ἐκείνον τὸν τόπον ἦγουν τὸ οἰκήμα —Pr

**POSITION:** s.l.

Or. 330.15 (mosch paraphr) (ἀνὰ δάπεδου): κατὰ τὴν γῆν —XXaXbXoTYYfGGrZ-cAa²

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.109,6–7

Or. 330.16 (thom exeg) (ἀνὰ δάπεδου): ἦγουν εἰς τὸ τοῦ Ἀπόλλωνος οἰκήμα τὸ καλούμενον Δελφοὺς —ZZlZmTGuOx²

**TRANSLATION:** That is, at the dwelling of Apollo called Delphi.

**POSITION:** s.l.

**APP. CRIT.:** ἦγουν om. T | εἰς om. GuOx² | τοῦ om. Gu

**PREVIOUS EDITIONS:** Dind. II.109,7–8

Or. 330.17 (rec gloss) (δάπεδου): τὴν γῆν —AbFMnRSZu

**LIMMA:** ἄναπέδου in text MnS

**POSITION:** s.l.

**APP. CRIT.:** τὴν om. F

Or. 330.18 (rec gloss) (δάπεδου): τὸ γήδιον —Sa

**POSITION:** s.l.

Or. 330.19 (thom gloss) (δάπεδου): τὸ ἔδαφος —ZmGu

**POSITION:** s.l.; a second instance in marg. Zm

**APP. CRIT.:** τὸ om. Gu

**PREVIOUS EDITIONS:** Dind. II.109,7
Or. 330.20 (plln gloss) (δάπεδον): ναὸν — B

Or. 330.21 (plln gloss) (δάπεδον): καὶ τὸ οίκημα — CrOx

Or. 330.22 (rec artGloss) (δάπεδον): τὸ — AbF MnRS

Or. 330.23 (tri metr) (δάπεδον): long mark over alpha — T

PREVIOUS EDITIONS: de Fav. 52

COMMENT: Triclinius wrongly adjusts the length of the alpha to suit his scheme. He apparently treated the alpha as short in the trimeter Or. 1645 (no mark) as well as in Andr. 117, Ion 121, and IA 756 (all in L).

Or. 331.01 (vet exeg) ἵνα μεσόμφαλοι λέγονται: ὁμφαλὸς κέκληται ἡ Πυθώ παρὰ τὰς ὀμφάς τὰς ὑπὸ τοῦ θεοῦ χρηστηριαζομένας. ἡ παρὰ τὸ εἶναι ἐν μέσῳ τῆς οἰκουμένης τὴν Πυθώ. Λέγεται γὰρ τὸν Δία μαθεῖν βουλόμενον τὸ μέσον τῆς γῆς δύο ἄετοὺς ἰσοταχεῖς ἀφεῖναι, τὸν μὲν ἀπὸ δύσεως, τὸν δὲ ἀπὸ ἀνατολῆς, ᾗ καὶ ἐκεῖσε αὐτοὺς ἀπαντῆσαι, ὅθεν ὁμφαλὸς ἐκλήθη. ἀνακεῖσθαί τε χρυσοῦς ἄετοὺς φασὶ τῶν μυθευομένων ἄετῶν ὑπομνήματα. — (H)MBOCPrRw

TRANSLATION: Pytho is called 'navelÆ ('omphalos') by derivation from the prophetic utterances ('omphai') given as oracles by the god. Or because Pytho is in the middle of the inhabited world. For it is said that when Zeus wanted to determine the midpoint of the earth he released two equally swift eagles, one from the west and one from the east, and they met at that place, wherefore it was called navel. And they say that golden eagles have been set up as dedications memorializing the eagles told of in the mythical story.

LEMMA: MC (prep. ἄλλως), μεσόμφαλοι Rw; label ἱστορία in marg. Pr

REF. SYMBOL: H

POSITION: follows 322.02 in M, follows next in C; follows sch. 327.16 (with punct.), add. δὲ, B

APP. CRIT.: only small traces survive in H | 1–2 ὁμφαλὸς … ἢ om. O | 1 κέκληται] λέγεται Rw | ἡ πυθία Pr | παρὰ τὰς τὰς Schw. (from next sch.), παρὰ τὸ τὰς MBPrw, παρὰ τὸ τὸ CPr, H uncertain | second τὰς om. M | ὑπὸ τοῦ BPr | after χρηστ. add. λέγειν BPr | 2 εἶναι om. C, transp. after οἰκουμένης O | τὴν πυθώ om. BR | 3 δύο ταχεῖς ἀφεῖναι ἄετοὺς Pr | ἀφεῖναι MOCRw | μὲν] δὲ O | 4 συναντῆσαι BPr | ὄθεν καὶ HPr | 5 τὸ δύο ἄετοὺς χρυσοὺς H | ἀπομνήματα Valckenae | ἀπομνήματα Valckenae

APP. CRIT. 2: 1 πυθώα (sic) M | 2 πυθώ M | 5 χρυσοὺς Pr

PREVIOUS EDITIONS: Schw. I.132,1–7; Dindl. II.109,9–15

COMMENT: The addition of λέγειν after χρηστηριαζομένας provides the infinitive expected with παρὰ τὸ and could conceivably be meant to provide the lambda that a full etymology would want to account for. But it likely to be secondary, that is, a correction in the B-tradition after the accidental intrusion of τὸ. | Valckenae’s emendation is to be found in Theocritii decem Idyllia … cum notis edidit eiusdemque Adonizasarus ubi- orbius adnotationibus instruixit L. C. Valckenae (Leiden 1773) 402–403, where he reports an excerpt from this scholiion with the reading ἀπομνήματα (found in Barnes’ edition, although Arsenius correctly printed ὑπομνήματα).
Or. 331.02 (vet exeg) ἵνα μεσόμφαλοι λέγονται μυχοί: ἢ Δῆλος γὰρ μεσαιτάτη ἐστὶ τοῦ παντὸς κόσμου. ἢ τῶν Κυκλάδων νήσων. ἢ παρά τὰς ὀμφᾶς καὶ τὰς φήμας.

—BC

TRANSLATION: ('Mesomphalos', 'in the midmost navel' is used) because Delos is at the very middle of the entire world. Or (in the middle of) the Cycladic islands. Or ('mesomphalos') is derived from the oracular voices and pronouncements.

LEMMA: C; ἄλλως in marg. B

POSITION: precedes prev. in C

APP. CRIT.: παρὰ τὸ τὰς C

PREVIOUS EDITIONS: Schw. I.131,21–23; Dind. II.109,15–17

COMMENT: Outside the scholia on this play, there is no other extant claim that Delos is at the midpoint of the world, and the most likely explanation of the origin of the note is that in a short note stating that Delphi was at the center of the world the proper name was corrupted to Delos by some combination of visual similarity and mental association. (Proper names of mythological persons, gods, and places are sometimes accidentally substituted for one another both by ancient scribes and by modern scholars.) Once this error occurred, someone added the more traditional doctrine that Delos is in the middle of the Cyclades, found in Sch. Hom. Od. 5.123c1 Pontani, sch. Callimachus Hymn. 4.325a, and elsewhere. The idea of Delos as a midpoint in a different sense is found once in Galen, when he names it as a temperate midpoint between hot Africa and cold Scythia: in Hipp. prognost. comm. iii, 18b:314.5–8 Λιβύης μὲν γὰρ ὡς θερμῆς, Ὑκυθίας δ' ὡς ψυχρᾶς, Δήλου δ' ὡς νεκροτοῦ καὶ μέσος ἀμφοῖν, ἔσχατα παραδιέγματος ἐμνημόνευσεν.

Or. 331.03 (rec exeg) ἵνα μεσόμφαλοι λέγονται: ἢ Δῆλος γὰρ μεσαιτάτον ἐστὶ παντός τοῦ κόσμου καὶ τῶν Κυκλάδων νήσων. ἢ ὀμφαλὸς τὴν Πυθώ λέγει. ἢ λέγεται γὰρ τὸν Δία μαθεῖν βουλόμενον τὸ μέσον τῆς γῆς δύο ἀετοὺς ἀφεῖναι ἰσοταχεῖς, τὸν μὲν ἀπὸ δύσεως, τὸν δὲ ἀπὸ ἀνατολῆς, καὶ ἐκεῖσε αὐτοὺς ἀπαντῆσαι. ὀμφαλὸς δὲ κέκληται ἡ Πυθώ παρὰ τὰς ὀμφὰς τὰς ὑπὸ θεοῦ χρηστηριαζομένας.

—VMnR, ἵνα μεσόφαλοι (sic) R

TRANSLATION: ('Mesomphalos', 'in the midmost navel' is used) because Delos is at the very middle of the entire world and of the Cycladic islands. Or by 'omphalos' he means Pytho. For it is said that when Zeus wanted to determine the midpoint of the earth he released two equally swift eagles, one from the west and one from the east, and they met there. Pytho is called navel by derivation from the prophetic utterances ('omphai') given as oracles by the god.

LEMMA: V, ἵνα μεσόφαλοι (sic) R², μεσόμφαλοι MnS

APP. CRIT.: 1–2 ἢ Δῆλος … λέγει om. R² | 2 λέγειν V | 3 γὰρ om. R-R² | ἀνατολῆς] ἀνατολῶν R'MnSSa | 5 parά τὰς R², parά τὸ VMnSSa | at end add. λέγειν V, add. ὡς μαντευομένας R²

APP. CRIT. 2: 2 πυθῶ a.c. Mn | 5 πυθῶ R² | χρηστηριαζομένας Mn

PREVIOUS EDITIONS: Dind. II.109,9 app.

Or. 331.04 (rec exeg) ἅλλως: ἢ Δῆλος γὰρ μεσαιτάτον ἐστὶ τοῦ παντός κόσμου, ἢ τῶν Κυκλάδων νήσων. ἢ παρά τὸ τὰς ὀμφᾶς καὶ τὰς φήμας ἀλλεσθαί.

—Pr

APP. CRIT.: 1 ἢ ἢ Pr

KEYWORDS: etymology

Or. 331.05 (thom exeg) ἵνα μεσόμφαλοι: ἵνα βουλόμενος ὁ Ζεὺς τὸ μέσον τῆς γῆς μαθεῖν

Scholia on Orestes 301–400 | 839
δύο ἀετοὺς ισοπετεῖς εἰληφὼς ἀφῆκε, τὸν μὲν ἐξ ἀνατολῆς, τὸν δὲ ἐκ δυσμῶν.

συνηντήθησαν οὖν εἰς Δελφούς, ἔνθα τὸ τοῦ Ἀπόλλωνος ἐστὶ μαντεῖον. δὲν καὶ εἰς τούτο κατασκευάσαντες χρυσοὺς ἀετοὺς δύο ἀνέθεσαν ἕκει εἰς ὑπόμνημα τῶν πρόσθεν ἄετων.

TRANSLATION: When Zeus wanted to determine the midpoint of the earth, he took two eagles that flew at the same pace and released them, one from the east, the other from the west. They came together, then, at Delphi, where the oracle of Apollo is. Therefore also in response to this, having procured two golden eagles, they dedicated them there as a remembrance of the earlier eagles.

LEMMA: T
REF. SYMBOL: ZZaZlZmGu
APP. CRIT.: 1 ἰσοταχεῖς T
APP. CRIT. 2: 1 αἰετοὺς ZGu | ἀφῆκεν Zm | 2 συνηντήθησαν Ox | 3 αἰετῶν Z, αὐτῶν Zl
PREVIOUS EDITIONS: Dind. II.109 app. on 12

Or. 331.06 (recMoschThom gloss) (ια): ὑποῦ —V1/2AaAbGrF2MnPrRSOxXXaXbX-
oYYfGGrZcZZaZlZuT
APP. CRIT.: καὶ prep. CrOx

Or. 331.07 (rec gloss) (μεσόμφαλοι): ἡ Πυθώ —O

Or. 331.08 (rec gloss) (μεσόμφαλοι): εἰς Πυθίαν —V
APP. CRIT. 2: Πυθήαν V (perhaps corrected)

Or. 331.09 (rec paraphr) (μεσόμφαλοι): οἱ μέσοι τόποι τῆς γῆς —K

Or. 331.10 (pllgm paraphr) (μεσόμφαλοι): τόποι τῆς γῆς οἱ μεσόμφαλοι —G

Or. 331.11 (rec gloss) (μεσόμφαλοι): οἱ μέσοι —Ab

Or. 331.12 (thom paraphr) (μεσόμφαλοι): οἱ μέσοι ὀμφαλοί —ZmGu
Or. 331.13 (plllgn gloss) (μεσόμφαλοι): καὶ τὰ μέσα —CrOx

position: s.l.

Or. 331.14 (plllgn gloss) (μεσόμφαλοι): τὸ μέσον —F²

position: s.l.

Or. 331.15 (plllgn cexg) (μεσόμφαλοι): ὅπου, γίνωσκε, ὁ Παρνασσὸς τυγχάνει ἐν τῇ Πυθίᾳ. —F

position: marg.

Or. 331.16 (plllgn gram) (μεσόμφαλοι): παρὰ τὸ (?)ὀμφαλὸν(?) εἶναι ἐν μέσῳ —V³

position: s.l.
app. crit.: mostly erased

keywords: etymology

Or. 331.17 (plllgn cexg) (μεσόμφαλοι): βʹ ὁ (?)Δῆλος(?) ὀμφ(ά)λη(?) / ἀπὸ τῆς γῆς ἐλέγοντο. —B³α

position: marg. beside 323–324

comment: The reading is extremely uncertain, and the note seems incomplete, but the possibility that Delos and 'omphal-' are mentioned suggests the note belongs here. The words have no discernible relevance to 323–324.

Or. 331.18 (rec artGloss) (μεσόμφαλοι): οἱ —PrS

position: s.l.

Or. 331.19 (rec gloss) (λέγονται): εἶναι —AaKMnSGu

position: s.l.

Or. 331.20 (rec gloss) (λέγονται): ὑπάρχειν —PrXoY

position: s.l.
app. crit.: δηλονότι add. Y, δηλονότι μυχοὶ add. Xo

Or. 331.21 (thom gloss) (λέγονται): καλοῦνται —ZZaZlZmTGu

position: s.l.
previous editions: Dind. II.109,18

Or. 331.22 (thom gloss) (λέγονται): ἄδονται —ZmGu

position: s.l.
previous editions: Dind. II.109,18
Or. 331.23 (rec gloss) 〈μυχοί): τὰ βάθη —Ab

Or. 331.24 (mosch gloss) 〈μυχοί): καταδύσεις οἰκήσεις —XXaXbXoT‘YYfGGrZcAa

Or. 331.25 (pilgn gloss) 〈μυχοί): κοιλόττητες —GuOx

Or. 331.26 (tri metr) ἡμέτερον: περισσόν ἢν τὸ γᾶς· ἤγουν μυχοὶ γᾶς. διό καὶ ἐξεβλήθη παρ’ ἐμοῦ. ἀρκεῖ γὰρ τὸ δάπεδον. —T

Or. 331.27 (rec artGloss) 〈μυχοί): οἱ —AbS

Or. 331.28 (rec etaGloss) 〈γᾶς): γῆς —AbF2MnRSGuZu

Or. 331.29 (rec artGloss) 〈γᾶς): τῆς —S

Or. 331.30 (tri metr) paragraphos —T

Or. 332.01 (vet exeg) ἰὼ Ζεῦ: πρὸς τὰ ἄνω τοῦτο σχετλιαστικῶς μετὰ ἢθους ἀναπεφώνηται. —MCPr
TRANSLATION: In reaction to the preceding words, this is enunciated complainingly with controlled emotion.

**LEMMA:** MC  
**REF. SYMBOL:** M  
**POSITION:** s.l. Pr; after (out-of-order) sch. 335.19 M

**APP. CRIT.:** τὸ ἄνω printed by Dind. (and Schw.) without note | τοῦτο om. M, transp. before πρὸς Pr | σχετικαστικὸν MC | μετὰ μέτρου Pr | at end add. ἰώ ζεῦ μόχθων ὁ τάλας ὀρεχθέεις ἔρρει Pr, cont. with sch. 328.01 MC

**PREVIOUS EDITIONS:** Schw. I.132,8–9; Dind. II.110,4–5  
**COMMENT:** See on 136.02.

**KEYWORDS:** μετὰ ἤθους

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**Or. 332.02** (vet exeg) ⟨ἰὼ Ζεῦ⟩: τοῦτο κατ’ ἰδίαν ἀναπεφώνηται. —HO

**TRANSLATION:** This is enunciated on its own.

**POSITION:** intermarg. H

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**Or. 332.03** (rec gloss) ⟨ἰὼ Ζεῦ⟩: θαυμαστικὸν —AbKMnRSSa

**POSITION:** s.l.

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**Or. 332.04** (plgln exeg) ⟨ἰὼ Ζεῦ⟩: πρὸς τὸν Ὀρέστην ὁ λόγος. —V3

**POSITION:** s.l.

**KEYWORDS:** addressee identified

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**Or. 332.05** (rec gloss) ⟨ἰὼ⟩: βαβαὶ —V

**POSITION:** s.l.

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**Or. 332.06** (recMosch gloss) ⟨ἰὼ⟩: φεῦ —KXXaXbXoT*YYfGGrZcOxZl

**LEMMA:** ὦ in text T  
**POSITION:** s.l. except X (above ζεῦ G)

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**Or. 332.07** (mosch artGloss) ⟨Ζεῦ⟩: ὦ —XXaXbXoYYfGrAa2Ox

**POSITION:** s.l. except X

**APP. CRIT.:** ὦ ζεῦ X  
**PREVIOUS EDITIONS:** Dind. II.110,6

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**Or. 332.08** (mosch exeg) ⟨Ζεῦ⟩: ἐπὶ ἀποτροπῆς —XXaXbXoT*YYfGGr

**TRANSLATION:** (The invocation of Zeus is spoken) apotropaically.

**POSITION:** s.l. except X; cont. from prev. X, from 332.06 T

**APP. CRIT.:** φεῦ prep. X | ἀποτροπῆς Xo, ἀποτροπῆς T  
**PREVIOUS EDITIONS:** Dind. II.110,6

**COMMENT:** The usual construction in describing exclamations is ἐπὶ + gen., as in the more common ἐπὶ ἀκριβείας, and the gen. is found here in Xo and in sch. rec. Arist. Nub. 1372c alpha Koster ὥσπερ ἐστὶ τὸ ὦ Ἀπόλλον ἐπὶ ἀποτροπῆς, οὕτω καὶ τὸ ὦ ἀλεξίκακε· τὸ δὲ ὦ Ἡράκλεις ἐπὶ θαυμασμοῦ λαμβάνεται.
On the other hand, ἐπὶ ἀποτροπῇ + objective gen. is quite common in various authors, and that usage may have influenced the choice of dative, if that was Moschopulus’ choice.

**Or. 333.01** (vet exeg) τίς ἔλεος: ἕν τὸ τίς ἔλεος στιγμὴν δεδωκότες λείπει τῷ λόγῳ φήσομεν τὸ γενήσεται καὶ τὸ ἀλλό τίς ἀντὶ τοῦ ὦν ὀδείς, ἢν ὄνος οὐδὼς: τίς ἔλεος γενήσεται, ἀντὶ τοῦ τίς ἔλεησε σε, Ὀρέστα: —MBCPrRw

**TRANSLATION:** Having placed punctuation at ‘what pity’ we shall say that the verb ‘will come about’ is missing in the phrase and that the second ‘what’ is to be understood as ‘none’, so that the sense is as follows: ‘what pity will come about?’ meaning ‘who will have pity on you, Orestes?’

**REF. SYMBOL:** B  
**POSITION:** follows 327.16 in M

**APP. CRIT.:**


**PREVIOUS EDITIONS:** Schw. I.132,11–13; Dind. II.110,7–10

**COMMENT:** Taking the second τίς as equivalent to ‘no one’ implies punctuation after the second τίς. The many mss I have checked have punctuation and/or extra space after ἔλεος, but none after the second τίς, except F (where it appears to be by the text hand) and V, where it is clearly added by corrector V2. Cf. the glosses with οὐδείς, 333.10, 333.18, as well as 333.05, which says correctly that the answer to the rhetorical question τίς ἔλεος must be supplied mentally (ἔξωθεν). The present note would make good sense if ἄλλο were deleted with Matthiae so that the remark applied to the first τίς, but ἄλλο appears to be confirmed by δεύτερον in 333.28 and the suprilinear note 333.29 (although these could of course have been derived from the discursive note after it was corrupted).

**KEYWORDS:** λείπει

**Or. 333.02** (rec exeg) τίς ἔλεος: στιγμὴ —H4

**POSITION:** intermarg.

**Or. 333.03** (vet paraphr) ἄλλως: τίς ἄρα, φησὶ, τούτων ἔλεησει, τίς δὲ ὁ κίνδυνος οὗτος καὶ ἡ μανιώδης νόσος ἐπέρχεται ἐπὶ σὲ τὸν μέλεον, ταχύνων καὶ ἐξεγείρων. Ὅταν τοῦτόσιν ἄρα δαίμων ἀνετόν ταχύνεις τὴν ἔριννας:

—MBCPrRw

**TRANSLATION:** Who, then, (the chorus) says, will pity this man? And what danger is this and what insanity-like sickness that comes upon you, wretched man, speedying you and arousing you? That is, is some divinity sending the Erinyes against this man?

**LEMMA:** MC in marg.  
**POSITION:** cont. from 333.01 PrRw

**APP. CRIT.:**

1 τίς … ἔλεησει om. Rw (cf. app. to prev.) | 2 ἔπι σε] ἔπι δὲ Pr | ταχύνων] ταχύσων Rw | 3 δαίμων ἀρᾶ τραπεζα τραπεζα Μ | ἀποτέμπει Rw | τοῦτο] om. Rw, οὐτό Pr

**PREVIOUS EDITIONS:** Schw. I.132,14–16; Dind. II.110,10–13

**Or. 333.04** (rec paraphr) τίς ἔλεος: λείπει τὸ γενήσεται ἵν’ ὄνος τίς ἔλεησε σε, Ὀρέστα, τίς δὲ ὁ κίνδυνος οὗτος καὶ ἡ μανιώδης νόσος ἐπέρχεται ἐπὶ σὲ τὸν μέλεον, ταχύνων καὶ ἐξεγείρων. —V

**TRANSLATION:** The verb ‘will come about’ is to be understood so that the sense is: Who will
pity you, Orestes, and what danger, that is, insanity-like sickness, is this that comes upon you, wretched man, speeding and arousing (you)?

**LEMMA:** ἱὼ ζεὺ τίς ἔλεος V  
**REF. SYMBOL:** V  
**PREVIOUS EDITIONS:** Schw. I.132,11–6 app.; Dind. II.110,7 app.  
**KEYWORDS:** λείπει

**Or. 333.05** (vet exeg) καὶ ἄλλως: 1τίς ἔλειθει αὐτῶν· 2ἐξεβαίνει ἀκουσώμεθα τὸ οὐδείς.  
3διὰ τί; οὗτος γὰρ αὐτῶν ὁ κίνδυνος, ὁ ἐκ τῶν Ἐρινύων, ἐπέρχεται φόνιος, μεθ’ ὀρμῆς φερόμενος ἐπὶ σὲ τὸν μέλεον. —MBGPrRw

**TRANSLATION:** Who will pity him? We will supply from outside (the answer) ‘no one’. Why (will no one pity him)? Because this danger, the one from the Erinyes, is coming upon him in bloody fashion, carried along with strong impulse against you, wretched man.

**LEMMA:** M, ἢ καὶ ἄλλως C, ἢ ἄλλως PrRw(ἄλλος), ἄλλως in marg. B  
**POSITION:** cont. from 333.03 Rw  
**APP. CRIT.:** 2 ἀκουσώμεθα M, ἀκουστέον Pr  
| 3 οὗτος] app. οὔτω or οὔτω M  
| αὐτοῦ Pr  

**Or. 333.06** (vet paraphr) ἄλλως: 1τίς ἔλεος ἔστι τούτῳ τῷ Ὀρέστῃ, τίς, ὦ Ζεῦ, 2ὁ δάκρυα δάκρυσι συμβάλλεται τις ἀλάστωρ, πορεύων εἰς δόμους, ἀντὶ τοῦ περιέλκων αὐτὸν τῇ μανίᾳ καὶ ἀναβακχεύων κατὰ τὸν οἶκον, 3ὁστις, ὁ ἀλάστωρ, ἐγείρει τὸ αἷμα τῆς μητρός. —MBVCPr

**TRANSLATION:** What pity is there for this Orestes, what pity, o Zeus, (for this one) for whom some avenging demon (‘alastōr’) adds tears upon tears, making (him) enter the house, meaning dragging him around in madness and making him revel throughout the house; who, the avenging demon, arouses the blood of his mother.

**LEMMA:** VCPr, in marg. MB  
**POSITION:** follows 335.01 M, follows 335.19 V; Prb version follows Prb version of 338.10  
**APP. CRIT.:** 1 τίς ἔλεος ... ζεὺ om. Prb  
| τίς ὡ τίς om. Prb  
| 2 ἀλαστόρων V, τῶν ἀλαστόρων Prb  
| δόμους αὐτοῦ VPb, δόμον Pr  
| αὐτίκα καὶ Prb  
| ἕκκαν B, ἕκκαν Prb  
| αὐτῶν] om. VPb, αὐτὸν C  
| after μανία add. τὸ γὰρ πορεύων δηλοῖ τὸ περιέλκων αὐτὸν τῇ μανίᾳ C  
| καὶ ἀναβακχεύων del. Schwr.  
| καὶ om. Prb  
| ἀναβακχεύω V  
| κατὰ τῶν οἴκων VPb  
| 3 δ M, om. others  
| ἀλαστόρων V  
| ἐγείρει] om. Prb, ἐγείρει V  

**Or. 333.07** (rec paraphr) ἢ οὕτως· ἢ οὕτως ὁ Ὀρέστῃ πορεύων ἦτοι φέρων εἰς δόμους ἀλαστόρων ἀντὶ τοῦ εἰς δόμους τοῦ Ἀἰδοῦ τὴν σὴν μητέρα ἐπὶ τοῖς δάκρυσι δάκρυα συμμίγει. ἢ οὕτως· ἢ οὕτως· ἢ οὕτως. —Pr

**TRANSLATION:** Or, for whom, that is, for you, Orestes, (the struggle) conveying or bringing
your mother into the house of the avenging demons, meaning into the house of Hades, mixes tears upon tears. Or this way: in which, (namely) the fear and danger and insane sickness, (the struggle mixes) tears upon tears.

**Or. 333.08** (vett exeg) ἄλλως: 1 τίς ἐλεός ἐστι τούτῳ, ὃ δάκρυα ἐπιβάλλει τις τῶν ἀλαστόρων δαιμόνων, τὸ αἵμα τῆς μητρὸς πορεύεσθαι καὶ διατρέχειν αὐτὸν κατὰ τὸν οἶκον ποιοῦν; τινὲς δὲ ἤκουσαν εἰς ἁδᾶν δίκαιον δόμον ἀντὶ τοῦ εἰς Ἅιδου, εἰς τὸν οἶκον τῶν ἀλαστόρων; καὶ τὶς ὅ τι νοσὸς πορεύεσθαι αὐτὸν ποιοῦσα εἰς Ἅιδου; ἄν ἐν περικοπῇ: οἱ ἄμοιν ὑποθεμένος, ὥ τάλας, διερθαρσαί, δεξάμενος ἀπὸ τοῦ τρίποδος τὴν μαντείαν, ὃν θεὸν ἀπόλλων εἶπε κατὰ τοὺς Δελφοὺς, ἐνθα γῆς ὁμφαλὸς λέγεται, τίς ἐλεήσῃ αὐτῶν, ὁ Ζεὺς; τίς; οὗτος γὰρ αὐτῷ ὁ ἀγὼν ἐκ τῶν Ἐρινύων ἐπέρχεται διὰ τὸν τῆς μητρὸς φόνον, μεθ’ ὁρμῆς φερόμενος ἐπὶ σὲ τὸν μέλεαν. μετέβαλε δὲ ἀπὸ τοῦ περὶ αὐτοῦ λόγου εἰς τὸν πρὸς αὐτὸν. —BC, partial

**TRANSLATION:** What pity is there for this man, upon whom one of the alastor-demons imposes tears, the blood of his mother causing him to go and to run throughout the house? Some have understood (that the phrasing is) to the house of the alastors, meaning to Hades, to the dwelling of the alastors. And what is the sickness causing him to go to Hades? And the passage as a whole runs: having set your heart on what toils, o wretched man, you have been ruined, after receiving the oracle from the tripod, which Apollo spoke in Delphi, where the navel of the earth is said to be. Who will pity him, o Zeus? Why (do I ask this)? Because this struggle comes upon him from the Erinyes because of the murder of his mother, carried along with strong impulse against you, wretched man. The chorus shifted from speaking about him to speaking to him.

**LEMMA:** BC

**APP. CRIT.:** 1 τίς … ποιοῦν om. Pr | τοῦτῷ τῷ ὄρεστῃ B | διατρέχων αὐτὸ C | ποιεῖ C | 2 first εἰς τὸ B | τοῦ om. C | εἰς τοὺς κατὰ τὸν B, rewritten as εἰς τὸν later | 3 εἰς ἄδην Pr | 4 οἶον C | τοὺς Δελφοὺς τὴν ἄδελφην Pr | 5–7 τίς ἐλεήσῃ κτλ om. Pr | 6 τίς, οὗτος C, τοιοῦτος B | τὸν om. C | after ὁρμῆς add. δὲ B | φερομένη C | 6 μαθομῆσι C | 7 μετέβαλε δὲ ἀπὸ τοῦ περὶ αὐτοῦ λόγου εἰς τὸν πρὸς αὐτὸν.

**PREVIOUS EDITIONS:** Schw. I.133,1–11; Dind. II.111, 3–13

**Or. 333.09** (rec paraphr) τίς ἐλεός: τίς ἐλεήσει τούτων: —Ο  

**POSITION:** s.l.

**Or. 333.10** (plllgn exeg) τίς ἐλεός: τίς ἐλεήσει γενήσεται, ὡ Ὀρέστα, τίς, ἤγουν οὐδεὶς.  

—Γ  

**POSITION:** marg.

**Or. 333.11** (plllgn paraphr) τίς ἐλεός: τίς ἐλεήσει σε: —V  

**POSITION:** s.l.
Or. 333.12 (mosch exeg) τίς ἔλεος: ἀντὶ τοῦ πόθεν ἢν γένοιτο ἔλεος:
—XXaXbXoT’YYfGGrZcAa

TRANSLATION: Equivalent to: from where might pity come?

APP. CRIT.: ἀντὶ τοῦ om. G  ἢν γέν. ἔλεος om. Aa

PREVIOUS EDITIONS: Dind. II.111,17–18

Or. 333.13 (plign paraphr) τίς ἔλεος): ὑπάρξει ἐν τῷ Ὀρέστῃ —Zu

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,17

Or. 333.14 (thom paraphr) τίς ἔλεος): ἔσται σοὶ τῷ Ὀρέστῃ —ZZaZlZmTG

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,17

Or. 333.15 (vet exeg) τίς ἔλεος): λείπει τὸ γενήσεται. —H

TRANSLATION: (The verb phrase) ‘will there be’ is to be understood.

KEYWORDS: λείπει

Or. 333.16 (rec gloss) τίς ἔλεος): γενήσεται —O

POSITION: s.l.

Or. 333.17 (plign gloss) τίς ἔλεος): γένηται —F

POSITION: s.l.

Or. 333.18 (plign exeg) τίς): ἀντὶ τοῦ οὐδείς —Pr

POSITION: below the word, because space above full

Or. 333.19 (rec gloss) ἔλεος): οἰκτρότης —AbMnRS

POSITION: s.l.

APP. CRIT.: οἰκτρότ(α)τ() S

Or. 333.20 (plign gloss) ἔλεος): ἤγουν ἐλεημοσύνη —Ox

POSITION: s.l.

Or. 333.21 (333–338) (vet paraphr) τίς ὅδ’ ἀγὼν (φόνιος) ἔρχεται ἕως τοῦ ματέρος αἷμα σᾶς ὅ σ’: ἄναβακχεύει: ἕτες τὸ φόνιος ὁὔτος ἀγὼν, ματέρος αἷμα σᾶς ο

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σε ἀναβακχεύει, ἔρχεται θοάζων σὲ τὸν μέλεον, 2 ὦτινι, τῷ ἀγώνι, δάκρυα δάκρυσι συμμίσγει τις τῶν ἀλαστόρων μαίνεσθαί σε ποιῶν κατὰ τοὺς οἴκους.

—MC MnR b Rw Sa

TRANSLATION: The run of the sense (is): What (is) this bloody struggle, the blood of your mother that makes you revel, (that) comes agitating you, the wretched one? For/In/With which, that is, the struggle, one of the alastors mixes tears with tears, causing you to rave in madness throughout the house.

LEMMA: M(om. τίς) C(ὃ δ'), τίς ὅδ' ἀγὼν ἕως τοῦ ὃς ἀναβακχεύει MnR a R b S(ὃς ναβακ‑) Sa, τίς εἰς δόμους Rw

REF. SYMBOL: C

POSITION: intermarg. M

APP. CRIT.: 1 τὸ ἑξῆς] MC, om. others | σῆς Rw | ὦτινι M |

PREVIOUS EDITIONS: Schw. I.133,12–16; Dind. II.111 app. at 7

Or. 333.22 (rec paraphr) τίς δ' ἀγών φόνιος ἔρχεται ἔως τοῦ ματέρος αἷμα σᾶς: 1 τίς οὗτός σε φόνιος ἀγών θοάζων μέλεον, 2 ὦτινι, τῷ ἀγώνι, δάκρυα δάκρυσι συνεισάγει (τις) τῶν ἀλαστόρων, 3 ματέρος αἷμα σᾶς, ὃς ἀναβακχεύει καὶ ἀνακινεῖ πορεύον καὶ μαίνεσθαι (σε ποιῶν) κατὰ τοὺς δόμους. —VC

TRANSLATION: What is this bloody struggle that comes agitating you, wretched one, to which, namely the struggle, one of the alastors contributes tears upon tears, the blood of your mother, (the alastor, or the struggle) which makes you revel and stirs you to motion, conveying (you) and making you go mad throughout the house?

LEMMA: V (but punct. and rubr. as if note begins with ἔως), ἄλλως C

APP. CRIT.: 1 τίς … ἀγώνι] τὸ ἑξῆς τίς δ' ἀγών φόνιος V | 2 τῷ om. V | 3 ματέρος om. C |

PREVIOUS EDITIONS: Schw. I.133,12–16 app.; Dind. II.110 app. at 7

Or. 333.23 (338–338) (mosch paraphr) τίς δ' ἀγών: 1 τίς οὗτος ὁ κίνδυνος φόνιος ἔρχεται παροξύνων σε τὸν μέλεον, 2 ὦτινι ἤγουν σοὶ δάκρυα δάκρυς συνάπτει τις τῶν ἐχθρῶν 3 πορεύουν εἰς τοὺς δόμους τὸ αἷμα ἤγουν τὸν φόνον τῆς σῆς μητρός, ὃ σ' ἀναβακχεύει. —XXa Xb Xo T' YYf GG

TRANSLATION: What is this murderous danger that comes sharply urging you on, wretched man, for whom, that is, for you, one among the hostile (spirits) joins tears to tears, conveying into the house the blood, that is, the murder of your mother, which makes you revel in madness?

LEMMA: G

APP. CRIT.: 1 ἔρχεται φόνιος transp. a.c. Xo | 2 ὦτινι ἤγουν σοὶ] ὃς T | ἀναβακχεύει] ἀναβακχεύει G | ἀπό] λέγω T | 3 χορεύων, πο s.l. G (same reading and s.l. variant in text G) | εἰς τὸν

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Or. 333.32 (thom exeg) (δδ’ ἁγών): ἡ καταλαμβάνουσά σε μανία —ZZaZiZmTGu
TRANSLATION: (‘This struggle’ here refers to) the madness that possesses you.
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.111,18–19

Or. 333.33 (pllgm gloss) (δδ’): οὖτος —F
POSITION: s.l.

Or. 333.34 (333–335) (rec paraphr) φόνιος ἐρχεται: ὁ κίνδυνος ὁ ἐκ τῶν Ἐριννύων ἐρχεται φόνιος μεθ’ ὀρμῆς ἐπιφερόμενος ἐπί σὲ τὸν ἄθλιον. —Rf
APP. CRIT. 2: ἐριννύων Rf

Or. 333.35 (333–334) (vet paraphr) ἁγών φόνιος ἐρχεται: ἐπέρχεται κίνδυνος καὶ φόνος —MB
TRANSLATION: Danger and killing approach.
POSITION: s.l. M, intermarg. B
APP. CRIT.: φόβος M
PREVIOUS EDITIONS: Dind. II.111,20–21

Or. 333.36 (rec gloss) (ἀγών): κίνδυνος φόβος —CSa
POSITION: s.l.
APP. CRIT.: ὁ κίνδ. καὶ ὁ φόβ. Sa

Or. 333.37 (recMosch gloss) (ἀγών): ὁ κίνδυνος —PrVXXaXbXoT*YGGu
POSITION: s.l.
APP. CRIT.: ὁ om. VXoGu
PREVIOUS EDITIONS: Dind. II.111,18

Or. 333.38 (pllgm gloss) (ἀγών): νόσος —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.111,18

Or. 333.39 (pllgm exeg) (ἀγών): ἡγουν ἡ μανιώδες νόσος —Zu
POSITION: s.l.
APP. CRIT. 2: μανιώδης Zu

Or. 333.40 (rec gloss) (ἀγών): πόνος —Ab
POSITION: s.l.
Or. 333.41 (pllgn gloss) ⟨ἀγών⟩: ἀπὸ τῶν Ἐριννύων —V

Or. 333.42 (pllgn artGloss) ⟨ἀγών⟩: ὃ —F

Or. 334.01 (thom gloss) ⟨φόνιος⟩: ποταπός —ZmT

Or. 334.02 (thom gloss) ⟨φόνιος⟩: φονευτικός —ZmTGuOx

Or. 334.03 (pllgn gloss) ⟨φόνιος⟩: δαιμονιώδης —F

Or. 334.04 (pllgn gloss) ⟨φόνιος⟩: ὅστις —ZmC

Or. 334.05 (pllgn gloss) ⟨ἐρχεται⟩: ὅστις —P

Or. 335.01 (vet exeg) θεάζων: 1 ἑπιδιώκων ταχύνων διεγείρων ἐκμαίνων. 2 κήτος θεάζον’ [Eur. Andromeda fr. 145.2] Ἀνδρομέδα. —M·C·B, partial M·C·Rw

TRANSLATION: Pursuing, hastening along, agitating, driving mad. ‘Sea-monster speeding along’ in Andromeda.

LEMMA: Rw POSITION: intermarg. B, s.l. M·C·T, cont. from 333.05, add. ἑ, M·C·B

APP. CRIT.: 2 κήτος κτλ om. M·C·Rw | θεάζον Plut. de aud. poetis 6 (Mor. 22E), θοάζων M·BC

APP. CRIT. 2: ἀνδρομέδα() M·B (-μέδα printed by Dindorf), ἀνδρομέδη C’ | Previous Editions: Sch. I.133,17–18; Dind. II.111,22–23

COMMENT: The Andromeda passage contains an intransitive use, according to Plutarch (κινεῖσθαι), and that is certain if line 1 of Eur. fr. 145 (ὥστε πρὸς τὰ παρθένου θυνάματα / κήτος θεάζον ἐξ Ἀτλαντικῆς ἁλός) is correctly joined to line 2 (as Fritzsche first proposed). The reading θοάζων within the isolated line provides the typical commentator’s support for the transitive or causative sense offered by the four gloss-words. Perhaps the line was cited in a commentary that offered transitive and intransitive examples from more than one text, and when the note was shortened at a later stage to include only the Andromeda example (because from Eur. himself?), someone felt the need to change θοάζων to θοάζον to make the example work.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Euripides, Andromeda

Scholia on Orestes 301–400 | 851
Or. 335.02 (vet gloss) <θοάζων>: διώκων —HOAbFMnS
POSITION: s.l.

Or. 335.03 (vet gloss) <θοάζων>: διεγείρων —HAAabKmnSB^md
POSITION: s.l.

Or. 335.04 (rec exeg) <θοάζων>: ἕτοι τὸν Ὀρέστην διεγείρων διώκων —R
POSITION: s.l.

Or. 335.05 (rec gloss) <θοάζων>: ταράσσων —VRfZu
POSITION: s.l.
APP. CRIT. 2: ταράττων Zu

Or. 335.06 (plln gloss) <θοάζων>: ἐκταράττων —P^2
POSITION: s.l.

Or. 335.07 (rec Thom gloss) <θοάζων>: κινών —VKPrZzaZlZmTGuZcOx^2
POSITION: s.l.; cont. from 333.05 V
APP. CRIT.: καὶ prep. VPzZc
PREVIOUS EDITIONS: Dind. II.111,23

Or. 335.08 (rec gloss) <θοάζων>: μαίνεσθαι ποιῶν —VFG
POSITION: s.l.

Or. 335.09 (plln gloss) <θοάζων>: ταχύνων —F^2
POSITION: s.l.

Or. 335.10 (plln gloss) <θοάζων>: ἐπιφέρων —G
POSITION: s.l.

Or. 335.11 (mosch gloss) <θοάζων>: παροξύνων —XXaXbXoT^*YYfGGrAa^2
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.111,23

Or. 335.12 (thom gloss) <θοάζων>: ἐκμαίνων —ZZaZlZmTGuOx^2
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.111,23

852 | Scholia on Orestes 1–500
Or. 335.13 (pllgn gloss) ⟨θοάζων⟩: καὶ ἐκπλήττων —CrOx
POSITION: s.l.

Or. 335.14 (pllgn gloss) ⟨θοάζων⟩: μεθ’ ὁρμῆς φερόμενος —V₃
POSITION: marg.

Or. 335.15 (pllgn gloss) ⟨σὲ⟩: ἐπὶ —V₂
POSITION: s.l.

Or. 335.16 (recMosch gloss) ⟨τὸν μέλεον⟩: τὸν ἄθλιον —CrPrOxXXaXbXoTYYfGGr
POSITION: s.l.

Or. 335.17 (pllgn gloss) ⟨τὸν μέλεον⟩: ἦγουν τὸν Ὀρέστην —V²
APP. CRIT.: τὸν νέστ(ο)ρα V₂

Or. 335.18 (pllgn artGloss) ⟨μέλεον⟩: τὸν —Aa
COMMENT: Since Aa has τὸν μέλεον in the text, this article gloss is abnormal. Perhaps it is an incomplete copy of Moschopulean τὸν ἄθλιον.

Or. 335.19 (335–338) (vet exeg) ὃ δάκρυα δάκρυσι: ἵνα συνάγει καὶ συμμίσγει ἐπάλληλα δάκρυα.
1 Ὅμηρος [Hom. Il. 4.453]: ‘συμβάλλετον ὄβριμον ὕδωρ’. ὅ ἢ συνάπτει, ἵνα ἡ μεταφορά ἀπὸ τῶν συμβαλλόντων τοῖς σχοινίοις έτερα καὶ ἐπιμήκεστα ποιοῦντων, ἰσόν: ἐπὶ τοῖς δάκρυσι συνάπτει δάκρυα. Ἀριστοφάνης [Arist. Pac. 36–37]: ᾧ δάκρυα συμβάλλοντες εἰς τὰς ὁλκάδας’. —MBCPr, partial HVRw

TRANSLATION: He brings together and mixes together tears in close succession. Homer: ‘the two (torrents) combine their mighty streams of water’. Or (the meaning is) ‘ties together’, so that the metaphor is from those who combine other things with ropes and make the things greater in length, as if to say ‘he joins tears to the tears’. Aristophanes: ‘just like those who plait ropes for towed barges’.

LEMMA: MC(δάκρυσιν)Rw, ὃ δάκρυα δάκρυσι συμβάλλει B(δάκριν)Pr, ὃ δάκρυσιν V
REF. SYMBOl: HBV
POSITION: between sch. 331.01 and 332.01 M; follows next C

APP. CRIT.: 1 συνάγει ἀλλεπάλληλα δάκρυα καὶ συμμίσγει H(δάκρυα om.)Rw  συνάγει] ἤγει MVC (ἀγεί και crossed out by a later hand in V) ἀλλεπάλληλα δακρύσιν V 2–3 ὂμηρος ... ποιοῦντων om. V, ὄμηρος ... ἤ om. Rw 2 και add. before ὄμηρος M 2–5 συμβάλλοντες] συμβαλλόντες om. BPr, s.l. B 3–4 έτερα ... ἤτοι ἤτοι (-repeat om.) M 3 ἤτοιν ετεροὶ om. RVw και om. C 4 ποιοῦντων om. Pr 4 συνάπτειν C 5 ἄριστοφάνης κτλ om. VRw 6 ei om. BPr
Or. 335.20 (335–338) (vet paraphr) ὧ δάκρυα: ὧ, τῷ Ὀρέστῃ, δάκρυα δαίμων τις κακὸς ἀλλεπάλληλα συνάπτει, δίκην τοῦ αἴματος τῆς μητρὸς αὐτοῦ εἰσπραττόμενος. —MCRw, partial H

TRANSLATION: For whom, namely Orestes, some evil demon joins together tears in close succession, exacting punishment for the bloodshed of his mother.

LEMMA: Μ(ὦ)C; ἄλλως Rw
POSITION: intermarg. MH; precedes prev. in C; follows 333.21 Rw

APP. CRIT.: ὧ, τῷ] ᾥτινι HRw | κακὸς om. H | δίκην κτλ om. H | τοῦ δὲ αἴματος Rw

APP. CRIT. 2: ὤ M | ἄλλ' ἐπάλληλα MC |

PREVIOUS EDITIONS: Schw. I.134,1–2

COLLATION NOTES: Daitz gives the last words in H as συν⟨άπτ⟩ε⟨ι δίκην⟩, but there does not seem to be enough space in the intermarg. corner for δίκην (also the truncated scholion would be misconceived, since δίκην goes with εἰσπραττόμενος). Check new images of H when available.

Or. 335.21 (335–338) (plign paraphr) ὧ δάκρυα): τῖς τῶν ἀλαστόρων περιέλκων σε καὶ τῷ μανιώδει νόσῳ ἀναβακχεύων κατὰ τὸν οἶκον διὰ τὸν φόνιον ἀγῶνα τῆς μητρὸς μαίνεσθαι σε ποιεῖ τοῖς δάκρυσι δάκρυα συνάπτων. —V3

TRANSLATION: Which one of the alastors, dragging you around and with the insanity-like sickness making you revel throughout the house, because of the bloody struggle of your mother makes you be insane, joining tears to tears?

REF. SYMBOL: V3
POSITION: marg.

Or. 335.22 (335–338) (tri metri) ἡμέτερον: ὧ δάκρυα: ὧ γράφε ἀντὶ τοῦ ὅστις καὶ δόμον μὴ δόμους, λέγων ὅτις: ὧ καὶ ὅστις ὁ ἀγών δηλονότι ὁ φόνιος συμβάλλει καὶ συνάπτει τοῖς δάκρυσι δάκρυα. ἐπεὶ δὲ οὐκ ἑπιτίθεται ταῦτα ὁ ἀγών, ἀλλὰ τῶν τῶν θεῶν, ἑπέγαγε, τις λέγω τῶν ἀλαστόρων καὶ τῶν ἐχθρῶν πορεύων καὶ ἑπιφέρων εἰς τὸν δόμον τὸ αἷμα τῆς σῆς μητρὸς ὁπερ σε ποιεῖ μαίνεσθαι. ὧ δὲ γράφωντες τὸ ω μέγα διὰ τὸ συμβάλλει ἀγνοοῦσι τὰ μέτρα. —T

TRANSLATION: Write here 'ho' meaning 'hostis' (masculine relative pronoun) and 'domon' not 'domous', explaining it thus: which, that is, which contest, obviously, the bloody one, brings together and joins together tears with tears. But since the contest was not doing these things, but rather one of the gods, he continued with: one (I mean) of the alastors and the hostile (spirits) conveying and bringing into the house the blood of your mother, which makes you go mad. And those who write an omega (that is, 'hō' = 'hōi', dative relative pronoun) on account of 'sumballei' (which often takes a dative) do not understand the meter.

LEMMA: ἡμέτερον in marg. (barely visible now; τρικλινίου in marg. Ta)
POSITION: on next page T (lemma last line of its page)

APP. CRIT.: 2 first ὧ om. Ta
APP. CRIT. 2: 

PREVIOUS EDITIONS: Dind. II.112.5–11; de Fav. 52

Or. 335.23 (335–337) (rec wdord) word order α (ὧ), β (τις), γ (ἄλαστόρων), δ (πορεύων), ε (συμβάλλει), σ (δάκρυα), τ (δάκρυσι), η (εἰς δόμους) —R

POSITION: s.l.

Or. 335.24 (rec exeg) (ὦ): τῷ ἀγώνι δηλονότι ἢ ὃτινι σοὶ τῷ Ὀρέστῃ —VMnSSa

APP. CRIT.: ὃτινι prep. Sa | δηλονότι om. MnSSa | σοὶ τῷ Ὀρέστῃ om. S, σὺ τῷ μελέω Mn

APP. CRIT. 2: ὦ ἀγώνι| ὦ ἀγών ἢ a.e. Mn |

Or. 335.25 (rec exeg) (ὦ): τῷ ἀγώνι ἢ τῷ μελέῳ σοί —Pr

POSITION: marg.

Or. 335.26 (rec gloss) (ὦ): ἄγώνι σοῦ —R

POSITION: s.l.

Or. 335.27 (pllgn gloss) (ὦ): ἄγώνι τῆς μανίας —F

POSITION: s.l.

Or. 335.28 (rec gloss) (ὦ): τῷ ἀγώνι —AaAb

POSITION: s.l.

Or. 335.29 (mosch gloss) (ὦ): σοὶ —XXaXbXoYYfGrZcAa²

POSITION: s.l.

Or. 335.30 (pllgn gloss) (ὦ): Ὀρέστη σοὶ —G

POSITION: s.l.

Or. 335.31 (pllgn exeg) (ὦ): καὶ ὃτινι τῷ Ὀρέστῃ ἤγουν σοὶ —YF²

POSITION: s.l.

Or. 335.32 (thom exeg) (ὦ): σοὶ ἢ τῷ ἀγώνι —ZZaZlZmGuOx²

TRANSLATION: (The masculine relative pronoun has as antecedent) ‘you’ or ‘the struggle’.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.111,24
Or. 335.33 (plln gloss) ⟨ὁ⟩: καὶ ἄτινι —CrOx

Or. 335.34 (tri exeg) ⟨ὅ⟩: ὀστὶς ἄγων —T

Translation: (The relative pronoun ‘ho’ is here masculine, meaning) ‘which struggle’ (with ‘which’ in its relative use).

Lemma: ὦ in text T. Position: s.l.

Or. 335.35 (plln gloss) ⟨δάκρυα⟩: ἕτερα —Αα²

Or. 336.01 (plln gloss) ⟨δάκρυσι⟩: ἑπάνω τοῖς δάκρυσι —Αα²

Or. 336.02 (plln gloss) ⟨δάκρυσι⟩: ἐπὶ τοῖς —Υf

Or. 336.03 (rec artGloss) ⟨δάκρυσι⟩: τοῖς —S

Or. 336.04 (rec gloss) ⟨συμβάλλει⟩: συνεισάγει καὶ συνεισφέρει —V

Or. 336.05 (rec gloss) ⟨συμβάλλει⟩: συμμίμηγει —AbMnSSaGuZu

App. Crit.: συμμίγνυσι Zu

Or. 336.06 (rec gloss) ⟨συμβάλλει⟩: συμμιγνύειν —Rf

Lemma: συμβάλειν in text Rf. Position: s.l.

Or. 336.07 (rec gloss) ⟨συμβάλλει⟩: μιγνύει —K

Or. 336.08 (plln gloss) ⟨συμβάλλει⟩: συνέρχονται —AbMnS

Comment: The plural assumes that δάκρυα is the subject and that the verb is intransitive.
Or. 336.09 (pillg gloss) ἑσυμβάλλει: συνέρχεται —B
POSITION: marg.

Or. 336.10 (rec gloss) ἑσυμβάλλει: συνεισφέρει —PrGu
POSITION: s.l.

Or. 336.11 (recMoschThom gloss) ἑσυμβάλλει: συνάπτει —AaFPrXXaXbYYfGrZcZZa-ZiZmT*Ox
LEMMa: συμβάλλει in text Zl
POSITION: s.l.
APP. CRIT. 2: συνάπτει Zl |

Or. 336.12 (pillg gloss) ἑσυμβάλλει: συντάττει —G
POSITION: s.l.

Or. 337.01 (rec parapr) ἰπορεύων tis eis δόμους ἀλαστόρων: πορευόμενος ἢ πορεύων τὸν Ὀρέστην ἀντί τοῦ ἀνακινῶν κατὰ τοὺς δόμους καὶ μαίνεσθαι ποιῶν —V
TRANSLATION: Conveying himself, or conveying Orestes, equivalent to making him move throughout the house and making him insane.
POSITION: s.l.

Or. 337.02 (vet gloss) ἰπορεύων: ἀντί τοῦ περιέλκων —MCPr
POSITION: s.l.
APP. CRIT.: ἀντί τοῦ om. Pr, τοῦ om. G | τῆ μανία add. M²

Or. 337.03 (rec gloss) ἰπορεύων: ἀγων tῆ μανία —O
POSITION: s.l.

Or. 337.04 (rec gloss) ἰπορεύων: διώκων περιφέρων —Pr
POSITION: s.l.

Or. 337.05 (pillg gloss) ἰπορεύων: ἐπιδιώκων —G
POSITION: s.l.

Or. 337.06 (recMosch gloss) ἰπορεύων: κινῶν —V¹AaFMnPrRSSaXXaXbXoYYfG-GrB
POSITION: s.l.
Or. 337.07 (recThom gloss) 〈πορεύων: ἐπιφέρων —KZzаZlZmTGu

Or. 337.08 (plgn gloss) 〈πορεύων: φέρων —Aa

Or. 337.09 (plgn gloss) 〈πορεύων: καὶ ἄγων —Zc

Or. 337.10 (plgn gloss) 〈πορεύων: καὶ παρακινῶν —Zu

Or. 337.11 (rec gloss) 〈πορεύων: πορευόμενος —AbCrMnRSOхP

Or. 337.12 (rec exeg) 〈πορεύων: καὶ πορευόμενος, τὸ ἐνεργητικὸν ἀντὶ τοῦ παθητικοῦ —S

Or. 337.13 (rec gloss) 〈πορεύων: ἐρχόμενος —RfYf

Or. 337.14 (plgn gloss) 〈τις: δαίμων —Yf

Or. 337.15 (tri gloss) 〈τις: λέγω —T

Or. 337.16 (rec exeg) 〈εἰς δόμους ἀλαστόρων: ἢ εἰς δόμους ἀλαστόρων ἀντὶ τοῦ εἰς δόμους τοῦ Ἅιδου τήν σὴν μητέρα ἢ σέ, τὸν Ὀρέστην —V
TRANSLATION: Alternatively, (the syntax is) to the house of the alastors, meaning to the house of Hades, (carrying) your mother or you, Orestes.

PREVIOUS EDITIONS: Schw. I.134.3–4

COMMENT: Schw. ignores or suppresses the initial ἢ and treats εἰς δ. ἀλ. as a lemma, but V does not rubricate the initial of ἀντὶ.

Or. 337.17 (rec exeg) (εἰς δόμους ἀλαστόρων): τινὲς δὲ ἤκουσαν εἰς ἀλαστόρων δόμον αὐτῷ τοῦ εἰς Άιδου πορεύεσθαι αὐτὸν ποιεῖ εἰς τοὺς καταχθόνιους. —V

TRANSLATION: Some have understood it as to the house of the alastors, meaning 'makes him go to Hades to those below'.

POSITION: appended to sch. 333.06 V

APP. CRIT.: αὐτῷ V

PREVIOUS EDITIONS: Schw. I.133 app. at 1–11

Or. 337.18 (tri gloss) (εἰς δόμον): εἰς τὸν οἶκον —T

POSITION: s.l.

Or. 337.19 (rec artGloss) (δόμους): τοὺς —SGu

POSITION: s.l.

Or. 337.20 (rec gloss) (ἀλαστόρων): δαιμόνων τὶς —V

POSITION: s.l.

Or. 337.21 (rec gloss) (ἀλαστόρων): τὶς ἤγουν ἀπὸ τῶν θεῶν —PrB

POSITION: s.l.

APP. CRIT.: τὶς ἤγουν om. B

Or. 337.22 (rec exeg) (ἀλαστόρων): τιμωρητικῶν θεῶν —MnRSSa

POSITION: s.l.

APP. CRIT. 2: τιμωρη‑ RMn

Or. 337.23 (rec gloss) (ἀλαστόρων): θεῶν —Ab

POSITION: s.l.

Or. 337.24 (thom exeg) (ἀλαστόρων): τιμωρητικῶν δαιμόνων —ZZaZlZmTGu

TRANSLATION: ('Alastores' are) punishing divinities.

POSITION: s.l.

APP. CRIT.: τιμωρητικῶν ὀργάνων δαιμόνων Za
Or. 337.25 (pllgn gloss) (ᾰλαστόρων): ἀπὸ τῶν τιμωρητικῶν —Zu

Or. 337.26 (rec gloss) (ᾰλαστόρων): ἀπὸ τῶν —S

Or. 337.27 (mosch gloss) (ᾰλαστόρων): ἀπὸ τῶν ἐχθρῶν —XXaXbXoT’YYfGGrZ-cAa²B³a

APP. CRIT.: ἀπὸ om. T | τῶν om. G
APP. CRIT. 2: ἐχθρῶν Aa² |

Or. 337.28 (pllgn gloss) (ᾰλαστόρων): καὶ τῶν δαιμόνων —CrFOx

APP. CRIT.: καὶ τῶν om. F

Or. 337.29 (rec gram) (ᾰλαστόρων): ἀπὸ τοῦ ἀλῶ τὸ πλανῶ —Pr

KEYWORDS: etymology

Or. 338.01 (rec exeg) (ματέρος αἷμα): ἕνεκεν τοῦ αἷματος τῆς σῆς μητρὸς ὅπερ σε μαίνεσθαι ποιεῖ. —R

REF. SYMBOL: R POSITION: marg.

Or. 338.02 (rec exeg) (ματέρος αἷμα): ἕνεκεν τοῦ αἷματος —AbMnPrS

PREVIOUS EDITIONS: Dind. II.134,13

Or. 338.03 (pllgn exeg) (ματέρος αἷμα): διὰ τόν φόνον τῆς μητρὸς —B³a

Or. 338.04 (recMosch etaGloss) (ματέρος): μητέρος —Aa²AbRXXaXbXoT

APP. CRIT.: μητέρος Aa²RT

Or. 338.05 (rec gloss) (αἷμα): διὰ —V³FRSa

APP. CRIT.: τὸ add. R, γάρ add. Sa (app. by misreading of τὸ)

860 | Scholia on Orestes 1–500
Or. 338.06 (recMosch gloss) (αἷμα): φόνον —KXXaXbXoT+YyIgGrAa²

APP. CRIT.: τὸν prep. KT

Or. 338.07 (plign exeg) (αἷμα): διὰ τὸν φόνον —Zu

APP. CRIT.: τὸν prep. KT

Or. 338.08 (thom artGloss) (αἷμα):

APP. CRIT.: τὸν prep. KT

Or. 338.09 (recMoschThom etaGloss) (σᾶς):

APP. CRIT.: τὸν prep. KT

Or. 338.10 (vet exeg) δ ὁ ἀναβακχεύει: ἐδίξας στίξουσιν ΟΣ ἀναβακχεύει.


TRANSLATION: They punctuate/segment ‘os anabackcheuei’ in two different ways. Now then, it is rendered with the first segmentation (that is, ‘ho s’), neuter relative pronoun with elided pronoun ‘se’: What bloody contest is this that comes, to which contest one of the alas-tors mixes in and adds tears to tears, causing the blood of your mother to move into the house and not permitting it to rest unavenged, which thing, the blood clearly, makes you revel and causes you to go mad? With the second segmentation (that is, ‘hos’), masculine relative pronoun without a pronoun), (it is rendered) as follows: What bloody contest is this that comes, for which, that is, the contest, one of the alastors mixes tears with tears, (one) who makes you revel, conveying (or: making dance?) and forcing around the blood of your mother, that is, the blood of your mother to move through the house and not allowing it to rest unavenged?
Or. 338.11 (vet exeg) ὃ σ’ ἀναβακχεύει: 'τινὲς στίξουσιν ὃ σ’ ἀναβακχεύει, ἵν’ ἢ ὅπερ σε, τὸ αἷμα. ὧ γράφεται δὲ καὶ ὃς σε ἀναβακχεύει, ὁ ἀλάστωρ ὃς σε ἀνακινεῖ καὶ μαίνεσθαι ποιεῖ. —MCMnR^SSa

TRANSLATION: Some punctuate/segment (with neuter relative pronoun and elided pronoun, ‘ho s’’) ‘which makes you revel’, so that the sense may be ‘which very thing … you’, (namely) the blood. But it is also written (as one word ‘hos’, masculine relative pronoun) ‘who makes you revel’, (namely) the alastor who agitates you and makes you go mad.

LEMMA: Mn, ὥς or ὅς ἀν. M, ὃς ἀν. CR, ὃς or ὅς ἀν. S, Sa faded and illegible

REF. SYMBOL: R

POSITION: marg. M

APP. CRIT.: 1 after στίς add. εἰς τὸ MCMnR | ὃ σ’] Sa, ὃ σ’ Mn, ὅς R^SSa | ὃ om. MCMn | ὃς suppl. Schw. | ποιεῖ μαίνεσθαι transp. MnSSa |

APP. CRIT. 2: 1 ἵνα MnR^SSa | 2 ἀλάστωρ written over ἵνα ἦ (repeated from prev. sentence) Mn | ἀνακινεῖ Mn |

PREVIOUS EDITIONS: Schw. I.134,5–14; Dind. II.112,17–26

KEYWORDS: variant reading: γράφεται/γράφε
COMMENT: The note is above the first two syllables. This does not agree with the description of the colon in 316.01, which indicates that at some point Triclinius read δς σ’ ἀνα- and treated ανα as the resolution. See on 316.01.

Or. 338.16 (rec exeg) (ὅ): ἦ δὲ καὶ ὅπερ τὸ αἷμα —SSa

POSITION: s.l.

APP. CRIT.: ἦ δὲ om. S | ὅπερ τὸ αἷμα| ὑπερ τίνα S

Or. 338.17 (rec gloss) (ὅ): ὅπερ —Αα²CrPrOxZc

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZcOx

Or. 338.18 (pllgn exeg) (ὅ): ἠγουν τὸ αἷμα τῆς μητρὸς —V³

POSITION: s.l.

Or. 338.19 (pllgn gloss) (ὅ): αἷμα —Zl

POSITION: s.l.

Or. 338.20 (vet paraphr) (ἀναβακχεύει): ἀντὶ τοῦ κινεῖ, μαίνεσθαι κατὰ σοῦ ποιεῖ. —MC

TRANSLATION: Meaning sets in motion, causes to rage madly against you.

POSITION: s.l.

APP. CRIT.: τοῦ om. C

Or. 338.21 (rec gloss) (ἀναβακχεύει): διεγείρει —O

POSITION: s.l.

Or. 338.22 (rec gloss) (ἀναβακχεύει): ταράσσει —V

POSITION: s.l.

Or. 338.23 (rec gloss) (ἀναβακχεύει): κινεῖ —VH⁴

POSITION: s.l.

Or. 338.24 (pllgn gloss) (ἀναβακχεύει): ἀναταράττει —Zl

POSITION: s.l.

Or. 338.25 (pllgn paraphr) (ἀναβακχεύει): ἦτοι μὴ ἐὼν αὐτὸ ἥρεμεῖν —V³

POSITION: s.l.
Or. 338.26 (rec gloss) ἀναβακχεύει: μανιοποιεῖ ἀνεγείρει — MnS

POSITION: s.l.

APP. CRIT.: μανίας ποιεῖ Mn

COMMENT: The verb μανιοποιεῖν is attested in TLG only in Philodemus, περὶ ὀργῆς fr. 17, col. 34.26 and Et. Magn. 547*,337.

KEYWORDS: rare word

Or. 338.27 (rec gloss) ἀναβακχεύει: ἀνακινεῖ — CrFPrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 338.28 (rec gloss) ἀναβακχεύει: μαίνεσθαι κινεῖ — K

POSITION: s.l.

APP. CRIT.: perhaps read μαίνεσθαι (ποιεῖ,) κινεῖ (338.31, 338.23)

Or. 338.29 (moschThom gloss) ἀναβακχεύει: ἐκμαίνει — XXaXbXoT*YYfGrZcZZaZlZ-mAa²

LEMMA: δὸς ἀναβακχεύει X  POSITION: s.l. except X

Or. 338.30 (pllgn gloss) ἀναβακχεύει: ἐκμαίνεσθαι ποιεῖ — GGu

POSITION: s.l.

Or. 338.31 (pllgn gloss) ἀναβακχεύει: ποιεῖ μαίνεσθαι — ZbB³a

POSITION: s.l.

Or. 338.32 (pllgn gloss) ἀναβακχεύει: τιμωρεῖ — Gu

POSITION: s.l.

Or. 338.33 (pllgn gram) ἀναβακχεύει: (βάκχος) ἢ ὁ ὀίνος ἀπὸ τοῦ χέειν βοήν. ἢβάκχος ὁ μαῖνομενος ἀπὸ τοῦ βοῶν τὸν ἴακχον, τουτέστι τὸν Δίονυσον. πίνοντες γὰρ εἰς τὰς τοῦ Διονύσου ἑορτὰς ἐφρατάς ἐβόωσαν τὸ ἴακχε. — Y²

TRANSLATION: ‘Bacchus’ either means wine, from pouring a loud cry (‘boēn cheein’); or ‘bacchus’ means the one who rages madly, from shouting (the name of) Iacchus, that is, Dionysus. For when people were drinking in the festivals of Dionysus, they used to shout ‘Iacchus’.  

KEYWORDS: etymology

Or. 338.34 (tri metr) ἀναβακχεύει: koine short over ευ — T
Or. 339.01 (trimes) (κατολοφύρομαι κατολοφύρομαι): long mark over each upsilon
—T

Or. 339.02 (recTri gloss) (first κατολοφύρομαι): θρηνῶ —RT
position: s.l.

Or. 339.03 (thom gloss) (first κατολοφύρομαι): λίαν θρηνῶ —ZmGuOx
position: s.l.

Or. 339.04 (pllg gloss) (first κατολοφύρομαι): δακρύω —F²Xo²Zl
position: s.l.

Or. 339.05 (pllg gloss) (first κατολοφύρομαι): λυποῦμαι —Aa
position: s.l.

Or. 339.06 (pllg gloss) (first κατολοφύρομαι): καὶ κλαίω —CrOx
position: s.l.

Or. 339.07 (pllg gloss) (first κατολοφύρομαι): πενθῶ —Zl
position: s.l.

Or. 339.08 (thom gloss) (first κατολοφύρομαι): σὲ —ZmGu
position: s.l.

Or. 339.09 (pllg gloss) (second κατολοφύρομαι): θρηνῶ —Aa²F²
position: s.l.

Or. 339.10 (pllg gloss) (second κατολοφύρομαι): λίαν θρηνῶ —Ox²
position: s.l.

Or. 339.11 (pllg gloss) (second κατολοφύρομαι): δακρύω —Xo²
position: s.l.
Or. 340.01 (340–344) (vet exeg) ὁ μέγας ὀλβὸς: περισσὸν τὸ ἓν ὡς.

—MVMnR²RwSSa

TRANSLATION: One (instance of) ‘as’ (in 341 or in 343) is superfluous.

LEMMA: all (ὀλβὸς om. R²) REF. SYMBOL: VR²SSa POSITION: marg. M

APP. CRIT.: 2 ἐνὶ ἐνὰς Mn │ PREVIOUS EDITIONS: Schw. I.134,21; Dind. II.113,6

KEYWORDS: περισσός/περιττός


—MBCPrRw, partial H

TRANSLATION: And the sense (of the whole long sequence) will be: Great prosperity is not lasting. For some divinity has overwhelmed it, as if he has shaken violently the sail of a swift vessel and overwhelmed it with the destructive and violent waves of the sea. The words ‘of terrible sufferings’ are pronounced separately in the middle. Or (take it) this way: just as in the violent destructive waves of the sea some divinity has overwhelmed the sail of a swift vessel, so too he has shaken violently and overwhelmed great prosperity with terrible sufferings.

LEMMA: BPr REF. SYMBOL: B POSITION: marg. M; cont. from prev. MCRw


APP. CRIT.: 2 τίς all except H (uncertain, damaged) | λάβροισι Rw | κύμαις] κύμαισιν M | 4 τίς all

PREVIOUS EDITIONS: Schw. I.134,22–135,2; Dind. II.113,6–9

Or. 340.03 (340–344) (rec exeg) ὁ λόγος δὲ οὐ μόνιμος ὁ μέγας ὀλβὸς. ἵκατέκλυσε γάρ αὐτὸν δαίμων τις, ὥσει λαίφος ἀκάτου θοᾶς τινάξας κατέκλυσε τοῖς ὀλεθρίοις καὶ λάβροις κύμαις πόνου. ὅτος καὶ τὸν ὀλβὸν κατέκλυσε τινάξας ὑπὸ δεινῶν πόνων. ὡσον γάρ δύναται πνεῦμα κατὰ νηθὸς ἐν θαλάσσῃ, τοσοῦτοι ἄνθρωποι ηccoli.

—VMnR⁸SSa

TRANSLATION: The sense is ‘great prosperity is not lasting’. For some divinity has overwhelmed it, as if he has shaken violently the sail of a swift vessel and overwhelmed it with the destructive and violent waves of the sea. So too he has shaken violently and overwhelmed prosperity with terrible sufferings. For as much power as wind has over a ship in the sea, so much does fortune have over humans (or: so much does the fortune of human beings have).

POSITION: cont. from prev. all


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Or. 340.04 (340–344) (rec paraphr) ἄλλως: ὡς ἐν πόντῳ λάβροις ὀλεθρίοις ἐν κύμαις δαίμων τοῖς θαμακτοὺς θαυμάζοι τοῖς πνεύμοις κατέκλυσεν, οὕτως καὶ τὸν μέγαν ὄλβον κατέκλυσε τιμάξας ὑπὸ δεινῶν πόνων. —V

PREVIOUS EDITIONS: Schw. I.113.6–10

Or. 340.05 (340–344) (rec paraphr) ἕνεκεν: ἀνατινάξας τις δαίμων κατέκλυσε τὸν ὄλβον ὑπὸ τῶν δεινῶν πόνων ἐκκεντρίζεται τις ἀνατινάξας τις κατέκλυσεν ἐν λάβροις ὀλεθρίοις κύμαις τοῦ πόνου τὸ λαῖφος τῆς ἀκάτου θοᾶς ἢ τῆς ταχυτάτης νηὸς. —MnR-R^SSa

POSITION: cont. from prev. without punct. SSaR^b

APP. CRIT.: 1 σύνταξις οὕτως R^b, om. others | 2 κατέλυσεν Sa, κατέκλυσεν τὸν ὄλβον S | τὸ λαῖφος ἢ ἔρμον Mn | τὸ ἅρμενον others (ἄρμ‑ Mn) | at end add. δουλεύει κατά νηὸς, τοσοῦτον ἀνθρώπων ἢ τύχη R^b

APP. CRIT. 2: 1 ἀνατινάξας S | τίς all | 2 λαύροις Mn |

Or. 340.06 (rec paraphr) ἡ εὐδαιμονία ἐν τοῖς βροτοῖς οὐκ ἐπιμένει. —K

POSITION: s.l.

Or. 340.07 (rec gloss) ὁ ὀλβος: ἡ εὐτύχια —SaG

POSITION: s.l.

Or. 340.08 (thom gloss) ὁ ὀλβος: εὐδαιμονία —ZZaZlZmTGu

POSITION: s.l.

APP. CRIT.: ἤ prep. T, ἤ μεγάλη prep. Zl

Or. 340.09 (pllgn gloss) ὁ ὀλβος: πλοῦτος —CrF^2 OxAa^2

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 340.10 (mosch paraphr) ὁὐ μόνιμος: οὐκ ἐν μονῇ ἐστίν, ἢ γὰρ οὐ μένει —XXaXbXoT^‑YYfGr

POSITION: s.l. except X

APP. CRIT.: οὐ om. Xo | PREVIOUS EDITIONS: Dind. II.115.6

Or. 340.11 (pllgn gloss) ὁὐ μόνιμος: ἄλλα φθείρεται —Y^2
Or. 340.12 (rec gloss) ἀιώνιος —Η^4Pr

Or. 340.13 (rec gloss) ἀΐδιος —R

Or. 340.14 (thom gloss) διηνεκής —ΖζΖιΖmΑαCrGOxZe

Or. 340.15 (thom gloss) στάσιμος —ΖmΖuGu

Or. 340.16 (pllgn gloss) καὶ βέβαιος —F^2Zu

Or. 340.17 (thom gloss) ἐστὶν —ΖΖιΖm

Or. 340.18 (pllgn gloss) ὑπάρχει —Αα^2GΖυΡ

Or. 341.01 (341–344) (vet exeg) ἀνὰ δὲ λαῖφος: ἐν τῇ δαίμονι τὸν ὀλβὸν κατέκλυσεν αὐτὸν καὶ κατεπόντισεν, ὡς ἀκάτου τοιαὶ λαῖφος πόντου λάβροις οὐλοθρίους κύμασιν. ὅσον γὰρ δύναται πνεῦμα κατὰ νῆσον ἐν θαλάσσῃ, τοσοῦτον κατὰ τὸν βίον τῶν ἀνθρώπων ἡ τύχη. —MBVCPr

Translation: Some divinity, having shaken prosperity violently, has overwhelmed it and sunk it in the sea, like the sail of a swift vessel with the sea’s violent destructive waves. For just as much force as wind has against a ship at sea, so much does fortune have in the life of humans.

Lemma: MC, ἄλλως BPr

Ref. Symbol: M

Position: cont. from 341.04 V
Or. 341.02 (341–344) (rec exeg) ἅνα δὲ δαίμων τις τὸν ὄλβον, ὡς λαῖφος τι ἀκάτου θοᾶς κατέκλυσε λάβροις ολεθρίοις κύμασιν. ὑπὸ δὲ δεινῶν πόνων ἐμέσῳ κατατεφωνύτω. ὁδὸν γὰρ δύναται πνεύμα κατὰ νηὺς ἐν θαλάσσῃ, τοιοῦτον κατὰ τὸν βίον τῶν ἀνθρώπων ἢ τύχῃ. —Ο

APP. CRIT.: 3 νηὺς perhaps corr. from νῆα Ο

APP. CRIT. 2: 1 διὰ ὑδάτων MV

PREVIOUS EDITIONS: Schw. I.135,2–6; Dind. II.114,4–7 and 113,20–23

Or. 341.03 (341–344) (rec paraphr) ἅνα δὲ λαῖφος: ὁ ὡς λαῖφος παρεσκεύασεν ὑπὸ ἀστάτων ἔργων, δηλονότι τὸν ὄλβον, ὅπως λαῖφος ἀκάτου θοᾶς ἀνατινάξας ἀκάτου θοᾶς ἀνατινάξας κατέκλυσεν ἐν κύμαισι πόντου λάβροις καὶ ολεθρίοις.

—VCRw

TRANSLATION: In such a way some divinity caused (it) to be flooded by unceasing actions, (it being) namely prosperity, in the same way that, having shaken violently the sail of a swift vessel, he caused it to be washed in the violent and destructive waves of the sea.

LEMMA: all (prep.ἄλλως C) REF. SYMBOL: V

APP. CRIT.: 2 ἢ Ῥw | ἐποίησεν added by Ῥ in space left by ὦ | ἐν λάβροις ὀστίω

APP. CRIT. 2: 1 τίς Ῥw

PREVIOUS EDITIONS: Schw. I.135,12–14; Dind. II.113,13–16

Or. 341.04 (341–344) (rec exeg) καὶ ἄλλως: ὁ ὡς κλύζεσθαι δαίμων τις παρεσκεύασεν ὑπὸ ἀστάτων έργων, δηλονότι τὸν ὄλβον, ὅπως κλύζεσθαι ἐποίησεν ὑπὸ τῶν ἀστάτων έργων ὡς ναῦς περιφραστικῶς τὴν ναῦν. —VC, partial Ῥw

TRANSLATION: For some divinity, having shaken (it) violently, which is to say having blown from above from heaven, (it being) namely prosperity, has caused it to be flooded by unceasing actions just like a ship in the sea’s violent and destructive waves. For ‘sail of a swift vessel’ is used periphrastically for ‘ship’.

LEMMA: V POSITION: cont. from prev. CRw, prep. ή οὕτω

APP. CRIT.: 1 γάρ om. Ῥw | πνεύματα Mastr., πνεύματα all | 2–3 ὡς τῶν κτλ om. Ῥw | 2 τῶν om. C | 3 γάρ om. C

APP. CRIT. 2: 1 τίς all | σώρανον[ὁ] ὀράν Ῥw

PREVIOUS EDITIONS: Schw. I.135,15–18; Dind. II.113,16–20

Or. 341.05 (341–344) (mosch exeg) τινάξας δαίμων: ὁ ὡς κλύζεσθαι δαίμων αὐτὸν δηλονότι τὸν ὄλβον ὡς τὸν ὡς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τὸν ὥς τῷ ἀνθρώπῳ πάντων ἡ τύχη. —XXaXbXcOT+YYfGGr

Scholia on Orestes 301–400 | 869
Translation: Some divinity having violently shaken it, prosperity itself, just like the sail of a swift vessel, flooded (it) as if in the sea’s violent destructive waves. The words ‘of terrible sufferings’ are parenthetic, meaning ‘alas because of the terrible sufferings’.

Lemma: G

App. Crit.: 1 δὲ om. Gr

App. Crit. 2: 1 δῆλον ὅτι G

Previous Editions: Dind. II.114,13–16

Keywords: διὰ μέσου

Or. 341.06 (341–343) (rec wOrd) word order α (άνα), β (τινάξας), γ (τις), δ (δαίμων), ε (κατέκλυσε), ζ (ὡς), η (λαῖφος), θ (λάβροις), ι (πόντου) —M²

Position: s.l.

Or. 341.07 (341–343) (rec wOrd) word order α (άνα), β (τινάξας), γ (τις), δ (δαίμων), ε (κατέκλυσε), ζ (δεινῶν πόνων), η (second ὡς), θ (λαῖφος), ι (άκατου θοᾶς), ια (πόντου) —V

Position: s.l.

Or. 341.08 (341–342) (rec wOrd) word order α (άνα), β (τινάξας), γ (δαίμων), δ (ὡς τις), ε (κατέκλυσε), ζ (λαῖφος), η (άκατου) —Pr

Position: s.l.

Or. 341.09 (341–342) (rec wOrd) word order α (δαίμων), β ((?)πόντου), γ (δεινῶν), δ (πόνων ὡς), ε (ὁστης), ζ (τινάξας), η (λαῖφος(?)), θ (κατέκλυσε) —Ab

Position: s.l.

App. Crit.: some numbers are obscure, uncertain

Or. 341.10 (341–342) (pllgn wOrd) word order α (δαίμων), β (τινάξας), γ (λαῖφος), δ (θοᾶς) —Aα

Position: s.l.

App. Crit.: some numbers are obscure, uncertain

Or. 341.11 (341–342) (pllgn exeg) τὸ ἀνά εἰς τὸ τινάξας —B³α

Position: marg.

Or. 341.12 (recMosch gloss) (λαῖφος): ἁρμένον —AbCrF²RSOxXXaXbXoT’YYfG-GrZcZl

Position: s.l. except marg. R

Or. 341.13 (rec exeg) ⟨ὡς τις⟩: ὡστὴς —AbPrZc
POSITION: s.l.

Or. 341.14 (rec exeg) ⟨ὡστης⟩: ὡς τις —Mn
LEMMATA: ὡστης in text Mn  POSITION: s.l.

Or. 341.15 (rec gloss) ⟨ὡστης⟩: ἀνεμος —AbMnRSSa
LEMMATA: ὡστης in text MnRSSa  POSITION: s.l. (a second time in marg. R)

Or. 341.16 (rec gloss) ⟨ὡς⟩: οὔτως —H4
POSITION: s.l.

Or. 341.17 (thom gloss) ⟨ὡς⟩: ὡσπερ —Z; ZaZm
POSITION: s.l.

Or. 341.18 (pllgn gloss) ⟨ὡς⟩: καθὰ —Aa³GY²P²
POSITION: s.l.

Or. 341.19 (rec gloss) ⟨τις⟩: δαίμων —GK
POSITION: s.l.

Or. 341.20 (rec gloss) ⟨ἀκάτου θοᾶς⟩: τῆς ταχυτάτης νηὸς —Ab
POSITION: s.l.

Or. 341.21 (recThom gloss) ⟨ἀκάτου⟩: νηὸς —CrRSXo²ZZaZlZmTGuOx²B³a
POSITION: s.l. except marg. R
APP. CRIT.: καὶ prep. CrS

Or. 341.22 (rec gloss) ⟨ἀκάτου⟩: πλοίου —GRSZc
POSITION: s.l. (second instance in marg. R)
APP. CRIT.: καὶ prep. Zc

Or. 341.23 (pllgn gloss) ⟨ἀκάτου⟩: πλοιαρίου —Aa
POSITION: s.l.
Or. 341.24 (recMoschThom gloss) ⟨θοᾶς⟩: ταχείας —CrRSoXXaXbXoYYfGGrZzZlZmT
POSITION: s.l. (second instance in marg. R)
APP. CRIT.: καὶ prep. CrOx

Or. 341.25 (pillgn gloss) ⟨θοᾶς⟩: ταχυτάτου —V³
POSITION: s.l.

Or. 341.26 (pillgn gloss) ⟨θοᾶς⟩: ταχινῆς —F²
POSITION: s.l.

Or. 341.27 (pillgn etcGloss) ⟨θοᾶς⟩: θοῆς —AaGrXbB³
POSITION: s.l.

Or. 342.01 (rec gloss) ⟨τινάξας⟩: ἄνα(τινάξας) —KSXo²
POSITION: s.l.

Or. 342.02 (rec gloss) ⟨τινάξας⟩: τὸν ὀλβον —V³F²RB³d
POSITION: s.l.
APP. CRIT.: ἤγουν prep. R

Or. 342.03 (pillgn gloss) ⟨τινάξας⟩: αὐτὸν τὸν πλοῦτον δηλονότι —Aa³F
POSITION: s.l.
APP. CRIT.: αὐτὸν om. F | δῆλον F

Or. 342.04 (rec gloss) ⟨τινάξας⟩: ἀνακινήσας —SaY²Zu
POSITION: s.l.

Or. 342.05 (pillgn gloss) ⟨τινάξας⟩: στρέψας —Y²
POSITION: s.l.

Or. 342.06 (thom gloss) ⟨τινάξας⟩: ταράξας τοῦτον —ZzZlZmTGuGOx²
POSITION: s.l.
APP. CRIT.: τοῦτον om. G

Or. 342.07 (rec gloss) ⟨δαίμων⟩: ἡ τύχη —Ab
POSITION: s.l.
Or. 342.08 (rec gloss) (δαίμων): τίς —OAbMnRS

position: s.l.

app. crit.: τίς Ab

Or. 342.09 (rec artGloss) (δαίμων): ὁ —Ab

position: s.l.

Or. 342.15 (pillar gloss) (κατέκλυσε): καὶ ἔβύθισε —CrOx

Or. 342.16 (rec gloss) (κατέκλυσε): δηλαδὴ τὸν ὄλβον —AbMnPrRSF^2

Or. 342.17 (rec gloss) (κατέκλυσε): τὴν εὐδαιμονίαν —K

Or. 342.18 (pillar gloss) (κατέκλυσε): ναῦν —Aa

Or. 342.19 (rec exeg) (κατέκλυσε): κατὰ τῶν κυμάτων τῶν δεινῶν —K

Or. 342.20 (pillar exeg) (κατέκλυσε): ἐν τοῖς κύμαις —G

Or. 342.21 (342–343) (rec exeg) (δεινῶν πόνων): ὑπὸ τῶν —OAbFMnPrRS

Or. 342.22 (342–343) (pillar paraphr) (δεινῶν πόνων): τῶν μακρῶν πόνων (?)καί(?) [πιλύν(?)] —P^2

Or. 342.23 (342–343) (rec exeg) (δεινῶν πόνων): ἐλλειπτικτὸν, φεῦ καμάτων —Pr

Or. 342.24 (342–343) (mosch exeg) (δεινῶν πόνων): φεῦ ἐνεκα —XXaXbXo^2T*YYfG-GrAa^2

APP. CRIT.: ή prep. Pr | ἀπὸ Ab | τῶν om. OAbMn | δεινῶν add. S

APP. CRIT.: obscured by fold in parchment

KEYWORDS: ἐλλειπτικῶς

APP. CRIT.: ἐνεκα^2 | τῶν add. Xo^2, τῶν χαλεπῶν δυστυχιῶν add. T (from Thoman glosses 342.25, 343.06)
Or. 342.25 (thom gloss) ⟨δεινῶν⟩: χαλεπῶν —ZZaZlZmGu
POSITION: s.l.

Or. 343.01 (rec gloss) ⟨πόνων⟩: ἔργων —K
POSITION: s.l.

Or. 343.02 (thom gloss) ⟨πόνων⟩: δυστυχιῶν —ZZaZlZmGu
POSITION: s.l.

Or. 343.03 (plgng artGloss) ⟨πόνων⟩: τῶν —Xo
POSITION: s.l.

Or. 343.04 (rec paraphr) ⟨ὡς πόντου⟩: καὶ καθώσπερ ἄνεμος κατέκλυσε τῆς θαλάσσης —R
POSITION: s.l.

Or. 343.05 (rec exeg) ⟨ὡς πόντου⟩: λείπει ἄνεμος —Pr
POSITION: s.l.
KEYWORDS: λείπει

Or. 343.06 (thom gloss) ⟨ὡς πόντου⟩: κύμασι δηλονότι —ZZIZmTG
POSITION: s.l.

Or. 343.07 (rec gloss) ⟨ὡς⟩: καθὼς —H4
POSITION: s.l.

Or. 343.08 (rec gloss) ⟨ὡς⟩: καθὰ —AaAbGKMn
POSITION: s.l.

Or. 343.09 (plgng gloss) ⟨ὡς⟩: ὡσπερ —Z'ZuP2
POSITION: s.l.

Or. 343.10 (plgng gloss) ⟨ὡς⟩: οὕτως —B3d
LEMMA: in text ὡς changed to ὡς by B3d
POSITION: s.l.

Or. 343.11 (plgng gloss) ⟨ὡς⟩: λίαν —V3
POSITION: s.l.
Or. 343.12 (pllgn gloss) (πόντου): ύπο — V3
POSITION: s.l.

Or. 343.13 (pllgn gloss) (πόντου): ἐπι — Aa
POSITION: s.l.

Or. 343.14 (pllgn gloss) (πόντου): καὶ θαλάσσῃ — CrOx
POSITION: s.l.

Or. 343.15 (rec artGloss) (πόντου): τοῦ — S
POSITION: s.l.

Or. 343.16 (thom exeg) (λάβροις): ‘τὸ λάβροις ὀλεθρίοις ἐν κύμασι πρὸς τὸ δεινῶν πόνων σύναπτε, καὶ μὴ λάμβανε ὑπὸ ἔξωθεν, ὡς ἔκφερε, ὡς τινές φασιν. οὐτω δὲ ὡς μέγας ὄλβος καὶ ἡ μεγάλη εὐδαιμονία οὐ μόνιμος καὶ διηνεκής ἐστιν ἐν τοῖς βροτοῖς, ἀναταράξας δὲ καὶ ταράξας αὐτὸν τις δαίμων ὡσπερ λαῖφος ἀκάτου καὶ νηὸς θοᾶς καὶ ταχείας κατέκλυσε ὅσπερ πόντου κύμας δηλονότι. ἢστεόν δὲ ὅτι ἐπειδὴ λαῖφος εἶπε διὰ τοῦτο καὶ κατέκλυσεν εἶπε καὶ κύμας, ἀνατροπῇ ἀνατροπῇ λαίφους ἔοικε καὶ αἱ τῶν δεινῶν πόνων ἐπελεύσεις κύμασιν ὀλεθρίοις. ὥσπερ κύμασι δηλονότι. ἢστεόν δὲ ὅτι ἐπειδὴ λαῖφος εἶπε διὰ τοῦτο καὶ κατέκλυσεν εἶπε καὶ κύμας, ἀνατροπῇ ἀνατροπῇ λαίφους ἔοικε καὶ αἱ τῶν δεινῶν πόνων ἐπελεύσεις κύμασιν ὀλεθρίοις. θεογόνων γάμων’ λέγει ἐπειδὴ καὶ ὁ Τάνταλος υἱὸς ἦν Διός.

TRANSLATION: Join ‘in violent destructive waves’ to ‘of terrible sufferings’, and do not understand from outside ‘by means of/because of’ (‘hypo’); and do not pronounce ‘as of the sea’ with an accent as ‘thus (of the sea)’, as some say, but rather (the sense is) like this: Great prosperity, that is, great wealth/success, is not lasting, that is, continuous, among mortals, but some divinity, having shaken it violently and disturbed it just like the sail of a vessel, that is, a ship, a speedy one, that is, a swift one, has engulfed, that is, destroyed, it in violent, that is, intense, destructive waves of terrible sufferings, that is, misfortunes, just as if with waves of the sea, obviously. One should understand that since he (the poet) spoke of a sail, for this reason he also used ‘engulfed’ and ‘with waves’, showing that the overturning of prosperity is similar to the overturning of a sail, and the attacks of terrible sufferings (are similar) to destructive waves. And he uses the term ‘of god-born marriages’ because in fact Tantalus was a son of Zeus.

LEMMA: ἡ σύνταξις in marg. Z (at level of sentence 3) REF SYMBOL: all except Gu


APP. CRIT. 2: 2 μὴ δὲ all | τινές φασιν Zl | 3 εὐδαιμ. Za | 7 ἢστεόν Zl |

PREVIOUS EDITIONS: Dind. II.114,16–115,1

COMMENT: The target of Thomas’ disagreement about understanding ύπο with δεινῶν πόνων is to be found in earlier scholia such as 340.02–05, 340.10, 342.21. As for his other objection, concerning the second ὡς (in
ὡς πόντου), there is the later evidence of 343.10, and of the almost 50 mss I checked, the following have ὥς πόντου (or ὥς, πόντου) in the text: (contemporary with Thomas) AL and (later) B

For the earlier ὥς of ὥς τις being taken as οὕτως one can cite 341.16, earlier than or nearly contemporary with Thomas. But that gloss is ambiguous: it could mean either that ὥς is to be treated as οὕτως here, or that one should paraphrase οὕτως (scil. τὸν ὄλβον ἀνετίναξεν) ὥς.

**KEYWORDS:** Thomas critical of another view

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**Or. 343.17** (thom exeg) ἡ οὐτῶ· κατέκλυσε δὲ αὐτόν τις δαίμων, ὥσπερ ἐν λάβροις ὀλεθρίοις κύμαις δεινῶν πόνων, ὥσπερ κατακλύζει λαῖφος ἀκάτου θοᾶς ἐν λάβροις ὀλεθρίοις κύμαισι πόντου, ἀνατινάξας καὶ ἀνατρέψας τοῦτο. —ZIIZmGU

**Translation:** Or (paraphrase it) in this way: Some divinity engulfed it, as if in violent destructive waves of terrible sufferings, just as he engulfs the sail of a swift vessel in violent destructive waves of the sea, having violently shaken and overturned this (sail of a ship).

**Position:** sep. from prev. by space Zm, by dot Gu, by small cross Zl

**App. Crit.:** 2 ἀνατρέψας] ἀναταράξας Zl | τοῦτον Gu

**Previous Editions:** Dind. II.115,1–5

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**Or. 343.18** (rec gloss) ἡ λάβροις: ἐν —Ab

**Position:** s.l.

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**Or. 343.19** (rec Thom gloss) ἡ λάβροις: μεγάλοις —V³AbMnRZ*ZaZlZmGu

**Position:** s.l.

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**Or. 343.20** (moschThom gloss) ἡ λάβροις: σφοδροῖς —XXaXbXoYYfG-GrZcZ*ZaZlZmT*Aa³CrOxB³d

**Position:** s.l.

**App. Crit.:** καὶ prep. CrOx

**Collation Notes:** In F, there is a possible trace of a gloss by F². The trace is above ὀλεθρίοις and looks like a phi, so it may have been σφοδροῖς intended for λάβροις. |

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**Or. 343.21** (thom gloss) ἡ ὀλεθρίοις: χαλεποῖς —ZZaZlZmTGu

**Position:** s.l.

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**Or. 343.22** (pllgn gloss) ὡς ὀλεθρίοις: καὶ κακοῖς —CrOx

**Position:** s.l.

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**Or. 343.23** (tri metr) ὡς ὀλεθρίοις: koine long over epsilon —T

**Previous Editions:** de Fav. 53

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**Or. 344.01** (pllgn exeg) ἡ κύμαις: κατέκλυσε τὴν ναῦν —G

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Scholia on Orestes 301–400 | 877
Or. 344.02 (plign exeg) ἐν κύμαισι: τινάξας τὸ λαῖφος —B

Or. 344.03 (tri metr) κύμαισιν: long mark over upsilon —T

Previous Editions: de Fav. 53

Or. 344.04 (tri metr) (κύμαισιν): ἄντι μιᾶς —T

PREVIOUS EDITIONS: de Fav. 53

Or. 345.01 (vet exeg) τίνα γάρ: ἀλγῶ οὖν, φησὶν, τὴν ψυχὴν ὡς ἐπὶ ἰδίοις κακοῖς καὶ συνυποφέρομαι τὴν τύχην. ὅστις γὰρ ἕτερος οἶκός ἐστι σέβεσθαι παρ' ἡμῖν ἄξιος ἢ οὗτος, ὃς ἐκ θεῶν ἔχει τὴν καταβολήν. ἀρχηγὸς γὰρ τῆς γονῆς ὁ Ζεὺς, ὃς ἐφύτευσε Τάνταλον Πλουτοῖ συνελθών. —MBCMnPrRbRwSSa, partial (H)OV

TRANSLATION: Therefore I am pained, the chorus says, as if over personal sufferings and I suffer along with (them, Orestes and Electra) their misfortune. For what other house is worthy to be revered by us compared to this one, which has its origin from the gods? For Zeus is the first origin of their birth, he who begot Tantalus when he had intercourse with Pluto.

LEMMA: M, τίνα γὰρ ἔτι πάρος VCMnRbSSa, lemma τίνα γὰρ ἔτι πάρος οἶκον BPr, τίνα γὰρ πρὸς οἴκον Rw

REF. SYMBOL: HMBVRbSa

APP. CRIT.: in H all that survives is the ref. symbol at the text and possible remnants of ἰδίοις and σέβεσθαι in the left margin. | 1–2 ἀλγῶ … καταβολῆν om. O | 1 ἀλγῶ … τύχην om. V | οὖν om. BMMnPrRbSSa | τὴν ψυχὴν om. BPr | ὡς om. PrRw | συνυποφέρομαι τὴν τύχην Schw., συνυποφέρομαι τὴν ψυχὴν all | 2 τίνα γάρ ἔτορον V(ἔτερον corr. to ἔτερον V) | ἔτερος om. PrRw | σίκος ἐστὶ om. V, add. in blank space V | ἐστι om. BPr | παρ' ἡμῖν V | ἄξιος ἢ … ἢ οὐτος ὃς ἔστι om. V, add. in blank space V | ἄξιος BPr, om. others | ἢ ὃς RW | οὔτος| οὔτος Pr | ὃς BPr, ὃς others | ἢ Σέβης M, ἢ Σέβης V(ἔστι with v above ω) | καταβολήν | καταμονήν V | 3 ἄρχηγος om. V, add. in blank space V, ἄρχηγος ἐστὶ RW | τῆς om. O | γονῆς Ζωῆς MnR'SSa | ὃς ἐστὶ … ταυτάλου om. V, add. in blank space V | ὃς BOPr | τὸν τάνταλον CRw | πλοῦτωι συνελθῶν om. VMMnSSa |

APP. CRIT. 2: 3 πλοῦτωι M, πλοῦτω RW |

PREVIOUS EDITIONS: Schw. I.135,19–22; Dind. II.115,8–12

COMMENT: Schwartz restored συνυποφέρομαι—from Sch. Or. 1.04 συνυποφέρει τῷ ἀδελφῷ τῇ τύχῃ and the same sense is seen in Maximus Conf. Capita de caritate 3.79 φίλος ἐκεῖνος ἔσται γνήσιος ὁ τὰς ἐκ περιστάσεως ἀθρούρας καὶ ἀταράχως (cf. 4.93). The verb is not common (and some instances in TLG may be corruptions of συναποφέρω), and the use of the middle here appears to be unique, apparently reinforcing the idea of making the burden one’s own. | The note was clearly corrupt or hard to decipher in V’s source, and the variants suggest other difficulties from a corrupt tradition. Possibly the majority reading ὃς (2) is right and BPr’s ὃς a rewriting. Certainly, their omission of τὴν ψυχήν early in the first sentence is best understood as an intervention to remove repetition after τύχην became ψυχήν, since ἀλγῶ τὴν ψυχήν is well attested in scholia and elsewhere. On the same lines, BPr’s ἄξιος could simply be a repair of a lost word of different appearance. | Schwartz noted of the first sentence ‘referenda sunt ad vs. 339’ (i.e., καταλοφύρομαι καταλοφύρομαι). I do not know whether he intended to say the words were originally a note on 339. The periphrasis offered here shares the view of the next note that this passage carries on the thought of 339.
Or. 345.02 (vet exeg) 'πρὸς τὰ ἄνω. 'πρὸς τὸ [339] 'κατολοφύρομαι' τὸ 'τίνα γὰρ ἔτι πάρος'. —HMBC

TRANSLATION: (Uttered) with reference to the passage above. The phrase 'for which in preference' (has its causal meaning) in reference to 'I lament'.

POSITION: marg. H, s.l. MC, intermarg. B (beside 342; also wrote first three words at 345, but erased them)

APP. CRIT.: 1 ἄνω Schw. (after Dindorf), ἄνω κακά· τοῦτέστιν HB, ἄνω κακά C, ἄνω καί κατα κάτω M | κατολοφύρομαι Schw. (after Dindorf, sch. Mosch.), ὀλοφύρομαι MBH, ὀλοφυρόμενον C | second τὸ H (suppl. Schw.), om. MBC

PREVIOUS EDITIONS: Schw. I.135,23-24; Dind. II.115,13

Or. 345.03 (mosch exeg) τίνα γὰρ ἔτι πάρος: πρὸς τὸ [339] 'κατολοφύρομαι' ἀποδίδοται —XXaXbXoT*YYfGGr

TRANSLATION: (This clause of explanation) refers back to 'I lament'.

LEMMA: X POSITION: s.l. except X

APP. CRIT.: ἀπὸ δοτικῆς G | τὸ τίνα add. T

PREVIOUS EDITIONS: Dind. II.115,13–14

Or. 345.04 (rec exeg) ⟨τίνα γὰρ ἔτι πάρος⟩: ἀλγῶ ὡς ἐπὶ ἰδίῳ κακῷ —O

POSITION: s.l.

Or. 345.05 (rec gloss) ⟨τίνα⟩: ποῖον —CrPrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ποῖος Ox

Or. 345.06 (rec gloss) ⟨ἐτι⟩: ἢ νῦν —Pr

POSITION: s.l. (above πάρος)

Or. 345.07 (plgn gloss) ⟨ἐτι⟩: ἀπὸ τοῦ νῦν —Zu

POSITION: s.l.

Or. 345.08 (rec gloss) ⟨πάρος⟩: πρὶν —MnRS

POSITION: s.l.

Or. 345.09 (recMoschThom gloss) ⟨πάρος⟩: πρῶτον —AbCrMnSSa’XXaXbXoYGZcZZlZmTGuOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrZcOx

Scholia on Orestes 301–400 | 879
Or. 345.10 (rec gloss) ⟨πάρος⟩: κατὰ προτίμησιν —K

Or. 345.11 (pillg gloss) ⟨πάρος⟩: ἐν προτιμήσει —B3u

Or. 345.12 (pillg gloss) ⟨πάρος⟩: ἐξιμπροσθεν —V3 Zu

Or. 345.13 (pillg gloss) ⟨πάρος⟩: πρὸ τοῦτο —F

Or. 345.14 (rec gloss) ⟨πάρος⟩: τῶν πρὶν ὄντων —R

Or. 345.15 (pillg gloss) ⟨οἶκον ἄλλον⟩: μετὰ ταῦτα —Y

Or. 345.16 (345–346) (rec exeg) ⟨ἄλλον ἕτερον ἢ⟩: μόνον —Pr

Or. 345.17 (345–346) (tri exeg) ⟨ἄλλον ἕτερον⟩: ἐκ παραλληλίου τὸ ἄλλον ἕτερον. —T

TRANSLATION: 'Other another' is 'in parallel' (a pleonastic pairing of synonyms).

Or. 345.18 (345–346) (mosch exeg) ⟨ἄλλον⟩: γρ. ἕτερον. —Xo

TRANSLATION: (For ‘allon’, ‘other’), the reading ‘heteron’ (‘another’) is found.

Or. 346.01 (rec gloss) ⟨ἡ⟩: παρὸ —AaAbGMnRSZu

APP. CRIT.: καὶ prep. Zu

Or. 346.02 (rec gloss) ⟨τὸν ἀπὸ θεογόνων⟩: τὸν οἶκον τὸν ὄντα —AbMnRSSa′
Or. 346.03 (plln exeg) (τὸν ἀπὸ θεογόνων) ἦγουν τὸν ἐκ τοῦ Διὸς —Zl

Or. 346.04 (mosch gloss) (τὸν ἀπὸ) τὸν καταγόμενον —XXaXbXoΤYYIGGr

Or. 346.05 (plln gloss) (τὸν ἀπὸ) καταρχόμενον —B3a

Or. 346.06 (plln gloss) (τὸν ἀπὸ) τὸν ὑπάρχοντα —Zc

Or. 346.07 (plln gloss) (ἀπὸ θεογόνων) ἀπὸ τῶν θείων —F2

Or. 346.08 (plln exeg) (θεογόνων γάμων) θεογόνων γάμων λέγει τὴν Ἀγαμεμνόνειον γενεάν ἀπὸ γάρ τοῦ Ταντάλου κατήγοντο. —Za

Or. 346.09 (plln diagr) (θεογόνων γάμων) Πλουτοῦς καὶ Διὸς, ἢ Τμώλου ἄλλοι λέγουσι, with line down from Πλουτοῦς to Τάνταλος —F

Or. 346.10 (plln exeg) (θεογόνων γάμων) ἦτοι τοῦ Ταντάλου· ὁ γάρ Ταντάλος ἀπὸ τοῦ Διὸς εἶχε τὸ γένος. —Y2

Or. 346.11 (plln exeg) (θεογόνων γάμων) Τμώλου καὶ Πλουτοῦς ὁ Τάνταλος —Vrec
Scholia on Orestes 1–500
Or. 347.10 (tri metr) coronis —T

PREVIOUS EDITIONS: de Fav. 53

Or. 348.01 (348–355) (tri metr) ἡμέτερον: καὶ μὴν βασιλεὺς: 1τούτο οὐκ ἔστιν ἑπώδος ὡς ἄν τις οἰδῇ διὰ τὸ κεῖσθαι μετὰ τὴν στροφὴν καὶ ἀντιστροφὴν, ἀλλὰ καλεῖτα σύστημα ἐπιφθεγματικὸν ὡς προσφθεγγόμενον τὸν Μενέλαον προσίντα. 2αἱ μὲν γὰρ ἑπώδοι οὐκ εἰσὶ μονοειδοῦς μέτρου ἀλλὰ διαφόρων, τοῦτο δὲ μονοειδοῦς: 3κῶλων γὰρ ἐστὶν ἀναπαιστικῶν ηʹ, ὃν τὸ τρίτον καὶ τὸ 5ον μονόμετρα, ἢτοι ἀναπαιστικὴ βάσις. 4τὰ λοιπὰ δίμετρα ἀκατάληκτα, τὸ δὲ ηʹ καταληκτικὸν ἢτοι ἑφθημιμερὲς ὃ καλεῖται παροιμιακόν. 5ἐπὶ τῷ τέλει μόνη παράγραφος. —T

TRANSLATION: This is not an epode, as one might perhaps believe because it is placed after the strophe and antistrophe. Rather, it is called an epiphthegmatic system since it addresses Menelaus as he approaches. For epodes are not formed of a meter of a single type but of different types, whereas this one has a single type. For it consists of eight anapaestic cola, of which the third and sixth are monometers, or an anapaestic base. The rest are acatalectic dimeters, but the eighth is catalectic, or the three-and-a-half-foot measure that is called paroemiac. At the end a sole paragraphos.

LEMMA: ἡμέτερον in marg.

PREVIOUS EDITIONS: Dind. II.13,24–31; de Fav. 53

COMMENT: On the term σύστημα ἐπιφθεγματικόν see Smith 1075, 206 n. 82. It is found many times in the Triclinian scholia on Aeschylus, but not in extant texts by anyone else.

Or. 348.02 (348–355) (tri metr) σύστημα ἐπιφθεγματικὸν κῶλων ηʹ —T

POSITION: marg.

PREVIOUS EDITIONS: de Fav. 53

Or. 348.03 (vet exeg) καὶ μὴν βασιλεὺς: ἐν τοῖς τέλεσιν εἰώθασιν οἱ ἀπὸ τοῦ χοροῦ μεταλλάττειν φεύγοντες τὴν μονῳδίαν τοῦ λόγου. —MB𝐵𝑉𝑉CPr

TRANSLATION: At the ends (of choral odes) the chorus members are accustomed to make a shift, avoiding (the use of) a monotonous delivery of their speech.

LEMMA: B𝑉, καὶ μὴν ὅδε βασιλεύς Pr

REF. SYMBOL: B𝑉

POSITION: s.l. M, intermarg. B𝐶

APP. CRIT.: τέλεσιν om. V, leaving blank | οἱ ἀπὸ τοῦ χοροῦ μεταλλάττειν φεύγοντες τὴν μονῳδίαν τοῦ λόγου | φεύγ. … λόγου om. MB:Pr | λόγου| λέγειν V

APP. CRIT. 2: μεταλλάττειν MB𝐵𝑉𝐶 |

PREVIOUS EDITIONS: Schw. I.136,1–2; Dind. II.115,16–17

COMMENT: For μονῳδία as ‘monotony’, a sense omitted by dictionaries, see Plut. Mor. 7C μονῳδία γὰρ ἐν

Scholia on Orestes 301–400 | 883
Or. 348.04 (vet paraphr) καὶ μὴν βασιλεὺς: ἵτο ἔξης καὶ μὴν βασιλεὺς ὁδε δὴ στείχει Μενέλαος ἄναξ, ἢ τῶν Τανταλιδῶν ἐξ αἵματος ἑών, πολλῆ δ’ ἀβροσύνη δῆλος ὀράσθαι. —MBCPrRw

TRANSLATION: The run of the sense (with the word order simplified) is: And, behold, here comes the king, lord Menelaus, being of the blood of the Tantalids, and conspicuous to see with much luxurious glamor.

LEMMA: MC, καὶ μὴν βασιλεὺς ὧδε στείχει Rw

POSITION: cont. from prev. BPr, add. δὲ

APP. CRIT.: 1 τὸ ἑξῆς … στείχει om. Rw | ὁδε om. C | ἡ om. MCP | 2 πολλῆ MC (with ἀβροσύνη), πολὺ B, πολὺς Rw

APP. CRIT. 2: 1 ἑξῆς M | 2 πολλῆ δ’ C |

PREVIOUS EDITIONS: Schw. I.136,3–5; Dind. II.115,17–19

Or. 348.05 (rec gloss) [3–4] ὡς ἀφε/τῆριον —K

POSITION: marg.

COMMENT: Damaged and uncertain, but perhaps 'the starting-point of [something]' if ὡς is the ending of a genitive singular noun.

Or. 348.06 (rec gloss) (μὴν): δὴ —AbR

POSITION: s.l.

Or. 348.07 (plg gloss) (μὴν): ἡδη —Aa²

POSITION: s.l.

Or. 348.08 (rec artGloss) (βασιλεὺς): ὁ —S

POSITION: s.l.

Or. 348.09 (rec gloss) (δῶδε): δεῦρο —R

POSITION: s.l.

Or. 348.10 (rec gloss) (δῶδε): καὶ ἐνταῦθα —CrSOxZl

POSITION: s.l.

APP. CRIT.: καὶ om. Zl

Or. 348.11 (rec excg) (δῶδε): γρ. ἰῶδε. —Sa’Xo

LEMMA: ὥδε in text Sa

APP. CRIT.: γρ. om. Xo

KEYWORDS: variant reading γράφεται/γράφε

884 | Scholia on Orestes 1–500
Or. 348.12 (plln gloss) \(\delta\delta\varepsilon\): οὔτος — F^2

POSITION: s.l.

Or. 348.13 (recMoschThom gloss) \(\sigmaτεί\chiει\): ἐρχεται — AbCrF^2 MnPrRSSa'OxXXaXbX-oYYfGrZZaZlZmT

POSITION: s.l.
APP. CRIT.: καὶ prep. CrSOx

Or. 348.14 (plln gloss) \(\sigmaτεί\chiει\): καὶ πορεύεται — Zc

POSITION: s.l.

Or. 348.15 (plln paraphr) \(\sigmaτεί\chiει\): ἐρχεται διὰ τοῦ ποδὸς, ποδί — Gu

POSITION: s.l.
APP. CRIT.: ἐρχεται of Gr (348.13) reused by Gu

Or. 349.01 (tri exeg) \(\text{Μενέλαος ἄναξ}\): ἐκ παραλλήλου τὸ βασιλεὺς ἄναξ. — T

TRANSLATION: 'King lord' is 'in parallel' (a pleonastic pairing of synonyms).

POSITION: s.l.
KEYWORDS: ἐκ παραλλήλου

Or. 349.02 (rec artGloss) \(\text{Μενέλαος}\): ὁ — AbOx

POSITION: s.l.

Or. 349.03 (tri metr) \(\text{Μενέλαος}\): long mark over alpha — T

Or. 349.04 (plln gloss) \(\text{ἄναξ}\): ὁ βασιλεὺς — Ox

POSITION: s.l.

Or. 349.05 (rec artGloss) \(\text{ἄναξ}\): ὁ — Ab

POSITION: s.l.

Or. 349.06 (349–350) (plln paraphr) \(\piολλῇ δ’ ἄβροσύνῃ δήλος όραται\): ὄραται δήλος ἐν πολλῇ ἄβροσία. — Lp

LEMMA: this in text Lp
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.116,3
COMMENT: This is the only attestation known so far for ἀβροσία, a formation that is contrary to analogy. It may have arisen from a misunderstanding of a truncated form of ἀβροσύνῃ, which is the word one would expect in a paraphrase that simply rearranges the word order.
Or. 349.07 (rec gloss) 〈πολλῆ δ’ ἁβροσύνη: πολλῇ δόξῃ —V

Or. 349.08 (mosch paraphr) 〈πολλῇ δ’ ἁβροσύνῃ: διὰ τῆς πολλῆς δὲ ἁβροσύνης ἦγουν τρυφερότητας —XXaXbXoΤΤΥΥτΓΓΓ

Or. 349.09 (pllgn gloss) 〈πολλῇ δ’ ἁβροσύνῃ: βασιλικῷ μεγέθει —Gu

Or. 349.10 (rec exeg) 〈πολλῇ: πολὺς —V’Rw

Or. 349.11 (thom gloss) 〈πολλῇ: ἐν —ZZaZmTF

Or. 349.12 (tri metr) 〈πολλῇ: κοίνε short over eta —T

Or. 349.13 (pllgn exeg) 〈δ’: γρ. γ’ —Aa

Or. 349.14 (vet exeg) 〈ἀβροσύνη: τῇ τρυφῇ τοῦ βαδίσματος ἢ τῆς ὄψεως —MVC, app. H

Or. 349.15 (rec gloss) 〈ἀβροσύνη: πλούτῳ —V

Translation: With luxuriance of walk or of appearance.
Or. 349.16 (rec gloss) ἀβροσύνη: λαμπρότητι —AaAbFMnPrRSSa’Zu

APP. CRIT.: καὶ prep. S

Or. 349.17 (rec gloss) ἀβροσύνη: πλουσιότητι —RfZu

APP. CRIT. 2: πλουσιώτητι Zu

PREVIOUS EDITIONS: Dind. II.116,2

Or. 349.18 (thom exeg) ἀβροσύνη: τρυφῇ ἱματίων καὶ τῶν περὶ αὐτὸν ἀκολούθων —ZZaZlZmTGuOx

TRANSLATION: With luxuriance of garments and of the attendants accompanying him.

APP. CRIT.: τρυφῆς Za | καὶ τῶν κτλ om. Ox

PREVIOUS EDITIONS: Dind. II.116,1

Or. 349.19 (pllgns gloss) ἀβροσύνη: τρυφῇ —B³a

Or. 349.20 (pllgns gloss) ἀβροσύνη: τρυφερότητι —Zc

Or. 349.21 (pllgns gloss) ἀβροσύνη: καὶ περιουσία —CrOx

Or. 349.22 (rec exeg) ἀβροσύνη: ἔστι καὶ ἁβροσύνη ὅταν τις καὶ φιλοτίμως ἔστολισται. —GK

TRANSLATION: It is in fact a (mark of) luxury whenever one has attired oneself lavishly.

Or. 350.01 (rec parapr) δῆλος ὁρᾶσθαι: φανερὸς ὑπάρχει εἰς τὸ ὁρᾶσθαι —AbKMn-PrRSSa’

APP. CRIT.: ὑπάρχων S, ὑπάρχ() Ab, ἐστὶ RK | εἰς τὸ ὁρᾶσθαι transp. before φανερὸς ἐστὶ K | ὁρᾶσθαι om. R

Or. 350.02 (pllgnsTri gloss) δῆλος: φανερὸς —CrOxF²GXo²TZl

POSITION: s.l.
Or. 350.03 (plln gloss) 〈δῆλος〉: ἐπίδηλος —Zu

Or. 350.04 (rec gloss) 〈ὁρᾶσθαι〉: ἐστι add. G

Or. 350.05 (plln gloss) 〈ὁρᾶσθαι〉: γνωρίζεσθαι —G

Or. 350.06 (plln gloss) 〈ὁρᾶσθαι〉: βλέπεσθαι —Zc

Or. 350.07 (plln gloss) 〈ὁρᾶσθαι〉: φαίνεσθαι —AAF²

Or. 350.08 (plln exeg) 〈ὁρᾶται〉: ὁρᾶσθαι —Gu

Or. 350.09 (plln gloss) 〈ὁρᾶται〉: φαίνεται —Xo²

Or. 351.01 (vet exeg) τῶν Τανταλιδῶν ἐξ αἵματος ὤν: ὁ ἐστι διὰ τῆς ὄψεως ἐμφαίνει τὴν εὐγένειαν. —MBOVCPPrRw

Or. 351.02 (mosch paraphr) (τῶν Τανταλιδῶν): τῶν ἀπὸ τοῦ Ταυτάλου —XXaXbX-oYYfGrF²

Or. 351.03 (plln paraphr) (τῶν Τανταλιδῶν): τῶν τοῦ γένους τοῦ Ταυτάλου —G
Or. 351.04 (pllgn gloss) (τῶν Τανταλιδῶν): ἀπόγονον —Zl

Or. 351.05 (mosch gloss) (ἐξ αἵματος): ἐκ τοῦ γένους —XXaXbXoT'YYfGrCrF'OxZu

Or. 351.06 (pllgn gloss) (ὤν): καὶ ὑπάρχων —CrOx

Or. 352.01 (vetThom exeg) ὦ χιλιόναυν στρατὸν ὁρμήσας: δι’ ὧν δοκεῖ αὐτὸν ἐπαινεῖν, διὰ τούτων λυπεῖ ἀναμιμνήσκουσα τῶν ἀπολομένων ἐν τῇ Τροίᾳ. —HMBVCM-

Or. 352.02 (vet exeg) ὦ χιλιόναυν στρατὸν: ἀπὸ τούτων αὐτὸν ἐγκωμιάζει, ἀφ’ ὧν ἐμεγαλύνετο. τῷ δὲ ἀπηρτισμένῳ ἀριθμῷ ἐχρήσατο· τοσαῦται γὰρ ἦσαν αἱ νῆες τῶν Ἑλλήνων, ἀριθμὸς 1,186. —(H)MBC

Or. 352.03 (rec exeg) ὦ χιλιόναυν: ἀπὸ τούτων αὐτὸν ἐγκωμιάζει, ἀφ’ ὧν
The chorus praises him on the basis of those deeds for which he prided himself. He used the rounded number, for the ships of the Greeks were 1,186.

**Or. 352.04** (pllgx exeg) ἀποστροφή πρὸς τὸν Μενέλαον —Χο²

**Or. 352.05** (rec paraphr) ὥ χιλιόναυν στρατὸν ὁρμήσας: πλῆθος νηῶν ὁρμήσας καὶ στρατὸν πολὺν —Κ

**Or. 352.06** (rec exeg) ὥ χιλιόναυν: ἐγκωμιάζει ὁ χορὸς τὸν Μενέλαον. —Ο

**Or. 352.07** (rec gloss) ὥ χιλιόναυν: Μενέλαε —ΑαΑb MnPrSRSa’GuZlZuOx²

**Or. 352.08** (rec exeg) χιλιόναυν: ἔχοντα χιλίας καὶ ρ̅ π̅ ζ̅ ναῦς —R³

**Or. 352.09** (pllgx exeg) χιλιόναυν: χιλιαί ἑκατὸν π̅ϛ̅ νῆες ἔπλευσαν πρὸς τὴν Τροίαν, ἐνταῦθα δὲ τῷ ἀπηρτισμένῳ μέτρῳ ἐχρήσατο. —F

**Or. 352.10** (mosch gloss) χιλιόναυν: χιλίων νηῶν —XXaXbXoΤ°YYfGGrZc

**Or. 352.11** (thom exeg) χιλιόναυν: τῷ ἀπηρτισμένῳ ἐξηρήσατο ἀριθμῷ. αἱ νῆες γὰρ τῶν Ἑλλήνων, ἃ πρὸς ταῖς ρ̅π̅ζ̅ ἦσαν. —ΖlΖmGu

**TRANSLATION:** He used the rounded number, for the ships of the Greeks were 1000 in addition to 186.
Or. 352.12 ( PLLGN exeg) χιλιόναυν): καίτοι γε πλείσται ἦσαν αἱ νῆες παρὸ χίλιαι. ὡμως δὲ διὰ τὸ πολὺ τοῦ ἀριθμοῦ ἐκάλεσεν οὕτως. οὐ γὰρ εἶχεν ἄλλως εἰπεῖν. —Y²

TRANSLATION: Truly, however, the ships were very many, more than one thousand. But nevertheless because of the large size of the number he described (the expedition) thus. For he could not say it otherwise.

Or. 352.13 ( PLLGN gloss) χιλιόναυν): πολυάριθμον —F²

POSITION: s.l.

Or. 352.14 (tri metr) χιλιόναυν): long mark over first iota —T

PREVIOUS EDITIONS: de Fav. 53

Or. 352.15 (rec gloss) ὁρμήσας): ὁ ποιήσας πλεῦσαι —H⁸

POSITION: s.l.

Or. 352.16 (rec Mosch gloss) ὁρμήσας): παρορμήσας —KXXαXbXoT’YYfGr

POSITION: s.l. except X
PREVIOUS EDITIONS: Dind. II.116,12

Or. 352.17 (mosch gloss) ὁρμήσας): παρακινήσας —XXbT’YGZc

POSITION: s.l. except X

Or. 352.18 (mosch gloss) ὁρμήσας): κινήσας —XαXoTYfGrF²

POSITION: s.l.; cont. from next with ἢ T
PREVIOUS EDITIONS: Dind. II.116,12

Or. 352.19 (thom gloss) ὁρμίσας): ἐλλιμενίσας —ZlZmTGU

LEMMA: ὁρμίσας in text ZlZm, ὁρμήσας TGU
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.116,13

Or. 352.20 ( PLLGN exeg) ὁρμήσας): ὁρμίσας —Gu

POSITION: s.l.

Or. 352.21 ( PLLGN gloss) ὁρμίσας): εἰς ὁρμὸν ἄγαγων —B³a

LEMMA: ὁρμίσας in text changed to ὁρμίσας by B³a
POSITION: s.l.
Or. 352.22 (plgn gloss) ὀρμήσας: καὶ ἀγαγὼν —CrOx

Or. 352.23 (rec artGloss) ὀρμήσας: ὁ —Aa²AbMnSSa’

Or. 352.24 (tri metr) ὀρμήσας: long mark over alpha —T

Or. 353.01 (rec exeg) εἰς γῆν Ἀσίαν: εἰς τὴν Τροίαν —AbMnPrSSa’

Or. 353.02 (thom exeg) εἰς γῆν Ἀσίαν: εἰς τὴν ἀνατολήν ἢ εἰς τὴν Τροίαν —ZZa

Or. 353.03 (pllg exeg) εἰς γῆν Ἀσίαν: κατὰ τὴν Τροίαν —Zc

Or. 353.04 (vet exeg) Ἀσίαν: νεώτερον τὸ τῆς Ἀσίας ὄνομα. —BVCmPrR⁵RwSSa

Or. 353.05 (pllg gloss) Ἀσίαν: ἀνατολήν —Aa

Or. 353.06 (mosch exeg) Ἀσιανήν, τὴν Τροίαν —XXaXbX0T⁺YYfGr

TRANSLATION: The name Asia is more recent (i.e., not used by Homer).

TRANSLATION: To the land Asia’ means ‘in Troy’.

TRANSLATION: ‘To the land Asia’ means ‘to the east’ or ‘to Troy’.


TRANSLATION: (‘To the land Asia’ means) ‘to the east’ or ‘to Troy’.

TRANSLATION: (‘To the land Asia’ means) ‘to the east’ or ‘to Troy’.

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Or. 353.07 (plllg exeg) (Ἀσίαν): Ἀσίαν νῦν τὴν Τροίαν —G

Or. 353.08 (thom exeg) (Ἀσίαν): ἐν γὰρ τῇ Ἀσίᾳ ἡ Τροία. —ZlZmTGu

Or. 353.09 (plllg exeg) (Ἀσίαν): ἀνατολικήν. ἔστι δὲ τὸ ἁπλοῦν ἀντὶ κτητικοῦ οἷον ἔστι καὶ τὸ [Aesch. Pers. 2] Ἑλλάδ' ἐς αἴαν'. —Zm

Or. 353.10 (plllg exeg) (Ἀσίαν): τὴν ἀνατολικὴν —CrOx

Or. 353.11 (rec diagr) (Ἀσίαν): circle divided in halves by horizontal diameter, Ἀσία in upper half; lower half divided by vertical radius, eith Εὐρώπ(η) in left quarter, Λιβύη in right —Ab

Or. 354.01 (vet exeg) εὐτυχίᾳ δ’ αὐτὸς ὁμιλεῖς: σὺ, φησὶν, οὐ μετέχεις τῆς δυστυχίας τῶν Τανταλιδῶν. —MBVCK

Or. 354.02 (rec exeg) (εὐτυχίᾳ δ’ αὐτὸς ὁμιλεῖς): σὺ μὲν οὐ μετέχεις τῆς δυστυχίας τῶν Τανταλιδῶν, ὁ δὲ Ὀρέστης δυστυχεῖ. —O

Or. 354.03 (rec gloss) (εὐτυχίᾳ ... ὁμιλεῖς): εὐτυχεῖσι —K

Or. 354.04 (plllg gloss) (εὐτυχίᾳ): εὐδαιμονία —Zl
Or. 354.05 (rec gloss) ⟨εὐτυχίᾳ⟩: ἐν —AbFXo²
POSITION: s.l.

Or. 354.06 (tri metr) ⟨εὐτυχίᾳ⟩: long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 53

Or. 354.07 (pill gn gloss) ⟨δ’⟩: γὰρ —Aa
POSITION: s.l. (gloss repeated above ὁμιλεῖς Aa)

Or. 354.08 (rec gloss) ⟨αὐτὸς⟩: μόνος —R
POSITION: s.l.

Or. 354.09 (rec gloss) ⟨αὐτὸς⟩: σὺ —AaAb
POSITION: s.l.

Or. 354.10 (rec gloss) ⟨ὁμιλεῖς⟩: συνυπάρχεις —AbMnPrRSSa
APP. CRIT.: σὺ ὑπάρχεις R

Or. 354.11 (rec gloss) ⟨ὁμιλεῖς⟩: διάγεις —H²V³
POSITION: s.l.

Or. 354.12 (rec Mosch gloss) ⟨ὁμιλεῖς⟩: συνδιάγεις —KXXaXbXoT·YYfGGrZc
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.116,16

Or. 354.13 (pill gn gloss) ⟨ὁμιλεῖς⟩: διαλέγῃ —F²
POSITION: s.l.

Or. 354.14 (tri metr) ⟨ὁμιλεῖς⟩: long mark over iota —T
POSITION: s.l.
PREVIOUS EDITIONS: de Fav. 53

Or. 355.01 (vet exeg) θεόθεν πράξας ἅπερ ηὐχοῦ: ὁ τὸν γάρ πόλεμον κατορθώσας ἔλαβε τὴν Ἑλένην. σὺ μὲν οὖν, φησὶν, εὐτυχῶς ἀπηλλάχθης, ὁ δὲ Ὀρέστης δυστυχεί. —(H)M³M⁰BC·C⁰VPrR⁵SSa
TRANSLATION: (Menelaus had success) because, having succeeded in the war, he captured Helen. You, then, (the chorus) says, ended up with good fortune, but Orestes suffers misfortune.

Or. 355.02 (mosch paraphr) ἀπὸ τοῦ θεοῦ τελέσας ἅπερ δι᾽ εὐχής ἐποιοῦ. —X

Or. 355.03 (thom paraphr) ἠγουν τῇ τῶν θεῶν βοηθείᾳ τὴν σὴν λαβὼν ξυνάορον —ZZa

Or. 355.04 (recMosch gloss) (θεόθεν): ἀπὸ τοῦ θεοῦ —SXaXbXoT⁺YYfGrZcF²Zl

Or. 355.05 (rec gloss) ⟨πράξας ἅπερ ηὔχου⟩: νικήσας —O

Or. 355.06 (mosch gloss) ⟨πράξας⟩: τελέσας —XaXbXoT⁺YYfGGrZcF²Zu

Or. 355.07 (plllgn gloss) ⟨πράξας⟩: κατώρθωσας —V³

Or. 355.08 (plllgn gloss) ⟨πράξας⟩: καὶ ποιήσας —CrOx

Or. 355.09 (tri metr) ⟨πράξας⟩: long mark over second alpha —T

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Or. 355.10 (rec exeg) (ἄπερ ήὔχου): τὴν ἑλένην ἔλαβες. —Ο
POSITION: s.l.

Or. 355.11 (mosch paraphr) (εὔχου): δὴ εὐχήσῃ ἔποιοῦ —XaXbXoT*YYfGGzC
PREVIOUS EDITIONS: Dind. II.116,17–18

Or. 355.12 (rec gloss) (ηὔχου): ἐπεθύμεις —MnSaZl
POSITION: s.l. (follows next with καὶ linking Mn)

Or. 355.13 (rec gloss) (εὔχου): ὠρέγου —Mn
APPLICATION: s.l. (follows next with καὶ linking)
APP. CRIT: ὠρέγου Mn |
COLLABORATION NOTES: Lighter on image, possibly rubricator, check original Mn.

Or. 355.14 (rec gloss) (εὔχου): ἡθέλες —MnZl
POSITION: s.l. (precedes prev. Mn)
APP. CRIT.: καὶ prep. Mn | perhaps ἡθέλες Mn (first letter tiny, ambig.)

Or. 355.15 (plign gloss) (εὔχου): ἐπαρεκάλεις —Aa2
POSITION: s.l.
KEYWORDS: Byzantine vernacular word/form/usage

Or. 355.16 (plign exeg) (εὔχου): ήὔχου —Gu
POSITION: s.l.

Or. 355.17 (tri metr) paragraphos —T

Or. 356.01 (356–728) (tri metr) ἡμέτερον: ὁ δῶμα τῇ μέν σε: ἵα εἴξης αὐταὶ περιόδοι στίχων ἐστὶ τριμέτρων ἀκαταλήκτων τοα’ [=371], ὧν τελευταῖος [728] ‘κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν’.
owany τὰι ἀποθέσεις παράγαρος, ἐπὶ δὲ τῷ τέλει κορωνίς. —T
TRANSLATION: The following groups of lines [356–728] consist of 371 acatalectic (iambic) trimeters, of which the last is ‘better to see than a calm sea for sailors’. At the sense-divisions a paragraphos, and at the end a coronis.
LEMA: ἡμέτερον in marg.
PREVIOUS EDITIONS: Dind. II.13,32–14,2; de Fav. 53
COMMENT: The count of lines is correct. 356–728 is only 371 lines because numbers 499 and 719 are skipped in the modern conventional numeration.
Or. 356.02 (vet exeg) ὦ δῶμα: ἀπὸ πρῶτης παρόδου σημειοῦται τὸ κακόηθες τῆς γνώμης Μενελάου. ἔκατοι παρά τῷ ποιητῇ εὐρίσκεται τῶν πάλαι πολεμίων φειδόμενος: ἐν γὰρ τῇ Ζ ραψῳδίᾳ [Hom. II. 6.37–65] κομιδεῖται συγχωρῶν ζῆν τὸν Ἀδραστον δόσιν χρημάτων ἐπαγγελμένον. —MBVCRw, partial H

TRANSLATION: From his first entrance, the malice of Menelaus’ attitude is marked as noteworthy. For he did not even land his vessel at Sparta, but first moored at Argos in order to drive Orestes out, as is clear about him in what follows. And yet in the poet (Homer) he is found to be one who spares even his longtime enemies. For in Book 6 (of the Iliad) he is mocked for granting life to Adrastus when the latter was promising a payment of money.


PREVIOUS EDITIONS: Schw. I.136,19–137,2; Dind. II.117,18–23

KEYWORDS: κακόηθες/κακοήθως | citation of Homer (with direct quotation)

Or. 356.03 (thom exeg) ὦ δῶμα: οὐ πρὸς Σπάρτην ἀνήχθη ἀλλὰ πρότερον εἰς Ἀργος ὡς ἐξελάσων Ὀρέστην. —ZIZmGu

TRANSLATION: Menelaus did land his vessel at Sparta, but first at Argos, intending to drive Orestes into exile.

REF. SYMBOL: Zm | POSITION: beside 361 Gu, beside 351–352 Zi

APP. CRIT.: ὡς om. ZIGu

Or. 356.04 (rec paraphr) ὡ οἴκημα καὶ ἡμετέρα γῆ πότε σε καλῶς προσόψομαι: —Rf

Or. 356.05 (pllgn gloss) ὦ δῶμα: καὶ ὦ οἴκημα —Αα²CrOx

POSITION: s.l.

APP. CRIT.: καὶ ὦ om. As²

Or. 356.06 (vet exeg) τῇ μέν: τῇ μὲν ἀντὶ τοῦ ἐν μέρει —B

TRANSLATION: ‘In this respect’ is used for ‘in part’.

POSITION: marg.

PREVIOUS EDITIONS: Dind. II.117,23

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Or. 356.07 (rec exeg) (τῇ δὲ μὲν): κατὰ τί —O

LEMMA: τῇ δὲ μὲν in text O
POS: s.l.

Or. 356.08 (mosch exeg) (τῇ μὲν): τῇ μὲν ἑτέρᾳ μερίδι —XXaXbXoT+YYfGGrZcAa

TRANSLATION: ‘In this respect’ is used for ‘in one part (of two)’.
POS: s.l. except X
APP. CRIT. 2: μερίδι Αα

Or. 356.09 (rec exeg) (πῆ μὲν): ἐνταῦθα ἐν τῷ ἑνὶ μέρει —GK
POS: s.l.

Or. 356.10 (plgn exeg) (πῆ μὲν): ἀναμέρος —G
POS: s.l.

Or. 356.11 (rec exeg) (τῇ): γρ. πῆ —AbR+R+SGu

LEMMA: πῆ in text Ab
POS: s.l. except marg. R+2
APP. CRIT.: γρ. R+2, om. others
KEYWORDS: variant reading: γράφεται/γράφε

Or. 356.12 (rec exeg) (τῇ): ποτὲ —V+AbRSB+3
POS: s.l.
APP. CRIT.: μὲν add. AbR

Or. 356.13 (plgn exeg) (πῆ): ποῦ —V+3

LEMMA: in text πῆ by V+2
POS: s.l.
COMMENT: In this and the next scholion the gloss may be meant to be indefinite, our ποὺ and πῶς; but note the interrogative interpretation in 356.04.

Or. 356.14 (recThom exeg) (πῆ): πῶς —GMnZZaZlZmTGu

LEMMA: τῇ in text TGu
POS: s.l.

Or. 356.15 (plgn exeg) (πῆ): τῇ —Aa
POS: s.l.

Or. 356.16 (plgn gloss) (ἡδέως): γλυκερῶς —F+2
POS: s.l.
Or. 356.17 (pillg gloss) ἡδέως: εὐφραντῶς —Aa²
POSITION: s.l.

Or. 356.18 (rec gloss) προσδέρκομαι: προσβλέπω σε —R
POSITION: s.l.

Or. 356.19 (recThom gloss) προσδέρκομαι: βλέπω —AbCrMnPrSa*ZaZlB⁴Ox
POSITION: s.l.
COMMENT: I mark this as Thoman because the gloss may have been in Z as well; in Z 356 is the first line of its page, and glosses on first lines have often been washed out.

Or. 356.20 (mosch gloss) προσδέρκομαι: πρὸς σὲ βλέπω —XXaXbXoT⁺YYfGGGrAa²
POSITION: s.l.

Or. 356.21 (pillg gloss) προσδέρκομαι: προσορῶ —F²
POSITION: s.l.

Or. 356.22 (pillg gloss) προσδέρκομαι: καὶ βλέπομαι —Zc
POSITION: s.l.

Or. 356.23 (rec paraphr) προσδέρκομαι: καθορῶ τκαταλάβειν νῦν πρὸς σε —Mn
POSITION: s.l.
APP. CRIT.: app. καθορῶ by corr. (from καθωρᾶ?) Mn (but rho is not clear) | corruption of καταβλέπω? ει written over or corrected to ω?

Or. 357.01 (thom gloss) Τροίαθεν: ἀπὸ τῆς Τροίας —ZZaZlTGuAa²CrF²Ox
POSITION: s.l.
APP. CRIT.: καὶ prep. Aa²CrOx | τῆς om. T

Or. 357.02 (pillg gloss) Τροίαθεν: καὶ ἐκ τῆς Τροίας —Zc²
POSITION: s.l.

Or. 357.03 (rec gloss) Τροίαθεν: ἀπὸ —AbB³a
POSITION: s.l.

Or. 357.04 (recTri metr) Τροίαθεν: long mark over alpha —OT
Or. 357.05 (pllgX gloss) (ἐλθών): ἐρχόμενος —Aa²

 POSITION: s.l.
 APP. CRIT.: ἐρχ- Aa²

Or. 357.06 (rec gloss) (ἐλθών): ἐγὼ —Ab

 POSITION: s.l.

Or. 357.07 (pllgX exeg) (πῆ δ'): τῷ δὲ ἑτέρῳ μέρει —G

 POSITION: s.l.

Or. 357.08 (pllgX exeg) (πῆ): τῇ —Aa

 POSITION: s.l.

Or. 357.09 (rec exeg) (πῆ): ποτὲ —AbRSB³

 POSITION: s.l.
 APP. CRIT.: δὲ add. AbR

KEYWORDS: variant reading: γράφεται/γράφε

Or. 357.10 (rec exeg) (τῇ): γρ. πῆ. —AbRSGu

 POSITION: s.l. except marg. R
 APP. CRIT.: γρ. om. AbS

 KEYWORDS: variant reading: γράφεται/γράφε

Or. 357.11 (recThom exeg) (πῆ): πῶς —MnPrZZaZlZmTGu

 TRANSLATION:
 LEMMA: τῶι in text Zl, τῇ TGu  POSITION: s.l. (above πῆ of 357.10 Gu)
 COMMENT: Either this means that πῆ is to be understood adverbially, a typical us of πῶς, or despite its accent πῶς is intended to be the indefinite, ‘in some way’ (perhaps disagreeing with the view in 357.09 that ‘at some time’ is a suitable gloss).

Or. 357.12 (pllgX gloss) (δῶν): βλέπων —F²

 POSITION: s.l.

Or. 357.13 (rec gloss) (δῶν): σὲ —MnGu

 POSITION: s.l.

Or. 357.14 (thom gloss) (καταστένω): στενάζω —ZZaZlTGu

 POSITION: s.l.
 PREVIOUS EDITIONS: Dind. II.117,24
Or. 357.15 (plign gloss) (καταστένω): καταστενάζω —Aa²
position: s.l.

Or. 357.16 (plign gloss) (καταστένω): λυποῦμαι —F²
position: s.l.

Or. 357.17 (plign gloss) (καταστένω): καὶ θρηνῶ —CrOx
position: s.l.

Or. 357.18 (plign gloss) (καταστένω): θλίβομαι —Lp
position: s.l.
previous editions: Dind. II.117,24

Or. 358.01 (358–359) (rec paraphr) τοῖς κακοῖς κυκλωθείσαν σε ὁρῶ, ὡς οὔπω ἄλλον ύπὸ δυστυχιῶν. —GK
position: s.l.
app. crit.: ύπὸ δυστυχιῶν om. K

Or. 358.02 (rec gloss) (κύκλῳ): καθόλου —V
position: s.l.

Or. 358.03 (plign gloss) (κύκλῳ): γύρῳ —Aa²
position: s.l.

Or. 358.04 (rec gloss) (εἱλιχθεῖσαν): συστραφεῖσαν —V
position: s.l.

Or. 358.05 (rec gloss) (εἱλιχθεῖσαν): περικυκλωθεῖσαν —VMnCrOx
position: s.l.
app. crit.: καὶ prep. CrOx

Or. 358.06 (mosch gloss) (εἱλιχθεῖσαν): περιληφθεῖσαν —XXaXbXoT+YYfGrZcAa²B³d
position: s.l. except X
previous editions: Dind. II.117,25

Or. 358.07 (thom gloss) (εἱλιχθεῖσαν): κυκλωθεῖσαν —ZZaZlZmZuTGu
position: s.l.
previous editions: Dind. II.117,25

Scholia on Orestes 301–400 | 901
Or. 358.08 (plign gloss) (εἰλιχθεῖσαν): συσχεθεῖσαν —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.117,25–26

Or. 358.09 (plign gloss) (εἰλιχθεῖσαν): κρατηθεῖσαν —F²
POSITION: s.l.

Or. 358.10 (plign gram) (εἰλιχθεῖσαν): ἐλίσσω τὸ συστρέφω —B⁴
POSITION: marg.

Or. 358.11 (mosch paraphra) (ἀθλίοις κακοῖς): ύπο ἀθλίων δυστυχιῶν
—XXaXbXoT·YYfGrZcAa²B³
POSITION: s.l. except X
APP. CRIT.: ἤγουν prep. T | ἀπὸ Yi

Or. 358.12 (plign gloss) (ἀθλίοις κακοῖς): ἐν —F
POSITION: s.l.

Or. 358.13 (trimetr) (ἀθλίοις): koine long over alpha —T
PREVIOUS EDITIONS: de Fav. 53

Or. 359.01 (mosch gloss) (οὐπώποτ’): οὔπω ροτέ —XXaXbXoT·YYfGGGrZcAa²
POSITION: s.l. except X
APP. CRIT. 2: οὔπο X |

Or. 359.02 (plign gloss) (οὐπώποτ): καὶ ποτέ —CrOx
POSITION: s.l.

Or. 359.03 (rec gloss) (μᾶλλον): ἤγουν δυστυχεστέραν —AbMnPrSSa’
POSITION: s.l.
APP. CRIT.: ἤγουν om. Sa’ | δυστυχεστέραν Mn

Or. 359.04 (rec gloss) (μᾶλλον): πλεῖον —R
POSITION: s.l.
Or. 359.05 (rec gloss) ⟨μᾶλλον⟩: σοῦ —AaMnRGu

POSITION: s.l.

Or. 359.06 (pllgn gloss) ⟨μᾶλλον⟩: παρὸ σὲ —V³

POSITION: s.l. (above ἑστίαν)

Or. 359.07 (recMoschThom gloss) ⟨ἐστίαν⟩: οἰκίαι —Aa²CrF²RRf²OxXXaXbXoYYfG-GrZcZZaZlZmT³B³d

POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx
APP. CRIT. 2: οἰκείαν Aa², a.c. Ox

Or. 359.08 (pllgn gloss) ⟨ἐστίαν⟩: οἶκον —Ab²

POSITION: s.l.

Or. 359.09 (rec artGloss) ⟨ἐστίαν⟩: τὴν —Mn

POSITION: s.l.

Or. 359.10 (trimetr) ⟨ἐστίαν⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 53

Or. 360.01 (pllgn gloss) ⟨Ἀγαμέμνονος⟩: τοῦ ἐμοῦ ἀδελφοῦ —Zl

POSITION: s.l.

Or. 360.02 (mosch artGloss) ⟨Ἀγαμέμνονος⟩: τοῦ —XXaXbXoTYYfGGrF²Aa²OxB³d

POSITION: s.l.

Or. 360.03 (rec gloss) ⟨τύχας⟩: δυστυχίας —AaF²RfOx

POSITION: s.l.
APP. CRIT.: καὶ τὰς prep. Ox, τὰς prep. F²

Or. 360.04 (mosch paraphr) ⟨τύχας⟩: ἡγοῦν τὰ συμβεβηκότα τῷ Ἀγαμέμνονι —XXaXbXoT·YYfGGrZcB³d

POSITION: s.l. except X
APP. CRIT.: ἡγοῦν om. GZe | τῷ ἀγ. om. Zc

Or. 360.05 (recTri metri) ⟨τύχας⟩: long mark over alpha —OT

Scholia on Orestes 301–400 | 903
Or. 360.06 (rec gloss) ἰπιστάμην: οἶδα — R

Or. 360.07 (rec gloss) ἰπιστάμην: ἐνόησα — Sa

Or. 360.08 (rec Thom gloss) ἰπιστάμην: ἔμαθον — AbCrOxZaZlZmZuTGu

APP. CRIT.: καὶ prep. CrOx

Or. 360.09 (pllgn gloss) ἰπιστάμην: ἐγνών — F2

Or. 360.10 (pllgn gloss) ἰπιστάμην: τοῦτο ἢδη ἐγνώρισα — Xo2

APP. CRIT.: τοῦτο ἢδη erased or damaged

Or. 361.01 (rec paraphr) καὶ θάνατον οἵῳ: οἶχοθανάτω δηλονότι παρὰ τῆς γυναικός — C

APP. CRIT.: περὶ C

Or. 361.02 (rec gram) καὶ θάνατον οἵῳ: κλίσις καὶ μετάκλισις — V1

TRANSLATION: Case and change of case.

COMMENT: Apparently, another way to point out that the poet does not use οἵῳ θανάτῳ with both forms in the same case.

Or. 361.03 (rec artGloss) θάνατον: τὸν — AbF2Ox

Or. 361.04 (thom gloss) οἶχο: ἐν — ZZlZmTGuXo2

Or. 361.05 (rec gloss) οἶχο: θανάτω — V3AbKMnPrRSSa'GGuBh

904 | Scholia on Orestes 1–500
Or. 361.06 (plln gloss) ⟨οἴῳ⟩: ὁποίῳ —AaCrF²RfZaZuOx
position: s.l.
ap. crit.: καὶ ὁποίῳ δεινάτω Cr Ox

Or. 361.07 (plln gloss) ⟨οἴῳ⟩: καὶ τίνι —V³
position: s.l.

Or. 361.08 (recMoschThom gloss) ⟨πρὸς δάμαρτος⟩: παρά τῆς γυναικός —AaAbMnCr-PrSSaRfXXaXbXoYYfGGGrZaTB⁰Ox
position: s.l. except X (spaced as two sep. ZZa)
ap. crit.: τῆς om. Z

Or. 361.09 (rec Thom gloss) ⟨πρὸς⟩: παρὰ —KZlZm
position: s.l.

Or. 361.10 (plln gloss) ⟨δάμαρτος⟩: τῆς γυναικός —ZlZcF²
position: s.l.

Or. 361.11 (plln gloss) ⟨δάμαρτος⟩: καὶ τῆς γυνῆς —Zu
position: s.l.

Or. 361.12 (rec artGloss) ⟨δάμαρτος⟩: τῆς —R
position: s.l.

Or. 361.13 (plln gloss) ⟨ἀπώλετο⟩: ἀπώλετο —F²
position: s.l.

Or. 361.14 (plln gloss) ⟨ἀπώλετο⟩: καὶ ἐφθάρη —Ox
position: s.l.

Or. 362.01 (vet exeg) ⟨Μαλέα⟩: ὄρος Λακωνικῆς· καὶ Ὡμηρος [Hom. Od. 3.287]· 'Μαλείας ὄρος αἰτή· —HBVC
translation: A mountain of Laconia. And Homer (refers to it): 'the steep mountain of Maleae'.
ref. symbol: app. H position: s.l. VC, marg. B
ap. crit.: after λακωνικῆς add. ἐστι τὸ μάλεα τοῦ · καὶ om. B · second ὄρος om. V
ap. crit. 2: ὄρος (both) C

scholia on orestes 301–400 | 905
Or. 362.02 (rec exeg) τὴν ναῦν τῷ Μαλέῳ προσπελάσας ὄρει Λακωνικῆς· καὶ Ὅμηρος [Hom. Od. 3.287] 'Μαλ’εθάων ὄρος αἰπύ’. —GK

**APP. CRIT.:** προσπελάζων G | λακωνικῷ G | μαλίδων G

**KEYWORDS:** citation of Homer (with direct quotation)

Or. 362.03 (pllg exeg) Μαλέᾳ: ὄρος Λακεδαιμονίας —GB

**LEMMATA:** G

**POSITION:** marg. G, s.l. B

**APP. CRIT.:** τὸ prep. B

Or. 362.04 (rec gloss) (Μαλέᾳ): ὄνομα ὄρους —AbRPrSSa'

**POSITION:** s.l.

Or. 362.05 (rec gloss) (Μαλέᾳ): ἀκρωτηρίῳ —OZl

**POSITION:** s.l.

**APP. CRIT.:** τῶ prep. Zl

Or. 362.06 (recMosch exeg) (Μαλέᾳ): ἀκρωτήριον τῆς Λακωνικῆς —FPrRSSaXXoYf

**TRANSLATION:** (Malea is) an promontory of Laconia.

**POSITION:** s.l. PrSSa', marg. FRYf

**APP. CRIT.:** ὁ Μαλέας prep. F | after ἀκρ. add. ἐστὶ F

Or. 362.07 (rec gloss) (Μαλέᾳ): ἀκρωτήριον —V3AaCrRfOxB3B3d

**POSITION:** s.l. except marg. B

Or. 362.08 (mosch exeg) (Μαλέᾳ): ἀκρωτήριον ἐν τοῖς Λακωνικοῖς —XaXbT'YGr

**TRANSLATION:** (Malea is) an promontory in Laconian territory.

**POSITION:** s.l.

Or. 362.09 (thom exeg) (Μαλέᾳ): ἀκρωτήριον ἐστὶν ὁ Μαλέας περὶ Λακεδαιμονίαν, λεγόμενον παρὰ τισιν ἰδιωτικῶς ὄνομα κατωμάγουλον. —ZZaZlZmTGu

**TRANSLATION:** Maleas is a promontory around Lacedaemonia, which is called by some in ordinary (uncultured) language ‘lower jaw of the ass’.

**REF. SYMBOL:** ZZaZlGu
PREVIOUS EDITIONS: Dind. II.118,1–3

COMMENT: κατομάγουλον appears in TLG only here and in Digenes Akritas; see LBG s.v. The ancient equivalent was Ὄνου γνάθος, mentioned in Strabo 8.5.1–2, Paus. 3.22.10, 3.23.1, lexica and scholia.

KEYWORDS: rare word | Byzantine vernacular word/form/usage

Or. 362.10 (plln gloss) ὁ αὐτὸς δὲ λέγεται καὶ ζυλοφάγος. —ZlGu

TRANSLATION: And the same is also called 'Timber-devourer'.

APP. CRIT.: ζυλοφάγος damaged or erased in Gu, partially obscured in Zl

COMMENT: For this as the name of Cape Caphereus in Euboea see ps.-Apollodorus, Bibliotheca monumenta 6.11 and Sch. Lycophr. Alex. 373, 1095, and the Thomas 432.02 below; of an unspecified cape, Joannes Apocatacus, Notit. et epist. 65,27; of Maleas, Georg. Pachymeres, Hist. brevis 507,4.

Or. 362.11 (plln gloss) Ἐν τῷ ὄρει —Zu

POSITION: s.l.

Or. 362.12 (plln gloss) λιμένι —Zc²Gu

APP. CRIT.: δηλονότι add. Zc²

Or. 362.13 (plln gloss) Ἐν τῷ τόπῳ —G

POSITION: s.l.

Or. 362.14 (plln gloss) Ἐν τῷ —F

POSITION: s.l.

Or. 362.15 (plln artGloss) ὁ —Aa

POSITION: marg.

APP. CRIT.: expunction dots around ὁ, perhaps iota subscript on μαλέα was added, not original

Or. 362.16 (thom artGloss) τῷ —ZZaZmTGu

POSITION: s.l.

Or. 362.17 (rec metr) Λέα: long mark over second alpha —O

Or. 362.18 (rec paraphr) προσισχῶν πρώραν: προσοκαλῶσας νῆα —H⁴

POSITION: s.l.

COMMENT: The Byzantine verb σκαλόω/σκαλώνω is known; this compound occurs only here.
Or. 362.19 (plln exeg) (προσίσχων πρώραν): τότε ἔμαθον τὸν φόνον τοῦ ἀδελφοῦ μου. περὶ δὲ τῆς Κλυταιμνήστρας τί οὐκ ἐγίνωσκε; —Υ

TRANSLATION: That is when I learned of the murder of my brother. But why did he not learn about Clytemnestra?

Or. 362.20 (rec exeg) (προσίσχων): προσορμίζων, τὸ δὲ ἵσχω ἀπὸ τοῦ ἔχω τὸ ἐλαύνω· καὶ Ὅμηρος [Hom. II. 5.829, etc.] ἐχε μόνυχας ἵππους ἀντὶ τοῦ ἐλαύνε. —Υ

TRANSLATION: Bringing to mooring near. And (the root verb) 'ischō' is from 'echō' in the sense 'drive'. And Homer (uses this verb in) 'hold the single-hooved horses' in the sense 'drive'.

Or. 362.21 (rec gloss) (προσίσχων): προσεγγίζων —VAaAbPrSSa4

Or. 362.22 (rec gloss) (προσίσχων): πλησιάζων —CrRPrSOx

Or. 362.23 (rec gloss) (προσίσχων): πελάσασα —S

Or. 362.24 (rec gloss) (προσίσχων): προσεμβάλλων —Rf

Or. 362.25 (recMoschThom gloss) (προσίσχων): πλησιάζων —Sa’XaXbXoYYfGrZcZzZtZmTb4

Or. 362.26 (pillgn gloss) (προσίσχων): ἐλλιμενίσας —F
| Or. 362.27 (thom gloss) (προσίσχων): ἐλλημενίζων —ZZaZlZmZuTGuAa |
| position: s.l. |
| app. crit.: ἐλλημεν—Zl |

| Or. 362.28 (rec gloss) (πρώραν): τὴν νῆα —AbCrRPrSSa‘Ox |
| position: s.l. |
| app. crit.: ἤγουν prep. CrOx |

| Or. 362.29 (thom gloss) (πρώραν): τὴν τῆς νεώς —ZZaZlZmTGu |
| position: s.l. |
| app. crit.: τὴν om. ZaT, spaced as sep. Zm |

| Or. 362.30 (plln exeg) (πρώραν): ἀπὸ μέρους τὸ πᾶν. —B3a |
| position: s.l. |

| Or. 362.31 (362–364) (rec wdord) word order α (ἐκ δὲ κυμάτων), β (προφήτης), γ (ὁ ναυτίλοις), δ (μάντις), ε (νήρεως), ς (ἐξήγγειλε) —MnPr |
| position: s.l. |

| Or. 362.32 (rec exeg) (ἐκ δὲ κυμάτων): ἐξελθὼν ὁ Γλαῦκος —PrRSSa’ |
| position: s.l. |

| Or. 362.33 (rec exeg) (ἐκ δὲ κυμάτων): λείπει ἐξελθὼν. —AbF |
| position: s.l. |
| app. crit.: λείπει om. Ab |
| keywords: λείπει |

| Or. 362.34 (plln exeg) (ἐκ δὲ κυμάτων): ἤγουν ἐκβὰς ἐκ τῶν κυμάτων —V3 |
| position: s.l. |

| Or. 362.35 (plln exeg) (ἐκ δὲ κυμάτων): προκύψ[ας] —Aa² |
| position: s.l. |
| app. crit.: ψ uncertain, ύ very faint (damage) |

| Or. 362.36 (plln gloss) (ἐκ): ἔξωθεν —Zu |
| position: s.l. |
Or. 362.37 (mosch gloss) (δὲ): γὰρ —XaXbXoTYfGr

Or. 362.38 (pllgn gloss) (κυμάτων): τῆς θαλάσσης —Xo²

Or. 362.39 (rec metr) (κυμάτων): long mark over upsilon —O

Or. 363.01 (rec exeg) ὁ ναυτίλοισι (μάντις): τοῖς γὰρ ναύταις οὕτως, ὁς φίλος καὶ θαλάσσῃ ἐστί καὶ ἰχθύσι, τὰ πεπρωμένα βάζει —VMnPrR'SSa

TRANSLATION: For this (being), who is friendly both to the sea and to fish, speaks to sailors what is fated.

LEmma: all

Ref. Symbol: VSa, (to νηρέως προφ.) R²

Position: follows 364.01 R²

App. Crit.: ταῖς S | ὡς Schw. | βάζει om. Sa

App. Crit. 2: ναῦτες a.c. Mn | φίλος (a.c.?) Mn | ἰχθύσι S |

Previous Editions: Schw. I.137,5–6; Dind. II.118,6–7

Or. 363.02 (rec paraphr) (ὁ ναυτίλοισι μάντις): ὁ ναυτῶν μάντις —R

Or. 363.03 (rec gloss) (ὁ ναυτίλοισι): τῶν ναυτῶν ὁ φίλος —AbMnPrSSa'


Or. 363.04 (vet gloss) (ναυτίλοισι): τῶν ναυτήλων —H

Or. 363.05 (recMosch gloss) (ναυτίλοισι): τῶν ναυτῶν —AbXXaXbXoTYfGGiGrZcB³d


Or. 363.06 (pllgn gloss) (ναυτίλοισι): ἐν τοῖς —F²

Or. 363.07 (pllgn artGloss) (ναυτίλοισι): τοῖς —Aa²

910 | Scholia on Orestes 1–500
Or. 363.08 (plln gloss) Μάντις: προφήτης —F
POSITION: s.l.

Or. 363.09 (plln gloss) Μάντις: ὁ Γλαῦκος —G
POSITION: s.l.

Or. 363.10 (rec artGloss) Μάντις: ὁ —Αα²Ab
POSITION: s.l.

Or. 363.11 (plln paraph) ἐξήγγειλέ μοι: εἶπε μοι πάντα —Zl
POSITION: s.l.

Or. 363.12 (rec exeg) ἐξήγγειλέ: ἦτοι τὸν θάνατον τοῦ Ἀγαμέμνονος —MnPrRSSa
POSITION: s.l.

Or. 363.13 (plln gloss) ἐξήγγειλέ: διηγήσατο —Xo²
POSITION: s.l.

Or. 363.14 (pllnTri gloss) ἐξήγγειλέ: εἶπεν —CrOxT
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx
APP. CRIT. 2: εἶπε CrOx |

Or. 363.15 (rec exeg) ἐξήνεγκε: ἐξήγγειλε —Rf
LEMMA: thus in text Rf
POSITION: s.l.

Or. 364.01 (vetThom exeg) Νηρέως προφήτης: οὗτος Ἀνθηδόνιος ἁλιεύς· ἤκουσαν δὲ ἱχθύν παρὰ τὴν ψάμμον βοτάνης γευσάμενον καὶ ἀναζήσαντα, φαγών καὶ αὐτὸς γέγονεν ἀθάνατος, ἀλλ’ οὐκ ἀγήραος, ὅπερ ἑαυτὸν. μαντεύεται δὲ ὡς ὁ παρ’ Ὁμήρῳ [Hom. Od. 4.365 sq.] Πρωτεὺς καὶ παρὰ Πινδάρῳ [Pyth. 4.20] Τρίτων τοῖς Ἀργοναύταις.
—HMBOVCCrMnPrRbRwSaZlZmGuOx

TRANSLATION: This was a fisherman from Anthedon. (or: This was Anthedonius, a fisherman.) And having observed a fish (marooned and dying) on the beach that tasted a plant and came back to life, by eating (the plant) himself too he became immortal, but not free of old age; for which reason he threw himself into the sea. He gives prophecies as (do) the Proteus in Homer and, in Pindar, Triton to the Argonauts.

LEMMA: MBCMnPrRbSa, 363 ο ναυτίλοισιν Rw | REF SYMBOL: HMBPr, (at 363 ο ναυτίλοισι) R², (at γλαῦκος) ZlZmGu | POSITION: precedes 363.01 in R²
APP. CRIT.: 1 Ἀνθηδόνιος] ὁ ἀνθ. R², ὁ ἀνθ. ὁ ἀπὸ ἀνθηδονίας πόλεως ὡν MnPrSa, ὁ γλαῦκος ἀνθ. |
And some say that the plant he tasted is houseleek (in Greek, 'ever-living').

Glaucus, the story is told, was an excellent diver into the sea. It came about on one occasion that he went down to the depths of the sea and, finding a plant, ate it and after eating it was rendered immortal, becoming also a prophet. So, then, from that moment on he was in the sea. And since he was a prophet, he knew about events taking place in the world. Knowing in advance of the death of Agamemnon too, when Menelaus was crossing the sea there with his ships, he spoke out about this to him. For in this way when people were crossing there, he, knowing the affairs in their houses, used to come out of the waves and tell these things. In this respect he is spoken of as 'seer of sailors, prophet of Nereus', that is, of the sea divinity.

Or. 364.02 (thom exeg) τὴν δὲ βοτάνην ἧς ἐγεύσατο φασί τινες ἀείζωον εἶναι.

—ZlZmGu

Or. 364.03 (plign exeg) ὁ Γλαῦκος ὡς λέγεται κολυμβητὴς ἦν ἐπὶ τὴν θάλασσαν ἄριστος. ὥσπερ δὲ κατὰ τύχην μίαν καταβῆναι εἰς τὸ τῆς θάλασσῆς βάθος καὶ εὑρὼν βοτάνην ἐφαγέν αὐτήν καὶ φαγὼν ἀπηθανατίσθη, γεγομένης καὶ μάντις.

TRANSLATION:

Glaucus, the story is told, was an excellent diver into the sea. It came about on one occasion that he went down to the depths of the sea and, finding a plant, ate it and after eating it was rendered immortal, becoming also a prophet. So, then, from that moment on he was in the sea. And since he was a prophet, he knew about events taking place in the world. Knowing in advance of the death of Agamemnon too, when Menelaus was crossing the sea there with his ships, he spoke out about this to him. For in this way when people were crossing there, he, knowing the affairs in their houses, used to come out of the waves and tell these things. In this respect he is spoken of as ‘seer of sailors, prophet of Nereus’, that is, of the sea divinity.

APP. CRIT.:

COMMENT: For Glaucus as diver, see Athenaeus 7.47 (Mnaseas fr. 12, FHG III.151). Compare the rationalized version of the story in Michael Apostolius 5.49 [Paroem. Gr. II.346 Leutsch]. | The few instances of διαβαίνων in TLG are all passive in sense, and no other middle-passive forms from the present stem διαβάω are found.
Or. 364.04 (rec gloss) ἦτοι τοῦ Ποσειδῶνος — V¹Gu

POSITION: s.l.

APP. CRIT.: ήτοι om. Gu

Or. 364.05 (mosch gloss) ὁ τῆς θαλάσσης — XCaXbXcT*YYfGGrZcAa²

POSITION: s.l. except X

APP. CRIT.: ὁ om. GAa² | δαίμων add. Y²

APP. CRIT. 2: θαλάττης XCaYYfG

Or. 364.06 (thom gloss) τοῦ θαλασσίου δαίμονος — ZmGu

POSITION: s.l.

Or. 364.07 (plign artGloss) τοῦ — F²

POSITION: s.l.

Or. 364.08 (tri metr) συνίζησις — T

POSITION: s.l.

PREVIOUS EDITIONS: de Fav. 53

Or. 364.09 (plign gloss) ὁ Άνθηδόνιος — B³c

POSITION: s.l.

Or. 364.10 (plign gloss) ὁ Γλαῦκος — B³a

POSITION: s.l.

Or. 364.11 (rec artGloss) ὁ — AaAb

POSITION: s.l.

Or. 364.12 (rec exeg) γρ. μάντις. — S

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 364.13 (plign exeg) ὁ λεγόμενος ἰδιωτικῶς γλάρος — Z³

TRANSLATION: The one called in vernacular speech ‘seagull’ (‘glaros’).

POSITION: s.l.

KEYWORDS: Byzantine vernacular word/form/usage
**Or. 364.14** (recMosch artGloss) ⟨Γλαῦκος⟩: ὁ —AbXXaXbXoZcAa

**POSITION:** s.l.

**Or. 364.15** (rec gloss) ⟨ἀψευδής⟩: ἀληθής —F²PrSa’

**APP. CRIT.:** ὁ prep, F²

**Or. 364.16** (recMosch artGloss) ⟨ἀψευδής⟩: ὁ —AbXXaXbXoTZcAa²

**POSITION:** s.l.

**Or. 364.17** (pllgnt gloss) ⟨θεός⟩: Γλαῦκος —Rw

**COMMENT:** Rw has neither Γλαῦκος nor μάντις in the line, so this may be a misplacement of a marginal note originally intended to supply the missing word.

**Or. 364.18** (pllgnt artGloss) ⟨θεός⟩: ὁ —Aa²

**Or. 365.01** (thom exeg) ⟨ὁς μοι τάδ’ εἶπεν⟩: Ὁμηρικὸς ζῆλος τὸ ἐξήγγειλε καὶ τὸ εἶπεν.

—ZlZmGu

**TRANSLATION:** (It is an example of) Homeric emulation (to use both) ‘he announced’ (in 363) and ‘he said’ (in 365).

**REF. SYMBOL:** Gu  |  **POSITION:** s.l. Zm, marg. Zl

**APP. CRIT. 2:** εἶπε Zl  |  **PREVIOUS EDITIONS:** Dind. II.118,4–5

**COMMENT:** The term Ὁμηρικὸς ζῆλος is applied in scholia and Eustathius to a variety of features of vocabulary, syntax, and narrative technique. For other cases in the Eur. scholia cf. sch. Vo Andr. 17 Schw. (perhaps really belonging to Andr. 20, to judge from a similar note by V³ on 20 Θετίδειον), sch. Andr. 107, sch. Thom. Hec. 976, Ph. 17 and 88. The point of interest here is apparently the duplication of the verbs of saying introducing direct speech, and the commentator may have in mind phrases like ἐνένιπεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόναζεν (Od. 16.416, 19.89, etc.) or εἶπεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν (Od. 7.330, 21.248).

**KEYWORDS:** Ὁμηρικὸς ζῆλος

**Or. 365.02** (mosch paraphr) ⟨ὁς μοι τάδ’ εἶπεν⟩: ὃς μοι πλησίον σταθεὶς τάδε εἶπεν ἐμφανῶς.

—XXaXbXoT’YYfGrAa²

**REF. SYMBOL:** Xo  |  **POSITION:** s.l. XaTYGrAa², marg. Yf

**APP. CRIT. 2:** τάδ’ Gr  |  **εἶπε Aa²  |  **PREVIOUS EDITIONS:** Dind. II.118,16

**Or. 365.03** (pllgnt gloss) ⟨ὁς⟩: καὶ ὅστις —CrOx

**POSITION:** s.l.
Or. 365.04 (rec gloss) (τάδ’): τὰ κακὰ —Ab

LEMMA: τάδ’ (sic) in text Ab  POSITION: s.l.

Or. 365.05 (pillg gloss) (τάδ’): ταῦτα —F²

LEMMA: τάδ’ in text F  POSITION: s.l.

Or. 365.06 (pillg gloss) (τόδ’): καὶ τοῦτο —Ox

POSITION: s.l.

Or. 365.07 (rec paraphr) (ἐμφανῶς κατασταθείς): εἰς πρόσωπον ἐλθών —GK

POSITION: s.l.

Or. 365.08 (thom exeg) (ἐμφανῶς κατασταθείς): τοιούτης οὐκ ἔντος θαλάσσης ὃν καὶ ἀφανὸς μοι τοῦτο εἰπών, ἀλλ’ ἐμφανῶς καὶ ἐνώπιον στὰς καὶ διηγησάμενος.

—Z′ZnZlZmTGu

TRANSLATION: That is, not being within the sea and having invisibly told me this, but having stood visibly and face to face and told the story.

POSITION: s.l. Zm

APP. CRIT. 2: ἐμφανῶς Zm  |

PREVIOUS EDITIONS: Dind. II.118,14–16

Or. 365.09 (rec gloss) (ἐμφανῶς κατασταθείς): φανερωθείς —K

POSITION: s.l.

Or. 365.10 (thom exeg) (ἐμφανῶς): φανερῶς καὶ οὐ διὰ τινος φαντάσματος —ZZa-
ZlZmTGu

TRANSLATION: Openly and not by some kind of apparition.

POSITION: s.l.

APP. CRIT.: οὐ om. Za  |  φάσματος ZlT

PREVIOUS EDITIONS: Dind. II.118,17–18

Or. 365.11 (rec gloss) (ἐμφανῶς): φανερῶς —AbCrF²MnPrRSoXo²

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 365.12 (pillg gloss) (ἐμφανῶς): πλησίον —G

POSITION: s.l. (sep. from 365.17)
Or. 365.13 (pillg gloss) \(\xi mφαν\)\(\nu\)ς: \(\xi mπροσθε\)\(\nu\) \(\alpha\)\(ντικρ\)\(\nu\) — Zu

position: s.l.

Or. 365.14 (pillg gloss) \(\xi mφαν\)\(\nu\)ς: \(\pi\)\(ροδ\)\(\η\)\(λ\)\(\upsilon\)ς — Lp

position: s.l.

previous editions: Dind. II.118,17

Or. 365.15 (pillg gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\pi\)\(λ\)\(η\)\(σ\)\(ι\)\(ο\)\(υ\) \(\ell\)\(θ\)\(ω\)\(ν\) — F²

position: s.l.

Or. 365.16 (pillg gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\pi\)\(λ\)\(η\)\(σ\)\(ι\)\(α\)\(σ\)\(α\)ς — Aa

position: s.l.

Or. 365.17 (pillg paraphr) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\hat{\eta}\)\(γ\)\(ου\)\(ς\) \(\pi\)\(λ\)\(η\)\(σ\)\(ι\)\(ο\)\(υ\) \(\epsilon\)\(μ\)\(ο\)\(υ\) \(\sigma\)\(τ\)\(α\)\(θ\)\(ε\)\(ι\)\(ς\) — V³

position: s.l.

Or. 365.18 (pillg gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\pi\)\(λ\)\(η\)\(σ\)\(ι\)\(ο\)\(υ\) \(\sigma\)\(τ\)\(α\)\(θ\)\(ε\)\(ι\)\(ς\) — G

position: s.l.

Or. 365.19 (tri gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\pi\)\(λ\)\(η\)\(σ\)\(ι\)\(ο\)\(υ\) \(\sigma\)\(τ\)\(α\) — T

position: s.l.

Or. 365.20 (rec gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\pi\)\(ρα\)\(σ\)\(τ\)\(α\)\(θ\)\(e\)\(ι\)\(ς\) — AbOx²

position: s.l.

Or. 365.21 (rec gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\sigma\)\(τ\)\(α\) — Ab²

position: s.l.

Or. 365.22 (pillg gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\hat{\eta}\)\(γ\)\(ου\)\(ς\) \(\sigma\)\(τ\)\(α\)\(θ\)\(ε\)\(ι\)\(ς\) — B³⁴

position: s.l.

Or. 365.23 (rec gloss) \(\kappa\)\(a\)\(t\)\(a\)\(σ\)\(t\)\(a\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\lambda\)\(γ\)\(ω\)\(ν\) — Ab²

position: s.l.

Or. 365.24 (rec gloss) \(\pi\)\(ρα\)\(σ\)\(τ\)\(α\)\(θ\)\(e\)\(ι\)\(ς\)\: \(\epsilon\)\(μ\)\(ο\) — Mn

lemma: thus in text Mn

position: s.l.
Or. 366.01 (pillar exeg) Ἐλέας: λέγων τοῦτο —Αα²

POSITION: marg.

Or. 366.02 (rec art Gloss) Ἐλέας: ὦ —Αα²AbCrF²Xo²ZuOx

POSITION: s.l.

Or. 366.03 (trimetr) Ἐλέας: long mark over alpha —Τ

Or. 366.04 (pillar gloss) κεῖται: πέπτωκεν —Αα

POSITION: s.l.

Or. 366.05 (trimetr) κεῖται: ἠγείρει ἀπέθανεν —Τ

POSITION: s.l.

Or. 366.06 (rec Gloss) σῶς: ὁ —AbF²

POSITION: s.l.

Or. 366.07 (rec gloss) κασίγνητος: αὐτόδελφος —F²R²F²

POSITION: s.l.

Or. 366.08 (thom gloss) κασίγνητος: ἀδελφὸς —ZaTCrOx, perhaps Zl

APP. CRIT.: καὶ prep. CrOx, ὁ prep. T

Or. 366.09 (rec gloss) θανών: ἀποθανὼν —PrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. OX

Or. 366.10 (pillar gloss) θανών: φονευθεῖς —F²

POSITION: s.l.

Or. 366.11 (rec gloss) θανών: θανατωμένος —R

POSITION: s.l.

COMMENT: Vernacular form of τεθανατωμένος.

KEYWORDS: Byzantine vernacular word/form/usage
Or. 367.01 (rec exeg) ὧν τῷ Ἄγαμέμνονι τὸν χιτῶνα προσήνεγκεν. —OV

TRANSLATION: For after Agamemnon bathed, she brought the ( entrapping) robe upon him.

APP. CRIT.: τῷ ἀγαμ. om. V

Or. 367.02 (mosch paraphr) ὧν τῷ ἀλόχου: ἃ ἡ ἄλοχος ἔλουσεν αὐτὸν. —XXaXbXoT+YYfGGrAa

TRANSLATION: (The bath) that his wife gave him.

APP. CRIT.: after τουτέστιν add. περιπεσὼν Zl

Or. 367.03 (thom paraphr) λουτροῖσιν ἀλόχου: τούτεστιν ἐν λουτροῖς ὑπὸ τῆς ἰδίας γυναικὸς ἀνηρέθη. —ZZlZmTGu

TRANSLATION: That is, he was killed during his bath by his own wife.

LEMMA: Τ(λουτροῖς) POSITION: s.l. except ZmT

APP. CRIT.: after τούτεστιν add. περιπεσὼν Zl

Or. 367.04 (plign exeg) ὧν τῷ Ἄγαμέμνονα ὅταν ἐφονεύθη. —Zu

REF. SYMBOL: Zu POSITION: marg.

APP. CRIT.: κλυτ. ἑλένη Zu

Or. 367.05 (rec gloss) ὧν τῷ Ἄγαμέμνονα: παρὰ —O

APP. CRIT.: καὶ τῆς prep. CrOx | αὐτοῦ add. Zl

Or. 367.06 (plign gloss) ὧν τῷ Ἄγαμέμνονα: ἐν τοῖς —F

APP. CRIT.: καὶ τῆς prep. CrOx | αὐτοῦ add. Zl

Or. 367.07 (plign gloss) ὧν τῷ Ἄγαμέμνονα: τῶν ἰδίων —F

APP. CRIT.: καὶ τῆς prep. CrOx | αὐτοῦ add. Zl
Or. 367.09 (rec gloss) (άλόχου): ύπό τῆς —AaAbMnPrRSSa
position: s.l.

Or. 367.10 (rec artGloss) (άλόχου): τῆς —K
position: s.l.

Or. 367.11 (vet exeg) περιπεσών πανυστάτοις: 'περισσοὶ ἢ περί. 3'καὶ ἔστιν ὁ νοῦς· ἀποθανόντων, πεσόντων, ἀπολωλῶς τοίς πανυστάτοις λουτροῖς τῆς ἀλόχου. 3ή περιπεσών ἀντὶ τοῦ συντυχῶν τοῖς λουτροῖς τῆς ἀλόχου· 4λουσαμένω γὰρ τὸν χιτῶνα περιήγαγεν· 'ὦς ἐν Ἐκάβη [1281]· 'κτεῖν', ὥς ἐν Ἀργείῳ φόνια λουτρά σ' ἀναμένει'. —MBVC MnPrRbRwSa

TRANSLATION: The prefix/preposition ‘peri’ is superfluous. And the sense is ‘having died, having fallen, having been destroyed by the final bath given by his wife’. Or else, (the compound with ‘peri’ means) ‘falling in with’ in the sense ‘meeting with the bath given by his wife’. For as he was bathing she wrapped the robe around him. As in Hecuba: ‘go ahead and kill me, since in Argos a murderous bath awaits you’.

LEMDA: MBVC, περιπεσὼν MnPrSa, πανυστάτοις R, λουτροῖσι Rw REF. SYMBOL: MBVPrRbSa
KEYWORDS: περισσός/περιττός

Or. 367.12 (rec exeg) (περιπεσῶν): ἀποθανόντων. καὶ ἔστι περισσῆ ἢ περί. (περι)πεσῶν ἀντὶ συντυχῶν —C
position: intermarg.
APP. CRIT.: ἕτι C, perhaps corrected by a later hand | (περί) suppl. from prev.
KEYWORDS: περισσός/περιττός

Or. 367.13 (pllgn gloss) (περιπεσών): συντυχῶν —G
position: s.l.

Or. 367.14 (pllgn gloss) (περιπεσῶν): περιτυχῶν —F
position: s.l.

Or. 367.15 (pllgn gloss) (περιπεσῶν): ἀπολωλῶς —B

Scholia on Orestes 301–400 | 919
Or. 367.16 (rec gloss) ⟨πανυστάτοις⟩: ἐσχάτοις —AbCrMnPrRfSOx, perhaps Zl

Or. 367.17 (thom gloss) ⟨πανυστάτοις⟩: ύστεροις —ZmGuF

Or. 367.18 (tri gloss) ⟨πανυστάτοις⟩: τελευταίοις —T

Or. 367.19 (pillg gram) ⟨πανυστάτοις⟩: πανύστατον πάντων ἔσχατον —B

Or. 368.01 (rec gloss) ⟨ἔπλησεν⟩: ὁ μάντις —AbMnPrR1R2S

Or. 368.02 (pillgTri gloss) ⟨ἐμέ⟩: ἤγουν τὸν Μενέλαον —AaAbMnPrRS

Or. 368.03 (pillg gloss) ⟨ἐμοὺς⟩: τοὺς —F2Ox
Or. 369.01 (vet exeg) ἐπεὶ δὲ Ναυπλίας: ἀπὸ Ναυπλίου τοῦ πατρὸς Παλαμήδους —MBOCPrMnR²RwSa

**TRANSLATION:** Derived from Nauplius the father of Palamedes.

**LEMMA:** MnPrR²(ἐπεὶ δὲ)Sa, ναυπλίας Rw

**REF. SYMBOL:** R²

**POSITION:** s.l. MC, marg. B

**APP. CRIT.:** τοῦ om. OC

**PREVIOUS EDITIONS:** Schw. I.137,17; Dind. II.119,4

Or. 369.02 (pillg gloss) ⟨ἐπεὶ⟩: ἀφ’ οὗ —Ab²F²

**POSITION:** s.l.

Or. 369.03 (rec gloss) ⟨Ναυπλίας⟩: ὄνομα λίμενος —AbMnPrRSSa

**POSITION:** s.l.

Or. 369.04 (mosch exeg) Ναυπλίας: Ναύπλιος λιμήν; ἀπὸ τούτου καὶ Ναυπλία χθών. —XXaXbXoT²YYfGGrAa²

**TRANSLATION:** Nauplius (is) a harbor, and from this also (derives) Nauplia, a country.

**LEMMA:** ἐπεὶ δὲ ναυπλίας G

**REF. SYMBOL:** Xo

**POSITION:** s.l. XaXbYGr, above 368 Aa²

**APP. CRIT.:** καὶ ναυπλία χθών om. Aa² (no punct. before ἀπὸ)

**PREVIOUS EDITIONS:** Dind. II.119,3–4

Or. 369.05 (pillg gloss) ⟨Ναυπλίας⟩: τοῦ Ναυπλίου λιμένος —Zc

**POSITION:** s.l.

Or. 369.06 (pillg gloss) ⟨Ναυπλίας⟩: τῆς ἐν Ναυπλίῳ —F²

**POSITION:** s.l.

Or. 369.07 (rec artGloss) ⟨Ναυπλίας⟩: τῆς —Αa²Mn, app. Sa

**POSITION:** s.l.

Or. 369.08 (recMosch gloss) ⟨ψαύω⟩: ἐψαύσα —AaFMnRfXXbXoT²YYfGGr

**POSITION:** s.l.

**APP. CRIT.:** ἀντὶ τοῦ prep. ΑaXo, καὶ prep. F

Or. 369.09 (pillg gloss) ⟨ψαύω⟩: πρὶν ἐψαύσα —V³

**POSITION:** s.l.

Or. 369.10 (rec gloss) ⟨ψαύω⟩: πλησιάζω —R

Scholia on Orestes 301–400 | 921
Or. 369.11 (rec gloss) ⟨ψαύω⟩: ἔχωμαι —K

Or. 369.12 (rec gloss) ⟨ψαύω⟩: ἡψάμην —Ab

Or. 369.13 (pllg gloss) ⟨ψαύω⟩: ἀπτομαι —Zl

Or. 369.14 (pllg gloss) ⟨ψαύω⟩: προσεγγίζω —B⁴

Or. 369.15 (pllg gloss) ⟨ψαύω⟩: καὶ προσήγγισα —CrOx

Or. 369.16 (pllg gloss) ⟨χθονός⟩: γῆς —F²

Or. 369.17 (rec artGloss) ⟨χθονός⟩: τῆς —Mn

Or. 370.01 (rec exeg) ἡδὴ δάμαρτος: μέμνηται τῆς γυναικὸς οὐκ ἐν δέοντι, ἔρωτι δὲ μεγίστῳ μᾶλλον. —VPriMnR⁴RwSa

TRANSLATION: He mentions his wife not in an opportune (rhetorically suitable) moment, but rather because of very great love (for her).

LEMMA: all except Mn  REF. SYMBOL: VR⁵  POSITON: follows 371.01 MnR⁴Sa, follows 376.01 Rw

APP. CRIT.: δὲ μεγίστῳ] Mastr., μεγίστῳ VRw, μεγίστῳ δὲ MnPrR⁴Sa  |  at end add. δοκῶν ὀρέστου παιδα Rw (corrupt lemma for 371.01)

PREVIOUS EDITIONS: Schw. I.137,18–19; Dind. II.119,6–7

COMMENT: Punctuation is found after ἔρωτι in PrSa, and Dind. and Schw. punctuate there as well, but the other mss have no punctuation. οὐκ ἐν δέοντι is a standard phrase in criticism, so the punctuation must be there. I have moved δὲ on the assumption that after accidental omission, it was restored in the wrong position in the ancestor of the witnesses that carry it. Alternatively, one could accept that ἔρωτι μεγίστῳ cohere as a unit and that the conjunction follows the unit.

Or. 370.02 (pllg gloss) ⟨ηδη⟩: καὶ —Xo²

POSITION: x.l.
Or. 370.03 (rec gloss) (δάμαρτος): ἦτοι τῆς Ἑλένης —AbCrRRfZuB³Ox
POSITION: s.l. except marg. R
APP. CRIT.: ἦτοι om. B³Rf, ἤγουν CrZuOx | τῆς om. Rf

Or. 370.04 (rec gloss) (δάμαρτος): ἤγουν τῆς γυναικός —AaCrF²MnPrSSa'Ox
POSITION: s.l.
APP. CRIT.: ἤγουν] om. AaF², καὶ CrOx, ἦτοι S | τῆς om. Aa

Or. 370.05 (thom gloss) (δάμαρτος): τῆς ἑμῆς —ZZaZbZlZmTGu
POSITION: s.l.
APP. CRIT.: γυναικὸς prep. T

Or. 370.06 (pllgn gloss) (δάμαρτος): ἐμοῦ —V³Xo²
POSITION: s.l.

Or. 370.07 (rec gloss) (ἐνθάδ'): ἐλθεῖν —K
POSITION: s.l.

Or. 370.08 (thom gloss) (ἐνθάδ'): ἐνταῦθα —ZZaZbZlZmTGu
POSITION: s.l.

Or. 370.09 (pllgn gloss) (ἐξορμωμένης): ἀποπεμπομένης —Aa²
POSITION: s.l.

Or. 370.10 (pllgn gloss) (ἐξορμωμένης): καὶ ἐξερχομένης —CrOxXo²
POSITION: s.l.
APP. CRIT.: καὶ om. Xo²

Or. 370.11 (pllgn gloss) (ἐξορμωμένης): κινομένης —Zb
POSITION: s.l.

Or. 370.12 (pllgn gloss) (ἐξορμωμένης): παραγενομένης —F²
POSITION: s.l.

Or. 371.01 (vet exeg) δοκῶν Ὀρέστην: ὑπολα πάντα τὰ ρήματα Μενελάου, ἀφ' οὗ ὁ ποιητὴς τὸ ἀστατὸν τῆς Λακεδαιμονίων γνώμης κωμῳδεῖ, ὡς καὶ ἐν Ἀνδρομάχῃ [445–446]· ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν, / Σπάρτης

Scholia on Orestes 301–400 | 923
All the words of Menelaus are deceitful, (a portrayal) by which the poet mocks the unreliability of the Lacedaemonians’ attitude/mind, as also in Andromache: ‘O, most hateful of mortals for all people, / dwellers in Sparta, deceitful counselors’. For before Diocles, in whose archonship \( [409–408] \) he produced Orestes, when the Lacedaemonians sent ambassadors about peace, the Athenians, distrusting them, did not accept it, during the archonship of Theopompus, that is, two years before Diocles. Thus Philochorus records it.

TRANSLATION: All the words of Menelaus are deceitful, (a portrayal) by which the poet mocks the unreliability of the Lacedaemonians’ attitude/mind, as also in Andromache: ‘O, most hateful of mortals for all people, / dwellers in Sparta, deceitful counselors’. For before Diocles, in whose archonship \( [409–408] \) he produced Orestes, when the Lacedaemonians sent ambassadors about peace, the Athenians, distrusting them, did not accept it, during the archonship of Theopompus, that is, two years before Diocles. Thus Philochorus records it.
Or. 371.07 (plign gloss) \(\piαίδα\): καὶ υἱόν —Zu

\[\text{POSITION: s.l.}\]

Or. 371.08 (plign artGloss) \(\piαίδα\): τὸν —F²

\[\text{POSITION: s.l.}\]

Or. 371.09 (plign artGloss) \(\ Γάμεμνονος\): τοῦ —F²Zu

\[\text{POSITION: s.l.}\]

Or. 372.01 (mosch paraphr) \(φίλαισι χερσὶ περιβαλεῖν\): προσφιλέσι, φιλικαῖς χεροῖ περιπτύξασθαι —X

Or. 372.02 (mosch gloss) \(φίλαισι\): προσφιλέσι, φιλικαῖς —XaXbXoT'YYfGr Aa²

\[\text{POSITION: s.l.}\]

Or. 372.03 (plign gloss) \(φίλαισι\): ἀγαπηταῖς —F²

\[\text{POSITION: s.l.}\]

Or. 372.04 (vet gloss) \(περιβαλεῖν\): ἀντὶ τοῦ περιλαβεῖν —M

\[\text{POSITION: s.l.}\]

PREVIOUS EDITIONS: Schw. I.138,3; Dind. II.119,18

Or. 372.05 (rec gloss) \(περιβαλεῖν\): κρατεῖν —R

\[\text{POSITION: s.l.}\]

Or. 372.06 (rec gloss) \(περιβαλεῖν\): περιπλέξαι —Mn

\[\text{POSITION: s.l.}\]

Or. 372.07 (plign gloss) \(περιβαλεῖν\): περιπλέξασθαι —Aa

\[\text{POSITION: s.l.}\]

Or. 372.08 (rec gloss) \(περιβαλεῖν\): †περιπλακεῖν† —Rf

\[\text{POSITION: s.l.}\]

APP. CRIT.: corrupt for περιπλακῆναι (see next) or περιπλέκειν?

Or. 372.09 (thom gloss) \(περιβαλεῖν\): περιπλακῆναι —ZZaZbZlZmTGuCrOx

\[\text{POSITION: s.l.}\]
Or. 372.10 (rec gloss) <περιβαλεῖν>: καὶ ἀσπάσαι —Mn

POSITION: s.l.

APP. CRIT.: κατασπᾶσαι a.c., ἀσπᾶσαι p.c. Mn

Or. 372.11 (rec gloss) <περιβαλεῖν>: καὶ ἀσπάζειν —Ab

POSITION: s.l.

Or. 372.12 (rec gloss) <περιβαλεῖν>: περιβαλοῦμαι —Mn

POSITION: s.l.

COMMENT: Apparently to indicate that the lemma is to be read as future and not aorist.

Or. 372.13 (mosch gloss) <περιβαλεῖν>: περιπτύξασθαι —XXaXbXoT·YYfGrZcF²B³d

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.119,18–19

COMMENT: The first quotation is based on Psalm 146:8 τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, which is often paraphrased in Christian writers with the participle in the nominative or converted to the indicative.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Psalms

Or. 372.14 (mosch gram) περιβαλεῖν: ʹπεριβάλλω τινά ἀντὶ τοῦ περιπτύσσομαι. ἕκαστον ἃ τὸν οὐρανὸν ἐν νεφέλαις ἀντὶ τοῦ ἐνδύει. ἕκαστον αὐτὸν ἐπιτρέπει. —Φιλοστράτῳ | Philostratus Jun. 1.4.2 | "περιβάλλων τοῖς τείχεσιν ἄνδρας ὡπλισμένους" ἀντὶ τοῦ κύκλῳ τιθείς. —XXaXbXoT·YYfGr

TRANSLATION: ‘I cast around someone’ in the sense ‘I embrace’. And ‘god surrounds the sky in clouds’ in the sense ‘clothes it’. And in Philostratus, ‘casting armed men around the walls’ in the sense ‘placing them in a circle around’.

LEMMATA: χερσὶ περιβαλεῖν G
APP. CRIT.: 2 εν om. XoTYfG

APP. CRIT.: 3 περιψάλλων a.c. Y | PREVIOUS EDITIONS: Dind. II.119,15–18

COMMENT: The first quotation is based on Psalm 146:8 τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, which is often paraphrased in Christian writers with the participle in the nominative or converted to the indicative.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Psalms

Or. 372.15 (rec gloss) ἡμητέρα: ἥγουν τὴν Κλυταιμνήστραν —V³Ab

POSITION: s.l.

APP. CRIT.: ἦτοι Ab, om. τὴν

Or. 372.16 (plign gloss) ἡμητέρα: αὐτοῦ —Xo³

POSITION: s.l.

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Or. 372.17 (thom gloss) ἡμιτέρα: ἑκείνου —ZmGu

Or. 372.18 (plign artGloss) ητήν —F^2

Or. 373.01 (vet exeg) ὡς εὐτυχοῦντας: 1εἰώθασιν οἱ ἄνθρωποι τὰς τῶν ἐχθρῶν ἀτυχίας εὐτελεῖς λογίζεσθαι βουλόμενοι μέχρι θανάτου τὴν ἀτυχίαν αὐτῶν προκόπτειν. 2καὶ ὁ Μενέλαος τοίνυν ἐφεδρος ὡς τῇ τοῦ Ὀρέστου ἀρχῇ μόνον τὸ ζῆν αὐτὸν εὐτυχίαν ὁρίζεται. —MBVCR^3 Rw, partial MnPrSSa

TRANSLATION: People are accustomed to reckon the misfortunes of their enemies as unimportant, because they want their misfortune to proceed to the point of death. And Menelaus, accordingly, being the successor looming over Orestes' realm, defines his merely being alive as good fortune.

LEMMA: MB, 371 δοκῶν ὀρέστην Rw, ἄλλως V, καὶ ἄλλως MnPrR^3 SSa

REF. SYMBOL: MB

POSITION: follows 373.06 VMnPrR^3 SSa

APP. CRIT.: 1 εἰώθασιν μὲν M, εἰώθαμεν VMnPrR^3 SSa | τῶν om. MnPrR^3 SSa | οἱ om. R | ἀποτυχίας Rw | εὐτελεῖς MnPrR^3 SSa | θανάτου δὲ R | ἀτυχίαν εὐτυχίαν Sa | αὐτῶν| αὐτοῖς Schw. (as if it were in M; cf. αὐτοῖς in O's 373.04), αὐτὸν Mn, αὐτὴν Rw | 2 καὶ ὁ μεν. κτλ om. MnPrSSa | ἐφεδρος ὡς| C, ἐφεδρ(ας) ὡς M, ἐφεδρεύων BVR^4 Rw | ἀρχὴ δὲ μόνον R^3 | χωρίζεται R^3, πορίζεται Rw |

PREVIOUS EDITIONS: Schw. I.138,4–7; Dind. II.119,21–120,3

Or. 373.02 (vet exeg) ἄλλως: 1τὰ κατὰ τὸν Ἀγαμέμνονον ἠπιστάμην καὶ τὸν ἑκείνου θάνατον ἐδάκρυσα, 2ἐλπίζων δὲ περιπτύσσεσθαι τὸν Ὀρέστην καὶ τὴν μητέρα ὡς σῳζομένους, 3παρ’ ἐλπιδας ἦκουσα τῆς Κλυταιμνήστρας τὸν θάνατον. 4τὸ γὰρ εὐτυχοῦντας ἀντὶ τοῦ σώους καὶ ύγιεῖς. —MBCRw

TRANSLATION: I knew of what happened to Agamemnon and I wept for his death, but hoping I would embrace Orestes and his mother as safely surviving, contrary to my hopes I heard of the death of Clytemnestra. For (he uses) the word 'having good fortune' in the sense 'safe and healthy'.

LEMMA: corrupted to ἄλλα in all

POSITION: cont. from prev. in all

APP. CRIT.: περιπτύσσεσθαι transp. after ὀρέστην Rw | τὴν αὐτοῦ μητέρα Rw | τοῦ om. M | καὶ om. Rw |

APP. CRIT. 2: 2 περιπτύσσεσθαι MRw | 3 παρελπίδας MRw | κλυτεμν‑ M | 4 σῷους B |

PREVIOUS EDITIONS: Schw. I.138,8–11; Dind. II.120,3–7

Or. 373.03 (rec exeg) ἄλλως: 1τὰ κατὰ τὸν Ἀγαμέμνονον ἠπιστάμην καὶ τὸν ἑκείνου θάνατον ἐδάκρυσα, 2ἐλπίζων δὲ τὸν Ὀρέστην καὶ τὴν μητέρα περιπτύσσεσθαι ὡς σῳζομένους, 3ἡκουσα τῆς Κλυταιμνήστρας ἀνόσιον φόνον. —VR^4

TRANSLATION: I knew of what happened to Agamemnon and I wept for his death, but hop-
ing I would embrace Orestes and his mother as safely surviving, I heard of the unholy murder of Clytemnestra.

LEMMA: corrupted to ἀλλὰ VRb
POSITION: cont. from prev. VRb
APP. CRIT.: 1 τὰ κατὰ] ἐν Rb | 2 ἐλπιζὼ Rb | 3 καὶ add. before ἥκουσα V | ἀνόσιον]
APP. CRIT. 2: 2 περιπτύσσεσθαι Rb |
PREVIOUS EDITIONS: Schw. I.138,8–11 app.; Dind. II.120,3–7 app.

Or. 373.04 (rec exeg) ἔθος ἐστὶ τὰς τῶν ἑξῆρξεν ἀτυχίας εὔπεπλείς λογίζεσθαι βουλόμενοι μέχρι θανάτου τὴν ἀτυχίαν αὐτοῖς προκόπτειν. ἤκουσα τὸν Ἐνέλαυος οὖν ἑφεδρεύον τῇ τοῦ Ὀρέστου ἀρχῇ μόνην τὴν ζωὴν αὐτοῦ ἐλπίζω καὶ τὴν σὴν μητέρα ἔχων ὑγιεῖς περιπτύσσεσθαι. —O

TRANSLATION: It is customary to reckon the misfortunes of enemies as unimportant, wanting misfortune to proceed to the point of death for them. And Menelaus, accordingly, looming over Orestes’ realm as successor, defines his merely being alive as good fortune. Even though I was weeping for the death of your father, I was hoping to embrace you and your mother in good health.

Or. 373.05 (vett exeg) τὸ εὐτυχοῦντας κακοήθως. —MC

TRANSLATION: The word ‘enjoying good fortune’ (is used) maliciously.

POSITION: cont. from 373.02 without punct. MC
PREVIOUS EDITIONS: Schw. I.138,12; Dind. II.119,21 app.
KEYWORDS: κακοήθες/κακοήθως

Or. 373.06 (rec exeg) ὡς εὐτυχοῦντας: κακοήθος, ὡς υγιῶς ἔχοντας —VMnPrR²SSa

TRANSLATION: Maliciously (expressed), as if (meaning) in a healthy condition.

LEMMA: all (ὡς τοὺς εὐτ. R²) REF. SYMBOL: VR² POSITION: cont. from 370.01 without marking of lemma
Sa: precedes sch. 373.01 Pr
PREVIOUS EDITIONS: Schw. I.138,12 app.; Dind. II.119,21
KEYWORDS: κακοήθες/κακοήθως

Or. 373.07 (vett gloss) ὡς εὐτυχοῦντας): σώους καὶ υγιεῖς —HO
POSITION: x.l.

Or. 373.08 (pllgn gloss) ὡς εὐτυχοῦντας): καὶ ὡς καλῶς ἔχοντας —CrF²Ox
POSITION: x.l.
APP. CRIT.: καὶ ὡς om. F²

Or. 373.09 (rec gloss) ἕτυχοῦντας): εὐτυχῶν —Ab
POSITION: x.l.

928 | Scholia on Orestes 1–500
COMMENT: This could be a way of interpreting the accusative (plural) as used by antíptosis for the nominative (singular), or a grammatical note simply giving the nominative from which the lemma is formed.

Or. 373.10 (rec gloss) ἔκλυον: ἡκουον —AbZu

APP. CRIT.: καὶ prep. Zu

Or. 373.11 (pllg gloss) ἔκλυον: ἡκουοσα —Aa²CrF²Xo²Ox

APP. CRIT.: καὶ prep. CrOx

Or. 373.12 (vet exeg) ἀλικτύπων: ¹τῶν ἀλιέων, ἀπὸ τοῦ κτυπεῖν ταῖς κώπαις. ²ἡ τῶν ναυτῶν. —MBCRw

TRANSLATION: (Meaning) of the fishermen, (the word being) derived from 'strike with oars'. Or (meaning) of the sailors.

REF. SYMBOL: M

POSITION: intermarg. M, marg. B, s.l. C

APP. CRIT.: 1 τῶν om. BRw

PREVIOUS EDITIONS: Schw. I.138,13; Dind. II.120,7–8

Or. 373.13 (rec exeg) ἀλικτύπων: τῶν ἐν ἁλὶ κτυποῦντων ἡχοῦντων —V

POSITION: s.l.

COMMENT: Cf. Sch. M Hipp. 754b Cavarzeran κῦμ’ ἁλίκτυπον τὸ ἐν τῇ ἁλὶ κτυποῦν; Sch. M Hipp. 754c Cavarzeran κῦμ’ ἁλίκτυπον τὸ ἐν τῇ θαλάσσῃ ἠχοῦν.

KEYWORDS: etymology

Or. 373.14 (rec gloss) ἀλικτύπων: ἀλιέων ναυτῶν —MnPrRSSa'

POSITION: s.l.

APP. CRIT. 2: app. ναυτόν corr. to αὐτόν Mn |

Or. 373.15 (vet gloss) ἀλικτύπων: τῶν ναυτῶν —HFKZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | τῶν om. FKZu

APP. CRIT. 2: ναύτων Zu |

Or. 373.16 (rec paraphr) ἀλικτύπων: πλεόντων ἐν τῇ θαλάσσῃ —O

POSITION: s.l.

Or. 373.17 (rec gloss) ἀλικτύπων: ναυτιλούντων —Ab²

POSITION: s.l.
Or. 373.18 (mosch exeg) ἁλικτύπων: ἁλιέων, οἳ ταῖς κώπαις τύπτουσι τὴν θάλασσαν —XXaXbXoΤYYfGGr

**TRANSLATION:** Of fishermen, who strike the sea with their oars.

**LEMMA:** ἁλικτύπων (as in text) Yf

**POSITION:** s.l. except X

**APP. CRIT.:** ἁλιέων om. Yf

**PREVIOUS EDITIONS:** Dind. II.120,8–9

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Or. 373.19 (moschThom gloss) ἁλικτύπων: ἁλιέων —XYfZZaZbZlAa3CrOxB3d

**POSITION:** s.l.

**APP. CRIT.:** καὶ τῶν prep. CrOxB3d | ἁλιεύς Aa3

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Or. 373.20 (pllgn exeg) ἁλικτύπων: τῶν κτυπούντων τὴν θάλασσαν —Zc

**POSITION:** s.l.

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Or. 373.21 (pllgn exeg) ἁλικτύπων: ἁλιέων, ἀπὸ τοῦ ἐν τῇ ἁλὶ κτύπον ποιεῖ —Zm

**KEYWORDS:** etymology

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Or. 373.22 (pllgn gloss) ἁλικτύπου: ἁλικτύπου —Aa

**POSITION:** s.l.

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Or. 373.23 (rec exeg) τινὸς: λείπει τὸ λέγοντος. —GMnPrRSSa'

**POSITION:** s.l.

**APP. CRIT.:** λείπει om. S, λείπει τὸ om. G

**KEYWORDS:** λείπει

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Or. 373.24 (pllgn gloss) τινὸς: παρά τινος —F2

**POSITION:** s.l.

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Or. 374.01 (recMosch gloss) τῆς Τυνδαρείας: τῆς τοῦ Τυνδάρεω —A'AbMn-PrSSa'XaXbXoΤ'YYfGGrZc

**POSITION:** s.l.

**APP. CRIT.:** τῆς om. A'AbMnS | τοῦ om. A'PrSa' | τυνδάρεως Ζc

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Or. 374.02 (rec exeg) τῆς Τυνδαρείας: ἡ κτητική ἀντὶ γενικῆς —K

**POSITION:** marg.

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Or. 374.03 (pllgn gloss) τῆς Τυνδαρείας: τῆς θυγατρὸς τοῦ Τυνδάρεω —F2Zl

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**Or. 374.04** (plgln gloss) ⟨τῆς Τυνδαρείας⟩: ἤγουν τῆς Κλυταιμνήστρας —AaCrZuOx

**Or. 374.05** (vet exeg) ⟨παιδός⟩: γράφεται θυγατρός. —MC

**Or. 374.06** (rec exeg) ⟨θυγατρὸς⟩: γρ. παιδός. —SXo

**Or. 374.07** (vet exeg) ἀνόσιον φόνον: δέον εἰπεῖν εὐσεβὴ φόνον, κακοῆθως ἀνόσιον καὶ ἁσεβῆ φόνον καλεῖ τὴν τιμωρίαν Κλυταιμνήστρας. —BCRw

**Or. 374.08** (rec exeg) ⟨ἀνόσιον φόνον⟩: δέον εἰπεῖν εὐσεβή —O

**Or. 374.09** (thom exeg) ἀνόσιον φόνον: ἡ ἅ ον φόνον λέγει τὸν τῆς Κλυταιμνήστρας ὁτι ὑπὸ τοῦ ταύτης υἱοῦ Ὀρέστου ἐπράχθη. ἢ δεῖ μὲν γὰρ αὐτὴν οὐχ ἅπαξ ἀλλὰ καίριας ἀπολογήθη, αὐτόχειρα ἦτοι φονέα τοῦ οἰκείου ἀνδρὸς γενομένην. ἢ δεῖ δὲ ὑπ’ ἄλλου του καὶ οὐχ ὑπὸ Ὀρέστου γεγενῆσθαι τούτο. —Z2aZbZ2LZ2mTGu
Or. 374.10 (pllln gloss) \(\langle\text{ἀνόσιον}\rangle\): τὸν ἀδικοῦ —F²Xo²

Position: s.l.

Or. 374.11 (pllln gloss) \(\langle\text{ἀνόσιον}\rangle\): καὶ τὸν αἰσχρὸν —CrOx

Position: s.l.

Or. 374.12 (pllln artGloss) \(\langle\text{φόνον}\rangle\): τὸν —Ox

Position: s.l.

Or. 374.13 (rec exeg) \(\langle\text{ξένον}\rangle\): φόνον —Rf

Lemma: ξένον in text Rf

Position: s.l.

Or. 375.01 (375–376) (vet paraphr) ἄντι τοῦ ὅπου ἐστὶν ὁ Ἀγαμέμνονος γόνος —M

Translation: (The interrupted word order is) equivalent to 'where the offspring of Agamemnon is'.

Position: s.l.


Or. 375.02 (rec gloss) \(\langle\text{δοπού}\rangle\): ποῦ —F²K

Position: s.l.

Or. 375.03 (pllln gloss) \(\langle\text{εὐστιν}\rangle\): καὶ ύπάρχει —CrOx

Position: s.l.

Or. 375.04 (pllln gloss) \(\langle\text{ἐπιστατ'}\rangle\): ἀναγγείλατε —Zl

Position: s.l.

Or. 375.05 (pllln gloss) \(\langle\text{ἐπιστατ'}\rangle\): ἔλεξα —Aa²

Position: s.l.

Comment: The glossator has misread ἐπιστατ' as if it were ἐπιστα' τ'.

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Or. 375.06 (pllg gn exeg) (νεάνιδες): πρὸς τὸν χορὸν τούτο φησίν —ΑaΖa

APP. CRIT.: τούτο om. Aa

KEYWORDS: addressee identified

Or. 375.07 (rec metr) (νεάνιδες): long mark over alpha —O

Or. 376.01 (pllg artGloss) (Ἀγαμέμνονος): τοῦ —Γ2ΟxB3a

Or. 376.02 (pllg gloss) (παῖς): ἥγουν ὁ Ὄρέστης —Ζl

Or. 376.03 (pllg gloss) (παῖς): ὁ —Γ2

Or. 376.04 (pllg artGloss) (παῖς): ὁ —CrOx

Or. 376.05 (vet exeg) δς τὰ δείν’ ἔτλη κακά: ’καὶ ἐκ τούτου δῆλος ἐστιν ὁ Μενέλαος πονηρῶς ταῦτα λέγων. δέον γὰρ εἰπεῖν ’ὁς ἤμυνε τῷ πατρί’, φησίν ’ὅς τὰ δεινὰ εἰργάσατο κακά’. —MBCRw

TRANSLATION: From this detail too it is clear that Menelaus says these things maliciously. For when he should have said ‘who avenged his father’, he says ‘who accomplished the dreadful evils’.

LEMMA: G, δς τὰ δείν’ ἔτλη M REF. SYMBOL: M POSITION: intermarg. B (at 377 on next page)

APP. CRIT.: 2 δέον] δὲ M | first δς] ως Rw | εἰργάσται MBRw

APP. CRIT. 2: I κὰς τούτων B

PREVIOUS EDITIONS: Schw. I.138,18–20; Dind. II.120,19–21

COLLATION NOTES: κακά in M is blurred and ambiguously written, but it probably is κακά rather than καλά, as Schw. read.

Or. 376.06 (rec exeg) δς τὰ δείν’ ἔτλη κακά: δῆλος ἐστὶ πονηρ[ός ὁ] Μενέλαος· δέον [γὰρ] εἰπεῖν ’ὁς ἤμυνε τῷ πατρί’. —O

APP. CRIT.: Restored letters obscured in binding.

PREVIOUS EDITIONS: Dind. II.120,22–23

Or. 376.07 (pllg gloss) (δς): καὶ ὅστις —CrOx
Or. 376.08 (thom exeg) \( \langle \tau \alpha \ \delta \epsilon \iota \nu \rangle \): \( \tau \mathrm{\nu} \ \tau \iota \varsigma \ \mu \eta \tau \rho \varsigma \ \phi \omicron \omicron \nu \) —ZZbZlZmTGu

TRANSLATION: (‘The terrible evils’ refers to) the murder of his mother.

POSITION: s.l.

APP. CRIT.: \( \tau \omicron \ \varphi \omicron \omicron \nu \ \tau \iota \varsigma \ \mu \eta \tau \rho \varsigma \ \tau e \) transp. Zl

PREVIOUS EDITIONS: Dind. II.120,21

Or. 376.09 (pllgn gloss) \( \langle \tau \alpha \ \delta \epsilon \iota \nu \rangle \): \( \tau \alpha \ \kappa \alpha \kappa \) —Aa²

POSITION: s.l.

Or. 376.10 (thom gloss) \( \langle \delta \epsilon \iota \nu \rangle \): \( \phi \omicron \beta \epsilon \rho \alpha \) —ZmGu

POSITION: s.l. Gu, marg. Zm

PREVIOUS EDITIONS: Dind. II.120,21

Or. 376.11 (pllgn gloss) \( \langle \delta \epsilon \iota \nu \rangle \): \( \delta \epsilon \iota \nu \alpha \) —F²

POSITION: s.l.

Or. 376.12 (rec gloss) \( \langle \eta \tau \eta \rangle \): \( \epsilon \iota \rho \gamma \alpha \sigma \sigma \tau \alpha i \) —O

POSITION: s.l.

APP. CRIT.: \( \epsilon \iota \rho \gamma \alpha \sigma \sigma \tau \alpha i \) O

Or. 376.13 (pllgn gloss) \( \langle \eta \tau \eta \rangle \): \( \epsilon \iota \rho \gamma \alpha \sigma \sigma \tau \alpha o \) —F

POSITION: s.l.

Or. 376.14 (recThom gloss) \( \langle \eta \tau \eta \rangle \): \( \epsilon \kappa \alpha \rho \tau \epsilon \rfloor \sigma \tau \epsilon \) —Aa²MnZZbZlZmTGu

POSITION: s.l.

APP. CRIT. 2: -\( \eta \)σεν Gu

PREVIOUS EDITIONS: Dind. II.120,22

Or. 376.15 (mosch gloss) \( \langle \eta \tau \eta \rangle \): \( \epsilon \tau \omicron \omicron \lambda \omicron \omicron \omicron \omicron \omicron \) —XXaXbXoT⁺YYfGGGrZeB³d

POSITION: s.l. except X

APP. CRIT. 2: -\( \eta \)σε GZeB³d

PREVIOUS EDITIONS: Dind. II.120,22

Or. 376.16 (pllgn gloss) \( \langle \eta \tau \eta \rangle \): \( \epsilon \pi \omicron \iota \omicron \omicron \omicron \) —V¹CrOx

POSITION: s.l.

APP. CRIT.: \( \kappa \alpha i \) prep. CrOx

934 | Scholia on Orestes 1–500
Or. 376.17 (pllgm gloss) ζηλὴ: ἔπραξε —B²a  
POSITION: s.l.

Or. 376.18 (rec gloss) κακά: ποιήσαι —R  
POSITION: s.l.

Or. 377.01 (pllgm gloss) ᾗν: ὑπῆρχεν —A²<rCrOx>  
APP. CRIT.: καὶ prep. CrOx | τότε add. A²

Or. 377.02 (pllgm exec) τότ': ὁπότε ἀπεδήμησα δηλονότι —Zl  
POSITION: s.l.

Or. 377.03 (rec artGloss) Κλυταιμνήστρας: τῆς —F²rn  
POSITION: s.l.

Or. 377.04 (pllgm gloss) χεροίν: χερσί —F²  
POSITION: s.l.

Or. 377.05 (rec artGloss) χεροίν: ταῖν (or ταῖς?) —Mn  
POSITION: s.l.

Or. 378.01 (rec gloss) ἐξέλιπον: ἐγώ —AbMnPrRSSaᵊ  
POSITION: s.l.

Or. 378.02 (mosch gloss) ἐξέλειπον: κατελίμπανον —XXaXbXoΤ+YYfGGrZcB³d  
POSITION: s.l. except X

Or. 378.03 (pllgm gloss) ἀφῆκα —F²  
POSITION: s.l.

Or. 378.04 (pllgm gloss) μέλαθρον: εἰς τὸν οἶκον —F²  
POSITION: s.l.

Or. 378.05 (rec gloss) μέλαθρον: τὸ οἰκήμα —A²<rAbCrMnPrrSSarOxXo²ZlTa²  
POSITION: s.l.
Or. 378.06 (pllgm gram) <μέλαθρον>: οἶκημα, τὸ μέσον τῆς στέγης ξύλον —B⁴

position: s.l.

comment: Cf. ps.-Zonaras 1347.12–14 μέλαθρον οἶκημα, κυρίως δὲ τὸ μέσον τῆς στέγης ξύλον, ὃ καλοῦμεν ὑπότονον. ἀπὸ τοῦ μελαίνεσθαι ὑπὸ τοῦ καπνοῦ.

Or. 378.07 (tri metr) <Τροίαν>: long mark over alpha —T

previous editions: de Fav. 54

Or. 378.08 (thom gloss) <ἰῶν>: ἐρχόμενος —ZZaZbZmTGu

position: s.l.

Or. 378.09 (pllgm gloss) <ἰῶν>: ἀπερχόμενος —Xo²Zl

position: s.l.

Or. 378.10 (pllgm gloss) <ἰῶν>: ἀπελθὼν —F²

position: s.l.

Or. 378.11 (pllgm gloss) <ἰῶν>: καὶ ἐλθὼν —CrOx

position: s.l.

Or. 379.01 (mosch exeg) ὡστ' οὐκ ἂν γνωρίσαιμ' ἄν: ὅτε ἐν ἑνὶ ῥήματι δύο λέγεται ἄν, ὡς ἑνταῦθα, τὸ μὲν ἓν ἐστὶ δυνητικὸς σύνδεσμος, τὸ δὲ ἕτερον παραπληρωματικὸς ἀντὶ τοῦ δή. —XXaXbXoT⁺YYfGGr

translation: When in a single clause two (instances of the particle) ‘an’ are spoken, as here, the one is the particle of potentiality, and the other is a filler particle used in the sense of ‘de’ (‘indeed’).

lemma: G (γνωρίσαιμ’ with αι s.l. above αι)

app. crit.: ἐν om. TYYf | λέγεται δύο transp. X

previous editions: Dind. II.120,24–26

Or. 379.02 (pllgm exeg) ὅουκ ἂν αὐτῶν γνωρίσαιμ’ ἄν): διὸ ἢν βρέφος —Xo²

position: s.l.

Or. 379.03 (pllgm gloss) <first ἄν>: δῆ —ZcGu

position: s.l.
Or. 379.04 (pplgn gloss) ⟨γνωρίσαιμ’⟩: γνωριῶ —F²
position: s.l.

Or. 379.05 (pplgn gloss) ⟨εἰσιδὼν⟩: θεσσάμενος —CrF²Ox
position: s.l.
app. crit.: καὶ prep. CrOx

Or. 379.06 (tri metr) paragraphos —T

Or. 380.01 (rec exeg) ⟨/octet⟩: ὥδε —RfSaP²
position: s.l.
app. crit.: γρ. prep. P²

Or. 380.02 (rec exeg) ⟨/octet⟩: ὥδ’ —MnZc
lemma: ὥδ’ in text Zc, ὥδ’ Mn
position: s.l.

Or. 380.03 (rec gloss) ⟨/octet⟩: οὗτος —MnOx
lemma: ὥδ’ in text Mn (/octet s.l., between ὥδ’ and gloss)
position: s.l.
app. crit.: καὶ prep. Ox

Or. 380.04 (rec gloss) ⟨/octet⟩: ἐγώ —AaFXo²GuZl
position: s.l.

Or. 380.05 (rec gloss) ⟨evity⟩: ὑπάρχω —AbF²MnPrSOx
position: s.l.
app. crit.: καὶ prep. Ox

Or. 380.06 (rec gloss) ⟨evity⟩: εἰμι —RZl
lemma: εἰμ’ in text RZl
position: s.l.

Or. 380.07 (recTri artGloss) ⟨Μενέλαες⟩: ὥ —AaF²MnPrRSaOx’GGrTZu
lemma: μενέλας in text Zu
position: s.l.
app. crit.: καὶ prep. Ox

Or. 380.08 (mosch gloss) ⟨Μενέλαες⟩: ὥ Μενέλαε —XXaXbXoY
position: s.l.
Or. 380.09 (vet exeg) ὃν ἱστορεῖς: ἢ περὶ οὗ ἐρωτάς, ἢ ὃν ὄρας. ἢ ἐρωτᾷς γὰρ ὃν ὄψις ἱστορία, ὃς ἄν εἶπομεν ἱστορήσα τὴν πόλιν. —BCRw

TRANSLATION: Either 'concerning whom you are asking', or 'whom you see'. For vision is called 'historia', as we might say 'I saw ('historēsa') the city'.

LEMMA: CRw  POSITION: interimarg. B

APP. CRIT.: 1 οὗ] ὃν C  2 ὄψις om. Rw

PREVIOUS EDITIONS: Schw. I.138,21–22; Dind. II.121,8–9

COMMENT: For the juncture in the example, see Plutarch, Pompey 40.1 βουλόμενος ἱστορῆσαι τὴν πόλιν, Julian. epist. 79,11 (also a few times in Byzantine authors).

Or. 380.10 (rec exeg) ἃν ἱστορεῖς: ὃντινα ἐρωτᾷς ἢ ὃν ὄρας —Rf

POSITION: s.l.

Or. 380.11 (rec exeg) ὃν θεωρεῖς —MnPrS

POSITION: s.l.

APP. CRIT.: in Mn damaged continuation, perhaps [ἢ] περ[ὶ οὗ] ἐρωτάς (the ἐρωτάς of 380.16 is separate)

Or. 380.12 (rec gloss) ὃν —Rf

POSITION: s.l.

Or. 380.13 (rec gloss) ὃν: δι’ ὃν —SaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu  δι’ ὃν Sa

Or. 380.14 (pllg n gloss) ὃν: καὶ ὄντινα —Ox

POSITION: s.l.

Or. 380.15 (rec exeg) ἵστορεῖς: ἢ ἐρωτάς, ἢ βλέπεις. ἢ ἐρωτᾷς γὰρ ὃν ὄψις ἱστορία. —OV

POSITION: s.l.

APP. CRIT.: 1 first ἢ om. O  ἤ βλέπεις om. O

Or. 380.16 (rec gloss) ἵστορεῖς: ἐρωτάς —AbGMnPrRSSa’ZmZuB

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu

APP. CRIT. 2: ἐρωτάς S

938 | Scholia on Orestes 1–500
Or. 380.17 (recMoschThom gloss) 〈ἰστορεῖς〉: ζητεῖς —CrROxXbXoT’YfGGrZcZZaZb-ZITB³d
POSITION: s.l.; twice in T
APP. CRIT.: καὶ prep. CrOx
PREVIOUS EDITIONS: Dind. II.121,9

Or. 380.18 (thom gloss) 〈ἰστορεῖς〉: ἐρευνᾷς —ZZaZbZITGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.121,10

Or. 380.19 (thom gloss) 〈ἰστορεῖς〉: ὁρᾷς —ZZaZmTGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.121,10

Or. 380.20 (pllgn paraphr) 〈ἰστορεῖς〉: ὁρᾷς οὐ γνωρίζων —Lp
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.121,10

Or. 380.21 (thom gloss) 〈ἰστορεῖς〉: λέγεις —ZTGu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.121,10

Or. 380.22 (pllgn gloss) 〈ἰστορεῖς〉: διερωτάς —Aa
POSITION: s.l.

Or. 380.23 (pllgn gloss) 〈ἰστορεῖς〉: ἢ θεωρεῖς —CrOx
POSITION: s.l.

Or. 380.24 (pllgn gloss) 〈ἰστορεῖς〉: βλέπεις —F
POSITION: s.l.

Or. 381.01 (rec gloss) 〈ἐκῶν〉: ἐκουσίως —Mn
POSITION: s.l.

Or. 381.02 (pllgn gloss) 〈ἐκῶν〉: ἐθελουσίως —F²
POSITION: s.l.

Or. 381.03 (rec gloss) 〈ἐκῶν〉: ἐθελουσίως —CrSOxZb²Zl
Or. 381.04 (plln gloss) ⟨ἑκὼν⟩: θέλων — Za

Or. 381.05 (plln gloss) ⟨ἑκὼν⟩: βουλόμενος — Xo²

Or. 381.06 (plln gloss) ⟨σοι⟩: τίνι — Crox

Or. 381.07 (mosch exeg) ⟨τάμα⟩: ἤγουν ἐμαυτὸν οὔτω κακῶς ἔχοντα — XXaXbXoT•YYfGGr

TRANSLATION: (‘My ills’,) that is, myself being in such a bad state.

APP. CRIT.: ἤγου om. G | κακῶς Gr changed to καλῶς by Gu or later hand

PREVIOUS EDITIONS: Dind. II.121,11

Or. 381.08 (plln gloss) ⟨τάμα⟩: τὰ ἐμὰ — Ox

Or. 381.09 (tri metr) ⟨τάμα⟩: long mark over first alpha — T

PREVIOUS EDITIONS: de Fav. 54

Or. 381.10 (plln gloss) ⟨μηνύσω⟩: ἀναγγελῶ app. — Zl

Or. 381.11 (rec gloss) ⟨σημανῶ⟩: δηλώσω — AbCrF²MnPSox

LEMMA: σημανῶ in text all except μηνύσω FS

APP. CRIT.: καὶ prep. Crox

Or. 381.12 (plln gloss) ⟨κακά⟩: δεινά — F²

Or. 382.01 (plln gloss) ⟨γονάτων⟩: ποδῶν — F²
Or. 382.02 (vet exeg) πρωτόλεια θιγγάνω: ἃντι τοῦ πρὸ πάντων σε λιτανεύω καὶ ταύτην πρώτην ικεσίαν ἐπὶ οἱ ποιούμαί σύπτωσυ τινα ἄλλου ικετεύσιας. ἡ πρωτόλεια δὲ κυρίως ἢ τῆς λείας ἀπαρχῆ: ἄνω δὲ πρωτόλεια θιγγάνω καὶ ταύτην πρώτην ικεσίαν ἐπὶ σοῦ ποιοῦμαι οὐπώποτε τίνι ἄλλοι ικετεύσιας καταχρηστικῶς γάρ πρωτόλεια πάντα τὰ πρῶτα φασιν.

—MBCRw

TRANSLATION: Meaning 'I beseech you before all else and I direct toward you this supplication as my first, never yet having supplicated anyone else'. 'Prōtoleia' is properly the firstfruits of plunder, but now he uses it to mean the firstfruits of supplication. For they (authors) use the term catachrestically of all things that are first.

LEMMA: MBC, θιγγάνω Rw

REF. SYMBOL: B

APP. CRIT.: 1 ἀντὶ τοῦ πρὸ πάντων| ἀντιπροσωπούντων C | ἰκεσίαν πρώτην transp. Rw | επί σοῦ B, σοῦ Rw | 3 πρωτόλειαν φησὶ Rw | ικέτευσα Rw | 4 γὰρ δὲ CRw | πρωτόλεια om. Rw | φασιν Dindorf, φη(σί) all (φησὶ transp. before πάντα B)

PREVIOUS EDITIONS: Schw. I.138,23–27; Dind. II.121,13–17

KEYWORDS: catachresis

Or. 382.03 (rec exeg) (πρωτόλεια θιγγάνω): ἃ πρὸ πάντων σε λιτανεύω. ἢ κυρίως δὲ ἢ ἀπαρχῇ τῆς λείας. —OV³

POSITION: as sep. phrases in sep. margins O, s.l. V³

APP. CRIT.: 2 after δὲ add. πρωτόλεια V³ | ἢ τῆς λείας ἀπαρχῆ transp. V³ | ἀρχῆ O

PREVIOUS EDITIONS: Dind. II.121,21–22

Or. 382.04 (rec exeg) τῶν σῶν δὲ γονάτων πρωτόλεια: πρωτόλειον μὲν κυρίως λέγεται τὸ ἀπὸ τῆς λείας ἐξαίρετον, τὸ ἀνατιθέμενον τῷ θεῷ· ἐνταῦθα δὲ τὸ πρωτόλειον ὡς ἐπίρρημα ἐδέξατο ἀντὶ τοῦ κατὰ πρῶτον λόγον ἢ πρωτοτύπωσ.

—V

TRANSLATION: 'Prōtoleia' is used properly of the choice portion of the plunder, the part dedicated to the god. But here he interpreted the word as an adverb, equivalent to 'in first speech' or 'in the first instance'.

LEMMA: V | REF. SYMBOL: V

PREVIOUS EDITIONS: Schw. I.139,2–5; Dind. II.121,18–20

Or. 382.05 (rec gloss) (πρωτόλεια): πρωτοτύπωσ —VF

POSITION: s.l.

Or. 382.06 (vet exeg) πρωτόλεια: ἃντι τοῦ πρῶτον, σύνθετον ἀντί ἁπλοῦ —MBCRw

TRANSLATION: Used for 'prōton' ('first'), compound form in place of simple form.

LEMMA: B | POSITION: cont. from 382.02 Rw, s.l. MC, intermarg. B

PREVIOUS EDITIONS: Schw. I.139,1; Dind. II.121,17–18

Or. 382.07 (rec exeg) (πρωτόλεια): τὴν ἀρχήν τῆς ικεσίας —O

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Or. 382.08 (rec gloss) (πρωτόλεια): ἀπαρχάς —GK

Or. 382.09 (rec exeγ) (πρωτόλεια): ἐπίρρημα ἀντὶ τοῦ πρώτως —AbMnPrRS

Or. 382.10 (recMosch gloss) (πρωτόλεια): πρῶτως —RfSa'XXaXbXoΤ'YYfGGGrZcZm

Or. 382.11 (thom gloss) (πρωτόλεια): πρῶτον —ZZaZbZlGu, a.c. TZm

Or. 382.12 (pllg exeg) (πρωτόλεια): καὶ πρότερον —CrOx

Or. 382.13 (pllg gloss) (πρωτόλεια): καὶ πρωτολείως —Aa

Or. 382.14 (pllg exeγ) (πρωτόλεια): πρωτόλεια κυρίως τὸ πρῶτον τῶν κούρσων, καταχρηστικῶς δὲ ἐτέθη ἐνταῦθα. —Y²

Or. 382.15 (pllg exeγ) (πρωτόλεια): κατὰ πρῶτον λόγον —V²Y²Zu

Or. 382.16 (pllg exeγ) (πρωτόλεια): πρὸ τῶν ἄλλων —B³α

942 | Scholia on Orestes 1–500
Or. 382.17 (plgn exeg) (πρωτόλεια): σύνθετον ἀντὶ ἁπλοῦ, πρωτόλεια ἀντὶ τοῦ πρώτα πάντων —Lp
APP. CRIT.: πρώτα Lp
PREVIOUS EDITIONS: Dind. II.121,20–21

Or. 382.18 (recThom gloss) (θιγγάνω): ἀπτομαι —M³VZZbZlZmTGu
APP. CRIT.: ἀπτομαι M³

Or. 382.19 (mosch gloss) (θιγγάνω): ψαύω —XaXbXoT*YYfGGGrZcAaZaCrOxB³d
APP. CRIT.: καὶ prep. CrOx

Or. 382.20 (rec gloss) (θιγγάνω): προσψαύω —H²F²
APP. CRIT.: H uncertain (Daitz read it differently); check new image when available.

Or. 383.01 (vet exeg) ικέτης ἀφύλλου στόματος: ἀντὶ τοῦ ἄνευ στεμμάτων
—HMOVCMnPrR³RwSSa
TRANSLATION: Equivalent to ‘without garlands’.
LEMMA: MCSa, ἄλλως ἱκέτης ἀφύλλου στόματος V, ἱκέτης ἀφύλλου MnPrR³RwS REF SYM: HR³
POSITION: follows 383.06 V
APP. CRIT.: ἀντὶ τοῦ om. OVR³Sa, τοῦ om. C | στέμματος V, στόματος MnPrR³SSa
PREVIOUS EDITIONS: Schw. I.1139,6; Dind. II.122,9

Or. 383.02 (vet exeg) τὸν φυλλάδα ἱκετεύοντες προετείνειν, ὡς παρ’ Ὅμηρῳ [Hom. II. 1.14] ὁ Χρύσης ‘στέμματ’ ἔχων ἐν χερσίν’; ἱκέτης ἀφύλλου, ἰττε ἐκ φύλλων ἠτοί ἑλάιας ἢ δάφνης {ἢ, ὡς τινες, τὸ ἐκ τούτων ἀνθός} ἐστι, 3 καὶ ταύτην τῶν γονάτων ἐξάπτουσι τῶν ἱκετεύομένων. 4 ἐπεὶ οὖν ἔθος ἐστὶ τοῖς ἱκετεύουσι φυλλάδα προετείνειν, τοῦτο δὲ νῦν οὐ πάρεστι, διὰ τοῦτο φησι τὴν ἐκ στόματος καὶ λόγων μόνων ἰκεσίαν ποιεῖσθαι. 5 τὸ δὲ ἐξάπτων ἔφη παρόσον οὓς ἱκέτευον, τούτως παρετίθεσαν τὰς ἱκετηρίας. 6 Ἀχαιὸς Ἀζᾶσι [Achaeus TrGF 20 F 2]·
7 νῦν οὖν ἡμεῖς ἱκέται θαλλούς τε θεῶν τε σέβας τίθεμεν πρὸ ποδῶν τῶν σῶν λῆξαι τῆς ἀστερόπου Ζηνὸς θυσίας’.
Τινὲς δὲ ἀφύλλου στόματος ἤκουσαν τοῦ κατεξηραμμένου διὰ τὴν νόσον {ἀντὶ τοῦ ἄνευ ἱκετηρίας} ἀπὸ μεταφορᾶς τῶν δένδρων, ἃτινα μὴ ἔχουσα φύλλα ὡς ἐπὶ πολὺ ξηρά εὑρίσκονται. —MBCRw

**TRANSLATION:** When supplicating, they used to hold out the leafy branch, as in Homer Chryses ‘having garlands in his hands’. (This branch) is called ‘phullas’ because it is made of leaves (‘phulla’) either of olive or laurel {or as some say the blossom from these}, and they hang these from the knees of those supplicated. Now, since it is customary for those supplicating to hold out a leafy branch, and this is not possible at this moment, for this reason he says he is making the supplication that comes from his mouth and from words alone. And he said ‘attach/hang from’ because they used to set the suppliant branches beside the people whom they were supplicating. Achaeus (attests this) in his Azanes: ‘Now, then, we suppliants place before your feet the branches and the respectful offering to the gods, asking that we cease from the sacrifice to flashing Zeus’. Some have understood ‘mouth without foliage’ to mean ‘dried out by the sickness’ {equivalent to ‘without suppliant branch’} by a metaphor from trees, which, if they do not have foliage, are generally found to be dry.

**POSITION:** cont. from prev. all, except cont. from 382.02 B
Or. 383.04 (vet exeg) εἰώθασι γὰρ οἱ λιτανεύοντες κλάδους φ[έρειν ... ὡς] παρ’ Ὅμηρο. διὰ τοῦτο φησὶ φύλλων μὴ ὄντων τὴν ἐκ στόματος μόνον... —H

TRANSLATION: Those making prayers in supplication are accustomed to carry branches [ ... as] in Homer. For this reason he says that, there being no leaves, [he makes] the [supplication] from his mouth only.

POSITION: cont. from 383.01 H

APP. CRIT.: extent of first gap undetermined; e.g., τοῖς ἱκετευομένοις or καὶ τῶν γονάτων ἐξάπτων | e.g. μόνου ἱκεσίαν ποιεῖσθαι | Daitz

Or. 383.05 (rec exeg) ἐκ φυλλάδων ἐστεφανοῦντο τὸ πρότερον —O

TRANSLATION: They (suppliants) were crowned with leafy branches in previous time.

POSITION: cont. from 383.01

APP. CRIT.: ἐστεφάνοντο O

Or. 383.06 (vet exeg) ἀφύλλου στόματος ἐξάπτων λιτάς: τὸ ‘ἀφύλλους λιτάς’ ἐνταῦθα εἰς τιμὴν τοῦ Μενελάου Ὀρέστης εἶπε ταῖς μεγίσταις τιμαῖς βιάζων ἑκείνον γενέσθαι αὐτῷ εἰς βοηθὸν. ὅι γὰρ ποιοῦμενοι τὰς λιτὰς πρὸς τὸ θεῖον ἀεὶ κλάδους ἐπεφέροντο νεωστὶ δρεφθέντας ἐκ δένδρων καὶ θάλλοντας καὶ φύλλων κομῶντας καὶ εἰρίοις πολυχρόοις ἀναδεδεμένους, οὓς καὶ εἰρεσιώνας ἐκάλουν. ὧντος δὲ τοῦ ἐκ στόματος προαγομένου ⟨λόγου⟩ ταύτας προσάγω. —V

TRANSLATION: Orestes said here ‘suppliant prayers without foliage’ to honor Menelaus, trying to force him by very great honors to become his rescuer. For those who made their supplicant prayers to divinity always used to carry branches freshly cut from trees and flourishing and covered with leaves and bound up with wool strips (‘eiria’) of many colors, which they in fact used to call ‘eiresiōnai’. Thus in a certain way Orestes says this to Menelaus, that ‘I should have brought supplicant prayers to you as to a god along with branches, but as it is, because I cannot do this, since I am surrounded on all sides by bronze armor and am prevented, I bring these prayers of speech conveyed from my mouth.’

REF. SYMBOL: V (above ἱκέτης)
Or. 383.07 (thom exeg) ἦσαν οἱ παλαιοὶ ὅτε ἱκέτευον τοὺς υπερέχοντας φέρειν ἐν χεροί στέφανον ἐκ φύλλων ἢ δάφνης ἢ ἐλαίας. Ὅπως ἔχουσιν οἱ παλαιοὶ ὅτε ἱκέτευον τοὺς ὑπερέχοντας φέρειν ἐν χεροί στέφανον ἐκ φύλλων ἢ δάφνης ἢ ἐλαίας. Οἱ παλαιοὶ ἱκέτευον τοὺς ὑπερέχοντας φέρειν ἐν χεροί στέφανον ἐκ φύλλων ἢ δάφνης ἢ ἐλαίας. Οἱ παλαιοὶ ἱκέτευον τοὺς ὑπερέχοντας φέρειν ἐν χεροί στέφανον ἐκ φύλλων ἢ δάφνης ἢ ἐλαίας.

TRANSLATION: The ancients were accustomed, when they were supplicating those superior to them, to carry in their hands a crown made of leaves either of laurel or olive. The overall sense is like this: before I explain my troubles, I clasp your knees, attaching and bringing prayers from a leafless mouth. That is, I beg solely through words and do not hold forth a branch according to custom. Or else one should take ‘leafless mouth’ to mean ‘dried up by illness’. For once the leaves have been stripped off from the trees, the trees are dry. And why did they hold forth leaves from laurel or from olive and not from another plant? We say that because these plants are evergreen and sacred—for the laurel was dedicated to Apollo as the prophetic god, and the olive to Athena as the one who first revealed it in Athens—for this reason they used to propitiate with these alone and not some other plants. ‘Prōtoleia’ are properly the first selected offerings from the plunder, which they used to offer to the gods as responsible for their victory. And though it would have been proper to say (using the adverb) ‘in the supplicant manner’, he said (using the noun) ‘suppliant’ construed with (the unexpressed subject of) ‘I touch’.

REF. SYMBOL: at ἀφύλλου ZZa, at στόματος Zl, at ἐξάπτων Zm, at λίτας Zb

APP. CRIT.: 2 δρεθέντας V | 4 κωλύομαι Schw., κωλυόμενος V | λόγου suppl. Mastr. (cf. 383.03 τῶν καὶ στόματος λóγων ἱκεσίας); τὰς εἰς κρ. προαγόμενα Schw.

PREVIOUS EDITIONS: Schw. I.139,20–140,3; Dind. II.122,22–123,4

COLLATION NOTES: For δρεθέντας rather than δρεσθέντας as read by Schw., compare εθ in ἔθος 12 lines later in V.

Or. 383.08 (plign exeg) ἦσος εἶχον οἱ ἱκετεύοντες κρατεῖν ἐν ταῖς χεροῖς καὶ τεθηλός κλάδον. νῦν δὲ ὁ Ὅρεστής ἱκετεύων καὶ μὴ κρατῶν κλάδον λέγει πρὸς τὸν Μενέλαον τῶν σωτ. πρωτόλεια καὶ κατὰ πρῶτον λόγου χιγγάνω,
ἱκέτης ὑπάρχων ἐξάπτων καὶ κρεμῶν λιτὰς ἀφύλλου στόματος, ἢγουν κλάδον μὴ κρατοῦντος. —Υ²

**COMMENT:** I find no parallel for κλάδον treated as neuter as here (neuter κλάδος, κλάδους is attested in LBG).

**APP. CRIT.:** ἀγαμένον sic, by error of association for μενέλαον

**Or. 383.09 (p.llgn exeg)** ἔθος ἢν τοῖς παλαιοῖς τοῖς περὶ τι ἱκετεύουσι κλάδου ἑλαίας ἢ φύλλου κατέχειν ἐν τῷ στόματι διὰ τὸν ἔλεον. φησὶν οὖν ὁ Ὀρέστης ἐνταῦθα πρὸς τὸν Ἀγαμένον διτί τίθημι λιτὰς ἐκ τοῦ ἀφύλλου στόματος, μὴ κατέχων κλάδον ἑλαίας. —Υf²

**POSITION:** s.l.

**APP. CRIT.:** ἀγαμένον sic, by error of association for μενέλαον

**Or. 383.10 (rec gloss) ἱκέτης:** εἰμι —ΑaAbMnPrSa'

**POSITION:** s.l.

**Or. 383.11 (p.llgn gloss) ἱκέτης:** ὡς —G

**POSITION:** s.l.

**Or. 383.12 (rec gloss) ἱκέτης:** ὄν —Mn

**POSITION:** s.l.

**Or. 383.13 (p.llgn gloss) ἱκέτης:** σου —Gu

**POSITION:** s.l.

**Or. 383.14 (p.llgn gloss) ἱκέτης:** παρακλήτωρ —MnXo²ZZu

**POSITION:** s.l. except marg. Mn

**APP. CRIT.:** καὶ prep. Zu | -κλήτηρ app. Mn

**Or. 383.15 (p.llgn exeg) ἀφύλλου:** τοῦ κατεξηραμμένου διὰ τὴν νόσον, ἀπὸ μεταφοράς τῶν δένδρων —Υ³

**POSITION:** s.l.

**KEYWORDS:** μεταφορά/παρέλκειμεταφορικῶς

**Or. 383.16 (rec gloss) ἀφύλλου:** ἀγεννοῦζ —AbMnPrRS

**POSITION:** s.l.

**APP. CRIT.:** ἀγενναί S, ἀγεννοῦζ Ab

Scholia on Orestes 301–400 | 947
Or. 383.17 (rec gloss) ἄφυλλου: καταξήρου —AaAbCrMnPrRSOxZb

APP. CRIT.: καὶ τοῦ prep. CrOx

Or. 383.18 (plgn exeg) ἄφυλλου: ἦ τοῦ καταξήρου· τὸ γὰρ φύλλου ύγρὸν. —Y²

Or. 383.19 (plgn exeg) ἄφυλλου: καταξήρου ὑπὸ τῆς νόσου, ξηροῦ —Gu, app. B³a

Or. 383.20 (rec exeg) ἄφυλλου: ἥγουν τοῦ μὴ ἔχοντος τινὰ ύγρότητα —Sa

Or. 383.21 (rec gloss) ἄφυλλου: ἥγουν —V¹Gu

Or. 383.22 (plgn exeg) ἄφυλλου: ἄφυλλους —V³

Or. 383.23 (mosch gloss) ἄφυλλου: ἀκλάδου —XXaXbXoT¹YYfGGGrZcB³d

Or. 383.24 (plgn gloss) ἄφυλλου: ἥγουν ἄνευ κλάδου —F

Or. 383.25 (plgn gloss) ἄφυλλου: καὶ ἀκλαδηφόρου —F

COMMENT: The gloss word is currently unattested in TLG.
KEYWORDS: rare word

Or. 383.26 (plgn exeg) ἄφυλλου: ἥγουν χωρὶς κλάδου ποιούντος ἱκεσίαν —B⁴

Or. 383.27 (plgn exeg) ἄφυλλου: ἥγουν μὴ ἔχοντος κλάδους· ἔθος γὰρ τοῖς ἱκετεύουσι κλαδηφορεῖν, ὡς καὶ παρ’ Ὁμήρῳ ἀστέματ’ ἔχων ἐν χερσίν’ ἢ φυλλάδας· ἥγουν καταξήρησιν. —Zu

948 | Scholia on Orestes 1–500
APP. CRIT.: φυλλάδας | φυλλ(α) | Zu

Or. 383.28 (pillgn exeg) (ἀφύλλου): καὶ ἀφίλου —Zu
position: s.l.
APP. CRIT.: ἀφίλου] only i written above ō | Zu

Or. 383.29 (rec) (ἀφύλλου): ἀπὸ τοῦ —V³Mn
position: s.l.
APP. CRIT.: τοῦ om. V³

Or. 383.30 (rec gloss) (ἐξάπτων): διδοὺς —AaAbMnPrRS
position: s.l.

Or. 383.31 (rec gloss) (ἐξάπτων): παρέχων σοι —MnPrRSSa
position: s.l.
APP. CRIT.: σοι om. RSA

Or. 383.32 (recMosch gloss) (ἐξάπτων): ἀνατιθείς —KXXaXbXoT+YYfGGrZcB³d
position: s.l. except X

Or. 383.33 (thom gloss) (ἐξάπτων): ἐκφέρων —ZZaZbZlZmTGu
position: s.l.

Or. 383.34 (rec gloss) (ἐξάπτων): φέρων —H⁴
position: s.l.

Or. 383.35 (pillgn gloss) (ἐξάπτων): καὶ προσφέρων —CrOx
position: s.l.

Or. 383.36 (pillgn gloss) (ἐξάπτων): ἐπιφέρων —F
position: s.l.

Or. 383.37 (pillgn gloss) (ἐξάπτων): λέγων —Aa³
position: s.l.

Or. 383.38 (pillgn gloss) (λιτάς): παρακλήσεις —Gu
position: s.l.

Scholia on Orestes 301–400 | 949
**Or. 384.01** (plln exeg) ἢ σῶσον ἐμὲ ἀπὸ τῶν κακῶν, ἢ ἀφίξαι εἰς καιρὸν τῶν κακῶν τῶν ἡμετέρων —Y²

COMMENT: The first paraphrase assumes the parenthesis proposed by Brunck on the basis of punctuation in ms A (faint raised dot after μ‘ and comma after καιρὸν). A comma after καιρὸν also occurs in Aa.

**Or. 384.02** (rec gloss) (σῶσον): λύτρωσαι —AbMnPrS

POSITION: s.l.

**Or. 384.03** (plln gloss) (σῶσον): διατήρησον —Xo²

POSITION: s.l.

**Or. 384.04** (rec paraphr) ἀφίξαι δ᾿ αὐτός: ὅτι καὶ σὺ —AbMnPrRS

POSITION: s.l.

**Or. 384.05** (rec gloss) ἀφίξαι: παραγένου —AaAbMnPrRfSSaY²Zu

APP. CRIT.: καὶ prep. RfZu | παραγενοῦ Zu, παραγίνου Sa | σὺ add. Mn

**Or. 384.06** (rec gloss) ἀφίξαι: ἥλθες —V³CrFOxXo²Zb¹GuB²

APP. CRIT.: καὶ prep. V³CrFOx

**Or. 384.07** (rec gloss) δ᾿: γὰρ —GPrRf

POSITION: s.l.

**Or. 384.08** (plln gloss) αὐτός: σὺ —Aa²FXo²Y²Zb¹Gu

APP. CRIT.: καὶ prep. Aa²

**Or. 384.09** (mosch paraphr) εἰς καιρὸν κακῶν: εἰς τὴν ἀκμὴν τῶν κακῶν —XXaXbXoT´YYfGGrZe

POSITION: s.l. except X

APP. CRIT.: τὴν and κακῶν om. G

**Or. 384.10** (thom paraphr) εἰς καιρὸν κακῶν: ἤγουν ἐγκαίρως καὶ συμφερόντως τοῖς ἐμοῖς κακοῖς —ZZaZbZlZmTGu

POSITION: s.l.

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Or. 384.11 (rec gloss) <eis kairodon>: eis euкаiriаn —Sa
POSITION: s.l.

Or. 384.12 (rec gloss) <eis kairodon>: eγкаирωs —Mn
POSITION: s.l.
APP. CRIT.: eγκεrκ(ων) corr. to eγκαίрκ(ων) app. Mn

Or. 384.13 (pill gn gloss) <kairodon>: akimηn —Zu
POSITION: s.l.

Or. 384.14 (rec gloss) <kakωn>: anagкηs —MnPrS
POSITION: s.l.

Or. 384.15 (pill gn gloss) <kakωn>: тων εμων —Aа2
POSITION: s.l.

Or. 384.16 (rec artGloss) <kakωn>: тων —F Г
POSITION: s.l.

Or. 384.17 (tri metr) paragraphos —Т
PREVIOUS EDITIONS: de Fav. 54

Or. 385.01 (pill exeg) idωn о Менέлαος ጊRG Όρεςτην тαῦτα σχετλιάζων фησι. —Lп
PREVIOUS EDITIONS: Dind. II.123,12–13

Or. 385.02 (tri metr) <θεo}: συνίζησις —Т
POSITION: s.l.

Or. 385.03 (mosch paraphr) ти бλεπω: тина бλεπω ар бо тων кάтω: —X
TRANSLATION: What do I see? Whom of those below do I see?

Or. 385.04 (vet paraphr) тина δεδορκα νερτέρων): тина εκ тων νεκρων бλεπω —M
TRANSLATION: Whom of the dead do I see?
POSITION: s.l.
Or. 385.05 (recMosch gloss) (λεύσσω): βλέπω
—M\(^3\)Aa\(^2\)AbCrF\(^3\)MnPrRSOxXaXbXoT\(^*\)YYfGGrZb\(^1\)ZcZIB\(^b\)

REF. SYMBOL: M\(^3\)  POSITION: s.l. except M\(^3\)
APP. CRIT.: τί prep. Y, ὅπερ prep. Aa\(^2\), καὶ prep. CrOx

Or. 385.06 (thom gloss) (λεύσσω): βλέψω —ZZa

LEMMA: λέυσσω in text ZZa  POSITION: s.l.

Or. 385.07 (rec exeg) (δέρκομαι): γρ. δέδορκα —MnPrRS

LEMMA: δέρκομαι in text all  POSITION: s.l. except marg. R
APP. CRIT.: τί add. before δέδ. R
KEYWORDS: variant reading: γράφεται/γράφε

Or. 385.08 (pllgn exeg) (δέρκομαι): δέρκομαι —Aa

POSITION: s.l.

Or. 385.09 (mosch gloss) (δέρκομαι): βλέπω —XaXbXoYYfGGrZbCrF\(^3\)Ox

APP. CRIT.: καὶ prep. CrOx

Or. 385.10 (pllgn exeg) (νερτέρων): δοκῶν ὅτι εἴδωλον βλέπει τίνος τῶν νεκρῶν —V\(^3\)

POSITION: s.l.

Or. 385.11 (recThom gloss) (νερτέρων): νεκρῶν —M\(^3\)VAAbCrF\(^2\)PrRSOxZZaZb-ZI/ZmB\(^3\)a

POSITION: s.l.
APP. CRIT.: καὶ τῶν prep. CrOx, τῶν prep. F\(^2\), add. before Aa gloss Aa\(^2\)

Or. 385.12 (mosch paraphr) (νερτέρων): ἀπὸ τῶν κάτω ἠγγοῦν τῶν νεκρῶν
—XaXbXoT\(^*\)YYfGGrZc

REF. SYMBOL: Xo  POSITION: s.l. except Xo
APP. CRIT.: ἀπὸ om. TZc  | ἠγγοῦν τῶν om. GZc  | second τῶν om. Y

Or. 385.13 (pllgn gloss) (νερτέρων): ἀπὸ —B\(^3\)a

POSITION: s.l.
Or. 386.01 (vet exeg) εὖ γ' εἶπας: ƙαλώς με νεκρόν ἐκάλεσας: οὔ γάρ ζῷ ὑπὸ τῶν κακῶν. ὶδον ἤκει εἰς τὰ κακά, (οὔ) ζῶ. —HMBC, partial VAAaSa'

TRANSLATION: You correctly called me a corpse. For I am not alive because of my troubles. As far as pertains to my troubles, I am (not) alive.

LEMMa: MCSa

POSITION: intermarg. B, s.l. VAAaSa'


PREVIOUS EDITIONS: Schw. I.140,5–6; Dind. II.123,15–16

COMMENT: In the first sentence in H we cannot tell whether any preceding word occurred in the lost margin. Beginning a scholion with the word φησὶ is rare, but attested. In the third sentence, with δὲ included, it is possible that H had a different version, paraphrasing φάος δ' ὤρα, such as δοσ[ν δὲ ἐπὶ τ]ο φῶ ν ὤραν ζῶ].

Or. 386.02 (rec gloss) (εὖ γ' εἶπας): νεκρόν —OF

position: s.l.

Or. 386.03 (thom exeg) (εὖ γ' εἶπας): ὅτι νεκρός εἰμί —ZzaZbZlZmTGu

TRANSLATION: ‘(You said well’) that I am one dead.

position: s.l.

Or. 386.04 (pillgn exeg) (εὖ γ' εἶπας): ὅτι τινὰ νερτέρων δέδορκας. —Lp

position: s.l.

PREVIOUS EDITIONS: Dind. II.123,17–18

Or. 386.05 (pillgn gloss) (εὖ): καλώς —CrF²Ox

position: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 386.06 (pillgn exeg) (οὔ γάρ ζῷ κακοῖς): ἐν τοῖς κακοῖς ὑπάρχω, οὐ ζῶ. —Zm

position: s.l.

Or. 386.07 (pillgn exeg) (οὔ γάρ ζῷ): οὐκ ἄλλο κέκτημαι τῶν ζώντων εἰ μὴ μόνον τὸ ὀράν τὸ φάος. —Lp

PREVIOUS EDITIONS: Dind. II.123,18–19

Or. 386.08 (rec gloss) (κακοῖς): ἐν τοῖς (κακοῖς) ὄν —Mn

position: s.l.

Or. 386.09 (rec gloss) (κακοῖς): διὰ τὰ κακά —Ab
Or. 386.10 (mosch gloss) 〈κακοῖς〉: ὑπὸ τῶν κακῶν —XXaXbXoT+YYfGGrAa

Or. 386.11 (pillgn gloss) 〈κακοῖς〉: ἐνεκὰ κακῶν —ZlB³a

Or. 386.12 (pillgn gloss) 〈φάος δ’〉: μόλις —Zl

Or. 386.13 (pillgn gloss) 〈φάος δ〉: ὅμως —Gu

Or. 386.14 (pillgn gloss) 〈φάος〉: φῶς —Aa²F²

Or. 386.15 (rec gloss) 〈δ’〉: ἀλλὰ —Ab

Or. 387.01 (mosch paraphr) λίαν ἡγριωμένος εἶ κατὰ τὸν πλόκαμον τὸν κατάξηρον.
—X

Or. 387.02 (recMosch gloss) 〈ώς〉: λίαν —AaAbMnPrRXXaXbXoT+YYfGGrZbZmZuB³d

Or. 387.03 (rec gloss) 〈ἡγρίωσαι〉: ἐξήρανσαι —VF

Or. 387.04 (mosch gloss) 〈ἡγρίωσαι〉: ἡγριώμενος εἶ —XaXbXoT+YYfGGrZcAa²B³d

REF. SYMBOL: Aa²  POSITION: s.l. except marg. Aa²; cont. from 387.02 T
Or. 387.05 (rec gloss) ἡγρίωσαι: ἡγριώθης —KZl

Or. 387.06 (rec exeg) πλόκαμον αὐχμηρὸν: ἔχων σὺ —AaAbMnPrRS

APP. CRIT. 2: ἔχον Mn |

Or. 387.07 (mosch exeg) πλόκαμον αὐχμηρὸν: κατὰ τὸν πλόκαμον τὸν κατάξηρον —XaXbXoT*YYfGGGrZc

TRANSLATION: (The plain accusative ‘parched hair’ means) ‘in respect to my dry hair’.

Or. 387.08 (pillgn gloss) πλόκαμον: κατὰ —B³a

Or. 387.09 (pillgn gloss) πλόκαμον: καὶ τὴν τρίχα —GrOx

Or. 387.10 (rec gloss) αὐχμηρὸν: ρυπαρὸν —H⁴

Or. 387.11 (rec gloss) αὐχμηρὸν: κατάξηρον —M³AaAbMnPrRSSa'B⁶d

APP. CRIT.: τὸν prep. B⁶d

Or. 387.12 (thom exeg) αὐχμηρὸν: ποταπὸν κατάξηρον. ἔστι δὲ τοῦτο ἑρμηνεία τοῦ ἡγρίωσαι. —ZZaZbZmTGu

TRANSLATION: Of some sort, (namely) dry. And this is an explanation of ‘you have become wild’.

APP. CRIT.: ποταπὸν om. ZaGu(Ta) | κατάξηρον] ἑρμηνεία a.c. Zm, om. Gu (allowing Gr’s κατάξηρον below to serve) | ἐστι δὲ τοῦτο ἑρμηνεία] ἑρμηνεία δὲ ἐστι T, τὸ αὐχμηρὸν ἑρμηνεία ἐστι ZbZmGu

PREVIOUS EDITIONS: Dind. II.123,21–22

Or. 387.13 (pillgn gloss) αὐχμηρὸν: καὶ ξηρὸν —Ox
Or. 387.14 (pllgng artGloss) ⟨αὐχμηρὸν⟩: τὸν —F²

Or. 387.15 (rec gloss) ⟨τάλας⟩: σὺ —Sa'

Or. 387.16 (pllgng gloss) ⟨τάλας⟩: καὶ ὁ ἄθλιος —Ox

Or. 387.17 (rec artGloss) ⟨τάλας⟩: ὦ —AbSZu

Or. 388.01 (rec exeg) ⟨οὐχ ἡ πρόσοψις⟩: λυπεῖ ἐμὲ —MnSSa'

Or. 388.02 (thom exeg) ⟨οὐχ ἡ πρόσοψις⟩: τὸ ‘οὐχ ἡ πρόσοψις’ οὐ πρὸς τὸν λόγον τοῦ μέσου τὸ [387] ‘ἡγρίωσαι’ ἐστίν, ἀλλὰ πρὸς τὸ [385] ‘τίνα δέδορκα νερτέρων’. —ZbZlZmTGu

TRANSLATION: The words ‘not the sight’ are not a response to the statement of the intervening line, ‘you have been made wild’, but to the (earlier) line ‘whom of the dead do I see?’.

REF. SYMBOL: ZbZlT

APP. CRIT.: τοῦ μέσου TGu, τοῦ μενελάου others (truncated μεν() ZbZm)

PREVIOUS EDITIONS: Dind. II.123,24–25

COMMENT: This unconvincing view is a rejection of the kind of interpretation offered in several of the following scholia and glosses. The Mosch. gloss 388.08 ἡ θεωρία perhaps espouses a similar view.

Or. 388.03 (pllgng exeg) ⟨οὐχ ἡ πρόσοψις⟩: οὐχὶ τὸ εἶναι με τακερὸν καὶ ὠχριωμένον καὶ πανταχῶς πινώδη αἰκίζεται ἤγουν λυπεῖ, ἀλλὰ τὸ ἔργον ὃ εἰς τὴν μητέρα ἐπεπράχει. μετανοῶν δὲ τοῦτο φησι. οὐκ ἀπὸ τοῦ προσώπου πάσχω αὐχμηροῦ ὄντος ἀλλ’ ἀπὸ τῶν ἔργων ὃν ἔπραξα. —Y²

TRANSLATION: It is not the fact of my being wasted and ghostly pale and entirely filthy that torments, that is, pains, but the deed which I accomplished against my mother. He says this in repentance. I do not suffer from my visage, which is dry, but from the deeds that I did.

APP. CRIT.: 3 second ἀπὸ] ύπὸ a.c. Y²

Or. 388.04 (rec exeg) ⟨ἡ πρόσοψις⟩: τὰ ἔξω φαινόμενα —V Sa'
Scholia on Orestes 301–400 | 957

Or. 388.05 (plllg gloss) ἡ πρόσωπις: ἡ ὄψις —Ab²

Or. 388.06 (rec gloss) ἡ πρόσωπις: ἡ ἰδέα —K

Or. 388.07 (plllg exeg) ἡ πρόσωπις: ἤγουν ἡ πιναρότης τοῦ προσώπου —V³

COMMENT: The only instance of πιναρότης in TLG is Eust. in Od. 6.230 (I.251.33).

KEYWORDS: rare word

Or. 388.08 (mosch gloss) ἡ πρόσωπις: ἡ θεωρία —XXaXbXcT·YYfGGrZeAa²B³d

POSITION: s.l. except X

Or. 388.09 (plllg exeg) ἀλλὰ τὰργ’: ἀλλὰ τὸ ἔργον ὃ εἰς τὴν μητέρα ἐπεπράχθει —V³

Or. 388.10 (plllg exeg) τὰργ’: ἔργον ἦγουν ὁ φόνος —Y

Or. 388.11 (plllg gram) τὰργ’: πληθυντικῶς γὰρ καὶ ἐν τῇ λογογραφίᾳ —Y²

TRANSLATION: For (the word ‘ergon’, ‘deed’, is used) in the plural also in prose writings.

POSITION: marg.

Or. 388.12 (plllg gloss) τὰργ’: αἱ πράξεις —Zb²

Or. 388.13 (plllg exeg) τὰργ’: τὰ ἔργα —AaF²Xo

APP. CRIT.: καὶ prep. Aa

Or. 388.14 (rec gloss) αἰκίζεται: λυπεῖ —V³AbKPr

POSITION: s.l.
Or. 388.15 (mosch gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): μαστίζει —XXaXoT

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.123,25–26

Or. 388.16 (pillg gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): μαστίζουσι —CrF

APP. CRIT.: καὶ prep. CrOx

Or. 388.17 (pillg gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): καὶ μαστίζεται —Zu

POSITION: s.l.

Or. 388.18 (rec gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): ἀφανίζει —H

POSITION: s.l.

Or. 388.19 (thom paraphr) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): ἀφανίζει, λυπεῖ εἰς μνήμην ἰόντα —ZZbZlZmT-GuOx

APP. CRIT.: τουτέστιν prep. Zl | ἀφαν. λυπεῖ om. Ox

PREVIOUS EDITIONS: Dind. II.123,26

Or. 388.20 (pillg gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): δαμάζει —Za

POSITION: s.l.

Or. 388.21 (pillg gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): (αἰκίζ)ει —F

POSITION: s.l.

Or. 388.22 (pillg gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): φθείρει —Lp

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.123,26

Or. 388.23 (rec gloss) \(\alpha\iota\kappa\iota\zeta\epsilon\tau\alpha\iota\): ἐμέ —AbPrR

POSITION: s.l.

Or. 389.01 (rec gloss) \(\delta\epsilon\iota\nu\nu\): ὄξυ —V

POSITION: s.l.

Or. 389.02 (pillg gloss) \(\delta\epsilon\iota\nu\nu\): ἐκπληκτικὸν —AbMnPrRS

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Or. 389.03 (mosch gloss) (δεινὸν): ἂγριον —XXaXbXoT•YYfGGrZcZuAa²CrOxB³
APP. CRIT.: καὶ prep. CrOx

Or. 389.04 (thom gloss) (δεινὸν): χαλέπτων φοβερόν —ZZaZhZlZmTGu

Or. 389.05 (pllgn gloss) (δεινὸν): ἥγριωμένον —V³

Or. 389.06 (rec exeg) (δεινὸν): πῶς —K

Or. 389.07 (pllgn exeg) (δεινῶς) —F²

Or. 389.08 (recMoschThom gloss) (λεύσσεις): βλέπεις
—Aa²AbF²PrRSOxXXaXbXoT•YYfGGrZcZZa
APP. CRIT.: καὶ prep. Ox

Or. 389.09 (thom exeg) (ὄμματων ξηραῖς κόραι): τῶν γάρ ἀύπνων οἱ ὀφθαλμοὶ ξηροί.
—ZZaZhZlZmTGu
TRANSLATION: For the eyes of people who lack sleep are dry.

Or. 389.10 (pllgn exeg) (ὄμματων ξηραῖς κόραις): ἐξέλιπε γάρ ἀπὸ τῶν ὀμμάτων τὸ
ὑγρὸν ἀπὸ τοῦ πλῆθους τῶν δακρύων.
—Y²
TRANSLATION: For the moisture has been lost from the eyes because of the multitude of tears shed.

Or. 389.11 (vet gloss) (ξηραῖς): κατεσκληκυίαις νεκραῖς —HBCFV³Y²

Scholia on Orestes 301–400 | 959
Or. 389.12 (rec gloss) (忽略 gloss): ξηραῖς: app. ἤγουν ξηρ[αῖς (?)ταῖς νεκραῖς(?)] —H⁴

POSITION: s.l.

COLLATION NOTES: Check new image of H when available.

Or. 389.13 (pliγn gloss) (忽略 gloss): ἁγρὶ[αῖς] —F²

POSITION: s.l.

Or. 389.14 (rec gloss) (忽略 gloss): ἐν ταῖς —AaAbFGMnPrSXo²

APP. CRIT.: ταῖς om. AaFG

Or. 389.15 (rec gram) (忽略 gloss): ξηρὸν ᾄδει· ξηραὶ κόραι· ὑγραὶ κόραι· ὑγρὸν ᾄδει.

—Mn

TRANSLATION: He sings hoarsely (’xēron’); dry (’xērai’) eyes; moist (’hugrai’) eyes; he sings with wavering (’hugron’) voice.

POSITION: s.l.

APP. CRIT.: after second κόραι punct. in Mn as if end of note (~)

COMMENT: Apparently this illustrates some possible sense of ‘dry’ and ‘moist’. I find no other collocation of ξηρόν with ἀείδω, but Oppian Hal. 2.412 has ὑγρὸν ἀείδων (of a drunk man as he walks home at night); medical writers attest phrases such as τὸ κατὰ τὴν κόρην ὑγρόν, τὸ ὑγρὸν τῆς κόρης, but no instances are found where ὑγρός modifies κόρη.

Or. 390.01 (mosch exeg) (忽略 gloss): τὸ σῶμα φροῦδον: ἔστι δηλονότι, ἀντὶ τοῦ ἠφάνισται ὑπερβολικῶς. —XXaXbXoΤ*YYfGr

TRANSLATION: Understand ’is’, with the meaning ‘has been destroyed’, used in hyperbole.

POSITION: s.l. except X; over second half of line Y

APP. CRIT.: ἐστὶ δηλονότι om. Y

PREVIOUS EDITIONS: Dind. II.124,7–8

KEYWORDS: ὑπερβολή/ὑπερβολικῶς

Or. 390.02 (pliγn gloss) (忽略 gloss): φροῦδον: ἔστι δηλονότι —Aa²GY²

POSITION: s.l. (above δ’όνομ’ Aa²)

Or. 390.03 (thom exeg) (忽略 gloss): ἔπει τὸ Μενέλαιος εἶπε πρὸς τὸν Ὄρεστην ὅτι [389] ‘δεινὸν λεύσσεις ὀμμάτων ξηραῖς κόραις’, ἑπόκρινομενος ὁ Ὄρεστης

960 | Scholia on Orestes 1–500
φησί· 3τί λέγεις; ἅπαν μου τὸ σῶμα ἀπωλώλει, καὶ σὺ περὶ τῶν ὀμμάτων μου
μόνον λόγον ποιῇ; —ZZaZbZlZmTGu

TRANSLATION: Because Menelaus said to Orestes ‘you have a fearsome gaze because of the
dry pupils of your eyes’, in reply Orestes says: ‘What are you saying? My entire body was
destroyed, and you speak only about my eyes?’

REF. SYMBOL: all except Gu
APP. CRIT.: 1 πρὸς om. Zl | 2 ὁ om. T | 3 second μου om. Zm | λόγον ποιῇ| ποιῇ τὸν λόγον
a.c. Gu, p.c. τὸν deleted and α, β added to restore order λόγον ποιῇ
APP. CRIT. 2: 1 λεύσεις all except T | 2 φησίν Zb | 3 ἀπολώλει ZbGu [Zl] |

PREVIOUS EDITIONS: Dind. II.124,10–13

Or. 390.04 (plign exeg) (τὸ σῶμα φροῦδον): τὸ σῶμα φροῦδον γενήσεται: τὸ δὲ ὀνόμα
ήγουν τὸ καλεῖσθαι με φονέα ὡκ ἐκλείπεται. —Zu

POSITION: marg.
APP. CRIT.: φροῦδον|φρονηκόν Zu; alternative conj. φθόριμον
APP. CRIT. 2: ἐκλείπεται (ἐκλ corr. from ἐκπι) Zu |

Or. 390.05 (rec gloss) (φροῦδον): ἀφανές —M³AbCrMnPrRSOxY²

REF. SYMBOL: M³ POSITION: s.l. except marg. M³
APP. CRIT.: καὶ prep. CrOX

Or. 390.06 (plign gloss) (φροῦδον): ἡφάνισται —ZcB⁴

POSITION: s.l.

Or. 390.07 (plign gloss) (φροῦδον): ἀθλιοῦ —F²

POSITION: s.l.

Or. 390.08 (plign gram) (φροῦδον): τὸ πρὸ ὁδοῦ γενόμενον —Aa²

POSITION: s.l.

KEYWORDS: etymology

Or. 390.09 (vet exeg) τὸ δ’ ὄνομ’ οὐ λέλοιπε μοι: ‘ἀντί τοῦ εἰς ὄνομα μόνον λείπεται
τὰ ἐμά. ‘καί εἰς ὄνομα μόνον σαλεύει τὰ κατ’ ἑμέ, ἐπεὶ τὸ σῶμα ἀπαν μοι φροῦδον
γέγονεν. —HMBVCPrR'SS

TRANSLATION: Equivalent to ‘my situation/existence is left (reduced) to a name alone’. And
the situation with me is storm-tossed/totters, (reduced) to a name alone, since my entire body
is gone.

LEMMA: V, perhaps Sa (faded), lemma τὸ σῶμα φροῦδον MC, οὐ λέλοιπε μοι Mn(app. a.c.
λέπ)PrR'SS(λέπ) REF. SYMBOL: VR² POSITION: intermarg. B
APP. CRIT.: 1 ἀντί τοῦ εἰς ὄνομα| ἐν ὄνοματι B [H, Sa now illegible] | τοῦ om. C | το add. before

Scholia on Orestes 301–400 | 961
Or. 390.10 (rec gloss) (δ'): ἀλλὰ — Ab

Or. 390.11 (rec exeg) (δνομ'): γρ(άφετ)αι ὄμμα. — MnPr

Or. 390.12 (thom exeg) (δνομ'): τὸ καλεῖσθαι Ὄρέστην — ZZaZbZlZmTGu

Or. 390.13 (pllgn gloss) (δνομ'): Ὅρέστην μητροφόνον — G

Or. 390.14 (pllgn gloss) (δνομ'): τὸ μητροφόντης — F^2

Or. 390.15 (pllgn exeg) (δνομ'): ἤγουν τὸ καλεῖσθαι με φονέα — Zu

Or. 390.16 (pllgn exeg) (δνομ'): τὸ καλεῖσθαι με μητροκτόνον — CrOx

Or. 390.17 (pllgn gloss) (δνομ'): τὸ τοῦ φόνου — B^3a

Or. 390.18 (pllgn paraphr) (οὐ λέλοιπε με): μόνον κατελείφθη ἐν ἐμοί — Y^2

Or. 390.19 (pllgn gloss) (οὐ λέλοιπε): οὐκ ἢφανισται — G
Scholia on Orestes 301–400 | 963
Or. 391.09 (rec exeg) (παράλογόν): πῶς —GKSaB

POSITION: s.l.

APP. CRIT.: καὶ prep. Sa

Or. 391.10 (recMoschThom gloss) (παράλογόν): παρ' ἐλπίδα —FKXXaXbXoYYfG-GrZcZZaZbZlZmTGaAaBbB4

POSITION: s.l. except X, marg. B; cont. from next, prep. καὶ, ZZaZbZlZmTGu

APP. CRIT. 2: παρελπίδα FXXaZZbZmTAa, a.c. Y [not Ta] |

Or. 391.11 (thom gloss) (παράλογόν): ἀτοπον —ZZaZbZlZmTGu

POSITION: s.l.

Or. 391.12 (plllgn exeg) (παράλογόν): ἠγουν παρ' ἐλπίδα διὰ τὸ πραχθὲν παρὰ σοῦ, ἢ παρὰ τὸ πρέπτον —Y3

POSITION: s.l.

Or. 391.13 (plllgn exeg) (παράλογόν): διὰ τὸ παράνομον ὅπερ ἐποίησας —Y2

POSITION: s.l.

Or. 391.14 (plllgn artGloss) (σὴ): ἤ —AaF2

POSITION: s.l.

Or. 391.15 (rec gloss) (φανεῖσ'): ἐφάνη —AbMnPrRfS

POSITION: s.l.

Or. 391.16 (plllgn gloss) (ἀμορφία): ἡ κακὴ ὄψις —Xo2

POSITION: s.l.

Or. 392.01 (vet exeg) δὲ εἰμὶ μητρὸς τῆς ταλαιπώρου φονεύς: ἢτοι ὅτι μετανοεῖ ἀνελὼν αὐτήν, ταλαίπωρόν φησιν· ὡς γὰρ πρὸ πράξεως καὶ μετὰ τὴν πρᾶξιν ὁ αὐτός τυγχάνειν ἢ προαγόμενος αὐτὸν εἰς ἔλεον διὰ τοῦ καθομολογεῖν τὴν ἀνοσίαν ἐαυτοῦ πρᾶξιν· ἢ ὑπομιμνήσκων αὐτὸν ὅτι ἔκδικος τοῦ πατρὸς ὑπάρχει. ὥστε τὸ ταλαίπωρος παρὰ τὴν πώρην, ὃ δηλοῖ τὸ πένθος. ἀντίμαχος [Antimachus fr. 54 Matthews = 48 Wyss]: 'πωρητὺν ἀλόχοισι καὶ οἷς τεκέεσσιν ἕκαστος', ἀντὶ τοῦ πένθος. —MBC, partial VMnPrRfRwSSa

TRANSLATION: Either because he regrets having killed her, he uses 'unhappy' ('talaipōros'). For we are not in fact the same (in our judgment) before action and after the action. Or (he
uses the term) because he is inducing him to feel pity by admitting his own unholy action. Or because he is reminding him (Menelaus) that he (Orestes) is the avenger of his father. And the word 'tałaipōros' is derived from 'pōrē', which means grief. Antimachus (uses this root): 'they each of them (caused) grief for their wives and children', (with 'pōrē') equivalent to 'penthos' (grief).

**LEMMA:**

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V, ὅδ' εἰμί μητρὸς τῆς ταλαι() B, ὅδ' εἰμὶ μητρὸς MCRw, ὧδ' εἰμὶ MnPrSSa (ὦδ' MnRc; εἶμι MnPrS, app. Sa)
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**REF. SYMBOL:**

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MBVR
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**APP. CRIT.:**

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1–3 ἤτοι ... διὰ τοῦ add. in blank space V
1 | μετανοεῖ ἀνελὼν] ἀνεῖλεν V
2 | εἶμι MnPrR w, ἀνεῖλον MnPrSSa, μεταναστεύσεις Rw | αὐτήν τήν MnPrRSSa | ταλαίπωρον ἔφη BRw | 2 οὐ γάρ ...
2 | τυχαίοντον om. V| MnPrR-RwSa, transp. after 3 ἐαυτοῦ πράξεις B | αὐτὴν τήν B, εἶ γάρ MC
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**APP. CRIT. 2:**

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1 ἤτοι] εἴ τι S
3 πράξεις Mn
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**PREVIOUS EDITIONS:**

Schw. I.140,10–16; Dind. II.124,16–22

**COMMENT:**

For the statement in 2, since σύνεσις appears strikingly a few lines later, it may be relevant that commentators on Aristotle note the difference between φρόνησις and σύνεσις in similar terms of before and after: e.g. Eustratius CAG 20:369,4–5 ἡ μὲν γὰρ πρὸ τῆς πρᾶξεως καὶ τοῦ τέλους, ἡ φρόνησις, ἡ δὲ (scil. σύνεσις) μετὰ τῆς πρᾶξεως καὶ τοῦ τέλους. | In 3 προάγειν εἰς ἔλεον is attested in Lycurg. in Leocrat. 33 and Aristot. Rhet. 1354a25, while προσάγειν εἰς ἔλεον is not attested. | The third explanation (in 4) is hard to understand unless it reflects an alternative, far-fetched construal in which the adj. refers to Orestes, 'the mother of a wretched man'. | For Antimachus (6), see Matthews, Wys, and Sch. Soph. OC 14 Xenos. G. Sopingius restored the correct spelling παραστήμων in the quotation in Sch. Soph. OC 14 in his note on Hesychius παραστήμων: ταλαίπωρον, πένθος, p. 808 of ΗΣΥΧΙΟΥ ΛΕΞΙΚΟΝ cum varis doctorum vororum notis etc., Leiden 1668.

**KEYWORDS:**

citation of literature other than Homer (with direct quotation) | Antimachus
Or. 392.07 (rec gloss) ⟨φονεύς⟩: ὡν — R

Or. 392.08 (pllgn artGloss) ⟨φονεύς⟩: ὁ — F²Ox

Or. 393.01 (rec paraphr) ⟨ἡκουσα⟩: ἐγὼ αὐτὸ ἡκουσα — Ab²

Or. 393.02 (pllgn exeg) ⟨ἡκουσα⟩: ὅτι σὺ ἐφόνευσας σὴν μητέρα — Xo²

Or. 393.03 (vet exeg) φείδου δ' ὀλιγάκις λέγειν κακά: 'λείπει τὸ ὡστε' ἡκουσα, ὡστε φείδου λέγειν τὰ κακά. ὡστε τὸν παραιτοῦ τὰ κακά πολλάκις λέγειν. ὀλιγάκις δὲ ἀντὶ τοῦ ὀδὴ ὀλωσ, ὡς τὸ [Hom. II. 5.800] ἤ ὀλιγον οἱ παῖδες ἔσικότα γείνατο Τυδεύς'. — MBC, partial VMnPrR

TRANSLATION: 'So that/and so' is to be supplied. I heard, and so spare speaking of the evils. As if to say, refrain from mentioning the evils repeatedly. And 'few times' is used in place of 'not at all', as in the (Homeric) line 'Indeed Tydeus fathered a son little similar to himself'.

Or. 393.04 (vet exeg) ⟨ἡκουσα· φείδου δ'⟩: λείπει τὸ ὡστε — H

TRANSLATION: 'So that/and so' is to be supplied.

Or. 393.05 (rec exeg) ἀλλως: οὔτως συντάξεις· φείδου λέγειν τὰ κακά, ἀντὶ τοῦ πεφεισμένως λέγε τὰ κακὰ. ⟨ἡ⟩ 'ὁλιγάκις δὲ' ἀντὶ τοῦ 'καί ὀλιγάκις', τοῦ δὲ ἑνταύβα ἀντὶ τοῦ καὶ κειμένου. — VRw

966 | Scholia on Orestes 1–500
You will construe it like this: ‘spare speaking of the evils’, meaning ‘speak of the evils in a sparing manner’. (Or) ‘and/but few times’ is used for ‘and few times’, with the conjunction ‘de’ (‘and/but’) here being used in the sense of ‘kai’ (‘and’).

**LEMA:**

**APP. CRIT.:** ἢ Mastr., or ὁ τὸ or ἢ τὸ J. Benjamins (personal communication)

**PREVIOUS EDITIONS:** Schw. I.141,1–3

**COMMENT:** In the second explanation, it is uncertain whether the original comment quoted the transmitted text δ’ (or δὲ) ὀλιγάκις and then the citation was corrupted to ὀλιγάκις δὲ, or the commentator was just careless. This commentator must be taking λέγειν as equivalent to an imperative, as does Moschopulos.

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**Or. 393.06** (thom exeg) ἄγουν ἢ φείδω μὴ ἄλλη τις ἔστω σοι ἢ τὸ λέγειν τὰ κακὰ ὀλιγάκις. —ZZaZbZiZmTGu

**TRANSLATION:** That is, let the sparing be nothing other for you than speaking of the evils (only) a few times.

**POSITION:** s.l. except T

**APP. CRIT. 2:** κακὰ] κὰ Za

**PREVIOUS EDITIONS:** Dind. II.125,6–7

**COMMENT:** Thomas appears to interpret the infinitive as epexegetic.

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**Or. 393.07** (rec gloss) φείδου: παῦε —AbMnPrSZu

**POSITION:** s.l.

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**Or. 393.08** (pillar gloss) φείδου: ἐγκρατεύου —CrGOxY

**POSITION:** s.l.

**APP. CRIT.:** και prep. CrOx

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**Or. 393.09** (pillar gloss) φείδου: εὐλαβοῦ —Y

**POSITION:** s.l.

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**Or. 393.10** (pillar gloss) φείδου: παραίτοῦ —GuB4

**POSITION:** s.l.

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**Or. 393.11** (pillar gloss) φείδου: ἐντρέποι —V3

**POSITION:** s.l.

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**Or. 393.12** (pillar gloss) φείδου: συστέλλου —M3

**POSITION:** s.l.

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**Or. 393.13** (pillar gloss) φείδου: ἤγουν περεφεισμένως λέγε —F2

**POSITION:** s.l.
Or. 393.14 (pillgn gloss) ψείδου: ἔλεον λάμβανε —Δρ
position: s.l.

Or. 393.15 (rec gloss) δ': καί —V
position: s.l.

Or. 393.16 (pillgn gloss) δ' ὀλιγάκις: καὶ θέλε —G
position: s.l.

Or. 393.17 (vet gloss) ὀλιγάκις: οὐδὲ ὅλως —HMCAbCrMnPnSOxY2Gu
position: s.l.
app. crit.: καί prep. CrOx, ἤγου prep. Gu
app. crit. 2: οὐδόλως CCrOxY2Gu, οὐδόλως or οὐδ'ὅλως H

previous editions: Dind. II.125,10

Or. 393.18 (pillgn gloss) ὀλιγάκις: μὴ δ' ὅλως —F
position: s.l.

Or. 393.19 (pillgn gloss) ὀλιγάκις: οὐδαμῶς Ἀττικῶς —Zu
position: s.l.
keywords: Ἀττικόν/Ἀττικῶς

Or. 393.20 (pillgn gloss) ὀλιγάκις: ἤγουν σπανίως —Zb2
position: marg.

Or. 393.21 (pillgn gloss) ὀλιγάκις: πρὸς ὀλίγον —Y2
position: s.l.

Or. 393.22 (pillgn exeg) ὀλιγάκις: πλειστάκις κατά ἀντίφρασιν —B3α
position: s.l.
keywords: ἀντίφρασις

Or. 393.23 (rec gloss) λέγειν: ὡστε —MnB3α
position: s.l.

968 | Scholia on Orestes 1–500
Or. 393.24 (rec gloss) ⟨λέγειν⟩: λέγε —Aa²Ab
  position: s.l.
  app. crit.: crossed out in Aa

Or. 393.25 (mosch exeg) ⟨λέγειν⟩: θέλε λέγειν, ἀντὶ τοῦ λέγε —XXaXbXo'T·YYifG-GrZc
  translation: ‘Be willing to speak’, (infinitive used as) equivalent to (imperative) ‘speak’.
  position: s.l. except XXo
  app. crit.: θέλε λέγειν om. G | ἀντὶ τοῦ λέγε om. Zc
  previous editions: Dind. II.125,10–11

Or. 393.26 (pllgn artGloss) ⟨κακά⟩: τὰ —F²Xo²
  position: s.l.

Or. 394.01 (pllgn exeg) ⟨φειδόμεθ'⟩: λέγειν τὰ κακὰ —G
  position: s.l.

Or. 394.02 (pllgn gloss) ⟨φειδόμεθ'⟩: φείδομαι —F²
  position: s.l.

Or. 394.03 (pllgn gloss) ⟨φειδόμεθ'⟩: συστελλόμεθα —Lp
  position: s.l.
  previous editions: Dind. II.125,14

Or. 394.04 (pllgn gloss) ⟨φειδόμεθ'⟩: φείδομαι τὸ ἐλεῶ, τὸ ἀκριβολογοῦμαι καὶ τὸ υποστέλλομαι, ὡς ἐνταῦθα. —Lp
  ref. symbol: Lp
  app. crit.: ἀκριβολογοῦμου (changed from -ούμου) Lp |
  previous editions: Dind. II.125,14–15

Or. 394.05 (vet exeg) ⟨ὁ δαίμων ... πλούσιος κακῶν⟩: διὸ λέγειν ἀναγκάζεται πλούσιως καὶ πολυτελῶς ἔχων τὰ κακὰ. —MBVC
  translation: For that reason he is compelled to speak, having his ills richly and sumptuously.
  position: s.l., except cont. from 393.03 B
  app. crit.: διὸ ᾧ ἀναγ. om. V | after ἀναγκάζεται add. ὁ ὀρέστης B | ἔχω B
  previous editions: Schw. I.141,4–5; Dind. II.125,5–6
Or. 394.06 (rec gloss) ὁ δαίμων: ή δυστυχία —VΑaFKXo2Y2

Or. 394.07 (recThom gloss) ὁ δαίμων: ή τύχη —CrMnOxZZaZbZlZmTGu

Or. 394.08 (pilgn exeg) πλούσιος κακῶν: ἀντὶ τοῦ πλουσίως ἔχω τῶν κακῶν —Y2

Or. 394.09 (pilgn gloss) πλούσιος: πολύς ἐστι —F2

Or. 394.10 (pilgn gloss) πλούσιος: ὑπάρχει —ZbZl

Or. 394.11 (rec gloss) πλούσιος: ἐστὶ —ΑaAb

Or. 394.12 (rec gloss) πλούσιος: χορηγὸς —K

Or. 394.13 (pilgn gloss) πλούσιος: χρηστὸς —G

Or. 394.14 (mosch gloss) κακῶν: ἔνεκα —XXaXbXoΤΥYfGGrZcAa2

Or. 395.01 (pilgn paraph) διὰ ποίαν αἰτίαν ἢ τίνα νόσον —Zu

Or. 395.02 (rec gloss) τί χρῆμα: τί πάθος —V
Or. 395.03 (vet gloss) ⟨χρῆμα⟩: πρᾶγμα —MBCrF²GOxZb²

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. CrOx

**PREVIOUS EDITIONS:** Schw. I.141,6

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Or. 395.04 (pllgn gloss) ⟨πάσχεις⟩: νοσεῖς —Zl

**POSITION:** s.l.

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Or. 395.05 (pllgn gloss) ⟨τίς⟩: ποία —F²

**POSITION:** s.l.

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Or. 395.06 (pllgn gloss) ⟨ἀπόλλυσι⟩: φθείρει —CrGOxZb²

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. CrOx

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Or. 395.07 (tri metr) ⟨ἀπόλλυσι⟩: long mark over upsilon —T

**PREVIOUS EDITIONS:** de Fav. 54

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Or. 395.08 (pllgn gloss) ⟨νόσος⟩: ἀσθένεια —Zl

**POSITION:** s.l.

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Or. 396.01 (vet exeg) ἡ σύνεσις ὅτι σύνοιδα: 1 ἔγκαλοῦσι τίνες: 2 πῶς γάρ, φασίν, αἰτιᾶται τὴν σύνεσιν, τὸ πᾶν αἴτιον τῶν Ἐρινύων ἔχουσών: 3 ἀγνοοῦσι δὲ ὅτι υπὸ δισσῶν φησιν ἀπόλλυσθαι, περὶ μὲν τὸν καιρὸν τῆς ὑγιείας ὑπὸ τῆς συνειδήσεως, ἐν δὲ τῇ λύσσῃ ὑπὸ τῶν Ἐρινύων: 4 ὃ καὶ ἐπάγει [400] · ἑνίκαι τε’. —MBVCRw, partial O

**TRANSLATION:** Some find fault (with this line). For how, they say, does he blame awareness/conscience when the Erinyes are fully responsible? They do not realize that he is saying he is destroyed by two things, during the time of his (mental) health by his consciousness (of his crime), and in his madness by the Erinyes, as he in fact mentions hereafter, ‘and fits of madness’.

**LEMMATA:** MVC, ἡ σύνεσις BRw  
**REF. SYMBOL:** BV  
**POSITION:** between sch. 397.01 and sch. 397.02 Rw; in two parts O, with (3) ἐν δὲ … ἐριννύων written beside 400 and a line from συνειδήσεως to ἐν

**APP. CRIT.:** 1–2 om. O  |  2 γάρ om. C  |  φασίν Dindorf, φη(σίν) all  |  αἰτιατικῆ Rw  |  σύνεσιν sic σύνταξιν a.c. Rw  |  ἐρινύων om. Rw  |  3 ὑπὲρ δισσῶν V  |  φησιν ἀπόλλυσθαι\[ἀπόλλυμι O (a.c. ἀπόλυμι)\] ἀπόλλυσι (a.c. ἀπόλλυμι)  |  παρά VRwO  |  τῶ καιρῶ O  |  second ὑπὸ ὑπὲρ V, ἐκ MC, ἀπὸ Rw  |  4 ὃ ἐπάγει [400] · ἑνίκαι τε’. —MBVCRw, add. defective version of sch. 400.01 (beginning with μητρός θ’) B

**APP. CRIT. 2:** 1 2 ἐνίκαις V, παραίτον Rw  |  ἐρινύων V  |  3 ὑγείας OCRw  |  ἐρινύων OVRw  |  4 ἐπάγη C

**PREVIOUS EDITIONS:** Schw. I.141,7–11; Dind. II.125,19–24

Scholia on Orestes 301–400 | 971
COMMENT: περὶ τὸν καιρόν is common in all periods of Greek, and in tragic scholia see sch. 227.06 περὶ [παρὰ Rw] γὰρ τὸν καιρὸν τῆς μανίας, Sch. Aesch. Prom. 55a περὶ τὸν καιρὸν τοῦ σοῦ γάμου. In contrast, παρὰ (τὸν) καιρόν is common in the sense ‘contrary to what the occasion demands’, but for a temporal sense see perhaps Sch. Soph. OC 1530–4 Xenis παρὰ τὸν καιρὸν τῆς τελευτῆς (παρὰ I and T, περὶ others, but they also omit τῆς τελευτῆς).

KEYWORDS: criticism and defence of poet

Or. 396.02 (vet exeg) σύνοιδα: μετὰ γὰρ τὴν μανίαν ἡ ἐννοια τῶν κακῶν αὐτὸν ἐδάμαζεν. —MBOVCMnPrR³Sa

TRANSLATION: For after his madness the thought of his evils overcame him.

Lemmas: MnPr³Sa, συνώδα δεῖν’ εἰργασμένος (not punct. as start of sch.) BV(δείν’)C(δεῖν) — Position: s.l. (at 395 τίς ἀπ. νόσος) M, beside 395 O; cont. from prev. V, cont. from 397.02 BC


App. Crit. 2: ἐδάμαζε C Sa |

Previous Editions: Schw. I.141,12; Dind. II.125,17–18; 126,14–15

Or. 396.03 (pbg exeg) ἐκ τῆς συνέσεως γεννᾶται ἡ λύπη. —V³Y

TRANSLATION: From the sense of awareness is begotten pain.

Position: s.l.

Or. 396.04 (vetMoschThom gloss) (ἡ σύνεσις): ἡ συνείδησις —HCrFRfoXXaXbX-oYYfGGrZZaZbZlZuT B⁴

Position: s.l. except X, marg. B⁴

App. Crit.: καὶ prep. CrOx | ἡ om. RiZu, perhaps B⁴(obscured in binding)

Or. 396.05 (rec gloss) (ἡ σύνεσις): τὸ συνειδός —V

Position: s.l.

Or. 396.06 (rec gloss) (ἡ σύνεσις): ἡ μετάνοια —R

Position: marg.

Or. 396.07 (rec gloss) (ἡ σύνεσις): ἡ μετάγνωσις —AbMnPr

Position: s.l.

Or. 396.08 (rec exeg) (ἡ σύνεσις): ἡ μετεμέλησις: μέση λέξις —Mn

Position: s.l.

Keywords: μέση λέξις

Or. 396.09 (pbg paraphr) (ἡ σύνεσις): ἡ ἐνθύμησις τῶν κακῶν —B³a

Position: s.l.

972 | Scholia on Orestes 1–500
Or. 396.10 (pllgn gloss) ṕὴ σύνεσ𝑖ς: ὡ γνώσ𝑖ς —Αα²
POSITION: s.l.

Or. 396.11 (pllgn exeg) ṕὴ σύνεσ𝑖ς: ἀπόλλυσιν ἐμὲ —V²Y²
POSITION: s.l.

Or. 396.12 (rec gram) συνέσις ἢ συνείδησις καὶ ἢ μίξις τῶν ποταμῶν —RfRw
TRANSLATION: ‘Sunesis’ means (both) consciousness and the confluence of rivers.
POSITION: marg.
APP. CRIT.: ἡ συνείδησις om. Rf
COMMENT: The latter sense is attested only in Od. 10.515 and references to it in scholia and in Eustathius (in Od. 10.515 [I.392,5–8] and in II. 1.8 [I.36,1]).

Or. 396.13 (mosch gram) ὑψοιδα δεὶν’ εἰργασμένος: σύνοιδα δεινὰ εἰργασμένος, καὶ σύνοιδα ἐμαυτῷ δεινὰ εἰργασμένος. —XXaXbXoΤYYfGGGr
APP. CRIT.: first three words punct. as lemma G | second δεινὰ om. XaXbYGGGr
PREVIOUS EDITIONS: Dind. II.126,2–3
COMMENT: A comment on the two possible supplementary participle constructions with σύνοιδα.

Or. 396.14 (rec gloss) ὑψοιδα: ἐμαυτῷ —MnG
POSITION: s.l.

Or. 396.15 (thom gloss) ὑψοιδα: συνεπίσταμαι —ZZaZbZlZmTGu
POSITION: s.l.

Or. 396.16 (pllgn gloss) ὑψοιδα: ἔγνων —F²
POSITION: s.l.

Or. 396.17 (pllgn gloss) ὑψοιδα: ἔγνωκα —Αα³
POSITION: s.l.

Or. 396.18 (pllgn gloss) ὑψοιδα: γινώσκω —CrOxY²
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 396.19 (rec gram) ὑψοιδα: τὰ γνωστικὰ ῥήματα μετὰ μετοχῆς συντάσσονται. —Mn
TRANSLATION: Verbs of knowledge are construed with a participle.

COMMENT: This sch. is close to sch. Hec. 244 in Gu (misplaced above 249) πάντα τὰ γνωστικά ρήματα καὶ τὰ ἕναντι τούτων μετὰ μετοχῆς συντάσσονται. The only other instance of γνωστικά ρήματα in TLG at present is from Max. Planudes, dialogus de grammatica, Anecdota Gr. II.84,14 Bachmann Ὅμηρος τὰ γνωστικά ρήματα γενικῇ συντάσσει, οἷον 'τόξων εὐ εἰδῶν'.

KEYWORDS: Planudes

Or. 396.20 (rec gloss) (dein'): κακά — R

Or. 396.21 (plign gloss) (dein'): ἀδικὰ — F²

Or. 396.22 (rec gloss) (dein'): δεινά — Mn

Or. 396.23 (rec gloss) (eirgasamenos): ὅτι εἰμί — Ab

Or. 396.24 (mosch gloss) (eirgasamenos): πεποιηκώς — XXaXbXoTYYfGGrZcAa²Ox

Or. 396.25 (thom gloss) (eirgasamenos): ἐργασάμενος — ZZaZbZlZmTGu

Or. 397.01 (vet exeg) πῶς φῇς: διὰ τὸ μὴ πρὸς ἔπος ποιῆσαι τὴν ἀπόκρισιν, τούτου ένεκεν λέγει αὐτὸν ἀσαφῶς εἰρηκέναι. — MBVGMnPrR²RwSa

TRANSLATION: Because he (Orestes) did not reply with a (clear, exact) fit to the (preceding) utterance, for this reason he (Menelaus) says he has spoken unclearly.

LEMMA: all, except σοφόν τοῖς τὸ σαφῆς B

APP. CRIT.: τοῦτον V, τούτων Rw | λέγειν V | ἀσαφῶς] BC, σαφῶς VMnPrR²Sa, ἀσα ὅτι M, om. Rw

APP. CRIT. 2: τοῦτον a.c. Mn | ἐνεκέν Mn, ἐνεκα VRw |

PREVIOUS EDITIONS: Schw. I.141,14–15; Dind. II.126,9–10

Or. 397.02 (vet exeg) ἄλλως: ἵππει αὐτὸς μὲν τὴν ἰδέαν ἐπήθετο τῆς νόσου, ὦ δὲ τὸ συνείδος ἐφη, τοῦτο δὲ οὐ πάντως νόσος, τοῦτο χάριν φησιν αὐτὸν ἀσαφῶς
Since he himself asked for the form of the sickness, but the other replied with 'consciousness', and this is not in every circumstance a sickness, for this reason he (Menelaus) says that he (Orestes) has spoken unclearly. What, then, is the sickness from consciousness? Anguish, as he says next.

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I asked for the type (of the sickness), you speak about consciousness.

When Menelaus heard Orestes saying that he is being undone by his consciousness, failing to understand what he means, he replies to him as to one who has spoken unclearly.

It is not speaking unclearly that is wise, but (speaking) clearly.
Or. 397.08 (plln gram) τὸ σοφὸν καὶ σαφὲς ὑπάρχει. οὐ μὴν δὲ τὸ σαφὲς καὶ σοφὸν.
—Y²

TRANSLATION: What is wise is also clear. However, what is clear is not (necessarily) also wise.
POSITION: marg.

Or. 397.09 (thom exeg) (σοφὸν τι): ¹τοῦτο ἔμφασιν ἔχει ὅτι μόνον τὸ σύνεσις ἤκουσε Μενέλαος καὶ οὐ τὸ ὅτι σύνοιδα. ²τοῦτο γὰρ σαφέστατον ἔστι. ³τὸ δὲ σύνεσις μόνον ἔχει τὴν ἀσαφείαν. —ZZaZbZlZmTG

TRANSLATION: This phrase carries an indication that Menelaus heard only the word 'consciousness' and not the words 'because I am aware (that I have done terrible things)'. For this (latter phrase) is utterly clear. But the word 'consciousness' alone involves lack of clarity.
REF. SYMBOL: ZZaZlGu, (το σαφὲς) Zb
APP. CRIT.: 1 ἔμφασιν written twice a.c. Gu | ἤκουσεν ὁ μεν. Zl
APP. CRIT. 2: 3 ἀσαφεία Za
PREVIOUS EDITIONS: Dind. II.126,6–8

Or. 397.10 (rec gloss) (σοφὸν τοι τὸ σαφὲς): ἔστιν —AsAbGMnRSZu, app. Zl
LEMMA: σοφὸν τι in text AGZu, a.c. Zl
APP. CRIT.: 2 ἔστι AsGS, compend. Ab

Or. 397.11 (rec gloss) (σοφὸν τοι τὸ σαφὲς): ὑπάρχει —CrF²KOx
LEMMA: σοφὸν τι in text CrFOX
APP. CRIT.: καὶ prep. Ox

Or. 397.12 (plln gloss) (σοφὸν τι): λέγειν —G
POSITION: s.l.

Or. 397.13 (plln gloss) (σοφὸν): φρονιμὸν —Zl
POSITION: s.l.

Or. 397.14 (plln exeg) (τὸ σαφὲς): ἤγουν τὸ λέγειν εὐκόλως, εὐλύτως —Y²
POSITION: s.l.

Or. 397.15 (plln gloss) (τὸ σαφὲς): τὸ εὐδηλὸν —Zl
POSITION: s.l.

Or. 397.16 (plln gloss) (τὸ σαφὲς): καὶ εὐκόλον —Cr
POSITION: s.l.

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Or. 397.17 (rec gloss) (first σαφές): φανερὸν —Mn

Or. 397.18 (pllgn gloss) (first σαφές): εὐγνωστον —Zb'Gu

Or. 397.19 (pllgn exeg) (οὐ τὸ μὴ σαφές): ὃ νοεῖ τις, ἐκεῖνο ἀποφαίνεται καὶ σοφὸν εἶναι’ ὃ δὲ μὴ νοεῖ οὐδὲ σοφὸν δύναται ἐπιγνῶναι. —G

TRANSLATION: What someone comprehends, that he declares also to be wise. What he does not comprehend, he is unable even to recognize as wise.

Or. 397.20 (mosch gloss) (οὐ): ἀλλ’ οὐχὶ —XaXbXoT+YGrZc

Or. 397.21 (rec gloss) (τὸ μὴ σαφές): ἐστὶ σοφὸν —PrRS

APP. CRIT.: οὔτε G

Or. 397.22 (rec gloss) (τὸ μὴ σαφές): ὑπάρχει σοφὸν —K

Or. 397.23 (pllgn gloss) (τὸ μὴ σαφές): τὸ μὴ γινωσκόμενον —Zi

APP. CRIT.: ὥ prep. Pr

Or. 397.24 (pllgn gloss) (τὸ μὴ σαφές): ἠγουν τὸ δύσκολον —F²Y

APP. CRIT.: ἠγουν τὸ om. F²

Or. 397.25 (pllgn gloss) (τὸ μὴ σαφές): ἠγουν τὸ ἄσαφες —Xo²

APP. CRIT.: οὐτε F

Or. 397.26 (pllgn gloss) (μὴ σαφές): ἄγνωστον —Zb'Gu

APP. CRIT.: οὐτε F
Or. 398.01 (rec exeg) Λύπη μάλιστα γ´ ἢ διαφθείρουσά με: γρ. λύπη γάρ ἐστιν ἢ διαφθείρουσα, κατὰ κοινοῦ δὲ. —C

TRANSLATION: It is also written 'for it is anguish that is destroying (me)', and (the phrase) is to be taken in common (with the nominatives in line 400).

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 398.02 (rec gloss) Λύπη: ἐστὶ —ΑaMnXo²

POSITION: s.l. (above μάλιστα Mn)

Or. 398.03 (plln gloss) Λύπη: αἰκίζεται —F

POSITION: s.l.

Or. 398.04 (plln gloss) Λύπη: καὶ ἡ θλίψις —CrOx

POSITION: s.l.

Or. 398.05 (plln exeg) Λύπη: ἣν διὰ μνήμης φέρω —Zl

POSITION: s.l.

Or. 398.06 (rec exeg) ἡ διαφθείρουσα: ἡ θεὸς ἢτοι ἡ λύπη —Mn

POSITION: s.l.

Or. 398.07 (plln gloss) ἡ διαφθείρουσα: ὑπάρχει —Zb¹Gu

POSITION: s.l.

Or. 398.08 (plln gloss) διαφθείρουσα: δαμάζουσα —Zl

POSITION: s.l.

Or. 398.09 (plln gloss) διαφθείρουσα: ἀπολλύουσα —F²

POSITION: s.l.

Or. 398.10 (plln gloss) διαφθείρουσα: διόλου —G

POSITION: s.l.

Or. 399.01 (mosch gloss) δεινή: χαλεπῆ —XXaXbXoT²YYfGGZc

POSITION: s.l.
Or. 399.02 (thom exeg) (δεινή): ναὶ ἀφόρητος, μεγάλη —ZZbZlZmTGGu

TRANSLATION: (Supply) ‘yes’ (and then take ‘deinē’ as) ‘irresistible, great’.

POSITION: s.l.

APP. CRIT.: ναὶ om. Z, ναὶ γάρ Gu

Or. 399.03 (thom gloss) (δεινή): δύσκολος καὶ ἀφόρητος —Za

POSITION: s.l.

Or. 399.04 (pllgn gloss) (δεινή): ἰσχυρὰ —B3a

POSITION: s.l.

Or. 399.05 (pllgn gloss) (δεινή): φοβερὰ —CrFOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 399.06 (recThom gloss) (ἡ θεός): ἡ λύπη —V1AaAbCrFMnPrRRfSOxXoZZa-ZlZmZuTYGuB3a

POSITION: s.l.

APP. CRIT.: ἦτοι prep. V1AbMnPrSB, ἤγουν prep. AaCrOxZu | ἡ om. Rf

Or. 399.07 (pllgn exeg) (ἡ θεός): θεὸν καλεῖ τὴν λύπην· πάντα γὰρ τὰ πράγματα παρὰ τοῖς παλαιοῖς εἶχον θεοῦ —Lp

TRANSLATION: He calls the pain (‘lupē’) a god. For among the ancients they considered all things to be gods.

REF. SYMBOL: Lp

PREVIOUS EDITIONS: Dind. II.126,19–21

Or. 399.08 (pllgn exeg) (ἀλλ’ διμως): πρόσεστι τῇ λύπη καὶ χαρά. —Aa

POSITION: s.l.

COMMENT: This seems an odd comment, as if ἰάσιμος were not there or were separate from ἀλλ ὅμως. The phrase does not appear to be proverbial.

Or. 399.09 (rec gloss) (ἀλλ’ διμως): δὴ τι (οὐκ) ἀπόλλει —Mn

POSITION: s.l.

APP. CRIT.: suppl. Mastr.

COMMENT: Instead of emending, one could view the gloss as misplaced, belonging actually with δεινή earlier in the line.

Or. 399.10 (rec gloss) (ίάσιμος): θεραπευτική —Mn
Or. 399.11 (moschThom gloss) ἱάσιμος: δυναμένη θεραπευθῆναι —XXaXbXoYYfG-GrZcZZbZlZmT'

Or. 399.12 (pllgg gloss) ἱάσιμος: δυναμένη ἰασθῆναι —V-Za

Or. 399.13 (pllgg exeg) ἱάσιμος: ἐν παραμυθίαις —Zu

Or. 399.14 (rec gloss) ἱάσιμος: ἐστί —Ab

Or. 399.15 (tri metr) ἱάσιμος: long mark over alpha —T

Or. 400.01 (vet exeg) μανίαι τε μητρὸς αἴματος τιμωρίαι: ἂν τιμωρητικαὶ τοῦ αἴματος τῆς μητρὸς, ἂς ψύχομαι τιμωρίαν ταύτην διδοὺς ὑπὲρ τοῦ τῆς μητρὸς φόνου.

Or. 400.02 (pllgg exeg) μανιάδες ὦφειλεν εἰπεῖν ἢτοι αἱ Ἐριννύες, ὡς ἄντικρυς δὲ οὕσαι μανίαι ὀνόμασεν αὐτὰς οὕτως. —Y²
Or. 400.03 (mosch paraphr) \(\text{μανίαι τε μητρός} \): μανίαι τέ με διαφθείρουσι καὶ ἐκδικήσεις τοῦ φόνου τῆς μητρός. —XXaXbXoT*YYfGGrZcAa^2

TRANSLATION: And the fits of madness and the punishments for the killing of my mother are destroying me.

LEXEMA: G
POSITION: s.l. XaXbYYfGrZcAa^2; καὶ ἐκδ. κτλ sep. in marg. with ref. Aa^2
APP. CRIT.: αἱ prep. T | μανίαι τέ με om. Λa^3 | καὶ αἱ ἐκδ. T, καὶ ἢ ἐκδίκησις Zc
PREVIOUS EDITIONS: Dind. II.126,24–25

Or. 400.04 (rec exeg) \(\text{μανίαι τε μητρός} \): φθείρουσί με —O

POSITION: s.l.

Or. 400.05 (plln exeg) \(\text{μανίαι τε μητρός} \): ἐμὲ φθείρουσι —V^3

POSITION: s.l.

Or. 400.06 (plln exeg) \(\text{μανίαι τε μητρός} \): καὶ φθείρουσι —Zu

POSITION: s.l.

Or. 400.07 (thom exeg) \(\text{μανίαι τε μητρός} \): αἱ διαφθείρουσαι εἰσί —ZZaZbZlZmTGu

POSITION: s.l.

Or. 400.08 (rec gloss) \(\text{μανίαι τε μητρός} \): ἡς ἔχω —AbMnPrRS

POSITION: s.l.

Or. 400.09 (plln artGloss) \(\text{μανίαι} \): αἱ —F^2Xo^2

POSITION: s.l.
APP. CRIT.: καὶ prep. Xo

Or. 400.10 (plln gloss) \(\text{τε} \): δὲ —Aa^3

POSITION: s.l.

Or. 400.11 (rec gloss) \(\text{μητρός} \): περὶ —Mn

POSITION: s.l.

Or. 400.12 (plln artGloss) \(\text{μητρός} \): τῆς —F^2

POSITION: s.l.
Or. 400.13 (vet exeg) οἱματος τιμωρίαι: κατὰ κοινοῦ τὸ [398] ἀδιαφθείρουσα με’.
—MBC

TRANSLATION: Understand 'destroying me' in common here.

POSITION: s.l. MC, intermarg. B

APP. CRIT.: ἀπὸ κοινοῦ C | διαφθείρουσα Schw., -ουσι M, -ουσι BC

PREVIOUS EDITIONS: Schw. I.141,24; Dindl. II.126,25–26

Or. 400.14 (rec gloss) οἱματος τιμωρίαι: εἰσὶν ἐμοί —AbMnPrRS

POSITION: s.l.

Or. 400.15 (pllg gloss) οἱματος τιμωρίαι: ὑπάρχουσιν —As, app. F²

POSITION: s.l.

Or. 400.16 (mosch gloss) φόνου —XXaXbXoYfGGrZu

POSITION: s.l.

Or. 400.17 (pllg artGloss) οἱματος: τοῦ —B²

POSITION: s.l.

Or. 400.18 (rec gloss) τιμωρίαι: βο[ήθειαι](?) —H⁴

POSITION: s.l.

COLLATION NOTES: Check new image of H when available.

Or. 400.19 (mosch/Thom gloss) τιμωρίαι: ἐκδικήσεις —XXbXoYfZbZlZmT’GrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox, καὶ αἱ prep. Cr | ZmT in erasure (see next)

COLLATION NOTES: Ta misses the cross above in T, which is not obvious.

Or. 400.20 (thom gloss) τιμωρίαι: ἐκδικήτριαι —ZGuZuF, a.e. ZmT

LIMMA: τιμωρίαι in text before erasure ZmT (see 261.12) | POSITION: s.l.

APP. CRIT.: something more follows in F, too damaged to read (ἡγοῦν …)

Or. 400.21 (rec gloss) τιμωρίαι: οὖσαι —GK

POSITION: s.l.

Or. 400.22 (pllg gloss) τιμωρίαι: αἱ τιμωρητικαὶ —FB³
d

POSITION: s.l. B³, marg. F
Or. 400.23 (tri metr) \(\tauιμωριαί\): long mark over first iota — T

PREVIOUS EDITIONS: de Fav. 54
6. Scholia on Orestes 401–500

**Or. 401.01** (vet exeg) ἢρξος δὲ λύσσης πότε: 'καὶ τοῦτο πονηρώς. ἡθέλων γὰρ ἐλέγξαι ὡς θεομισῆ φησίν 'ἡρξος δὲ λύσσης πότε'. ἡθελε γὰρ μαθεῖν εἰ χρόνιον ἐστὶ τὸ νόσημα καὶ δυσιαστόν. —MBVC

**TRANSLATION:** This too (he says) maliciously. For it is because he (Menelaus) wants to convict him (Orestes) of being hated by the gods that he says 'when did you begin your madness?' For he wanted to ascertain whether the sickness is longstanding and hard to cure.

**LEMA:** MBV, ἢρξος δὲ λύσσης C

**REF. SYMBOL:** V

**APP. CRIT.:** 2 μὴ θέλων MVC | ἐξελέγξαι τὸν ἀνέψιον B | δὲ om. V | 3 ἐθελ- initially M, but corrected | δύσ at end of line, om. iatov V; on next line with ethesis and enlarged capital, ἄψαυστον followed by three-dot punctuation (usual mark of separation between end of one scholion and lemma of the next)

**APP. CRIT. 2:** ἐστὶν M

**PREVIOUS EDITIONS:** Schw. I.141,25–27; Dind. II.127,1–3

**COMMENT:** Unless there has been a major confusion of two notes expressing different opinions, μὴ θέλων in MVC must be an accidental mistake, or a very clumsy attempt to make Menelaus more kindly toward Orestes. Compare the absence of μὴ in O’s version 401.02.

**Or. 401.02** (rec exeg) ἢρξος δὲ λύσσης πότε: κακοήθως καὶ τοῦτο ἐξετάζει ἵνα εἴσεται εἰ χρόνιον ἐστὶ καὶ (μὴ) ἰάσιμον τὸ νόσημα. —O

**TRANSLATION:** This point too he (Menelaus) examines maliciously, in order to ascertain whether the sickness is longstanding and (not) curable.

**APP. CRIT.:** μὴ suppl. Mastr. | κακοήθως O

**KEYWORDS:** κακοήθες/κακοήθως

**Or. 401.03** (pllgn rhet) [π]αράλληλος [ἡ] δεῖξις. —F

**TRANSLATION:** The demonstration is parallel (or pleonastic).

**POSITION:** marg.

**COMMENT:** This must be a reflection on the essentially similar meanings of the two questions in the line, although one would rather expect ἐκ παραλλήλου αἱ ἐρώτησις. I find no other combination of παράλληλος (or ἐκ παραλλήλου) with δεῖξις, nor with ἀπόδειξις except in a difficult sentence in Concilium universale Constantinopolitanum tertium (680–681), Concilii actiones I–XVIII, document 11, 504,23–24 + 506,1–4 ἐκ δὲ τῶν τοιούτων συγγραμμάτων πρὸς παράλληλου ἀπόδειξις τῆς ὁμοφροσύνης τῶν ἡ δρακομιθείσων αἰρετικῶν χρήσεως παρὰ τὰς τῶν μέρους τοῦ ἀποστολικοῦ βρόντου τῆς πρεσβυτέρας Ῥώμης τὰς τῶν αὐτῶν συγγραμμάτων προφανείς βλασφημίαις παρεκβληθῆναι καὶ συνταγῆναι τοῖσδε τοῖσδε τοῖσδε πεπραγμένους δέον καθέστηκε.

**Or. 401.04** (rec gloss) ἢρξος: σὺ —AbMnPrR

**POSITION:** s.l.

**Or. 401.05** (mosch gloss) ἢρξος: ἀρχὴν ἐλάβες —XXaXbXoT*YYfGrZcAa*

**POSITION:** s.l., except X

984 | Scholia on Orestes 401–500
Or. 401.06 (plln parafr) ἄρχην πότε ἔλαβες τῆς αὐτῶν ἀνάγκης; —Zl

Or. 401.07 (plln gloss) ἀρχὴν ἐποίησο —CrOxGu

Or. 401.08 (plln gloss) μανίας —CrF2GOxZu

Or. 401.09 (plln gloss) τῆς βλάβης —G

Or. 401.10 (plln gloss) ἀπὸ ποίου χρόνου —Xo2

Or. 401.11 (thom gloss) ποία —ZmGu

Or. 401.12 (tri metr) ἡμέρα: long mark over alpha —T

Or. 401.13 (plln exeg) ὅτε τοῦτο συνέβη σοι —Zl

Or. 401.14 (plln gloss) ὑπῆρχεν —Ox

Or. 402.01 (vet paraphr) ἐν ᾧ τάλαιναν μητέρ’ ἕξωγκουν: ἐν ᾧ ἡ ἡμέρα ψηλοποίουν τὸ τῆς μητρὸς μνῆμα. —MVC

Translation: On the day on which I built high the tomb of my mother.

Lemma: MC(μῆτερ), ἐν ᾧ τάλαινα V

Ref. Symbol: V

App. Crit.: μνήμα M
Or. 402.02 (vett paraphr) Ἐν ἦ τάλαιναν μητέρ’ ἐξώγκουν: ὁ δὲ φησιν ἐν ἦ ἡμέρα τὸ τῆς μητρὸς μνῆμα ἐξώγκουν [ταύτην] τιμῶν, καὶ τὸ χῶμα ἐπιβάλλων ύψιλοποίουσιν. —B

TRANSLATION: He (Orestes) says '(it was) on the day on which I heaped up the tomb of my mother, honoring her, and by placing the mound on top I built (it) high'.

POSITION: cont. from sch. 401.01
APP. CRIT.: ταύτην suppl. Mastr. (damage in B)
APP. CRIT. 2: ύψιλοποίουσιν B |

PREVIOUS EDITIONS: Schw. I.142,1–2 app.; Dind. II.127,9–10

Or. 402.03 (vett exeg) Ἐν ἦ τάλαιναν μητέρ’ ἐξώγκουν ταφῷ: γράφεται ἐν ἦ ταλαίνῃς μητρὸς ἐξώγκουν τάφον. —MB

TRANSLATION: There is (also) the reading '(day) on which I heaped up the tomb (with accusative instead of dative) of my wretched mother' (with genitive instead of accusative).

POSITION: cont. from sch. 402.01 M; intermarg. B
APP. CRIT.: τάλαιναν M, and perhaps μητρὸς corrected to μητέρ' |

PREVIOUS EDITIONS: Schw. I.142,3; Dind. II.127,5–6
KEYWORDS: variant reading: γράφεται/γράφε

Or. 402.04 (mosch gloss) Ἐν ἦ: ἡμέρα —XXaXbXoT*YYfGGGrZcZb1*Aa2

LEMA: X conflates lemma and gloss as beginning of sch. 402.08 POSITION: s.l. except X

Or. 402.05 (rec gloss) Ἐν ἦ: ἐν ἑκείνη —Ab

POSITION: s.l.

Or. 402.06 (plsgn gloss) Ἐν ἦ: ἀφοῦ —Xo2

POSITION: s.l.

Or. 402.07 (plsgn gloss) Ἐν: καὶ ἤτινι —GrOx

POSITION: s.l.
APP. CRIT. 2: ἤτινι Ox

Or. 402.08 (mosch paraphr) Ἐν ἦ τάλαιναν μητέρ’ ἐξώγκουν: τῇ ταλαίνῃ μητρὶ ἐξώγκουν τὸν τάφον —XXaXbXoT*YYfGGGrZc

POSITION: s.l. except X
APP. CRIT.: ἐξώγκουν prep. T | τῇ om. Zc | ἐξώγκουν| ἀντίστως G | τὸν om. TZe, a.c. Y
COLLATION NOTES: Ta omits cross. |

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Or. 402.09 (rec exeg) ⟨τάλαιναν μητέρ’⟩: γρ. ταλαίνῃ μητέρι —KZmB

**POSITION:** s.l.

**APP. CRIT.:** γρ. μητέρι Zm, and separately η over (τάλαιν)αν | γρ. om. B

**KEYWORDS:** variant reading: γράφεται/γράφε

Or. 402.10 (pilgr gloss) ⟨τάλαιναν⟩: τήν ἀθλίαν —F

**POSITION:** s.l.

Or. 402.11 (rec artGloss) ⟨τάλαιναν⟩: τήν —Mn

**POSITION:** s.l.

Or. 402.12 (rec gloss) ⟨τάλαιναν⟩: καὶ —Mn

**POSITION:** s.l. (above αν of τάλαιναν)

**COMMENT:** It is likely that this gloss is misplaced in Mn. Did it once belong to τίς in 401?

Or. 402.13 (rec artGloss) ⟨μητρὸς⟩: τῆς —Aa²

**POSITION:** s.l.

Or. 402.14 (vet exeg) ⟨ἐξώγκουν τάφῳ⟩: ὃ ἐστι· τὸ χῶμα ἐπέβαλλον. —MOV³C

**TRANSLATION:** Which means: I placed the mound on top.

**POSITION:** cont. from sch. 402.03 M, from 402.01 C, s.l. OV³

**APP. CRIT.:** ὃ ἐστι om. OV³ | τῶ O | ἐπέβαλον O

**APP. CRIT. 2:** ἐπέβαλον C |

**PREVIOUS EDITIONS:** Schw. I.142,4; Dind. II.127,6 (cf. 127,14)

Or. 402.15 (thom exeg) ⟨ἐξώγκουν τάφῳ⟩: ἕικότως δὲ εἶπε τὸ ἐξώγκουν· ὃι γὰρ τῶν παλαιῶν τάφοι συναγωγή χώματος ἦσαν εἰς ύψος διήκουσα βουνοῦ ἐοικυῖα. ὅτι καὶ μέχρι τοῦ νῦν τύμβην ταύτην κατονομάζουσιν. —ZZaZbZlZmTGu

**TRANSLATION:** With good reason he used the word ‘I caused to be heaped up’, for the tombs of the ancients were a gathering of heaped earth reaching to a height, similar to a mound. Therefore even up to the present they term this (gathering of earth) ‘tumbē’ (‘mound’).

**LEMMA:** T

**REF. SYMBOL:** ZZaZmTZb, Zb to μητέρ’

**APP. CRIT.:** 1 κατεχώννυον ἐκάλυπτον (402.13) prep. TZb, δὲ add. after εἰκότως T, after τὸ Zb | 2 συναγωγήν Zb, συναγωγοὶ Gu | εἰς ύψος om. Zb | βουνοῦ Zl | 3 δὲν κτλ. T, om. others

**APP. CRIT. 2:** 1 ἐξώγκουν Za (in text ἐξώγγου) |

**PREVIOUS EDITIONS:** Dind. II.127,10–13

**COMMENT:** The third sentence appears to be a Triclinian contribution. τύμβη (not in LSJ or other lexica so far) is a Byzantine vernacular term for a mound. Joannes Pediasimus uses it several times of mounds of various large dimensions, and the Acta of several monasteries use the term in describing heaps that hold boundary mark-
ers referred to in legal descriptions of land parcels. I do not believe it is necessary to emend τύμβην to τύμβον with Arsenius (followed by subsequent editors, who did not know of the reading of Τ).

KEYWORDS: Byzantine vernacular word/form/usage

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**Or. 402.16** (plln exeg) (ἐξώγκουν τάφῳ): καὶ ἐπάνω τοῦ τάφου ογκοῦ ἤτοι λίθον ἐτίθουν. —CrOx

POSITION: s.l.

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**Or. 402.17** (vet gloss) (ἐξώγκουν): ἐτίμων —HHMV³CGu²

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Y²

PREVIOUS EDITIONS: Schw. I.142,5; Dind. II.127,10

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**Or. 402.18** (vet gloss) (ἐξώγκουν): ύψηλοποίουν —HF

POSITION: s.l.

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**Or. 402.19** (rec gloss) (ἐξώγκουν): έθαπτον —V³AbMnPrRS³S¹Sa²Zu

POSITION: s.l. (S² here (152r), S² wrongly above 404 (152v))

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**Or. 402.20** (rec gloss) (ἐξώγκουν): ἐδόξαζον ύψοποίουν —MnPrRS²S⁴Sa¹

REF. SYMBOL: R

POSITION: marg. R, s.l. MnPrSSa (S² here (152r), S² wrongly above 404 (152v))

APP. CRIT. 1: ύψοποίουν Mn |

APP. CRIT. 2: ύψοποίουν R |

COMMENT: ύψοποίοω (or ‑έω?) is attested in 12–13th cent. rhetor Nicolaus Mesarites (TLG), so this gloss is not a mistake for ύψηλοποίουν.

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**Or. 402.21** (rec gloss) (ἐξώγκουν): έταφον —R

POSITION: s.l.

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**Or. 402.22** (thom gloss) (ἐξώγκουν): κατεχώνυμον έκάλυπτον —ZZaZbZlZmTGu

LEMMA: ἐξώγγουν in text here in ZZaZmGu

POSITION: s.l. except TZb, which propose this to sch. 402.15

PREVIOUS EDITIONS: Dind. II.127,10

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**Or. 402.23** (plln exeg) (ἐξώγκουν): ὁγκοῦ εἶπεν διὰ τὸ μνῆμα ἀναχωματίζοντες γάρ οἱ Ἕλληνες τὰ μνήματα ὁγκοὺς ἐποίουσιν, οἰονεὶ ἐπαναστήματα τινά. —Y²

TRANSLATION: He said 'heap/mound' ('ongkon') because of the tomb. For by heaping up earth on top the Greeks used to make their tombs mounds, like some sort of eminences.

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**Or. 402.24** (rec gloss) (ἐξώγκουν): ἀνίστων —K

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Or. 402.25 (pllgm gloss) (ἐξώγκουν): ὑψουν —Αa3B³a

Or. 402.26 (pllgm gloss) (ἐξώγκουν): ὁρθὸν ἐποίουν —Zb¹

Or. 402.27 (rec exeg) (τάφω): τάφον —KXoZuB³a

Or. 402.28 (pllgm artGloss) (τάφω): τῷ —F²

Or. 402.29 (pllgm gloss) (τάφον): ἀναχωματισμὸν —B³a

Or. 402.30 (rec artGloss) (τάφον): τὸν —Αa

Or. 403.01 (vet exeg) πότερα κατ’ οἴκους: ἑσπὸ κοινοῦ τὸ ἡρξό, τοὐτέστιν ἐν ποίᾳ ἡμέρᾳ ἡμέρα καὶ ἐν ποίᾳ τόπῳ. ἰκακοήθεως δὲ καὶ τούτῳ. —MBVCRw

TRANSLATION: Understand ‘did you begin’ from the earlier use: in other words, on what day and in what place did you begin? This point too (is made) maliciously.

Or. 403.02 (vet exeg) (πότερα κατ’ οἴκους): κακοήθεως καὶ τούτῳ. —H

TRANSLATION: This point too (is made) maliciously.

Or. 403.03 (pllgm paraphr) (πότερα κατ’ οἴκους): ἀρα ἐν τῇ πυρκαϊᾷ τῆς μητρὸς καθήμενος ἢ κατὰ τοὺς οἶκους: —G

POSITION: marg.
Or. 403.04 (rec paraphr) \(\pi\'\sigma\tau\epsilon\alpha\kappa\alpha\tau\epsilon\ ο\'\iota\kappa\omicron\upsilon\): \(\varepsilon\nu\ \pi\omega\iota\iota\omega\ \tau\omicron\pi\varphi\) — O

Or. 403.05 (vet gloss) \(\pi\'\sigma\tau\epsilon\alpha\): \(\alpha\rho\alpha\) — BV\(^1\)Ab\(^2\)CrF\(^2\)ROxZb\(^1\)Zu

POSITION: s.l.
APP. CRIT.: \(\kappa\alpha\iota\) prep. CrOx
APP. CRIT. 2: \(\alpha\rho\alpha\) V\(^1\)Zb\(^1\), \(\alpha\rho\alpha\) Cr, a.c. Ox (\(\alpha\rho\alpha\) p.c.) |

Or. 403.06 (rec gloss) \(\kappa\alpha\tau\epsilon\ ο\'\iota\kappa\omicron\upsilon\): \(\epsilon\mu\alpha\nu\eta\varsigma\) — MnPrRSSa'Zu

POSITION: s.l.

Or. 403.07 (plllgn gloss) \(\kappa\alpha\tau\epsilon\ ο\'\iota\kappa\omicron\upsilon\): \(\eta\lambda\theta\epsilon\) — F

POSITION: s.l.

Or. 403.08 (moschThom exeg) \(\kappa\alpha\tau\epsilon\ ο\'\iota\kappa\omicron\upsilon\): \(\iota\rho\varsigma\omega\ \tau\epsilon\varsigma\ \lambda\upsilon\omega\varsigma\varsigma\) — XaXbYYfGrZZaZb-ZlZmT'

TRANSLATION: (Supply as predicate in the elliptical question) 'began your madness'.

POSITION: s.l.

Or. 403.09 (plllgn exeg) \(\kappa\alpha\tau\epsilon\ ο\'\iota\kappa\omicron\upsilon\): \(\alpha\pi\omicron\kappa\omicron\iota\nu\omicron\ \iota\rho\varsigma\omega\). — Gu

POSITION: s.l.

Or. 403.10 (rec gloss) \(\pi\rho\omicron\sigma\delta\epsilon\delta\rho\epsilon\upsilon\upsilon\omega\nu\): \(\pi\rho\omicron\sigma\kappa\alpha\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma\) — GRfZu

POSITION: s.l.
APP. CRIT.: \(\kappa\alpha\iota\) prep. Zu | \(\kappa\alpha\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma\) G (perhaps intending \(\pi\rho\omicron\sigma\)- in line to be understood as prefix)
APP. CRIT. 2: \(\pi\rho\omicron\sigma\kappa\alpha\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma\) Zu |

Or. 403.11 (moschThom gloss) \(\pi\rho\omicron\sigma\delta\epsilon\delta\rho\epsilon\upsilon\upsilon\omega\nu\): \(\pi\rho\alpha\kappa\alpha\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma\) — XXaXbYYfGrZ-ZaZbZlZmT'AaCrOx

POSITION: s.l. except X, which combines it with sch. 403.08
APP. CRIT.: \(\kappa\alpha\iota\) prep. CrOx

Or. 403.12 (plllgn gloss) \(\pi\rho\omicron\sigma\delta\epsilon\delta\rho\epsilon\upsilon\upsilon\omega\nu\): \(\pi\rho\omicron\sigma\beta\acute{\alpha}\lambda\lambda\omicron\nu\) — F\(^2\)

POSITION: s.l.

Or. 403.13 (recMoschThom gloss) \(\pi\upsilon\rho\acute{\alpha}\): \(\tau\omicron\omega\ \tau\acute{\alpha}\varphi\omicron\) — CrMnRfOxXXaXbT'YYfG-GrZZa, app. F\(^2\)

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Or. 403.14 (thom exeg) \(\text{πυρᾷ}: \) τῇ τοῦ σώματος καύσει \(\text{ZZaZbZlZmTGu}\)

**TRANSLATION:** (‘Pura’ here means) ‘the burning of the body’.

**COMMENT:** We can here observe the occasional split between ZZa and ZmTGu, since the latter confines themselves to the single interpretation that takes \(\text{πυρᾷ}\) as the burning of the corpse rather than the place where the burning occurs, but the former offers both possibilities, the gloss \(\text{τῷ τάφῳ}\) being known from the tradition as carried in the recentiores or from Moschopulus. Note that Triclinius considers \(\text{τῷ τάφῳ}\) to be a Moschopulean contribution, not one common to both him and Thomas.

Or. 403.15 (pllgn gloss) \(\text{πυρᾷ}: \) τῇ θυσίᾳ \(\text{—Aa}\)

**Or. 404.01 (vet exeg) νυκτὸς φυλάσσων: \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\)

**TRANSLATION:** And he (Orestes) truthfully [says ‘by night(?)’] I suffered’. (The sense is: watching) lest anyone take away the bones. Or ‘watching for the moment when, the flame having died out, I may pick out the bones (for burial)’.

**Lemmas:** CRw; \(\) \(\) \(\) \(\) \(\) \(\)

**Ref. Symbol:** VRb

**Previous Editions:** Schw. I.142,9–10; Dind. II.127,18 app.

Or. 404.02 (vet exeg) νυκτὸς φυλάσσων: φυλάττων πότε σβεσθείσης τής φλογὸς \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\)

**TRANSLATION:** Watching for the moment when the burning would be extinguished so that (someone?) not could remove the bones.

**App. Crit. 2:** either σβεσθεῖ or \(-\) Η

Or. 404.03 (pllgn exeg) νυκτὸς φυλάσσων: τηρῶν πότε ἀφέλωμαι τῆς φλογὸς τὰ ὀστά \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\)

**TRANSLATION:** And he [Orestes] truthfully [says ‘by night(?)’] I suffered’. (The sense is: watching) lest anyone take away the bones. Or ‘watching for the moment when, the flame having died out, I may pick out the bones (for burial)’.

**Lemmas:** CRw; \(\) \(\) \(\) \(\) \(\) \(\)

**Ref. Symbol:** VRb

**Previous Editions:** Schw. I.142,9–10; Dind. II.127,18 app.
TRANSLATION: Watching for the moment when I might pick up the bones from the flame, in order that no one remove them. For 'anhairō' (here) means 'take'.

APP. CRIT. 2: ποτὲ Y2 | ἀφέλομαι Y2 | ποτὲ Y2 | ἀφέλομαι Y2

Or. 404.04 (plign exeg) (νυκτός φυλάσσων): τὸν καιρὸν τῆς ἀναιρέσεως νυκτός τηρῶν μή τις ἀφέληται τὰ ὀστᾶ τῆς μητρὸς, ἢ ἐκδεχόμενος αἴσθημαι τὴν πυράν —G

TRANSLATION: Watching for the proper moment of the night for picking up (the bones), lest anyone take away the bones of my mother, or waiting for the pyre to be extinguished.

POSITION: s.l.

Or. 404.05 (plign exeg) (νυκτός φυλάσσων): μή τις ἀφέληται ταύτα —V3G

POSITION: intermarg. V3

Or. 404.06 (rec gloss) (νυκτός): ἐμάνην —AaMnPrRSSa’Zu

POSITION: s.l.

APP. CRIT.: δηλονότι add. Zu

Or. 404.07 (mosch gloss) (νυκτός): ἐπὶ τῆν —XXaXbXoT’YYfGrZu

POSITION: s.l. except X

APP. CRIT.: τῆς om. Xo | νυκτός add. X

Or. 404.08 (mosch gloss) (νυκτός): ἤγουν κατὰ τὴν νύκτα —XXaXbXoT’YYfGGrZcF2

POSITION: s.l. except X

APP. CRIT.: ἐπὶ τῆς νυκτός prep. X | ἤγουν om. FGZc

Or. 404.09 (plign gloss) (νυκτός): κατὰ —B3a

POSITION: s.l.

Or. 404.10 (rec gloss) (νυκτός): οὕσης —GK

POSITION: s.l.

APP. CRIT.: ἢ νυκτός prep. G

Or. 404.11 (plign paraphr) (ζευγγκτός): καὶ κατὰ μέσην τῆς νύκτα —Cr

LEMMA: ἐννυκτός in text Cr | POSITION: s.l.

Or. 404.12 (plign paraphr) (ζευγγκτός): καὶ κατὰ τὸ μέσου τῆς νυκτός —Ox

LEMMA: ἐννυκτός in text Ox | POSITION: s.l.
Or. 404.13 (pllgn exeg) (νυκτός): οἱ γὰρ δαίμονιζόμενοι ἐξαιρέτως κατὰ τὴν νύκτα δαίμονιζονται. —Y²

TRANSLATION: For those who are afflicted by demonic powers are so afflicted especially during the night.

Or. 404.14 (pllgn gloss) (φυλάσσων): ἐπιτηρῶν —G

POSITION: s.l.

Or. 404.15 (pllgn gloss) (φυλάσσων): παρατηρῶν —Zb¹

POSITION: s.l.

Or. 404.16 (thom exeg) ὀστέων ἀναίρεσιν: ἣγουν πότε τὸ σῶμα ἀναλωθὲν ἡμεῖς τὰ ὀστὰ λάβωμεν. ἣ ἀναίρεσιν ἀντὶ τοῦ φθοράν, ἡγουν σκοπῶν μὴ τὰ ὀστὰ φθαρῆ τῷ πυρί. —ZZaZbZlZmTG

TRANSLATION: That is, when, the body having been consumed, we may take the bones. Or (interpret) ‘anhairesin’ as meaning ‘destruction’, that is, watching to see that the bones not be destroyed by the fire.

LEMMA: ZZaZb REF. SYMBOL: ZZaZlT POSITION: ZlZmGu s.l.
APP. CRIT.: 1 ἀνάληψιν add. before ἤγουν Zb (cf. sch. 404.24, 404.25)
APP. CRIT. 2: 1 λάβομεν ZZa | 2 ὀστὰ Zb |
PREVIOUS EDITIONS: Dind. II.127,22–128,1

Or. 404.17 (pllgn artGloss) (ὀστέων): τῶν —Aa²F²

POSITION: s.l.

Or. 404.18 (rec exeg) (ἀναίρεσιν): κλοπῆν, καταδάμασιν —V

POSITION: s.l.

COMMENT: The simplex noun δάμασις is attested only a few times (the oldest instance probably in Sch. Pind. O. 13.98b). Neither καταδάμασις nor any other compound form is currently attested elsewhere.

KEYWORDS: rare word

Or. 404.19 (rec exeg) (ἀναίρεσιν): συλλογῆν ἢ ἀφαίρεσιν —AbMnPrRSa'

POSITION: s.l.

APP. CRIT.: καὶ τὴν prep. Mn

Or. 404.20 (pllgn exeg) (ἀναίρεσιν): συλλογῆν —YG

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.128,2

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Or. 404.21 (pllgn exeg) ἀναίρεσιν: καὶ τὴν ἀφαίρεσιν —CrOxZu

POSITION: s.l.
APP. CRIT.: τὴν om. Zu

Or. 404.22 (rec exeg) ἀναίρεσιν: κλοπὴν τὴν ἀφαίρεσιν. ἢ μὴ κύων ἁρπάσῃ αὐτά. —Y²

POSITION: s.l.
APP. CRIT.: κύων μὴ transp. Y²

Or. 404.23 (pllgn exeg) ἀναίρεσιν: τὴν κλοπὴν —G

POSITION: s.l.

Or. 404.24 (thom exeg) ἀναίρεσιν: ἀνάληψιν ἢ φθοράν —ZZa

TRANSLATION: ('Anhairesis' here means either) 'picking up' or 'destruction'.

POSITION: s.l.

Or. 404.25 (thom exeg) ἀναίρεσιν: ἀνάληψιν —ZbZlZm'TGuXo

TRANSLATION: ('Anhairesis' here means) 'picking up'.

POSITION: s.l.; second instance prep. to 404.16 Zb
APP. CRIT.: ἤγουν τὴν prep. Xo

PREVIOUS EDITIONS: Dind. II.128,1–2
COLLATION NOTES: In Xo, in the dark ink of the scholia rather than the light ink of most glosses, but same hand. |

Or. 404.26 (pllgn exeg) ἀναίρεσιν: ἤγουν ἀνακομιδήν —Gu

POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.128,1

Or. 404.27 (pllgn exeg) ἀναίρεσιν: ἀφανισμὸν —Aa

POSITION: s.l.

Or. 404.28 (pllgn exeg) ἀναίρεσιν: ἔπαρσιν —B², app. F²

POSITION: s.l.
APP. CRIT.: τὴν prep. F²

Or. 404.29 (rec artGloss) ἀναίρεσιν: τὴν —Mn

POSITION: s.l.
Or. 405.01 (mosch gloss) (παρην): σοι —XXbXoTYfGGrZc

Or. 405.02 (pillgn gloss) (παρην): καὶ παραπηρχε —CrOxZl

Or. 405.03 (pillgn gloss) (τις ἄλλος): ἀνθρωπος δηλονότι —Aa²

Or. 405.04 (pillgn paraphr) (δς σὸν ὦρθευεν δέμας): καὶ παρεκίνει τὸ φονεύσαι τὴν μητέρα σου. —V³

Or. 405.05 (pillgn gloss) (δς): ὡστις —Aa²Ox

Or. 405.06 (rec artGloss) (σὸν): τὸ —Ab

Or. 405.07 (mosch exeg) (ὡρθευεν δέμας): σφαλλόμενον δηλονότι ὑπὸ τῆς μανίας —XXaXbXoTYYfGGrZcAa²

Or. 405.08 (pillgn metr) (ὡρθευεν δέμας): τὸ ὑ διὰ τὸ μέτρον ἐνταῦθα εἰ καὶ σύμφωνον ἐπιφέρεται τὸ δ. —Za

Or. 405.09 (vet gloss) (ὡρθευεν): ἔνοσοκόμει —HMOVC
Or. 405.10 (rec gloss) ⟨ὤρθευεν⟩: περιεποιεῖτο — V

position: s.l.

Or. 405.11 (rec gloss) ⟨ὤρθευεν⟩: ἐπεμελεῖτο — Rf

position: s.l.
app. crit.: ἐπιμ— Rf

previous editions: Dind. II.128,4

Or. 405.12 (rec gloss) ⟨ὤρθευε⟩: ἐκίνει — Mn

position: s.l.

Or. 405.13 (thom gloss) ⟨ὤρθευεν⟩: ἐκυβέρνα — ZZbZlZmTGuF²

position: s.l.

previous editions: Dind. II.128,5

Or. 405.14 (pllgn gloss) ⟨ὤρθευεν⟩: ἐβοήθει — Y²

ref. symbol: Y² position: marg.

Or. 405.15 (pllgn gloss) ⟨ὤρθευεν⟩: ἀνώρθου — AaZu

position: s.l.
app. crit.: καὶ prep. Zu
app. crit. 2: ἀνώρθου Zu, ἀνώρθουν app. Aa |

Or. 405.16 (pllgn gloss) ⟨ὤρθευεν⟩: ὤρθου — G

position: s.l.

Or. 405.17 (pllgn gloss) ⟨ὤρθευεν⟩: καὶ ἀνεβάσταζε — CrOx

position: s.l.

Or. 405.18 (pllgn artGloss) ⟨δέμας⟩: τὸ — Z

position: s.l.

Or. 406.01 (recThom exeg) ⟨Πυλάδης⟩: ναὶ — SaZZbZmTGu

translation: (Supply) 'yes' (to precede this line).

position: s.l.

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Or. 406.02 (pillg gloss) (Πυλάδης): ἤν —Χο

Or. 406.03 (rec exeg) (Πυλάδης): ὁ γιος του Φανοτέως, ἤτοι ὁ ἐξάδελφος μου —V

Or. 406.04 (rec exeg) (Πυλάδης): πρωτεξάδελφος του Ὀρέστου, της Ἀναξιβοίας γιος —Mn

Or. 406.05 (rec artGloss) (Πυλάδης): ὁ —Ας2AbF2Ox

Or. 406.06 (rec gloss) (συνδρῶν): ὁ συμπράττων —V1CrZb1ZlOx

Or. 406.07 (pillg gloss) (συνδρῶν): συμπράξας —F2

Or. 406.08 (rec gloss) (συνδρῶν): ὁ συνεργῶν —Ab2Zu

Or. 406.09 (recMosch gloss) (συνδρῶν): ἐμοὶ —RfXXaXbXoT+YYfGGrZcAa2B3d

Or. 406.10 (pillg exeg) (αἷμα καὶ μητρὸς φόνον): ἐκ παραλλήλου το αὐτό. —G

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Or. 406.11 (plln gloss) (αἷμα): εἰς —B3a

Or. 406.12 (rec artGloss) (αἷμα): τὸ —F3Mn

Or. 407.01 (plln paraphr) ἦγουν τίς φαντασία ποιεῖ σε νοσεῖν ταῦτα ἃ νοσεῖς: —Lp

Or. 407.02 (rec exeg) (ἐκ φασμάτων): φαντασμάτων —F2RZ1

Or. 407.03 (plln paraphr) (ἐκ φασμάτων): ύπο φοβημάτων ποίων πανθάνη ταῦτα καὶ φαντασμάτων: —G

Or. 407.04 (plln exeg) (ἐκφασμάτων): ἐν μέρος λόγου —V3

Or. 407.05 (plln exeg) (ἐκφασμάτων): τινὲς λέγουσι τοῦτ’ εἶναι δύο μέρη τοῦ λόγου· ἀλλ’ οὐχί· ἐστι δὲ ἔκφασμα ἐν μέρος λόγου. —Aa

Or. 407.06 (plln gloss) (ἐκφασμάτων): ἐκπλήξεως —B3d

Or. 407.07 (plln exeg) (φαντασμάτων): γρ. ἐκ φασμάτων —Y

KEYWORDS: variant reading: γράφεται/γράφη
Or. 407.08 (pillgn gloss) (φαντασμάτων): φαντασίων —CrOxXo

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 407.09 (rec gloss) (δὲ): καί —R

POSITION: s.l.

Or. 407.10 (pillgn gloss) (τάδε): ταῦτα —Xo

POSITION: s.l.

Or. 407.11 (pillgn exeg) (τάδε): ήγουν τὸ τῆς τυαί***μαινόμεν[ου] —Aa

POSITION: s.l.

COMMENT: Water damage in Aa: it could be ναλ rather than ναι, but hardly any words begin with ναλ: nor does ναι suggest anything promising. |

Or. 407.12 (pillgn gloss) (νοσεῖς): πάσχεις —F²Xo³Y

POSITION: s.l.

Or. 407.13 (pillgn gloss) (νοσεῖς): ἀσθενεῖς —Zb¹

POSITION: s.l.

Or. 407.14 (pillgn paraphr) (ποίων ὕπο): ἡ ὑπὸ ἄλλων ποίων δὴ[λοντί] —Zl

POSITION: s.l.

Or. 408.01 (recMosch gloss) (ἐδοξ'): ἐνόμισα —AaAbF²MnSSaXXaXbXoTYYfGrZcZl

POSITION: s.l. except X, which adds ἰδεῖν after ἐνόμισα and continues with sch. 408.02

Or. 408.02 (rec gloss) (ἐδοξ'): ἐδόκησα —V¹/³

POSITION: s.l.

Or. 408.03 (pillgn gloss) (ἐδοξ'): καὶ ὑπέλαβον —CrOx

POSITION: s.l.

Or. 408.04 (mosch paraphr) (τρεῖς νυκτὶ προσφερεῖς): τρεῖς κόρας νυκτὶ ὀμοίας ἦγουν μελαίνας —XXaXbXoTYYfGrAa², partial GXo²ZcZu

POSITION: s.l. except X (cont. from sch. 408.01) and Xo
APP. CRIT.: τρεῖς ... ἤγουν om. GZu, but G adds ὁμοίας νυκτί as separate | τρεῖς ... ὁμοίας om. 
Xo² | νυκτί ... ἤγουν om. Ze, separating into two parts

PREVIOUS EDITIONS: Dind. II.11–12

COLLATION NOTES: Water damage Aa, last two words very uncertain.

Or. 408.05 (vet exeg) νυκτὶ προσφερεῖς: ἀντὶ τοῦ φοβεράς· νυκτὶ ὁμοίας, ὡς ὁ ποιητής [Hom. II. 1.47]: ‘νυκτὶ ἐοικώς’. —MBPr

TRANSLATION: ('Similar to night' is here) equivalent to 'terrifying'. 'Like the night', as the poet (Homer puts it): 'appearing like the night'.

LEMMA: Pr with preposed τὸ δὲ  POSITION: s.l. M, marg. B; cont. from sch. 410.07 Pr
APP. CRIT.: ἀντὶ τοῦ φοβεράς om. BPr | νυκτὶ ὁμοίας om. M. ὁμοίας νυκτὶ transp. Pr | ὁ om. Pr | after ποιητής add. φη(σι) Pr
PREVIOUS EDITIONS: Schw. I.142,11–12; Dind. II.128,10–11
KEYWORDS: citation of Homer (with direct quotation)

Or. 408.06 (rec exeg) ⟨νυκτὶ προσφερεῖς⟩: Ὅμηρικῶς λέγει. —Pr
POSITION: s.l. (above κόρας)

Or. 408.07 (pllgn gloss) ⟨νυκτὶ⟩: οκότει —F²
POSITION: s.l.

Or. 408.08 (recThom gloss) ⟨προσφερεῖς⟩: ὁμοίας —VAAaAbCrF² MnPrRSSa’OxXo²’ ZZaZbZlZmZuT
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOxZu

COLLATION NOTES: Aa gloss crossed out by Aa² when entering longer gloss.

Or. 408.09 (rec gloss) ⟨προσφερεῖς⟩: ἐμφερεῖς —K
POSITION: s.l.

Or. 408.10 (pllgn gloss) ⟨προσφερεῖς⟩: ἐγγὺς —B³d
POSITION: s.l.

Or. 408.11 (pllgn gloss) ⟨κόρας⟩: νεάνιδας —Xo²
POSITION: s.l.

Or. 408.12 (pllgn gloss) ⟨κόρας⟩: γυναῖκας —F²Zu
POSITION: s.l.

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Or. 408.13 (pillg gloss) ⟨κόρας⟩: τὰς Ἐριννύας —V³
POSITION: s.l.

Or. 408.14 (pillg gloss) ⟨κόρας⟩: καὶ παρθένους —CrOx
POSITION: s.l.

Or. 409.01 (pillg gloss) ⟨οἶδ’⟩: γινώσκω —CrOxZb²ZlXo²
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 409.02 (pillg gloss) ⟨οἶδ’⟩: ἔγνων —F²
POSITION: s.l.

Or. 409.03 (pillg gloss) ⟨οἶδ’⟩: ἔπισταμαι —Zl
POSITION: s.l.

Or. 409.04 (thom gloss) ⟨ἃς ἔλεξας⟩: ἥγουν τὰς Ἐριννύς —ZZa
POSITION: s.l.
APP. CRIT.: ἥγουν om. Za

Or. 409.05 (pillg gloss) ⟨ἀς⟩: καὶ ἅστινας —CrOx
POSITION: s.l.

Or. 409.06 (pillg gloss) ⟨ἔλεξας⟩: εἶπας —OxXo²
POSITION: s.l.
APP. CRIT. 2: εἴπας Ox

Or. 409.07 (pillg gloss) ⟨ἔλεξας⟩: λέγεις —F²Z
POSITION: s.l.

Or. 409.08 (pillg paraphr) ⟨ὀνομάσαι⟩: εἰπεῖν τὸ ὄνομα —Zm
POSITION: s.l.

Or. 409.09 (pillg exeg) ⟨ὀνομάσαι⟩: εἰπεῖν αὐτὰς ὁποῖαι εἰσὶ —Zl
POSITION: s.l.
Or. 409.10 (pillar exeg) (ὀνομάσαι): καὶ εἶπεῖν Ἐρινύας —Zu

Or. 409.11 (pillar gloss) (ὀνομάσαι): εἶπεῖν —Χο²

Or. 409.12 (thom gloss) (ὀνομάσαι): λέξαι —ZmGu

Or. 409.13 (rec gloss) (βούλομαι): ἐγώ —AbRS

Or. 409.14 (pillar gloss) (βούλομαι): θέλω —F²GuOxZb²

Or. 410.01 (rec paraphr) (σεμναὶ γάρ): ὅτι σεμναί εἰσι —AbMnRS

Or. 410.02 (pillar exeg) (σεμναὶ γάρ): κατ’ εἰρωνείαν —V³

Or. 410.03 (recMosch gloss) (σεμναὶ): σεβάσμιαι —KXXaXbXoΤ⁺YYfGGGrZcAa²

Or. 410.04 (pillar gloss) (σεμναὶ): τίμιαι —F²

Or. 410.05 (pillar gloss) (σεμναὶ γάρ): εἰσὶ —Zl

Or. 410.06 (vet exeg) εὐπαιδεύτα δ’ ἀποτρέπου: ἑκατά ἀντίφρασιν, ἀντὶ τοῦ ἀπαιδεύτως. ἡ ὀφτως: εὐπαιδεύτως δὲ ποιεῖς ὀνομάζειν αὐτὰς Ἐρινύας παρατούμενος. —MBCRw, partial V³

TRANSLATION: By use of the opposite term, used instead of 'boorishly/ignorantly'. Or inter-
pret in this way: you act in a well-educated manner in declining to call them by the name Erinyes.

**Or. 410.07** (vet exeg) ἄλλως: ἄπαιδευτως φυλάττου ὄνομαξειν αὐτάς. ὡς δὲ ἀπαιδεύτως; καλῶν αὐτάς Ἐρινύας. —MBVCMnPrR\(b\)SSa

**TRANSLATION:** Guard yourself from boorishly/ignorantly naming them. And in what sense ignorantly? By calling them Erinyes.

**LEMMA:** MC; ἄλλως· εὐπαίδευτα B; σεμναὶ γὰρ εὐπαίδευτα Rw

**APP. CRIT.:** 1–2 κατὰ … οὕτως om. V\(3\) | 1 τοῦ om. C | 2 δὲ om. MV

**APP. CRIT. 2:** 2 ὀνομάζ M | ἐριννύας RwV\(3\)

**POSITION:** follows sch. 410.07 in B

**APP. CRIT. 2:** 1 ἀντὶ τοῦ prep. BVMnPrR\(b\)SSa, before that δὲ καλῶν αὐτάς ἐριννύας crossed out R\(b\) | ἀπαιδεύτως] ἀπαιδεύτως VSSa, ἀπαιδεύτως C, ἀπαιδεύτως εὐπαίδευτα R\(b\) | φυλάττουσιν V | αὐτοίς S, αὐτά app. Mn | 2 πῶς … 3 αὐτάς om. Pr | 2 ἀπαιδεύτως] ἀπαιδεύτως MnR\(b\)SSa, a.c. V (corr. V\(3\)) | 3 καλῶν written in blank space by V\(3\) | after ἐριν. add. παραιτούμενος Pr (cf. 410.06)

**PREVIOUS EDITIONS:** Schw. I.127,13–15; Dind. II.128,21–23

**COLLATION NOTES:** After the scholion-ending mark Rw fills the small remainder of last line of the scholia block on fol. 18v with τίς φερ(ὲς)(?) συμφερ(ὲς)(?) and possibly καὶ(?) π[ appears below (erased, washed out?).

**KEYWORDS:** ἀντίφρασις

**Or. 410.08** (rec exeg) εἰρω(νικῶς) φυλάττουσιν ὄνομαξειν. πῶς δ' οὐκ ἀπαιδεύτων καλεῖν αὐτάς Ἐρινύδις; —Pr

**TRANSLATION:** (Expressed) ironically: people avoid naming (them). And how is it not ignorant to call them Erinyes?

**LEMMA:** MC; εὐπαίδευτα BV(‑δευτ())R\(b\), ἀπαίδευτα Mn(ἀπέδ‑)PrSSa 

**REF. SYMBOL:** BVR\(b\)

**POSITION:** proceeds 410.06 in B

**APP. CRIT.:** 1 ἀντὶ τοῦ prep. BVMinPrR\(b\)SSa, before that δὲ καλῶν αὐτάς ἐριννύας crossed out R\(b\) | ἀπαιδεύτως] ἀπαιδεύτως VSSa, ἀπαιδεύτως C, ἀπαιδεύτως εὐπαίδευτα R\(b\) | φυλάττουσιν V | αὐτοίς S, αὐτά app. Mn | 2 πῶς … 3 αὐτάς om. Pr | 2 ἀπαιδεύτως] ἀπαιδεύτως MnR\(b\)SSa, a.c. V (corr. V\(3\)) | 3 καλῶν written in blank space by V\(3\) | after ἐριν. add. παραιτούμενος Pr (cf. 410.06)

**PREVIOUS EDITIONS:** Schw. I.142,16–17; Dind. II.128,20–21

**APP. CRIT.:** corruption of φυλάττου σύ?

**COMMENT:** There is a punct. dot after εἰρω(), and indeed the word is not quite on the level of the following phrase and may have been intended to be a separate annotation.

**KEYWORDS:** εἰρωνεία/εἰρωνικῶς

**Or. 410.09** (pllgn exeg) ἐ.pull(εύπαιδευτα δ' ἀποτρέπου): ἀποτρέπου δὲ λέγειν αὐτάς τὸ εὔφημον ὄνομα τὸ Εὐμενίδες ἀπαιδεύτως. καὶ λέγε 'φονεύτριαι Ἐρινύες'. —Y\(2\)

**TRANSLATION:** Avoid calling them by the euphemistic name Eumenides, ignorantly. And say ‘murderous Erinyes’.

**APP. CRIT.:** αὐταῖς Y\(2\) | ἀπαιδεύτων Y\(2\)

**COMMENT:** Cf. 410.22 for a closely similar note. If one adds punctuation after ὄνομα, it is possible to keep ἀπαιδεύτων, translating ‘the name Eumenides is ignorant’.

**Or. 410.10** (rec exeg) ἄpull(απαιδεύτων δ' ἀποτρέπ()): τοῦ μὴ ὄνομαξειν —S
Or. 410.11 (rec exeg) ἐὐπαίδευτ' ἀποτρέπου: ἐὐπαίδευτόν ἐστι τὸ μὴ ταῦτα ὀνομάζειν. —K
TRANSLATION: It is well-educated not to name these (maidens).

Or. 410.12 (rec exeg) ἐὐπαίδευτα: ἀντίφρασις ἀπαι(δεύτ)ως —O

Or. 410.13 (pllg gloss) ἐὐπαίδευτα: ἀπαιδεύτως ποιεῖς —Y

Or. 410.14 (rec gloss) ἀπαιδεύτως —RXo

Or. 410.15 (mosch gloss) ἐὐπαίδευτα: εὐπαιδεύτως —XXaXbGr

Or. 410.16 (pllg gloss) ἀπαιδεύτα: ἧγουν κακοφήμως —Zu
APP. CRIT.: κακοφημένως Zu, corr. Mastr.

Or. 410.17 (rec exeg) ἀπαιδεύτα: τὰ ἔργα αὐτῶν —AbMnS
LEMMA: ἀπαιδεύτα(υ) in text S

Or. 410.18 (pllg exeg) ἀπαιδεύτα: καὶ ἀπαιδεύτως, ὅτι οὐ θέλεις εἰπεῖν τὰ αὐτῶν ὄνοματα. —CrOx

Or. 410.19 (pllg exeg) ἀπαιδεύτα: πῶς —G

Or. 410.20 (tri metr) ήμέτερον] ἀπαιδεύτον: ἀπαιδεύτως ἐστιν ὁ ἐνταῦθα γράφων ἀπαιδεύτα καὶ τῶν μέτρων παντάπασιν ἀμαθῆς. σὺ δ` εἰ βούλει μὴ ἀπαιδεύτος εἶναι, ἀπαιδεύτον ἐνικώς γράφε. οὕτω γάρ ἔχει πρὸς τὸ μέτρον ὀρθῶς. —T

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TRANSLATION: Uneducated is the person who writes here ‘apaideuta’ (‘uneducated’, neuter plural), and completely ignorant of meters. As for you, if you want not to be uneducated, write ‘apaideuton’ in the singular. For in this way it is correct with respect to the meter.

Or. 410.21 (thom paraphr) (ἀποτρέπου λέγειν): ἤγουν μέμφεσθαι αὐτὰς ἀφίστασο.
—ZZaZbZIzTGu

APP. CRIT.: ἤγουν om. Gu | αὐτοὺς Zb | ἀφίστατο Za

PREVIOUS EDITIONS: Dind. II.128,17–19; de Fav. 54

COLLATION NOTES: Written in light ink by T³.

Or. 410.22 (pplgn exeq) (ἀποτρέπου λέγειν): τὸ λέγειν ταύτας Εὐμενίδας καὶ λέγε αὐτὰς φονευτρίας Ἐρινύας. —V³

TRANSLATION: (Avoid) calling them Eumenides and call them murderous Erinyes.

COMMENT: See on 410.09 above.

Or. 410.23 (rec gloss) (ἀποτρέπου): σὺ —AbR

POSITION: s.l.

Or. 410.24 (pplgn gloss) (ἀποτρέπου): παραιτούμενος —Y²

POSITION: s.l.

Or. 410.25 (pplgn gloss) (ἀποτρέπου): παραιτοῦ —G

POSITION: s.l.

Or. 410.26 (pplgn exeq) (ἀποτρέπου): ἐδεί εἰπεῖν ἀπὶ ῥητήρϊν· τὸ σχῆμα παρὰ πολλοῖς ἦν. —Xo²

POSITION: s.l.

COMMENT: The note apparently means ‘he should have said “you avoid” (ἀποτρέπῃ)’ or ‘he should have said “you avoided” (ἀπετρέπου)’. The unnamed schema would then appear to be a substitution of imperative for indicative.

Or. 410.27 (rec gloss) (ἀποτρέπου): φυλάττου —AbMNsb⁴

LEMMA: ἀποτρέπει in text S, ἀποτρέπουσι in text Mn

APP. CRIT.: φυλάττουσι Mn (a corruption of φυλάττου σοῦ?); φυλάττ(τ) S (with ἀποτρέπ(τ) in text)

Or. 410.28 (pplgn gloss) (ἀποτρέπου): ἀποστρέφου —F²
Or. 410.29 (pllg n gloss) (ἀποτρέπου): μή —Aa

Or. 410.30 (tri metr) (ἀποτρέπου): koine long sign over ποτ —T

Or. 410.31 (mosch gloss) (λέγειν): ὁνομαζεῖν —XXAXbXoT^YYfGGGrZcAa^2

Or. 411.01 (vet exeg) αὐταί σε βακχεύουσι: 'κακοήθως τῷ ὀνόματι ἔχρησατο (ἀντὶ) τῆς μανίας. 'κακόηθες δὲ καὶ τὸ υπομιμνήσκειν αὐτὸν τοῦ φόνου τῆς μητρός. ἤρκει γάρ 'αὐταί σε βακχεύουσι'. —MBVCMnPrR^b

Translation: Maliciously he used the word ('bakcheuō', 'make rave, afflict with divine madness') instead of 'madness' ('mania'). And it is also malicious that he reminds him (Orestes) of the murder of his mother. For it was sufficient to say 'these (goddesses) make you rave'.

Lemmas: M(‑ουσιν)BVCP, αὗταί σε R^b, συγγενεῖ φόνω Rw | Ref. Symbol: BVR^3

Or. 411.02 (pllg n exeg) (αὐταί σε βακχεύουσι): ἄς εὐτελίζεις καὶ ἐξουθενεῖς —V^3Y^2

Or. 411.03 (pllg n gloss) (αὑταί): αἱ Ἐριννύες —F^2Gu

Or. 411.04 (pllg n gloss) (αὑταί): αἱ κόραι —Xo^2
Or. 411.05 (rec paraphr) (βακχεύουσι συγγενεῖ φόνω): ἀναταράσσουσι σε χάριν τοῦ φόνου —VPr
POSITION: s.l.

Or. 411.06 (vet gloss) (βακχεύουσι): illegible gloss —H
POSITION: s.l.

Or. 411.07 (mosch gloss) (βακχεύουσι): ταράσσουσι —XXaXbXoTYYfGGrZcF²
POSITION: s.l. except X
APP. CRIT.: ταράττ‑ G | -σιν XXbYfG |

Or. 411.08 (thom gloss) (βακχεύουσι): ἐκμαίνουσι —ZZaZbZlZmTGu
POSITION: s.l.

Or. 411.09 (rec gloss) (βακχεύουσι): μανιποιοῦσι —AbMnS
POSITION: s.l.

Or. 411.10 (rec gloss) (βακχεύουσι): μαίνεσθαι ποιοῦσι —CrGKPrOxB³α
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx | ποι. μαίν. transp. B³α

Or. 411.11 (plgn paraphr) (βακχεύουσιν): καὶ ἐμμανῆ ποιοῦσι καὶ ἀναταράττουσιν —Aa
POSITION: s.l.

Or. 411.12 (plgn paraphr) (βακχεύουσι): καὶ μανικὸν ποιοῦσι σὲ —Zu
POSITION: s.l.

Or. 411.13 (vet exeg) (συγγενεῖ φόνῳ): λείπει ἡ διά, ἵν’ ᾖ διὰ τὸν συγγενῆ φόνον.
—HM-M²BC
TRANSLATION: The preposition ‘dia’ is to be understood, so that the sense is ‘because of the kindred murder’.
LEMMA: συγγενεῖ φόνων in text Rw (φόνων alone s.l. in M) POSITION: s.l. HMPC, marg. B, cont. from 411.01, add. B², M²
APP. CRIT.: λείπει om. or compend. obscured under overwritten text H | ἵν’ ᾖ ἤ H, om. M²BC | τὸ M²PC | φόνων om. M²PC (unless s.l. (φόνῳ in M is meant to be a continuation of note positioned somewhat to the left)
APP. CRIT. 2: συγγενῆ M², συγγενεῖ H |
PREVIOUS EDITIONS: Schw. I.142.20–21; Dind. II.129.8–9

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Or. 411.14 (rec exeg) ⟨συγγενεῖ φόνῳ⟩: τὸ δὲ συγγενεῖ φόνῳ διὰ τὴν μητέρα φησίν.
—VMnR^SSa

TRANSLATION: He (Menelaus) says 'by kindred murder' because of (Orestes’) mother.

APP. CRIT.: τὸ δὲ MnSSa | φησίν om. V

APP. CRIT. 2: συγκενεῖ a.c. Mn

PREVIOUS EDITIONS: Schw. I.142.22; Dind. II.129.5

Or. 411.15 (rec exeg) ⟨συγγενεῖ φόνῳ⟩: διὰ τὸν φόνον τῆς μητρὸς —AbMnS

APP. CRIT.: τὸν om. S

Or. 411.16 (rec exeg) ⟨συγγενεῖ φόνῳ⟩: διὰ τὸν συγγενῆ φόνον —Pr

APP. CRIT.

Or. 411.17 (mosch exeg) ⟨συγγενεῖ φόνῳ⟩: ύπὸ τοῦ συγγενοῦς φόνου κινούμεναι
dηλονότι —XXaXbXoΤ’YYfGGrZc

TRANSLATION: (By the kindred murder’ is used in that the Erinyes were) aroused to action, clearly, by the kindred murder.

APP. CRIT.: φόνον Y | δηλονότι om. Zc

Or. 411.18 (pllgn exeg) ⟨συγγενεῖ φόνῳ⟩: χάριν τοῦ συγγόνου φόνου —Gu

APP. CRIT.

Or. 411.19 (rec gloss) ⟨συγγενεῖ⟩: συγγενικῷ —F^2KZaZu

APP. CRIT.: ἐν τῷ prep. Zu, app. τῷ prep. F^3

Or. 411.20 (thom gloss) ⟨συγγενεῖ⟩: τῷ μητρικῷ —ZZaZbZlZmTGuCrOxB^3d

APP. CRIT.: ἤγου prep. ZaCrOx | τῷ om. Gu^3d

Or. 411.21 (pllgn gloss) ⟨συγγενεῖ⟩: (συγγεν)ῆ —Aa

APP. CRIT.

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Or. 412.01 (rec exeg) ὡς ἔσεικεν αὖθις μανὼν λέγει ταῦτα. —Mn

TRANSLATION: As it appears, he says this having become crazed again.


Or. 412.02 (plln paraphr) ὑφ' ὧν διωγμῶν ἐλαύνομαι ὁ τάλας. —G

POSITION: s.l., misplaced above 409

Or. 412.03 (plln exeg) πρὸς τὰς Ἐριννῦς —B

KEYWORDS: addressee identified

Or. 412.04 (recMoschThom gloss) διωγμῶν: ἐνεκα —AbCrF²KMnOxXXaXbXoYYfGrZcAa²ZZbZlZmZuTB³
diωγμῶν: τιμωριῶν —V rec Y²

diωγμῶν: τῶν —F²

diωγμῶν: ὑφ' ὧν —F² Za

diωγμῶν: διότι —Mn

diωγμῶν: αἷς —Y²

COMMENT: Fem. agreeing with earlier gloss τιμωριῶν (412.05).
Or. 412.11 (philg gloss) ⟨οἷς⟩: ἐν —B3d

Or. 412.12 (philg gloss) ⟨δὲ⟩: δι’ —CrOx

Or. 412.13 (rec gloss) ⟨ἐλαύνομαι⟩: κολάζομαι —V1FGPrY2

Or. 412.14 (philg paraph) ⟨ἐλαύνομαι⟩: πειράζομαι ύπ’ αὐτῶν —Y2

Or. 412.15 (philg gloss) ⟨ἐλαύνομαι⟩: ἀναβακχεύομαι —Za

Or. 412.16 (philg gloss) ⟨ἐλαύνομαι⟩: διώκομαι —AaCrOxZlZm

Or. 412.17 (philg gloss) ⟨ἐλαύνομαι⟩: ἀποπέμπομαι —Zb2

Or. 412.18 (philg gloss) ⟨τάλας⟩: καὶ ὁ ἄθλιος —Ox

Or. 412.19 (rec artGloss) ⟨τάλας⟩: ὁ —AbF2Mn

Or. 413.01 (vet exeg) οὐ δεινὰ: ἐκείνη ἐνταῦθα δείκνυται τὸ ἢθος τοῦ Μενελάου· κατέκρινε γὰρ αὐτὸν χώρις κρίσεως. —MBCMnPr+Pr+R+RwSSa

TRANSLATION: Here the character of Menelaus is shown laid bare: for he condemned him (Orestes) without a trial.

APP. CRIT.: ὁμοίως δὲ καὶ τὸ (τῶ B) εἰπεῖν· οὐ δεινὰ (δεῖνα Pr) πάσχειν δεινὰ τοὺς εἰργαζόμενους. BPr+ | γυμνὸν γυμνῶς Pr+Rw, om. MnR'SSa | ἑνταῦθα om. BP+ | δείκνυται| φαίνεται C | ἢδος τοῦ] κακοῦς B, ἢδος τὸ κακὸν Pr+ | τοῦ om. Rw | 2 κατακρίν() Pr+ | χώρις| ἄνευ Schw., incorrectly implying it is in M (χω(?)') | MCPv+

PREVIOUS EDITIONS: Schw. I.143,1–2; Dind. II.129,1–5
Or. 413.02 (rec exeg) ἀλλ’ ἐστίν ἡμῖν ἀναφορὰ τῆς συμφορᾶς Ὀρέστης εἶπεν, ὁ δὲ Μενέλαος οὐ δεινὰ πάσχειν δεινά τοὺς πεπραγμένους καὶ κατέκρινεν αὐτὸν Ὀρέστης χωρὶς κρίσεως. —V

POSITION: cont. from sch. 411.14

PREVIOUS EDITIONS: Schw. I.142,22–25; Dind. II.129,5–8

COMMENT: A confused note, either jumbled in transmission or very badly paraphrasing as if 414 preceded 413.

Or. 413.03 (plllg paraph) σεαυτὸν μέμφου, μὴ τάς θεᾶς, ἐπειδὴ χρὴ παθεῖν σε κακὰ ως κακὰ πράξαντα. —V³

POSITION: s.l.

Or. 413.04 (plllg paraph) μὴ μέμφου τάς θεᾶς ἀλλ’ ἐστίν ἡμῖν τοὺς πεπραγμένους τὸ πάσχειν δεινὰ τὸν πράξαντα δεινά. —Y²

POSITION: marg.

Or. 413.05 (plllg gram) ὡς φίλα φίλον, ἀχθεινά ἀχθεινόν, οὕτως καὶ δεινὰ ἀντὶ τοῦ δεινόν. —Y²

TRANSLATION: As (neuter plural) ‘phila’ (can mean singular) ‘philon’ (‘dear’), and (neuter plural) ‘achtheina’ (can mean singular) ‘achtheinon’ (‘painful’), so too (plural) ‘deina’ is used instead of (singular) ‘deinon’ (‘terrible’).

POSITION: marg.

Or. 413.06 (plllg paraph) (οὐ δεινὰ πάσχειν): οὐκ ἡξιοῦν πάσχειν —F

POSITION: s.l.

Or. 413.07 (plllg gloss) (οὐ δεινὰ): χρῆ —V³

POSITION: s.l.

Or. 413.08 (rec gloss) (οὐ δεινὰ): δίκαιον —PrB³d

LEMMA: οὐ δεινὸν in text Pr  POSITION: s.l.

APP. CRIT.: δίκασ(ον) app. Pr | ἐστὶ add. B³d

Or. 413.09 (plllg paraph) (οὐ δεινὰ): {οὐ} δίκαια· οὐ θαυμαστά ὑπάρχει —G

POSITION: s.l.

Or. 413.10 (rec paraphr) (οὐ δεινὰ): οὐ δεινὸν ὑπάρχει —K
Or. 413.11 (rec paraphr) (οὐ δεινὸν): δεινὰ —PrZc
LEMMA: οὐ δεινὸν in text PrZc  POSITION: s.l.

Or. 413.12 (mosch gloss) (first δεινὰ): χαλεπὰ —XXaXoT·YYfGrZcAa
LEMMA: δεινὸν in line Zc  POSITION: s.l.
APP. CRIT.: χαλεπὸν Aa  |

Or. 413.13 (mosch gloss) first δεινὰ: θαυμαστὸν —XXaXbXoT·YYfGrAa
LEMMA: X  POSITION: s.l. except X
APP. CRIT.: οwę prep. Xb, ἤγουν οὐ prep., T  |

Or. 413.14 (recThom gloss) (first δεινὸν): δεινὸν ἐστὶ —AaMnRISZZbZlZmTGuOx
POSITION: s.l.

Or. 413.15 (plgn gloss) (first δεινὰ): καὶ ἄδικα ὑπάρχουσιν —CrOx
POSITION: s.l.

Or. 413.16 (thom gloss) (πάσχειν): κολάζεσθαι δυστυχεῖν —ZZaZbZlZmTGu
POSITION: s.l.
APP. CRIT.: κολάζεσθαι om. Za

Or. 413.17 (rec exeg) (πάσχειν): (διὰ) τὸ τι ποιεῖν —Pr
POSITION: s.l.
APP. CRIT.:  τὸ τι Pr

Or. 413.18 (rec gloss) (πάσχειν): τῶ —Mn
POSITION: s.l.
COLLATION NOTES: Lighter ink, rubricator or later hand: check original Mn.  |

Or. 413.19 (mosch gloss) (second δεινὰ): χαλεπὰ —XXaXbXoT·YfGGrZc
POSITION: s.l. except X

Or. 413.20 (plgn exeg) (second δεινὰ): καὶ δίκαια —CrOx
POSITION: s.l.
Or. 413.21 (mosch gloss) (τοὺς εἰργασμένους): τοὺς πεποιηκότας —XXaXbXoT'YYfGGrZcAa²

POSITION: s.l. except X
APP. CRIT.: χαλεπὰ δημολόντι add. Xb

Or. 413.22 (pillgn gloss) (τοὺς εἰργασμένους): τοὺς ποιοῦντας —F²

POSITION: s.l.

Or. 413.23 (pillgn gloss) (τοὺς εἰργασμένους): καὶ τοὺς πεπραχότας —CrOx

POSITION: s.l.

Or. 413.24 (rec gloss) (τοὺς εἰργασμένους): δεινὰ —AbKMnS

POSITION: s.l.
APP. CRIT.: add. δῆλον K
COLLATION NOTES: Ab has η(μιωσαι) in margin.

Or. 414.01 (414–415) (mosch exeg) ¹τὸ ἑξῆς οὕτως· ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς συμφορᾶς ὁ Φοῖβος κελεύσας διαπράξασθαι τὸν τῆς μητρὸς φόνον. ²ὁ δὲ Μενέλαος διακόψας τὸν λόγον φησί· μὴ θάνατον εἴπῃς τὸν τοῦ πατρὸς δηλονότι. ³ὑπελάμβανε γὰρ τοῦτο βούλεσθαι προτείνειν αὐτόν. —XXaXbXoT'YYfGGr

TRANSLATION: The continuous text (would be) as follows: But we have as a recourse for our misfortune Phoebus, who ordered (me) to accomplish the killing of my mother. But Menelaus interrupts the utterance and says: Do not speak of the death, namely, that of your father. For he (Menelaus) assumed that he (Orestes) wanted to put forward this claim.

Lemmata: ἀλλ' ἔστιν ἡμῖν G
REF. SYMBOL: T
APP. CRIT.: 1 τὸν φόνον τῆς μητρὸς XaY | 2 εἰπεῖν a.c. Yf | τοῦτο] τοῦτον Dindorf
APP. CRIT. 2: 1 ξυμφοράς Yf | 2 δῆλον ὅτι G | PREVIOUS EDITIONS: Dind. II.129,15–19
COLLATION NOTES: ὁ Φοῖβος κελεύσας] ἐφ' οἷς κελεύσας Ta (because T here has a barbell beta that could be mistaken for lunate sigma, and the omicron (= ος) above that beta is exceedingly small).

Or. 414.02 (414–415) (thom exeg) ὁ μὲν Ὄρέστης δία τὸν Ἀπόλλωνα εἶπεν, ὡς κελεύσαντα τὸν φόνον, τὸ ἑξῆς ἔστιν ἡμῖν ἀναφορὰ τῆς συμφορᾶς. ²τούτεστιν εἰς Ἀπόλλωνα ἀναφέρομεν τὴν αἰτίαν τῶν παρόντων. ³ὁ δὲ Μενέλαος, οἰόμενος αὐτὸν λέγειν τὸν τοῦ πατρὸς βανατον, ἐκλύων αὐτὸν τῇ ἀπολογίας φησί· ὑπελάμβανε γὰρ τοῦτο βούλεσθαι προτείνειν αὐτόν. —ZZaZbZlZmTGu

TRANSLATION: Orestes said 'we have as a recourse for our misfortune' because of Apollo, on the grounds that he ordered the killing. That is, we refer the cause/blame for the present situation to Apollo. But Menelaus, supposing that he is speaking of the death of his father, says,
depriving him of his defence: Do not put forth the death of your father as a defence and say that 'it is because I killed my mother on his behalf that I have fallen into the present difficul-
ties'.

PREVIOUS EDITIONS:
Dind. II.129,19–24

COLLATION NOTES: 4 προβαλλόμενος om. Ta

Or. 414.03 (414–415) (rec exeg) ὁ μὲν Ὄρεστης τὸν Ἀπόλλωνα λέγει αἰτίου τῆς μανίας, ὁ δὲ Μενέλαος ᾤετο τὸν τοῦ πατρὸς λέγειν βάνατον. —Rf

POSITION: beside 416–417, first lines of 121v

Or. 414.04 (vet exeg) ἀλλ' ἔστιν ἡμῖν ἀναφορά: ἔπεις εἴπειν ὁ Μενέλαος [413] 'οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους' καὶ κατέκρινεν αὐτὸν δεινὰ πεπραχέναι, φησιν Ὅρεστης. ἀλλ' ἔστιν ἡμῖν τῆς συμβάσεως τύχη, ὃ ἐστι· ὡστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων. ἔιτα ὁ Μενέλαος· μὴ βάνατον ἐπηκάνει τοῦ πατρός· οὐ γὰρ σοφόν. ἔει γὰρ καὶ διὰ τῶν πατέρα ἀνέβλετε τὴν αἰτίαν ἀναγαγεῖν εἰς τινα, ὥστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων. ἔεται ὁ Μενέλαος· μὴ βάνατον ἐπηκάνει τοῦ πατρός· οὐ γὰρ σοφόν. ζεί γὰρ καὶ διὰ τῶν πατέρα ἀνέβλετε τὴν αἰτίαν ἀναγαγεῖν εἰς τινα, ὥστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων. ἔειτα ὁ Μενέλαος· μὴ βάνατον ἐπηκάνει τοῦ πατρός· οὐ γὰρ σοφόν. ζεί γὰρ καὶ διὰ τῶν πατέρα ἀνέβλετε τὴν αἰτίαν ἀναγαγεῖν εἰς τινα, ὥστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων. ιτιά ὁ Μενέλαος· μὴ βάνατον ἐπηκάνει τοῦ πατρός· οὐ γὰρ σοφόν. ζεί γὰρ καὶ διὰ τῶν πατέρα ἀνέβλετε τὴν αἰτίαν ἀναγαγεῖν εἰς τινα, ὥστε μὴ εἶναι ἡμᾶς αἰτίους δεινῶν πράξεων.

TRANSLATION: Because Menelaus had said 'it is not a shocking thing for those who have done terrible things to suffer the same’ and had condemned him as having done terrible things, Orestes says: But we have a recourse for the fortune that has befallen us, which is to say, we can refer the cause blame for what happened to someone (else) so that we not be responsible for terrible deeds. Then Menelaus: Do not speak of the death of your father. That is not wise. For even if you killed your mother because of your father, you have done terrible things. For you should not have been the one imposing death on your mother, but (it should) rather (have been) the verdict of the people. Then Menelaus: He decided it and therefore I did not do terrible things, since the one who decided and commanded was a god. Then Menelaus: He decided on this terrible act, being ignorant. Then Orestes: I do not know whether the gods are ignorant or wise, but this I do know, that we are their slaves and we obey them, of whatever nature they are, whether wise or unwise. Then Menelaus: If he himself commanded you, how is it that he does not pity you in your sickness and madness? Then Orestes: Perhaps he will show pity, for the divine always acts slowly.

LIMMA: M²VCP, ἀλλ' ἔστιν ἀναφορά B, ἀναφορά τῆς συμφορᾶς V

APP. CRIT.: 4 τοῦ πατρὸς om. Zb, app. Zl | ἐμπέπτωκας ZbZlTGu

APP. CRIT. 2: 3 φησίν ZbGu

PREVIOUS EDITIONS: Dind. II.129,19–24

COLLATION NOTES: 4 προβαλλόμενος om. Ta

1014 | Scholia on Orestes 1–500
κεκρικέναι ΜC, om. BPr | 2 δ ἐστι | ἢ V, corr. V′ | 3 ἀγαγεῖν Pr | μὴ] νῦν Pr, om. V, with
ἀναιτίους for αἰτίους | 4 δεινῶν] δεῖνα Pr | 21 ὅ ἐστι] ἢ V, corr. V
| 5 νῦν Pr, om. V, with | 6–11 om. M
ἀναφέρω] τὸν τοῦ V | ἀμαθὴς ὢν τοῦ καλοῦ V, ἀμαθὴς ὢν τοῦ καλοῦ V (without transposition) | 7 οὐ γὰρ BPr | (οὐ s.l. Pr)
| 8 καὶ γὰρ Pr | 9 διὰ τὸν σὸν V, διὰ M | 10 b | a, πρὸς V | 11 οὗτος V | σοι Pr | 12 αἰτίους for αἰτίους | 13 δεινῶν] δεῖνα Pr

APP. CRIT. 2: 7 ἔκρινεν M | 9 (second) εἶτε M | 9 (third) εἶτε M | 10 ἐκέλευσεν M | 11 οὐ γὰρ καὶ γὰρ Pr | 12 αἰτίους for αἰτίους | 13 δεινῶν] δεῖνα Pr

Or. 414.05 (rec exeg) ἀλλάς: ὃρα τὸ εὐφυὲς τοῦ ποιητοῦ, πῶς δι’ ἀμφοτέρων τῶν
προσώπων τούτων, τοῦ Ὀρέστου καὶ τοῦ Μενελάου, τὰς ἐναντίας τῶν
ἀνθρώπων δόξας ὑποδηλοῖ.

ἐπεὶ γὰρ οἱ μὲν τῶν ἀνθρώπων λέγουσι τιμωρεῖν
τὸ θεῖον τοῖς πάσχοσιν, οἱ δ’ ἄδιαφοροῦσι, διὰ μὲν τοῦ Ὀρέστου τὸ
βοηθεῖσαι παρὰ τοῦ θείου τοὺς κάμνοντας συνίστησι, διὰ δὲ τοῦ Μενελάου
σοφιστικῶς ἀπαγορεύει.

ἐκεῖθεν δὲ τὴν ὑφὴν τοῦ λόγου προὐκατεσκεύασεν.

εἰπόντος γὰρ τοῦ Μενελάου ἀπὸ τοῦ
'οἴδα μὲν αὐτὰς, ὀνομάσαι δ’ οὐ

βούλομαι' καθεξῆς, τοῦ Ὀρέστου εἰς μομφὴν τῶν Εὐμενίδων κινηθέντος ὁ
Μενέλαος τρόπον τινὰ τοῦτον ἀπεστρέψατο

ἐκεῖνος δὲ ἐπιμείναντος τῇ ἐνστάσει καὶ
λέξαντος ὅτι δουλεύομεν τοῖς θεοῖς, ἤτοι ποιοῦμεν ἃ παρ’ αὐτῶν κελευόμεθα κἂν
μὴ λίαν ἐπιστάμεθα τί πρᾶγμα εἰσιν οἱ θεοί,

ὁ Μενέλαος τὸν οἰκεῖον βουλόμενος
συστῆσαι λόγον ὅτι οὐκ ἐκ θεοῦ ἐκεῖνο, ἀλλ’ ἐκ θυμοῦ τὸ πραχθέν, φησὶν ὅτι

πάντως ἂν ἐβοήθησέ σοι ὁ θεὸς, εἴπερ καὶ προσέταξεν.

ὡς δ’ εἶπεν ἐκεῖνος μέλλει
τὸ θεῖον, ἤτοι βραδύνει ἐν ταῖς ἀντιδόσει ταῖς φαύλαις τε καὶ ταῖς ἀγαθαῖς ὡς ὂν
φύσει τοιοῦτον, σοφιστικῶς ἐκεῖνος ἐπήγαγε τὸ [423] 'ὡς ταχὺ μετῆλθόν σ’ αἷμα
μητρὸς αἱ θεαί', ἤτοι ἀπῄησαν.

ἔκλεψε δ’ αὐτὸν διὰ τῆς μέσης ἐρωτήσεως τῆς
'πόσον χρόνον δὲ μητρὸς οἴχονται πνοαί'.

ἀποκριθέντος δ’ τὸ πόσον τοῦ καιροῦ, ἀνέλειν εἰκὲ τὸ μέλλει τὸ θεῖον διὰ τοῦ [423] 'ὡς ταχὺ μετῆλθόν σ’ αἷμα μητρός'. —V

TRANSLATION: Observe the natural talent of the poet, how through both these characters,
Orestes and Menelaus, he suggests the contradictory opinions of humans. For since some people say that the divine avenges those who suffer, while others say that the gods are indifferent, through Orestes he affirms the view that those in distress are aided by the divine, but through Menelaus he denies this through sophistic argumentation. From that point he made a preliminary exposure of the web of the argument. For after Menelaus has pronounced his speech from the line 'I know them, but I do not want to name them' and what follows that, and Orestes has been moved toward reproach of the Eumenides, Menelaus in a certain way turned him away from his point, by saying 'these (goddesses) drive you mad because of kindred bloodshed', namely (the goddesses) whom you (Orestes) disparage and do not want to be called Eumenides when you say 'avoid speaking in the manner of a well-educated person', in other words, avoid speaking the name Eumenides that is applied to them by those who are well educated and wise, and say rather the name that is proper to them, that is, 'alastores' ('avenging demons'), Telchines, murderesses. In response to 'they drive you mad' Orestes said with intensity 'Woe is me for the persecution by which I am driven, wretched man', and the other said in contradiction 'It is not a shocking thing for those who have done terrible things to suffer the same', meaning do not reproach the goddesses, but rather yourself, the one responsible for suffering terrible things because you did them. Next, when Orestes tries to disown the deed and refers it to Phoebus, Menelaus rejected this point by saying the divine is not ignorant of what is good and just. When he (Orestes) persisted in the objection and said 'we are slaves to the gods', that is, we do what we are commanded to do by them even if we do not really understand what the gods are, Menelaus, desiring to confirm his own argument that that deed did not come from a god, but from strong emotion, says that by all means the god would have come to your rescue if he had in fact given the order. And when that one (Orestes) said 'the divine procrastinates', that is, acts slowly both in bad and good repayments (for human action), because the divine is such by nature, that other (Menelaus) added sophistically the point 'how swiftly the goddesses pursued you for the bloodshed of your mother', that is, demanded their due. He tricked him (Orestes) with the intervening question, 'how long since your mother breathed her last?' When that one (Orestes) replied with the quantity of time, he (Menelaus) refuted at the point the claim 'the divine procrastinates' with his 'How swiftly they pursued you for the bloodshed of your mother'.

APP. CRIT.: 2 suppl. Mastr. | 4 ἀπεστρέψατο Schw., ἀπεπέμψατο V | PREVIOUS EDITIONS: Schw. I.143,19–144,23; Dind. II.130,15–131,21
Or. 414.10 (rec gloss) <\(\άναφορά\)>: συγγνώμη —Mn

Or. 414.11 (rec gloss) <\(\άναφορά\)>: πρόφασις μετάθεσις ἄνεσις —Pr

Or. 414.12 (rec gram) <\(\άναφορά\)>: θεία λέξις —Pr

Translation: Term properly applicable to gods. (or: Divine utterance.)

Comment: θεία λέξις is a specifically Eustathian expression with the meaning ‘term properly applicable to gods’; he applies it to ἄναξ, σέβειν, καθαίρειν, παντοῦργος, πάπας, etc. Once in ps-Chrysostomus the juncture is found with the meaning ‘divine utterance’ (de sacerdotio, Bk. 7, PG 48.1070, 35).

Or. 414.13 (rec gloss) <\(\άναφορά\)>: ἀνάθεσις —GK

Or. 414.14 (rec gloss) <\(\άναφορά\)>: ἀφορμή —Sa'

Or. 414.15 (pilgr gloss) <\(\άναφορά\)>: ἀνάμνησις —F²

Or. 414.16 (pilgr gloss) <\(\άναφορά\)>: παραμυθία —Zu

App. Crit.: παραμυθίας Zu

Or. 414.17 (pilgr exeg) <\(\άναφορά\)>: εἰς Απόλλωνα γὰρ ἀναφέρει —ZIGu


Or. 414.18 (tri metr) <\(\άναφορά\)>: long mark over final alpha —T

Previous Editions: de Fav. 54

Or. 414.19 (vet paraphr) <\(\τῆς ξυμφορᾶς\)>: τῶν συμβάντων πραγμάτων —MBPr

Translation: (‘Of the event’ here means) ‘of the events that occurred’.

App. Crit.: τὸ συμβάν τῶν πραγμάτων Pr
Or. 414.20 (mosch gloss) \(\text{⟨τῆς ξυμφορᾶς⟩: τοῦ συμβεβηκότος} – XXaXbXoT'YYfG-GrZc

**POSITION:** s.l. except X

Or. 414.21 (plgn gloss) \(\text{⟨τῆς συμφορᾶς⟩: καὶ τῆς δυστυχίας} – Zu

**POSITION:** s.l.

Or. 414.22 (plgn gloss) \(\text{⟨τῆς συμφορᾶς⟩: τῆς βλίψεως} – Aa

**POSITION:** s.l.

Or. 414.23 (plgn gloss) \(\text{⟨τῆς συμφορᾶς⟩: ἡς πάσχω} – Zl

**POSITION:** s.l.

Or. 414.24 (plgn gloss) \(\text{⟨τῆς συμφορᾶς⟩: ἕνεκεν} – F

**POSITION:** s.l.

**APP. CRIT.:** ἕνεκεν app. F

Or. 415.01 (vet exeg) \(\text{µὴ θάνατον ἐίπης: ἕνεκεν αἰτίου τῆς μανίας, ὁ δὲ ᾤετο τὸν τοῦ πατρὸς λέγειν θάνατον. \(\text{ἐκκλείων οὖν αὐτὸν ἀπολογίας φησὶ· \(\text{μὴ λέγε τὸν θάνατον τοῦ πατρὸς μηδ' αὐτὸς ἁμαρτὼν εἰς τὸν πατέρα ἀνάφερε τὴν ἁμαρτίαν. \(\text{εὔηθες γὰρ τὸ αὐτὸν τινα ἁμαρτάνοντα ἄλλῳ περιτιθέναι τὴν αἰτίαν.} – MBCPrRw

**TRANSLATION:** The one (Orestes) hinted that Apollo was responsible for his madness, but the other (Menelaus) thought he was speaking of the death of his father. Therefore, blocking him out of a defence, he says: 'Do not speak of the death of your father, nor when you yourself did the wrong refer the wrong to your father'. For it is foolish for a person who has himself committed a wrong to attach the blame to another.

**LEMMA:** MBCPr; φοῖβος Rw

**REF. SYMBOL:** B

**APP. CRIT.:** 1 τοῦ πατρὸς| τῆς μητρὸς MC | 2 ἀποκλείων MCRw, ἐγκλείων Pr | αὐτὸν ἁπλογιας| αὐτὸν Rw, αὐτὸ MC | 3 τοῦ πατρὸς| σοι τῆς μητρὸς ἀπὸ μανίας MC, τοῦ πατρὸς ἀπὸ μανίας Rw | ἁμαρτήσας B | εἰς τὴν μητέρα MCRw | ἀνάφερε τὴν ἁμαρτίαν] ἁμαρτίαν εἰς ἄλλον ἀνατίθει Rw | 4 τοῦ αὐτὸν τινὰ MCRw | ἄλλω| ἄλλα M | αἰτίαν] ἁμαρτίαν BPr |

**APP. CRIT. 2:** 3 μὴ ἐδὲ Pr | ἁμαρτῶν MC |

**COMMENT:** The version of MC is extraordinarily different. Perhaps an instance of πρϲ was misread as μρϲ and then other instances were made to conform. But there are corruptions beyond that, and MC may descend from unsuccessful decipherment of a damaged note in an exemplar. See also 415.09 for the view that it is the mother’s death and not the father’s.

1018 | Scholia on Orestes 1–500
Or. 415.02 (vet exeg) ἵνα "θάνατον εἴπης": ὁ γὰρ, φησὶν, αὐτὸς αἴτιος τυγχάνεις. ἢ 
οὕτω· ᾗν ὁμολόγησε τὸν [περὶ] μητρὸς φόνον μηδὲ λέγε ὅτι τοῦτον προστέταξαι 
παρὰ τοῦ κρείττονος πράττειν. ὃ γὰρ ἁμαρτεῖ θεῷ τὸ πρόσταγμα, ὧθεν σιώπα 
καὶ κρύπτε τὸ ἀμαθὲς τοῦ δαιμόνος. ἢ μὴ εἰς τὴν εἰμαρμένην καὶ τὸν 
θάνατον ἀνενέγκης: ὁ γὰρ ἐστὶ σοφὸν τούτῳ. —MCPrRw

TRANSLATION: (Do not mention death) because, he (Menelaus) says, you yourself are to 
blame. Or take it this way: Do not mention the killing of your mother nor claim that you were 
commanded to carry this out by a stronger power. For the command is not fitting for a god, 
and therefore keep silent about and conceal the folly of the divinity. Or (the sense is) do not 
refer the matter to destiny and death. For that is not wise.

POSITION: cont. from sch. 415.01 all

APP. CRIT.: 1 αἴτιος αὐτὸς transp. Rw | 2 περὶ del. Schw. | τῆς μητρὸς Rw | προσέταξε περὶ 
C | 3 ἁμαρτεῖ θεῷ θεῶ C | τοῦτο add. before τὸ Rw | πρόσταγμα| πράγμα (sic) M | 
ἀπαθεῖς MCRw | 4 μὴ εἰ μὴ M | ἀνενέγκης αἴτιαν M, ἀπενέγκης τὴν αἴτιαν Rw |

APP. CRIT. 2: 1 οὕτω| οὕτως CRw, changed to οὗτος C | 3 ἁρμόζει M | 4 ἡμαρμ() M |

PREVIOUS EDITIONS: Schw. I.144,29–145,2; Dind. II.113,2,3–7

Or. 415.03 (vet exeg) ἄλλως: τὸν θάνατον τοῦ πατρός. τοῦτο γὰρ οὐ βέβαιον οὗ 
γὰρ δεὶ ἀντιφονεύει τοὺς φονεύς. —MCPrRw

TRANSLATION: (He means) the death of his father. For this is not a secure point. For one 
should not kill the killers in return.

LEMMA: M (ἄλλα); μὴ θάνατον εἴπης Rw | POSITION: cont. from 415.02 MC; s.l. Pr

APP. CRIT.: βέβαιον| δίκαιον Pr | οὐ γὰρ om. M

APP. CRIT. 2: βαίβεον M |

PREVIOUS EDITIONS: Schw. I.145,3–4; Dind. II.113,7–8

Or. 415.04 (rec exeg) ἄλλως: ὁ Μενέλαος βουλόμενος αὐτὸν θανεῖν λέγει †τὸ νομίζον 
ὅτι μέλλει λέγειν θάνατον, ἐν ἑαυτῷ βουλόμενος τὸν θάνατον ἀγαγεῖν.† —CRw

TRANSLATION: Menelaus, wanting him to die, (remainder is corrupt in Greek; if emended, 
the sense might be:) uses the term 'death' (or: says this?), as if believing that he (Orestes) is 
about to say mention 'death', because he wants to impose death on himself.

LEMMA: ἄλλως C, ἢ καὶ ἀλλὰ ἢ | POSITION: cont. from sch. 415.03 Rw

APP. CRIT.: τὸ νομίζομεν ὃτι μέλλει λέγειν θάνατον [ἐν ἑαυτῷ βουλόμενος θανεῖν] conj. Schw.; 
τὸ (θάνατον) (or (τούτῳ), ὥσπερ νομίζων ὃτι μέλλει λέγειν θανεῖν) [ἐν] ἑαυτῷ βουλόμενος τὸν 
θάνατον ἀγαγεῖν Mastr. (cf. next sch.) | ἐν αὐτῷ Rw | τὸν θάνατον om. C |

PREVIOUS EDITIONS: Schw. I.145,5–6

Or. 415.05 (rec exeg) ἵνα "θάνατον εἴπης": εἰ σὺ ἁμαρτών ἀναφέρεις εἰς τὸν 
πατέρα τὴν ἁμαρτίαν. ἢ θάνατον βούλει ἀγαγεῖν ἑαυτῷ: —O

TRANSLATION: (Do not say this) if, having yourself committed a wrong, you refer the 
wrongdoing to your father. Or (the sense is) do you want to impose death on yourself?
Or. 415.06 (rec exeg) ⟨μὴ θάνατον εἴπης⟩: μὴ εἴπης ἀνακωχὴν τῶν κακῶν τὸν θάνατον. —AbMnSa

TRANSLATION: Do not speak of death as a cessation of troubles.

POSITION: s.l. Mn; in Sa phrase wrongly inserted before ὑπομιμνήσκειν in sch. 411.01

APP. CRIT.: εἶπ a.c. Mn (app. corr. by rubr.) | ἀνακ. τῶν κακ. om. Ab

Or. 415.07 (plgn exeg) ⟨μὴ θάνατον⟩: τοῦ πατρὸς εἴπῃς καὶ τὸν Ἀπόλλωνα ἢ τὴν τύχην ἢ τὴν εἰμαρμένην αἰτιάσῃ· οὐ γὰρ σοφὸν τοῦτο. —V3

TRANSLATION: Do (not) mention (the death) of your father and blame Apollo or fortune or destiny. For that is not wise.

POSITION: s.l.

Or. 415.08 (plgn exeg) ⟨θάνατον εἴπης⟩: τοῦ πατρὸς ἀναφέρῃς —Zl

POSITION: s.l.

Or. 415.09 (rec gloss) ⟨θάνατον⟩: μητρός —OV

POSITION: s.l.

APP. CRIT.: μητρός V, πατρὸς V3

Or. 415.10 (plgn exeg) ⟨θάνατον⟩: τὸ φονεῦσαι σε σεαυτὸν —V3

POSITION: s.l.

COLLATION NOTES: A later hand has cancelled these words with two thin lines in yellowish ink.

Or. 415.11 (plgn exeg) ⟨θάνατον⟩: ἢτοι (?)ἀϊστῶσαι σε —B3c

POSITION: s.l.

COLLATION NOTES: Very faint; certainly not room for τὸ θανατῶσαι or even just θανατῶσαι, which one might expect.

Or. 415.12 (mosch exeg) ⟨θάνατον⟩: τὸν τοῦ πατρὸς δηλονότι —XaXbXoTYYfGrZ-cAa′CrOx

TRANSLATION: (‘Death’, that is,) clearly, that of his father.

POSITION: s.l.

APP. CRIT.: τὸν om. CrOx |

COLLATION NOTES: Aa3 writes τὸν at some distance before Aa’s τοῦ πατρὸς and adds δηλ. right after it.

Or. 415.13 (recThom exeg) ⟨θάνατον⟩: τοῦ πατρὸς —V³AaFGKZZmZb

POSITION: s.l. (above εἴπης)
Or. 415.14 (pillgn artGloss) ⟨θάνατον⟩: τὸν —F²
POSITION: s.l.

Or. 415.15 (thom gloss) ⟨εἴπης⟩: ἀναφοράν —ZZbZmTGu
POSITION: s.l.
APP. CRIT.: ἀναφοράς Zb

Or. 415.16 (rec gloss) ⟨τοῦτο⟩: εἴ λέγεις —O
POSITION: s.l.

Or. 415.17 (pillgn exeg) ⟨τοῦτο⟩: τὸ λέγειν τὴν αἰτίαν δι' ἢν ἀπέθανεν ὁ πατήρ —Xo²
POSITION: marg.

Or. 415.18 (mosch gloss) ⟨οὐ σοφόν⟩: οὐ φρόνιμον —XXaXbXoΤ·YYfGGtZcAa²
POSITION: s.l.
APP. CRIT.: οὐ ἢ G

Or. 415.19 (pillgn gloss) ⟨οὐ σοφόν⟩: οὐ καλὸν —F²
POSITION: s.l.

Or. 415.20 (vet gloss) ⟨σοφόν⟩: (?)καλὸν ἔστι (?) —B
POSITION: marg.
COLLATION NOTES: Washed out and uncertain: check original B.

Or. 415.21 (pillgn gloss) ⟨σοφόν⟩: καὶ καλὸν ὑπάρχει —CrOx
POSITION: s.l.

Or. 415.22 (thom gloss) ⟨σοφόν⟩: ἔστι —ZZlZmTGu
POSITION: s.l.

Or. 415.23 (pillgn gloss) ⟨σοφόν⟩: ὑπάρχει —Zu
POSITION: s.l.

Or. 416.01 (rec exeg) Φοίβος κελεύσας: ἵνα κοινοῦ οὔτως συντάξεις ὑπὲρ ἔκλεευεν ἂν τοῦτο ὁ Φοίβος καὶ ἐπιστεύθης ἄλληθεμεν, ἐὰν ἦν ἀμαθέστερος καὶ πλέον σοῦ ἀμαθής τοῦ καλοῦ καὶ τοῦ δικαίου. τοῦτο δὲ εἶπεν ὡς φαυλίσας τὴν ἀναφοράν, ὡς τάχα ψευσαμένου τοῦ Ὀρέστου καὶ τοῦτο τῷ τρόπῳ φεύγοντος τὴν μομφήν.

Scholia on Orestes 401–500 | 1021
τοῦ μητρικοῦ φόνου. ἢ κρεῖσσων γὰρ ἂν ἦν ἢ αἰτία, ἢ ἂν ἢν αὐτῇ ὁ θάνατος τοῦ πατρός, τοῦ θεῶν (* * *) —VPr

TRANSLATION: You will construe this in common (‘apo koinou’, i.e., continuing the syntax from the previous line) in this way, that Phoebus would have commanded this and you would have been believed to be speaking truly, if he (the god) were more ignorant (‘amathesteros’), that is to say, more ignorant than you of what is fine and just. He (Menelaus) said this as one who dismissed as unimportant the reference (of the action to the god) on the grounds that perhaps Orestes made the story up and is trying in this way to escape the reproach for the murder of his mother. For the cause would have been greater, if this (cause) were the death of his father, †(gen.) the (acc.) god … (left unfinished)

APP. CRIT.: 1 ἀμαθῶς VPr, corr. Schw. | 2 φεύγοντι Pr | 3 κρεῖσσον VPr, corr. Schw. | ἂν om. V | at end empty space left by V (more than half a full-width line) and sign of omission added in marg.; Pr ends with normal punctuation for end of sch.

PREVIOUS EDITIONS: Schw. I.145,7–12; Dind. II.131,22–27

Or. 416.02 (rec exeg) ὁ Ἀπόλλων ἐκρίνε καὶ διὰ τοῦτο οὐ δεινὰ ἐπράξαμεν εἰ γε ὁ θεὸς ἐκρίνειν. —Pr

POSITION: s.l.

Or. 416.03 (pllgn paraphr) οὐ τοῦτο βούλομαι εἰπεῖν δηλονότι, ἀλλ᾽ ὁ Φοῖβος. —Lp

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.132,10–11

Or. 416.04 (pllgn gloss) ὁ Φοῖβος: ὁ Ἀπόλλων —Za

POSITION: s.l.

Or. 416.05 (recThom artGloss) ὁ Φοῖβος: ὁ —F²MnZZmGuXoOx

POSITION: s.l.

Or. 416.06 (recThom gloss) ὁ Φοῖβος: υπάρχει ἀναφορά —KZmGu

POSITION: s.l.

APP. CRIT.: ὁ add. before υπάρχει Gu (implying ὁ φοῖβος) | ἀναφορά om. K

Or. 416.07 (pllgn gloss) ὁ Φοῖβος: ἐστι —Xo²

POSITION: s.l.

Or. 416.08 (rec gloss) ὁ Φοῖβος: ἡν —AaAbMnPr

POSITION: s.l.

1022 | Scholia on Orestes 1–500
Or. 416.09 (thom cxeg) (κελεύσας): ἐμὲ τοῦτον ἐργάσασθαι —ZZbZlZmTGu

TRANSLATION: (With 'having ordered' supply) 'me to perform this (murder)'.

APP. CRIT. 2: —σεσθαι Zb

Or. 416.10 (pllgn gloss) (κελεύσας): προστάξας —CrOxZa

POSITION: s.l.

APP. CRIT.: καὶ ὁ prep. CrOx

Or. 416.11 (rec gloss) (κελεύσας): ἐμὲ —AbMn²

POSITION: s.l.

Or. 416.12 (rec artGloss) (κελεύσας): ὁ —AbF²Pr²

POSITION: s.l.

Or. 416.13 (pllgn artGloss) (μητρὸς): τῆς —F²Mn²Ox

POSITION: s.l.

Or. 416.14 (mosch gloss) (ἐκπρᾶξαι): διαπράξασθαι —XXaXbXoT⁺YYfGrAa²GZc

POSITION: s.l.

APP. CRIT.: —πρᾶξαι Y

Or. 416.15 (thom gloss) (ἐκπρᾶξαι): τελέοσαι —ZZbZlZmTGu

POSITION: s.l.

APP. CRIT.: ἐμὲ add. Zm

Or. 416.16 (rec gloss) (ἐκπρᾶξαι): τελειῶσαι —VAaPr

POSITION: s.l.

Or. 416.17 (rec gloss) (ἐκπρᾶξαι): διεργάσασθαι —GK

POSITION: s.l.

Or. 416.18 (pllgn gloss) (ἐκπρᾶξαι): καὶ ποιῆσαι —CrF²Ox

POSITION: s.l.

Or. 416.19 (rec gloss) (ἐκπρᾶξαι): ὡστε —AaMn

POSITION: s.l.
Or. 416.20 (rec artGloss) (φόνου): τὸν —F²Μn

Or. 417.01 (vet exeg) ἀμαθέστερος γ’ ὡν: ἕι τοῦτο ἐκέλευσεν, ἀμαθής ἔστιν, ἢν ἐκ τῶν ἐναντίων δηλώσῃ ὅτι οὐκ ἐκέλευσεν ὁ θεός: ὥστε γὰρ ἔστιν ὁ θεὸς ἀμαθής.

—MBVCΜnPrR²RwSSa

TRANSLATION: If he commanded this, he is ignorant, (which Menelaus says) in order to show from the opposite that the god did not command (it). For the god is not ignorant.

LEMMA: MBVP, ἀμαθέστερος γ’ ὡν τοῦ καλοῦ C, ἀμαθέστερὸς ὡν MnR²RwSSa (in dark ink as if start of note)

REF. SYMBOL: BVR²

POSITION: cont. from sch. 413.01 Sa

APP. CRIT.: 1 εἰ] εἰς BPr | τοῦτο om. R² | φησιν add. after first ἐκέλ. BPPrRw | ἔστιν] ὡν Pr | ἐκ τῶν ἐκ τῶν V | τοῦ ἐναντίου BP | δουλώσῃ Mn | second ἐκέλευσεν] ἔλεξεν Pr | 2 οὐ γὰρ … ἀμαθής] οὐδὲ προσέταξε τοῦτο ποιῆσαι V, δηλονότι οὐ προσέταξε τοῦτο ποιῆσαι MnR²(προέτ-)SSa | ἐστι θεὸς Rw |

APP. CRIT. 2: 1 first ἐκέλευσε BPrRw | ἔστι MnS | ἔστι B | perhaps δηλώσει M | second ἐκέλευσε B |

PREVIOUS EDITIONS: Schw. I.145,13–15; Dind. II.132,13–15

KEYWORDS: συλλογισμός

Or. 417.02 (vet exeg) ἀλλως: μετὰ συλλογισμοῦ τοῦτο εἴρηκεν· ἕι γὰρ ὁ θεός, δῆλον ὅτι οὐδὲ προσέταξε τοῦτο ποιεῖν.

—MBVCΜnPrR²SSa

TRANSLATION: Menelaus said this using a syllogism. For if the god is not ignorant, it is clear that neither did he command (Orestes) to do this.

LEMMA: MBCP, καὶ ἄλλως MnR²SSa, ἀλλὰ V

POSITION: cont. from sch. 417.01 V

APP. CRIT.: 1 μετὰ … εἴρηκεν] τοῦτο ἐκ συλλ. εἴρηκεν V, τοῦτο ἐκ συλλ. εἴρηται MnR²SSa | 2 εἰ] οὐ Mn | δῆλον ὅτι om. VMnSSa | οὐδὲ] οὐ VMnR²SSa | τοῦτο ποιεῖν] blank space left by V, ποιήσαι add. V¹ | ποιεῖν om. MnSSa

PREVIOUS EDITIONS: Schw. I.145,16–17; Dind. II.132,15–16

KEYWORDS: συλλογισμός

Or. 417.03 (rec exeg) συλλογίζεται —Pr

POSITION: marg.

Or. 417.04 (rec exeg) γρ. ἀμαθέστερος γ’ ὡν τοῦ καλοῦ καὶ τῆς δίκης.

—MnR

POSITION: marg. R, between 423.01 and 424.01 Mn


COMMENT: MnR are among the many mss that lack γ’ in this line, hence the annotation of the correct version.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 417.05 (rec exeg) κατ’ ἐρώτησιν —AbMnRS

POSITION: marg. R, s.l. AbMnS

1024 | Scholia on Orestes 1–500
COMMENT: Reinterpretation of a statement as a question is a strategy for removing something that seems objectionable (cf. 97.02, 97.03); here the strategy satisfies an educational or philosophical/religious viewpoint.

KEYWORDS: theological amelioration

Or. 417.06 (rec exeg) διότι ἄρα — R
POSITION: marg.

Or. 417.07 (thom exeg) ἄμαθέστερος: 'θέλει ἐνταύθα δείξαι ὁ Μενέλαος τῷ Ὀρέστῃ ὅτι οὔχ ὁ Ἀπόλλων προσέταξεν αὐτῷ τὸν τῆς μητρὸς φόνον, ἀλλ' οἴκοθεν ἔργασάμενος τοῦτον, ἐπεὶ δυστυχεῖ, προβάλλεται τὸν Ἀπόλλωνα. ἕδηλωσε δὲ τούτο διὰ τὸ εἰπεῖν ἄμαθέστερος ὡν'. ὁ Ὀρέστης ἀπαντᾷ λέγων' ὑποτασσόμεθα τοῖς θεοῖς, ὅτι τί ἄρα εἰσί, εἴτε ἄμαθεῖς εἴτε μη. — ZZaZbZlZmTGu

TRANSLATION: Menelaus here wants to show Orestes that Apollo did not command him (to carry out) the killing of his mother, but that having performed this of his own volition, once he suffers misfortune, he puts Apollo forward as a pretext. He (Menelaus) indicated this by saying 'being rather ignorant'. To which Orestes counters by saying: We are subordinate to the gods, whatever they in fact are, whether ignorant or not.

REF. SYMBOL: all
POSITION: after 420.18 Zm (correct order marked with β and α)


APP. CRIT. 2: 4 ἆρα Zb [Zl]  | εἰσίν ZIT |
PREVIOUS EDITIONS: Dind. II.132,17–21

Or. 417.08 (rec exeg) ἄμαθέστερος: τοῦτο ἐπρόσταξεν — O
POSITION: marg.
COMMENT: ἐπρόσταξα for προσέταξα is common in medieval Greek, and there are other verbs in προ‑ that sometimes show the same kind of augment in Byzantine Greek.

KEYWORDS: Byzantine vernacular word/form/image

Or. 417.09 (pllgn gloss) ἄμαθέστερος: ἀμέθεκτος — Aa
POSITION: s.l.

Or. 417.10 (pllgn gloss) ἄμαθέστερος: ἀμέτοχος — F²
POSITION: s.l.

Or. 417.11 (pllgn gloss) ἄμαθέστερος: μωρὸς — B³
POSITION: s.l.

Or. 417.12 (pllgn gloss) ἄμαθέστερος: καὶ ἀπαίδευτος — CROx
POSITION: s.l.
Or. 417.13 (rec gloss) ⟨ἀμαθέστερος⟩: ὁ θεὸς —AbMnRS

POSITION: s.l.
APP. CRIT.: ὢν add. Ab

Or. 417.14 (vet exeg) ⟨ἀμαθέστερος⟩: ἀντὶ τοῦ ἀμαθῆς ἔστιν —MBVC

POSITION: s.l., except B marg.

PREVIOUS EDITIONS: Schw. I.145,18; Dind. II.132,12–13

Or. 417.15 (rec Mosch exeg) ⟨ἀμαθέστερος⟩: ἀμαθῆς —MnPrXXaXbXoT°YYfGGrZ-cAa°ZuB+a

POSITION: s.l.
APP. CRIT.: ἀντὶ τοῦ prep. PrZu

COMMENT: The unfinished gloss ἀ on this word in S may have been the beginning of ἀμαθῆς (or of ἀπόλλων, 417.24).

Or. 417.16 (pllgn exeg) ⟨ἀμαθέστερος⟩: ὡς τὸ ‘νεώτερος ἐγενόμην’ [Psalm 36.25] ἀντὶ τοῦ νέος. —Y²

TRANS: (The comparative adjective is used) as in (the phrase) ‘I became younger’ meaning ‘young’.

POSITION: s.l.

COMMENT: Symmachus (quoted by Eusebius, comm. in Psalm., PG 23.333,6) explains the passage in Psalm 36 as equivalent to νέος ἐγενόμην.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Psalms

Or. 417.17 (rec exeg) ⟨ἀμαθέστερος⟩: τὸ συγκριτικὸν ⟨ἀντὶ ἁπλοῦ⟩ —Mn

POSITION: s.l.

Or. 417.18 (rec exeg) ⟨ἀμαθέστερος⟩: ἀντὶ ἁπλοῦ —K

POSITION: s.l.

Or. 417.19 (rec gram) ⟨ἀμαθέστερος⟩: Ἀττικὸν —VPt

POSITION: s.l.

KEYWORDS: Ἀττικὸν/Ἀττικῶς

Or. 417.20 (rec exeg) ⟨ἀμαθέστερος⟩: σαρκασμὸς —Rf

POSITION: s.l.
APP. CRIT.: ἀρκασμ()` Rf

1026 | Scholia on Orestes 1–500
COMMENT: Rf’s ἀρκασμός is not an attested word (note, however, Hesych. ε 5922 ἐρκάζειν· σκώπτειν, a hapax). The next two notes support the correction.

COLLATION NOTES: There is no suspended omicron over the final mu, only a diagonal that I interpret as grave accent; it is less likely to be the abbreviation for -ον (with accent omitted).

Or. 417.21 (rec exeg) ἀμαθέστερος: σαρδώνιος γέλως —Rw

Or. 417.22 (pillgn exeg) ἀμαθέστερος: κατ᾿ εἰρωνείαν —G

Or. 417.23 (pillgn gloss) ἀμαθέστερος: σοῦ —Y²

Or. 417.24 (pillgn gloss) ὁ: ὁ Ἀπόλλων —Y²

Or. 417.25 (mosch gloss) τῆς δίκης: τοῦ δικαίου —V rec XXa Xb Xo T* YYf GG Zc Aa²

Or. 417.26 (recThom gloss) τῆς δίκης: δικαιοσύνης —Cr Pr ZZa Zb Zl Zm TOx

Or. 417.27 (pillgn exeg) τῆς δίκης: τῆς δικαιοσύνης εἰ τούτῳ ἐκέλευσεν —Gu

Or. 417.28 (pillgn gloss) τῆς δίκης: κρίσεως —F²

Or. 417.29 (pillgn exeg) τῆς δίκης: ἐκέλευσε σὲ τοιαύτα πράξαι. —Zu

Or. 418.01 (vet exeg) δουλεύομεν θεοῖς: ἓνανθρώπων ἐχόντων τήν μορφήν. ἓν
ὁποίας ὦσι δυνάμεως ἢ κρίσεως, δουλεύομεν αὐτοῖς. τούτο δὲ πρὸς τὸ ἀμαθέστερος γ’ ἰων’. —MBCPr

TRANSLATION: (corrupt phrase untranslated) or, of whatever power or judgment the gods may be, we are slaves to them. This is directed at the words ‘being rather ignorant’.

LEMMA: δουλεύσομεν θεοῖς Pr REF. SYMBOL: B

APP. CRIT.: 1 δουλεύομεν αὐτοῖς ἀνθρώπων ἔχουσι τ. μ. Barnes (but ms punctuate first two words as lemma); a corruption of the first sentence of sch. 418.02, as Schw. indicated | 2 (second) ἢ] B, καὶ C, om. M | αὐτοῖς] αὐτὴν Pr | 3 γ’ ἰων om. MC

PREVIOUS EDITIONS: Schw. I.145,19–21; Dind. II.132,25–133,2

Or. 418.02 (rec exeg) δουλεύομεν θεοῖς: ἀμαθεῖς εἴτε σοφοὶ οἱ θεοὶ οὐκ οἶδα, τοῦτο δὲ οἶδα ὅτι δουλεύομεν καὶ πειθόμεθα αὐτοῖς, ὁποῖοι ἄν εἰσιν, εἴτε σοφοὶ εἴτε φαῦλοι. —VMnR'SSa

TRANSLATION: For they (the gods) keep their judgment inscrutable to humans. He says, of whatever power they are then, we are slaves to them.

LEMMA: R', δουλεύσωμεν V(washed out)MnSSa REF. SYMBOL: VR'

APP. CRIT.: 1 τοῖς ἀνθ. om., in marg. add. Mn | 2 ὁποία S | καὶ ὅμως add. before δουλεύομεν MnR'SSa | APP. CRIT. 2: 2 ἀρα S |

PREVIOUS EDITIONS: Schw. I.145,25–6; Dind. II.132,23–25

Or. 418.03 (rec exeg) δουλεύομεν θεοῖς: εἴτε ἀμαθεῖς εἴτε σοφοὶ οἱ θεοὶ οὐκ οἶδα, τοῦτο δὲ οἶδα ὅτι δουλεύομεν καὶ πειθόμεθα αὐτοῖς, ὁποῖοι ἄν εἰσιν, εἴτε σοφοὶ εἴτε φαῦλοι. —Pr

COMMENT: Cf. sch. 414.04 (9).

Or. 418.04 (rec gloss) (δουλεύομεν): πειθόμεθα —AbMnRS

LEMMA: δουλεύσωμεν in text Mn POSITION: s.l.

APP. CRIT.: πειθόμεθα Mn

Or. 418.05 (recMosch gloss) (δουλεύομεν): ύποταττόμεθα —V1PrXXaXbXoT'YYfG-GrZcAa2

POSITION: s.l.

APP. CRIT.: ἤτοι prep. V1, ἢγουν prep. Pr | τοῖς (scil. θεοῖς) add. G

APP. CRIT. 2: -τασσ‑ V1PrT |

Or. 418.06 (thom gloss) (δουλεύομεν): ύπακούομεν —ZZaZlZmTGuCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

1028 | Scholia on Orestes 1–500
Or. 418.07 (pilgn gloss) ἀποκείμεθα: καὶ ὑπηρετοῦμεν —Zu

APP. CRIT. 2: ὑπηρετοῦμε Zu

KEYWORDS: Byzantine vernacular word/form/usage

Or. 418.08 (pilgn gloss) ἀποκείμεθα: ὑποκείμεθα —AaF²

Or. 418.09 (pilgn artGloss) τοῖς —F²Ox

Or. 418.10 (vet exeg) δ’ τι ποτ’ εἰσὶν θεοὶ: ἰ’ ἀκάιρως τοῦτο· ἐκώρακε γὰρ τὸν Ἀπόλλωνα καὶ ἀκήκοε τὸν ἀτεῦν· ὡσεὶ τὸς ιὸν ἑτῶν λέγει· τὸ ποτὲ ἑστιν: ἢ ἄτετός; —MBCPr

TRANSLATION: This comment (is made) inopportunely. For he (Orestes) saw Apollo and heard him. It is as if someone who saw an eagle says: 'What in the world is it? An eagle?'

LEMMA: M(εἰσὶ)C(ὅτί), ὅτί ποτ’ εἰσί (ἄλλως in marg.) B, ἄλλως: ὅτι πάντα εἰσίν Pr

APP. CRIT.: 1 τοῦτον a.e. Pr | 2 ἐκώρακος MC | τὸν ἀπόλλωνα καὶ ἀ. αὐτοῦ] ἀκήκοε τὸν ἀπόλλωνα BPr | ἀκήκοες MC | αὐτοῦ] αὐτὸν Dind. (as if in M), om. BP | αὐτίου del.
Mastr. | 3 ὡσεὶ εἰ MC | ἅτου om., add. s.l. C | ἢ Schw., ἢ BCP, om. M |

PREVIOUS EDITIONS: Schw. I.145,22–25; Dind. II.133,2–4

COMMENT: αἴτιον could be a corruption of a variant αὐτοῦ for αὐτοῦ, or of an anticipation of ἀτεῦν.

Or. 418.11 (pilgn exeg) δ’ τι ποτ’ εἰσὶν θεοὶ: ὅποιοι εἰσίν ἢ καλοὶ ἢ φαύλοι, πρέπον ἀκουεῖν αὐτοὺς. —Gu

LEMMA: thus in text Gu (ὅτί) POSITION: s.l.

Or. 418.12 (rec exeg) δ’ τι ποτ’ εἰσίν θεοὶ: μὴ εἰδότες ὁποῖοι εἰσίν κἄντε ἀγαθοὶ κἄντε κακοὶ —MnP

LEMMA: thus in text Pr(πότ’), ὅτι ποτ’ εἰσίν θεοὶ in text Mn POSITION: s.l.

APP. CRIT.: τὸ ποτὶ Mn |

Or. 418.13 (pilgn exeg) δ’ τι ποτ’ εἰσίν οἱ θεοὶ: ὅποιας ὡςι δυνάμεως οὐκ οἶδαμεν ἢ κρίσεως —Y²

LEMMA: thus in text Y(πότ’) POSITION: s.l.

Or. 418.14 (pilgn exeg) δ’ τι ποτ’ εἰσίν θεοὶ: ἦτοι ὁποίας εἰσί δυνάμεως οὐ γινώσκομεν ἢ ὅτι εἰς —V³

LEMMA: thus in text V(ὅτι) POSITION: s.l.
Or. 418.15 (rec gloss) ὃ τί ποτ' εἰσιν θεοὶ: ἀγνοοῦμεν —GK  
LEMMATA: thus in text G(ὅτι sic)K  POSITION: s.l.

Or. 418.16 (rec gloss) ὃ τί ποτ' εἰσιν θεοὶ: κάνν ὧσι θεοὶ —AbR  
LEMMATA: thus in text AbR (ὅτι both)  POSITION: s.l.
APP. CRIT.: ὧσι θεοὶ om. Ab

Or. 418.17 (thom exeg) ὃ τί ποτ' εἰσι θεοὶ: ἀμαθεῖς εἴτε τοὐναντίον —ZZaZb-ZlZmTGu  
TRANSLATION: (‘Whatever the gods are’, namely,) ignorant or the opposite.  
LEMMATA: thus in text ZZaTZGuZu(ὅτί all, εἰσὶν TGu), ὅτί ποτ' εἰσιν οἱ θεοί Zl, ὅτ' εἰσί ποτ' θεοὶ Zm  POSITION: s.l.

Or. 418.18 (rec gloss) ὃτι ποτ': διότι ἅρα —S  
POSITION: s.l.

Or. 418.19 (rec gloss) ὃτι: καὶ διὰ τί —CrOx  
POSITION: s.l.

Or. 418.20 (pllgn gloss) ὃτι: καὶ τί —F  
POSITION: s.l.

Or. 418.21 (rec exeg) ποτ': παρέλκον —Pr  
TRANSLATION: (The word ‘pote’ is) superfluous.  
POSITION: s.l.  
KEYWORDS: παρέλκει/παρέλκον

Or. 418.22 (pllgn gloss) ποτ': ἅρα —Aa  
POSITION: s.l.

Or. 418.23 (pllgn gloss) εἰσι: καὶ ὑπάρχουσι —Ox  
POSITION: s.l.

Or. 418.24 (pllgn artGloss) θεοὶ: οἱ —F²  
POSITION: s.l.
Or. 419.01 (vet exeg) κἂτ᾿ οὐκ ἀμύνει: ἐχεῖ πᾶσα ἡ ἐρώτησις. Ὕ μὲν γὰρ φησιν ὅτι ὁ Ἀπόλλων μοι ἐκέλευσεν ἀνελεῖν τὴν μητέρα, ὁ δὲ ἀντεπάγει: καὶ πῶς ὁ κελεύσας ἀνελεῖν τὴν μητέρα οὐκ ἔλεες; πανούργως ἔχει πᾶσα ἡ ἐρώτησις. ὁ μὲν γὰρ φησιν ὅτι ὁ Ἀπόλλων μοι ἐκέλευσεν ἀνελεῖν τὴν μητέρα, ὁ δὲ ἀντεπάγει· καὶ πῶς ὁ κελεύσας ἀνελεῖν τὴν μητέρα οὐκ ἐλεεῖ σε μαινόμενον; τοῦ δὲ εἰπόντος ὅτι μελητικὸν ἐστι τὸ θεῖον, πάλιν ὁ Μενέλαος φησι· πῶς οὖν Ἐρινύες σε ταχέως μετῆλθον; οὐκ εἰσὶ καὶ αὐταὶ θεαί; ἔλεγχει οὖν αὐτὸν ως καταψευδόμενον.

—MBCPrRw

TRANSLATION: The entire interrogation is malicious. For the one (Orestes) says: Apollo ordered me to kill my mother, but the other (Menelaus) counters: And how is it that the one who ordered you to kill your mother shows no pity for you in your madness? After Orestes says that the divine is given to slow action, in return Menelaus says: How is it then that the Erinyes came after you swiftly? Are not these gods as well? Thus he refutes him (Orestes) as presenting a false claim.

LEMMA: M(κατουκαμύνει)BC(κατ’)Rw

APP. CRIT.: 1 πανούργως … 2 μητέρα om. Pr | 1 πανούργως (ἔχει om.) BRw | 2 φασιν Rw | second ὁ om. Rw | ἀνελεῖν se ἀναιρεῖν M | 3 ἀνελεῖν τ. μ. om. Rw | ἐλεεῖ σε ἐλεῆ C | ἐλεἰς add. after μαινόμενον Rw | 4 τοῦ τούτου M | 5 πῶς σοῦ λίαν Rw | αἱ ἐρινύες PrRw | αὐταὶ M

PREVIOUS EDITIONS: Schw. I.146,1–6; Dind. II.133,6–11

Or. 419.02 (rec exeg) εἰ αὐτός σε ἐκέλευσε, πῶς οὐκ ἔλεει νοσοῦντα; —Pr

POSITION: s.l.

APP. CRIT.: εἰ αὐτὸς Mastr., ὁ αὐτ with ambig. ending Pr (αὐτὸ with ῶν above?)

Or. 419.03 (rec gloss) (κἂτ´): εἶτα —AaCrMRSZbOX

LEMMA: κᾶτ’ in text MZb, κὰτ’ others

APP. CRIT.: καὶ prep. CrSOx

Or. 419.04 (plln gram) (κἂτ´): ἐκθλίψις κρᾶσις συναίρεσις —Y²

TRANSLATION: (In this form are found) ektolipsis, crasis, synaeresis.

LEMMA: κὰτ´ in text Y

POSITION: s.l.

COMMENT: This is taken from the doctrine of grammarians: in καὶ εἶτα the iota of καὶ is removed by ektolipsis, the alpha combines with the epsilon in crasis, and the incorporation of the iota of τι with the alpha as ς is synaeresis. E.g., ἐριμων. Homer. π 165 ἔκθλιψις δὲ καὶ κρᾶσις καὶ συναίρεσις ὡς ἐπὶ τοῦ οἱ αἰπόλοι άπόλοι: ἐκθλίβεται γάρ τὸ ἐπὶ τῆς οἱ καὶ κρῶνται τὸ οἱ καὶ τὸ ς καὶ συναίρεται τὸ ς καὶ τὸ τῆς τῆς Λυκρονον. περὶ παθῶν 1.24,12–13 κατ´ ἐκθλίψις, κρᾶσις καὶ συναίρεσις, οἷον καὶ εἶτα κάτα, οἱ αἰτολοὶ άπόλοι.

Or. 419.05 (rec gloss) (κὰτ´): ἐπείτα —AbS

LEMMA: κὰτ´ in text AbS

POSITION: s.l.

Or. 419.06 (plln gloss) (κὰτ´): καὶ μετὰ ταύτα —CrOX

Scholia on Orestes 401–500 | 1031
Or. 419.07 (rec paraphr) οὐκ ἀμύνει: σὺ συνεργεῖ ὁ Ἀπόλλων —RF

Or. 419.08 (plln paraphr) οὐκ ἀμύνει: καὶ οὐ βοηθήσει σε —Zu

Or. 419.09 (mosch gloss) ἐκδικεῖ —XXaXbXoT†YYfGGrZcB

Or. 419.10 (recTri gloss) βοηθεῖ —V1Aa2AbF2KMnPrTY†Zl

Or. 419.11 (tri metr) long mark over upsilon —T

Or. 419.12 (plln gloss) καὶ ὁ Ἀπόλλων —CrF2OxZl

Or. 419.13 (recGloss) ὁ —F2MnROx

Or. 419.14 (plln gloss) τοῖς σοῖς κακοῖς: ἐν —F2

Or. 419.15 (rec gloss) κακοῖς: δυστυχήσασι —Pr

Or. 420.01 (rec mosch gloss) βραδύνει —VAaAbFMnPrSXXaXbXoT†YYfG-GrZcZu
Or. 420.02 (pllg gloss) ημέλλει: μακροθυμεῖ —Gu

position: s.l.

comment: See on 420.11.

Or. 420.03 (pllg gloss) ημέλλει: καὶ ἀπόκειται —Zu

position: s.l.

app. crit. 2: ἀπόκειτε Zu

Or. 420.04 (pllg gloss) ημέλλει: καὶ φροντίζει —CrOx

position: s.l.

Or. 420.05 (rec gloss) ημέλλει: βοηθῆσαι —Rf

position: s.l.

Or. 420.06 (pllg gloss) ημέλλει: βοηθεῖν σοι —B

position: s.l.

Or. 420.07 (rec exeg) τὸ θεῖον δ’ ἐστὶ τοιοῦτον φύσει: άεὶ τὸ θεῖον ὀκνηρὸν ἐστὶ πρὸς τὰς ἁμοιβὰς γυμνάζον τὴν γνώμην. —VMnR

translation: The divine is always sluggish in reciprocation (for good or bad behavior), training our resolve by practice.

lemma: MnSSa; μέλλει R

position: s.l. V

app. crit.: ήγουν μέλλει prep. MnSSa | τὸ θεῖον τὸ θεῖον S (no punctuation between them) | ἐστὶ εἶναι Sa | γυμνάζοντων R | γνώμην V, διάνοιαν MnR’S

previous editions: Dind. II.133,19–20

comment: The idea of exercising or testing the sufferers may have a Christian tinge. See also the Thoman version of this idea in 420.17.

Or. 420.08 (rec exeg) ἵσως ἔλεησεν ἀεὶ γὰρ βραδύνει τὸ θεῖον ὀκνηρὸν γάρ πρὸς τὰς τοιαύτας ἁμοιβὰς γυμνάζον ἡμῶν τὴν γνώμην. —Pr

translation: Perhaps he will show pity (eventually). For the divine always acts slowly. For it is sluggish in such cases of reciprocation, training our resolve by practice.

position: s.l.

Or. 420.09 (rec exeg) τὸ θεῖον δ’ ἐστὶ τοιοῦτον φύσει: βραδύνει ἀεὶ τὸ θεῖον γυμνάζον τὴν διάνοιαν ἡμῶν. —R

translation: The divine always acts slowly, training our attitude of mind by practice.
Or. 420.10 (rec exeg) \(\text{τὸ θεῖον δ᾽ ἐστὶ τοιοῦτον φύσει}: \) \(\text{βραδύνει γὰρ τὸ θεῖον ἐν ταῖς ἀντιδόσεις ταῖς χρησταῖς καὶ ταῖς φαύλαις}. \text{—Y}^2

**TRANSLATION:** For the divine acts slowly in good repayments and in bad ones.

**POSITION:** s.l.

Or. 420.11 (pllg parap) \(\text{τὸ θεῖον δ᾽ ἐστὶ τοιοῦτον φύσει}: \) \(\text{τὸ θεῖον δὲ ἐν τῇ φύσει τοιοῦτον ἐνι ἴνα μακροθυμῇ}. \text{—Gu}

**TRANSLATION:** The divine is such in its nature that it is slow (or slow to help?).

**COMMENT:** The sense of \(\text{μακροθυμέω}\) is commonly ‘to be patient’, but for ‘be slow to help’ in a context of testing the sufferers see Joannes Chrysostom., In Mattheum, PG 57.351,13–15 καὶ γὰρ καὶ μετὰ ταῦτα πολλάκις ἀφῆκεν αὐτοὺς εἰς χαλεπωτέρους χειμῶνας πραγμάτων ἐμπεσεῖν, καὶ ἐμακροθύμησε. See also 420.02.

Or. 420.12 (pllg rhet) \(\text{τὸ θεῖον δ᾽ ἐστὶ τοιοῦτον φύσει}: \) \(\text{ἀνθυποφορά} \text{—Y}^2 \)

**TRANSLATION:** Anthypophora (rejoinder to an objection).

**POSITION:** s.l.

**KEYWORDS:** ἀνθυποφορά

Or. 420.13 (rec gloss) \(\text{ἐστὶ}: \) \(\text{ὁ θεὸς} \text{—Pr} \)

**POSITION:** s.l.

Or. 420.14 (pllg gloss) \(\text{ἐστὶ}: \) \(\text{καὶ ὑπάρχει} \text{—CrOx} \)

**POSITION:** s.l.

Or. 420.15 (recMosch gloss) \(\text{τοιοῦτον}: \) \(\text{ἡγουν βραδὺ} \text{—AbRSXXaXbXoT’YYfGrAaZc} \)

**POSITION:** s.l.

**APP. CRIT.:** \(\text{ἡγουν}\) τουτέστι ABRS, om. YZc \ | \ βραδὺν Zc

Or. 420.16 (pllg gloss) \(\text{τοιοῦτον}: \) \(\text{κατὰ τὸ βραδύνειν} \text{—V}^3 \)

**POSITION:** s.l.

Or. 420.17 (thom exeg) \(\text{τοιοῦτον}: \) \(\text{ἡγουν μέλλει καὶ πρὸς βοήθειαν καὶ πρὸς κόλασιν, πρὸς μὲν βοήθειαν ἰνα δοκίμιον λήμμηται τῆς προαιρέσεως τῶν τῆς βοήθειας αὐτοῦ ἀπολαύσειν μελλόντων, πρὸς δὲ κόλασιν ἰνα τῷ χρόνῳ ἐπανάξη αὐτοὺς πρὸς ἀ δεῖ}. \text{—ZZaZbZlZmTGu} \)

**TRANSLATION:** That is, he delays both in helping and in punishing: in helping in order that
he may get proof of the resolve of those who are to benefit from his help, and in punishing in
order that by the passage of some time he may bring them back to what is required.

REF. SYMBOL: ZaZmT  POSITION: ZZbZl s.l.
APP. CRIT.: δόκιμον ZbZl | αὐτοῦ om. Za | ἀπολαύειν Za | αὐτοὺς om. Za
APP. CRIT. 2: μέλει a.c. Gu |
PREVIOUS EDITIONS: Dind. II.133,15–18

Or. 420.18 (pllg paraphr) (τοιοῦτον): ἤγουν βραδύ πρὸς βοήθειαν —Zu
POSITION: s.l.

Or. 420.19 (pllg paraphr) (τοιοῦτον): εἰς βοήθειαν βραδύ —G
POSITION: s.l.

Or. 420.20 (pllg gloss) (τοιοῦτον): μακρόθυμον —G
POSITION: s.l.

Or. 420.21 (pllg gloss) (τοιοῦτον): δοκιμαστικὸν —Gu
POSITION: s.l.

Or. 420.22 (pllg gloss) (τοιοῦτον): τὸ μέλλειν —B3d
POSITION: marg.

Or. 420.23 (pllg gloss) (φύσει): ἐν —Zm
POSITION: s.l.

Or. 420.24 (pllg gloss) (φύσει): λίαν —AaZm
POSITION: s.l.
APP. CRIT.: ἢ prep. Zm

Or. 420.25 (pllg gloss) (φύσει): τῇ θεικῇ δηλονότι —CrOx
POSITION: s.l.

Or. 420.26 (rec artGloss) (φύσει): τῇ —K
POSITION: s.l.

Or. 421.01 (vet exeg) δὲ μητρὸς οἴχονται πνοαὶ: ἔχρην εἶπεῖν πόσω χρόνῳ, τὸ δὲ
μητρὸς κακοήθως καὶ δυσωπητικῶς. —MBCPrRw, partial Aa
TRANSLATION: He ought to have said ‘within how much time’ (dative instead of accusative). And (using) the word ‘mother’ (is done) maliciously and in a manner meant to shame and disturb him.

L. T. I.₁₄₆₇–₈; Dind. II.₁₃₃₂₃–₂₄

COMMENT: The plain accusative of duration was confusing to some later readers (although it is perfectly idiomatic in classical Greek), as a few of the subsequent scholia show. The claim that the dative πόσῳ χρόνῳ would have been appropriate is slightly odd, since ‘in/within how much time?’ is much more commonly in πόσῳ χρόνῳ than plain πόσῳ χρόνῳ.

KEYWORDS: κακοήθες/κακοήθως

Or. 421.02 (plgln rhet) σχῆμα βίαιον —Y³

TRANSLATION: Powerful/violent schema.

COMMENT: This schema is called simply βίαιον in μ- Hermogenes περὶ εὑρέσεως 3.3 ἐστὶ καὶ τρίτον ἐλεύθερον λύσις, τὸ παραβολικότατον καὶ ἀγχοριστότατον καὶ νεκταρικότατον, ὧν καὶ βίαιον ἐκεῖνον γίνεται δὲ, ὅταν εἰς τὸ εὐανάστημα περικείμενον δυνάμει τὸν λόγον ἐξ αὐτῶν αἰροῦντες τὸν ἀντίδικον, οἷς θαρρῶν εἰσέρχεται. It refers to the entrapment effected by this seemingly harmless question, as described in more detail in sch. 141.05. The phrase σχῆμα βίαιον may reflect the influence of Tzetzes, who uses it in Exeg. in Hom. II. 355 Papathometopoulos; Sch. Tzetz. Arist. Plut. 590a Massa Positano βίαιον τὸ σχῆμα. See also sch. rec. Arist. Plut. 587a Chantry τοῦτο τὸ σχῆμα λέγεται παρὰ τοῖς ῥήτοροι βίαιον, ὅταν τις κλέψῃ τι, δοκῶν εἶναι ἐκεῖνο ἀναμφίβολον—καὶ οἷον ἀναπολόγητον—, μᾶλλον ἀπὸ τούτου κρατηθῇ, ὡς νῦν ἢ Πενία, δοκοῦσα λέγεται ἀναμφίβολα, μᾶλλον ἐκ τούτου ἐφάνη μὴ ἔχειν οὕτως.

KEYWORDS: σχῆμα βίαιον

Or. 421.03 (plgln paraphr) πόσον χρόνον ἔχει ἡ μήτηρ ἐσφαγμένη; —Y²

Or. 421.04 (rec gloss) (πόσον δὲ χρόνον): ἔχει —Ab

Or. 421.05 (rec exeg) (πόσον χρόνον): οὔτως σύνταξον· ἐν πόσῳ χρόνῳ ἢ κατὰ πόσον χρόνον —Pr

Or. 421.06 (plgln gloss) (πόσον χρόνον): καὶ διὰ πόσον καιροῦ διάστημα —CrOx

Or. 421.07 (plgln exeg) (πόσον χρόνον): μέχρι τοῦ νῦν χρόνου —ZmGu

APP. CRIT.: χρόνου om. Gu
Or. 421.08 (pillgn gloss) (πόσον χρόνον): πόσῳ χρόνῳ —Y²

Or. 421.09 (mosch gloss) (πόσον χρόνον): ἐπὶ —XXaXbXoYYfGGr

Or. 421.10 (pillgn gloss) (χρόνον): καιρὸν —Zl

Or. 421.11 (rec gloss) (μητρὸς): σοῦ —AbR

Or. 421.12 (rec artGloss) (μητρὸς): τῆς —AbF²MnR

Or. 421.13 (mosch gloss) (οἰχονται): ἐφθαρμέναι εἰσίν —XXaXbXoT·YYfGGrZcB⁴

Or. 421.14 (thom gloss) (οἰχονται): ἐφθάρησαν —ZZaZlZmTGuAa²CrOx

Or. 421.15 (pillgn gloss) (οἰχονται): ἐπαιδεύθησαν —Zu

Or. 421.16 (rec gloss) (οἰχονται): ὀχοντο —K

Or. 421.17 (rec gloss) (πνοαὶ): ἠγουν τὸ αἷμα —Pr

Or. 421.18 (pillgn gloss) (πνοαὶ): ἠγουν ἡ ψυχή —Xo²

Scholia on Orestes 401–500 | 1037
Or. 421.19 (pillg gloss) \(\pi νοαί\): αἱ ζωτικαὶ ἐνέργειαι —Gu
POSITION: s.l.

Or. 421.20 (rec artGloss) \(\pi νοαί\): αἱ —AbMn
POSITION: s.l.

Or. 422.01 (pillg paraphr) \(\tauόδ’ ήμαρ\): ἤγουν ἢ παροῦσα ήμέρα —Zm
POSITION: s.l.

Or. 422.02 (pillg gloss) \(\tauόδ’\): τοῦτο —F²
POSITION: s.l.

Or. 422.03 (mosch exeg) \(\ ήμαρ\): ἔξοι ἐσιν ἐφθαρμέναι —XXaXoT’YYfGrZcAa²
APP. CRIT.: εἰσίν om. Aa², with ἔξοι to left of and ἐφθαρμέναι to right of 422.05 ύπάρχει (written at different time, probably earlier)

Or. 422.04 (recThom gloss) \(\ ήμαρ\): ἐστί —AbSZZaZbZlZmTGu
POSITION: s.l.

Or. 422.05 (pillg gloss) \(\ ήμαρ\): ύπάρχει —Aa²CrOx
APP. CRIT.: ύπαρχει Aa² |

Or. 422.06 (pillg gloss) \(\ ήμαρ\): ἡ ήμέρα —CrOxZl
APP. CRIT.: καὶ prep. CrOx

Or. 422.07 (pillg gloss) \(\έτι\): ἀκμήν —Y²Zu
POSITION: s.l.

Or. 422.08 (thom gloss) \(\πυρά\): καῦσις —ZZaZbZlTGuF
POSITION: s.l.

Or. 422.09 (recThom exeg) \(\πυρά\): ὁ τόπος ἐν ὃ τὸ σῶμα ἐκαύθη —PrZmGu
TRANSLATION: (‘Pura’ is) the place in which the body was burned.
POSITION: s.l.
Ὅραμα 422.10 (τριμετρ) ἡπειρομένη αὐτοῦ ὡς ἀθεεὶ τὸν φόνον, ὥστε τὴν φύσιν τοιοῦτον.

Or. 422.11 (πλλγον γλώσσα) ἡπειρομένη τοῦ ἄνθυπορά.

Or. 422.12 (ἀρχαίον γλώσσα) ἡπειρομένη τοῦ τάφου.

Or. 423.01 (τευτονικόν γλώσσα) ἡπειρομένη τοῦ ἄνθυπορά.

Or. 423.02 (μοσχοφιλικόν γλώσσα) ἡπειρομένη τοῦ τάφου.
Or. 423.03 (recThom gloss) ⟨ὡς⟩: λίαν —AbCrMnROxZaZmB°

APP. CRIT.: καὶ prep. CrOx

Or. 423.04 (rec exeg) ⟨ὡς⟩: (?)[ἐν] εἰρων(είᾳ)(?) —Mn

APP. CRIT.: damage (wormhole), and possibly the gloss was crossed out

KEYWORDS: εἰρωνεία/εἰρωνικῶς

Or. 423.05 (plllgn gloss) ⟨ταχύ⟩: ταχέως —CrF°OxXo°

APP. CRIT.: καὶ prep. CrOx

Or. 423.06 (plllgn gloss) ⟨ταχύ⟩: συντόμως —Zb°Gu

Or. 423.07 (thom exeg) ⟨μετῆλθον⟩: 1τὸ μετῆλθον, εἰ μὲν ἄντι τοῦ ἐτιμωρήσαντο εἴπης, εὐθείαν τὸ αἷμα νοήσεις, οὐτώ: 2λίαν ταχύ ἐτιμωρήσαντο σὲ αἱ θεαὶ, τὸ αἷμα καὶ ὁ φόνος τῆς μητρός, 3εἰ δὲ ἄντι τοῦ ἀπῆλθαν, αἱ θεαὶ οὐτω: 4λίαν ταχέως ἀπῆλθαν σὲ αἱ θεαὶ τὸ αἷμα καὶ τὸν φόνον τῆς μητρός. —ZZaZbZlZmTGu

TRANSLATION: If you interpret `they pursued' in the sense `they punished', then you will interpret `blood' as nominative case (in apposition), as follows: very swiftly the goddesses, the blood and killing of your mother, punished you. But if (you interpret it) as `they demanded back', (take it as) accusative, as follows: very swiftly the goddesses demanded back from you the blood and killing of your mother.

APP. CRIT.: 1 τὸ μετ. ... αἷμα lost to trimming Zl | τοὶ μὲν μετῆλθον Zb | εἴποις ZbTGu | 3 οὕτω om. ZZa, s.l. add. Z

APP. CRIT. 2: 1 οὕτως Za |

PREVIOUS EDITIONS: Dind. II.134,7–11

Or. 423.08 (recThom gloss) ⟨μετῆλθον⟩: ἀπήλθαν —VPzZaZbZlZmTGu

APP. CRIT.: s.l.

Or. 423.09 (rec gloss) ⟨μετῆλθον⟩: ἐτιμωρήσαν —KPrB°

APP. CRIT.: καὶ prep. B°

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Or. 423.10 (plgng gloss) 〈μετῆλθον〉: ἐτιμωρήσαντο —Xo²Zm

position: s.l.

Or. 423.11 (rec gloss) 〈μετῆλθον〉: ἐκόλασαν —V¹CrF²PrRwOxGuY²

position: s.l.
app. crit.: καὶ prep. CrOx

Or. 423.12 (plgng gloss) 〈μετῆλθον〉: ἐξήτησαν —Zu

position: s.l.

Or. 423.13 (rec gloss) 〈αἷμα〉: διὰ τὸ —V¹AbCrKMnROxY²Zi²B³a

position: s.l.
app. crit.: τὸ om. B³/Zi²

Or. 423.14 (rec exeg) 〈αἷμα〉: ύπερ αἰματος —Pr

position: s.l.

Or. 423.15 (plgng exeg) 〈αἷμα〉: διὰ τὸν φόνον —Xo²GuZl

position: s.l.

Or. 423.16 (thom gloss) 〈αἷμα〉: τὸν φόνον —ZZaZbZm

position: s.l.

Or. 423.17 (plgng gloss) 〈αἷμα〉: καὶ τὴν ἐκδίκησιν —Zu

position: s.l.

Or. 423.18 (plgng exeg) 〈αἷμα〉: ἀντὶ τοῦ ἔνεκεν τοῦ αἰματος —Lp

position: s.l.
previous editions: Dind. II.134,13

Or. 423.19 (rec artGloss) 〈μητέρος〉: τῆς —AbXo²Ox

position: s.l.

Or. 423.20 (rec gloss) 〈θεαί〉: ἤτοι αἱ Ἐριννύες —V¹Xo²

position: s.l.
app. crit.: ἤτοι om. Xo²
Or. 423.21 (rec gloss) (θεαί): αἱ τιμωρητικαὶ —V

Or. 423.22 (rec artGloss) (θεαί): αἱ —AbF²Ox

Or. 424.01 (vet exeg) οὐ σοφός: 'οὐ σοφὸς διαρρήδην μοι ὀνειδίζων τῆς μητρὸς τὸ αἷμα, ἀλήθης δὲ. ἀλήθειε γάρ διὰ τοῦ φόνου ἀμύνεσθαι αὐτὸν τὰς Ἐρινύας.

—MBVCMnPrR²RwSSa, partial O

TRANSLATION: (You are) not wise/clever openly reproaching me for my mother's bloodshed, but you are truthful. For he (Menelaus) states truly that the Erinyes are avenging him because of the murder.

LEMMA: MBVCR, οὐ σοφὸν app. Rw

REF. SYMBOL: BVR²Sa

POSITION: intermarg. M

APP. CRIT.: 1 οὐ σοφὸς om. OVRw, after οὐ σοφὸς add. εἰ BPr, add. ὑπάρχεις MnSSa, ὑπάρχει V, ὑπάρχεις MnR²SSa, ὑπάρχει (om. μοι) Rw | τὸ αἷμα τῆς μητρὸς transp. OVMnR²SSa, τὸ τῆς μητρὸς αἷμα Rw | ἀλήθειες ἀληθ. κτλ om. O | ἀληθεύει V, ἀληθεύει V, ἀληθεύει Schw.| γάρ] om. VMn | λέγων add. after γάρ BRw, after φόνον Pr | ἀμύνεσθαι PrRwSSa | αὐτὸν om. Rw |

APP. CRIT. 2: 2 ἐρίννυας MnPrRwSa

PREVIOUS EDITIONS: Schw. I.146,14–16; Dind. II.134,15–17

COLLATION NOTES: Entire note written by rubr. in Sa.

Or. 424.02 (rec exeg) οὐ σοφός: 'πρὸς ὃ κλαπεὶς ὁ Ὀρέστης εἰς κολακείαν αὐτοῦ προὔθετο τὸ 'οὐ σοφὸς, ἀλήθης δὲ εἰς φίλους κακὸς'. 2 τούτο δὲ τὸ ἔπος ἑναντιοφανὲς ἐστὶν. ἑναντιοφανὴς δὲ λέγεται τὰ ῥητὰ τὰ μὴ τῇ ἄνωθεν ἑαυτῶν ἐναντιοφανῆς δὲ λέγεται τὰ ῥητὰ τὰ μὴ τῇ ἄνωθεν ἑαυτῶν φράσει συναρμοζόμενα, νοήματι δὲ οὐ συντάξει θεραπευόμενα.

τὸ δὲ νόημα τοιοῦτον· σοφὸς μὲν ἀληθὴς λέγεται ὁ ὄντως σοφὸς, σοφὸς δὲ κακὸς ὁ σοφιστὴς καὶ ἀπατεὼν καὶ πιθανολογούμενος. λέγει τοίνυν αὐτῷ κολακικῶς ὅτι 'οὐκ ἐσόφισάς με, ὦ Μενέλαε, εἰπόντα βραδὺ εἶναι τὸ θεῖον πρὸς συνασπισμὸν ἀντειπὼν 'ὡς ταχὺ μετῆλθόν σ' αἷμα θεαί', σὺ δὲ ἀλήθης εἶ σοφὸς, οὐ κακὸς σοφὸς εἰς φίλους, ἠγούν διὰ τῆς σοφιστείας καὶ πιθανότητος πλανήτης τῶν φίλων. —VRw

TRANSLATION: Tricked in relation to this (the sophistic move in the preceding lines 421–423), to flatter him (Menelaus), Orestes offered the reply ‘not wise, but you are a true villain toward your friends/kin’. This verse is one with an apparent contradiction. We speak of as apparently contradictory the utterances that do not fit with the phrase positioned before them, but are ameliorated by thought or construal. For observe that it is insulting to Menelaus to put it this way, ‘You are not wise, but a true and complete villain toward your friends/kin’, as if it were the proper thing for the suppliant to abuse the one he supplicates. But the verse is
ameliorated by the construal as follows: ‘You are not a clever villain toward your friends, but you are a true wise man’. The thought is like this: One who is really wise is called a true wise man, but the sophist and deceiver and speaker of mere plausibilities is called a clever villain. So he (Orestes) is saying to him (Menelaus) by way of flattery: You did not trip me up sophistically, Menelaus, after I said that the divine is slow to help out, by retorting ‘How quickly the goddesses pursued you for the bloodshed of your mother’, but you are a true wise man, not a clever villain toward your friends, in other words, not one who misleads his friends with sophistry and plausibility.

**LEMMA:** Rw, ἄλλως V

**POSITION:** follows out-of-sequence 427.01 Rw

**APP. CRIT.:**


**PREVIOUS EDITIONS:** Schw. I.146,17–147,2; Dind. II.134,18–135,5

**COMMENT:** A continuation of sch. 414.05 above. For discussion see Prelim. Stud. 201–203 (but I now consider interrogative ποῦ δέον worthy of more consideration; ποῦ δεῖ is attractive but likely to be secondary).

**KEYWORDS:** ἐναντιοφανές

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**Or. 424.03** (rec rhet) σχῆμα ἐναντιοφανές —FPr

**POSITION:** marg.

**APP. CRIT.:** σχῆμα om. F

**KEYWORDS:** ἐναντιοφανές

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**Or. 424.04** (pllgn rhet) ¹οὐ σοφὸς κακός ἔφυς εἰς τοὺς φίλους, ἀληθῆς δὲ σοφός ἔφυς. ἢ ἐστι δὲ τὸ σχῆμα ἐναντιοφανές. ²ἐναντιοφανές ἐστι τὸ ἄλλως λεγόμενον καὶ ἄλλως θεραπευόμενον κατὰ τε νοῦ καὶ σύνταξιν. —Y²

**TRANSLATION:** You are not a clever villain toward your friends, but a true wise man. The schema is apparent contradiction. An apparent contradiction is that which is spoken one way and ameliorated another way in sense and construal.

**APP. CRIT.:** ² ἐναντιοφανές Y²

**KEYWORDS:** ἐναντιοφανές

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**Or. 424.05** (thom exeg) (οὐ σοφός): πανούργος ὡς σχηματιζεσθαι μὲν φιλίαν, τὰ τῶν ἐχθρῶν δὲ φρονεῖν. —ZZaZbZlZmTGGu

**TRANSLATION:** Malicious so as to pretend friendship, but to have the intentions that enemies would have.

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.135,12

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**Or. 424.06** (rec w/dord) word order α (οὐ σοφός), β (ἔφυς), γ (ἀληθῆς), δ (κακός), ε (εἰς φίλους) —V¹/³

**POSITION:** s.l.
Or. 424.07 (rec gloss) ⟨οὐ σοφὸς⟩: κρύφιος —G²KSa'Y
POSITION: s.l.
APP. CRIT.: οὐ prep. G

Or. 424.08 (rec gloss) ⟨οὐ σοφὸς⟩: τέλειος —V
POSITION: s.l.

Or. 424.09 (rec gloss) ⟨οὐ σοφὸς⟩: ἠπατημένος —Rf
POSITION: s.l.

Or. 424.10 (rec gloss) ⟨οὐ σοφὸς⟩: ἀπατεῶν κακὸς —Pr
POSITION: s.l.

Or. 424.11 (plln exeg) ⟨οὐ σοφὸς⟩: ἀντὶ τοῦ οὐ κρύφιος ἀλλὰ διάδηλος —V³
POSITION: s.l.

Or. 424.12 (plln gloss) ⟨οὐ σοφὸς⟩: πανούργος —B³d
POSITION: s.l.

Or. 424.13 (plln gloss) ⟨οὐ σοφὸς⟩: οὐκ ὠφέλιμος —F²
POSITION: s.l.

Or. 424.14 (rec gloss) ⟨οὐ σοφὸς⟩: εἶ —Ab
POSITION: s.l.

Or. 424.15 (mosch gloss) οὐ σοφὸς: εἶ δηλονότι —XXaXbXoΤ'YYfGrZcAa²
LEMMA: X POSITION: s.l. except X
PREVIOUS EDITIONS: Dind. II.135,10–11

Or. 424.16 (thom exeg) ⟨οὐ σοφὸς⟩: ἵνα εὐνοικήσῃ διὸ Μενελάου Ὀρέστην, φησιν οὗτῳ πρὸς αὐτόν: ἣτει διαρρήδην ἠμᾶς οὐκειούσῃς, οὐ σοφὸς εἶ, ἵνα ἀλήθης δὲ κακός, ἀλήθης μὲν ὡς οὖδεν ὠν κατ' ἐμοῦ λέγεις ψευδῶς λέγων (ἀλήθειες γὰρ διὰ τὸν φόνον τής μητρὸς λέγων αὐτοῦς ήμᾶς τῇ ἕκτῳ τῆς ἤμων), κακός δὲ ὡς ἐναργῶς οὐκειούσῃς. ἔχρην γὰρ σε χρωματισοῦσα τοὺς λόγους ἐκφερεῖν πρὸς παραμυθίαν, ἀλλὰ οὐ πρὸς λύπην, εἴπερ σοφὸς ἦσθα κακός. ἵνα δὲ ἀρνάθηται οὖν ποιεῖς ἄναφανδον διεικνύεις τὴν σεαυτοῦ κακίαν. —ZZaZbZlZmTGu
TRANSLATION: When Menelaus reproaches Orestes, the latter says to him: Since you
reproach me openly, you are not clever, but a truthful villain, truthful in that you are saying falsely nothing that you say against me—for you speak truly when you say the Erinyes are avenging me because of the murder of my mother—, but villainous in that you are reproaching me in very clear terms. For you should have colored your words and pronounced them with a view to consolation rather than to causing pain, if you were a clever villain. But now by what you are doing you manifestly show your own villainy.

REF. SYMBOL: ZζΖβΖλΖμΤ

APP. CRIT.: 3 μένι δὲ ΖζΖλ | άων om. Gu | first λέγων erased in Gu | ἀληθεύεις ... έμε om. ZζΖμΤ | τής μητρός om. ΖλΖζΖμGu | ἀμύνεσθαι ΖζΖλ | 5 νῦν δὲ κτλ. Za, om. others

APP. CRIT. 2: 3 second λέγων| γων Zb | 4 σοφός Zl |

PREVIOUS EDITIONS: Dind. II.135,6–10

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Or. 424.25 (pllgn gloss) ⟨ἀληθής⟩: ἤγουν ἐπιτήδειος —XXaXbXoT°YYfGGrZcAa

Or. 424.26 (pllgn gloss) ⟨ἀληθής⟩: φανερός σοφός —V

Or. 424.27 (rec gloss) ⟨ἀληθής⟩: φανερός —GK

Or. 424.28 (pllgn artGloss) ⟨φίλους⟩: τοὺς —F

Or. 424.29 (pllgn gloss) ⟨εἰπὸν κακῶς⟩: ύβρίσας —Xo

Or. 424.30 (pllgn exeg) ⟨εἰπὸν κακῶς⟩: ἔφυς κακός —Y

Or. 424.31 (rec exeg) ⟨εἰς φίλους κακός⟩: ἔφυς —Mn

Or. 424.32 (vet gloss) ⟨ἔφυς⟩: ἀντὶ τοῦ ὑπάρχεις —MCrF°Ox

Or. 424.33 (rec gloss) ⟨ἔφυς⟩: εἶ —O

Or. 424.34 (rec gloss) ⟨ἔφυς⟩: ἔγεννήθης —AbRS

Or. 424.35 (pllgn gloss) ⟨ἔφυς⟩: γέγονας —Aa
Or. 424.36 (tri exeg) ⟨ἔφυς⟩: γρ. εἰπών — T

**TRANSLATION:** (For ‘ephus’, ‘you are’) the reading ‘eipōn’ (‘having spoken’) is found.  

**KEYWORDS:** variant reading: γράφεται/γράφε

Or. 424.37 (tri metr) ⟨ἔφυς⟩: long mark over upsilon — T

**PREVIOUS EDITIONS:** de Fav. 54

Or. 424.38 (rec exeg) ⟨κακός⟩: ἐλεγχος — AbMnRSSa'

Or. 424.39 (rec exeg) ⟨κακός⟩: σοφὸς κακός, ὁ ἀπατεών — Pr

Or. 425.01 (vet exeg) πατρὸς δὲ δὴ τί σ’ ὀφελεῖ τιμωρία: ἕν ερωτήσει ὁ λόγος ἀντὶ τού ἑκάστου ἀναιρέσεως τοῦ πατρὸς τιμωρίαι: πατρός εἰς τὸν πατέρα γενομένη εκδίκαιον εἰς τὸν πατέρα γενομένη εκδίκαιον ἑκάστου ἀναιρέσεως τοῦ πατρὸς τιμωρίαι: τῆς ἀναιρέσεως τοῦ πατρὸς τιμωρίας τὸ φονεύσαι τὴν μητέρα τί δύναται συνάρασθαί σοι πρὸς τὸ μηδὲν παθεῖν ως φονέα; ἢ οὐ προέστη σου ὁ πατήρ, ὥστε ἀποσοβῆσαι τὰς Ἐρινύας: — MVCRw

**TRANSLATION:** The line is interrogative, meaning: As for the fact that you killed your mother because you were exacting vengeance for the killing of your father, what force does that have to assist you toward not suffering anything as a murderer? Or; Did not your father protect you and frighten off the Erinyes?

**LEMMA:** MCδή τις, πατρὸς δὲ δὴ τίς V, πατρὸς δὲ δὴ Rw  
**REF. SYMBOL:** V

**APP. CRIT.:** 1 τοῦ om. C | 2 τοῦ om. MCRw, transp. after πατρός V, placed here by Schw. | τῆς om. M | λαβόντα C | τὶ Schw., τὶς all | συνάρασθαί (B next sch.) συναράσθαί V, συναράσθαί MCRw | 3 πρόσετι V, προέστησαι Rw | σου (B next sch.) σοι MVC, om. Rw  
**APP. CRIT. 2:** 3 ἐριννύας Rw | 
**PREVIOUS EDITIONS:** Schw. 1.147,4-8; Dind. II.135,17–19

Or. 425.02 (vet exeg) πατρὸς δὲ δὴ τί σ’ ὀφελεῖ: ἕν ερωτήσει ὁ λόγος: ὀφελεῖ τί σε ἢ εἰς τὸν πατέρα γενομένη ἐκδίκια: ἢ οὕτως: οὐ προέστη σου ὁ πατήρ, ὥστε ἀποσοβῆσαι τὰς Ἐρινύας: ἢ ἄλλως: τῆς ἀναιρέσεως τοῦ πατρὸς τιμωρίας σου λαμβάνοντος τὸ φονεύσαι τὴν μητέρα τί δύναται συνάρασθαί σοι πρὸς τὸ μηδὲν παθεῖν ως φονέα: — BPr

**TRANSLATION:** The line is interrogative: What benefit is it to you that vengeance occurred for your father? Or like this: Did not your father protect you and frighten off the Erinyes? Another way: As for the fact that you killed your mother because you were exacting

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vengeance for the killing of your father, what force does that have to assist you toward not suffering anything as a murderer?

**REF. SYMBOL:** B

**APP. CRIT.:** 1 ἐκδικίαι B | 3 σοῦ λαμβ. τὸ| συλλαμβ. τοῦ Pr | τί Schw., τίς BPr

**PREVIOUS EDITIONS:** Schw. I.147,4-8 app.; Dind. II.135,15-19

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**Or. 425.03** (vet exeg) πατρός δὲ δὴ τί σ’ ωφελεί τιμωρία: ἵνα Ἄττικοι προπαροξύνουσι μόνον τὸ τιμώρια(λ). 2τὸ δὲ (δή) τι σ’ ἄμεινον βαρύνειν δὴ τί σ’. —MBCPrRwLp

**TRANSLATION:** Attic-speakers accent the antepenult only of the (nominative plural) ‘timōriai’ (whereas the other cases are accented on the penult). The sequence ‘dē ti’ is better accented with a grave (on the first word), (that is) ‘dē ti s’ ’ (with interrogative ‘ti'; not with acute on ‘dē’ and indefinite ‘ti’).

**LEMMA:** πατρός δὲ δὴ τίς ὠφελεῖ M(δή τίς)C, πατρός δὲ Lp

**APP. CRIT.:** τὸ δὲ τιμωρία prep. BPr | οἱ om. MCRw | μόνον τὸ Mastr., μόνον τοῦ MCLp, τοῦτο μόνον transp. Rw, om. BPr, del. Schw. | τιμωρία(ο) Mastr. | 2 τὸ δὲ Kai τὸ B, καί Pr | (δη) Schw. | τίς σ’ ἄμ. B, τίς σα ἄμ. Pr, τίς ἄμ. MCRwLp | βαρύ(ο) B, βαρυτονοῦσι Pr | δὴ τί σ’ Schw., δὴ τίς σ’ BPr, δὴ τίς MLp, δὴ τίς CRw

**APP. CRIT. 2:** 1 τιμωρία or τιμωρία Rw, τιμωρία Pr, τιμώρα Lp

**PREVIOUS EDITIONS:** Schw. I.147,9–10; Dind. II.135,20–21

**COMMENT:** See the comment on 261.12.

**KEYWORDS:** Ἄττικοι

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**Or. 425.04** (vet exeg) ἐν ἐρωτήσει ἀναγνωστέον. —MC

**TRANSLATION:** One should read (this) as a question.

**POSITION:** M s.l., C intermarg.

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**Or. 425.05** (rec paraphr) ἔνεκεν τῆς τιμωρίας τοῦ πατρός τί ωφελήθης; —Sa

**POSITION:** s.l.

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**Or. 425.06** (pllgn artGloss) (πατρός): τοῦ —Aa2F2OxXo2

**POSITION:** s.l.

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**Or. 425.07** (mosch gloss) (τό): κατά τί —XXaXbXoTYYfGGrZcAa2

**POSITION:** s.l.

**APP. CRIT.:** τί om. XGZc

**COLLATION NOTES:** T has no cross. |
TRANSLATION: (The unelided form of ‘you’ is) either (accusative) ‘se’ or (dative) ‘soi’. For the verb ‘ophelō’ is construed also with the dative, as is shown in the line of Aeschylus ‘since money is no benefit to the dead’. It is found also a little earlier in the present play.

APP. CRIT. 2: δράμα Zm


KEYWORDS: citation of literature other than Homer (with direct quotation) | Aeschylus

Or. 425.09 (pilgrn gloss) ὤφελεῖ: ὤφέλησεν —F²

Or. 425.10 (mosch gloss) τιμωρία: ἐκδίκησις —XXaXbXoYYfGGGrZcZZaZb-ZlZmZuTV³AaCrF³Ox

LEMMA: X

Or. 425.11 (rec gloss) τιμωρία): βοήθεια —V¹AbMnSY²B²

Or. 425.12 (tri metr) τιμωρία): long marks over first iota and over alpha —T

PREVIOUS EDITIONS: de Fav. 54

Or. 426.01 (pilgrn paraphr) ἀκμὴν οὐκ ἐβοήθησε μοι ὁ πατήρ μου. τὸ μέλλον δὲ ἴσον ὑπάρχει τῇ ἀπραξίᾳ. οὕτως ὑπάρχει τὸ μέλλον ὡς ἄπρακτον. —Y²

Or. 426.02 (mosch paraphr) οὔπω ωφέλησε, μέλλει δὲ ωφέλησειν δηλονότι.

—XXaXbXoT¹YYfGGGrZcAa

APP. CRIT.: μέλλον δὲ ωφέλησει T | δηλονότι] ἀρτίως Aa², om. GZc (both separating into two parts)

PREVIOUS EDITIONS: Dind. II.135,23–24

Or. 426.03 (rec gloss) οὔπω: ἐβοήθησε —Rf

Or. 426.04 (rec gloss) οὔπω: ἐβοηθήθην —Pr
Or. 426.05 (thom gloss) (ὦπω): ὁφελεῖ —ZZb²ZmTGuF²
    App. Crit.: οὐ φαλεῖ Z

Or. 426.06 (plln gloss) (ὦπω): γέγονεν ἐκδίκησις —ZI

Or. 426.07 (plln gloss) (ὦπω): οὐδὲν —Ab²

Or. 426.08 (rec excg) (ὦ): οὔπω —Rf
    LIMMA: οὐ in text Rf

Or. 426.09 (rec gloss) (τὸ μέλλον ἴσον): εἶναι —AbMnSa
t

Or. 426.10 (rec gloss) (τὸ μέλλον ἴσον): γενέσθαι —CrPrMnOx

Or. 426.11 (plln gloss) (τὸ μέλλον ἴσον): ὅτι ὑπάρχει —CrOx

Or. 426.12 (rec gloss) (τὸ μέλλον): τὸν βραδυσμὸν —O
    Previous Editions: Dind. II.135,24
    Comment: βραδυσμὸς is otherwise attested so far in TLG only in Theodorus Prodromus, Rhodanthe et Dosi
cles 3, 401 ὁ μὲν βραδυσμὸς ἐστρόβει τὴν καρδίαν.
    Keywords: rare word

Or. 426.13 (rec gloss) (τὸ μέλλον): τὴν βραδύτητα —V³GK

Or. 426.14 (plln gloss) (τὸ μέλλον): τὸ βραδύνειν —Gu
    Previous Editions: Dind. II.136,1
Or. 426.15 (plln gn gloss) \(\text{τὸ μέλλον}: \text{τὸ βραδὺν} \) — B³a
POSITION: s.l.
APP. CRIT.: reading uncertain (faint, partly erased?)

Or. 426.16 (rec gloss) \(\text{τὸ μέλλον}: \text{τὰ μέλλοντα} \) — K
POSITION: s.l.

Or. 426.17 (plgn paraph) \(\text{ἴσον \ ἀπραξίᾳ \ λέγω}: \text{ἐπίσης \ τῇ \ ἀποτυχίᾳ \ νομίζω.} \) — G
POSITION: s.l.

Or. 426.18 (plgn gloss) \(\text{ἴσοιον} \) — Cr²OxGu
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx | ὅμοιος F²

Or. 426.19 (mosch gloss) \(\text{ἀπραξίᾳ}: \text{ἀργίᾳ} \) — XXaXbX0T⁺YYfGrZc
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.136,1

Or. 426.20 (plgn gloss) \(\text{ἀπραξίᾳ}: \text{ἀποτυχίᾳ} \) — Y²Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.136,2

Or. 426.21 (plgn artGloss) \(\text{ἀπραξίᾳ}: \text{τῇ} \) — F²
POSITION: s.l.

Or. 426.22 (rec gloss) \(\text{λέγω}: \text{νομίζω} \) — Ab
POSITION: margl.

Or. 426.23 (plgn gloss) \(\text{λέγω}: \text{κρίνω} \) — Zl
POSITION: s.l.

Or. 426.24 (rec gloss) \(\text{λέγω}: \text{ἐγὼ} \) — AbMnSa
POSITION: s.l.

Or. 426.25 (plgn exeg) \(\text{λέγω}: \text{λείπει \ τὸ \ οὐ.} \) — Y²/3Y²
POSITION: s.l.
COMMENT: In V this is added above ἀπραξίᾳ, while in Y it is above λέγω (but the space above ἀπραξίᾳ was

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already taken by two glosses). The intention of this analysis is opaque, but perhaps it is a morally inspiring interpre-
tation, turning Orestes’ despairing comment into an expression of hope. See the note on the next sch.

KEYWORDS: ηὺπάδο

**Or. 426.26** (plln exeg) (λέγω): ἢ εἰς τὸ λέγω ύποδιαστολή (or -στέλλεται?) / καὶ λαμβάνεται ἀντὶ τοῦ λέξ[ω] —B

**TRANSLATION:** Or (interpret as follows): a minor pause is marked before ‘I say’, and the word is taken as equivalent to ‘I will say’.

**REF. SYMBOL:** B

**POSITION:** marg.

**APP. CRIT.:** ὑποδιαστολή] or perhaps ύποδιαστολή (ending is obscured in images by the curvature of the binding)

**COMMENT:** Among the many mss I have checked, I find that Y has added punctuation before λέγω in Y, and in F there is a mark that may be punctuation added in the ink of F scholia (or it may not be punctuation or not ink, since F contains stray marks and stains here and there). This recommendation may make some sense if the interpreter is viewing τὸ μέλλον δ’ ἴσον ἀπραξίᾳ as parenthetic, so that the main sentence is οὔπω λέξω, ‘I will not yet say (that it helps).’

**COLLATION NOTES:** Check original B 35v.

**Or. 426.27** (plln gram) ἄργον τὸ δῶρον, ματαία ἡ χάρις —Yf

**TRANSLATION:** The gift is ineffective (or slow?), the favor in vain.

**PREVIOUS EDITIONS:** Dind. II.136,2

**COMMENT:** The note sounds proverbial, and while the first half seems unparalleled, Arethas confirms the proverbial status of the second part in Scripta minora, Or. 38, 294.11–16 ὡς αὐτὸ σοῦ φθορὸς και χαρίντοις γλυκέρωτερας ἢ μὲ βραδύναι. / πᾶσα χάρις κενεή, μηδὲ λέγοιτο χάρις’· καὶ τὸ δημῶδες τοῦτο ‘βραδεῖα δόσις, ματαία χάρις’. The juncture ματαία χάρις is also attested in Theognis 105 and Aesch. Agam. 422, and a few times in Christian authors.

**Or. 427.01** (vet exeg) τὰ πρὸς πόλιν δὲ πῶς ἔχεις: πονηρῶς πάλιν ἑρωτά, ἵνα, εἰ μὲν εὐμενις ἔχει τοὺς πολίτας, ἀφέξηται τοῦ ἐπιχειρήματος, εἰ δὲ ἐχθραίνοντας,

**TRANSLATION:** Maliciously again he asks the question, so that, if he (Orestes) has the citizens favorably disposed toward him, he (Menelaus) may refrain from his attempt against him, but if (the citizens) hate (Orestes), he may attack him and overpower him.

**LEMMA:** M, τὰ πρὸς πόλιν δὲ πῶς ἔχεις δράσας BCPr(δράσας ἔχεις transp.), πρὸς πόλιν δὲ V, τὰ πρὸς πόλιν Rw

**APP. CRIT.:** εἰ μὲν om. V | εὐμενῖς V | ἡχι VC | ἀφέξηται BOVC, ἀφέξηται Rw | ἐχθραίν. ἐπιθέμενος| διεχθραίνοντας ἑπτὶ (sic) V | κρατήσειν C, κρατήσει O, κρατήσ() Rw, κρατ(ῆ)σ() V

**PREVIOUS EDITIONS:** Schw. I.147,11–13; Dind. II.136,5–7

**Or. 427.02** (rec paraphr) ὁποῖα δὲ ἐστὶ τὰ πρὸς πόλιν —Mn

**POSITION:** s.l.

**APP. CRIT.:** ὁποῖοι Mn | πρὸς λόγους Mn

**Or. 427.03** (rec paraphr) πράξας σὐ ταῦτα πῶς ἔχουν οἱ πολίται (πρὸς) σ. —Mn

**POSITION:** s.l.
Or. 427.04 (thom paraphr) τοιτέστι πῶς διάκεινται περὶ σὲ οἱ πολίται τὸν τῆς μητρὸς ἐργασάμενον φόνον. —ZaZbZlZmTGu

Or. 427.05 (rec gloss) (τά πρὸς πόλιν): εἰς —Pr

Or. 427.06 (mosch gloss) (τά πρὸς πόλιν): κατὰ —XXaXbXoYYfGGrZcAa²B³d

Or. 427.07 (pllgn gloss) (πρὸς πόλιν): καὶ παρὰ τῶν πολιτῶν —CrOx

Or. 427.08 (rec gloss) (πρός): εἰς —Z

Or. 427.09 (pllgn gloss) (πόλιν): ἤγουν τοὺς πολίτας —Xo²

Or. 427.10 (mosch artGloss) (πόλιν): τῆν —XXaXbXoTYyfGGrZcAa²

Or. 427.11 (pllgn exeg) (ἔχεις δράσας τάδε): γρ. ἔχει δράσαντος σοῦ —Y²

Or. 427.12 (mosch gloss) (ἔχεις): διάκεισαι —XXaXbXoT²YYfGGrZcAa²

Or. 427.13 (pllgn gloss) (ἔχεις): ύπάρχεις —F²
Or. 427.14 (pillg gloss) (δράσας): καὶ πράξας —CrOx

Or. 427.15 (pillg gloss) (δράσας): ποιήσας —F2

Or. 427.16 (tri metr) (δράσας): long mark over first alpha —T

Or. 427.17 (pillgTri gloss) (τάδε): τὸν φόνον —Xo2T

Or. 427.18 (pillg gloss) (τάδε): ταῦτα —CrF2Ox

Or. 428.01 (pillg gloss) (μισούμεθ'): παρὰ τῶν πολλῶν —Y2

Or. 428.02 (pillg gloss) (μισούμεθ'): ἀποστρεφόμεθα —Z1

Or. 428.03 (rec paraphr) (ὡς μὴ προσεννέπειν): καὶ τόσον ὅσον μὴ ἔστι δυνατὸν εἴπειν —AbR'SSa'

Or. 428.04 (pillg paraphr) (ὡς μὴ προσεννέπειν): ὡς μηδὲ συλλαλεῖν —F2

Or. 428.05 (pillg paraphr) (μὴ προσεννέπειν): μὴ προσαγορεύειν ἡμᾶς ποτὲ —G

Or. 428.06 (rec gloss) (προσεννέπειν): προσλέγειν —V3Ab3Pr

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Or. 428.07 (rec gloss) ⟨προσεννέπειν⟩: προσφωνεῖν —Rf
POSITION: s.l.

Or. 428.08 (rec gloss) ⟨προσεννέπειν⟩: ὁμιλεῖν —R
POSITION: s.l.

Or. 428.09 (plig gloss) ⟨προσεννέπειν⟩: καὶ προσομιλεῖν —CrOx
POSITION: s.l.

Or. 428.10 (mosch paraphr) ⟨προσεννέπειν⟩: προσαγορεύειν ἡμᾶς τινὰ
—XXaXbXo'T·YYfGrZc
POSITION: s.l. except X
APP. CRIT.: τινὰ ἡμᾶς transp. Zc
COMMENT: See also G’s modification 428.05.

Or. 428.11 (thom paraphr) ⟨προσεννέπειν⟩: προσφθέγγεσθαι τινὰ τῶν πολιτῶν ἡμᾶς
—ZbZlZmTGGu
POSITION: s.l.
APP. CRIT.: -φθέγγηται Zb

Or. 428.12 (thom gloss) ⟨προσεννέπειν⟩: χαιρετίζειν τινὰ τῶν πολιτῶν ἡμᾶς —ZZa
POSITION: s.l.

Or. 428.13 (rec gloss) ⟨προσεννέπειν⟩: χαιρετίζειν —V²Aa²K
POSITION: s.l.
APP. CRIT.: Aa² app. written over an earlier gloss ending ασθαι or εσθαι

Or. 428.14 (plig gloss) ⟨προσεννέπειν⟩: καὶ χαιρετήσειν —Zu
POSITION: s.l.
COMMENT: This could be an error for χαιρετίσειν, but χαιρετάω and χαιρέτημα are attested in Byzantine Greek.

Or. 428.15 (rec gloss) ⟨προσεννέπειν⟩: τινὶ —Pr
POSITION: s.l.

Or. 428.16 (rec gloss) ⟨προσεννέπειν⟩: τινὰ —Mn
POSITION: s.l.
Or. 429.01 (vet exeg) οὐδ’ ἦγνισαι σὸν αἶμα: 'νόμος γὰρ ἀποκαθαίρεσθαι τοὺς ἐμφύλιον φόνον πεπραχότας. ὃ δὲ νοῦς: οὐκ ἐκαθάρθης ἀπὸ τοῦ ὑπὸ σοῦ πεπραγμένου φόνου. ἦ σὸν αἶμα ἀντὶ τοῦ συγγενικόν φόνου. —MVC

TRANSLATION: For it was the custom/law that those who had committed kin-murder be ritually purified. The sense (runs): You have not been cleansed from the murder carried out by you. Or else 'your blood' means 'kindred bloodshed'.

LEMMA: M(ἠγν.)C, οὐδ’ ἥγνισαι V(ἠγν.)R, οὐδ’ ἥγνισται MnRw

REF. SYMBOL: VR

POSITION: marg.


APP. CRIT. 2: 2 πεπραμένα app. Rb

PREVIOUS EDITIONS: Schw. I.147,14–17; Dind. II.126,11–14

Or. 429.02 (vet exeg) τὸ δὲ οὐδ’ ἦγνισαι σὸν αἶμα φησὶν ἐπειδὴ νόμος ἀποκαθαίρεσθαι τὸν ἐμφύλιον δράσαντα φόνον. ὃ δὲ νοῦς: οὐκ ἐκαθάρθης ἀπὸ τοῦ ὑπὸ σοῦ πεπραγμένου φόνου. ἦ σὸν αἶμα ἀντὶ τοῦ συγγενικοῦ. —BPr

TRANSLATION: He says 'have you not even been purified of your blood-pollution' since it was the custom/law that the one who had done kin-murder to be ritually purified. The sense runs: You have not been cleansed from the murder carried out by you. Or else 'your blood' means 'kindred bloodshed'.

APP. CRIT.: 1 οὐδ’ om. Pr

PREVIOUS EDITIONS: Schw. I.147,14–17 app.; Dind. II.136,11–14 app.
καθαίρεσθαι τοὺς φονεῖς τὰς χεῖρας τὰς ἐργασαμένας τὸν φόνον. —ZZaZb-ZlZmTGu

TRANSLATION: You have not been cleansed in regard to the murder which you did, according to the law/custom that murderers purify the hands that accomplished the murder.

REF. SYMBOL: all (at ἥγνισαι) except Gu

APP. CRIT.: οὐκ] οὐδὲ Zb, οὐδὲ Zl | καθά ZZa

APP. CRIT. 2: νόμος Zb |

PREVIOUS EDITIONS: Dind. II.136,15–17

Or. 429.06 (plign exeg) νόμος γάρ ἦν αὐτοῖς τοὺς ἐμφύλιον πεπραχότας φόνον καθαγνίζεοθαί. —Zu

POSITION: s.l.

APP. CRIT.: ἐμφύλιον] ἀμφὶ Zu

Or. 429.07 (rec gloss) (οὐδ’ ἡγνίσαι): οὐκ ἐκαθάρθης —V1

POSITION: s.l.

Or. 429.08 (rec Thom gloss) (ἡγνίσαι): κεκάθαρσαι —Aa2CrFMnPrSaOxXoZZb-ZlZmTGu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrMnSaZb(καὶ καὶ)ZlOx, οὐ prep. F2, οὐδὲ prep. Aa2 | κάθαρσαι Sa

Or. 429.09 (rec gloss) (ἡγνίσαι): ἐκαθαρίσθης —Ab2

POSITION: s.l.

Or. 429.10 (rec exeg) (σὸν αἷμα): τοῦ σοῦ αἵματος, ἀντίπτωσις, ἀντὶ τοῦ παρὰ σοῦ πεπραγμένου φόνου. —AbMnS

TRANSLATION: Of your (act of) bloodshed; antiptosis (exchange of cases, accusative for genitive) equivalent to ‘of the murder performed by you’.

POSITION: s.l.

APP. CRIT.: ἀντὶ τοῦ om. Mn | περὶ Mn (S ambig.) | φόνον. om. Mn (or hidden in binding)

APP. CRIT. 2: πεπταγμένον (πεφρα‑ a.c.) Mn |

KEYWORDS: ἀντίπτωσις

Or. 429.11 (rec gloss) (σὸν αἷμα): ἕτοι τῆς μητρός σου —Sa2

POSITION: s.l.

Or. 429.12 (rec Thom gloss) (σὸν αἷμα): τὸ συγγενικὸν —PrZmGu

POSITION: s.l.; cont. from 429.14 ZmGu
Or. 429.13 (rec exeg) (σόν αἷμα): ἤγουν ἄπο τοῦ συγγενικοῦ φόνου —V¹K

APP. CRIT.: ἤγουν prep. Pr
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.14 (thom exeg) (σόν αἷμα): ἤγουν ὅνπερ ἔδρασας φόνον —ZZbZlZmTGu

TRANSLATION: (‘Your bloodshed’), that is, the murder you carried out.

APP. CRIT.: ἤγουν om. ZmGu | ὅνπερ … φόνου T
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.15 (pllg exeg) (σόν αἷμα): ἤγουν τὸν φόνον ὃν σὺ πεποίηκας —Αα

APP. CRIT.: ἤγουν prep. Pr
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.16 (pllg gloss) (σόν αἷμα): ἤγουν τὸ μητρικὸν σου —V³

APP. CRIT.: ἤγουν prep. Pr
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.17 (pllg artGloss) (σόν αἷμα): τὸ —F²

APP. CRIT.: τὸ διὰ τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.18 (pllg gloss) (σόν): σῶν —B³b

APP. CRIT.: σῶν διὰ τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.19 (rec exeg) (αἷμα): διὰ —V²PrXο

APP. CRIT.: διὰ τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.20 (pllg exeg) (αἷμα): διὰ τὸ μητρικὸν —Y²

APP. CRIT.: διὰ τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.21 (pllg paraphr) (κατὰ νόμους): καὶ καθώς νόμιμον ύπάρχει —Xο

APP. CRIT.: καθώς νόμιμον ύπάρχει τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

Or. 429.22 (pllg exeg) (νόμους): νόμου —F

APP. CRIT.: νόμου τὸ Πρ
PREVIOUS EDITIONS: Dind. II.136,17

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Or. 429.23 (pllgn artGloss) ⟨ψόμους⟩: τοὺς —F

Or. 429.24 (rec gloss) ⟨χεροῖν⟩: ἀπὸ —FPr

Or. 429.25 (pllgn gloss) ⟨χεροῖν⟩: διὰ τῶν χειρῶν —CrOx

Or. 429.26 (rec gloss) ⟨χεροῖν⟩: χερῶν —RfZl

Or. 429.27 (rec gloss) ⟨χεροῖν⟩: ἕν ταῖς —Pr

Or. 430.01 (pllgn paraphr) εἰς οίκον δὲ οἶκον ἔλθω, οὐκ ἐῶσι με ἐντὸς εἰσελθεῖν· καὶ πῶς μέλλω ἁγνισθῆναι; —Y

Or. 430.02 (pllgnTri exeG) ⟨ἐκκλείομαι γὰρ⟩: σὺχί —ΛαΣYfZcTGu

TRANSLATION: (Supply) ‘no’ (before this sentence).

APP. CRIT.: σὺχ’ Gu, a.c. T

COMMENT: This (obvious) gloss certainly is attested in witnesses that carry many Moschopulean glosses, but its absence from XaXbXoGr along with the lack of a cross in T have led to its being classified not as Moschopulean, but as in a category shared with 30 other glosses in Or. 1–500, where Triclinius has a gloss that is not attested in at least two other standard Thomian sources but is shared with Palaeologan witnesses that have eclectic collections of glosses.

Or. 430.03 (rec gloss) ⟨ἐκκλείομαι⟩: ἐκβάλλομαι —FGKPPrSa'

Or. 430.04 (pllgn gloss) ⟨ἐκκλείομαι⟩: καὶ ἀποδιώκομαι —CrOx
Or. 430.05 (mosch gram) ἐκκλείομαι: ἐκβάλλεται ὁ ἐνδῶν οὖν, ἐκκλείεται δὲ ὁ μὴ εἰσελθεῖν συγχωρούμενος. —XXaXbXoTYYfG

TRANSLATION: A person who is inside is (said to be) cast out, but one who is not allowed to enter is (said to be) shut out.

LEMMA: G(add. γὰρ) REF. SYMBOL: Xo POSITION: s.l. XaXbYYf

APP. CRIT. 2: ἐνδῶν Y | PREVIOUS EDITIONS: Dind. II.136,20–21

COMMENT: This is possibly a place where Moschopulus is reacting to an inferior gloss in the previous teaching tradition (430.03), or even a rare instance in which he is (modestly) indicating a choice between available readings of the text (since some recentiores have ἐκβάλλομαι).

Or. 430.06 (thom paraphr) ἐκκλείομαι: ἐξω κλείομαι καὶ οὐκ ἐῶμαι εἰσελθεῖν. —ZZaZbZlZmTGu

TRANSLATION: I am shut outside and I am not allowed to enter.

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zm PREVIOUS EDITIONS: Dind. II.136,19

Or. 430.07 (pllgn gloss) ἐκκλείομαι: κατέχομαι —Zb³

POSITION: s.l.

Or. 430.08 (pllgn gloss) ἐκκλείομαι: καὶ ἀσφαλίζομαι —Zu

POSITION: s.l.

Or. 430.09 (rec exeg) ἐκβάλλομαι: ἐκ(κ)λείομαι —S

LEMMA: this in text S POSITION: s.l.

Or. 430.10 (rec gloss) ἐκβάλλομαι: διώκομαι —AbMnRS

LEMMA: this in text all POSITION: s.l.

Or. 430.11 (rec gloss) δωμάτων: ἀπὸ τῶν —Ab

POSITION: s.l.

Or. 430.12 (rec gloss) δωμάτων ὅπη: ὅπου τῶν —Pr

POSITION: s.l.

Or. 430.13 (pllgn gloss) ὅπη: ὅπου —An²Ox

POSITION: s.l.

APP. CRIT.: καὶ prep. Ox

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Or. 430.14 (rec gloss) ⟨ὅπη⟩: ποῦ —Ab, app. Zb
POSITION: s.l.

Or. 430.15 (mosch gloss) ⟨ὅπη⟩: ἀν —XXoTYfG
POSITION: s.l.

Or. 430.16 (rec gloss) ⟨μόλω⟩: ἀπέλθω —Ab²F²
POSITION: s.l.

Or. 430.17 (mosch gloss) ⟨μόλω⟩: ἔλθω —XXbXoT²YfGGrZb²Zm
POSITION: s.l.
APP. CRIT.: ἔλθων G (with μολὼν in text)
APP. CRIT. 2: ἔλθω Zm (with μολῶ in text)
COLLATION NOTES: Ta omits the cross.

Or. 430.18 (plign gloss) ⟨μόλω⟩: καὶ παραγίνομαι —CrOx
POSITION: s.l.

Or. 431.01 (plign gloss) ⟨τίνες⟩: ποῖοι —F²
POSITION: s.l.

Or. 431.02 (mosch gloss) ⟨πολιτῶν⟩: ἀπὸ τῶν —XXaXbXoYYfGGrOxB³a
POSITION: s.l.
APP. CRIT.: τῶν om. B³b

Or. 431.03 (rec artGloss) ⟨πολιτῶν⟩: τῶν —F³Mn
POSITION: s.l.

Or. 431.04 (tri metr) ⟨πολιτῶν⟩: long mark over iota —T
PREVIOUS EDITIONS: de Fav. 54
Or. 431.05 (vet exeg) ἐξαμιλλῶνται σε γῆς: ἀντὶ τοῦ φιλονεικοῦσιν, ἐκβαλεῖν σε τῆς γῆς σπουδάζουσες. —MBVC

TRANSLATION: In the sense ‘they strive bitterly, eagerly seeking to exile you from the land’.

POSITION: s.l. except marg. B; cont. from prev. 431.08 BV


PREVIOUS EDITIONS: Schw. I.147,18–19; Dind. II.136,23–24

COLLABORATION NOTTES: Check original B.

Or. 431.06 (rec paraphr) ἐξαμιλλῶνται σε γῆς: ἐκβάλλουσι σε γῆς —OSa’GY²

POSITION: s.l.

APP. CRIT.: σε γῆς om. Sa’G, γῆς om. Y²

PREVIOUS EDITIONS: Dind. II.137,2–3

Or. 431.07 (mosch paraphr) ἐξαμιλλῶνται σε γῆς: ἐκβαλεῖν τῆς γῆς σπεύδουσιν —XXaXbXoT’YfGrZc

POSITION: s.l. except X

APP. CRIT.: σπεύδ. ἐκβ. transp. Zc, om. τῆς γῆς

Or. 431.08 (vet gloss) ἐξαμιλλῶνται: ἐκδιώκουσιν —MBVAfPr

POSITION: s.l. except marg. MB

APP. CRIT.: add. ἐνήλικαι δὲ ἡ πτῶσις M (conflated from 432.09)

APP. CRIT. 2: -ουσι BFPr, truncated V

PREVIOUS EDITIONS: Schw. I.147,20; Dind. II.136,24

Or. 431.09 (rec gloss) ἐξαμιλλῶνται: ἀποδιώκουσι —AbMnRS

POSITION: s.l.

Or. 431.10 (rec gloss) ἐξαμιλλῶνται: ἀποπέμπουσι —Rf

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.137,3

Or. 431.11 (rec Mosch Thom gloss) ἐξαμιλλῶνται: διώκουσιν —CrKOxXXaXbXoT’YfGr ZZaZlZmTGub³a

POSITION: s.l. (twice in T)

APP. CRIT.: καὶ prep. Cr Ox

APP. CRIT. 2: -ουσι B³a

PREVIOUS EDITIONS: Dind. II.137,1–2
Or. 431.12 (thom gloss) (ἐξαμιλλῶνται): ἔξελαύνουσιν —ZZaZlZmTGu

POSITION: s.l.
APP. CRIT. 2: -ουσι ZlGu
PREVIOUS EDITIONS: Dind. II.137,2

Or. 431.13 (pllg gloss) (ἐξαμιλλῶνται): καὶ ἕκφοβοῦσι —Zu

POSITION: s.l.

Or. 431.14 (pllg gloss) (ἐξαμιλλῶνται): καὶ ταράσσουσι —CrOx

POSITION: s.l.

Or. 431.15 (pllg exeg) (ἐξαμιλλῶνται): ὡς ἐοικε γὰρ, τρέχων ὁ ἄνθρωπος ἀμιλλῶνται οἱ πόδες, αὐτὶ τὸν ἄγωνιζοντα τῆς μέλλει ἐρχεθαι ἐμπροσθεν. ὅθεν καὶ ἅμιλλα ἡ μετὰ σπουδῆς φυγή. —Y

TRANSLATION: For, as it appears, when a person is running, his feet compete against each other, in the sense that they contest which one is going to go in front (of the other). Whence flight made in haste can also be (called) ‘competition’.

COMMENT: I have added the comma after γὰρ and translated on the assumption that ἄνθρωπος is not the subject of ἔοικε (which would give a clumsy construction), but a nominativus pendens or (in Byzantine vernacular terms) nominative absolute participial phrase.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 431.16 (rec gloss) (γῆς): ἀπὸ —GPr

POSITION: s.l.
APP. CRIT.: τῆς add. G

Or. 431.17 (pllg gloss) (γῆς): ἀπὸ τῆς πόλεως —Zu

POSITION: s.l.

Or. 432.01 (vet exeg) Οἰας τὸ Τροίας μίσος: 1Ναυπλιοῦ καὶ Κλυμένης τῆς Κατρέως ἐγένοντο Οἰας καὶ Παλαμίδης. 2ὁ δὲ Παλαμίδης ἀπελθὼν εἰς Τροίαν τὰ μέγιστα ἐν Αὐλίδι καὶ περὶ τῆς διανομῆς τῶν Φοινίκια διδάχας γράμματα αὐτοὺς ἴσην καὶ ἀνεπίληπτον τῆς διανομῆς ἐπραγματεύσατο. 3ἐπείτα καὶ περὶ κύβους ἐτρέψας αὐτῶν τῇ ὁλωρίᾳ, και μέτρα ἐξεύρει καὶ ψήφων ὅστε μέγα σχεῖν ὑμνίων παρά τοῖς Ῥωμαῖοις. 4ἐπὶ τούτῳ δὲ φθονήσαντες οἱ παρὰ Λαμπάνοντας καὶ Ὁμοσσάς καὶ Διομήδην τούτῳ τι σκευωρούσι κατ’ αὐτοῦ. 5ἀλβόντες γὰρ Φρύγα οἰχμάλωτον χρυσίον κομίζοντα Σαρπιδίσιν ἡμάγκασαν γράφας Φρυγίοις γράμμασι περὶ προδοσίας ὡς παρὰ Πριάμου πρὸς Παλαμίδην. 6καὶ τούτῳ μὲν φονεύσουσι, θεράτοντα δὲ

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Παλαμήδους πείθουσι χρήμασιν ἅμα τοῖς Τρωϊκοῖς χρήμασι καὶ τὸ γραφὲν πινάκιον ὑπὸ τὴν κλίνην θέσθαι Παλαμήδους. 8αὐτοὶ δὲ παρελθόντες προδοσίαν κατήγγειλον τοῦ ἥρωος καὶ φωραθῆναι τὴν σκηνὴν ἐκέλευον. 9εὑρεθέντος δὲ τοῦ πινακίου καὶ τῶν χρημάτων ὑπὸ τὴν κλίνην λίθοις φονεύεται Παλαμήδης.

Ναύπλιος δὲ ἀκούσας ἧκεν εἰς Ἴλιον δικάσαι τὸν φόνον τοῦ παιδός. 10τῶν δὲ Ἑλλήνων κατολιγωρούντων αὐτοῦ πρὸς τὸ κεχαρισμένο τοῖς βασιλεῦσιν ἀποπλεύσας εἰς τὴν πατρίδα καὶ πυθόμενος ἀποπλεῖν τοὺς Ἕλληνας ἦκεν εἰς Εὔβοιαν 12καὶ χειμῶνα φυλάξας φρυκτωρίας ἧψε περὶ τὰς ἄκρας τῆς Εὐβοίας.

οἱ δὲ εὐεπίβατον νομίσαντες τὸν τόπον προσορμίζονται καὶ ἐν ταῖς πέτραις ἀπόλλυνται.

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**TRANSLATION:**

From Nauplius and Clymene the daughter of Catreus were born Oeax and Palamedes. Palamedes went off to Troy and produced the greatest benefits for the Greek army. For when they were suffering famine in Aulis and were displeased and disagreeing about the distribution of the grain, first by teaching them Phoenician letters he arranged that the distribution was equitable and beyond reproach among them. Secondly, also by busying them with dice games he overcame their apathy (or disrespect, i.e., of the leaders' authority?), and he discovered measures and pebbles for counting/voting so that he acquired a big name among the Greeks. Agamemnon, Odysseus, and Diomedes became jealous because of this and contrive the following sort of plot against him. For they took a Phrygian captive while he was carrying money to Sarpedon and they compelled him to write about betrayal in the Phrygian alphabet, as if it were a letter from Priam to Palamedes. This fellow they put to death, but they bribe an attendant of Palamedes to place the written tablet together with the Trojan money under Palamedes' cot. They themselves came forward (in assembly) and denounced the hero for treason and ordered that his tent be searched. When the tablet and the money were discovered under the cot, Palamedes is killed by stoning. Hearing of this, Nauplius came to Ilium to seek justice for the killing of his son, but when the Greeks disrespected him in order to please their kings, having sailed back to his homeland and having learned (later) that the Greeks were sailing home, he went to Euboea; and having watched for a storm, he lit signal fires around the headlands of Euboea. The Greeks, believing the place to offer a good landing-place, approach it for mooring and are destroyed on the rocks.

**LEMMA:**

MBCPr, οἴαξ VRw

**REF. SYMBOL:**

BV

**APP. CRIT.:**

trace suits upper right of kappa) | καὶ … κλίνην om. V | λίθοις φον. | καταλύεται V | 10 ἥκεν

ἦλθεν Pr | εἰς om. V | του παιδὸς δικάσαι τοῦ φόνου transp. Pr | 11 δὲ om. O

όλγωρούντων V | πειθόμενος V, πειθόμενος Pr | 12 ἥκεν φρυκτ. transp. Rw | 12–13 κατωλιγωροῦντων MC, κατηγ‑ changed to κατολιγ‑ Rw

ἦκεν εἰς εὔβοιαν om. Rw | 12 ἧψε φρυκτ. transp. Rw | 12–13 καὶ μέτρα καὶ σταθμοὺς καὶ πεττοὺς καὶ γράμματα καὶ φυλακὰς καὶ δίκας καὶ ἀστρολογίας παρὰ MRw, πρὸς Pr

κεχωρισμένον app. Rw | 12 εὔοιας V

ἀπώλυνται Rw, ἀπόλλονται M | 10 δικᾶσαι M | 11 κατωλιγωροῦντων MC, κατωλιγ‑ changed to κατολιγ‑ Rw

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poned their feeling of lack, so that because of these things Palamedes acquired great renown. Odysseus, Diomedes, and Agamemnon became jealous of this and conspire in the following plot against him. For they took a Phrygian captive while he was carrying money to Sarpedon and they compelled him to write about betrayal in the Phrygian alphabet, as if it were a letter from Priam to Palamedes. This fellow they put to death, but they persuade an attendant of Palamedes to place under Palamedes’ cot both the money and this letter they had trumped up. They themselves came forward before the army and denounced the hero for treason and insisted that his tent be searched. When the money and the letter were discovered under the cot, Palamedes is killed by stoning. As he was dying, he said: ‘Farewell, glorious Truth. For you died before me’. Hearing of this, Nauplius came to Ilium to seek justice for the killing of his son, but when the Greeks disrespected him in order to please their kings, he left with nothing accomplished. And first sailing along the Greek territories he arranged that the wives of the Greeks should take other men as husbands, in the belief that those (at Troy) had perished. Then, when he heard of the return voyage of the Greeks, he lit signal fires around the hollows of Euboea that are called Caphareus and Timber-devourer. Drawing close to this place in their belief that there was a harbor, they were completely destroyed.

LEMMA: ἱστορία in marg. Zm
POSITION: follows 432.05 in all
APP. CRIT.: 1 περὶ τοῦ... στρατὸν Zl
Or. 432.04 (rec exeg) ὁ ἀδελφὸς τοῦ Παλαμήδους. 2ούς εἰς Τροίαν μετὰ τῶν Ελλήνων στρατεύσας καὶ θαυμασθεὶς ὡς οὐδεὶς πιστῶν ἐπὶ σοφία, φησίν γεγομένων ἑπὶ σοφίας, ὡς Ὀδυσσέως καὶ Διομήδους καὶ Ἀγαμέμνωνος ἀνηρέθη λίθοις, 3οῦτο γάρ ἔστι τὸ Τροίας μίσος ἀναφέρων πατρὶ, διότι καὶ ὁ Ὀρέστης ἐρωτηθεὶς ὑπὸ Μενελάου τίς ἐστὶν ὁ διώκων αὐτὸν Ἰαξ᾽ φησίν. οὗτος Παλαμήδης λέγεται εὑρηκέναι ἑκατὸν ἱεράς μήπω τότε ὄντα, ἀλλὰ Φοινίκων ἐχρῶντο γράμμασιν, ἄλλοι δὲ ἄλλα. εὗρε δὲ καὶ πεττοὺς πρὸς παραμυθίαν τῶν Ἑλλήνων καὶ φρυκτωρίας καὶ σταθμοὺς καὶ ψήφους καὶ ἀστρολογίας.

—ZZaZbZlZmGu

TRANSLATION: Oeax was the brother of Palamedes, who having gone to war at Troy along with the Greeks and having earned admiration for wisdom like no one yet of those who had ever existed, incurring the envy of Odysseus, Diomedes, and Agamemnon and was killed by stoning. Because of this, his brother Oeax, trying to take vengeance on Agamemnon—for that is what is meant by ‘assigning to my father the blame for the hateful deed at Troy’—joins in seeking the death penalty against Orestes. That is also why when Orestes is asked by Menelaus who it is who pursues him, he says ‘Oeax’. This Palamedes is said to have invented seventeen letters that were not yet in existence at that time, but people were using the letters of the Phoenicians, different groups (using) different sets of them. He also invented board games with tokens to assuage the Greeks, and signal fires and weights and pebbles for counting/voting and studies of the stars.

Or. 432.05 (thom exeg) οἷαξ ἀδελφός ἦν Παλαμήδους, 2οίς εἰς Τροίαν μετὰ τῶν Ελλήνων στρατεύσας καὶ θαυμασθεὶς ὡς οὐδεὶς πιστῶν ἐπὶ σοφίας, φησίν γεγομένων ἑπὶ σοφίας, ὡς Ὀδυσσέως καὶ Διομήδους καὶ Ἀγαμέμνωνος ἀνηρέθη λίθοις, 3οὐτοῦ ὁ Παλαμήδης λέγεται εὑρηκέναι ἱεράς μήπω τότε ὄντα, ἀλλὰ Φοινίκων ἐχρῶντο γράμμασιν, ἄλλοι δὲ ἄλλα. εὗρε δὲ καὶ πεττοὺς πρὸς παραμυθίαν τῶν Ἑλλήνων καὶ φρυκτωρίας καὶ σταθμοὺς καὶ ψήφους καὶ ἀστρολογίας.
APP. CRIT.: ἤγουν prep. CrOx | ὅ om. PrRf | τοῦ om. PrRf | τοῦ παλ. transp. before ὁ ἀδ. CrOx

Or. 432.07 (plln exeg) (Οἴαξ): Ναύπλιος ἔσχε δύ[ο υἱούς] τὸν Οἰάκα καὶ τὸν Παλαμήδη. —F
POSITION: s.l.
APP. CRIT.: or δύ[ο παῖδας] F

Or. 432.08 (rec artGloss) (Οἴαξ): ὁ —F^2Mn
POSITION: s.l.

Or. 432.09 (vet exeg) τὸ Τροίας μῖσος: 1 ἀντὶ τοῦ τὸ ἐπὶ Τροίας μίσος τοῦ πατρός ἀναφέρων εἰς ἐμὲ: 2 ἐνῆλακται ή πτῶσις 3 πατρὶ γὰρ ἐίπεν ἀντὶ τοῦ πατρός.
—M^BVCPrRw, partial M^b

TRANSLATION: Equivalent to ‘referring/applying to me his hatred of my father at Troy’. The case has been exchanged, for he said (dative) ‘patri’ for (genitive) ‘patros’.

LEMMA: οἴαξ τὸ τροίας μῖσος C, τροίας μίσος Rw  POSITION: s.l. M^VCP, marg. B, cont. from 431.08 M^b
APP. CRIT. 2: 1 μῖσος B | 2 ἐνῆλακται M^b, ἐνῆλακται Pr |
PREVIOUS EDITIONS: Schw. I.149.1–2; Dind. II.139.11–12

Or. 432.10 (mosch paraphr) τὴν ἐν Τροίᾳ ἔχθραν ἀνατιθεὶς τῷ πατρί —X
POSITION: s.l.

Or. 432.11 (mosch paraphr) (τὸ Τροίας μῖσος): τὴν ἐν Τροίᾳ ἔχθραν
—XaXbXoT^T^1^Y^1^f^G^G^r^Z^c
POSITION: s.l.
APP. CRIT.: ἐν] ἐπὶ τῇ G

Or. 432.12 (rec gloss) (Τροίας): ἐπὶ —FKPr
POSITION: s.l.

Or. 432.13 (rec exeg) (μῖσος): τὸ πρὸς Παλαμήδην γεγονὸς —MnS
POSITION: s.l.
APP. CRIT. 2: γεγονὸς Mn |

Or. 432.14 (plln gram) (μῖσος): μύσος τὸ μίσσιμα ἀπὸ τοῦ μύω τὸ καμμύω καὶ τοῦ

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Ὀσσος ὁ ὀφθαλμός. ὁ γὰρ ὀφθαλμός οὐκ ἀνέχεται βλέπειν τοιαύτα. μῖσος δὲ ἡ μανία καὶ ἡ μάχη ἀπὸ τοῦ μὴ ἔχειν ισότητα. —Y²

TRANSLATION: ‘Mouso’s meaning ‘miasma’ is from ‘muō’ meaning ‘close (one’s eyes)’ and from ‘ossos’ meaning ‘eye’. For the eye cannot endure looking upon such things. ‘Misos’ meaning ‘madness’ and ‘battle’ is from not (‘mē’) having equality (‘iso-’).

POSITION: s.l.

COMMENT: The first etymology includes the traditional connection with μύω; other sources lack the explicit claim about ὀσσος, but Eust. in Il. 3.262 (I.649.5–7) comes close, τὸ γοῦν μῖσος ἐκ τοῦ μῦει παρῆκται, ἀφ’ οὗ καὶ τὸ μῦος: μῖα γὰρ ἐπὶ τοις ἐχθροῖς ὁ μῦω, ἤγους ἂν ἄλλα δοσε πάλιν κλίνει μηδὲ εἰσορᾶν ἐθέλων; also Eust. in Il. 20.9 (IV.358.6–7) ὡς γὰρ μῦω μύος, φασι. μύσας, εἰς δ’ ἐσομεν μή μὴ ἐμβλέπειν ἀνεχόμενοι, ἢ πρὸς δ’ τὰ χείλη μύομεν ὡς προσφωνοῦντες; cf. Sch. Opop. Hal. I.6 μῦος τὸ μί θελονότα ἀπὸ τοῦ μῦο, μῖσος δὲ τὰ ἀμάρτημα ἀπὸ τοῦ μῦο τὰ καμώλα καὶ γὰρ ὁ ἰδιῶν ἀμάρτημα σίγχρον μῦ. The second etymology is a more elaborate version of that in Orion 98,18 μῖσος, παρὰ τὸ τὸ μὴ ἴσον εἶναι. Et. Magn. 588.50–52 μῖσος: παρὰ τὸ τὸ μὴ ἴσον εἶναι, ὡς ἀνάφασιν ὁ ἐχθρός; ἢ ἀπὸ τοῦ μῦο μῦος, μύσος καὶ μῖσος, ὡς τὰς μάνιας ἀπεφύγουμεν.

KEYWORDS: etymology

Or. 432.15 (mosch gloss) (ἀναφέρων): ἀνατιθεῖς —XaXbXoT·YYfGGGrZb²ZcAa²

POSITION: s.l.

Or. 432.16 (pillgn gloss) (ἀναφέρων): ἀνάγων —Zu

POSITION: s.l.

Or. 432.17 (rec gloss) (ἀναφέρων): ἀναμνημονεύων —V²PrY²

POSITION: s.l.

Or. 432.18 (pillgn gloss) (ἀναφέρων): ἐνθυμούμενος —ZI

POSITION: s.l.

Or. 432.19 (pillgn gloss) (ἀναφέρων): ἀναλογιζόμενος —F²

POSITION: s.l.

Or. 432.20 (rec gloss) (πατρὶ): Ἀγαμέμνονι —Rf

POSITION: s.l.

Or. 432.21 (recThom gloss) (πατρὶ): τῷ ἐμι —AbMnRSZaZlZmTGu, perhaps Z

POSITION: s.l.

APP. CRIT.: too washed out in Z to be certain | τῷ om. ZlZmT

Or. 432.22 (pillgn artGloss) (πατρὶ): τῷ —GZu

POSITION: s.l.
Or. 432.23 (plign artGloss) 〈πατρός〉: τοῦ — F²

LEMMa: πατρός s.l. variant F  POSITION: s.l.

Or. 433.01 (recThom gloss) 〈συνήκα〉: ἐνόησα — V¹Xo²ZZaZbZlZmZuTG

POSITION: s.l.

APP. CRIT. 2: ἐννό- Zu  |
PREVIOUS EDITIONS: Dind. II.139,13

Or. 433.02 (rec gloss) 〈συνήκα〉: οἶδα — AbF²R

POSITION: s.l.

Or. 433.03 (rec gloss) 〈συνήκα〉: καὶ ἐγνώρισα — Mn

POSITION: s.l.

Or. 433.04 (plign gloss) 〈συνήκα〉: ἐμαθοῦ — G

POSITION: s.l.

Or. 433.05 (plign gloss) 〈συνήκα〉: καὶ γινώσκω — CrOx

POSITION: s.l.

Or. 433.06 (mosch paraphr) 〈Παλαμήδους σε τιμωρεῖ φόνου〉: τιμωρεῖται σε ἔγουν κολάζει ἑνεκα τοῦ φόνου τοῦ Παλαμήδους. — XXaXbXoT¹YYfGr

POSITION: s.l. except XXo

APP. CRIT.: after κολάζει addl. σε Xo

APP. CRIT. 2: ἑνεκεν XaXbYYf  |

PREVIOUS EDITIONS: Dind. II.139,14–15

Or. 433.07 (plign paraphr) 〈Παλαμήδους σε τιμωρεῖ φόνου〉: ἑνεκα τοῦ φόνου τοῦ Παλαμήδους κολάζει. — G

POSITION: s.l.

Or. 433.08 (plign paraphr) 〈Παλαμήδους σε τιμωρεῖ φόνος〉: μετῆλθεν ὁ φόνος τοῦ Παλαμήδους. — Gu

LEMMa: φόνου in text Gr (but φόνος in Thoman ms)  POSITION: crowded beneath συνήκα and gloss ἐκεῖνος on 434

Or. 433.09 (plign gloss) 〈Παλαμήδους〉: χάριν — Y²

POSITION: s.l.
Or. 433.10 (pullg gloss) (Παλαμήδους): ἕνεκα —V>Zb>Zu
POSITION: s.l.

Or. 433.11 (rec artGloss) (Παλαμήδους): τοῦ —F>MnXo
POSITION: s.l.

Or. 433.12 (thom exeg) τιμωρεῖ: 'κολάζει· δι’ ἐκεῖνον γάρ σοι μάχεται Οἴαξ. 2τιμωρῶ δε οὐ μόνον τὸ βοηθῶ ἀλλὰ καὶ τὸ κολάζω, ὡσπερ καὶ τὸ τιμωροῦμαι κατ’ ἀμφοτέρας εὑρήσεις τὰς χρήσεις. —ZbZlZmTGu

TRANSLATION: He punishes, for because of that man (Palamedes), Oeax is fighting you. And (the active verb) 'timōrō' means not only 'to come to the aid of' but also 'to punish', just as you will find (the middle form) 'timōroumai' too in both senses.

LEMMA: T  REF SYMBOL: T  POSITION: s.l except TGu as two sep. notes Zl
PREVIOUS EDITIONS: Dind. II.139,15–18

Or. 433.13 (rec gloss) (τιμωρεῖ): κολάζει —CrMnOxXo>ZaZc
POSITION: s.l.
APP. CRIT.: καὶ prep. CrMnOx | σε add. Mn

Or. 433.14 (rec gloss) (τιμωρεῖ): ὁ Οἴαξ —KZu
POSITION: s.l.

Or. 433.15 (tri metr) (τιμωρεῖ): long mark over iota —T
PREVIOUS EDITIONS: de Fav. 54

Or. 433.16 (rec gloss) (φόνου): ἕνεκα —KXo>Zc
LEMMA: φόνος in text Zc  POSITION: s.l.
APP. CRIT.: τοῦ φόνου add. Zc

Or. 433.17 (rec artGloss) (φόνος): ὁ —AbF2Ox
LEMMA: φόνος in text αλλ  POSITION: s.l.

Or. 434.01 (pullg paraphr) οὐ μετουσία ὑπῆρχεν ἐμοὶ τοῦ φόνου, ἀλλὰ καὶ διὰ τριῶν ἀλλών ἀπόλλυμι. —G
POSITION: s.l.
Or. 434.02 (rec paraphr) (οὐκοῦν μετῆν μοι): οὐ μέλει μοι περὶ τοῦ φόνου τοῦ Παλαμήδους. —PrY²

LEMMA: thus in text Y; οὐ γ’ οὐ μετῆν in text Pr
POSITION: s.l.

APP. CRIT.: μέλει PrY² |

Or. 434.03 (mosch paraphr) οὐκοῦν μετῆν μοι: οὐκοῦν μετουσία ἤν μοι τοῦ φόνου, ἥγουν οὐ μετείχουν, οὐκ ἐκοινώνουν. —XXaXbXoT²YYfGGGrZc

LEMMA: G
REF. SYMBOL: Xo
POSITION: s.l. except XXoG

APP. CRIT.: οὐκοῦν X, οὐ T, οὐκ G, om. others (i.e., to be supplied from οὐκοῦν in line) | μετουσία … ἥγουν om. Zc | ἤν έμοι μετουσία transp. G | οὐκ| οὐδ’ Zc | ἐκοινώνησα G | add. ἕγω τὸν φόνον ἑκείνου Y² |

PREVIOUS EDITIONS: Dind. II.139,19–20

Or. 434.04 (pillgn paraphr) (οὐκοῦν μετῆν μοι): οὐδαμῶς μετουσία ἦν ἐμοὶ. —Zb²

LEMMA: thus in text p.c. Zb (a.e. οὗ γ’ οὖ)
POSITION: s.l.

APP. CRIT.: app. οὐδὲ a.e. Zb² |

Or. 434.05 (thom gloss) (οὗ): ἐκεῖνος —ZZaZmTGu

LEMMA: οὗκουν in text Gr
POSITION: s.l.

Or. 434.06 (pillgn gloss) (οὗ): καὶ οὗτος —Zu

POSITION: s.l.

Or. 434.07 (rec paraphr) (μετῆν μοι): μετουσία ύπηρχεν ἐμοὶ —CrKOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx | ἐμοὶ om. CrOx

Or. 434.08 (rec paraphr) (μετῆν): ἣ μετουσία τῶν δρωμένων ύπηρχε. —AbRS, perhaps Sa²

POSITION: s.l.

APP. CRIT.: ύπηρχε om. AbS

Or. 434.09 (rec paraphr) (μετῆν): ἣ μετουσία ύπάρχει —V¹MnZaZu

POSITION: s.l.

APP. CRIT.: καὶ prep. Zu | ἐμοὶ om. ZaZu | μοι add. Mn

Or. 434.10 (pillgn paraphr) (μετῆν): μετουσία ύπάρχει ἥγουν φροντίς. —F

POSITION: s.l.

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Or. 434.11 (pillgr paraph) ⟨μετῆν⟩: μετουσία ὑπῆρχε τοῦ φόνου. —B³

Or. 434.12 (rec gloss) ⟨μετῆν⟩: μετουσία —Pr

Or. 434.13 (thom gloss) ⟨μετῆν⟩: μετουσία ἦν —ZZmAa²

Or. 434.14 (pillgr gloss) ⟨μετῆν⟩: φροντίς —V³

Or. 434.15 (pillgr gloss) ⟨μετῆν⟩: μέτεστι —B²

Or. 434.16 (rec gloss) ⟨μετῆν⟩: τοῦ φόνου —Rf

Or. 434.17 (vet exeg) διὰ τριῶν δ’ ἀπόλλυμαι: οἱ πρῶτοι τῶν πολιτῶν, δεύτερον Οἴακος. ἡδονή ἢ τίς ἀλλος', ἵνα πληρώσῃ τοὺς τρεῖς. τινὲς δὲ τριῶν φασὶ τῶν Ερινύων. τί προεῖπε γάρ [408] ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας'. τινὲς δὲ φασι τίς συνέσεως, τίς λύπης καὶ τίς μανίας. οἱ δὲ τοῖς Καλλιστράτος γέγραπται: ἐπιζητήσειεν ἄν τις πῶς διὰ τριῶν εἴρηκεν, εἰ μὴ δίᾳ τὸ Αγαμέμνονον καὶ Διομήδην καὶ Οδυσσέα μετασχεῖν τοῦ φόνου Παλαμήδους. —MBC, partial VMnPrR³⁵RwS²Sa

TRANSLATION: First the citizens, secondly Oeax. Therefore he (Menelaus) follows up with 'who else?' so that he may fill out the three. Some say by three he (Orestes) means the Erinyes, because he said previously 'I thought I saw three maidens similar to night'. Some (others) say the three are awareness (of guilt), pain, and madness. And in the commentaries of Callistratus (this) is written: 'One might seek (in vain) an answer to the problem in what sense he has said 'through three', unless (it is) because Agamemnon, Diomedes, and Odysseus participated in the murder of Palamedes'.

LEMMA: MBC, (435) τίς δ’ ἄλλος VMnR³⁵RwS²Sa  REF. SYMBOL: B, (at 435 τίς ἄλλος) VR²Sa

POSITION: s.l. (at 435) Pr; between 439.02 and 457.04 Rw; in S, two incomplete versions S²Sa are followed by lemma and version S²

Or. 434.18 (plln exeg) (διὰ τριῶν): ἀντὶ τοῦ διὰ πολλῶν —MC

Or. 434.19 (plln exeg) (διὰ τριῶν): ἀντὶ τοῦ διὰ πολλῶν ἄλλως γάρ νοεῖσθαι οὐ δύναται. —Lp

Or. 434.20 (rec exeg) (διὰ τριῶν): οἱ μὲν διὰ πολλῶν, οἱ δὲ διὰ συνέσεως καὶ λύπης καὶ μανίας. —V

Or. 434.21 (rec exeg) (διὰ τριῶν): ὑπὸ τῶν Ἐριννύων —V'AbRRfSZcZuB³a

Or. 434.22 (plln gloss) (διὰ τριῶν): Ἐριννύες —Aa²

Or. 434.23 (plln exeg) (διὰ τριῶν): ἡ σύνεσις, λύπη, μανία ἢ ἀπὸ τῶν Ἐρ[ιννύ]ων· ἢ τῶν πολιτῶν καὶ τοῦ Οἴακος καὶ ἔτι Ἐριν[νύ]ων καὶ τούτων τριῶν· ἢ γιόν τῶν Ἀιγίσθου φίλων. —F

Or. 434.24 (rec exeg) (διὰ τριῶν): σύνεσις λύπη μανία —Pr

Or. 434.25 (plln exeg) (διὰ τριῶν): τῶν πολιτῶν, τοῦ Οἰακοῦ καὶ τῶν Ἐριννύων· τινὲς δὲ λέγουσι τὴν σύνεσιν τὴν λύπην καὶ τὴν μανίαν. —Y²
Or. 434.26 (plln exeg) (διὰ τριῶν): διὰ τῶν Ἐριννύων ἢ τῆς συνέσεως τῆς λύπης καὶ τῆς μανίας, ἢ Ἀγαμέμνονος Ὀδυσσέως καὶ Διομήδους. —Gu

APP. CRIT.: διὰ app. crossed out

PREVIOUS EDITIONS: Dind. II.140,5–6

Or. 434.27 (plln exeg) (διὰ τριῶν): διὰ τῶν πολιτῶν —B³d

Or. 434.28 (plln exeg) (διὰ τριῶν): ἦγουν διὰ πολλῶν ἦγουν τῶν Ἐριννύων —Y²

Or. 434.29 (plln artGloss) (τριῶν): τῶν —F²

Or. 434.30 (plln gloss) (ἀπόλλυμαι): μόνος —Gu

Or. 435.01 (rec exeg) (τίς δ’ ἄλλος): τιμωρεῖ ἀπὸ κοινοῦ —MnZu

APP. CRIT.: ἀπὸ κοινοῦ om. Mn

Or. 435.02 (thom gloss) (τίς δ’ ἄλλος): ἀπόλλυσι —ZZaZbZlZmTGu

APP. CRIT. 2: —sans Zm, ἀπόλλυσε Zl, ἀπέλλυσε Zb

Or. 435.03 (plln gloss) (τίς δ’ ἄλλος): [μ]άχεται σε —F²

COMMENT: The dative is normal with μάχομαι even in very late authors, but the accusative is sometimes found, as in Georgius Acropolites, Annales 70,13; 71,65; 72,3.

Or. 435.04 (plln gloss) (τίς δ’ ἄλλος): μετέχει —Y²

Or. 435.05 (plln gloss) (τίς δ’ ἄλλος): ἔστι —CrOx
Or. 435.06 (recMosch gloss) ⟨ἡ ποι:⟩ ἄρα —AaAbGrF²MnRSa¹OX XXaXbXoTYYfG-GrZc

POSITION: s.l.; cont. from next T (perhaps intended to be single phrase)

APP. CRIT.: καὶ prep. CrOx

APP. CRIT. 2: ἄρα CrOx, app. Aa

Or. 435.07 (thom gloss) ⟨ἡ ποι:⟩ ὅντως —ZZlZmTGu

POSITION: s.l.

Or. 435.08 (recMosch gloss) ⟨τῶν⟩: τίς —AbF²MnRXaXbXoTYYfGGrZc

POSITION: s.l.

APP. CRIT.: τὶς F² G

COMMENT: It is ambiguous, as often, whether τίς is intended to be understood as interrogative or indefinite; the indefinite is unambiguous in F₂ G.

Or. 436.01 (pllgn paraphr) ἐκεῖνοι ύβρίζουσιν ἐμὲ ὧν ἡ πόλις. —Y²

POSITION: s.l.

APP. CRIT.: ἐμοὶ Y²

COMMENT: I could find no evidence of the dative with ύβριζω in late Greek authors.

Or. 436.02 (rec paraphr) ⟨οὗτοι⟩: ἦτοι οἱ φίλοι τοῦ Αἰγίσθου —V¹

POSITION: s.l. (above ὧν πόλις)

APP. CRIT.: οἱ om. Gu (συγγενεῖς add. above Gr's τοῦ αἰγίσθου)

Or. 436.03 (mosch paraphr) οὗτοι: ἠγουν οἱ ἀπὸ τοῦ Αἰγίσθου —XXaXbXoT¹YYfGrZc

LEMMA: X

POSITION: s.l. except X

APP. CRIT.: ἠγουν| οὗτοι Xo

Or. 436.04 (pllgn paraphr) ⟨οὗτοι⟩: οἱ συγγενεῖς τοῦ Αἰγίσθου —Zb²Gu

POSITION: s.l.

APP. CRIT.: οἱ om. Gu (συγγενεῖς add. above Gr’s τοῦ αἰγίσθου)

Or. 436.05 (pllgn exeg) ⟨οὗτοι⟩: οἱ ἀπὸ τοῦ Αἰγίσθου καθ’ ὑπόληψιν —G

POSITION: s.l.

COMMENT: The meaning of καθ’ ὑπόληψιν is uncertain. It is not attested in scholia or rhetorical texts. In others it usually appears to mean ‘by (mere) assumption’; it might mean ‘by continuation (of the interlocutor’s thought)’, which fits the passage somewhat better.

KEYWORDS: ὑπόληψις

1076 | Scholia on Orestes 1–500
Or. 436.06 (rec gloss) οὗτοι: τού Αἰγίσθου —Μn

APP. CRIT. 2: αἰγίσθου Mn |

Or. 436.07 (rec gloss) ὑβρίζουσ': ἀτιμον ποιοῦσι —Κ

Or. 436.08 (plln gloss) ὑβρίζουσ': ἀτιμάζουσιν —F2Zl

APP. CRIT. 2: -ουσι Zl |

Or. 436.09 (plln gloss) ὑβρίζουσ': διώκουσι —Αa

Or. 436.10 (plln gloss) ὑβρίζουσ': ἀμιλλῶνται —Lp

APP. CRIT. 2: ἀμιλ‑ Lp |

PREVIOUS EDITIONS: Dind. II.140,10

Or. 436.11 (rec paraphr) ὅν πόλις τὰ νῦν κλύει: ὡντινων φίλων τῶν ἀπ’ Αἰγίσθου ἄκοινε ἢ πόλις. —AbS

APP. CRIT. 2: ἀπαἰγ‑ AbS, -γίστω Ab |

Or. 436.12 (plln paraphr) ὅν: καὶ ὡντινων τὰς ὕβρεις —CrOx

Or. 436.13 (plln gloss) ὅν: τούτων —F

Or. 436.14 (rec gloss) πόλις: ἐκεῖνοι —Μn

APP. CRIT. 2: |

Or. 436.15 (plln artGloss) πόλις: ἢ —G

APP. CRIT. 2: |

Or. 436.16 (rec gloss) κλύει: ἄκοινε —F2PrZl
Or. 436.17 (mosch gloss) (κλύει): ὑπακούει —XaXbXoTYYfGGrB

APP. CRIT.: ἐπακούει GrB

PREVIOUS EDITIONS: Dind. II.140,11

Or. 436.18 (plllgn gloss) (κλύει): ὑπόκειται —V

APP. CRIT.: ἐπακούει a.c. V

Or. 436.19 (plllgn gloss) (κλύει): πείθεται —Xo

Or. 436.20 (plllgn exeg) (κλύει): ὑπομάζεται ἢ ἀκούει —Gu

PREVIOUS EDITIONS: Dind. II.140,11

Or. 437.01 (vet exeg) Ἀγαμέμνονος δὲ σκῆπτρ’: πάλιν φιλοπράγμονος ὁ Μενέλαος παραγυμνοὶ τὸ ἢθος φροντίζῳ περὶ τῆς βασιλείας. —MBVCMnPrR²RwSSaY

TRANSLATION: Again Menelaus indirectly bares his character as meddlesome, showing his concern for the kingship.

LIMA: C, ἀγ. δὲ σκ. ἐᾷ σ’ B, ἀγαμ. σκῆπτρα ἐῶσα Pr, ἀγαμέμνονος δὲ VRw, ἀγαμέμνονος MnR²Sa | REF. SYMBOL: BVR² | POSITION: s.l. M

APP. CRIT.: πάλιν φασὶ R², but φασὶ del. | φιλοπράγμονος Schw., -πραγμόνως all except -πραγμονεῖ MnR² | καὶ παραγ. Y² | perhaps περιγυμνεῖ MnR² | ἢθος] εἶδος VMnSSaR²Y² | περὶ] παρὰ S, om. Y² |

APP. CRIT. 2: παραγυμνεῖ Sa | φροντίζων Sa |

PREVIOUS EDITIONS: Schw. I.149,11–12; Dind. II.140,13–14

Or. 437.02 (plllgn exeg) Μενέλαος Σπάρτην, Ἀγαμέμνων Μυκήνας —V

POSITION: marg.

APP. CRIT.: μυκ. ἀγαμ. transp. a.c. V

Or. 437.03 (plllgn artGloss) (Ἀγαμέμνονος): τοῦ —F²Ox

POSITION: s.l.

Or. 437.04 (rec exeg) (σκῆπτρ’): συνεκδοχικόν, ἀπὸ συμβόλου τὸ κύριον. —Mn

TRANSLATION: Synecdocalic, from the symbol (scepter) the proper term (kingship).
Or. 437.05 (moschThom gloss) (σκῆπτρ'); τὴν βασιλείαν —XXaXbXoYYfGGtZcZ-ZaZbZlZmT

Or. 437.06 (plign gloss) (σκῆπτρ'); ἰγουν τὰς ἀρχὰς —Ox

Or. 437.07 (plign artGloss) (σκῆπτρ'); τὰ —F2

Or. 437.08 (rec gloss) (ἐaña): καὶ ἐκατέλειψε —Mn

Or. 437.09 (plign gloss) (ἐaña): καὶ καταλιμπάνει —CrOx

Or. 437.10 (plign gloss) (ἐaña): παραχωρεῖ —F

Or. 437.11 (rec gloss) (ἐaña): ἀφες —Ab

Or. 437.12 (rec artGloss) (πόλις): ἡ —AbF2Mn

Or. 438.01 (vet exeg) πῶς οἵτινες ζῆν: τὸ οἵτινες οὐ πρὸς τὴν πόλιν, ἀλλὰ πρὸς τοὺς ἐν τῇ πόλει —MVV6CPr

Translation: The relative pronoun (masculine plural) does not agree with the city (feminine singular) but with those in the city.

Scholia on Orestes 401–500 | 1079
Or. 438.02 (mosch paraphr) ἵνα κατὰ τίνα τρόπον ἔσουσιν ἔχειν τὰ σκῆπτρα οἵτινες ὑμᾶς ζῆν: —XXaXbXoΤΥYfGGr

Or. 438.03 (rec exeg) ἐάσουσι βασιλεύειν —R

Or. 438.04 (plllgn exeg) οἵτινες ζῆν: μέλλουσιν ἐᾶσαι βασιλεύειν —Gu

Or. 438.05 (plllgn exeg) οἵτινες ζῆν: ἐνι τούτῳ δυνατὸν γενέσθαι —Zl

Or. 438.06 (rec gloss) οὐδαμῶς —CrMnOx

Or. 438.07 (plllgn gloss) κατὰ τίνα τρόπον —Zc

Or. 438.08 (plllgn gloss) οἵτινες ... ἐντί: ὅτι θέλωσι θανατῶσαι με —Zc

Or. 438.09 (plllgn gloss) οὐκ ἐῶσ': —F2

Or. 438.10 (plllgn gloss) οὐκ ἐῶσ': καὶ οὐκ ἀφίνωσι —Ox

Or. 438.11 (thom gloss) ἀφιᾶσι —ZZaZbZlZmTGu

Or. 438.12 (plllgn gloss) ξῆν —Zc

1080 | Scholia on Orestes 1–500
Scholia on Orestes 401–500 | 1081
Or. 439.03 (rec exeg) ἄλλως· τί δρῶντες ὅτι καὶ σαφὲς: 1 τί ποιοῦντες; 2 ἔχεις τι καὶ σαφὲς εἶπεῖν ἐμοί; 3 τὸ γὰρ ὅτι νῦν ἀορίστως κεῖται. —Rw

TRANSLATION: Doing what? Can you tell me anything that is indeed clear? For 'hoti' is used in this place indefinitely.

LEMMA: Rw  POSITION: between 439.01 and 439.02
APP. CRIT. 2: 2 τί Rw |

Or. 439.04 (pull paraphr) ἢ (τί) δρῶντες, ἐπεὶ οὐκ ἐῶσιν ὑμᾶς ζῆν; —G

LEMMA: thus in text G  POSITION: s.l.

Or. 439.05 (rec exeg) (τί δρῶντες): οὐκ ἐῶσι σοι ζῆν ἐκεῖ —Pr

POSITION: s.l.

Or. 439.06 (mosch exeg) (τί δρῶντες): οὐκέτι δηλονότι ἐῶσιν ὑμᾶς ζῆν
—XXaXbXoT YYfGr

TRANSLATION: (With the elliptical question supply the predicate), clearly, 'no longer allow you to live'.

REF. SYMBOL: X  POSITION: s.l. except X
APP. CRIT.: ἐῶσι δηλονότι transp. XaY

Or. 439.07 (thom exeg) (τί δρῶντες): οὐκ ἐῶσιν —ZZaZbZlZmGu

TRANSLATION: (With the elliptical question supply the predicate) 'do not allow'.

POSITION: s.l.
APP. CRIT. 2:  ἐῶσι Zl |

Or. 439.08 (pull gloss) (δρῶντες): καὶ ποιοῦντες —CrF2Ox

POSITION: s.l.
APP. CRIT.: καὶ τί F2

Or. 439.09 (pull gloss) (δρῶντες): πράττοντες —Gu

POSITION: s.l.
Or. 439.10 (recMoschThom gloss) ὅτι καὶ σαφὲς ἔχεις εἰπεῖν ἐμοὶ: εἰπὲ —VAAbCrFMn-PrROxXXbXoGGrZaZlZmT*

TRANSLATION: (Supply to govern this clause the imperative) ‘tell’.

POSITION: s.l.; above ἀλλἱκτες Mn, others over ὅτι καὶ or over middle of phrase

Or. 439.11 (plln paraphr) ὅτι καὶ σαφὲς ἔχεις εἰπεῖν ἐμοὶ: εἰπὲ σαφῶς ὃ ἔχεις εἰπεῖν. —Y²

POSITION: s.l.

Or. 439.12 (rec gloss) ὅπερ —CrF²PrOxZbZl

APP. CRIT.: καὶ prep. CrOx | ὅπως Pr, ἥπερ CrOx

Or. 439.13 (recThom gloss) σαφὲς: ἀληθὲς —SaZZaZbZlZmZuTGu

POSITION: s.l.

Or. 439.14 (plln gloss) σαφὲς: φανερόν —F²

POSITION: s.l.

Or. 439.15 (rec gloss) σαφῶς —Pr

POSITION: s.l.

Or. 439.16 (rec gloss) ἔχεις: καὶ δύνασαι —Pr

POSITION: s.l.

Or. 440.01 (recThom gloss) ψῆφος: ἀπόφασις —CrGKXo²ZZaZbZlZmTY²GuOx

POSITION: s.l.

Or. 440.02 (plln gloss) ψῆφος: κρίσις —F²

POSITION: s.l.

Or. 440.03 (rec gloss) οἶσεται: ἐπενεχθῇ —Sa

POSITION: s.l.

Or. 440.04 (recThom gloss) οἶσεται: ἐξενεχθῆσεται —FGKPrRfZZaZbZlZmTGuY²

APP. CRIT. 2: ἐξενεθῆσεται Y² |
Or. 440.05 (mosch gloss) (οἴσεται): ἐξοίσεται —XXaXbXoT'YYfGGr
position: s.l. except X

Or. 440.06 (pilln gloss) (οἴσεται): ψηφισθήσεται —F
position: s.l.

Or. 440.07 (pilln gloss) (οἴσεται): κομισθήσεται —AαXo
position: s.l.

Or. 440.08 (pilln gloss) (οἴσεται): φέρεται —Zu
position: s.l.

Or. 440.09 (pilln gloss) (οἴσεται): καὶ δοθήσεται —GrOx
position: s.l.

Or. 440.10 (pilln exeg) ὁ: τὸ οἴσεται ἑνεργητικὴν ἔχον σημασίαν καὶ ἀντὶ τοῦ κομίσει λαμβανόμενον ἑνταῦθα παθητικὴν ἔχει καὶ ἀντὶ τοῦ ἐξενεχθήσεται λαμβάνεται.
—Lp
translation: The (so-called future middle) form ‘oisetai’, having an active sense and being (normally) taken as ‘he/she/it will convey’, here has a passive sense and is taken as ‘he/she/it will be brought forth’.

previous editions: Dind. II.141,1–3

Or. 440.11 (mosch paraphr) (τῇδ' ἡμέρᾳ) κατὰ τὴν ἡμέραν τὴν ἡμέραν —XXaXbXoT'YYfGGr
position: s.l. except X, cont. from 440.05 X
app. crit.: ἕγουν prep. T

Or. 440.12 (rec gloss) (τῇδ'): ἐν τῇ —Mn
position: s.l.

Or. 440.13 (pilln gloss) (τῇδ'): ταυτῇ τῇ —F²Ox
position: s.l.
app. crit.: καὶ prep. Ox

Or. 441.01 (rec exeg) ἐπαινεῖται ὁ στίχος. —Pr
translation: The line is praised.

1084 | Scholia on Orestes 1–500
COMMENT: One would like to know why the line was praised (by a schoolmaster or teacher of rhetoric?). Perhaps because of the neat balance of the two halves. Contrast the rejection of 440–441 by Weil, Diggle, Willink, and Kovacs, with Willink’s aspersions on this line in particular.

Or. 441.02 (mosch gloss) \(\phiευγειν\ πολιν\): \(\varepsilon\xiορισθήναι\) —XXaXbXoT\(^*\)YYfGrZc

APP. CRIT.: \(\eta\gammaου\) prep. TY\(^*\)

Or. 441.03 (pllgn gloss) \(\phiευγειν\): \(\alphaποδιδράσκειν\) —Zb\(^2\)

Or. 441.04 (pllgn gloss) \(\phiευγειν\): \(\varepsilon\xiορίζειν\) —B\(^{1d}\)

Or. 441.05 (rec exeg) \(\piολιν\): \(\alphaπ\) \(\tau\)\(\iota\)\(\nu\) \(\tau\)\(\iota\)\(\zeta\)\(\nu\) \(\piολεως\), \(\omega\)\(ς\) \(\tau\)\(o\) [Anacreontea fr. 4 West] ‘\(τ\)\(i\) \(με\) \(\phiευγεις\) \(\tau\)\(ου\) \(\gamma\)\(έροντα\):’ —Mn

TRANSLATION: (‘City’, the accusative object of ‘flee’, is equivalent to) ‘away from the city’, as in the line ‘Why do you flee from me, the old man?’

COMMENT: Bergk (Poetae Lyrici Graeci 4th ed. fr. 61 = 3rd ed. fr. 64) identified this as a poetic fragment from Sch. Ga Hec. 1064 in Dindorf. This scholion was assumed to be Thoman by West, but, like a number of other notes of Gu, is revealed not to be Thoman by its absence from the standard Thoman witnesses and from T. The phrase is also found in longer quotations in Nicephorus Callistus Xanthopulus, Hist. ecclesiastica 2.42,77 (PG 145:872B), and (without \(\tau\)\(o\)) in ps.-Sophronius, Vita Mariae Aegyptiacae, chap. 1 (PG 87:3.3705.34).

KEYWORDS: citation of literature other than Homer (with direct quotation) | Anacreontea

Or. 441.06 (pllgn paraph) \(\piολιν\): \(\eta\gammaου\ \alphaπ\ \tau\αυτη\ς \tau\)\(\iota\)\(ς\) \(\piολεως\) —CrOx

Or. 441.07 (pllgn gloss) \(\tauιν\delta'\): \(\tauαυτη\nu\) —F\(^2\)

Or. 441.08 (thom exeg) \(\mu\)\(η\) \(\thetaανε\)\(υ\): \(\alphaλ\)\(λ\)\(\iota\)\(\epsilon\)\(τ\)\(ε\)\(ρ\)\(ω\)\(ς\) \(κολασθή\)\(ν\)\(αι\) —ZZaZbZIzTGu

TRANSLATION: (‘Not to die’,) but rather be punished in another way.

Or. 441.09 (pllgn gloss) \(\eta\)\(\nu\)\(ς\) \(\eta\)\(\nu\)\(ς\) \(\thetaανε\)\(υ\): \(\kappa\)\(αι\) \(\alphaπ\)\(π\)\(ο\)\(θανε\)\(υ\) —CrOx

Scholia on Orestes 401–500 | 1085
**Or. 442.01** (thom exeg) ὑπ’ ἀστῶν: γρ(άφεται) ὑπ’ αὐτῶν. —ZZaZbZm

**TRANSLATION:** (For ‘hup’ astōn’, ‘at the hands of the citizens’) the reading ‘hup’ autōn’ (‘at their hands’) is found.

**POSITION:** s.l.

**KEYWORDS:** variant reading: γράφεται/γράφε

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**Or. 442.02** (rec gloss) ἀστῶν: πολιτῶν —V'AaAbCrF'MnRRf'SOxXoZl

**POSITION:** s.l.

**APP. CRIT.:** ὑπὸ τῶν prep. Rf, καὶ τῶν prep. CrOx, τῶν prep. F², καὶ prep. Zl

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**Or. 442.03** (rec gloss) λευσίμῳ: λιθασίμῳ —V'GPr

**POSITION:** s.l.

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**Or. 442.04** (rec gloss) λευσίμῳ: λιθαστικῷ —AbCrKMnRSOx

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. CrOx

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**Or. 442.05** (mosch gloss) λευσίμῳ: λιθοβολησίμῳ —XXaXbXoT*YYfGrZc

**POSITION:** s.l. except X

**APP. CRIT.:** 2: λιθοφολ- a.c. Zc, -ισίμω Zc

**PREVIOUS EDITIONS:** Dind. II.141,7

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**Or. 442.06** (thom gloss) λευσίμῳ: λιθοβολικῷ —ZZa

**POSITION:** s.l.

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**Or. 442.07** (thom gloss) λευσίμῳ: λιθολευστικῷ —ZbZlZmTGu

**POSITION:** s.l.

**APP. CRIT.:** λιθοβολευστικῷ Zm

**PREVIOUS EDITIONS:** Dind. II.141,7

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**Or. 442.08** (rec excg) πετρώματι: †γρ. βλησήματι † —V

**POSITION:** s.l.

**APP. CRIT.:** app. βλησίματι p.c. (or second eta blotted out, intending βλῆματι (but accent has not been changed)

**COMMENT:** It seems likely that this derives from a misunderstanding of a damaged or corrupt gloss. If the gloss was on πετρώματι, both βλήμα and βλῆμα exist, and this could be a conflation of them. Alternatively, there may have been a gloss such as λιθοβολήματι, πετροβολήματι, λιθοβολησίμῳ or even *λιθοβλησίμῳ (unattested, but there is one example of an adj. μεταβλήσιμα in Sch. vet. Hes. Theog. 81), damaged and then mistaken for a γράφεται variant (adjusting the form to the shape of πετρώματι could have produced βλῆματι).

**KEYWORDS:** variant reading: γράφεται/γράφε

1086 | Scholia on Orestes 1–500
Or. 442.09 (pillgn gloss) (πετρώματι): πετροβολισμῷ —Y²

Or. 442.10 (pillgn gloss) (πετρώματι): λιθοβολήματι —F²G

Or. 442.11 (pillgn gloss) (πετρώματι): λιθάσματι —Zm

Or. 443.01 (pillgn gloss) (κᾆτ’): καὶ διὰ τί —CrOx

Or. 443.02 (rec gloss) (κᾆτ’): ἔπειτα —Ab

Or. 443.03 (rec gloss) (κᾆτ’): καὶ εἶτα —MnR

Or. 443.04 (rec gloss) (κᾆτ’): εἶτα —OAaF²SGuZb²

Or. 443.05 (thom exeg) (φεύγεις): ἵνα μὴ τοῦτο πείσῃ —ZZaZbZlZmTGu

Or. 443.06 (mosch exeg) (γῆς): τῆς γῆς τῆς σῆς δηλονότι ἤγουν τῆς πατρίδος σου —XXaXbXoT·YYfGr

Or. 443.08 (rec gloss) (ὑπερβαλὼν): ἑκβαίνων —R
Or. 443.09 (recMoschThom gloss) \( \upsilon \text{περβαλων} \): \( \upsilon \text{περβας} \) —PrXXaXbXoT*YYfG-GrZcZZaZbZlZm

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.141.10

COMMENT: T has the cross before and not above this gloss (as would be expected), perhaps because it applies to 443.18 as well, which follows this without gap.

Or. 443.10 (rec gloss) \( \upsilon \text{περβαλων} \): \( \varphi \text{υγων} \) —Pr

POSITION: s.l.; initially above \( \varphi \text{ευγες} \), partly erased and rewritten here

Or. 443.11 (rec gloss) \( \upsilon \text{περβαλων} \): \( \epsilon \text{κφευγων} \) —Sa*

POSITION: s.l.

Or. 443.12 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \epsilon \text{κφυγων} \) —V^3FXoGuY^2

POSITION: s.l.

Or. 443.13 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \upsilon \text{περφυγων} \) —Aa

POSITION: s.l.

Or. 443.14 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \delta \text{ιαφυγων} \) —B^3d

POSITION: s.l.

Or. 443.15 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \upsilon \text{περτρεχων} \) —V^2

POSITION: s.l.

Or. 443.16 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \kappa \text{αι \epsilonδραμων} \) —CrOx

POSITION: s.l.

Or. 443.17 (pllgn gloss) \( \upsilon \text{περβαλων} \): \( \epsilon \text{κτρεχων} \) —V^3

POSITION: s.l.

Or. 443.18 (mosch gloss) \( \upsilon \text{περβαλων} \): \( \pi \text{αρελθων} \) —XXaXbXoT*YYfGGr

POSITION: s.l. except X

PREVIOUS EDITIONS: Dind. II.141.11

Or. 443.19 (rec gloss) \( \upsilon \text{περβαλων} \): \( \delta \text{ιαβας \upsilon \upsilon \epsilon\rho[ ... ]} \) —K

1088 | Scholia on Orestes 1–500
COMMENT: No accent is visible before the damage, so this is not the preposition, but the beginning of a participle such as ὑπερβάς (443.09) or ὑπερτρέχων (443.15).

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**Or. 443.20** (plgn gloss) (ὑπερβαλλόν): ἀφεῖς — Y²

POSITION: s.l.

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**Or. 443.21** (rec gloss) (ὑπερβαλλόν): (ὑπερ)θέων — Mn

LEMMa: thus in text Mn

 POSITION: s.l.

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**Or. 443.22** (plgn gloss) (ὄρους): τοὺς ὀρισμοὺς — Xo²

POSITION: s.l.

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**Or. 443.23** (rec artGloss) (ὄρους): τοὺς — F²MnOx

APP. CRIT.: τοῦ Ox

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**Or. 444.01** (mosch exeg) οὐ δύναμαι, περικυκλούμεθα γὰρ ἀνδράσιν ὡπλισμένοις ἥγουν ὑπὸ ἀνδρῶν ὡπλισμένων. — X

TRANSLATION: (Supply) ‘I cannot (flee)’ (and take the remainder as) ‘because I am encircled by armed men (dative phrase without preposition), that is, by armed men (prepositional phrase with ‘hupo’).

REF. SYMBOL: X

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**Or. 444.02** (rec exeg) (κύκλῳ γὰρ): λείπει οὐ δύναμαι — AbR

TRANSLATION: ‘I cannot (flee)’ is to be understood.

POSITION: marg, beside 443

APP. CRIT.: δύναμαι] δυνασ() app. R

COMMENT: The suspended character above alpha in R is uncertainly read as a sigma. If it is sigma, R means δυνασαί, the person of the gloss having perhaps been adapted to seem to fit 443.

KEYWORDS: λείπει

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**Or. 444.03** (rec exeg) (κύκλῳ γὰρ): οὐ δύναμαι φεύγειν — GK

TRANSLATION: (Supply) ‘I cannot flee’.

POSITION: s.l.

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**Or. 444.04** (mosch exeg) (κύκλῳ γὰρ): οὐ δύναμαι — XaXbXoTYYfGr

TRANSLATION: (Supply) ‘I cannot (flee)’.

POSITION: s.l.
Or. 444.05 (thom exeg) (κύκλῳ γὰρ): οὐ δυνατόν —ZZbZlZmGu
TRANSLATION: (Supply) ‘it is impossible’ (to flee).

Or. 444.06 (pllgn exeg) (κύκλῳ γὰρ): οὐ —Aa
POSITION: s.l.
APP. CRIT.: changed to οὐχί Aa²

Or. 444.07 (pllgn gloss) (κύκλῳ): γύρωθεν —F²
POSITION: s.l.

Or. 444.08 (pllgn paraphr) (εἰλισσόμεθα παγχάλκοις ὅπλοις): συγκλειόμεθα γὰρ ὑπ’ ἀνδρῶν ὁπλισμένων. —G
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx |

Or. 444.09 (recMosch gloss) (εἰλισσόμεθα): περικυκλούμεθα γὰρ —CrPrOx-XaXbXoT·YYfGrZc
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx |

Or. 444.10 (thom exeg) εἰλισσόμεθα: τουτέστι φυλασσόμεθα ὑπ’ ἀνδρῶν ὁπλισμένων ἵνα εἰ βουληθεῖμεν φυγεῖν μὴ σχῶμεν ἄδειαν. —ZZaZbZlZmTGU
TRANSLATION: That is, we are being guarded by armed men so that, if we should wish to escape, we may not find a safe way to do so.
LEMMA: T  POSITION: s.l. except T
APP. CRIT.: οὐκ ἔστι δυν. prep. Za
APP. CRIT. 2: τουτέστιν Zb |

Or. 444.11 (pllgn gloss) (εἰλισσόμεθα): κυκλούμεθα —Zm
POSITION: s.l.

Or. 444.12 (pllgn gloss) (εἰλισσόμεθα): φρουρούμεθα —F²
POSITION: s.l.

Or. 444.13 (pllgn gloss) (εἰλισσόμεθα): πεφυλάγμεθα —Aa²
POSITION: s.l.
Or. 444.14 (plln gram) (εἰλίσσομεθα): φυλασσόμεθα —Y²Gu

POSITION: s.l.

Or. 444.15 (plln gram) (εἰλίσσομεθα): περιτειχίσμεθα —Y²

POSITION: s.l.
COMMENT: Byzantine perfect without reduplication.

Or. 444.16 (plln gram) (εἰλίσσομεθα): εἰλίσσω οὐχὶ ἐλίσσω —Y²

POSITION: s.l.

Or. 444.17 (mosch exeg) (παγχάλκοις δόπλοις): ἀντὶ τοῦ ἀνδράσιν ὤπλισμένοις ἦγουν ὕπο ἀνδρῶν ὤπλισμένων —XaXbXoΤ-YYfGr

TRANSLATION: ('By means of all-bronze weapons' is) equivalent to 'by armed men' (dative phrase without preposition), that is, 'by armed men' (prepositional phrase with 'hupo').

POSITION: s.l. except XoYf

COLLATION NOTES: Ta omits cross.

Or. 444.18 (plln paraphr) (παγχάλκοις δόπλοις): καὶ παγχρύσοις ἅρμασι δηλονότι —Ox

POSITION: s.l.

Or. 444.19 (plln gloss) (παγχάλκοις): σιδηροῖς —F²

POSITION: s.l.

Or. 445.01 (rec exeg) 1τούτεστι κοινῇ φρουρήσει φυλάττῃ ἢ ἰδίᾳ; 2τουτέστι παρὰ τινῶν ἐχθρῶν φυλάττῃ ἢ παρὰ τῆς πόλεως ὅλης: —MnRSSa

TRANSLATION: That is, are you guarded by a common watching or an individual one? That is, are you guarded by some enemies or by the entire city?

POSITION: follows sch. 456.01+458.01 in R*

APP. CRIT.: 1 τούτεστι om. R* 2 second παρὰ| perhaps peri R* 3 ὅλως R* |

APP. CRIT. 2: 1 κοινῇ Mn | φρουρήση S | φυλάττει Mn | ἢ ἰδία S |

PREVIOUS EDITIONS: Dind. II.141,16–18

Or. 445.02 (plln paraphr) (ἰδίᾳ πρὸς ἐχθρῶν): μονομερῶς παρὰ τῶν —Λa

POSITION: s.l.

Or. 445.03 (rec gloss) (ἰδίᾳ): χωρὶς —MnRSSa'

POSITION: s.l.
Or. 445.04 (rec gloss) (ἰδίᾳ): ἰδικῶς —KGuZu

Or. 445.05 (pllgn gloss) (ἰδίᾳ): ἰδίως —F2

Or. 445.06 (pllgn gloss) (ἰδίᾳ): κατ’ ἰδίαν —Aa2B2

APP. CRIT. 2: καταιδία Aa2 |

Or. 445.07 (pllgn gloss) (ἰδίᾳ): καὶ μεμονωμένως —CrOx

Or. 445.08 (pllgn exeg) (ἰδίᾳ): πῶς —G

Or. 445.09 (thom exeg) (πρὸς ἐχθρῶν): φυλάσσεσθε —ZZaZbZlZmTGu

Or. 445.10 (pllgn exeg) (πρὸς ἐχθρῶν): παραφυλάσσεσθε —Zu

APP. CRIT. 2: -εσθαι Zu |

Or. 445.11 (recMosch gloss) (first πρὸς): παρὰ —AbMnRSSaXXaXbXoYYfGGr

APP. CRIT.: περὶ X | τῶν add. MnS

Or. 445.12 (rec exeg) (ἐχθρῶν): ἦτοι τὸ στράτευμα τοῦ Αἰγίσθου —V′PrY2

APP. CRIT.: ἦτοι] τούτεστι Y2
APP. CRIT. 2: αἰγίσθου Y2 |

Or. 445.13 (pllgn exeg) (ἐχθρῶν): τῶν τοῦ Αἰγίσθου ἢ τοῦ Οἶακος —F

POSITION: marg.

Or. 445.14 (pllgn gloss) (ἐχθρῶν): ἀπὸ τῶν —F2
Or. 445.15 (mosch gloss) \(\text{second πρὸς} \): παρὰ —XXbTYfGZc

Or. 445.16 (rec gloss) \(\text{Ἀργείας χερός} \): Ἀργείων χερῶν —Sa'

Or. 445.17 (rec gloss) \(\text{Ἀργείας χερός} \): τῶν Ἀργείων —F²Rf

APP. CRIT.: τῶν om. Rf

Or. 445.18 (pllgн gloss) \(\text{Ἀργείας χερός} \): καὶ παρὰ πάσης —CrOx

Or. 445.19 (mosch gloss) \(\text{χερός} \): δυνάμεως —XXaXbXoT²YYfGGrZc

APP. CRIT.: ἤγουν prep. T

Or. 445.20 (pllgн artGloss) \(\text{χερός} \): τῆς —Ox

Or. 445.21 (rec exeg) \(\text{χερός} \): γράφεται χθονός. —VCAbPrSa'

PREVIOUS EDITIONS: Schw. I.149,20
KEYWORDS: variant reading: γράφεται/γράφε

Or. 445.22 (pllgн exeg) \(\text{χθονός} \): γρ. χερός. —S

LEMMA: thus in text S
KEYWORDS: variant reading: γράφεται/γράφε

Or. 446.01 (thom exeg) \(\text{πρὸς ἀστῶν} \): εἰλίσσομαι —ZZaZbZlZmTGU

TRANSLATION: (Supply with ‘by (all) the citizens’) ‘I am encircled’.
APP. CRIT.: εἰλίσσομεθα ZaZlGU

Or. 446.02 (pllgн paraphr) \(\text{πρὸς ἀστῶν} \): καὶ παρὰ τῶν πολιτῶν —CrOx

POSITION: s.l.
Or. 446.03 (rec gloss) (πρός): παρὰ —RXo^2Yf (or Yf^2)
POSITION: s.l.

Or. 446.04 (rec gloss) (ἀστῶν): πολιτῶν —AbF^2MnRSa’Xo^2
POSITION: s.l.
APP. CRIT.: τῶν prep. F^2Xo^2

Or. 446.05 (mosch gloss) (ὡς): ἵνα —XXaXb’TYYf’Gri’Zb^2ZcAa^2F^2
POSITION: s.l.

Or. 446.06 (plln gloss) (ὡς): ὅπως —G
POSITION: s.l.

Or. 446.07 (vet exeg) (βραχύς λόγος): 'τούτῳ καθ’ ἑαυτό. ἰβραχέως, φησὶ, καὶ συντόμως εἴρηκα ὅπερ ἔδει. —MBC\C\b\VPr
TRANSLATION: This phrase stands by itself. Briefly, he says, and concisely I have said what was necessary.
LEMMA: πάντων πρὸς ἀστῶν MC
POSITION: marg. M, intermarg. BC, s.l. VPr
APP. CRIT.: 1 ambig. καθεαυτ(ὸ) or καθεαυτ(οῦ) V, καθ’ ἑαυτῶ Pr | 2 βραχέως] εἴρηκα VPr | εἴρηκα ὅπερ ἔδει om. M | ὅσπερ V

Or. 446.08 (rec paraphr) (βραχύς λόγος): ὡς ἐν συντόμῳ εἴπω —Mn
POSITION: s.l.

Or. 446.09 (plln paraphr) (βραχύς λόγος): τὸ βραχύτατον, τὸ μικρόν —G
POSITION: s.l.

Or. 446.10 (plln exeg) (βραχύς λόγος): ἦτοι με φυλάσσουσι. —B^3d
POSITION: marg.

Or. 446.11 (rec gloss) (βραχύς): σύντομος —OF^2
POSITION: s.l.

Or. 446.12 (plln gloss) (βραχύς): ὀλίγος —CrOxXo^2ZcZl
POSITION: s.l.
Or. 446.13 (mosch gram) θραχύς: τῷ βραχείῳ ἐναντίον τὸ μακρόν.
—XXaXbXoT·YYfGr
REF. SYMBOL: Xo  POSITION: s.l. XaXbYGr
APP. CRIT.: τῶ βραχύ Yf

Or. 446.14 (pli gn artGloss) λόγος: ὁ —Ox
POSITION: s.l.

Or. 447.01 (rec exeg) μέλεος: τάχα θλίβεται, πλὴν κακοῆθως ἀπὸ τοῦ νῦν ἥλθες εἰς τὴν τελευταίαν ψήφου τοῦ θανάτου. —Pr
TRANSLATION: Perhaps he (Menelaus) is distressed, but (it is spoken, or he speaks) maliciously starting with ‘now you have come to the final vote of death’.
POSITION: s.l.
COMMENT: The commentator recognizes that the lemma does not agree well with the view advocated repeatedly in the old scholia that Menelaus speaks to Orestes maliciously from the beginning of the scene, but he tries to save the viewpoint.
KEYWORDS: κακοῆθης/κακοῆθως

Or. 447.02 (pli gn gloss) μέλεος: καὶ ὃ ἄθλιε —CrOxB
APP. CRIT.: καὶ ὃ om. B

Or. 447.03 (pli gn gloss) φεῦ —F2Zl
LEMMA: ὃ in text Zl, ὃ F  POSITION: s.l.

Or. 447.04 (pli gn gloss) μέλεος: ἄθλίος εἶ —Zl
POSITION: s.l.

Or. 447.05 (recMosch gloss) ἤκεις: ἥλθες —CrF2MnOxXXaXbXoT·YYfGGrZcZu
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOxZu

Or. 447.06 (pli gn exeg) ἤκεις: Ἀττικῶν —B34
POSITION: s.l.
KEYWORDS: Ἀττικῶν/Ἀττικῶς

Or. 447.07 (rec gloss) συμφορᾶς: τῶν δεινῶν —Mn
Or. 447.08 (pillgn gloss) (συμφορᾶς): δυστυχίας —Zb²Gu

Or. 447.09 (pillgn artGloss) (συμφορᾶς): τῆς —Ox

Or. 447.10 (mosch paraphr) (πρὸς τοῦσχατον): πρὸς τὴν ἀκμήν τῆς συμφορᾶς —XXaXbXoT·YYfGGGrZc

Or. 447.11 (pillgn gloss) (εἰς τοῦσχατον): ἤγουν εἰς τὸ τελευταῖον —F²Ox

Or. 447.12 (rec gloss) (εἰς τοῦσχατον): εἰς τὸ ἔσχατον —AbMnS

Or. 447.13 (rec gloss) (τοῦσχατον): μέγα —Rf

Or. 447.14 (pillgn gloss) (τοῦσχατον): καὶ ὕστερον —Zu

Or. 448.01 (pillgn paraphr) ἡ ἐμὴ ἐλπὶς εἰς σὲ ἔχει τὰς καταφυγάς. —Y²

Or. 448.02 (rec gloss) (εἰς σ'): εἰς σὲ —CrF²ROx

Or. 448.03 (pillgn gloss) (Ελπίς): πᾶσα —Zl

Or. 448.04 (rec gloss) (ἡμῆ): ἡ ἐμῆ —F²R

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Or. 448.05 (rec paraphr) (καταφυγάς): ἠγουν τὴν ἐλευθερίαν τῶν κακῶν —Pr

Or. 448.06 (rec gloss) (καταφυγάς): ἐλευθερίαν —Rf

Or. 448.07 (plln gloss) (καταφυγάς): τὸ θάρρος —F

Or. 448.08 (mosch exeg) (καταφυγάς): ἀντὶ τοῦ καταφυγῆν —XXaXbXoΤ−YYfGGrZc

Or. 448.09 (rec artGloss) (καταφυγάς): τὰς —K

Or. 448.10 (plln gloss) (ἔχει): καὶ ἀνάκειται —CrOx

Or. 448.11 (mosch exeg) (κακῶν): ἑνεκα τῶν δυστυχιῶν —XXaXbXoΤ−YYfGGGrZc

Or. 448.12 (rec gloss) (κακῶν): ἑνεκα —Mn

Or. 448.13 (plln artGloss) (κακῶν): τῶν —F

Or. 449.01 (plln gloss) (ἀθλίως πράσσουσιν): τοῖς δυστυχιῶν —CrOxXoZl
### Or. 449.02 (pllgn gloss) \(\text{ἀθλίως πράσσουσιν}\): \(\text{ἀθλίως ἀτυχοῦσιν} \quad —\text{B}^{3a}\)

**Position:** s.l.

**App. Crit.:** καὶ prep. CrOx | τοῖς om. Xo

**Collation Notes:** Perhaps F² had this, but the faint traces in damage are insufficient to confirm reading.

### Or. 449.03 (rec gloss) \(\text{ἄθλιως}\): ἐλεεινῶς —Pr

**Position:** s.l.

### Or. 449.04 (recThom gloss) \(\text{ἄθλιως}\): δυστυχῶς —SaZZaZbGu

**Position:** s.l.

### Or. 449.05 (mosch gloss) \(\text{πράσσουσιν}\): διακειμένοις ἡμῖν —XXaXbXoT·YYfGGrZc

**Position:** s.l. except X

**App. Crit.:** ἡμῖν om. Xb

**Previous Editions:** Dind. II.141,34

### Or. 449.06 (recThom gloss) \(\text{πράσσουσιν}\): ἡμῖν —KPrRZZaB

**Position:** s.l.

### Or. 449.07 (pllgn gloss) \(\text{εὐτυχῆς}\): ύγιῆ —F²

**Position:** s.l.

### Or. 449.08 (rec gloss) \(\text{εὐτυχῆς}\): οὐ —AaGMn

**Position:** s.l., above μολῶν Mn

### Or. 449.09 (pllgn gloss) \(\text{εὐτυχῶς}\): εὐτυχῶς —B³d

**Position:** s.l.

### Or. 449.10 (rec gloss) \(\text{μολῶν}\): παραγενόμενος —CrGROx

**Position:** s.l.

**App. Crit.:** καὶ prep. CrOx

### Or. 449.11 (recMosch gloss) \(\text{μολῶν}\): ἐλθῶν —PrXXaXbXoT·YYfGGrF²

**Position:** s.l.

**App. Crit.:** ἐλθῶν] καὶ ἀλλὰ Pr |
<table>
<thead>
<tr>
<th>Or. 449.12 (thom gloss)</th>
<th>(μολὼν)</th>
<th>ἐκ Τροίας —ZZa</th>
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<td>POSITION: s.l.</td>
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<th>Or. 449.13 (rec gram)</th>
<th>(μολὼν)</th>
<th>τὸ θέμα μόλω τὸ παραγίνομαι, ὁ μέλλων μολῶ. —Pr</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 450.01 (mosch gloss)</th>
<th>(μετάδος)</th>
<th>μετασχεῖν δός —XXaXbXoT`YYfGGrZc</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 450.02 (pllgn gloss)</th>
<th>(φίλοις)</th>
<th>ἐν τοῖς —Zl</th>
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<td>POSITION: s.l.</td>
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<tr>
<th>Or. 450.03 (pllgn artGloss)</th>
<th>(φίλοις)</th>
<th>τοῖς —F²</th>
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<tr>
<th>Or. 450.04 (rec artGloss)</th>
<th>(σοῖς)</th>
<th>τοῖς —Mn</th>
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<tr>
<th>Or. 450.05 (rec artGloss)</th>
<th>(σῆς)</th>
<th>τῆς —Mn</th>
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<tr>
<th>Or. 450.06 (thom gloss)</th>
<th>(ἐυπραξίας)</th>
<th>εὐτυχίας —CrGF²OxXoZZaZl</th>
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</thead>
<tbody>
<tr>
<td>APP. CRIT.:</td>
<td>καὶ prep. CrOx</td>
<td></td>
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</table>

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<tr>
<th>Or. 450.07 (pllgn gloss)</th>
<th>(ἐυπραξίας)</th>
<th>γενικῆς —B²¹</th>
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<tbody>
<tr>
<td>POSITION: marg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>APP. CRIT.:</td>
<td>thus an earlier faint hand, rewritten as γενικῆ by B²¹</td>
<td></td>
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</tbody>
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| Or. 451.01 (vet) | καὶ μὴ μόνος τὸ χρηστὸν ἀπολαβὼν ἔχε: 'Αττικὸν, ἀντὶ τοῦ ἀπόλαμβανε τὰ κατὰ σαυτὸν φυλάσσων. ἡμιτόνοιν ἐστι τῷ [Soph. fr. 893 Radt] ἐὑφημίαν μὲν πρῶτα κήρυξας ἔχω’, ἀντὶ τοῦ ἐκήρυξα. —MBVC, partial Pr |
|----------------------|---------|----------------|
| TRANSLATION: (The periphrasis with 'echō’ and aorist participle is) an Attic construction, giving the sense ‘preserving your own state of affairs, keep it separate’. It is similar to the line ‘having first proclaimed ritual silence I keep it so’, equivalent to ‘I proclaimed’. |
| LEMMA: MC, καὶ μὴ μόνος τῶν χρηστῶν V |
| REF. SYMBOL: V |
| POSITION: intermarg. B, s.l. Pr |
| APP. CRIT.: 1 ἀττικὸν ἀντὶ τοῦ] B, om. MC, μὴ μόνος VPr | ἀπολάμβανε B, ἀπόλαυε VPr |

PREVIOUS EDITIONS: Schw. I.149,23–25; Dind. II.142,5–7


KEYWORDS: Ἀττικός/Ἀττικῶς  |  citation of literature other than Homer (with direct quotation)  |  Sophocles

Or. 451.02 (plln paraphr) ἦγουν μὴ τρύφα τήν οἶνον εὔτυχίαν μόνος. —Zl

position: s.l.

Or. 451.03 (plln exeg) μὴ μόνον: ἀντὶ τοῦ μὴ μόνου —CrOx

position: s.l.

Or. 451.04 (mosch gloss) τὸ χρηστὸν: τὴν εὐπραξίαν —XXaXbXoT*YYfGGrZc

position: s.l. except X

APP. CRIT.: εὐπραγίαν XaXoYGr

PREVIOUS EDITIONS: Dind. II.142,7–8

Or. 451.05 (plln gloss) τὸ χρηστὸν: τὴν εὐδαιμονίαν —Gu

position: s.l.

PREVIOUS EDITIONS: Dind. II.142,9

Or. 451.06 (plln gloss) τὸ χρηστὸν: τὴν εὔτυχίαν —FB3a

position: s.l.

APP. CRIT.: τὴν om. F

Or. 451.07 (plln gloss) τὸ χρηστὸν: τῆς εὔτυχίας —Zu

position: s.l.

Or. 451.08 (rec exeg) ἀπολαβὼν ἔχε: ἀντὶ τοῦ ἀπολάμβανε —VPrY2

lemma: V (as incorporated first words) position: s.l. PrY2; cont. from 451.01 V

Or. 451.09 (rec gloss) ἀπολαβῶν: καὶ ἀπολύσας —Mn

position: s.l.

Or. 451.10 (plln gloss) ἀπολαβῶν: ἰδιωσάμενος —X0

position: s.l.
Or. 451.11 (pllgn gloss) ἀπολαβῶν: ἐγκρύψας(?) —B³
POSITION: s.l.
APP. CRIT.: ambig. written

Or. 452.01 (vetMoschThom gloss) ἀντιλάζοι: ἀντιλαμβάνου —MOVΦΑFKM-nRSSα’OxXXαXbXoYYfGGGrZcZZαZbZlZmZuT³
LEMMA: ἀντιλάζοι in text Z, a.c. Za
REF. SYMBOL: M
POSITION: s.l. except X, marg. M
APP. CRIT.: καὶ prep. CrOxZu | βανε CrOx
PREVIOUS EDITIONS: Schw. I.150,1; Dind. II.142,10

Or. 452.02 (rec gloss) ἀντιλάζει: ἐπιλαμβάνου —Pr
POSITION: s.l.

Or. 452.03 (pllgn gloss) ἀντιλάζοι: μεταλαμβάνου —B⁴
POSITION: s.l.

Or. 452.04 (mosch gram) ἀντιλάζοι: τὸ ἀντιλαμβάνεσθαι λέγεται ὅταν τι διώκῃ καὶ ἀπτηται τινος δεόμενον ἢ καὶ καθ’ ἕτερον τινα τρόπον, τὸ δὲ ἀναδέχηται καὶ οὐκ ἀποστρέφηται. —XXαXbXoT³YYfGGGr
TRANSLATION: The word ‘‘antilambanesthai’’ (‘‘to latch onto’’) is used whenever something seeks and grasps something, being in need of it or else in some other manner, and that thing accepts (the grasping) and does not turn away.
LEMMA: ἀλλ’ ἀντιλάζοι G
APP. CRIT.: διώκηται T | δεόμενος XαY | second καὶ om. G | δὲ om. Xo |
APP. CRIT. 2: ὅταν τι all (ὅτ’ ἄν τι G) | ἀπτηται τινος all except G |
PREVIOUS EDITIONS: Dind. II.142,10–12

Or. 452.05 (rec exeg) πόνων: τῶν συγγενικῶν ἢγουν τῶν ἐμῶν —Pr
POSITION: s.l.

Or. 452.06 (rec gloss) πόνων: θλίψεων —Mn
POSITION: s.l.

Or. 452.07 (thom exeg) πόνων: κόπων τῶν ὑπὲρ ἡμῶν —ZZαZbZlZmTGu
TRANSLATION: (‘‘Toils’’, that is,) ‘‘pains on our behalf’’.
POSITION: s.l.
APP. CRIT.: τῶν prep. Gu
APP. CRIT. 2: ἐμῶν Zl |
Or. 452.08 (pillg gloss) (πόνων): τῶν δυστυχιῶν —Χο²

Or. 452.09 (pillg gloss) (πόνων): δυστυχούντων —Αα²

Or. 452.10 (rec gloss) (ἐν τῷ μέρει): μερικῶς —Pr

Or. 452.11 (pillg paraphr) (ἐν τῷ μέρει): μερικῶς τῆς συγγενείας σου —G

Or. 452.12 (pillg gloss) (ἐν τῷ μέρει): ἀνὰ μέρος —V³

Or. 452.13 (pillg gloss) (ἐκτίνων): ἀνταποδιδούς —AbMnRSZu

Or. 453.01 (mosch exeg) χάριτας: ἤγουν ὡς ὁ πατὴρ ἐποίησεν —XXaXbXoT•YYfGGr

Or. 453.02 (trimetr) (πατρώας): long mark over second alpha —T

Or. 453.03 (rec gloss) (ἐκτίνων): ἀνταποδιδοὺς —AbMnRSZu
Or. 453.04 (recMoschThom gloss) ἐκτίνων: ἀποδιδοὺς —CrKF²OxXXaXbXoYYfGrZcZZaZbZlZmT°Gu

LEMMA: X  POSITION: s.l. except X
APP. CRIT.: καὶ prep. CrOx  |  ἀποδοὺς Yf

Or. 453.05 (rec gloss) ἐκτίνων: διδοὺς —Aa²Pr

POSITION: s.l.

Or. 453.06 (rec gloss) ἐκτίνων: ἀντὶ τοῦ δοῦναι —Mn

POSITION: marg.
COMMENT: This could also be a corruption of ἀποδοῦναι, which could have been a gloss on δι at the end of the line.

Or. 453.07 (mosch gloss) εἰς ὦς: εἰς ἐκείνους —XXaXbXoT°YYfGr

POSITION: s.l. except X (cont. from 453.04)
APP. CRIT.: εἰς om. T

Or. 453.08 (thom gloss) εἰς ὦς: εἰς ἡμᾶς —ZZaZbZlZmZuTGuCrOx

POSITION: s.l.
APP. CRIT.: ἡγουν prep. ZmCrOx  |  δηλονότι add. Zu

Or. 453.09 (pllgn gloss) εἰς ὦς: ἡμῖν[v] —Aa²

POSITION: s.l.

Or. 453.10 (rec paraphr) ὦς: ἐκεῖνος τοὺς ἀνθρώπους —Mn

POSITION: s.l.

Or. 453.11 (pllgn exeg) ὦς: ἐκγόνους —G

POSITION: s.l.

Or. 453.12 (pllgn gloss) ὦς: τοὺς ἀνεψίους σου ἡμᾶς —Y²

POSITION: s.l.

Or. 453.13 (mosch gloss) ὅει: ἐκτίνειν —XaXbXoT°YGGsZbZcZl

POSITION: s.l.

Or. 453.14 (thom gloss) ὅει: ἀποδιδόναι —Z°Za

POSITION: s.l.
Or. 453.15 (rec gloss) 〈δεῖ⟩: πρέπει —Pr
POSITION: s.l.

Or. 453.16 (plln gloss) 〈δεῖ⟩: χρή —F²
POSITION: s.l.

Or. 453.17 (plln gloss) 〈δεῖ⟩: ἀρμόζει —Y²
POSITION: s.l.

Or. 454.01 (454–455) (plln exeg) κ̅ δ̅ χρόν(ον) τῷ Ἀπόλλωνι Ἡλίῳ —V²
TRANSLATION: For the twenty-fourth year for Apollo Helios.
POSITION: marg.
COMMENT: It is unclear what this means or whether its insertion is inspired by anything in the text in the vicinity of these lines. There is no reason to believe that someone calculated the age of Orestes as 24 years old. For the possible connection of that number with Helios, Michael Zellmann-Rohrer notes (in personal communication) that in one astrological system known from Ptolem. Apotelesmatica (Tetrabiblos) 4.10.4–12 the 24th year falls within the division of human life that is under the power of Helios.

Or. 454.02 (454–455) (vet paraphr) δόνομα γὰρ: οἱ φίλοι, εἰ μὴ ἐπὶ ταῖς συμφοραῖς τῶν φίλων εἰσὶ φίλοι, οὔδὲ εἰσὶ φίλοι, ἀλλὰ λόγῳ μέν εἰσιν, ἔργῳ δ’ οὐ. —MBPr
TRANSLATION: Friends, if they are not friends amidst the misfortunes of their friends, are not even friends, but they are so in name, not in reality.
LEMMA: Pr
REF. SYMBOL: M (at οἱ μὴ 455)  POSITION: intermarg. MB
APP. CRIT. 2: 2 δὲ οὗ Pr  |
PREVIOUS EDITIONS: Schw. I.150,3–4; Dind. II.142,14–16

Or. 454.03 (plln exeg) οὐ γὰρ τὸ δόνομα τὴν ἐνέργειαν παριστᾷ, ἀλλ’ ἡ ἐνέργεια τὸ δόνομα: τούτο δὲ καὶ ἐπὶ πατρός καὶ ἀδελφοῦ καὶ μητρὸς καὶ παντὸς συγγενοῦς.
—Lb
TRANSLATION: For the (mere) word does not give proof of the actuality, but the actuality (gives proof of) the word. This applies to (the terms) ‘father’ and ‘brother’ and ‘mother’ and every (term for a) kinsman.
APP. CRIT. 2: ἐνέργειαν … ἐνέργεια Lb  |
PREVIOUS EDITIONS: Dind. II.142,16–18

Or. 454.04 (mosch gloss) δόνομα γὰρ: μόνον —XXaXbXoT·YYfGrZc
LEMMA: X  POSITION: s.l. except X
Or. 454.05 (plllgn paraphr) ὄνομα γὰρ: (ὄνομα) γὰρ μόνον ἔχουσι φίλου. —G

position: s.l.

Or. 454.06 (plllgn gloss) ὄνομα: ἰγουν διὰ λόγου —Zl

position: s.l.

Or. 454.07 (rec gloss) ὄνομα: τῆς φιλίας —R

position: s.l.

Or. 454.08 (rec gloss) ὄνομα: φίλου —K

position: s.l.

Or. 454.09 (plllgn gloss) ὄνομα: κατὰ —F

position: s.l.

Or. 454.10 (rec exeg) ἔργον δὲ οὐκ ἔχουσιν οἱ φίλοι: καὶ γὰρ τοιούτους οἱ σοφοὶ λέγουσιν ὅμοιον μὲνον καλεῖσθαι, οὐ μὴν συνωνύμως. φίλοι γὰρ συνωνύμως οἱ καὶ ὄνομα καὶ ἔργον ἔχουσι φίλου. —Rw

TRANSLATION: For in fact the wise say that such (friends) are so called by homonymy (equivocally, having the same name but different natures/definitions), not indeed by synonymy (having the same name and the same nature/definition). For those who possess both the name and the action of a friend are friends by synonymy.

LEMA: Rw  POSITION: follows sch. 457.04 Rw with only high stop and small space

COMMENT: The contrast of ὁμωνύμως/συνωνύμως is very common in commentators on Aristotle’s Categories from late antiquity through to late Byzantine authors and crops up in Photius, Arethas, and Psellus; but no connection specifically with the word φίλοι is found in TLG.

Or. 454.11 (vet exeg) φίλοι: ἔδει οἱ συγγενεῖς εἰπεῖν. —B

TRANSLATION: He should have used the expression 'the kinsmen'.

POSITION: intermarg.

PREVIOUS EDITIONS: Schw. I.150,2

Or. 454.12 (rec gloss) φίλοι: καὶ συγγενεῖς —O

position: s.l.

PREVIOUS EDITIONS: Dind. II.142,18

Or. 454.13 (plllgn gloss) φίλοι: ἔχουσιν —Cr

position: s.l.
Or. 454.14 (pill gn gloss) ἔργου: ἥγουν ἐν πράξει —Zl

POSITION: s.l.

Or. 455.01 (rec exeg) οἱ μὴ ἐπὶ ταῖς συμφοραῖς: γρ(άφετ)αι οἱ μὴ ἐπὶ ταῖς συμφοραῖς.

—Mn

LEMMA: thus in text Mn

APP. CRIT. 2: μὴπὶ Mn

KEYWORDS: variant reading: γράφεται/γράφε

Or. 455.02 (pill gn gloss) οἱ μὴ: ἐκεῖνοι οἱ φίλοι —CrOxZb

POSITION: s.l.

APP. CRIT.: ἐκεῖνοi om. Zb

Or. 455.03 (pill gn gloss) ταῖς συμφοραῖς: ταύταις ταῖς δυστυχίαις —Zl

POSITION: s.l.

Or. 455.04 (pill gn gloss) συμφοραῖς: θλίψεις —F

POSITION: s.l.

Or. 455.05 (pill gn gloss) δντες): καὶ υπάρχουσες —CrOx

POSITION: s.l.

Or. 455.06 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

Or. 456.01 (vet paraphr) καὶ μὴν γέροντι: τὸ ἐξῆς γέροντι ποδὶ βαδίζει ἐνταῦθα.

—MBVAbMnR’SSa

TRANSLATION: The run of the sense is: with an aged foot he walks here.

LEMMA: VR², καὶ μὴν γέροντι δέορο MnSSSa

REF. SYMBOL: VR²

APP. CRIT.: ποδὶ κτλ om. V, add. V¹ in blank space | βαδίζει transp. before γέροντι Ab

PREVIOUS EDITIONS: Schw. l.150,5; Dind. II.142,20

Or. 456.02 (mosch paraphr) καὶ μὴν γέροντι: σπεύδει δεύρο ποδὶ γεροντικῷ ἥγουν μετὰ σπουδῆς ἔρχεται ὡδε. —XXaXbT’YYfGr

LEMMA: καὶ μὴν γέροντικῷ X (but in text γέροντι X)

APP. CRIT. 2: ὡδε XXb

PREVIOUS EDITIONS: de Fav. 54

Or. 456.01 (vet paraphr) καὶ μὴν γέροντι: τὸ ἐξῆς γέροντι ποδὶ βαδίζει ἐνταῦθα.

—MBVAbMnR’SSa

TRANSLATION: The run of the sense is: with an aged foot he walks here.

LEMMA: VR², καὶ μὴν γέροντι δέορο MnSSSa

REF. SYMBOL: VR²

APP. CRIT.: ποδὶ κτλ om. V, add. V¹ in blank space | βαδίζει transp. before γέροντι Ab

PREVIOUS EDITIONS: Schw. l.150,5; Dind. II.142,20

Or. 456.02 (mosch paraphr) καὶ μὴν γέροντι: σπεύδει δεύρο ποδὶ γεροντικῷ ἥγουν μετὰ σπουδῆς ἔρχεται ὡδε. —XXaXbT’YYfGr

LEMMA: καὶ μὴν γέροντικῷ X (but in text γέροντι X)

APP. CRIT. 2: ὡδε XXb

PREVIOUS EDITIONS: de Fav. 54

Or. 456.01 (vet paraphr) καὶ μὴν γέροντι: τὸ ἐξῆς γέροντι ποδὶ βαδίζει ἐνταῦθα.

—MBVAbMnR’SSa

TRANSLATION: The run of the sense is: with an aged foot he walks here.

LEMMA: VR², καὶ μὴν γέροντι δέορο MnSSSa

REF. SYMBOL: VR²

APP. CRIT.: ποδὶ κτλ om. V, add. V¹ in blank space | βαδίζει transp. before γέροντι Ab

PREVIOUS EDITIONS: Schw. l.150,5; Dind. II.142,20

Or. 456.02 (mosch paraphr) καὶ μὴν γέροντι: σπεύδει δεύρο ποδὶ γεροντικῷ ἥγουν μετὰ σπουδῆς ἔρχεται ὡδε. —XXaXbT’YYfGr

LEMMA: καὶ μὴν γέροντικῷ X (but in text γέροντι X)

APP. CRIT. 2: ὡδε XXb

PREVIOUS EDITIONS: de Fav. 54
Or. 456.03 (pilgn gloss) 〈καὶ μὴν〉: ἀλλὰ —Aa

Or. 456.04 (rec gloss) 〈μὴν〉: δὴ —Ab

Or. 456.05 (rec gloss) 〈γέροντι〉: ἐν —OPr

Or. 456.06 (rec gloss) 〈γέροντι〉: ἀσθενεῖ —Pr

Or. 456.07 (pilgn gloss) 〈γέροντι〉: γεροντικὸ —XaXbXoT¹YYfGGrZb²ZcAaZmZu

Or. 456.08 (rec exeg) 〈γέροντι〉: τὸ ἁπλοῦν ἀντὶ κτητικοῦ. —K

Or. 456.09 (pilgn artGloss) 〈γέροντι〉: τῶ —F²

Or. 456.10 (pilgn paraphr) 〈δεῦρ’ ἁμιλλᾶται〉: ἡδὲ μετὰ σπουδῆς ἔρχεται. —Ze

Or. 456.11 (recTri gloss) 〈δεῦρ’〉: ἐνταῦθα —AbCrOxT

Or. 456.12 (pilgn gloss) 〈δεῦρ’〉: ἡδὲ —F²

Or. 456.13 (vet gloss) 〈ἀμιλλάται〉: βαδίζει —MV¹GPr

APP. CRIT.: καὶ prep. Zu, ἀντὶ τοῦ prep. Aa
APP. CRIT.: καὶ prep. Zu, ἀντὶ τοῦ prep. Aa
APP. CRIT.: καὶ prep. CrOx
APP. CRIT.: καὶ prep. V³
Or. 456.14 (rec gloss) ἁμιλλᾶται: ἔρχεται —V^2GKMnRSSa

POSITION: s.l.

Or. 456.15 (thom gloss) ἁμιλλᾶται: σπουδαίως ἔρχεται —ZZaZbZlZmTGu

POSITION: s.l.
APP. CRIT.: ἤγουν prep. Zm

Or. 456.16 (rec gloss) ἁμιλλᾶται: σπεύδει —KXo^2B^3

POSITION: s.l.

Or. 456.17 (rec gloss) ἁμιλλᾶται: δι’ ἀγῶνος —Rf

POSITION: s.l.

Or. 456.18 (pllgn gloss) ἁμιλλᾶται: ἀγωνίζεται —Aa^2

POSITION: s.l.

Or. 456.19 (pllgn paraphr) ἁμιλλᾶται: ἤγουν σπουδαίως καὶ μετὰ ἁμίλλης καὶ ἀγώνος ἔρχεται. —Zu

POSITION: s.l.

Or. 456.20 (pllgn paraphr) ἁμιλλᾶται: ἀγωνιστικῶς βαδίζει, ἔρχεται —Y^2

POSITION: marg.

Or. 456.21 (pllgn gloss) ἁμιλλᾶται: κινεῖται —F^2

POSITION: s.l.
COLLATION NOTES: Barest traces of ταί remain; if the traces are deceptive, the position of κινεῖ could imply that ταί is to be supplied from the lemma below.

Or. 456.22 (pllgn gloss) ἁμιλλᾶται: καὶ πορεύεται —CrOx

POSITION: s.l.

Or. 456.23 (pllgn artGloss) ποδί: τῷ —F^2

POSITION: s.l.

Or. 457.01 (mosch paraphr) ὁ Σπαρτιάτης: ὁ ἀπὸ τῆς Σπάρτης —XXaXbXoT^•YYfG-GrZcZlZmZu

LEMMA: X POSITION: s.l. except X
Or. 457.02 (pllgn gloss) ὁ Σπαρτιάτης: καὶ ὁ Λακεδαιμόνιος —CrOx
POSITION: s.l.

Or. 457.03 (pllgn gloss) ὁ βασιλεύς Τυνδάρεως —B
POSITION: s.l.

Or. 457.04 (vet exeg) Τυνδάρεως μελάμπεπλος: 'Οἰβάλου τοῦ Περιήρου παῖδες οὗτοι; 2Τυνδάρεως, Ἰκάριος, Ἀρήνη, καὶ νόθος ἐκ Νικοστράτης Ἱπποκόων. 3οὗτοι μετα τὰνατόν Οἰβάλου ἐστασίασαν περὶ τῆς ἀρχῆς. 4κάριος δὲ συνυθέμενος μετά Ἱπποκόωντος ἐξελαύνει τὸν Τυνδάρεων τῆς Σπάρτης. 5δὲ οἱ οὐκεῖ ἐν τοῖς ἐσχάτοις τῆς Λακεδαιμονίας καὶ γαμεῖ Λήδαν τῆς Θεστίου τοῦ Ἀἰτωλοῦ, 6ἐξ ὧς ἔσχε Κάστορα καὶ Πολυδεύκην καὶ Κλυταιμνήστραν καὶ Ἑλένην. 7ὕστερο δὲ Ἡρακλῆς ἐπὶ τῷ φόνῳ τοῦ Οἰωνοῦ φονεύσας Ἱπποκόωντα ἅμα τοῖς παισὶ καταγαγὼν τὸν Τυνδάρεων ἀπὸ Φρίξης καὶ Πελλάνης ἐγχειρεῖ αὐτῷ τὴν ἀρχὴν τῆς Σπάρτης. 8ἐγάμει γὰρ Ἡρακλῆς Δηϊάνειραν τὴν Λήδας ἀδελφιδῆν.

—MBCPrRw, partial VMnR°SSa

TRANSLATION: These are the children of Oebalus the son of Perieres: Tyndareus, Icarius, Arene, and an illegitimate son Hippocoon born of Nicostrate. After the death of Oebalus these children fell into strife over ruling. Icarius, having made a compact with Hippocoon, drives Tyndareus from Sparta. The latter resides in the farthest outskirts of Lacedaemonia and marries Leda, daughter of Thestius son of Aetolus. And from her he got as children Castor and Polydeuces and Timandra and Clytemnestra and Helen. But later Heracles, having slain Hippocoon and his sons on the occasion of their killing of Oeonus and having brought Tyndareus home from Phrixe and Pellane, entrusts the rule of Sparta to him. For Heracles was married to Deinaneira the niece of Leda.
COMMENT: For the genealogy and names, cf. ps.-Apollodorus, Bibl. 3.117, 3.123 [where the names Arene and Icarius are correctly transmitted], Sch. Hom. II. 2.581–6 [ἵκαρος and ἄρνη codd.], Od. 15.16 [ἵκαρος with no variant in the witnesses checked by F. Pontani], Sch. vet. Lycophr. 547a Leone [ἵκαρος codd.], Sch. Tzetz. Lycophr. 511b [ἵκαρος and ἄρνη codd.]. The corruption to Hippothoon seen in one place in M is matched in the mss of Sch. Hom. II. 2.581–6, where Bekker corrected the name. For Pellana in Laconia as the residence in exile of Tyndareus, see Paus. 3.1.4 and 3.21.2. Schwartz accepted Meursius' Πελλήνης (Johann Meurs, Miscellanea Laconica, Amsterdam 1661, 4.8, p. 275), but Pellene normally refers to a city in Achaia near Sicyon. Phrixa is in Triphylia, a region which could be said to be Elean or Arcadian, and the location is nowhere else associated with Tyndareus (or with Heracles or Hippocoon or Oeonus). Thus it is not clear why it is included here.

In the outer margin beside this sch. V2 has added λήδα on one line and after a blank line ζεὺς τῆς κρήτης βασιλεὺς. This is probably a comment on the adjacent sch., indicating the alternative parentage of Polydeuces and Helen with the rationalizing variant that Zeus was really a human king. This seems more likely than that it is meant to be a note on 464 Λήδα. Deianeira is daughter of Althaea, who is sister of Leda; hence Barnes’ correction ἀδελφιδῆς.

KEYWORDS: genealogy | mythography, genealogical

Or. 457.05 (pillgn exeg) Οἰβάλου παῖδες οὗτοι: Ἰκάριος, Ἀρήνη, καὶ νόθος ἐκ Νικοστράτης Ἱπποκόων. Ἀποθανόντος δὲ τοῦ Οἰβάλου ἐστασίσαν περὶ τῆς ἀρχῆς οἱ παῖδες. Ἰκάριος δὲ συνθέμενος εἰς τὸν Ἱπποκόωντα ἐξελαύνει τὸν Τυνδάρεων τῆς Σπάρτης. Ὁ δὲ οἰκεῖ ἐν Λακεδαίμονι ὥπου ἔφυγε καὶ γαμεῖ Λήδαν τῆς Θεστίου τοῦ Αἰτωλοῦ, ἐξ ὧς ἔσχε Κάστορα καὶ Πολυδεύκην καὶ Κλυταιμνήστραν καὶ Ἑλένην. Ὑστερον δὲ Ἡρακλῆς φονεύσας τὸν Ἱπποκόωντα ἅμα τοῖς παισὶ ἀπαγαγὼν τὸν Τυνδάρεων ἐνεχείρισεν αὐτῷ τὴν ἀρχὴν τῆς Σπάρτης. Ἐγάμει γὰρ Ἡρακλῆς Δηϊάνειραν τὴν Λήδας ἀδελφιδῆν. —Pk

APP. CRIT.: 2 ἄρνη καὶ νῆθος Pk | 8 ἀδελφὴν Pk

APP. CRIT. 2: 1 οἰβάλλου Pk | 3 οἰβάλλου Pk | 5 λήδεν Pk | 6 κλυτεμνήστραν Pk

KEYWORDS: genealogy | mythography, genealogical

Or. 457.06 (rec gloss) ἡμέλαμπτεπλοσ: δυσειμών —VV

POSITION: s.l.

APP. CRIT.: καὶ prep. V2

Or. 457.07 (pillgn gloss) ἡμέλαμπτεπλοσ: μελανειμονῶν —V3

POSITION: s.l.

Or. 457.08 (recMosch gloss) μελάμπτεπλοσ: μελανείμων —AaMnPrXXaXbXoT−YYfG−GrZcZmB

LEMMA: X

POSITION: s.l. except X

APP. CRIT.: ἤγουν prep. X

Or. 457.09 (pillgn gloss) ἡμέλαμπτεπλοσ: ὁ μελαμφόρος —F2

POSITION: s.l.
Or. 457.10 (pllgn gloss) (μελάμπεπλος): μελανοφορῶν — Y²
position: s.l.

Or. 457.11 (pllgn gloss) (μελάμπεπλος): καὶ μελανχίτων — CrOx
position: s.l.

Or. 457.12 (pllgn gloss) (μελάμπεπλος): μαυροφόρος — ZI
position: s.l.

Or. 457.13 (rec gloss) (μελάμπεπλος): ὑπάρχων — AaRSZu
position: s.l.
app. crit.: ὑπάρχει R, ὑπα[ Aa (damage)

Or. 457.14 (rec gloss) (μελάμπεπλος): ὡν — Mn
position: s.l.

Or. 458.01 (vet exeg) κουρᾷ τε θυγατρός: δείκνυται τῇ κουρᾷ τῇ ἐκθέσμῳ ὅτι ἐπὶ πένθει ἐξύρηται. — MV'MnR'SSa
translation: It is shown by the abnormal haircut that he has been shorn close to express mourning.

app. crit.: δείκνυται Schw., δεικτικὴ κεῖται V¹, καὶ δοτικὴ κεῖται MMn, καὶ δοτικῶς κεῖται R'SSa, καὶ δοτι κεῖται S | τῇ ἐκθέσμῳ Schw., τῆς ἐν θέσμῳ M, om. others | ὅτι δ ἐστὶ M | ἐπὶ τῷ πένθει V¹, ἐπὶ πένθους M, ἐπὶ τῶν πενθῶν R'SSa, ἐπὶ πενθῶν Mn | ἐξύρηται Schw., ἐξύρηται all |
previous editions: Schw. I.150,17; Dind. II.143,11

Or. 458.02 (rec paraphr) κουρᾷ τε θυγατρός: τῇ γεγονυίᾳ ἕνεκεν — Mn
position: s.l.
previous editions: Dind. II.143,10

Or. 458.03 (rec paraphr) κουρᾷ: τῇ τῶν τριχῶν ἐκκοπῇ — AbMnRS
disco. crit.: τῇ om. R | τῇ ἐκκ. τῶν τρ. transp. Ab

Or. 458.04 (rec gloss) κουρᾷ: ἑν — FPr
position: s.l.

Scholia on Orestes 401–500 | 1111
Or. 458.05 (pilg gloss) (κουρᾶ): κουρεύσει —G
POSITION: s.l.

Or. 458.06 (rec etaGloss) (κουρᾶ): κουρῇ —R
POSITION: s.l.

Or. 458.07 (recMosch gloss) (θυγατρός): ἕνεκα —AbKMNPrRXaxXbXoT′YYfG-GrZcB3a
POSITION: s.l.
APP. CRIT.: ἕνεκι R, -εν Mn | τῆς add. G

Or. 458.08 (pilg gloss) (θυγατρός): χάριν —F
POSITION: s.l.

Or. 458.09 (rec gloss) (πενθίμῳ): τῇ λύπῃ —V
POSITION: s.l.
COLLATION NOTES: V had first written as gloss πενθὶμ, then rubbed it out and entered the correct gloss. |

Or. 458.10 (pilg gloss) (πενθίμῳ): λυπηρῷ —Zl
POSITION: s.l.

Or. 458.11 (pilg gloss) (πενθίμῳ): πένθει —F2
POSITION: s.l.

Or. 458.12 (pilg gloss) (πενθίμῳ): θρηνητικῷ —G
POSITION: s.l.

Or. 458.13 (vet gloss) (κεκαρμένος): ἀντὶ τοῦ ἐξυρημένος —M
POSITION: s.l.
APP. CRIT.: ἐξυρημένος Schw., ἐφ’ οἷς ἥμενος M
PREVIOUS EDITIONS: Schw. I.150,19

Or. 458.14 (pilg gloss) (κεκαρμένος): καὶ κεξυρημένος —CrOx
POSITION: s.l.
COMMENT: This form of reduplication, whether for ξυρέω or for any other verb beginning in ξ, is not attested in TLG.
KEYWORDS: Byzantine vernacular word/form/usage

1112 | Scholia on Orestes 1–500
Or. 458.15 (rec paraphr) 〈κεκαρμένος›: λελυμμένος τῇ ἐκκοπῇ τῶν τριχῶν τῇ γεγονυίᾳ ἐπὶ τῷ πένθει —MnS

APP. CRIT.: τῇ γεγον. κτλ om. Mn (but the words are conflated within 457.04)

Or. 458.16 (rec gloss) 〈κεκαρμένος›: λελυμμένος —AbRSa'

POSITION: s.l.

APP. CRIT.: λελυμμένος Sa

Or. 458.17 (rec gloss) 〈κεκαρμένος›: κεκομένος —Sa²Y²Zb²

POSITION: s.l.

Or. 458.18 (pllgn gloss) 〈κεκαρμένος›: τὴν κόμην ἀφηρημένος —Gu

POSITION: s.l.

Or. 458.19 (pllgn gloss) 〈κεκαρμένος›: κεκουρευμένος —Aa²GGuZu

POSITION: s.l.

Or. 458.20 (rec gloss) 〈κεκαρμένος›: τὰς τρίχας —PrZb²

POSITION: s.l.

Or. 458.21 (trismetr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

Or. 459.01 (pllgn exeg) ἰδὼν Ὀρέστης τὸν πάππον αὐτοῦ ἐρχόμενον ἐπὶ τῷ θεάσασθαι τὸν Μενέλαον, ἀκούσαντα ὅτι εἰς τὸ Ἄργος ἦλθε, καὶ αἰδεσθεὶς αὐτὸν διότι πολλῶν ἔτυχε παρ' αὐτοῦ τῶν καλῶν, ἐκεῖνος δὲ ἐφόνευσε τὴν μητέρα αὐτοῦ, λέγει αἰδεσθεὶς ἀπωλόμην, Μενέλαε'. —Y²

TRANSLATION: Orestes, spotting his grandfather coming to see Menelaus, because he (Tyndareus) heard that he (Menelaus) had arrived at Argos, and feeling shame before him (Tyndareus) because he received many fine things from him, but he killed his mother, says in his shame 'I am destroyed, Menelaus'.

Or. 459.02 (rec paraphr) 〈ἀπωλόμην›: συμφορᾷ περιέπεσον —VPr

POSITION: s.l.

Or. 459.03 (pllgn gloss) 〈ἀπωλόμην›: ἐφθάρην —CrZb²Ox

POSITION: s.l.
Or. 459.04 (plgn gloss) \(\text{άπωλόμην}\): \(\text{ἀπόλλυμαι} \quad — F^2\)

**POSITION:** s.l.

Or. 459.05 (rec artGloss) \(\text{Μενέλαε}\): \(\text{o} \quad — Aa^3 Ab F^2 Mn Pr Ox Xo^2\)

**POSITION:** s.l.

Or. 459.06 (tri metr) \(\text{Μενέλαε}\): long mark over alpha \(— T\)

Or. 459.07 (plgn artGloss) \(\text{Tυνδάρεως}\): \(\text{ὁ} \quad — F^2 Xo\)

**POSITION:** s.l.

Or. 459.08 (thom gloss) \(\text{δδε}\): \(\text{οὔτος} \quad — ZZ a F^2\)

**POSITION:** s.l.

Or. 460.01 (recMosch gloss) \(\text{στείχει}\): \(\text{ἔρχεται} \quad — Ab Cr F^2 Ox Xa Xb Xo T Y Yf G Gr Zc Zl}\)

**APPROXIMATE CRIT.:** \(\text{kai prep. Cr Ox}\)

Or. 460.02 (plgn gloss) \(\text{στείχει}\): \(\text{βαδίζει} \quad — G\)

**POSITION:** s.l.

Or. 460.03 (plgn word order) word order (\(\alpha\) \(\text{oū}\), (\(\beta\) \(\text{ἐλθεῖν}\), (\(\gamma\) \(\text{ὄμμα}\), (\(\delta\) \(\text{μάλιστα}\), (\(\epsilon\) \(\text{ἔχει}\), (\(\zeta\) \(\text{αἰδώς}\) \(— Y^2\)

**POSITION:** s.l.

Or. 460.04 (mosch paraphr) \(\text{οὗ μάλιστ' αἰδώς μ' ἔχει}\): \(\text{ὀντινα μάλιστα αἰδούμαι}\)

\(— XX a X b X o T Y Y f G r C r Z c O x\)

**POSITION:** s.l. except X

**APPROXIMATE CRIT.:** \(\text{ἥγουν preco. T, περὶ preco. Ox} \quad | \quad \text{οὔτινα Yf} \quad | \quad \text{μάλιστα om. Zc}\)

**APPROXIMATE CRIT. 2:** \(\text{ὀντινα Cr}^2 \quad |\)

Or. 460.05 (plgn paraphr) \(\text{οὗ μάλιστ' αἰδώς μ' ἔχει}\): \(\text{ὀντινα μάλλον εὐλαβούμαι}\)

\(— Z b^2\)

**POSITION:** s.l.

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Or. 460.06 (pplgn gloss) (οὗ): ὑπὲρ οὗ —F²
POSITION: s.l.

Or. 460.07 (pplgn gloss) (οὗ): περὶ —Cr
POSITION: s.l.
COMMENT: The gloss is probably related to the fact that in 460.04 Ox has περὶ preposed to govern ὅντινα.

Or. 460.08 (rec artGloss) (οὗ): τοῦ —R
POSITION: s.l.

Or. 460.09 (rec gloss) (οὗ): οὐτίνος —AbMnSZu
POSITION: s.l.
APP. CRIT.: καὶ prep. AbZu

Or. 460.10 (rec gloss) (μάλιστ'): λίαν —Ab
POSITION: s.l.

Or. 460.11 (rec gloss) (αιδώς μ' ἔχει): ἀντὶ τοῦ αἰδοῦμαι —K
POSITION: s.l.

Or. 460.12 (rec gloss) (αιδώς): καὶ φόβος —PrZu
POSITION: s.l.

Or. 460.13 (pplgn gloss) (αιδώς): αἰσχύνη —F²G
POSITION: s.l.

Or. 460.14 (pplgn gloss) (αιδώς): ἐντροπὴ —Zl
POSITION: s.l.

Or. 460.15 (pplgn gloss) (ἑξεῖ): συνέχει —F²
POSITION: s.l.

Or. 460.16 (pplgn gloss) (ἑξεῖ): καὶ κρατεῖ —CrOxZu
POSITION: s.l.

Or. 461.01 (rec paraphr) (εἰς δυματ' ἐλθεῖν): τούτεστι νὰ τὸν ἵδω —Pr
POSITION: s.l.
Or. 461.02 (mosch paraphr) \(\epsilonις \deltaμματ\' \ ελθειν\): \(\epsilonις \ ωψιν \ ωςτε \ ελθειν \ \rightarrow X\)

Or. 461.03 (mosch gloss) \(\epsilonις \ δμματ\'): \(\epsilonις \ ωψιν \ \rightarrow XaXbXoT'YYfGGrZcCr^2Ox\)

POSITION: s.l.

APP. CRIT.: και prep. Ox | \(\epsilonις\) om. Zc | \(\epsilonλθειν\) add. Y

Or. 461.04 (pllgn gloss) \(\epsilonις \ δμματ\'): και \(\epsilonις \ θεωριαν \ \rightarrow CrOx\)

POSITION: s.l.

Or. 461.05 (pllgn gloss) \(\deltaμματ\'): \(\omegaφθαλμους \ \rightarrow F^2\)

POSITION: s.l.

Or. 461.06 (mosch gloss) \(\epsilonλθειν\): \(\omegaςτε \ \rightarrow XbT'^2Y^2GZcCr^2\)

POSITION: s.l.

Or. 461.07 (rec paraphr) \(\tauοισιν \ εξειργασμενοι\): \(\epsilonν \ τοις \ ημαρτημενοι \ \rightarrow MnRS\)

POSITION: s.l.

APP. CRIT.: \(\epsilonν\) om. Mn

APP. CRIT. 2: -ημενος Mn (and in line a.e. -ασμενος) |

Or. 461.08 (rec paraphr) \(\tauοισιν \ εξειργασμενοι\): \(\deltaια \ τα \ πεπραγμενα \ \rightarrow Pr\)

POSITION: s.l.

Or. 461.09 (plllgn paraphr) \(\tauοισιν \ εξειργασμενοι\): \(\deltaια \ τα \ πραχθεντα \ \rightarrow B^3_a\)

POSITION: marg.

Or. 461.10 (rec paraphr) \(\tauοισιν \ εξειργασμενοι\): \(\epsilonνεκα \ των \ εξειργασμενων \ \rightarrow CrKM-nRfOxB^3d\)

POSITION: s.l.

APP. CRIT.: των om. Rf

Or. 461.11 (recTri paraphr) \(\tauοισιν \ εξειργασμενοι\): \(\deltaια \ τα \ εξειργασμενα \ \rightarrow AbT'Zc\)

POSITION: s.l.

COMMENT: Note that Triclinius marks the gloss as Moschopulean even though he has adapted 461.12 to his preferred reading in the text.
Or. 461.12 (mosch paraphr) ιτοίσιν ἡμαρτημένοις: διὰ τὰ ἡμαρτημένα —X-X-XaXbX-oYYfGGrCr²

LEMMA: thus in text all except G  POSITION: s.l. except X²
APP. CRIT.: ἠγουν prep. Cr² | only διὰ Xb

Or. 461.13 (pllgn paraphr) ιτοίσιν ἡμαρτημένοις: ἐνεκα τῶν ἡμαρτημάτων —V²

LEMMA: this in text V  POSITION: s.l.

Or. 461.14 (pllgn paraphr) ιτοίσιν ἡμαρτημένοις: χάριν τῶν ἡμαρτημένων —Y²

LEMMA: this in text Y  POSITION: s.l.

Or. 461.15 (thom gloss) ιέσειρασμένοις: πεπραγμένοις —ZZaZbZlZmTGuF²

POSITION: s.l.
APP. CRIT.: τοῖς prep. F² | ἰμοι add. ZmGu

Or. 462.01 (mosch gloss) ιέθρεψε: ἀνέθρεψε —XXaXbXoT⁺YYfGGrZcF²Cr²ZlOx

POSITION: s.l.
APP. CRIT.: ἠγουν prep. Cr²Ox
APP. CRIT. 2: -ψεν T | ἵνα ἐξεπλήσσει

Or. 462.02 (pllgn gloss) ιέθρεψε: ὁ Τυνδάρεως —Aa

POSITION: s.l.

Or. 462.03 (pllgn gloss) ινάτα): καὶ ὑπάρχοντα —CrOx

POSITION: s.l.

Or. 462.04 (462–463) (vet exeg) πολλὰ δὲ φιλήματ’ ἐξέπλησε: ἀντὶ τοῦ πολλῶν

philημάτων με εξεπλήρωσαν, ώς τὸ [Hom. II. 10.298] ´δια τ’ ἐντεα καὶ μελαν

αίμα’. —MBVCMnPrR²Sa

TRANSLATION: Equivalent to ‘he filled me with many kisses’, (with the accusative used instead of expected genitive) just as in the (Homeric) example ‘through the coat of mail and black blood’.  

LEMMA: M(‑σεν)BCPr(‑ματα, ‑σεν), πολλὰ δὲ VR  POSITION: follows 462.07 in Sa
APP. CRIT.: τοῦ om. C | πολλῶν] ἀπὸ πολλῶν δὲ VR², πολλῶν δὲ Mn | φιλ. με εξεπλ. om. VMnR²Sa | ἐπέληψεν Pr | διὰ τ’ ἐντεα] διὰ τούς διένους καυτῶν καυστατιν καὶ πολυδεύκην: τ’ ἐντεα Mn (app. conflated from a note like R’s at 465.16)
APP. CRIT. 2: δία τ’ M | ἵνα ἐξεπλήσσει

PREVIOUS EDITIONS: Schw. I.150,20–21; Dind. II.144,9–10
COMMENT: This Homeric example was at first used to explain case usage with διὰ (as in sch. 103.15) but later
was also cited for any use of the accusative in place of the genitive, as here and in Sch. Phoen. 350, Sch. Soph. Trach. 50.

KEYWORDS: citation of Homer (with direct quotation)

Or. 462.05 (462-463) (rec exeg) πολλὰ δὲ φιλήματ’ ἐξέπλησε: πολλῶν με φιλημάτων ἐξεπλήρωσεν. —Ο

Or. 462.06 (462-463) (pllg exeg) (πολλὰ δὲ φιλήματ’ ἐξέπλησε): ἐξηριθμήσατο καὶ ἐπλήρωσε τὴν ἐπιθυμίαν. —VMnR^Sa

POSITION: cont. from 462.04 all
PREVIOUS EDITIONS: Schw. I.150,23

Or. 462.07 (462-463) (vet exeg) ἅλλως: ἀντὶ τοῦ τὴν ἐπιθυμίαν τῶν φιλημάτων εἰς ἑμὲ ἐτέλεσεν. —MBVCMnPrR^Sa

TRANSLATION: Equivalent to 'he fulfilled upon me his desire for kisses'.


APP. CRIT.: τοῦ om. C | εἰς ἑμὲ transp. before τὴν ἐπιθ. VMnPrR^SSa | ἐτέλεσας Pr
APP. CRIT. 2: ἐτέλεσα Sa
PREVIOUS EDITIONS: Schw. I.151,1; Dind. II.144,10–11

Or. 462.08 (pllg exeg) (πολλὰ δὲ φιλήματ’): ἀντὶ τοῦ πολλῶν φιλημάτων —Zu

POSITION: s.l.

Or. 462.09 (462–463) (rec exeg) (πολλὰ): πολλῶν —FGPrfYZu

POSITION: s.l.
APP. CRIT.: ἀντὶ τοῦ prep. Pr

Or. 463.01 (rec exeg) (φιλήματ’): φιλημάτων —FGRf

POSITION: s.l.

Or. 463.02 (rec gloss) (ἐξέπλησε): ἐγέμισε —V^1

POSITION: s.l.

Or. 463.03 (recThom gloss) (ἐξέπλησε): ἐπιλήρωσε —Aa^2FGRSa^2ZZaZlZmZuTGu

POSITION: s.l.
APP. CRIT.: καὶ prep. Zu
APP. CRIT. 2: -σεν Ta (not T) |
Or. 463.04 (rec gloss) ἐξέπλησε: ἐξεπλήρωσε —AbCrMnSOx

LEMMA: ἐξέπλησε in text S  POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 463.05 (mosch gloss) ἐξέπλησε: ἔδωκεν —XXaXbXoT+YYfGrZcAa3Cr

POSITION: s.l.

APP. CRIT. 2: -κε Aa3CrZc  |

Or. 463.06 (pillgn gloss) ἐξέπλησε: ἐπλήσε —Zb

POSITION: s.l.

Or. 463.07 (vet exeg) τὸν Ἀγαμέμνονος: ἡ ὡς περὶ ἑτέρου φησίν. ἄντι τοῦ εἰπεῖν περιφέρων ἐμὲ εἶπε τὸν Ἀγαμέμνονος, ἄντι τοῦ ἐμὲ, παῖδα ὀντα. —MBCPr

TRANSLATION: He speaks as if about someone else. Instead of saying 'carrying me around', he said 'the son of Agamemnon', meaning 'me, being son (of Agamemnon)'.

LEMMA: M  POSITION: marg. C; cont. from 462.07 BPr, prep. τὸν Ἀγαμέμνονος παῖδα

APP. CRIT.: 1 ὡς περὶ ὥσπερ Pr  |  ὡς om. MC  |  δέ add. before φη() BPr  |  2 τοῦ εἰπεῖν om. C  |  τὸν ἀγαμ. om. MC  |  second τοῦ om. C  |

APP. CRIT. 2: 2 εἶπεν BC  |

PREVIOUS EDITIONS: Schw. I.151,3–4; Dind. II.144,12–13

Or. 463.08 (rec paraphr) τὸν Ἀγαμέμνονος: ὁ δὲ λόγος περιφέρων καὶ περιάγων ἐμὲ. —VMnR+Sa

TRANSLATION: The sense (with adjusted word order) is 'bearing around and carrying around me'.

POSITION: cont. from 462.04 all

APP. CRIT. 2: π(ερί)γων R  |

Or. 463.09 (rec exeg) τὸν Ἀγαμέμνονος: σεμνύνεται ἐνταῦθα τῷ πατρικῷ. —Pr

TRANSLATION: He takes pride here in his father’s name.

POSITION: s.l.

Or. 463.10 (rec gloss) τὸν Ἀγαμέμνονος: ἐμὲ —OV2F2G

POSITION: s.l.

APP. CRIT.: ἧγουν prep. V 2

Or. 464.01 (rec gloss) παϊδ': ἐμὲ —CrMnOx

POSITION: s.l.
Or. 464.02 (pilgn artGloss) (παῖδ'): τὸν —F²

Or. 464.03 (pilgn gloss) (ἄγκαλαις): ἐν ταῖς —Aa²F²

Or. 464.04 (rec gloss) (περιφέρων): περιάγων —MnRS

Or. 464.05 (pilgn gloss) (περιφέρων): κατέχων —Aa

Or. 464.06 (pilgn gloss) (περιφέρων): καὶ περικρατῶν —CrOx

Or. 464.07 (pilgn gloss) (περιφέρων): βαστάζων —F²Zu

Or. 464.08 (rec gloss) (περιφέρων): ἐμὲ —AbRXo²

Or. 464.09 (464–465) (mosch paraph) Λήδᾳ θ' ἅμα: καὶ ἅμα τῇ Λήδᾳ τιμῶντες με οὐδὲν ἔλαττον ἢ τοὺς Διοσκούρους, ἤγουν τὸν Κάστορα καὶ τὸν Πολυδεύκην.

—XXaXbXoΤ·YYfGGrCr²Ox

Or. 464.10 (pilgn gloss) (Λήδᾳ θ' ἅμα): ἤγουν σὺν τῇ —Aa

Or. 464.11 (rec gloss) (Λήδᾳ): τῇ γυναικὶ αὐτοῦ —MnRS
Or. 464.12 (thom gloss) ⟨Λήδα⟩: τῇ αὐτοῦ γυναικὶ —ZZaZbZlZmTGuXo²

Or. 464.13 (rec gloss) ⟨Λήδα⟩: ἡ γυνὴ αὐτοῦ —Ab

Or. 464.14 (plln exeg) ⟨Λήδα⟩: ἡ Λήδα ἦν γυνὴ τοῦ Τυνδάρεως ὡς μυθεύονται. έμοίχησε δὲ ταύτην ὁ Ζεύς. ἐξ ἧς ὁ μὲν Τυνδάρεως εἶχε τὴν Κλυταιμνήστραν μετὰ ταύτης, ὁ δὲ Ζεὺς ἐποίησε τὴν Ἐλένην καὶ τοὺς Διοσκούρους. εἰς χῆνα δὲ μεταβληθείσαν συνεγένετο μετ’ αὐτῆς ἐπεὶ καὶ ὄμοι ἀφ' οὗ ἀπέτεκεν αὐτὴν, ἀφ' οὗ ὁμοῦ ἐγένοντο οἱ Διόσκουροι. —Y²

TRANSLATION: Leda was wife of Tyndareus, as they are said to be in the mythical story. Zeus committed adultery with her. And from her (Leda), Tyndareus had Clytemnestra with her, while Zeus begot Helen and the Dioscuri. And when she (Leda) had been changed into a goose he (Zeus) had intercourse with her, since she in fact gave birth to an egg, from which the Dioscuri were born together.

COMMENT: It is possible that μυθεύονται is middle rather than passive: ‘as people tell the mythical story’.

Or. 464.15 (rec artGloss) ⟨Λήδα⟩: τῇ —AbF²B³d

Or. 464.16 (plln artGloss) ⟨Λήδα⟩: ἡ —B³d

COMMENT: This later hand does not change the text reading λήδαι, but implies the alternative reading of the nominative; the same hand supplied the dative article in prev.

Or. 464.17 (tri metr) ⟨Λήδα⟩: long mark over alpha —T

PREVIOUS EDITIONS: de Fav. 54

Or. 464.18 (plln gloss) ⟨Θ’⟩: καὶ —Zu

Or. 464.19 (plln gloss) ⟨ἄμα⟩: ὁμοῦ —F²Zu

APP. CRIT.: καὶ prep. Zu

Or. 465.01 (vet exeg) τιμῶντε μ’ οúdeν ἡσσον: τιμῶντες μὲ οúdeν ἤττον ἢ τοὺς Διοσκόρους. Ἀττικὴ δὲ ἢ σύνταξις, ἀντὶ τοῦ οὐκ ἐλαττον τῶν Διοσκόρων. —MBCPr²Prb, partial MnRb
TRANSLATION: Honoring me no less than (they honored) the Dioscuri. The syntax is Attic, used instead of 'no less than the Dioscuri' (i.e., with Dioscuri as genitive of comparison without 'than').

LEMMa: M, διοσκόρω MnRb


APP. CRIT. 2: 2 ὡσκ ἔλαττον Mn, οὐχ' ἔλαττον Pr | (app. ἕλαττον a.c. Prb) |

PREVIOUS EDITIONS: Schw. I.151,5–7; Dind. II.144,13–15

COLLATION NOTES: In I Schw. reports τιμῶμεν for B (last line of 36r), but B certainly has τιμῶν and the suspended sign over the following mu is a compendious form of epsilon used elsewhere in B; while it is very similar to the suspended sign for εν, it is still distinguishable (compare εἶπ(εν) in the penultimate line of this page).

KEYWORDS: Ἀττικόν/Ἀττικῶς

Or. 465.02 (pllgn paraphr) οὐδέν ἐλαττοῦ τῶν Διὸς κόρων —Ο

Or. 465.03 (pllgn exeg) (τιμῶντε): ὁ Τυνδάρεως καὶ ἡ Λήδα —Αa

Or. 465.04 (rec gloss) (τιμῶντε): τιμῶντες —AaK

Or. 465.05 (pllgn exeg) (τιμῶντε): δύικόν —G

Or. 465.06 (tri metr) (τιμῶντε): long mark over iota —Τ

PREVIOUS EDITIONS: de Fav. 54

Or. 465.07 (pllgn gloss) (τιμῶν τ'): ἀγαπῶν —F²

LEMMa: in text ambig. τιμῶντ'/τιμῶν τ' έμ' F | POSITION: s.l.

Or. 465.08 (pllgn gloss) (μ'): τίνα —Cr

POSITION: s.l.

Or. 465.09 (pllgn exeg) (οὐδέν ... Διοσκόρῳ): οὐδέν ἐλαττοῦ ἢ τοὺς Διοσκόρους Κάστορα καὶ Πολυδεύκην ἢ ἀπόφασις ἔχει τὸ ἐλαττοῦ τῆς καταφάσεως. —G

TRANSLATION: No less than the Dioscuri Castor and Polydeuces. The negative expression has the lesser (lesser force?) than the affirmative statement.

POSITION: s.l.

APP. CRIT. 2: διοσκόρους a.c. G |
The translation is uncertain. If the intended meaning is as interpreted here, why is it not simply ἔχει ἔλαττον?

Or. 465.10 (rec gloss) 〈οὐδὲν ἦσσον〉: ἐπίσης δὲ —K

Or. 465.11 (pllgn gloss) 〈Ηςσον〉: ἐλαττον —CrF²Xo²ZcZlZu

Or. 465.12 (thom exeg) 〈ἡ Διοσκόρω〉: Ἀττική ἢ σύνταξις —ZmGu

Or. 465.13 (pllgn gloss) 〈ἡ Διοσκούρω〉: τῶν Διοσκούρων —Ze

Or. 465.14 (rec gloss) 〈ἡ〉: παρὸ —Ab

Or. 465.15 (thom exeg) 〈Διοσκόρω〉: ὁ Ζεὺς κύκνος γενόμενος καὶ συγγενόμενος Λήδα τῇ Τυνδάρεω γυναικὶ, ἐποίησεν αὐτὴν δύο ὀξα τεκεῖν, τὸ μὲν μονολέκυθον, τὸ δὲ διλέκυθον. ἐκ τοῦ δύο ἔχοντος λέκυθον γενέσθαι φασὶ τὴν Ἑλένην, ἐκ δὲ τοῦ δύο ἔχοντος Κάστορα καὶ Πολυδεύκην, οἳ παρ' ἡμέραν ἔζων. τὸ δ' αἴτιον τῆς τοιαύτης ζωῆς ἦν τοῦτο. ὅσον μὲν γὰρ ἦν ἐν τῷ διλεκύθῳ ὄρος ἐκ τῆς Τυνδάρεω σπορᾶς, Κάστωρ ἐγένετο καὶ διὰ τοῦτο ἦν θνητός, ἅτε θνητοῦ υἱὸς τοῦ Τυνδάρεω. ὅσον δὲ ἀπὸ τῆς τοῦ Διὸς σπορᾶς, Πολυδεύκης ἐγένετο καὶ διὰ τοῦτο ἦν ἀθάνατος.

Zeus, turning into a swan and having intercourse with Leda, the wife of Tyndareus, caused her to give birth to two eggs, one with a single yolk, the other with two yolks. And from the egg having a single yolk they say that Helen was born, but from the one with two, Castor and Polydeuces, who lived on alternate days. And the cause of such a form of life was this. For whatever in the two-yolked egg came from the semen of Tyndareus became Castor, and therefore he was mortal, since he was the son of a mortal, Tyndareus. But whatever came from the semen of Zeus became Polydeuces, and therefore he was immortal. So then, when Castor was about to die, Polydeuces begged Zeus that he be given Castor as the companion of his own immortality and that he himself share in Castor’s mortality. For this reason,
then, both of them lived on alternate days. People also interpret them as an allegory of day
and night.
Or. 466.02 (recThom exeg) (ὁίς): τῷ Τυνδάρεω καὶ τῇ Λήδα —V²/³AbKPrZZaZb-ZlZmZu'TGuXo²

TRANSLATION: ('To whom', namely,) Tyndareus and Leda.


Or. 466.03 (plgn exeg) (ὁίς): ἤγουν ὁ Τυνδάρεως καὶ η Λήδα —AaMnRSSa²


Or. 466.04 (plgn gloss) (ὁίς): οἰστισι —AaZu

APP. CRIT.: ἤγουν prep. Zu

Or. 466.05 (plgn gloss) (ὁίς): καὶ διότι —CrOx

APP. CRIT.: 

Or. 466.06 (rec gloss) (ὁίς): ἀγαθοῖς —M²

APP. CRIT.: 

Or. 466.07 (plgn exeg) (ὦ τάλαινα καρδία): διὰ μέσου —Zu

APP. CRIT.: 

Or. 466.08 (plgn gloss) (τάλαινα): ἀθλία —Xo²

APP. CRIT.: 

Or. 466.09 (rec gloss) (καρδία): λείπει ἀθλία. —Pr

LEMMA: τάλαινα ψυχὴ καρδία τ' ἐμή in text Pr | POSITION: s.l. | LIMMA: λείπει ἀθλία. in text Pr | POSITION: s.l. |

Or. 467.01 (plgn gloss) (ἅπτεστα): ἀπέτισα —Xo²

APP. CRIT.: 

Or. 467.02 (plgn gloss) (ἅπτεστα): ἀνταπέτισκα —F²ZmZu

APP. CRIT.: 

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Or. 467.03 (thom exeg) ἀμοιβὰς οὐ καλάς: ἐκτείνα γὰρ τὴν αὐτῶν θυγατέρα —ZZaZbZlZmTGu

TRANSLATION: (A return that was not fine) because I killed their daughter.

position: s.l.

APP. CRIT.: αὐτών Zl

APP. CRIT. 2: θυγατέραν Zb

Or. 467.04 (pllg gloss) ἀμοιβὰς: ἀνταλλαγὰς —Zm

position: s.l.

Or. 467.05 (thom gloss) ἀμοιβὰς: ἀντιδόσεις —ZmGu

position: s.l.

Or. 467.06 (pllg gloss) ἀμοιβὰς: καὶ ἀνταποδόσεις —CrOc

position: s.l., above ἀπέδωκ' both

APP. CRIT. 2: ἀνταποδώσεις CrOx

Or. 467.07 (pllg gloss) ἀμοιβὰς: χάριτας —F2

position: s.l.

Or. 467.08 (vet exeg) τίνα σκότον λάβω: λείπει ἵνα μὴ ὁρῶμαι ὑπ’ αὐτοῦ. —MOVCPrV3Y2

TRANSLATION: One must supply 'in order that I not be seen by him'.

position: s.l. (above 468 λάβω M, above 467 C, above end of 469 V, cont. from 468.06 Pr) except marg. OV3Y2 (beside 467 V3, beside 468–469 OY2

APP. CRIT.: λείπει MC, om. others

APP. CRIT. 2: αὐτάς C

PREVIOUS EDITIONS: Schw. I.151,11; Dind. II.145,7 app.

COMMENT: With the inclusion of λείπει (as in MC) this remark fits better with τίνα σκότον λάβω than with 469 γέροντος ἀμάσων φεύγων κόρας. But when the phrase is divorced from λείπει, it fits the latter very well, as the position in other witnesses suggests. I have left the alternative version of this in BPr as part of 468.07 on the supposition that someone has consciously adapted it to paraphrase 469.

KEYWORDS: λείπει

Or. 467.09 (pllg gloss) τίνα: ποῖον —F2

position: s.l.

Or. 467.10 (pllg gloss) σκότον: ἀφάνειαν —V3

position: s.l.
Or. 467.11 (rec Thom gloss) ἄφορασίαν —CrSaOxZmGu
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx

Or. 467.12 ( PLLGn gloss) κάλυμμα —Aa
POSITION: s.l.

Or. 467.13 ( PLLGn gloss) σκοτασμόν —F²
POSITION: s.l.

Or. 467.14 ( PLLGn gloss) ἀποκρυφήν —Xo
POSITION: s.l.

Or. 467.15 ( PLLGn gloss) καὶ ἀποκρυβὴν —Zu
POSITION: s.l.

Or. 468.01 (rec gloss) περιβάλλομαι —O
POSITION: s.l.

Or. 468.02 ( PLLGn gloss) λήψομαι —Xo²
POSITION: s.l.

Or. 468.03 ( PLLGn paraphr) πῶς συγκαλύψω ἐμαυτόν —Gu
POSITION: s.l.

Or. 468.04 (rec gloss) ἐν —GKPrXo²
POSITION: s.l.
APP. CRIT.: τῶ add. Pr

Or. 468.05 ( PLLGn gloss) τῷ ἐμῷ —Xo²
POSITION: s.l.

Or. 468.06 ( vet exeg) ποίον ἐπίπροσθεν νέφος: ποίαν Ἀιδὸς κυνέην ἢ ποίον νέφος προβάλλωμαι: —MPr

TRANSLATION: What helmet of Hades (helmet of invisibility) or what cloud am I to put before me as protection?

LEMMATA: M(ἐπίπροσθη) REF. SYMBOL: M POSITION: s.l. Pr, starting above 467 τίνα σκότον, cont. over 468
Or. 468.07 (vet paraphr) ποιον ἐπίπροσθεν νέφος: ποίαν Ἄιδος κυνέην ἢ ποιον νέφος προβάλωμαι ἵνα μὴ ὁρῶμαι ὑπὸ τοῦ γέροντος; —BPr

TRANSLATION: What helmet of Hades (helmet of invisibility) or what cloud am I to put before me as protection, in order that I not be seen by the old man?

LEMMA: Pr(ἐπίπροσθε)  POSITION: marg. B

APP. CRIT.: προβάλωμαι Arsenius, προβάλλομαι BPr

PREVIOUS EDITIONS: Schw. I.151,11 app.; Dind. II.145,6–7

COMMENT: See on 467.08.

Or. 468.08 (rec excg) ἐπίπροσθεν τοῦ προσώπου —MnXo2GuZl  

POSITION: s.l.

APP. CRIT.: τοῦ προσώπου om. Xo2 | μου add. Mn

Or. 468.09 (thom gloss) νέφος: ἀχλύν —ZZbZmTGu  

POSITION: s.l.

APP. CRIT.: ἤγουν prep. Zm

APP. CRIT. 2: ἀχλὴν Zb |

Or. 468.10 (pllg gloss) νέφος: κάλυμμα —Xo2  

POSITION: s.l.

Or. 468.11 (pllg gloss) νέφος: καὶ περικάλυμμα —CrOx  

POSITION: s.l.

APP. CRIT. 2: -κάλυμμα Ox |

Or. 468.12 (pllg excg) νέφος: ἔπι κακὸν λαμβάνεται. —Y2

TRANSLATION: The word (‘nephos’, ‘cloud’) is applied in a pejorative sense.

POSITION: s.l.

Or. 469.01 (vet paraphr) θῶμαι: ἐν προσώπῳ θῶμαι —MC

TRANSLATION: Am I to place before my face.

POSITION: s.l.

APP. CRIT.: θῶμαι C

PREVIOUS EDITIONS: Schw. I.151,10; Dind. II.145,8
Or. 469.02 (pillg gloss) (θῶμαι): θήσω —CrXo²ZmZuOx
position: s.l.
app. crit.: καὶ prep. CrOx

Or. 469.03 (pillg gloss) (θῶμαι): ἐπιθῶ —F²
position: s.l.

Or. 469.04 (rec exeg) (γέροντος ὀμμάτων φεύγων κόρας): παρόσον οἱ γέροντες μελαγχολικοὶ εἰσίν —Pr

translation: Inasmuch as old men are irascible.
position: s.l.

Or. 469.05 (pillg paraphr) (γέροντος ὀμμάτων φεύγων κόρας): ἤγουν μὴ ὁρῶμαι ὑπὸ τῶν ὀφθαλμῶν αὐτοῦ —Zl
position: s.l.

or. 469.06 (pillg paraphr) (γέροντος ὀμμάτων φεύγων κόρας): φεύγων θεαθῆναι ὑπ’ αὐτοῦ —Lb
position: s.l.

previous editions: Dind. II.145,9

Or. 469.07 (rec artGloss) (γέροντος): τοῦ —AbF²Xo²
position: s.l.

Or. 469.08 (pillg gloss) (ὅμμάτων): τῶν ἐμῶν —Xo²
position: s.l.

or. 469.09 (pillg artGloss) (ὅμμάτων): τῶν —F²
position: s.l.

or. 469.10 (pillg gloss) (φεύγων): ἀποδιδράσκων —Zb²
position: s.l.

Or. 469.11 (pillg gloss) (κόρας): τοὺς ὀφθαλμοὺς —CrOxXo²
position: s.l.
app. crit.: ἤγουν prep. CrOx
Or. 469.12 (rec artGloss) \(\kappaόρας\): τὰς —AbF²

POSITION: s.l.

Or. 469.13 (tri metr) paragraphos —T

PREVIOUS EDITIONS: de Fav. 54

Or. 470.01 (vet exeg) ποῦ ποῦ θυγατρός: οὔκ ἑπιζητεῖ τὴν Ἑλένην δυσαρεστῶν τοῖς πεπραγμένοις αὐτῇ. —MBOPr

TRANSLATION: He does not seek Helen (but rather asks for Menelaus) because he is displeased at what she has done.

LEMMA: BPr  REF. SYMBOL: B  POSITION: s.l. M

APP. CRIT.: τὴν om. M | πεπραγμένοις πραχθεῖσων O

APP. CRIT. 2: αὐτῇ | αὐτῇ M [O] |

PREVIOUS EDITIONS: Schw. I.151,12; Dind. II.145,14–15

Or. 470.02 (rec exeg) ποῦ ποῦ θυγατρός: οὔκ ἑπιζητεῖ τὴν Ἑλένην Τυνδάρεως δυσαρεστῶν οἷ' ἔπραξεν αὐτῇ. —VR²RwSSa

TRANSLATION: Tyndareus does not seek Helen because he is displeased at the sorts of things she herself did.

LEMMA: VRw, ποῦ ποῦ R²SSa  REF. SYMBOL: VR²Sa

APP. CRIT.: οἱ τυνδ. SSa | οἷ' oίς Rw | αὐτῇ] αὐτή ἡ ἑλένη SSa, αὐτῆ VR², αὐτούς Rw

APP. CRIT. 2: οἷα SSa |

PREVIOUS EDITIONS: Schw. I.151, app. 12; Dind. II.145,14 app.

Or. 470.03 (pllgn gloss) \(\thetaυγατρός\): τῆς Ἑλένης —CrOxGu

POSITION: s.l.

APP. CRIT.: ἤγουν prep. CrOx

Or. 470.04 (pllgn artGloss) \(\thetaυγατρός\): τῆς —F²

POSITION: s.l.

Or. 470.05 (pllgn gloss) \(\iotaδω\): ἵνα —V²/3Gu

POSITION: s.l.

APP. CRIT. 2: ἵνα V²/3 |

Or. 470.06 (pllgn gloss) \(\iotaδω\): ὀψομαι —Xo²

POSITION: s.l.
Or. 470.07 (plług gloss) (ἵδω): καὶ θεάσομαι —CrOx
POSITION: s.l.

Or. 470.08 (rec gloss) (πόσιν): τὸν ἄνδρα —CrF²Rf²OxXo²ZlZu
APP. CRIT.: καὶ prep. CrZuOx | τὸν om. Rf²Zl | ἄνδραν Rf²
POSITION: s.l.

Or. 470.09 (plług gloss) (πόσιν): ὅντα —G
POSITION: s.l.

Or. 470.10 (rec artGloss) (πόσιν): τὸν —Ab
POSITION: s.l.

Or. 471.01 (plług artGloss) (Μενέλαος): τὸν —Ab²CrF²OxXo²
POSITION: s.l.

Or. 471.02 (tri metr) (Μενέλαος): long mark over alpha —T

Or. 471.03 (plług gloss) (ἐπὶ γὰρ): ἀπελθὼν —RwXo²
POSITION: s.l.

Or. 471.04 (plług gloss) (Κλυταιμνήστρας): τῆς ἐμῆς θυγατρὸς —Zl
POSITION: s.l.

Or. 471.05 (plług artGloss) (Κλυταιμνήστρας): τῆς —F²Xo²
POSITION: s.l.

Or. 472.01 (vet exeg) χοας χεόμενος: ἐνοικονομήτως ἐποίησε τὸν Τυνδάρεων ἀπὸ τῆς Σπάρτης διὰ τὰς χοὰς τῆς θυγατρὸς ἐληλυθέναι, ἵνα εὐκαίρως τῷ Μενελάῳ καὶ τῷ Ὀρέστῃ διαλεχθῇ. —MBCPr

TRANSLATION: With skillful arrangement of the plot he (the poet) represented Tyndareus as having come from Sparta because of the libations for his daughter, in order that he may opportunely converse with Menelaus and Orestes.

LEMMA: Μ(χεύμενος) REF. SYMBOL: M POSITION: cont. from 470.01, add. δὲ, BPr
APP. CRIT.: 1 τὸν om. C | 2 καὶ μεν. καὶ ὀρέστη Pr | at end add. μενέλαον καὶ ἑλένην C
APP. CRIT. 2: 1 ἐποίησεν M | 2 ἵν’ Pr
PREVIOUS EDITIONS: Schw. I.151,14–16; Dind. II.145,15–17
Or. 472.02 (rec exeg): οἰκονομικῶς δὲ ἀπό τῆς Σπάρτης ποιεῖται τὸν Τυνδάρεων προσεληλυθότα. ἵνα χοᾶς τῇ Κλυταιμνήστρᾳ προσαγάγῃ καὶ συντύχῃ Μενελάω καὶ Ορέστῃ. —VR\textsuperscript{Rw}SSa

TRANSLATION: With skillful arrangement he (the poet) represents Tyndareus as having come from Sparta in order that he bring libations for Clytemnestra and cross paths with Menelaus and Orestes.

APP. CRIT.: 1 ἐληλυθότα VRw | τῶν τῶν R\textsuperscript{b} | 2 προσαγάγη| om. V, ἐπιχέη Rw | first καὶ om. Rw | συντύχημα καὶ ὁρέ() V, συντύχη· ἅμα δὲ καὶ ὁρέ() Rw

APP. CRIT. 2: 1 τυνδάρεω V, τυνδ(α)ρ() S | 2 συντύχει S |

PREVIOUS EDITIONS: Schw. I.151,14–16 app.; Dind. II.145,14 app.

KEYWORDS: οἰκονομία

Or. 472.03 (rec exeg): Χοᾶς χεόμενος: εἰς Ἀργος ἀπὸ τῆς Σπάρτης ἐλθὼν —Ο

POSITION: s.l.

Or. 472.04 (recThom rhet): Χοᾶς χεόμενος: τρόπος ἐτυμολογικός —V\textsuperscript{2}GKZmGu

TRANSLATION: Figura etymologica.

POSITION: s.l. except marg. K

APP. CRIT.: ἐτυμ. τρόπος transp. K | ἐτυμολογίας G

PREVIOUS EDITIONS: Dind. II.145,18

KEYWORDS: figura etymologica

Or. 472.05 (rec exeg): Χοᾶς χεόμενος: Ἀττικῶς —Pr

POSITION: marg.

COMMENT: Either this note treats the figura etymologica as ‘Attic’, in the sense ‘literary’ or ‘stylistically artful’; or the note refers to the rare use of the χεόμενος with a future sense.

KEYWORDS: Ἀττικῶς/Ἀττικός | figura etymologica

Or. 472.06 (rec gloss): Χοᾶς: θυσίας —M\textsuperscript{2}CrF\textsuperscript{2}OxXo\textsuperscript{2}Zb\textsuperscript{2}Zu

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOxXo

Or. 472.07 (pplgn gloss): Χοᾶς: σπονδᾶς —Y\textsuperscript{2}Zl

POSITION: s.l.

Or. 472.08 (rec gloss): Χεόμενος: χέων —AaKMnPrSZmZu

POSITION: s.l.
Or. 472.09 (prllg gloss) ζεόμενος: ἐκχέων ἢ ἐκχύσας —Χο

Or. 472.10 (rec gloss) ἐκλυον: ἡκουον —ΑβΡΣΖΙ

Or. 472.11 (prllg gloss) ἐκλυον: ἡκουοσ —Αα³CrF²GOxXo²Zb²Gu

Or. 472.12 (rec gloss) ὡς εἰς Ναυπλίαν: Μενέλαος —Αβ²

Or. 472.13 (recMosch gloss) ὡς: ὅτι —Αα³Cr²FMnRSSa'XXaXbXoTYYfGGrZb²ZmZu

Or. 472.14 (vet gloss) εἰς Ναυπλίαν: εἰς τὸ Ἀργος —MBVCP

Or. 472.15 (rec gloss) Ναυπλίαν: λιμ(ήν)(?) —Μ²

Or. 472.16 (prllg gloss) Ναυπλίαν: ὄνομα λιμένος —Υ²

Or. 472.17 (prllg gloss) Ναυπλίαν: γῆν δηλονότι —Αα³F

Or. 472.18 (thom gloss) Ναυπλίαν: χθόνα —ZZaZbZlZmTGu

Or. 472.19 (prllg gloss) Ναυπλίαν: τόπος —Ζυ
Or. 472.20 (plig gloss) ⟨Nauplían⟩: ναύσταθμον —Xo²
POSITION: s.l.

Or. 472.21 (plig exeg) ⟨Nauplían⟩: ἀπὸ τινὸς ἀνθρώπου Ναυπλίου —V²
POSITION: s.l.

Or. 472.22 (plig artGloss) ⟨Nauplían⟩: τὴν —F²
POSITION: s.l.

Or. 473.01 (mosch paraphr) ἦλθε σὺν γυναικὶ διὰ πολλῶν ἐτῶν —X

Or. 473.02 (rec exeg) ⟨ήκει⟩: ἦκοι —Mn
LEMMATA: ἦκε in text Mn  POSITION: s.l.

Or. 473.03 (rec gloss) ⟨ήκει⟩: ἔρχεται —Ab
LEMMATA: ἔρχεται in text Ab  POSITION: s.l.

Or. 473.04 (rec gloss) ⟨ήκοι⟩: ἦκεν —Pr
POSITION: s.l.

Or. 473.05 (mosch gloss) ⟨ήκοι⟩: ἦλθε —XaXbXoT¹YYfGGrZcAaCrF³ZmB³XaXbXoT¹YYfGGr
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx, ἀντὶ τοῦ prep. Aa
APP. CRIT. 2: —εν Zm |

Or. 473.06 (mosch gloss) ⟨σὺν ἀλόχῳ⟩: σὺν γυναικὶ —XaXbXoT¹YYfGGr
POSITION: s.l.

Or. 473.07 (thom gloss) ⟨ἀλόχῳ⟩: γυναικὶ —ZZaZbZlZmTCrF²OxZc
POSITION: s.l.
APP. CRIT.: καὶ τῇ prep. CrOx

Or. 473.08 (rec gloss) ⟨πολυετής⟩: πολλῶν ἐτῶν —AbR
POSITION: s.l.
Or. 473.09 (rec paraphr) \(\text{πολυετής}\): μετά πολλῶν ἐτῶν —Sa

position: s.l.

Or. 473.10 (mosch paraphr) \(\text{πολυετής}\): διὰ πολλῶν ἐτῶν —XaXbXoT’YYfG-GrZcGr²Ox

position: s.l.

app. crit.: καὶ prep. Ox

app. crit. 2: πολῶν Cr² |

Or. 473.11 (thom gloss) \(\text{πολυετής}\): ποταπὸς —ZZbZlZmT

position: s.l.

previous editions: Dind. II.145,19

collation notes: This note omitted in Ta. |

Or. 473.12 (thom gloss) \(\text{πολυετής}\): πολυχρόνιος —ZZaZbZlZmTGuF²

position: s.l.; cont. from prev. with καὶ Z

app. crit.: ὁ prep. F²

previous editions: Dind. II.145,19

Or. 473.13 (plln paraphr) \(\text{πολυετής}\): ἤγουν μετὰ πολλά ἔτη —ZmGu

position: s.l.

previous editions: Dind. II.145,19–20

Or. 473.14 (plln paraphr) \(\text{πολυετής}\): ὁ ἔ[λθὼν(?)] διὰ πολλῶν χρόνων —Aa²

position: s.l.

app. crit.: first two letters tiny and very uncertain

Or. 473.15 (plln paraphr) \(\text{πολυετής}\): ἤγουν ύπὸ πολλῶν ἐτῶν —Zu

position: s.l.

Or. 473.16 (plln gloss) \(\text{σεσωσμένος}\): σωθεῖς —Aa²

lemma: σωθεῖς in text Aa  position: s.l.

Or. 474.01 (474–475) (plln paraphr) φέρετέ με πρὸς τὴν δεξιὰν αὐτοῦ, θέλω γὰρ στὰς ἀσπάσασθαι. —Zu

position: s.l.
Or. 474.02 (474–475) (rec wdord) word order α (θέλω), β (γὰρ), γ (ἀσπάσασθαι), δ (στὰς), ε (πρὸς and δεξιὰν both marked) —M²

POSITION: s.l.

Or. 474.03 (474–475) (rec wdord) word order α (θέλω), β (ἀσπάσασθαι) —Mn

POSITION: s.l.

Or. 474.04 (474–475) (pllg paraphr) στὰς πρὸς τὴν δεξιὰν αὐτοῦ θέλω ἀσπάσασθαι αὐτὸν —Y²

POSITION: s.l.

Or. 474.05 (rec exeg) (ἀγετε): πρὸς τοὺς προσπόλους —Pr

POSITION: s.l.

KEYWORDS: addresssee identified

Or. 474.06 (pllg exeg) (ἀγετε): πρὸς τοὺς δούλους αὐτοῦ —Xo²

POSITION: s.l.

KEYWORDS: addresssee identified

Or. 474.07 (thom exeg) (ἀγετε): ὦ θεράποντες —ZZaZbZlZmTGu

TRANSLATION: (With imperative 'lead' understand) 'o attendants'.

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.145,23

KEYWORDS: addresssee identified

Or. 474.08 (thom gloss) (ἀγετε): πρὸς ἐκεῖνον —ZmGu

POSITION: s.l.

APP. CRIT.: εἰς Gu

Or. 474.09 (pllg gloss) (ἀγετε): καὶ φέρετε —CrOx

POSITION: s.l.

APP. CRIT.: καὶ crossed out Ox

Or. 474.10 (pllg paraphr) (πρὸς δεξιὰν): πλησίον τῆς δεξιὰς —Xo²

POSITION: s.l.

Or. 474.11 (pllg exeg) (πρὸς δεξιὰν): τιμιώτερος γὰρ ἦν ὁ Τυνδάρεως. —Lp

POSITION: s.l.
Or. 474.12 (plln gloss) ⟨πρὸς⟩: εἰς —Zb
POSITION: s.l.

Or. 474.13 (plln gloss) ⟨πρὸς⟩: παρὰ —Zc
POSITION: s.l.

Or. 474.14 (plln gloss) ⟨δεξιὰν⟩: χεῖρα —Zl
POSITION: s.l.

Or. 474.15 (plln artGloss) ⟨δεξιὰν⟩: τὴν —F²
POSITION: s.l.

Or. 474.16 (tri metr) ⟨δεξιὰν⟩: long mark over alpha —T
PREVIOUS EDITIONS: de Fav. 54

Or. 475.01 (plln gloss) ⟨στὰς⟩: ἠγοῦν σταθεῖς —Ox
POSITION: s.l.

Or. 475.02 (plln gloss) ⟨ἀσπάσασθαι⟩: (ἀσπά)ζε(σθαι) —V²
LEMMA: ἀσπάσθαι in text V POSITION: s.l.

Or. 475.03 (rec gloss) ⟨ἀσπάσασθαι⟩: φιλῆσαι —Sa³
POSITION: s.l.

Or. 475.04 (thom gloss) ⟨ἀσπάσασθαι⟩: χαιρετίσαι —ZZaZbZlZmTGuXo²Ox²B³
POSITION: s.l.
APP. CRIT.: αὐτοῦ add. ZmGu
PREVIOUS EDITIONS: Dind. II.145,25

Or. 475.05 (rec gloss) ⟨χρόνιον⟩: μετὰ χρόνον —MnRS
POSITION: s.l.
APP. CRIT.: χρόνου R

Or. 475.06 (rec paraphr) ⟨χρόνιον⟩: διὰ πολλῶν χρόνων —Mn
POSITION: s.l.
Or. 475.07 (rec gloss) ⟨χρόνιον⟩: βραδὺν —AbZu

**Position:** s.l.

**App. Crit.:** καὶ prep. Zu

Or. 475.08 (mosch paraphr) ⟨χρόνιον⟩: βραδέως, μετὰ πολὺν χρόνον —XXaXbXoTYYIG GrZcZmGr2Ox

**Position:** s.l. except X

**App. Crit.:** ἔγουν prep. Zm | βραδέως om. ZcZm, transp. after χρόνον G

**App. Crit. 2:** πολλὸν Zc |

Or. 475.09 (pllgn gloss) ⟨χρόνιον⟩: διὰ χρόνου —F²B³a

**Position:** s.l.

Or. 475.10 (pllgn paraphr) ⟨χρόνιον⟩: διὰ μακροῦ χρόνου —Zl

**Position:** s.l.

Or. 475.11 (rec gloss) ⟨εἰσιδὼν φίλον⟩: αὐτὸν —M²

**Ref. Symbol:** M²  **Position:** marg.

Or. 475.12 (pllgn gloss) ⟨εἰσιδὼν⟩: καὶ θεασάμενος —CrOx

**Position:** s.l.

Or. 475.13 (rec gloss) ⟨φίλον⟩: Μενέλαον —OV

**Position:** s.l.

Or. 475.14 (pllgn gloss) ⟨φίλον⟩: ἐλθόντα —Gu

**Position:** s.l.

Or. 475.15 (pllgn gram) ⟨φίλον⟩: πᾶς συγγενὴς καὶ φίλος· οὐ πᾶς δὲ φίλος καὶ συγγενὴς. —Y²

**Translation:** Every kinsman is also a ‘philos’ (‘friend’ or ‘close associate’), but not every ‘philos’ is also a kinsman.

**Position:** s.l.

Or. 475.16 (pllgn artGloss) ⟨φίλον⟩: τὸν —F²

**Position:** s.l.

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Or. 475.17 (tri metr) paragraphos —T
PREVIOUS EDITIONS: de Fav. 55

Or. 476.01 (rec paraphr) ὃ ἐντιμε καὶ ὁμόλεκτ(ρε) τοῦ Διὸς κεφαλή —Rf

Or. 476.02 (plln gloss) (πρέσβυ): γέρον —F²
POSITION: s.l.

Or. 476.03 (plln gloss) (πρέσβυ): καὶ γεραϊε —Xo²Ox
POSITION: s.l.
APP. CRIT.: καὶ ἤγουν ὃ Ox

Or. 476.04 (plln paraphr) (χαῖρε): ἀντὶ τοῦ ἔχε χαρὰν —Ox
POSITION: s.l.

Or. 476.05 (rec exeget) (Ζηνὸς ὁμόλεκτρον κάρα): φασίν ὃτι ὁ Ζεὺς ἐμίγη τῇ γυναικὶ αὐτοῦ Λήδα. —SSa
TRANSLATION: They say that Zeus had intercourse with his (Tyndareus') wife Leda.
POSITION: s.l.
APP. CRIT.: ἤμιγη ὃ ζεὺς transp. S

Or. 476.06 (rec exeget) (Ζηνὸς ὁμόλεκτρον κάρα): τὴν γὰρ Λήδαν Ζεὺς καὶ Τυνδ(άρεως) ἐγνήμαν. —C
TRANSLATION: For Zeus and Tyndareus made Leda their wife/sexual partner.

Or. 476.07 (plln exeget) (Ζηνὸς ὁμόλεκτρον κάρα): διὰ τὸ συνευνάσθαι τὸν Δία τῇ Λήδᾳ. —F
TRANSLATION: Because of the fact that Zeus slept with Leda.
REF. SYMBOL: F

Or. 476.08 (plln exeget) Ζηνὸς ὁμόλεκτρον κάρα: ἐπεὶ, ὡς εἰρήται, ἐπεμίγνυτο καὶ ὁ Ζεὺς τῇ γυναικὶ αὐτοῦ. ἀντὶ τοῦ ὀμοῦ ἔχετε τὴν κοίτην περιφραστικῶς τὴν γυναῖκα. —Y²
TRANSLATION: Since, as has been said, Zeus too used to have intercourse with his (Tyndareus') wife. Equivalent to 'you (both) possess the bed in common', ('the bed' being) a periphrasis for the woman/wife.
LEMMA: Y²
**Or. 476.09** (plln gloss) ⟨Ζηνὸς ὁμόλεκτρον κάρα): διὰ τὴν Λήδα(υ) τούτο φησί. —Χο²

**Or. 476.10** (plln gloss) ⟨Ζηνὸς): Διὸς —Ab²CrF²Ox

**Or. 476.11** (plgn artGloss) ⟨Ζηνὸς): τοῦ —Χο²

**Or. 476.12** (rec gloss) ⟨ὁμόλεκτρον): σύγκοιτον —CF²Y²B³a

**Or. 476.13** (rec paraphr) ⟨ὁμόλεκτρον): ὁμοιοῦ ἔχων —Ab

**Or. 476.14** (mosch gloss) ⟨ὁμόλεκτρον): ὁμόλεκτρε —XXaXbXoYYfGGr

**Or. 476.15** (thom paraphr) ⟨ὁμόλεκτρον): ὁμόκοιτον, τούτεστιν ἁμα τῷ Διὶ τὴν κοίτην ἔχων —ZZaZbZlZmTGu

**Or. 476.16** (plln gloss) ⟨ὁμόλεκτρον): ὁμόκοιτον —Aa²CrOx

**Or. 476.17** (plln gloss) ⟨ὁμόλεκτρον): ὁμόκοιτε —Cr²G

**Or. 476.18** (plln gloss) ⟨ὁμόλεκτρον): ὁμόλεχον —V²

**PREVIOUS EDITIONS:** Dind. II.145,27–28

**COLLATION NOTES:** Check original Z 45v inner margin (app. ἔχω[ν] but not entirely certain).

**TRANSLATION:** With shared bed, that is, that has a bed/wife together with Zeus.

**APP. CRIT.:** ἔχων Za, a.c. ZmT

**COMMENT:** Gu has the redundant gloss ὁμόλεκτρον, which is perhaps a mistake for this.
essentially a grammarians’ coinage to explain the etymology of ἄλοχος, but it is used in other contexts a few times in Byzantine authors (Arethas, Thedorus Hexapterygus).

KEYWORDS: rare word

Or. 476.19 (plln exeg) ὁμόλεκτρον: τῇ Λήδᾳ ᾗ συνεκοιμᾶτο ὁ Τυνδάρεως αὐτῇ καὶ ὁ Ζεὺς —Zu

REF. SYMBOL: Zu  POSITION: marg.

Or. 476.20 (rec exeg) κάρα: ἀπὸ τοῦ ἐντιμοτέρου μέρους τὸ πᾶν. —Pr

TRANSLATION: (Implying) the whole (person) from the more respected part (the head).

POSITION: s.l.

Or. 476.21 (plln exeg) κάρα: ἀπὸ μέρους τὸ πᾶν. —Y²

POSITION: s.l.

Or. 476.22 (plln gloss) κάρα: κρανίον —F²

POSITION: s.l.

Or. 476.23 (tri metr) κάρα: long mark over second alpha —T

PREVIOUS EDITIONS: de Fav. 55

Or. 477.01 (mosch gloss) Μενέλαεος: Μενέλαε —XXaXbXoYf

POSITION: s.l.

Or. 477.02 (plln gloss) Μενέλαος: Μενέλαος —Y

POSITION: s.l.

Or. 477.03 (plln artGloss) Μενέλαος: ὁ —F²

POSITION: s.l.

Or. 477.04 (vet paraphr) κήδευμ’ ἐμὸν: ἀυτὶ τοῦ κηδεστά ἐμέ —BO

TRANSLATION: Equivalent to ‘my kinsman by marriage’.

POSITION: marg. BO

PREVIOUS EDITIONS: Dind. II.145,29–30

Or. 477.05 (rec paraphr) κήδευμ’ ἐμὸν: ὁ ἐμὸς γαμβρὸς —O

POSITION: marg.
Or. 477.06 (rec paraphr) (κήδευμ’ ἐμόν): συγγένεια, γαμβρός, ὁ ἐμὸς συγγενῆς — MnS

APP. CRIT.: γαμβρός] γαμικὸς Mn | ὁ om. Mn

APP. CRIT. 2: συγκένεια Mn |

Or. 477.07 (rec paraphr) (κήδευμ’ ἐμόν): συγγένεια ἢ ἐμὸς γαμβρὸς — Ab

APP. CRIT.: ἢ app. Ab |

Or. 477.08 (mosch paraphr) (κήδευμ’ ἐμόν): κηδεστά μου — XXbXoT+YYfGZcGrB

APP. CRIT.: μου om. B |

Or. 477.09 (pillgn paraphr) (κήδευμ’ ἐμόν): ἐγγονός μου — Zu

APP. CRIT.: Zu |

Or. 477.10 (pillgn gloss) (κήδευμ’ ἐμόν): ὦ γαμβρέ — Xo

APP. CRIT.: Xo |

Or. 477.11 (rec gram) (κήδευμ’ ἐμόν): τὸ ἐμὸν ἐνταφίασμα — RF

POSITION: s.l.

COMMENT: This is an alternative sense of κήδευμα, not the one in this passage: see 477.15.

KEYWORDS: rare word

Or. 477.12 (pillgn artGloss) (κήδευμ’ ἐμόν): ὦ — Xo

APP. CRIT.: Xo |

Or. 477.13 (recThom gloss) (κήδευμ’): ἐπιγαμβρευμα — V²AaCrFPoZaZb-ZlZmZuTGu

APP. CRIT.: καὶ prep. CrFoX, τὸ ἐμὸν prep. Zu |

Or. 477.14 (pillgn gloss) (κήδευμ’): ἐπιγαμβρία — Gu

APP. CRIT.: Gu |

Or. 477.15 (pillgn gram) (κήδευμ’): κήδευμα τὸ γάμβρευμα· κήδευμα τὸ ἐνταφίασμα· ὁθεν κῆδος ὁ τάφος. — Y²
TRANSLATION: ‘Kēdeuma’ (may mean) ‘kinship by marriage’. ‘Kēdeuma’ (may mean)
‘funerary preparation/rite’.

POSITION: marg.

COMMENT: ἐνταφίασμα is a rare, late word, otherwise cited only from Sch. Hom. Od. 1.291 Ludwich and
two authors from the 16th century or later. See also 477.11.

KEYWORDS: rare word

Or. 477.16 (plllgn gloss) (κῆδευμι): undeciphered gloss —Cr

POSITION: s.l.

COMMENT: The gloss seems to have been erased. Even a recent color image (taken for me with a phone camera
by Mario Telò) does not allow the traces to be resolved into anything that makes sense: the traces look most like
ἀνδρα (or ἄνδρα) λίθος.

Or. 478.01 (vet paraphr) ἐὰν τὸ μέλλον ὡς κακὸν τὸ μὴ εἰδέναι: ἐὰν γὰρ ἤδειν
παρόντα Ὄρεστην, ἥκιστα ἂν ἐληλύθειν. ἔοικε, φησὶ, τῷ ὄντι κακὸν εἶναι τὸ μὴ εἰδέναι τὸ
μέλλον. ἦ γὰρ ἂν ὡς ἥλθον, εἰ τοῦτον προσεδόκων ἐνθάδε.

Or. 478.02 (rec paraphr) ἐὰν γὰρ ἤδειν ὅτι ἐνταύθα ἐστίν ὁ Ὅρεστης οὐκ ἂν ἐλήλυθειν.

Or. 478.03 (rec paraphr) ὅτι ἐὰν ἐγίνωσκον ὅτι ἐνταύθα παρῆν ὁ φονεὺς οὗτος, οὐκ ἂν
ἐλήλυθα ὡδε.

Or. 478.04 (plllgn exeg) ἵδων ὁ Τυνδάρεως τὸν Ὅρεστην ἐξαίφνης κείμενον καὶ ὑπὸ τῆς
μανίας τοὺς ὀφθαλμοὺς αὐτοῦ ἀστράπτοντας λέγει ἓνα τὸ μέλλον ὡς καὶ λίαν
κακὸν ὑπάρχει εἰς τὸ μὴ εἰδέναι καὶ εἰν τῷ μὴ γινώσκειν. ὅ γάρ Τυνδάρεως οὐκ
ἠλπιζεν εὐφείην ἐκείστι τὸν Ὅρεστην, καὶ διὰ τοῦτο ὡς ἀνελπίστως αὐτὸν ἰδὼν
λέγει ἐκπληκτικώς ὡς κακὸν ὑπάρχει τὸ μέλλον. τοιούτοι γάρ οἱ μαυρόμενοι,
When Tyndareus suddenly saw Orestes lying there and saw his eyes gleaming with madness, he says ‘Oh! How, that is, (with ‘hōs’ in the sense) excessively, the future is an evil in one’s not knowing (it), that is, not recognizing (it)’. For Tyndareus did not expect to find Orestes there, and therefore having spotted him unexpectedly he says in astonishment that the future is an evil. For the insane are like this, wild in their eyes like some serpent. For the eye of a serpent casts forth gleaming flashes just as (the gleams) of fire.

TRANSLATION: When Tyndareus suddenly saw Orestes lying there and saw his eyes gleaming with madness, he says ‘Oh! How, that is, (with ‘hōs’ in the sense) excessively, the future is an evil in one’s not knowing (it), that is, not recognizing (it)’. For Tyndareus did not expect to find Orestes there, and therefore having spotted him unexpectedly he says in astonishment that the future is an evil. For the insane are like this, wild in their eyes like some serpent. For the eye of a serpent casts forth gleaming flashes just as (the gleams) of fire.

APP. CRIT.: 4 ἰδόντα Y² (which could be kept as vernacular form) | 6 perhaps emend to πῦρ

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

Or. 478.05 (rec exeg) (ἔα): ἰδὼν τὸν Ὀρέστην κείμενον λέγει τὸ ‘ἔα’. —Sa
TRANSLATION: Spotting Orestes lying (there), he says ‘Oh!’

POSITION: s.l.

Or. 478.06 (rec exeg) (ἔα): καταπληκτικὸν —Pr

POSITION: s.l.

Or. 478.07 (mosch exeg) (ἔα): ἐπὶ ἐκπλήξεως —XXaXbXoΤ'YYfGGrGr²Ox

APP. CRIT. 2: ἐκπλήξεως Cr² |

PREVIOUS EDITIONS: Dind. II.146,7

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

Or. 478.08 (plllgn exeg) (ἔα): ἐκπληκτικὸν καὶ ἐπιτιμητικὸν· ἐπιτιμᾶται αὑτὸν ὡς μὴ προειδότα τὰ μέλλοντα. —V³

TRANSLATION: Expressive of astonishment and of reproach. He reproaches himself for not having foreseen future events.

POSITION: s.l.

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

Or. 478.09 (plllgn exeg) (ἔα): ἐκπληκτικὸν —ZcB³

POSITION: s.l.

KEYWORDS: ἐκπληκτικὸν/ἐπὶ ἐκπλήξεως

Or. 478.10 (rec gloss) (ἔα): θαυμαστικὸν —Ab²

POSITION: s.l.

Or. 478.11 (recThom gloss) (ἔα): φεῦ —PrZZaZbZlZmTGu
Scholia on Orestes 401–500 | 1145
Or. 478.22 (plln gloss) (εἰδέναι): καὶ γινώσκειν —CrOxY²Zu
POSITION: s.l.
APP. CRIT.: καὶ om. Y²

Or. 478.23 (plln gloss) (εἰδέναι): γνῶναι —F²
POSITION: s.l.

Or. 478.24 (plln gloss) (εἰδέναι): τὸ μέλλον —GZc
POSITION: s.l.

Or. 479.01 (rec exeg) (ὁ μητροφόντης): μητροφόντην εἶπε τὸν Ὀρέστην. —Rf
TRANSLATION: By 'mother-killer' he meant Orestes.
REF. SYMBOL: Rf

Or. 479.02 (mosch paraphr) (ὁ μητροφόντης): ὁ τῆς μητρὸς φονεύσ —XXaXbXoT·YYfGGGrZcCr²Zl
POSITION: s.l. except X
APP. CRIT.: ὁ om. Zc

Or. 479.03 (plln paraphr) (ὁ μητροφόντης): ὁ τὴν μητέρα φονεύσας —CrOxZb²
POSITION: s.l.
APP. CRIT.: ὁ φον. τὴν μητ. transp. Zb²

Or. 479.04 (plln gloss) (ὁ μητροφόντης): ὁ Ὀρέστης —F²
POSITION: s.l.

Or. 479.05 (plln gloss) (μητροφόντης): μητροκτόνος —Zm
POSITION: s.l.

Or. 479.06 (plln gloss) (ὅδε): οὔτος —AaF
POSITION: s.l.

Or. 479.07 (vet exeg) πρὸ δωμάτων δράκων: 'εἰδοὺς ἀντὶ εἰδοὺς ἔλαβέν· 'γένος μὲν γάρ ὁ ὀρίς, εἰδοὺς δὲ ὁ δράκων καὶ ἔχις καὶ τὰ λοιπὰ τῶν ὄφεων· 'τῶν δὲ δράκων ἀντὶ τοῦ ἔχις, ὁ οὕτω γὰρ ὃ τώ ὀρίς γεννῶνται, ἀλλὰ ζωοτοκοῦνται καὶ

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τικτόμενοι διαρρηγνύουσι τὰς τῶν μητέρων γαστέρας, ὡς φησὶ Νικάνδρος [Nic. Ther. 134]: 'γαστέρ' ἀναβρώσαντες ἀμήτορες ἐξεγένοντο'. διὸ ἐξὶν αὐτὸν ὡς μητροκτόνον φησίν. —MBVCPrRw

TRANSLATION: He substituted one species for another species. For the genus is 'ophis' (snake), and 'drakōn' is a species, as also 'echis' and the rest of the snakes. And here 'drakōn' is used for 'echis'. For these latter are not born from eggs, but they are born alive and as they are being born they break apart the bellies of their mothers, as Nicander says: 'Having devoured the belly they were born motherless'. Therefore he says he (Orestes) is an 'echis' as a mother-killer.

LEMMA: all except V (δάρακων M), ἄλλως V

REF. SYMBOL: B

POSITION: follows 479.09 in V

APP. CRIT.: 1 ἀντὶ τοῦ MPr | ἐδοξι[γένους B"], γένη Pr (app. γένης a.e.) | 2 both ὁ om. Pr | 3 τοῦ om. C | 4 ἐξ ὠῶν γεννῶνται Rw, ἐξωῶνται V, ἐκ ζώων γεννῶνται others | ἀλλὰ ζωτ., om. M | τικτόμενος M | διαρρήγνυσι V | τῶν om. Pr | 5 γαστέρ' V, γαστέρων others (γαστέρρων M) | ἀναβρώσατες M, ἀναβρώσαντες C | 6 αὐτὸν repeated after μητροκτόνον B |

APP. CRIT. 2: 1 ἔλαβε VCPrRw | 3 νοῦν M | 5 ὡς φησίν C | 6 δι' ὃ M | φησὶ Rw |

PREVIOUS EDITIONS: Schw. I.151,22–152,2; Dind. II.146,11–16

COMMENT: The printing of the first words as εἶδος ἀντὶ γένους had been passed along in all editions since Arsenius (who may have gotten it from Mu, a copy of B) until Schw. in his Addenda et Corrigenda (I.xiv) noted that the γένους still printed in his text should be changed to εἴδους; Dindorf had already collated the correct reading εἶδος ἀντὶ εἴδους. It is not clear how early the sloppy correction was made in B; one would have guessed in the 15th or 16th century, but note that the original hand in Pr ca. 1300 wrote γένη here. (It appears that he first wrote γένη to make a genitive ending to suit ἀντὶ, but immediately he covered the small sigma with the large epsilon of ἔλαβε.)

COLLATION NOTES: Check Mu.

KEYWORDS: citation of literature other than Homer (with direct quotation) | Nicander

Or. 479.08 (rec exeg) ὡς δράκων ἠγουν ἐχιδνα· ἀυτὴ γὰρ τικτομένη δια⟨ρ⟩ρήγνυσι τὰς τῶν μητέρων γαστέρας, (καὶ) ἐξέρχονται, ὡς φησὶ Νικάνδρος [Nic. Ther. 134] 'γαστέρ' ἀναβρώσαντες ἀμήτορες ἐξεγένοντο'. —Rf

TRANSLATION: Like a serpent ('drakōn'), that is, an 'echidna'. For this snake when being born breaks apart the bellies of the mothers, and they come out, as Nicander says: 'Having devoured the belly they were born motherless'.

POSITION: cont. from 479.01

APP. CRIT.: 3 ἐξεγένετο Rf |

KEYWORDS: citation of literature other than Homer (with direct quotation) | Nicander

Or. 479.09 (vet exeg) ἄλλως: ἀντὶ τοῦ ἄγριος ὡς δράκων, ὡς φησὶ Νικάνδρος [Nic. Ther. 134] 'γαστέρ' ἀναβρώσαντες ἀμήτορες ἐξεγένοντο'. —B'C'VPr, partial MB'C'PrRw

TRANSLATION: ('Drakōn', 'serpent', is used) with the meaning 'fierce like a serpent', because he acted savagely. The word 'like' is to be understood, so that it is 'like a serpent'.

LEMMA: B'C'VPr, καὶ ἄλλως Rw, πρὸ δειμάσεως δράκων V REF. SYMBOL: V POSITION: s.l. MCPP; marg. B' precedes 479.07 in V

APP. CRIT.: 1 ἀντὶ τοῦ om. Rw, τοῦ om. C'C | 2–2 ὡς ὡς κτλ om. MB'C'PrRw | 1 ὡς] ὡς μὲν Pr | 2 λείπει C, ἐλλείπει others (ἐνλείπει V)

APP. CRIT. 2: 1 ἔπραξε C |
Or. 479.10 (rec paraphr) (πρὸ δωμάτων): ἔξω τῶν (δωμάτων) —Pr
POSITION: s.l.
APP. CRIT.: ἔσω Pr

Or. 479.11 (mosch paraphr) (πρὸ δωμάτων): ἐμπροσθεν τῶν δωμάτων
—XXaXbXoΤYYfGGr
POSITION: s.l. except X
APP. CRIT.: δωμάτων om. Yi

Or. 479.12 (plign paraphr) (πρὸ δωμάτων): καὶ ἐμπροσθεν τῶν οἰκημάτων —CrOx
POSITION: s.l.
APP. CRIT.: καὶ τῶν δωμάτων add. Cr²

Or. 479.13 (plign gloss) (πρὸ): ἔξω —B³
POSITION: s.l.

Or. 479.14 (plign gloss) (πρὸ): ἐμπροσθεν —B⁴
POSITION: s.l.

Or. 479.15 (479–480) (rec wordord) word order α (στίλβει), β (δράκων), γ (στύγημ') —M²

Or. 479.16 (plign exeg) (δράκων): τὸ δράκων εἶπεν ἀντί τοῦ ἔχις, εἶδος ἀντὶ εἴδους.
—F
POSITION: s.l.

Or. 479.17 (thom exeg) (δράκων): ὁ δράκοντα εἶπε τὸν Ὀρέστην ὡς μητροκτόνον, ἢπεί καὶ αἱ ἔχιδναι κτείνουσι τὰς ἑαυτῶν μητέρας, τιτρώσκουσι τὰς γαστέρας αὐτῶν, ὡς ἐπὶ φῶς προελθεῖν μέλλουσιν. —ZZaZbZlZmTGuOx²

TRANSLATION: He called Orestes a serpent as (being) a mother-killer, since (the snakes called) 'echidnai' also kill their own mothers, wounding their bellies when they are about to emerge into the light.

REF. SYMBOL: ZZaZbZlZmTGuOx² POSITION: marg. Gu
APP. CRIT.: 1 εἶπε τὸν ὀρ. | τὸν ὀρ. λέγει Zl | εἶπε om. Zb | 2 ai om. ZZa | τιτρώσκουσι γάρ Zl, τιτρώσκουσι Zb | προελθεῖν om. Zl |
APP. CRIT. 2: 2 κτείνουσι] τὰς ἑνουσι or τὰς ἑνουσι Zb  |  μέλλουσι ZbGu  |  μέλλουσι ZbGu  |
PREVIOUS EDITIONS: Dind. II.146,18–20

Or. 479.18 (rec gloss) (δράκων): ὡς —OAbMnY²B³a
POSITION: s.l.

Or. 479.19 (pllgn gloss) (δράκων): ὑπάρχει —Zc
POSITION: s.l.

Or. 479.20 (pllgn artGloss) (δράκων): ὁ —F²Ox
POSITION: s.l.

Or. 480.01 (vet exeg) (στίλβει νοσώδεις ἀστραπάς): τὴν μανίαν λέγει. —MBVPr

TRANSLATION: He is speaking of the madness (of Orestes).
REF. SYMBOL: M  POSITION: marg. B, s.l. VPr; cont. from 480.03 B, add. ἐτερμείαν after μανίαν
APP. CRIT.: at end add. νόσων B  
PREVIOUS EDITIONS: Schv. I.152,5; Dind. II.146,21 and 22–23

Or. 480.02 (vet exeg) στίλβει νοσώδεις ἀστραπάς: ἰνόσου δηλονότι. ὅ ἐστιν ἥωδεντε. —MV

TRANSLATION: (‘He gleams with sickly flashes’ means ‘he gleams with) sickness’, clearly. Which is to say, he †gives birth to (sickly flashes)/he is in great pain.†
LEMMa: στίλβει νοσώδεις V  REF. SYMBOL: V  POSITION: follows 481.01 in V
APP. CRIT.: νόσου| νόσων M  
PREVIOUS EDITIONS: Schw. I.152,6; Dind. II.146,21–22

Or. 480.03 (vet exeg) στίλβει νοσώδεις ἀστραπάς: ἀντὶ (τοῦ) νοσεῖ —B

TRANSLATION: Equivalent to ‘he is sick’.
POSITION: marg.
PREVIOUS EDITIONS: Dind. II.146,22

Or. 480.04 (mosch paraphr) στίλβει νοσώδεις ἀστραπάς: ἀποπάλλει μανιώδεις ἀστραπάς —X

LEMMa: X

Or. 480.05 (rec gloss) στίλβει): ἀποπέμπει —AbCrMnRRfSOxZb²ZlB³a
POSITION: s.l. except marg. B³a
APP. CRIT.: καὶ prep. CrOx
Or. 480.06 (rec gloss) ⟨στίλβει⟩: ἐκπέμπει —Sa

Or. 480.07 (mosch gloss) ⟨στίλβει⟩: ἀποστάλλει —XaXbXoYYfGGGrB

Or. 480.08 (mosch gloss) ⟨στίλβει⟩: ἀπολάμπει —YT

Or. 480.09 (thom paraphr) ⟨στίλβει⟩: πέμπει ἐκ τῶν ὀμμάτων —ZZaZmTGu

Or. 480.10 (pllgn gloss) ⟨στίλβει⟩: ἀστράπτει —F²G

Or. 480.11 (pllgn gloss) ⟨στίλβει⟩: καὶ ἀπαστράπτει —Zu

Or. 480.12 (pllgn gloss) ⟨στίλβει⟩: ἀποβάζει —Cr²

Or. 480.13 (pllgn exeg) ⟨νοσώδεις ἀστραπὰς⟩: διὰ τὸ ἔχειν ὀμματώδη —V²

Or. 480.14 (pllgn paraphr) ⟨νοσώδεις ἀστραπὰς⟩: τὰς νοσερὰς ἐκφλογώσεις —V³Y²

Or. 480.15 (rec exeg) ⟨νοσώδεις⟩: παρυπόνοια ὅτι ὄψιν εἶπεν πυρώδεις. —Pr

Translation: A secondary hint that he ought to have said ‘fiery’.
COMMENT: παροπονώα is very rare, and the noun παροπόνοια is known in only one other place, in the 12th-cent. author Georgius Tornices, epist. 7, 213.2; LBG renders ‘Andeutung’.

KEYWORDS: rare word

**Or. 480.16** (mosch gloss) <σοσώδεις> μανιώδεις —XaXbXoYYfGGrCr2OxB4

PREVIOUS EDITIONS: Dind. II.146,23

**Or. 480.17** (pllgn gloss) <σοσώδεις> μανικὰς —Gu

PREVIOUS EDITIONS: Dind. II.146,23

**Or. 480.18** (rec paraphr) <στύγημ’ ἐμόν>: τὸ ἐμὸν μίσημα —Rf2

PREVIOUS EDITIONS: Dind. II.147,3

**Or. 480.19** (mosch paraphr) στύγημ’ ἐμόν: ἔγουν ὁ ύπ’ ἐμὸν ἡμισημένος —XXaXbXoT’YYfGGrZcCr2B4

APP. CRIT.: ἔγουν ὁ om. GZcB4, ὁ om. X

PREVIOUS EDITIONS: Dind. II.147,3

**Or. 480.20** (thom paraphr) <στύγημ’ ἐμόν>: ἔγουν δὲν αὐτὸς μισῶ —ZZaZmTGGu

**Or. 480.21** (pllgn paraphr) <στύγημ’ ἐμόν>: τὸ μεμισημένον ύπ’ ἐμοῦ —Zb2

**Or. 480.22** (rec gloss) <στύγημ’>: μίσημα —CrROx, app. Zl

APP. CRIT.: καὶ prep. CrOx | Zl mostly washed out

**Or. 480.23** (pllgn gloss) <στύγημ’>: τὸ μῖσος —F2

**Or. 480.24** (recMosch artGloss) <στύγημ’>: τὸ —PrXXaXbXoTYYf

PREVIOUS EDITIONS: Dind. II.147,3
Or. 480.25 (recMosch artGloss) ἕμον: τὸ —AbF²XXbXoYf

Or. 481.01 (vet exeg) Μενέλαε, προσφθέγγῃ νυν: ἱπροσφθέγγῃ αὐτὸν, τὴν ἀνοσίαν κεφαλὴν; ἔθος γὰρ ἦν μὴ διαλέγεσθαι τοῖς ἐναγέσιν. —MBCPr²Pr⁴, partial VR²SSa²

TRANSLATION: Are you speaking to him, the unholy creature? For it used to be customary not to converse with those polluted with bloodshed.

LEMMATA: MVC, μενέλαε R²SSa, προσφθέγγῃ νυν ἀνόσιον κάρα B, lemma προσφθέγγῃ νῦν Pr⁴

APP. CRIT.: 1 προσφθέγγῃ … κεφαλὴν om. VR²SSa² | προσφθέγγῃ om. Pr⁴ | 2 γὰρ om. VR²SSa² | διαλέγεσθαι δὲ λέγεσθαι Μ, δὲ φθέγγεσθαι C | τοῖς ἐνδεέσιν S [Sa²]

APP. CRIT. 2: 2 ἐναγέσι MBCPr²[Sa²] | PREVIOUS EDITIONS: Schw. I.152,7–8; Dind. II.147,4–5

Or. 481.02 (mosch paraphr) διαλέγῃ πρὸς αὐτὸν τὴν ἀνοσίαν κεφαλήν; —XXaXbXoT²YYfGGrZcCr²

TRANSLATION: Are you conversing with him, the unholy creature?

POSITION: s.l. except X

APP. CRIT.: μενέλαε prep. X | τὴν ἀν. κεφ. om. Zc

COLLATION NOTES: Ta omits cross.

Or. 481.03 (pllgn exeg) νόμος γὰρ ἦν μὴ προσφθέγγεσθαι τοῖς φονεῦσιν. —Zm

POSITION: s.l. (above κάρα)

Or. 481.04 (pllgn exeg) νόμος ἦν μὴ διαλέγεσθαι τοῖς φονεῦσιν. —Gu

POSITION: marg.

Or. 481.05 (pllgn exeg) Μενέλαε: ἀποστροφή —Aa

POSITION: s.l.

KEYWORDS: apostrophe

Or. 481.06 (pllgn artGloss) Μενέλαε: ὁ —CrF²OxXo²

POSITION: s.l.

Or. 481.07 (tri metr) Μενέλαε: long mark over alpha —T

Or. 481.08 (recThom gloss) προσφθέγγῃ: προσφαλεῖς —F²MnRZlZmGu

POSITION: s.l.
Or. 481.09 (rec gloss) \(\pi\rho\sigma\sigma\theta\epsilon\gamma\gamma\gamma\eta\): προσομιλεῖς \(--Rf^2\)
POSITION: s.l.

Or. 481.10 (pllgn gloss) \(\pi\rho\sigma\sigma\theta\epsilon\gamma\gamma\gamma\eta\): και συνομιλεῖς \(--CrOx\)
POSITION: s.l.

Or. 481.11 (pllgn gloss) \(\pi\rho\sigma\sigma\theta\epsilon\gamma\gamma\gamma\eta\): διαλέγη \(--Aa^3B^4\)
POSITION: s.l.

Or. 481.12 (pllgn gloss) \(\upsilon\nu\): πρός \(--Aa^2\)
POSITION: s.l.

Or. 481.13 (recTri gloss) \(\upsilon\nu\): αὐτόν \(--OCrF^2Rf^2Sa'OxTB^3a\)
POSITION: s.l.
APP. CRIT.: καὶ prep. CrOx | αὐτὸ B^3a

Or. 481.14 (rec gloss) \(\upsilon\nu\): ἢτοι τὸν Ὀρέστην \(--V^1\)
POSITION: s.l.

Or. 481.15 (vet excg) \(\alpha\nu\delta\sigma\iota\o\nu\ kάρα\): 1γράφεται και ἀκάθαρτον κάρα. 2εἶπε δὲ τοῦτο, ὅτι οὐκ ἦν καθαρός. \(--MBCPr\)

TRANSLATION: There is also the reading ‘uncleansed head’. And he said this because Orestes was not purified.
POSITION: cont. from 481.01 MBC (add. δὲ B; also add. δὲ Pr, where note punct. as sep.)
APP. CRIT.: 2 δὲ ἔπειν MB |
PREVIOUS EDITIONS: Schw. I.152,9–10; Dind. II.147,5–6
KEYWORDS: variant reading: γράφεται/γράφε

Or. 481.16 (vet paraphr) \(\alpha\nu\delta\sigma\iota\o\nu\ kάρα\): ἀντὶ τοῦ τὴν ἀνοσίαν κεφαλῆν \(--MV\)
POSITION: s.l.

Or. 481.17 (pllgn gloss) \(\alpha\nu\delta\sigma\iota\o\nu\ kάρα\): ύπάρχουτα \(--Aa^2\)
POSITION: s.l.

Or. 481.18 (recTri artGloss) \(\alpha\nu\delta\sigma\iota\o\nu\ kάρα\): τὸ \(--KTB^3a\)
POSITION: s.l.
Or. 481.19 (pillg gloss) ⟨ἀνόσιον⟩: ἀδικον —F²GuZcZl
\[\text{POSITION: s.l.}\]
\[\text{APP. CRIT.: } 2\]

Or. 481.20 (rec gram) ⟨ἀνόσιον⟩: ἐπὶ ἄρσενικοῦ, θηλυκοῦ, καί οὐδετέρου —Pr
\[\text{TRANSLATION: } (The same form is used) in the masculine, feminine, and neuter.}\]
\[\text{POSITION: s.l.}\]

Or. 481.21 (rec gloss) ⟨κάρα⟩: κεφαλήν —OZc
\[\text{POSITION: s.l.}\]

Or. 481.22 (tri metr) ⟨κάρα⟩: long mark over second alpha —T
\[\text{PREVIOUS EDITIONS: de Fav. 55}\]

Or. 482.01 (thom exeg) ⟨τί γάρ⟩: ναί —ZZnZlZmZuTGGuOx²
\[\text{TRANSLATION: } (Supply) 'yes' (to precede the line).}\]
\[\text{POSITION: s.l.}\]

Or. 482.02 (pillg gloss) ⟨τί γάρ⟩: κακὸν —B²⁸
\[\text{POSITION: s.l.}\]

Or. 482.03 (recMosch gloss) ⟨τί⟩: διὰ τί —CrSa’OxXXaXbXoT’YYfGGrZcZm
\[\text{POSITION: s.l.}\]
\[\text{APP. CRIT.: καὶ prep. CrOx } | \text{ τί om. } X\]

Or. 482.04 (rec paraphr) ⟨τί⟩: διὰ ποίαν αἰτίαν —Mn
\[\text{POSITION: s.l.}\]

Or. 482.05 (vet exeg) φίλου μοι πατρός ἐστιν ἔκγονος: ¹δέον εἰπεῖν ὧτι τοῦ ἀδελφοῦ μου υἱός ἐστι, φησὶ τοῦ πατρὸς μου ἔκγονος. ²ἔκγονος γάρ τοῦ Ἀτρέως Ὀρέστης. —MBVCPPrR³²RwSSaZu
\[\text{TRANSLATION: When he should properly have said 'he is the son of my brother', he says (he is) the offspring (descendant) of my father. For Orestes is a descendant of Atreus.}\]
\[\text{LEMMA: MBc, τί γάρ φίλου μοι πατρός ἐστιν ἔκγονος SSu, τί γάρ φίλου μοι πατρός V, τί γάρ φίλου R³, φίλου μοι πατρός PrRw } \text{REF. SYMBOL: MBVr’SaZu}\]
\[\text{APP. CRIT.: ¹δέον [δέον M, ἔστι δέον V [from incorrect punct. of lemma], ἀντὶ τοῦ Zu } | \text{ ὧτι om. VR’Zu } | \text{ first μου om., add. s.l. Pr } | \text{ υἱός ἐστὶ] om. V, οὗτος ἔγγονος R³, ἔστιν οὗτος υἱός}\]

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Or. 482.06 (vet exeg) ἄλλως: φίλου μοι πατρός: ὃ ἐστι συγγενοῦς μοι πατρός υἱός. ἐπάλυν δὲ τὸ κακόηθες τοῦ ἀνδρὸς δείκνυται, ὅτι τὸν ἀδελφὸν φίλου εἴπεν. —MBCPrRw

TRANSLATION: That means 'son of a father who is akin to me'. Again the maliciousness of the man is shown, because he called his brother 'dear'.

LEMMA: ἄλλως: πατρός φίλου μοι MB, ἄλλως πατρός φίλου μοι PrRw


APP. CRIT. 2: 2 εἶπε CRw |

PREVIOUS EDITIONS: Schw. I.152,14–16; Dind. II.147,10–12

KEYWORDS: κακόηθες/κακοήθως

Or. 482.07 (rec paraphr) (φίλου μοι πατρός ἐστιν ἐκγονος): ἤτοι τοῦ ἀδελφοῦ μου υἱός —Sa

POSITION: s.l.

Or. 482.08 (pillg gloss) (φίλου μοι πατρός ἐστιν ἐκγονος): ἐπεὶ —CrOx

POSITION: s.l. (above ἐστὶ)

Or. 482.09 (rec exeg) (φίλου μοι πατρός): ἀδελφοῦ μου, ἤτοι τοῦ Ἀτρέως —MnR

POSITION: s.l.

APP. CRIT.: μου om. Mn | ἐγγον Mn

Or. 482.10 (rec gloss) (φίλου): συγγενοῦς —V

POSITION: s.l.

Or. 482.11 (pillg gloss) (φίλου): ἄγαπητοῦ —Zm

POSITION: s.l.

Or. 482.12 (pillg gloss) (φίλου): προοφιλοῦς —F2Zu

POSITION: s.l.

APP. CRIT.: τοῦ prep. F2

Or. 482.13 (pillg gloss) (μοι): ἐμοῦ —Aa2

POSITION: s.l.
Or. 482.14 (rec gloss) ⟨ἐστίν⟩: οὗτος —Ab  
POSITION: s.l. 

Or. 482.15 (rec Mosch gloss) ⟨ἐκγόνος⟩: υἱός —OV²AaAbCrF²KOxXXaXbXoT²YYfGGrZiZmZu  
POSITION: s.l.  
APP. CRIT.: καὶ prep. CrOx 

Or. 482.16 (rec exeg) ⟨ἔγγονος⟩: γρ(άφετ)αι ἐκγόνος. —Mn  
POSITION: s.l.  
KEYWORDS: variant reading: γράφεται/γράφε 

Or. 482.17 (rec exeg) ⟨ἐκγόνος⟩: ἐκγόνους τοὺς υἱοὺς —K  
POSITION: marg.  
APP. CRIT.: perhaps add ἀλέγουμεν or ἀπαμεν or καλοῦμεν 

Or. 483.01 (pllgn gloss) ⟨κείνου … πέφυκε;⟩: οὐκ ἔστιν —Zm  
POSITION: s.l. 

Or. 483.02 (rec gloss) ⟨κείνου⟩: ἐκγόνος —Pr  
POSITION: s.l. 

Or. 483.03 (rec gloss) ⟨κείνου⟩: ἐκέκινου —FGRXo²Zb²  
POSITION: s.l.  
APP. CRIT.: καὶ prep. F | ἐξω Zb² | ἐκείνου om. Xo²Zb² 

Or. 483.04 (rec gloss) ⟨κείνου⟩: ἀπ’ ἐκείνου —Aa²KMn  
POSITION: s.l.  
APP. CRIT.: ἐκείνου om. Mn 

Or. 483.05 (pllgn gloss) ⟨κείνου⟩: καὶ ἐκείνου —CrOx  
POSITION: s.l. 

Or. 483.06 (pllgn gloss) ⟨ὁ Ὀρέστης⟩: ὁ Ὀρέστης —Aa  
POSITION: s.l.
Or. 483.07 (pillg gloss) 〈δδε〉: καὶ οὗτος —Ox
position: s.l.

Or. 483.08 (rec gloss) 〈πέφυκε〉: ὑπάρχει —AbCrRYZl
position: s.l.
app. crit.: καὶ prep. Cr

Or. 483.09 (rec gloss) 〈πέφυκε〉: ἔγεννηθη —Mn
position: s.l.

Or. 483.10 (pillg gloss) 〈πέφυκε〉: ἐγένετο —Gu
position: s.l.

Or. 483.11 (mosch gloss) πέφυκε: ὑπάρχει υἱός —XXaXbXoT*YfGGrZcCr²Ox
lemma: πέφυκεν X position: s.l. except X
app. crit.: καὶ prep. CrOx, ἤγουν prep. X | υἱὸς ὑπ. transp. Zc

Or. 483.12 (pillg gloss) 〈πέφυκε〉: υἱός —Zm
position: s.l.

Or. 483.13 (pillg gloss) 〈πέφυκε〉: ὀνομάζεσθαι δῆλον —F
position: s.l.
comment: One might have expected ὀνομάζεσθαι ἄξιος δῆλον.

Or. 483.14 (tri metr) 〈πέφυκε〉: long mark over upsilon —T
previous editions: de Fav. 55

Or. 483.15 (thom gloss) 〈τοιοῦτος〉: ἤγουν φονεύς —ZZaZbZlZmTGu
position: s.l.
previous editions: Dind. II.147,13–14

Or. 483.16 (rec gloss) 〈γεγώς〉: γενόμενος —AbR
position: s.l.

Or. 483.17 (rec gloss) 〈γεγώς〉: γεγονὼς Ὀρέστης —S
position: s.l.
Or. 483.18 (mosch gloss) ἡγεμόνως: ἡγούνως —XXaXbXoT\(^\dagger\)YYfGGrZb\(^2\)ZcCr\(^2\)Ox

POSITION: s.l.

Or. 483.19 (pillgn gloss) ὑπάρξας —Aa\(^2\)Zm

POSITION: s.l.

Or. 484.01 (pillgn exeg) δύναται: ναι —Aa

POSITION: s.l.

Or. 484.02 (rec exeg) ἐξ ἐκείνου ὑπάρχει —AbMnS

POSITION: s.l.

APP. CRIT.: ἐξ om. or lost to damage Ab

Or. 484.03 (pillgn exeg) ἐξ ἐκείνου δήλον —F

POSITION: s.l.

Or. 484.04 (mosch gloss) ὑπάρχει —XXaXbXoT\(^\dagger\)YYfGGrZcCr\(^2\)Ox

POSITION: s.l. except X

Or. 484.05 (pillgn gloss) ἐστὶ —Zl

POSITION: s.l.

Or. 484.06 (tri metr) ὑπάρχει: long mark over upsilon —T

Or. 484.07 (rec gloss) εἰ: ἐπεὶ —Aa\(^2\)Ab

POSITION: s.l.

Or. 484.08 (pillgn exeg) δυστυχεῖ: εἰς ἃ πάσχει —Zl

POSITION: s.l.

Or. 484.09 (rec exeg) διὰ τὴν συγγένειαν —Pr

POSITION: s.l.

Or. 484.10 (mosch gloss) τιμητέος: ἄξιος τιμᾶσθαι —XXaXbXoYYfGGrZcB\(^4\)Cr\(^2\), p.c. T\(^\dagger\)

POSITION: s.l. except X

APP. CRIT.: ἄξιον a.c. Yf  | τιμᾶσθαι changed from Thoman τιμῆς T
Or. 484.11 (recThom gloss) (τιμητέος): ἄξιος τιμῆς —AbTZbZlZmGu, a.c. T

POSITION: s.l.

APP. CRIT.: καὶ prep. Zm

Or. 484.12 (pllgn paraphr) (τιμητέος): καὶ ἄξιος ὑπάρχει τιμῆς —CrOx

POSITION: s.l.

APP. CRIT.: ὑπὲρ Ox

Or. 484.13 (pllgn gloss) (τιμητέος): ἄξιος ὑπάρχει —Aa2

POSITION: s.l.

Or. 484.14 (pllgn gloss) (τιμητέος): καὶ ἄξιος —Zu

POSITION: s.l.

Or. 484.15 (pllgn exeg) (τιμητέος): γρ. μισητέος. —V3

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 484.16 (tri metr) (τιμητέος): long mark over iota —T

Or. 485.01 (485–487) (mosch exeg) βεβαρβάρωσαι: ἦθη καὶ νόμους βαρβαρικοὺς μεμάθηκας πολὺν χρόνων ὡς ἐν βαρβάροις καὶ τῆς τάξεως ἐπελάθου τῶν Ἑλλήνων. ὡς ἀπαντᾷ Ἑλληνικόν τοι τὸν ὁμόθεν τιμᾶν ἀεί’. ὡς τοῖ καὶ τὸ μὴ θέλειν εἶναι ἱσχυρότερον τῶν νόμων, ὡς ἔτει δηλονότι σοῦ τιμῶν τούτων ὅτι οἱ νόμοι ἀπόβλητον ἔχουσιν. —XXaXbXoΤΥfGGGr, partial Cr2

TRANSLATION: You have learned barbarian customs and laws by being among barbarians for a long time, and you forgot the civilized arrangements of the Greeks. To which he (Menelaus) counters: ‘Indeed it is the Greek way always to honor someone of the same family as yourself’. To which again Tyndareus replies that it is surely a Greek custom also not to want to be stronger than the laws, the very thing that, obviously, you are doing when you honor this man whom the laws consider an outcast.

APP. CRIT.: 1–4 καὶ τῆς τάξεως κτλ om. Cr2  2 τοῖ τι ΧοΤGGr, a.c. Yf  3 τοῖ τοῖ XbYf, om. G

PREVIOUS EDITIONS: Dind. II.147,21–148,2

COLLATION NOTES: Ta omits everything after 2 ἀπαντᾷ, having there reached bottom of a page, then forgetting to finish the note at top of next.
Or. 485.02 (vet exeg) εἰς παροιμίαν ὁ στίχος οὗτος ἐξώρισεν. —MBC

TRANSLATION: This verse became a proverb.

POSITION: x.l. C (at 485); marg. at 485 M, cont. from 485.15, addl. δὲ after παροιμίαν (but also dicolon punct.);
marg. at 486 B, cont. from 486.04, addl. δὲ after παροιμίαν

PREVIOUS EDITIONS: Schw. I.152,19; Dind. II.147,18

COMMENT: On the basis of M, this was assigned to 485 in Dindorf (the first to edit this note); Schwartz reassigned it to 486 on the basis of B. It appears that Dindorf’s choice is the more probable. Neither line appears in the panaeomimographic corpora, but whereas 486 is attested elsewhere only once (Sch. Ap. Rhod. 2.238), line 485 is attested in an epistle of the Roman period or later (Apollonius epist. 36.4), and then quoted or alluded to in middle Byzantine authors: Tzetzes explains it in Chil. 6.92 περὶ τοῦ ‘βεβαρβάρωσαι χρόνιος ὢν ἐν βαρβάροις’ and quotes it as the basis of a conceit in his epist. 13, p. 21.3; Michael Choniates uses it on three separate occasions, Demetrius Chomatenus once, and Andreas Lopadistes has it as an example in Lex. Vindob. χ 12 (Guida = 8 Nauck) s.v. χρόνος. The final words are not legible in B on the Gallica image, but can be read on Turyn’s photograph.

Or. 485.03 (rec paraphr) (βεβαρβάρωσαι): καὶ βάρβαρα τὰ ἡθη σοῦ ἐγένοντο.
—CrMnOx

POSITION: x.l.

APP. CRIT.: βάρβαρος Mn | ἐγέν. transp. before τὰ ἡθη σου CrOx

APP. CRIT. 2: ἐγένοντα Ox |

Or. 485.04 (thom paraphr) (βεβαρβάρωσαι): τὰ βαρβάρων ἡθη μεμάθηκας. —ZZaZb-ZlZmTGu

POSITION: x.l.

APP. CRIT.: καὶ prep. Zm

Or. 485.05 (pllgn paraphr) (βεβαρβάρωσαι): ἡθη βαρβαρικὰ μεμάθηκας. —Zc

POSITION: x.l.

Or. 485.06 (pllgn paraphr) (βεβαρβάρωσαι): τὰ τῶν βαρβάρων φρονεῖς.
—G

POSITION: x.l.

Or. 485.07 (rec paraphr) (βεβαρβάρωσαι): τμβάρβαρον γλώσσαν ἐγένουτ —Pr

POSITION: x.l.

APP. CRIT.: e.g., βάρβαρος (τῆν) γλ. ἐγένου, or βάρβαρον γλώσσαν (ἐμαθὲς καὶ βάρβαρος) ἐγένου

Or. 485.08 (pllgn paraphr) (βεβαρβάρωσαι): ὡμοιώθης τοῖς (βαρ)βάροις. —F2

POSITION: x.l.

Or. 485.09 (pllgn paraphr) (χρόνιον ὢν): πολὺν χρόνον ὢν —Zc

POSITION: x.l.

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Or. 485.10 (rec paraphr) ξρόνιος: πολύν χρόνον —Αα²ΑβΖμ

Or. 485.11 (thom exeg) ξρόνιος: οὐ μόνον χρόνιος ἡλθον φαμέν ἀντί τοῦ μετά χρόνον πολύν, ἀλλά καὶ χρόνιος ἦν ἐν τῷδε τῷ τόπῳ ἀντί τοῦ χρόνον πολύν.

Or. 485.12 (plln gloss) ξρόνιος: διὰ χρόνου —F²

Or. 485.13 (plln gloss) δῶν: σὺ —G

Or. 485.14 (plln gloss) ἐλθὼν —F²

Or. 485.15 (vet exeg) ἐν βαρβάροις: γράφεται ἀφ’ Ἑλλάδος. —ΜV²C

Or. 485.16 (plln gloss) βαρβάροις: Τρωσὶ —Αα²

Or. 485.17 (rec gram) βαρβάροις: βάρβαρος ἀπὸ τοῦ βαρέως αἰρεῖν τὴν βοήν —ΜνΠρ

Translation: We not only say I came 'chronios' meaning 'after much time', but also I was in this place 'chronios' meaning 'for a long time'.

Translation: There is (also) the reading 'away from Greece'.

Translation: The word barbarian derives from 'raising heavily' ('bareōs airein') the war-cry (or shout).
COMMENT: This etymology is otherwise unattested, but a related play on βαρύς is seen in Athanasius, Exposit. in Psalms, PG 27:224,14–17 γηγενεῖς μὲν τοὺς βαρβάρους τῶν ἀνθρώπων καλεῖ, τοὺς βαρβάρους, καὶ ἐν ἐρημίαις οἰκούντας, καὶ μὴ νομίμως πολιτευομένους.

KEYWORDS: etymology

Or. 486.01 (pllgn gloss) (Ἑλληνικόν): τὸ ἔθος —F²

Or. 486.02 (pllgn gloss) (Ἑλληνικόν): ἑστὶ —Χο²

Or. 486.03 (pllgn gloss) (Ἑλληνικόν): ὑπάρχει —Αα²CrOxGu

Or. 486.04 (vet exeg) (τὸν ὁμόθεν): τὸν πρὸς γένους συγγενῆ —MBC

TRANSLATION: The one kindred by family blood.

APP. CRIT.: τὸν | τοῦ MC

PREVIOUS EDITIONS: Schw. I.152,18

Or. 486.05 (recThom gloss) (τὸν ὁμόθεν): τὸν συγγενῆ —OVAbMnPrRSF²ZmGuB³

APP. CRIT.: τὸν om. OAAbF² |

APP. CRIT. 2: συγκενὴν a.c. Mn, συγγενῆν p.c. Mn |

Or. 486.06 (rec exeg) (τὸν ὁμόθεν): τὸν ἀπὸ τῆς αὐτῆς γενεᾶς —K

Or. 486.07. (pllgn gloss) (τὸν ὁμόθεν): καὶ τὸν ὁμογενῆ —CrOx

APP. CRIT.: μονογενῆ CrOx

Or. 486.08 (mosch exeg) (τὸν ὁμόθεν): τὸν ἀπὸ μιᾶς ρίζης ἢγουν τὸν κατὰ γένος προήκοντα —XaXbXoTxT·YGr, partial ZcB⁴

TRANSLATION: The one from the same root, that is, the one who is related by family blood.

APP. CRIT.: first τὸν om. B⁴ | ἢγουν κτλ om. ZcB⁴

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Or. 486.09 (pllgn exeg) (τὸν ὁμόθεν): τὸν ἀπ’ αὐτῆς τῆς γενεᾶς καὶ ρίζης, τὸν κατὰ γένος προϊκοντα —G
  position: s.l.

Or. 486.10 (thom exeg) (τὸν ὁμόθεν): τὸν ἐκ ταυτοῦ γένους —ZZaZbZlZmGu
  translation: (‘The one from the same place’ here means) ‘the one from the same family’.
  app. crit.: ήγουν prep. Gu | ήτοι τὸν συγγενῆ add. ZmGu
  app. crit. 2: τοῦ αὐτοῦ Zl
  previous editions: Dind. II.148,7–8

Or. 486.11 (pllgn exeg) (τὸν ὁμόθεν): ἦγουν τὸν οὖντα ἀπὸ τῆς αὐτῆς φυλῆς ἦγουν συγγενείας —Aa
  position: s.l.

Or. 486.12 (pllgn gloss) (ὁμόθεν): ἔξ ὁμοῦ —Zu
  position: s.l.

Or. 486.13 (rec exeg) (τὸν ὁμόθετον): γρ(άφεται) τὸν ὁμόθεν. —MnS
  lemma: ὁμόθετον in text MnS
  position: s.l.
  keywords: variant reading: γράφεται/γράϕε

Or. 486.14 (pllgn artGloss) (τιμᾶν): τὸ —B
  position: s.l.

Or. 486.15 (rec gloss) (ἀεί): πάντοτε —AbCrOx
  position: s.l.
  app. crit.: καὶ prep. CrOx

Or. 487.01 (487–488) (vet exeg) καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: ὁ δὲ φησιν ὅτι ἀναγκάζει με τὸ συγγενεῖς. —MBVCPPrRw
  translation: You, then, do wrong to the laws in showing affection for the polluted murderer. But he (Menelaus) says ‘kinship compels me’.
  lemma: MC, καὶ τῶν νόμων γε μὴ πρότερον BPr, καὶ τὸ τῶν νόμων Rw, ἀλλὰς V
  symbol: MB
  position: follows sch. 488.01 V
  app. crit.: 2 ὁτι om. Rw | μὲν μὲν V
Or. 487.02 (rec exeg) σὺ τοίνυν ἀδικεῖς τοὺς νόμους ἁγιασάων τὸν μιαφόνον, τὸν παρὰ νόμου καὶ παρὰ φύσιν τὴν μητέρα ἀνελόντα. —O

TRANSLATION: You, then, do wrong to the laws in showing affection for the polluted murderer, the one who destroyed his mother contrary to the laws and to nature.

Or. 487.03 (vet exeg) ἄλλως: ἵππον Ὀρέστης καὶ παρὰ νόμους καὶ παρὰ φύσιν τὴν μητέρα ἀνεῖλεν, ἵκαίτοι, φησὶν, Ἑλληνικὸν τὸ μὴ κρεῖττοντα τῶν νόμων ἐθέλειν εἶναι τῇ τούτων βούλησει. —MBCPrRw, partial R'SSa

TRANSLATION: Since Orestes killed his mother both contrary to laws and contrary to nature, he (Tyndareus) says 'Yet it is a Greek practice not to want to be stronger than the laws, (アクサム: e.g., opposing) their will'.

LEMMA: MCP, ἢ καὶ ἄλλως BRw, καὶ τῶν νόμων γε R'(γε om.)SSa  
REF. SYMBOL: R'Sa

APP. CRIT.: 1 ἐπεὶ om. R'b  |  ὁ ὀρέστης Sa  |  παρὰ τὸν νόμον καὶ παρὰ τὴν φύσιν Sa  |  παρὰ νόμους καὶ om. S  |  2 καίτοι κτλ om. R'S'Sa  |  κρεῖττον Rw  |  e.g. (ἐναντιούμενον), (ἐναντίον ὁντα) or the like Mastr., καὶ φθάνειν τὴν τούτων βούλησιν Schw. (from next sch.)

APP. CRIT. 2: 1 ἀνεῖλεν MR'b  |  PREVIOUS EDITIONS: Schw. I.152,23–25; Dind. II.148,11–13

Or. 487.04 (rec exeg) ἄλλως: ἵκαί τούτο, φησὶν, Ἑλληνικὸν τὸ μὴ κρεῖττοντα τῶν νόμων ἐθέλειν εἶναι καὶ φθάνειν τὴν τούτων βούλησιν. ὅτος δὲ καὶ παρὰ νόμους τὴν μητέρα ἀνεῖλεν. —V

TRANSLATION: This too, he says, is a Greek practice, not to want to be stronger than the laws and frustrate(?) their will. This man killed his mother even contrary to the laws.

LEMMA: corrupted to ἄλλα in V  
POSITION: cont. from prev.


COMMENT: The usage of φθάνειν here is odd. The two other instances of φθάνω governing τὴν βούλησιν/τὰς βουλήσεις in TLG have the usual sense, 'anticipate': Joannes Chrysost. Homiliae, PG 59:117,48–49 οὐ φθάνει τὰς βουλήσεις ἡμῶν ὁ Θεὸς τὰς βουλήσεις; Manuel II Palaeologus, Epitaphium in fratrem Thess. 26:275,31–33 οὐ γὰρ δυσμενῶν εἷλε πόλεις, τὰς μὲν πολιορκήσας τε καὶ παραστησάμενος, τὰς δ' αὐτῶρον τῷ πολέμῳ, τὰς δ' αὐτήν τῇ βούλησιν καὶ πρὶν ἢ πορθηθῆναι παραδοθεῖσας; The unusual usage here probably results from a rewriting of the lacunose version 487.03.

Or. 487.05 (rec paraphr) Ἑλληνικὸν ἔστι καὶ τὸ μὴ θέλειν εἶναι κρεῖττοντα τινά τῶν νόμων. —K

POSITION: s.l.

Or. 487.06 (rec paraphr) καὶ τούτο Ἑλληνικὸν ἔστι, τὸ μὴ κρεῖττοντα τινὰ καὶ ἐξιπροσθέν εἶναι. —MnS

POSITION: s.l.
Or. 487.07 (rec paraphr) καὶ πάλιν Ἑλληνικόν καὶ τὸ μὴ προτιμότερον εἶναι τινὰ. —Pr

COMMENT: The annotation expects τῶν νόμων to be supplied from the line.

Or. 487.08 (pllgn paraphr) Ἑλληνικόν καὶ τὸ μὴ θέλειν εἶναι τινὰ προτιμότερον τῶν νόμων. —G

Or. 487.09 (rec paraphr) ἀξιώτερον τιμάσαι τὸν νόμον ἢ τὸν ὁμόθεν. —Ab²

APP. CRIT.: ὁμοθέτον Ab² (as in line 486 Ab)

COMMENT: Byzantine and early Modern Greek texts in TLG currently attest three instances of forms from the present stem τιμάζω, so this is the first attestation of an aorist form.

KEYWORDS: Byzantine vernacular word/form/usage

Or. 487.10 (pllgn paraphr) ἀλλ' ἔστι καὶ τοῦτο Ἑλληνικόν, τὸ μὴ εἶναι τινὰ ύπέρτερον τῶν νόμων. —Gu

PREVIOUS EDITIONS: Dind. II.148,15–16

Or. 487.11 (rec exeg) (καὶ τῶν νόμων): πάλιν Ἑλληνικὸν τὸ —O

Or. 487.12 (pllgn exeg) (καὶ τῶν νόμων): τοῦτο Ἑλληνικὸν ἐστι —R

Or. 487.13 (thom exeg) (καὶ τῶν νόμων): Ἑλληνικὸν —ZZbZmT

TRANSLATION: (Supply 'is) Greek' (to complete the syntax of the line).

APP. CRIT.: ναὶ prep. Zm | Ἑλληνικῶν Zb

Or. 487.14 (pllgn exeg) (καὶ τῶν νόμων): ναὶ Ἑλληνικὸν ἐστὶν ὁ λέγεις. —Gu

Or. 487.15 (pllgn exeg) (καὶ τῶν νόμων): ναὶ, ἀλλὰ καὶ τὸ μὴ θέλειν εἶναι προτιμότερον τῶν νόμων Ἑλληνικὸν ἐστὶ. —Ze

POSITION: x.l.
Or. 487.16 (plign exeg) ⟨καὶ τῶν νόμων⟩: ναὶ Ἑλληνικὸν ὑπάρχει —B³a
POSITION: s.l.

Or. 487.17 (plign exeg) ⟨καὶ τῶν νόμων⟩: ναὶ ἀλλὰ —F
POSITION: s.l.

Or. 487.18 (plign exeg) ⟨καὶ τῶν νόμων⟩: ναὶ —V³
POSITION: marg.

Or. 487.19 (plign exeg) ⟨καὶ τῶν νόμων⟩: καὶ τί ἄλλο ὑπάρχει —CrOx
APP. CRIT. 2: καὶ τί CrOx

Or. 487.20 (rec artGloss) ⟨τῶν νόμων⟩: τὸ —AbGuB³a
POSITION: s.l. (above μὴ AbB³a)

Or. 487.21 (rec gloss) ⟨πρότερον⟩: προτιμότερον —V²CrFSa’OxY²GuB³a
APP. CRIT.: καὶ prep. V²CrFOx
APP. CRIT. 2: προτιμώτερον F
PREVIOUS EDITIONS: Dind. II.148,14

Or. 487.22 (rec gloss) ⟨πρότερον⟩: κρείττονα —RY²
POSITION: s.l.

Or. 487.23 (rec gloss) ⟨πρότερον⟩: τιμιώτερον —AaRf
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.148,14

Or. 487.24 (thom gloss) ⟨πρότερον⟩: ὑπέρτερον —ZZaZbZlZmTGu
APP. CRIT.: καὶ prep. Zm
PREVIOUS EDITIONS: Dind. II.148,14

Or. 487.25 (plign gloss) ⟨πρότερον⟩: ἰσχυρότερον —YGu
POSITION: s.l.

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Or. 487.26 (rec gloss) ἕιναι θέλειν: τὸ μὴ τινὰ —R

POSITION: s.l.

Or. 487.27 (thom gloss) ἕιναι θέλειν: τινὰ —ZbZlZmTGu

POSITION: s.l.

Or. 487.28 (plign gloss) ἕιναι θέλειν: ἕγουν τὸν συγγενῆ —Zu

POSITION: s.l.

APP. CRIT. 2: συγγενὴν Zu

Or. 488.01 (vet exeg) πᾶν τοὺς ἀνάγκης δοῦλον ἐστ’ ἐν τοῖς σοφοῖς: ἕ ἐστὶν ἡ φύσεως ἀνάγκη, ὁ ἐστίν ἡ συγγένεια, πάντα δουλοὶ κατά τε τὴν κρίσιν τῶν νόμων καὶ τῶν σοφῶν. δοῦλον οὖν ἀντὶ τοῦ δουλοποιόν: οὐχ οἶνον τε γὰρ παρατίθεσθαι τὴν συγγένειαν. —MBVCPrRw, partial Rw

TRANSLATION: The compulsion of nature, which means kinship, enslaves everything according to the judgment both of the laws and of the wise. Therefore 'doulon' ('slave/slavish') is used for 'making a slave'. For it is not possible to avoid the claims of kinship.

LEMMA: πᾶν τ’οὐξ ἀνάγκης C, πᾶν τοὺς ἀνάγκης Βτ’οὐξ)VPw, lemma πᾶν τ’ἐξ ἀνάγκης R’Sa(as in text Sa) REF. SYMBOL: MBVRb POSITION: follows 482.05 V


APP. CRIT. 2: 3 π(αρα)τίθεσθαι Sa

PREVIOUS EDITIONS: Schw. I.153,1–4; Dind. II.149,10–13

COMMENT: The exegeses of this line in the scholia are quite different from the meaning of the line according to modern understanding (well explained by Willink).

Or. 488.02 (rec exeg) ἕστιν ἡ ἀνάγκη τῆς φύσεως. οὖχ οἶνον γὰρ ἐστιν παρατίθεσθαι τὴν συγγενείαν κατὰ τὴν κρίσιν τῶν νόμων καὶ τῶν σοφῶν. —O

APP. CRIT. 2: γὰρ ἐστιν a.c. O

Or. 488.03 (vet exeg) ἄλλως δοῦλον: δοὐλοποιόν. τούτῳ παρὰ τοῖς φρονίμοις ἢ ἀνάγκη νικᾷ. τιμῶμεν οὖν τὸν Ὀρέστην διὰ τὴν συγγενείαν καὶ δουλεύομεν τῇ ἀνάγκῃ ταύτῃ. —MBVCPrRw

TRANSLATION: Making a slave (enslaving). That is, in the eyes of the prudent, compulsion triumphs. Thus we honor Orestes because of our kinship and we are slaves to this compulsion.

LEMMA: V, ἄλλος δοῦλον MBPr POSITION: cont. from prev. Rw; sep. from 488.01 by 487.01 and 487.02 V

Scholia on Orestes 401–500 | 1167
Or. 488.04 (vet exeg) ἄλλως: 1πάν τὸ ἔξ ἀνάγκης δουλὸν ἐστὶ καὶ ὑπήκουο, οἷον πάντα κατὰ ἀνάγκην ποιοῦμεν. 2καὶ κατὰ τὴν τῶν σοφῶν κρίσιν πάντα τὰ ἀπ’ ἀνάγκης δουλοὶ καὶ ὑπηκόουσιν ποιεῖ τοὺς ἀνθρώπους. 3καθὸ προείρηκεν ἐπὶ τοῦ Ὀρέστου [484] ’εἰ δὲ δυστυχεῖ, τιμητέον’, διὰ τοῦτο καὶ νῦν εἶπε ⟨ … ⟩. 4ἐξί δὲ ο λόγος ὅτι τιμᾶν ἀναγκαίον τὸν Ὀρέστην διὰ τὴν συγγένειαν. 5ταύτα δὲ ἐν ὑπ' ἀνάγκης λέγει, οὐ σπουδῇ. 6ό δὲ Ἀριστοφάνης [Arist. Byz. fr. 386 Slater] φησὶ ⟨ … ⟩. 7πάν τὸ ἔξ ἀνάγκης γινόμενον δουλοὶ, οἷον ταπεινοῖ, κατὰ τὴν τῶν σοφῶν κρίσιν. 8δύναται καὶ οὕτως: πάν τὸ ἀναγκαίον δουλὸν ἐστὶν, οἷον ὑπήκουο, καὶ πάντα κατὰ ἀνάγκην ποιοῦμεν διότι δουλοὶ πάν. —MBVCPr, partial Rw

TRANSLATION: Everything deriving from necessity/compulsion is slave (enslaved) and subservient, as if to say we do everything according to necessity. And according to the judgment of the wise all things deriving from compulsion enslave humans and make them subservient. Because he said previously about Orestes ‘and if he suffers misfortune, he must be honored’, for this reason he now also says (lacuna). The meaning is that it is necessary to honor Orestes because of their kinship. He says these things adopting a pose, not in earnest. But Aristophanes (the Alexandrian scholar) says (lacuna) All that comes about by necessity enslaves, or makes humble, according to the judgment of the wise. It can also be taken like this: Every compulsory thing is slavish, that is, subservient, and we do everything according to necessity because it enslaves everything.

Or. 488.05 (rec exeg) 1τούτεστιν παρὰ φρονίμων ἢ ἀνάγκη κρατεῖ καὶ νικᾶ. 2οἶον τιμῶμεν τὸν Ὀρέστην καὶ τὴν συγγένειαν (καὶ) τῇ ἀνάγκη ταῦτα (ποιοῦμεν).
That is, among the prudent necessity holds sway and triumphs. As if to say, we honor Orestes and kinship and we do this by necessity. The sense can also be that everything derived from necessity is slavish and subservient, that is, we do all things in accordance with necessity.

Translation: That is, among the prudent necessity holds sway and triumphs. As if to say, we honor Orestes and kinship and we do this by necessity. The sense can also be that everything derived from necessity is slavish and subservient, that is, we do all things in accordance with necessity.

Or. 488.06 (mosch exeg) 1οίον ἡ συγγενικὴ φιλία καὶ στοργὴ ἢ ἔτερον τι τοιοῦτον, ἔπει ἐξ ἀνάγκης φυσικῆς ἐστί, δούλη ἐστὶ καὶ διὰ τοῦτο ὡκ ἀμβλύνεται, ἀοῦδὲ ἄλλως γενέσθαι δύναται, ὅ τα ἑλευθέρως καὶ χωρὶς ἀνάγκης γινόμενα δύναται.

Translation: As if to say, the affection and love of kinsmen, or some other such thing, since it arises from natural compulsion, is ‘slave’ (enslaved), and because of this it does not become blunted, nor is it able to be otherwise, which those things coming about freely and without compulsion can do.

Or. 488.07 (thom exeg) εἰπόν τοῦ Μενελάου πρὸς τὸν τοῦ Τυνδάρεω λόγον, τὸ [485] βεβαρβάρωσαι χρόνιος ὢν ἐν βαρβάροις’, ὡς ἄρα Ελληνικόν τὸ τιμᾶν τοὺς συγγενεῖς, 2φησὶ πονοματο ρήτωρ ποιητή. 3οι εἰς εἰς τὸν νόμον τὸν κυρίον, νόμον τὴν τοιαύτην ἀνάγκην ᾧ προεβάλε abide τοῦ νόμου παρατιθέαται ἄνευ τοῦ δουλειῶν παρατιθέαται ἵνα ἀνάγκης κατά τοῦ νόμου.

Translation: After Menelaus said, in response to Tyndareus’ line ‘You’ve been made a slave to time in the barbarians’, as if to say, ‘It is fitting to honor kinsmen, 2saying the poet as a poet. 3leaves to the law, the law which imposed this necessity upon this law.’
barbarian by being so long among barbarians’, that it is a Greek practice to honor one’s kinsmen, Tyndareus says: ‘Yes, what you mention is a Greek practice, but this too is a Greek practice, that no one be above the laws. You, therefore, Menelaus, break the law in addressing a murderer. For the laws forbid associating with them’. To which Menelaus replies that everything that comes about by compulsion is slave (enslaved) in the judgment of the wise. That is, everyone—both ancient and modern, poets, philosophers, historians, orators—clearly all the way throughout in their writings proclaim that all people are slaves of necessity and this (necessity) conquers all, and not just human beings, but it even extends its sway far enough to be over gods. For they say that ‘Not even the gods do battle with necessity’. At any rate, even if I seem to you to break the law by associating with and speaking to a mother-killer, nevertheless it is under the compulsion of nature that I do this. So, if you examine such compulsion side by side with the law you put forward in argument, you will find this to be more powerful than the law. Those who say that ‘doulos’ (slave/enslaved) is used to mean ‘making one a slave’ are speaking complete drivel. Or, one can put a comma after ‘that by necessity’, (and understand) as follows: everything that exists by necessity, in the eyes of the wise is slavish. That is, all things caused by compulsion wise men judge to be slavery.

REF. SYMBOL: at 488 πᾶν ZbZmGu, at 487 νόμων ZZa, at 485 βεβαρβάρωσαι T
APP. CRIT.: 1 first τὸ τὸν TGu | ἐν τοῖς Z | 3 ὦ μενέλαε μενέλαι Zb, ὁ μενέλαος ZZa | 6 καὶ οἱ παλαιοὶ Gu | συγγ. καὶ ρήτ. Zb | 7 αὕτη om. Zl | 8 ἀνάγκη Zl | οὐδὲ οἱ θεοὶ Ta (not T) | 9 μητροφόντῃ ZZa | 10 ὦ μενέλαος τὸν νόμον (or ἄμενον τὸν νόμον?) app. Zl | 11 ἀνάγκης οὐ καλῶς λέγουσιν ZbZl | οὐ δυνάμενον τοῦ νόμου (or ἄμενον τὸν νόμου?) app. Zl | 12 κρίνουσι Zb

PREVIOUS EDITIONS: Dind. II.148,17–149,5

COMMENT: It is not clear how the punctuation recommended in the alternative interpretation (12) makes a difference. But it does seem that the last paraphrase by Thomas (13) comes close to the way the line is understood by moderns.

KEYWORDS: Thomas critical of another view | citation of literature other than Homer (with direct quotation) | Simonides

Or. 488.08 (plllg exeq) ἦτοι τὸ συγγενὲς δουλοποιεῖ τοὺς ἀνθρώπους καὶ παρασκευάζει υποκεῖσθαι ἀλλήλοις, ἦτοι περὶ τῆς ἐκδίκησεως. —Y²

TRANSLATION: Either kinship enslaves human beings and makes them be subservient to each other; or (he is saying this?) about the vengeance (enacted by Orestes)/punishment (threatening Orestes).

REF. SYMBOL: at ἀνάγκης Y²
APP. CRIT.: δηλοποιεῖ Y² | ἀλλήλας Y²

Or. 488.09 (plllg exeq) τὸ ἐξ ἀνάγκης γινόμενου συγχωρεῖται ἐν τοῖς σοφοῖς. —Zu

POSITION: marg.

Or. 488.10 (plllg exeq) ἢτοι τὸ νὰ ἀγαπῶ τὸν ιὼν μου. —Y²

KEYWORDS: Byzantine vernacular word/form/usage

Or. 488.11 (rec exeq) (τοὺς ἀνάγκης): τὸ συγγενὲς —OF²

POSITION: s.l.
Or. 488.12 (rec exeg) ⟨τοῦξ ἀνάγκης⟩: ἢ τῆς φύσεως ἀνάγκη, ἢ συγγένεια —MnRS
  POSITION: s.l. RS; all cont. from 488.29.

Or. 488.13 (rec exeg) ⟨τοῦξ ἀνάγκης⟩: ἢγουν τὸ τῆς συγγενείας ἢγουν τὸ τῆς φύσεως καὶ δουλοποιοῦν —Pr
  POSITION: s.l.

Or. 488.14 (rec exeg) ⟨τοῦξ ἀνάγκης⟩: τὸ ἐκ τῆς συγγενείας —Mn
  POSITION: s.l.

Or. 488.15 (rec paraphr) ⟨τοῦξ ἀνάγκης⟩: τὸ ἐξ ἀνάγκης γεγονός —MnRS
  APP. CRIT. 2: γεγονώς Mn
  POSITION: s.l.

Or. 488.16 (plln paraphr) ⟨τοῦξ ἀνάγκης⟩: τὸ ὑπ’ ἀνάγκης —F^2
  POSITION: s.l.

Or. 488.17 (plln exeg) ⟨τοῦξ ἀνάγκης⟩: καὶ τὸ ἐκ φύσεως —CrOx
  POSITION: s.l.

Or. 488.18 (thom gloss) ⟨τοῦξ ἀνάγκης⟩: γινόμενον —ZZaZbZlZmTGu
  POSITION: s.l.

Or. 488.19 (plln gloss) ⟨τοῦξ ἀνάγκης⟩: τὸ γενόμενον —Aa
  POSITION: s.l.

Or. 488.20 (plln exeg) ⟨τοῦξ ἀνάγκης⟩: ἀντὶ τοῦ ἢ συγγένεια ἢ φυσική —Aa^2
  POSITION: s.l.

Or. 488.21 (plln gloss) ⟨τοῦξ ἀνάγκης⟩: ὑπάρχον —Gu
  POSITION: s.l.

Or. 488.22 (rec gloss) ⟨ἀνάγκης⟩: συγγενείας —GSaB^3a
  POSITION: s.l.

Or. 488.23 (rec exeg) ⟨ἀνάγκης⟩: ἢγουν τῆς φύσεως καὶ τῆς συγγενείας —V’Y’Gu
  POSITION: s.l.
Or. 488.24 (rec exeg) (δοῦλον): τινὲς δουλοποιοῦν —O

APP. CRIT.: καὶ om. Gu

Or. 488.25 (rec gloss) (δοῦλον): δουλοποιοῦν —GKMnY²B³

APP. CRIT.: καὶ prep. Mn

Or. 488.26 (pllgn gloss) (ἔστ'): ύπάρχει —CrOx

APP. CRIT.: καὶ prep. Cr, but app. erased

Or. 488.27 (rec exeg) (ἐν τοῖς σοφοῖς): ἐν τοῖς φρονίμοις· ὅπου βία πρόκειται οἱ νόμοι ἁσθενοῦσιν. —Pr

POSITION: marg.

COMMENT: For the maxim, cf. Aesop. Proverb. 136 Perry ὅ⟨που ἡ⟩ βία πάρεστιν οἱ νόμοι ἁσθενοῦσιν; Documenta concilii Constantinopolos 2.13,4–6 ἔτι δὲ καὶ ὁ πάπας Γελάσιος περὶ αὐτοῦ λέγει, ὅτι ὅπου βία οὐ πρόκειται, ἀμετάτρεπτοι διαμενέτωσαν οἱ τῶν πατέρων θεσμοί.

Or. 488.28 (pllgn paraphr) (ἐν τοῖς σοφοῖς): ὡς ἔλεγον οἱ σοφοὶ —CrOx

Or. 488.29 (rec paraphr) (ἐν τοῖς σοφοῖς): ἐν τοῖς νόμοις —MnRS

POSITION: s.l. RS

COMMENT: Perhaps νόμοις was at some time a false variant; or this might result from a corruption of ἐν τοῖς φρονίμοις (cf. 488.30).

Or. 488.30 (recMosch gloss) (ἐν): παρὰ —OXXaXbXoT⁺YYfGGr

COLLATION NOTES: Ta omits cross. |

Or. 488.31 (rec gloss) (τοῖς σοφοῖς): τοῖς φρονίμοις —V²³MnGuZl

APP. CRIT.: τοῖς om. GuZl | ἀνδράσιν add. Mn

Or. 488.32 (pllgn gloss) (σοφοῖς): συνετοῖς —F²
Or. 488.33 (pllgm gloss) (σοφοῖς): ἐν —Aa
  POSITION: s.l.
  COMMENT: ἐν is correctly present in the text in Aa.

Or. 489.01 (pllgm gloss) (κέκτησο): ἔχε —Aa²CrF²OxZb²Zl
  POSITION: s.l.
  APP. CRIT.: καὶ prep. CrOx

Or. 489.02 (pllgm gloss) (κέκτησο): ὑπολάμβανε —Lp
  POSITION: s.l.
  PREVIOUS EDITIONS: Dind. II.150,7

Or. 489.03 (rec gloss) (τοῦτο): τὸ τοιοῦτον —MnRS
  POSITION: s.l.

Or. 489.04 (pllgm gloss) (τοῦτο): τὸ συγγενὲς —F²
  POSITION: s.l.

Or. 489.05 (pllgm exeg) τοῦτο: τὸ ὑπείκειν τῇ ἀνάγκῃ —XXaXBxXoT⁺YYfGGGrZc
  LEMMA: νῦν σὺ τοῦτο X  POSITION: s.l. except X
  PREVIOUS EDITIONS: Dind. II.150,8
  COLLATION NOTES: Ta omits cross. |

Or. 489.06 (pllgm exeg) (τοῦτο): ὃ λέγεις —Zl
  POSITION: s.l.

Or. 489.07 (vet exeg) (οὐ κτήσομαι): τὸ Ἑλληνικὸν φρόνημα —MBCY²
  TRANSLATION: (I will not take as my own) the Greek frame of mind (you just mentioned).
  POSITION: s.l. except marg. B
  APP. CRIT.: τοῦτέστι prep. B
  PREVIOUS EDITIONS: Schw. I.153,18; Dind. II.150,7–8

Or. 489.08 (pllgm gloss) (οὐ κτήσομαι): οὐχ ἔξω —Aa
  POSITION: s.l.

Or. 489.09 (pllgm paraphr) (κεκτήσομαι): θελήσω ποτὲ ἔχειν —Zl
  LEMMA: thus in text Zl  POSITION: s.l.
Or. 490.01 (vet exeg) ὀργὴ γὰρ ἅμα σου καί τὸ γῆρας: 'πρὸς τῷ εἶναι σε γέροντα καί ὀργίλος εἶ. 2διὰ τούτο, φησὶ, παραιτή τὰ αὐτὰ τοῖς σοφοῖς φρονεῖν, ἐπεὶ συνελθοῦσα τῷ γῆρας σου ἡ ὀργὴ ἀπαίδευτόν σε ποιεῖ· ἓς καί Σοφοκλῆς [Soph. fr. 894 Radt]: ὀργὴ γέροντος ὡστε μαλθακὴ κοπῆς / τὲν χειρὶ θήγετι, ἐν τάχει δ᾿ ἀμβλύνεται'. —MBVCPr, partial Rw

TRANSLATION: In addition to your being an old man you are irascible. Because of this, he means, you decline to share the opinion of the wise, since, joining with your old age, your wrath makes you unrefined. As also Sophocles: 'The wrath of an old man, like a blunt cleaver, †sharpens in the hand† but soon grows dull'.

LEMMA: MBPr, ὀργὴ γὰρ ἅμα σου V, ὀργὴ γὰρ ἅμα σου καί τὸ γῆρας οὐ σοφόν· οὐ σοφόν· (sic) C, καί ἄλλως Rw | REF. SYMBOL: MV | POSITION: follows 490.03 Rw

APP. CRIT.: 1 πρὸς … εἶ om. Rw | τῷ Matt., τὸ all | καί om. MC | 2 παραιτή τὰ] paraitetaitai MVC | tois sofois tais auta transp. Rw | to τὸ γῆρας σου ΜC | ή om. CRw | 3 άς κτλ om. Rw | άς om. BVCPr | 3 κώπης MC [Pr] |

APP. CRIT. 2: 2 perhaps ὀργῆ a.c. Rw |

PREVIOUS EDITIONS: Schw. I.153,19–23; Dind. II.150,10–15

COMMENT: Arsenius had printed μαλθακὴ νοτὶς, which Valckenaer (on Hipp. 240) emended to κοπὶς before it was collated from BV. Radt’s apparatus gives many attempts to emend the quotation, to which may be added Lloyd-Jones’ βραδεῖα θήγειν in the Loeb ed. (which hardly fits the notion that old men are irascible).

KEYWORDS: citation of literature other than Homer (with direct quotation) | Sophocles

Or. 490.02 (vet paraphr) ἄλλως: ἢ ὀργῇ σου καί τὸ γηρᾶσσ σου ἁμα γεγονότα οὐ σοφὸν σε ποιεῖ. —MBVCPr

TRANSLATION: Your anger and your old age, occurring together, make you not wise.

LEMMA: BVCPr, in marg. M

APP. CRIT.: καί om. V | second σου om. BVPr |

PREVIOUS EDITIONS: Schw. I.154,1; Dind. II.150,16–17

Or. 490.03 (vet exeg) ἄλλως: ‘αὐτὸ καθ’ ἐαυτὸ τὸ γηρᾶσσ μελαγχολικώτερον ἐστὶ τῆς νεότητος· ἐι δὲ συμβῇ τοὺς γέροντας ὀργισθῆναι, διπλάσιον γίνεται τὸ κακόν. τὸ γηρᾶσσ σου οὖν, φησὶν, ἁμα ὀργῇ γεγονός οὐ σκοπεῖ τὸ δέον. —MBVCPr Rw, partial Y²

TRANSLATION: In and of itself old age is more irritable than youth. And if it comes about that old men get angry, the evil becomes twice as great. Your old age, then, he says, occurring together with anger, does not regard what is appropriate.


APP. CRIT. 2: 1 καθεαὐτό M καθ’ αὐτὸ BVY², appr. Pr | 2 συμβεῖ M | 3 ὀργῇ C |

PREVIOUS EDITIONS: Schw. I.154,3–5; Dind. II.150,17–20

1174 | Scholia on Orestes 1–500
Or. 490.04 (thom exeg) ⟨ὀργὴ γὰρ⟩: εἰκότως —ZZaZlZmT

TRANSLATION: (To make clear the causal connection here, supply to introduce this line) 'as one might reasonably expect'.

POSITION: s.l.

Or. 490.05 (plllgn exeg) ⟨ὀργὴ γὰρ⟩: εἰκότως οὐ κτήσῃ —GuOx²

APP. CRIT.: εἰκότος οὐ κτίσαν Ox²

PREVIOUS EDITIONS: Dind. II.151,1

Or. 490.06 (rec paraphr) ⟨ὀργὴ ... σου⟩: ἥτις ἔστι σοι —S

POSITION: s.l.

Or. 490.07 (vet exeg) ⟨ὀργὴ⟩: ὁ θυμὸς διὰ τοῦ ἰ —MC

TRANSLATION: (Spell) 'orgē' with iota (adscript/subscript).

LEMMA: thus in text MC

REF. SYMBOL: M

POSITION: marg.

PREVIOUS EDITIONS: Schw. I.154,6

Or. 490.08 (plllgn gloss) ⟨ὀργὴ⟩: ὁ θυμὸς —ZlB²a

APP. CRIT.: ὁ om. Zl

Or. 490.09 (plllgn artGloss) ⟨ὀργὴ⟩: ἡ —CrOx²

POSITION: s.l.

Or. 490.10 (plllgn gloss) ⟨ἀμα⟩: συνελθόντα —V²/GXoY²GU

POSITION: s.l.

PREVIOUS EDITIONS: Dind. II.151,1

Or. 490.11 (plllgn gloss) ⟨ἀμα⟩: δύο —Aa²

POSITION: s.l.

Or. 490.12 (plllgn gloss) ⟨ἀμα⟩: ὁμοῦ —CrOxXo

APP. CRIT.: ἤγου prep. Xo, καὶ prep. CrOx

Or. 490.13 (plllgn gloss) ⟨σου⟩: σε —Mn

POSITION: s.l.
COMMENT: To be understood along with the gloss ποιεῖ (490.16).

Or. 490.14 (rec gloss) ⟨τὸ γῆρας⟩: συγκραθὲν —Pr
POSITION: s.l.

Or. 490.15 (plllgn gloss) ⟨τὸ γῆρας⟩: ἔστι σοι —Mn
POSITION: s.l.

Or. 490.16 (plllgn gloss) ⟨τὸ γῆρας⟩: ποιεῖ —MnS
POSITION: s.l. (above καὶ S, possibly intended for lemma ἀφρῇ)

Or. 490.17 (plllgn gloss) ⟨τὸ γῆρας⟩: ὑπάρχει —CrOx
POSITION: s.l.

Or. 490.18 (rec exeg) ⟨οὐ σοφόν⟩: σὲ ποιοῦσι —CrGPrOxY²Zu
POSITION: s.l.

Or. 490.19 (plllgn exeg) ⟨οὐ σοφόν⟩: ποιοῦσιν οὐ σοφὸν σὲ δηλονότι. —V²
POSITION: s.l.

Or. 490.20 (plllgn exeg) ⟨οὐ σοφόν⟩: σὲ ποιεῖ —Gu
POSITION: s.l.
PREVIOUS EDITIONS: Dind. II.151,2

Or. 490.21 (plllgn exeg) ⟨οὐ σοφόν⟩: παποιήκασι σὲ δηλονότι —Xo
POSITION: marg.

Or. 490.22 (rec gloss) ⟨οὐ σοφόν⟩: οὐκ ἔστι —Ab
POSITION: s.l.

Or. 490.23 (rec gloss) ⟨οὐ σοφόν⟩: ὑπάρχουσι —K
POSITION: s.l.

Or. 490.24 (plllgn exeg) ⟨οὐ σοφόν⟩: ἀλλ’ ἀνόητον δηλονότι, καὶ τὸν τοῦ προσήκοντος λόγον οὐ ποιούμενον ὑπὲρ ἀνδρός τὸ τιμᾶν τοὺς προσήκοντας. —GuZl

TRANSLATION: (Not wise,) but rather senseless, clearly, and taking no account of a relative. For it is a trait of a wise man to honor his relatives.
Or. 490.25 (plign gloss) ὦ σοφόν: οὗ καλόν —ZuB

Or. 490.26 (recMosch gloss) σοφόν: φρόνιμον —AaMnXXaXbXoT׳YYfGGrZcB

Or. 491.01 (vet exeg) πρὸς τὸν ἄγων τις σοφίας ἤκει πέρι: ὥστε μάτην ἡμᾶς ἀπεκάλεσας. —MBC, partial PrRwZu

Or. 491.02 (rec exeg) οἶον· ἡ περὶ τὸν Ὀρέστην μητροκτονία οὐ δεῖται ἀγώνος σοφίας. —O

Or. 491.03 (rec exeg) πρὸς τὸν ἄγων· εἰς τὸν περὶ τῆς μητροκτονίας λόγον οὐκ ἔστιν ἡμᾶς σοφίας, τουτέστιν οὐ καιρός ἡμᾶς περὶ σοφίας ἀγωνίζονται· —V

TRANSLATION:

That is, the matricide involving Orestes does not require a contest of wisdom. For the verdict is foreseen, so to no purpose did you call us not wise. For the judgment does not require clever arguments, that is, it is no proper time for us to compete in wisdom, because the discussion concerns matricide.

That is, the matricide involving Orestes does not require a contest of wisdom. The judgment about Orestes is foreseen and utterly clear.

Regarding the discussion of the matricide there is not a contest of wisdom. That is, it is not now a proper moment for us to compete in wisdom, because the discussion concerns matricide, so to no purpose did you call us not wise.
Or. 491.04 (vet exeg) ἄλλως: ἐπεὶ εἶπεν ὁ Μενέλαος [490] 'καὶ τὸ γῆρας οὐ σοφόν', φησὶν ὁ Τυνδάρεως ὅτι τίς χρεία ὁλῶς σοφίας, ὅπου γε προφανὲς τοῦ Ορέστου τὸ πλημμέλημα. —MBVCPrRw

TRANSLATION: Since Menelaus said 'and old age not wise', Tyndareus says: 'What need is there at all for wisdom, in a case where the error of Orestes is utterly clear?'

LEMMA: BPr, in marg. M, ἢ καὶ ἄλλως Rw

POSITION: cont. from sch. 490.03 V, add. δὲ; cont. from 491.01 C


M | προφανώς PrRw | τὸ τοῦ ὀρ. transp. V |

PREVIOUS EDITIONS: Schw. I.154,12–14; Dind. II.151,10–12

Or. 491.05 (thom exeg) ἤγουν τί δεῖ πρὸς τοῦτον φονέα ὄντα ἀγωνίζεσθαι καὶ σπουδάζειν σοφοὺς δοκεῖν. —ZZaZbZlZmTGu

TRANSLATION: That is, what need is there to contest with this man, who is a murderer, and to strive to seem clever/wise.

POSITION: s.l.

APP. CRIT.: σοφὸς δοκεῖν prep. Zb (om. at end) | ἤγουν οὐ δεῖ T | σοφὸς δοκεῖν om. GuZbZl, σοφὸν δοκεῖν Τ

APP. CRIT. 2: ὄντα] ὄντρα app. a.c. Zb | ἀναγκάζεσθαι Zl, ἀνανίζεσθαι Zb |

PREVIOUS EDITIONS: Dind. II.151,13–14

Or. 491.06 (plign exeg) ὡς φαίνεται, πρὸς τοῦτον ἀγών ἐστὶ(?) περὶ τῆς σοφίας διαλεχθῆναι. —M³

REF. SYMBOL: M³ POSITION: in right marg. at 90 degrees to text

COMMENT: The word following ἀγών is much damaged, but the space and traces seem to fit ἐστι better than τις.

COLLATION NOTES: Recheck M original 52v.

Or. 491.07 (vet exeg) ἐρωτηματικῶς —MC

TRANSLATION: (Understand the line) interrogatively (i.e., 'tis' is accented and interrogative, not enclitic and indefinite).

POSITION: s.l. M, intermarg. C (beside 490)

PREVIOUS EDITIONS: Schw. I.154,15

Or. 491.08 (tri rhet) προκατάστασις —T

TRANSLATION: Preamble.

POSITION: marg.

COLLATION NOTES: Τα places this under first words of 490, last line of its page.
Or. 491.09 (plln exeg) φανερά ὃντα τὰ καλὰ καὶ τὰ κακὰ αὐτοῦ —V

Or. 491.10 (recThom gloss) ὃν Ὄρεστην —V4 CrMnPrRfSOxZZaZbZlZmT-GuZcB3a, perhaps a.c. Aa

Or. 491.11 (recMosch gloss) τὸν Μενέλαον —KXXaXbXoYYfGGrZb2, p.c. Aa

Or. 491.12 (plln gloss) ἐνέξεις —Xo

Or. 491.13 (plln gloss) καὶ ἔρις —CrOx

Or. 491.14 (plln exeg) γρ. οὐ σο(φίας). —Zm

Or. 491.15 (rec gloss) οὐδεὶς —V4 MnPrRf

Or. 491.16 (rec gloss) οἰσι μή καὶ πέρι: περὶ οἰσιας —AaPrR

Or. 491.17 (rec gloss) περὶ διαλέξεως —CrMnOx
Or. 491.18 (rec exeg) ἥκει: γρ. κεῖται. —Sa

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 491.19 (rec exeg) κεῖται: γρ. ἥκει. —MnS

LEMMA: κεῖται in text MnS

POSITION: s.l.

KEYWORDS: variant reading: γράφεται/γράφε

Or. 491.20 (thom gloss) ἥκει: ἔρχεται —ZmZuTGu

APP. CRIT.: καὶ prep. Zu

Or. 491.21 (pllgn gloss) ἥλθε —Aa

POSITION: s.l.

Or. 491.22 (rec gloss) τις —Pr

POSITION: s.l.

Or. 491.23 (rec exeg) πέρι: κατὰ ἐπαναστροφήν —Pr

TRANSLATION: Using reversal (of word order).

POSITION: s.l.

KEYWORDS: ἐπαναστροφή | anastrophe (inversion of word order)

Or. 492.01 (492–493) (rec paraphr) εἰ πᾶσιν ἀνθρώποις δῆλα καὶ τὰ καλὰ καὶ τὰ μὴ καλά, ἀσύνετος ὁ Ὀρέστης μὴ πράξας καλῶς. —Pr

POSITION: s.l.

Or. 492.02 (pllgn paraphr) εἰ ἔστι πᾶσι τοῖς ἀνθρώποις τὰ καλά πράγματα καὶ τὰ μὴ καλά {εἰσὶ} φανερά —Xo

POSITION: s.l.

Or. 492.03 (rec gloss) εἰ: ἐπειδὴ —V3FMnPrY2Zu

POSITION: s.l.

Or. 492.04 (pllgn gloss) εἰ: ἐπεί —AaXB3a

POSITION: s.l. AaB3a, marg. (at 493) X

1180 | Scholia on Orestes 1–500
Or. 492.05 (rec gloss) ⟨εἰ⟩: ἐὰν —Ab

POSITION: s.l.

Or. 492.06 (pllgm gloss) ⟨τὰ καλὰ⟩: ἔργα —Zl

POSITION: s.l.

APP. CRIT.: τοῖς om. G

Or. 492.07 (rec gloss) ⟨πᾶσι⟩: τοῖς ἄνθρωποις —GK

POSITION: s.l.

Or. 492.08 (rec artGloss) ⟨πᾶσι⟩: τοῖς —Mn

POSITION: s.l.

Or. 492.09 (pllgm gloss) ⟨φανερὰ⟩: καὶ δῆλα —Zl

POSITION: s.l.

Or. 492.10 (rec gloss) ⟨φανερὰ⟩: εἰσίν —AbR

POSITION: s.l.

Or. 492.11 (pllgm gloss) ⟨φανερὰ⟩: ἐστὶ —Za

POSITION: s.l.

Or. 492.12 (pllgm gloss) ⟨φανερὰ⟩: ὑπάρχει —GZ:

POSITION: s.l.

Or. 492.13 (pllgm gloss) ⟨μὴ⟩: μὴ ὄντα —CrOx

POSITION: s.l.

Or. 493.01 (493-496) (pllgm rhet) προβολὴ τὸ σχῆμα. καὶ μετὰ τοῦτο τὸ ἀπ’ ἄρχης ἀρχὴν/μέχρι τέλους. —F

TRANSLATION: The schema is that of putting forward the case. And after this (the schema is) that of point-by-point examination.

REF. SYMBOL: at 493 τούτου; a second symbol above τὸ ἀπαρχῆς within note corresponds to one at 496 ἐπεὶ.

APP. CRIT. 2: ἀπαρχῆς F | ἀρχὴν a.c. F |

COMMENT: The term (τὸ/τὰ) ἀπ’ ἄρχης ἀρχὴν/μέχρι τέλους (‘sequence of events from beginning to end’) refers to a comprehensive point-by-point treatment of the events that are the basis of the accusation: see Hermogenes, περὶ στάσεως 3,79–96 (see Heath 37–38 for translation and 84–85 for commentary); ps.-Hermogenes, περὶ εὑρέσεως 3.10; Lausberg §387. Cf. 494.01 (V’V’), 496.02 (GPr).

KEYWORDS: (τὸ/τὰ) ἀπ’ ἄρχης ἀρχὴν/μέχρι τέλους
Or. 493.02 (rec rhet) προβολὴ τὸ σχῆμα. —V³FPY²

TRANSLATION: The schema is that of putting forward the case.

POSITION: marg. (but V² crosses out marg. version and writes it s.l.)

APP. CRIT.: προβολή Ψ

Or. 493.03 (pllgn rhet) καταδρομὴ καὶ καταφορὰ —B³d

TRANSLATION: Invective-attack and tirade-attack.

POSITION: marg.

Or. 493.04 (mosch paraphr) τούτου τοῦ Ὀρέστου τίς ἀπὸ τῶν ἀνδρῶν ἐγένετο ἀνοητότερος: —X

Or. 493.05 (pllgn paraphr) πάντως ἀσύνετος ἐστὶν ὁ Ὀρέστης μὴ καλῶς πράξας. —V³Y²

POSITION: s.l. Y², intermarg. V¹ (beside 492)

Or. 493.06 (recMosch gloss) (τούτου): τοῦ Ὀρέστου
—V¹AaF²KMnSaXaXbXoT⁺YYfGGrZcZb²

POSITION: s.l.

APP. CRIT.: ἤγουν prep. V¹
PREVIOUS EDITIONS: Dind. II.151,15

Or. 493.07 (pllgn gloss) (τούτου): τοῦ πράγματος —Zl

POSITION: s.l.

Or. 493.08 (pllgn gloss) (τίς): ἤγουν οὐδείς —Gu

POSITION: s.l.

Or. 493.09 (recMosch gloss) (ἀνδρῶν): ἀπὸ τῶν —AaMnXaXbXoYYfGGrZb²

POSITION: s.l.

APP. CRIT.: τῶν om. Zb²

Or. 493.10 (pllgn gloss) (ἀνδρῶν): τῶν ἀνθρώπων —F²

POSITION: s.l.

Or. 493.11 (pllgn gloss) (γένοιτ' ἂν): ἐγένετο —F²
Or. 493.12 (rec gloss) 〈ἀσυνετώτερος〉: μωρότερος —V\(^1\)Pr\(^2\)R\(^2\)Z\(^m\)

Or. 493.13 (mosch gloss) 〈ἀσυνετώτερος〉: ἀνοητότερος —X\(^a\)X\(^b\)X\(^o\)T\(^\prime\)YY\(^f\)G—Gr\(^a\)F\(^2\)O\(^x\)χ\(^2\)B\(^\prime\)Z\(^l\)

Or. 493.14 (pllgn gloss) 〈ἀσυνετώτερος〉: καὶ ἀφρονέστερος —Z\(^u\)

Or. 493.15 (pllgn gloss) 〈ἀσυνετώτερος〉: καὶ ἀγνωστος —Cr\(^o\)O\(^x\)

Or. 494.01 (pllgn rhet) 〈τὰ ἀπ’ ἀρχῆς ἄχρι τέλους〉 —V\(^1\)Y\(^2\)

Or. 494.02 (pllgn gloss) 〈δοσις〉: ὁ Ὀρέστης —X\(^o\)

Or. 494.03 (rec gloss) 〈δίκαιον〉: ἠγουν τὸ ἄγραφον —M\(^n\)

Or. 494.04 (pllgn gloss) 〈δίκαιον〉: ἀληθὲς —Z\(^l\)

Or. 494.05 (vet gloss) 〈οὕκ ἐσκέψατο〉: οὐ κατενόησεν —MBO\(^C\)Pr\(^R\)S\(^V\)Y\(^Z\)m

PREVIOUS EDITIONS: Dindl. II.151,16

PREVIOUS EDITIONS: Dindl. II.151,15–16

PREVIOUS EDITIONS: Dindl. II.151,15–16

PREVIOUS EDITIONS: Schw. I.154,16; Dindl. II.151,17
Or. 494.06 (vet gloss) (οὐκ ἐσκέψατο): οὐκ ἔμαθεν —MBCPrV³Y

POSITION: s.l. except intern. B

APP. CRIT.: οὐκ κατέμαθεν B | οὐκ om. V³

APP. CRIT. 2: οὐκέμαθεν M |

PREVIOUS EDITIONS: Schw. I.154,16; Dind. II.151,17

Or. 494.07 (plgn gloss) (οὐκ ἐσκέψατο): οὐκ ἐσκόπησεν —F²

POSITION: s.l.

Or. 494.08 (recMosch gloss) (ἔσκέψατο): ἑνόησεν —AaMnXXaXbXoΤyperGGrZcZb²Zl

POSITION: s.l.; cont. from 494.03 Mn (i.e., not over ἐσκέψατο)

APP. CRIT.: οὐκ prep. G

APP. CRIT. 2: -σε XaZcZb²Zl |

PREVIOUS EDITIONS: Dind. II.151,17

Or. 494.09 (plgn gloss) (ἔσκέψατο): καὶ ἐπενόησε —CrOx

POSITION: s.l.

Or. 494.10 (rec gloss) (ἔσκέψατο): καὶ εἶδε —KMn

POSITION: s.l.

APP. CRIT.: καὶ ἐσκέψατο add. K

APP. CRIT. 2: ἔδε Mn |

Or. 495.01 (vet exeg) οὐδ’ ἦλθεν ἐπὶ τὸν κοινὸν: ἡς ἐπὶ ὅδον· οὐκ ἐβάδισε κατὰ τὸν Ἑλληνικὸν νόμον. ὡς γὰρ νόμος οὐκ ἐπιτρέπει αὐτόχειρα τινα γίνεσθαι. —MBVCPPr²Pr⁴RfRw

TRANSLATION: As if upon a road. He did not make his way in accordance with Greek law. For the law does not permit one to become a murderer.

LIMMA: MVCPrw, οὐδ’ ἦλθεν BPr | REF. SYMBOL: BVRf | POSITION: s.l. Pr*: between 490.03 and 491.01 C

APP. CRIT.: 1 ὡς ἐπὶ ὅδον· οὐκ ἐβάδισεν; ὡς ἐπὶ ὅδον Rf, οὐκ ἐβάδισεν ὡς ἐπὶ ὅδον Pr | ὡς ἐπὶ ... οὐκ | ὡς ἐπρο and blank space (ca. 5 letters) V | ὡς ἐπὶ ὅδον transp. after νόμον Rw | κατὰ ἐπὶ Rw | ἔληθων V | 2 tina om. Rf | γενέσθαι C, a.c. M, perhaps correctly |

APP. CRIT. 2: ἐβάδισεν Rw | 2 αὐτόχειρα τινα Rw (αὐτόχειρα, om. tina, Rf) |

PREVIOUS EDITIONS: Schw. I.154,17–19; Dind. II.151,19–21

Or. 495.02 (rec rhet) καθ’ ὑπόθεσιν (?)ἐξετάζων (?) —Pr

TRANSLATION: Examining by using an assumption.

POSITION: marg.
Or. 495.03 (mosch exeg) οὔδ' ἥλθεν: ἐπὶ τὸν νόμον τῶν Ἑλλήνων τὸν κοινὸν, ἤγουν ἐφ' φ' πάντες Ἐλληνες ὁμογνωμονούσιν. —XXaXbXoT YYfGr, partial G

TRANSLATION: To the common law of the Greeks, that is, the one on which all Greeks think alike.

COMMENT: This juncture is matched by one passage in TLG: Nicephorus Callistus Xanthopulus, Historia ecclesiastica 3.37,15–16 (PG 145:973D, 976A) οἷς τὸ βάπτισμα ἔθος ἐκ παλαιοῦ καὶ νόμος οὗτος διενεργεῖται [read ‑εῖται] ἀσάλευτος.

Or. 495.04 (pllgn gloss) καὶ ἐβάδισεν —CrOx

Or. 495.05 (pllgn exeg) ἐπὶ τὸν κοινὸν): ἐπὶ τὸν νόμον τῶν καθολικῶν τῶν Ἑλλήνων —Αa

Or. 495.06 (pllgn gloss) τὸν διενεργούμενον —Zl

COMMENT: This juncture is matched by one passage in TLG: Nicephorus Callistus Xanthopulus, Historia ecclesiastica 3.37,15–16 (PG 145:973D, 976A) οἷς τὸ βάπτισμα ἔθος ἐκ παλαιοῦ καὶ νόμος οὗτος διενεργεῖθαι [read ‑εῖθαι] ἀσάλευτος.

Or. 495.07 (thom exeg) κοινὸν: κοινὸς γάρ νόμος Ἑλληνικὸς τὸ τὸν φονέα τῆς χώρας ἐκβάλλειν πρὸς ἑτέραν ἄχρις ἂν κάθαρσιν ἔλαβε καὶ ἀπεπλύθη τοῦ φόνου.

—ZlZmGu

TRANSLATION: For it was a common law of the Greeks that they exile the murderer from their country to another until he got purification there and was cleansed of the murder.

Or. 495.08 (pllgn exeg) κοινὸν: νόμος Ἑλληνικὸς τὸ τὸν φονέα ἐκβαλαίει τῆς χώρας πρὸς ἑτέραν μέχρις ἂν κάθαρσιν ἔλαβε καὶ ἀπεπλύθη. —Zu

COMMENT: The stems ‑πλύθη‑ and ‑πλύνθη‑ are both legitimate aorist forms, but the former outnumbers the
latter by more than 4 to 1 in TLG texts; in the tradition of some authors (e.g. Galen, Joannes Chrysostom.) both forms are attested.

**Or. 495.09** (rec artGloss) (Ἐλλήνων): τῶν —AbF^Mn

**Or. 496.01 (496–506)** (tri rhet) τετράκωλος περίοδος —TZc

**TRANSLATION:** Four-part phrase.

**COMMENT:** On the rhetorical term τετράκωλος περίοδος as specifically Triclinian, see Turyn 245; Schartau 1973, 58–59; Smith 1975, 200 n. 74. The four parts are apparently 496–498 ἐπεὶ γάρ ... ποτέ, 500–502 χρῆν ... μητέρα, 502–503 τὸ σώφρον ... κλᾶς, 504–506 τὸ σῶφρον ... κατανών (alternatively, 496–498, 500–503, 504, 505–506). The same label is applied to Hec. 16–27 (meaning 16–18, 19–20, 21–24, 25–27: temporal protasis, apodosis, temporal protasis, apodosis) in T, and Zc lacks the label but these same subunits are annotated s.l. with πρῶτον κῶλον through τέταρτον κῶλον. Triclinius wrote horizontally in the margin of L (186v) the same phrase applying to Hel. 60–63 ἕως μὲν ... γαμεῖν με (same pattern of clauses as in Hec. 16–27). In T, lines 496–500 are the last of 63v and 501–507 the first of 63v, with the two words thus on different pages; there is a dicolon after the second word. This caused the scribe of Tα to place the two words as separate annotations (each with punctuation), for he has on 75r τετράκωλος in the right margin by 496–500, περίοδο (sic) in the left margin at 501–505, with the final sigma in the left margin of 506, the first verse of the 75v. Zc too has (on the same page) a dicolon after each word and a gap between them, as if they were two annotations. At Hec. 16–27 T has dicolon after περίοδος, while Tα has no punctuation.

**Or. 496.02** (rec rhet) τὰ ἀπ’ ἀρχῆς μέχρι τέλους —GPr

**TRANSLATION:** Point-by-point examination.

**APP. CRIT.:** ἄχρι G

**KEYWORDS:** (τὰ/τὰ) ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους

**Or. 496.03** (tri rhet) διήγησις περιληπτικὴ —Τ

**TRANSLATION:** Comprehensive narrative.

**APP. CRIT.:** marg.

**COMMENT:** These two terms are conjoined elsewhere only in a distinction between διήγημα and διήγησις found in Nicolaus, Progymnasmata 12,2–4 οἱ δὲ πλείονες διήγημα μὲν τὸ περὶ ἑνὸς πράγματος, διήγησιν δὲ τὴν τῶν πολλῶν περιληπτικὴν πραγμάτων, ὡς ποίησιν καὶ ποίησις and in similar terms in Joannes Sardianus, Comm. in Aphthon. Progymnasmata 16,14–16 διαφέρει δὲ διηγήματος, φησί, διήγησις· διήγησις μὲν γὰρ ἐστιν ὁ πολλῶν πραγμάτων περιληπτικὴ διήγησις, διήγημα δὲ ἡ περὶ ἑνὸς πράγματος διήγησις. With this term Triclinius is noting the same phenomenon that attracted the use ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους in 493.01, 494.01, and 496.02.

**Or. 496.04** (recMosch gloss) (ἐπεί): ἀφ’ οὗ —AaCrF^KPrOxXXaXbXoT^YYfGGrZcZb^2

**APP. CRIT.:** ἀφαῖρε AaCrOxTZc

**Or. 496.05** (pllgn gloss) (ἐπεί): καὶ διότι —CrOx

**APP. CRIT.:** s.l.; follows the next, with ἢ, CrOx

1186 | Scholia on Orestes 1–500
Or. 496.06 (pillg gloss) 〈ἐξέπνευσεν … βίον⟩: ἀντὶ τοῦ ἐτελεύτησε —Αα

Or. 496.07 (rec gloss) 〈ἐξέπνευσεν⟩: καὶ τελείως ἀπώλεσεν —Pr

Or. 496.08 (rec gloss) 〈ἐξέπνευσεν⟩: ἀπώλεσεν —AbMnRSSa'

Or. 496.09 (pillg gloss) 〈ἐξέπνευσεν⟩: ἀπέδωκεν —Αα²

Or. 496.10 (pillg gloss) 〈ἐξέπνευσεν⟩: ἀπέθανεν —Xo²

Or. 496.11 (pillg gloss) 〈ἐξέπνευσεν⟩: ἀφῆκε —Zb²

Or. 496.12 (rec artGloss) 〈Ἀγαμέμνων⟩: ὁ —AaMnOx

Or. 496.13 (pillg exeg) 〈βίον⟩: λιπὼν τὴν ζωὴν —Xo²

Or. 496.14 (rec gloss) 〈βίον⟩: τὴν ζωὴν —SaZl

Or. 496.15 (pillg gloss) 〈βίον⟩: τὴν ψυχήν —F²

Or. 496.16 (rec artGloss) 〈βίον⟩: τὸν —Mn

Or. 497.01 (rec rhet) πῶς: ἐφερμηνευτικόν —Pr

Scholia on Orestes 401–500  | 1187
TRANSLATION: (Telling) how: explanatory (of how Agamemnon died).

**Or. 497.02** (rec paraphr) ὑπὸ τῆς ἐμῆς θυγατρὸς τὴν κάρα —R²

**Or. 497.03** (tri paraphr) πληγεῖς τὸ κάρα ὑπὸ τῆς ἐμῆς θυγατρὸς —T

**Or. 497.04** (vet exeg) πληγεῖς τῆς ἐμῆς: οὐκ ἐἶπεν ὑπὸ Αἰγίσθου, ἀλλὰ τὴν δοῦσαν τὴν ἄρχην αἰτίαν ἡγήσατο. —MBVCMnPr²R²SSa

TRANSLATION: He did not say (Agamemnon was killed) by Aegisthus, but he considered the woman who provided the starting-point to be to blame.

**Or. 497.05** (plln gloss) ἐπειδὴ —F

**Or. 497.06** (plln gloss) καὶ τρωθεὶς —CrOx

**Or. 497.07** (plln gloss) θυγατρὸς: ὑπὸ τῆς —GB²

**Or. 497.08** (rec gloss) θυγατρὸς: παρὰ —AaPr²Xo²

**Or. 497.09** (plln artGloss) θυγατρὸς: τῆς —F²

PREVIOUS EDITIONS: Schw. I.154,20–21; Dind. II.152,1–2

PREVIOUS EDITIONS: Dind. II.152,3

APP. CRIT.: διλονότι (sic) add. Aa²

COMMENT: Aa has παρὰ above ἐμῆς, and the addition by Aa² is placed at some distance to the right, above γατρ, but there seems no other way to interpret διλονότι than as as intended to supplement the earlier gloss.
Or. 497.10 (recMosch gloss) \(\tauησ\ \epsilonμησ\): \(υπ\ο\) —Aa\(^1\)FPrSa\(^\ast\)XxaXbYYfGrZc
POSITION: s.l.; above ύπερ Pr

Or. 497.11 (pullgn gloss) \(\tauησ\ \epsilonμησ\): \(\alphaπ\ο\ \tauησ\) —Zl
POSITION: s.l.

Or. 497.12 (rec gloss) \(\upsερ\ \kappaαρα\): \(\alphaνωθεν\) —M\(^2\)
POSITION: s.l.

Or. 497.13 (rec gloss) \(\upsερ\ \kappaαρα\): \(\upsερ\ \tauη\nu\) —AbPrRRfS
POSITION: s.l.
APP. CRIT.: την om. PrRf | καρα add. Ab

Or. 497.14 (pullgn gloss) \(\upsερ\ \kappaαρα\): \(\epsilonπ\ της \ \kappaεφαλησ\) —Xo\(^2\)
POSITION: s.l.

Or. 497.15 (pullgn gloss) \(\upsερ\ \kappaαρα\): \(\upsεραν\omega\ \tauο\ παρα\ \kappaαρα\) —Gu
POSITION: s.l.
APP. CRIT. 2: υπερ ανω Gu |
PREVIOUS EDITIONS: Dind. II.152,4

Or. 497.16 (pullgn gloss) \(\upsερ\): \(\alphaνω\) —G
POSITION: s.l.

Or. 497.17 (rec gloss) \(\upsερ\): \(\piαρα\) —V\(^1\)
POSITION: s.l.

Or. 497.18 (rec gloss) \(\upsερ\): \(\kατα\) —V\(^3\)PrY\(^2\)
POSITION: s.l.

Or. 497.19 (rec artGloss) \(\kappaαρα\): \(\tauο\) —AaGK
POSITION: s.l.

Or. 497.20 (rec artGloss) \(\kappaαρα\): \(\tauη\nu\) —MnPr
POSITION: s.l.

Or. 497.21 (tri metr) \(\kappaαρα\): long mark over second alpha —T
Or. 498.01 (vet exeg) αἰσχιστὸν ἔργον: ὅπερ ἔχθιστον ἔργον, πληγῆναι τὸν Ἀγαμέμνονα ὑπὸ τῆς ἰδίας γαμετῆς. —MBCPrRw

TRANSLATION: Which very thing (was) a most hateful deed, that Agamemnon was stricken by his own wedded wife.

APP. CRIT.: ὅπερ … ἔργον| τὸ Rw | γαμετῆς] γυναικός CrPr, γυναικός γρ() γαμετῆς Rw

COMMENT: αἰσχιστ-/ἔχθιστ- are often variants in manuscripts. This note may imply a text containing ἔχθιστον, or may itself originally have contained αἰσχιστον.

Or. 498.02 (rec gloss) (αἰσχιστὸν ἔργον): ὅπερ ἦν —O

POSITION: s.l.

Or. 498.03 (thom gloss) (αἰσχιστὸν): μισητὸν —ZiZmGuXo

POSITION: s.l.

Or. 498.04 (plign gloss) (αἰσχιστὸν): ἄτιμον —F²

POSITION: s.l.

Or. 498.05 (plign gloss) (αἰσχιστὸν): κακὸν —AaCrOx

POSITION: s.l.

APP. CRIT.: καὶ prep. CrOx

Or. 498.06 (plign gloss) (αἰσχιστὸν): πρῶτον(?) —Zb

POSITION: s.l.

APP. CRIT.: ρω very uncertain, initial π and circumflex and τον are clear

Or. 498.07 (rec gloss) (ἔργον): ποιησάσης —K

POSITION: s.l.

Or. 498.08 (mosch gloss) (ἔργον): παθῶν —XXaXbXoTyYYfGrZcV³AaB³a

POSITION: s.l.

Or. 498.09 (plign gloss) (ἔργον): πράξας —Zu

POSITION: s.l.
Or. 498.10 (thom gloss) ἔργον: τοῦτο —ZZaZlZmT

 POSITION: s.l.

Or. 498.11 (rec artGloss) ἔργον: τὸ —Mn

 POSITION: s.l.

Or. 498.12 (pllgn rhet) οὐ γὰρ αἰνέσω ποτὲ: μεσεμβόλημα —Zm

TRANSLATION: Parenthetic statement.
 POSITION: s.l.

  KEYWORDS: μεσεμβόλημα

Or. 498.13 (mosch gloss) αἰνέσω: ἐπαινέσω —XXaXbXoT•YYfGrAaCrF2•OxZl

 APP. CRIT.: καὶ prep. CrOx

Or. 498.14 (pllgn gloss) αἰνέσω: τοῦτο —G

 POSITION: s.l.

Or. 498.15 (pllgn gloss) αἰνέσω: τὸ κακὸν δηλονότι —Xo2

 POSITION: marg.

Or. 500.01 (tri rhet) γνώμη συμβουλευτική —T

TRANSLATION: A judgment giving advice.
 POSITION: marg

Or. 500.02 (pllgn rhet) μετάληψις —V3Y2GGu

 POSITION: marg. except s.l. V3

 COMMENT: Metalepsis (translatio) as a στάσις (status) in forensic rhetoric applies to an argument used to defend against a charge; it is a tactic of arguing that the legal action should not have been brought in the way it was. Here we seem to have a fairly loose use of the term, since the argument is applied by a prosecuting speaker, and the argument is that a legal action should have been brought instead of direct personal action.

Or. 500.03 (rec gloss) χρῆν: ἐνεδέχετο —V1Gu

 POSITION: s.l.

 APP. CRIT.: καὶ ἠνεδέχετο V1

Or. 500.04 (rec gloss) χρῆν: ἔπρεπε —AbCrGMnPrRSOx, perhaps Zl

 POSITION: s.l.

 APP. CRIT.: καὶ prep. CrOx

Scholia on Orestes 401–500 | 1191
APP. CRIT. 2: -εν CrGOx

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Or. 500.05 (mosch gloss) (χρῆν): πρέπουν ἦν —XXaXbXoT+YYfGrZcAa
POSITION: s.l. except X

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Or. 500.06 (pllgn gloss) (χρῆν): ἔδει —F²
POSITION: s.l.

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Or. 500.07 (pllgn gloss) (χρῆν): ἔχρην —B₁ᵃ
POSITION: s.l.

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Or. 500.08 (recMosch gloss) αὐτῶν: τὸν Ὀρέστην —V¹AaMnPrRSXXaXbXo YYfG-GrZb ᵃ, perhaps Zl
LEMMA: X
POSITION: s.l. except X
APP. CRIT.: ἔγουν prep. V¹Aa

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Or. 500.09 (rec gloss) (ἐπιθεῖναι): (ἐπι)θήσειν —M²
REF. SYMBOL: M²
POSITION: marg.

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Or. 500.10 (rec gloss) (ἐπιθεῖναι): ποιήσαι —V¹AbZu
POSITION: s.l.

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Or. 500.11 (pllgn gloss) (ἐπιθεῖναι): (ἐπι)βαλεῖν —AaG
POSITION: s.l.

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Or. 500.12 (pllgn gloss) (ἐπιθεῖναι): ἐπαγαγεῖν —Xo²
POSITION: s.l.

---

Or. 500.13 (thom gloss) (ἐπιθεῖναι): αὐτῇ —ZZaZbZmTGuOx ᵃ, perhaps Zl
POSITION: s.l.

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Or. 500.14 (tri metr) (ἐπιθεῖναι): long mark over iota —T
PREVIOUS EDITIONS: de Fav. 55
COMMENT: This certainly looks like a macron (and in copying, Ta took the mark to be a macron), not just a carelessly written diaeresis. Triclinius would be scanning -ον ἐπι as a split anapaest in the second foot.

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Or. 500.15 (rec exeg) (μὲν): περιττός (?) † —Mn

1192 | Scholia on Orestes 1–500
Or. 500.16 (rec exeg) **(αἰματος): ἐκεκα τοῦ — Mn**

**POSITION:** s.l.

**APP. CRIT.:** περικός or π(ερι)τικός app. Mn

**COMMENT:** The scholion is written in the left margin of the verse, with π and above it τ (which could stand for ἐπι), followed at the same higher level by τ and an iota (with diaeresis) that continues downward into a squiggle so that the whole may be taken as compendious for ικ, and suspended above this character is ὸ (for ὸς). If περιττὸς is what lies behind this, it would be ‘the particle (σύνδεσμος) is superfluous’, someone’s reaction to the lack of a δὲ to answer μὲν.

**KEYWORDS:** περισσός/περιττός

Or. 500.17 (mosch exeg) **αἰματος: ἑνεκα τοῦ φόνου — XXaXbXoT*YYfGGGrZc, app. Zl**

**TRANSLATION:** (Interpret ‘of the bloodshed’ as) ‘on account of the bloodshed’.

**LEMMA:** X

**POSITION:** s.l. except X

**PREVIOUS EDITIONS:** Dind. II.152,5

Or. 500.18 (recThom gloss) **(αἰματος): τοῦ φόνου — V1AaF2RZZaZbZmTOx2B3a**

**POSITION:** s.l.

**APP. CRIT.:** καὶ prep. F2 | τοῦ om. V1ROx2B3a

**COLLATION NOTES:** T has separately (above αἱ μὲν) 500.17 with cross in front and this gloss above αἰματος. There is a trace of ἐν before this gloss, as if Triclinius had started to convert the Thomian into the Moschopulean version. Ta carries only the Moschopulean 500.17. |

Or. 500.19 (rec exeg) **(αἰματος): τοῦ φόνου τοῦ πατρὸς — AbMnPrS**

**POSITION:** s.l.

**APP. CRIT.:** first τοῦ om. MnPr

Or. 500.20 (pllgm exeg) **(αἰματος): τοῦ φόνου τοῦ πατρικοῦ — Gu**

**POSITION:** s.l.

**PREVIOUS EDITIONS:** Dind. II.152,6

Or. 500.21 (pllgm artGloss) **(αἰματος): τοῦ — Ox**

**POSITION:** s.l.

Or. 500.22 (recTri gloss) **(δίκην): τιμωρίαν — V1CrF2OxTXo2**

**POSITION:** s.l. except marg. Xo2

**APP. CRIT.:** καὶ prep. CrOx, τὴν prep. F2

Or. 500.23 (pllgm gloss) **(δίκην): ἐκδικίαν — Aa**

**POSITION:** s.l.
Or. 500.24 (pplgn gloss) (δίκην): ἐκδίκησιν —B³a

POSITION: s.l.

Or. 500.25 (rec artGloss) (δίκην): τὴν —Mn

POSITION: s.l.

Or. 1693.01 (vet exeg) (subscription): πρὸς διάφορα ἀντίγραφα παραγέγραπται ἐκ τοῦ Διονυσίου ὑπομνήματος ὄλοσχερῶς καὶ τῶν μικτῶν. —MBCCrNeRRwX-aGuZcZl, also LbPaPkXfXmZx²

TRANSLATION: By reference to various copies, (these annotations) have been written in the margin (or cited or extracted?) from the commentary of Dionysius entirely (or in general?) and from the mixed commentaries.

POSITION: follows arg. 3 ἡ κατάληξις τῆς τραγῳδίας κτλ in all; marked as separate by punct. or extra space in MBCRRwZcXfXl(missing initial)GuGNe, run together with arg. 3 in LbPKXmZl

APP. CRIT.: M mostly washed out, but traces and spacing fit the given text. | ἀντίγραφα] δὲ Pa | ἐκ] ἐκ δὲ C, ἐν τῇ Rw | διοικεῖν p.c. C, perhaps -σι- or -σιν- a.c.?; διοικεῖσσον CrGuZILbPkRx² (in margin γρ. διοικεῖσσον Gu) | ὑπομνήματα Cr | ὄλοσχερῶς καὶ τῶν μικτῶν] καὶ μικτῶς XaXrZc (only καὶ μ[ visible on image of Xl) | μικτῶν] κωμικῶν R, μικρῶν Rw

APP. CRIT. 2: μικτῶν LbPk

COMMENT: This note became attached to the note presented in this edition as Or. arg. 3 (which appears at the end of the play in many manuscripts and among the prefatory matter in others), and thus the subscription survived in many manuscripts that do not carry old scholia. For discussion see Prelim. Stud. 13–14. | Schartau 1973: 81–82 n. 24 reports that this notice is also in EsLvXu (in the prefatory matter). I have not seen Es or Lv, but Xu has only arg. 3 and not the subscription.

COLLATION NOTES: M partly washed out |
Appendix: The XML Structure and Technical Details

XML and TEI

The base form of the digital edition of the scholia is an XML document. XML (eXtensible Markup Language) is an international standard for markup, allowing the creation of computer data structures that are easily reprocessed and do not depend on particular operating systems or applications. XML documents are encoded in Unicode, the international standard for encoding the world’s various language scripts and other systems of symbols. This allows for the use of polytonic Greek as well as roman characters, plus metrical and other symbols in the edition.

TEI is the acronym of the Text Encoding Initiative, a non-profit project providing a standard for sophisticated markup of complex textual documents. TEI originated with the precursor to XML, SGML (Standard Generalized Markup Language), but in recent years TEI definitions have been rewritten in XML. The version of the TEI structure that has been adopted for this edition is known as P5. TEI has been and is being used in a number of projects (for example, EPIDOC) and is looked upon with favor by the U.S. National Endowment for the Humanities in relation to its support of digital projects in the humanities.

A Structure for the Euripides Scholia

TEI allows a vast range of possibilities for markup, but each project is entitled to use whatever subset seems most appropriate. The level of detail in the markup may vary justifiably according to the purposes of the edition and the time available. In a TEI digital edition, various metadata, background information, and declarations of particular usages are included in a teiHeader element that precedes the text element of the document. Within the text element, there are elements for front, body, and back. So far, I have created content within the XML edition itself only for the body element (much of the content of this web site could be converted to parts of the front and back). The structure of this edition is based on the use of four levels of the TEI division-type element, from the largest, div1, to the smallest needed here, div4. Every division element can be given an attribute called ‘type’ (attribute names are conventionally shown as follows: @type), and this attribute is essential to differentiating various structures in the edition.

The div1 element serves to enclose all the material that relates to one tragedy. So far,
therefore, there is just one div1, its @type is 'subdivisionByPlay' and it also has another attribute, @xml:id, 'Orestes'. The div1 for Hecuba will have the same value for @type but @xml:id will be 'Hecuba'. At a later point, there will also be a div1 with @type of 'preliminaryTexts' to contain the versions of the Life of Euripides found in the manuscripts of the tragedies and any other prefatory items related to the whole corpus (for instance, epigrams on Euripides).

The div1 element encloses one or two div2 elements. If there is any prefatory material in the manuscript tradition of a play, then the first div2 contains this (@type is 'hypotheses' and @xml:id is 'hypOrestes'). There will always be a div2 containing the scholia on the play (@type is 'scholia' and @xml:id is 'schOrestes').

Here I will first describe in detail the scholia division. Each item that I have decided to treat as a separate scholion is contained in its own division of the next level, div3. In the structure adopted here, div3 always has three required attributes and occasionally has an optional fourth attribute. The first two required attributes provide classification of the scholia. @type is used to classify the scholia as older or younger or connected to a named Palaeologan scholar, and in some cases this category has to have a mixed value (as when the same item is both old and Moschopulean). In Release 1, the possible values of @type have been expanded to seventeen in number, namely: vet, rec, mosch, thom, tri, plan, pllgn, vetMosch, vetThom, vetMoschThom, vetTri, recMosch, recThom, recMoschThom, recTri, moschThom, pllgnTri. These are described in the Preface. @subtype is used for a rough classification of the content and in Release 1 takes a value from the following ten possibilities: exeg, paraphr, metr, wddord, diagr, rhet, gram, gloss, art-Gloss, etaGloss. These are described in the Preface. The lists of possible values can be expanded further if that seems desirable, or if there is time to make finer distinctions among the exegetic scholia. In designing this structure, I hesitated for a while over when to use the value gloss. Many glosses provide synonyms of the lemma word, but some other one-word notations are in a sense exegetical, supplying an understood verb form or a clarifying a possessive. These short annotations, whether synonyms or not, reflect the same kind of pedagogical activity or intellectual practice, so I have adopted the wider definition, except for glosses that are potentially variant readings and a few that are related to a controversy in the discursive scholia. Using the broader sense of the term means that suppressing the display of glosses removes the distraction of almost all the short and usually elementary annotations.

The third required attribute is @xml:id, which must be unique for each div3. The unique value is built as follows: the first two letters of the Latin title of the play (He, Or, Ph, Me, Hi, Al, An, Tr, Rh); the line number of the only line to which the scholion applies or of the first line of a range of lines to which the scholion applies, expanded with leading zeroes to make a four-digit number (0003, 0046, 0589, 1532); a decimal point; and two digits representing the sequence in which I have decided to arrange the notes under a single line number, from 01 to (theoretically) 99. This system will suffice for the initial compilation, but there must also be a mechanism for adding new scholia at an appropriate point within the sequence. If a new item needs to be placed after the item
with @xml:id of Or0014.06 and before Or0014.07, it will be Or0014.06a (and if more than one, then Or0014.06b and so forth).

The optional attribute of each scholion div3 is @n. This is necessary only for a scholion that applies to a range of lines, and it provides the explicit value to be displayed in the HTML version. When a scholion belongs to a single line, the line number to be displayed is generated instead by a function in the processing instructions that extracts it from the @xml:id.

The kernel of the structuring of the information, and what makes possible the optional inclusion of different kinds of information and the display of various levels of detail to different users, is the sequence of div4 elements that are the children of each scholion div3. The only one of these that is mandatory is the one with @type of 'schText', enclosing the text of a single scholion with its lemma (if any) and its witness list. TEI requires the use of child element p (paragraph) here, but forbids giving it a @type, so this p element does not contribute usefully to the tagging of content or the processing. Before the text of the scholion there may or may not be an element seg (segment) with @type of 'lemma' and @subtype either ‘inMS’ or ‘added’ to reflect whether there is an explicit lemma in any of the witnesses or not or whether the lemma has been added by the editor. Added lemmas are processed to be displayed between angle brackets, which are U+27E8 and U+27E9, not the lesser than and greater than symbols, U+003C, U+003E (it would be straightforward to reprogram the XSLT to use instead the alternative system, the use of a dicolon after a lemma that is transmitted in the manuscripts versus a right square bracket after a lemma supplied by the editor). This segment is optional because occasionally it does not seem justified to supply a lemma (as when a scholion applies to a whole line). If the text of the scholion is more than one sentence (or more than one substantial phrasal unit), then the sentences (or units) are tagged as the s element with an attribute @n to provide sentence numbers. These numbers are needed to make the references in the apparatus criticus easier. The lineation of a digital edition is not fixed, so it is impossible to key an apparatus item to a line number. Anchoring each apparatus item to a single word or phrase is possible, but the markup would be far too time-consuming and in my opinion out of proportion to any possible gain for this edition. In Release 1, I have added an @type attribute to each s element. This almost always has a value of ‘default’ for sentences to be run together as prose, but in the instances where a verse passage of more than two lines is quoted in a scholion, the @type has the value ‘verse’ or ‘verseIntro’ (for the sentence that introduces the verse quotation) or ‘verseFinal’ (for the final verse of a quotation unless it is also the last unit of the whole scholion). These different values allow a verse quotation to be processed into HTML that will be laid out as verse and not simply run in with the surrounding prose. After the text of the scholion, a required seg with @type of ‘witnesses’ contains the sigla of the manuscripts that contain the scholion. Again, to ensure making (even slow) progress on my edition, I have treated the list of witnesses as plain text and declined to use the TEI’s option for tagging each witness. (For the information conveyed by superscripts after a siglum in the HTML display, see the discussion below concerning the div4 for lemma and position.)
There are eight other kinds of div4 that may or may not follow the text of each scholiion. In order, the @type of these is drawn from the following list: engTrans, lemmaPos-Note, appCrit, appCrit2, prevEditions, commentSim, collNotes, keywords. These are explained in some detail in the Preface. Here I describe their XML structure.

The div4 for the translation contains nothing but a p for the text of the translation.

The div4 for lemma and position contains a p with one to three seg elements: values for @type of these segments are 'lemmaNote', 'refSymb', 'pos'. The lemma segment tells which of the witnesses have a lemma and provides the variants in the lemma. With 'ref-Symb' the use of symbols linking a line or word of the poetic text to a particular scholiion are recorded. The position segment has two kinds of information: first, it records whether items are above the line, marginal, or intermarginal (all as opposed to being part of a recognizable block of scholia); second, it tells about variations in the ordering of scholia with respect to each other or if a scholiion is continued from a previous item without apparent separation. Some editors of scholia suppress information about location, and there may be justification for that in some circumstances. This information seems to have some value, however, in that this edition is intended to be expandable and to provide details that may turn out to be useful to someone who later collates a witness never used before. One might have wanted simply to list the witnesses with superscript indications of position, as done in printed editions. But XML does not handle such modifications easily, and for practical reasons I have therefore kept the use of items needing to be displayed as superscripts to a minimum. Therefore, instead of listing after a gloss shared by Moschopulean and Thoman witnesses the sequence X'Xa'Xb'TY'Gr'Za'Zm', I have preferred to list the witnesses as XXaXbTYGrZZaZm and to enter the note ‘s.l.’ in the position segment. This does not mean that superscript modifications of sigla do not occur at all: they are still necessary to distinguish different hands (1, 2, 3), or different versions of the same note at different locations in the same witness (for instance, Rª for scholia in the margins of the text of R, but Rªb for the scholia written in a continuous block after the end of the text of Orestes). To handle such cases, I use a seg with @type of 'witMod' (witness modification), and such a segment can occur within the witness list, in remarks about lemma or position, in the apparatus criticus and in other div4 elements except the translation and keywords.

The div4 for the apparatus criticus (@type 'appCrit') contains a p with one or more seg with @type of 'appItem'. For scholia of more than one sentence, an untagged number is added to the first item of the apparatus located in a particular sentence. The apparatus criticus is another area in which I have decided not to use the more elaborate TEI mechanisms for apparatus criticus readings and variants, because in a project of this kind it seems to me that it would involve an unjustifiably large overhead of markup. I believe the information familiar to those who know how to read the apparatus criticus of a classical text can be adequately provided in textual segments. This means that one will not be able to take my XML document and process it to produce a text that reflects the textual choices and errors of a particular witness, which might be possible with a more elaborate markup of readings and witnesses with pointers to specific words in the text. Such a pro-
ject would require more personnel and a much larger budget, and I do not think the ben-

The secondary apparatus, for orthographica and minor curiosities (@type ‘appCrit2’) that

has a similar structure, except that its segments have @type of ‘orthogr’.

The div4 for Previous Editions (@type ‘previousEditions’) contains a p with one seg

with @type of ‘prevEd’, which contains the page and line reference for Schwartz and/or

Dindorf (9) and occasionally Matthiae or de Faveri).

Both the div4 for the comment and similia and the div4 for the collation notes con-

tain a single p with one or more seg elements with @type of ‘other’.

The div4 for the keywords contains a p with one or more seg elements with @type of

‘keywds’. Each such seg contains a word or phrase.

The vast majority of the scholia have markup as described so far. There is an alterna-
tive pattern of markup for the metrical scholia that describe the metrical form colon by

colon. In this case, the first div4 element has @type of ‘schTextMetrAna’; this is struc-
tured as for regular scholia, but any part of the note that precedes the description of the

first colon is tagged as a single s with @n of 0, so that the sentence describing the first

colon will have @n of 1; also, if Triclinius describes two successive cola as the same, then

that s will have a range for @n (for example, 5–6 if he says the fifth and sixth cola have

the same pattern). When a div4 of this type occurs, it is always followed by another div4

with @type of ‘metrScheme’. This contains one p enclosing s elements with @n corre-
sponding to the numbering of the sentences in the scholion itself. Each s has within it two

seg elements, the first to contain the metrical scheme in symbols for long, short, etc., the

second to contain the Greek text of the colon as it appears in Triclinius. The two @type
values are ‘metrScheme’ and ‘triColon’ (despite the latter name, the same value can be

used when an anonymous metrical scholion is marked up: the author of the scholion is

conveyed by the tagging of @type at the level of the div3 parent). After this, the other

div4 possibilities are identical to those available for the other scholia. By treating the met-

rical scholia with a different tagging, it becomes possible to process the XML into a mod-

ified display so that the metrical scheme and actual text of Triclinius are seen side by side

with the scholion (rather than separately at the back of the book, as in de Faveri’s printed

edition).

The argumenta or prefatory material have a very similar structure to the scholia.
Recall that the relevant div2 has @type of ‘hypothesesis’. Each prefatory item is tagged as

a div3, with @type classifying the different sorts. The possible values are: epitome, Arist-

Byz, misc, argThom (the long Thoman argument), Thoman (miscellaneous notes in

Thoman witnesses), dramatisPersonae). There is also an attribute @n that supplies a

numeration of the prefatory items. The first div4 then contains the Greek text of the

item, and further div4 elements can be added for apparatus criticus and the other types
discussed above.

The structure used for the Triclinian metrical treatises is analogous to that of the

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prefatory items. The Manuscript page is also generated from an XML document with elements corresponding to the labels of the sections of each entry.

To learn more about the XML markup, you may examine the .rng file or the .xml files themselves, which are among the items in Source Files, linked here.

**XML Validation**

XML editing for this project has been performed with the **Oxygen XML Editor**, a java application that I run under macOS. It is a commercial product, but has an affordable academic license. In working with XML it is normal to have the document validated against some template or schema to ensure that all elements and attributes are being used in the correct fashion. TEI P5 offers an array of modules for different kinds of content and structures, and so far the scholia edition uses only a limited range of modules. One can create a validation document using the Roma tool on the TEI site. Very early in the project, I used a fairly complete schema generated by Roma. In Oxygen, one associates the validation document with the xml file being worked on, and the program continuously checks and flags errors if any are found. It soon became apparent that it would be a great advantage to have a more specific validation document. Therefore, I created from scratch a **RelaxNG** (XML format) schema document (and Oxygen’s built in tools and validation mechanism helped greatly with this). This contains precise information about the logical structure and specifies the allowable values for all attributes. Because of this, Oxygen is able to automatically supply or complete some parts of what is being typed as well as to flag any mistakes in typing the markup, mistakes that might not be caught by the non-specific Roma-generated schema and that would result in omissions or odd display at a later stage of the project.

**XSLT**

**XSLT** is an acronym for eXtensible Stylesheet Language: Transformations. It is an XML-based programming language that can be used to process XML into other formats (such as differently tagged XML or XHTML or HTM L or PDF). XSL documents can be written and validated in Oxygen, and Oxygen also has the capacity to apply the transformation to a document in an environment for debugging. After reading much of a large book on XSLT, I built up a stylesheet gradually, partly by trial and error, and eventually arrived at the ones used in the current version of the project. The first task was to generate an HTML file containing everything in the body element of the TEI structure (and this means the text, since there is not yet any content in front or back). This is partly a matter of processing each element in the right way, and partly a matter of decid-
ing how to tag for HTML formatting (see next, under CSS). The most confusing problem I encountered in the process was dealing with what are known as namespaces. When I used the Roma validation and declared the TEI namespace in my XML edition, it was necessary to use the namespace prefix ‘tei:’ in front of every element in the stylesheet instructions; when I switched to my more specific validation document, it was necessary to remove all those prefixes. Namespace prefixes still seem somewhat troublesome, since the transformation to HTML inserts namespace attributes into some tags, and those are in turn flagged as not allowed when the HTML is validated with Barebones BBEdit. I do not quite understand what is involved here, but it does not seem to matter. In practice I do a global removal of those namespace attributes in the HTML document with BBEdit (see below).

Processing the XML file with the XSLT file requires the use of a processing program. The free open-source program Saxon-HE 9.x is used internally to the debugging process in Oxygen, but once debugging is finished, it is much faster to download the java archive of Saxon-HE and run it from the command line in Terminal.

Once a stylesheet that generated the full data was tested out and found successful, it involved only a few minor edits of the stylesheet to cause it to generate instead some subset of the data (old scholia only, scholia without glosses, and the like). These stylesheets have undergone several revisions as the schema for the XML was modified to make room for additional attribute values and for an additional section recording previous editions for those scholia published in the past. A few further tweaks to these files were needed as the revised page design of the 2020 site was being finalized.

CSS

Almost every element in the HTML code that is generated has a ‘class’ attribute, and thus the formatting of the browser display can be handled through yet another document, in the language known as CSS (Cascading Style Sheets). Margins, indentation, font-family, font-size, superscript position, colors, backgrounds, etc. can all be modified by adjustments to the CSS stylesheet. The pages of the Edition in Release 1 have alternative stylesheets in which different items have the CSS instruction \texttt{display: none;}, which causes the paragraph with that style to be suppressed, that is, skipped in the display. The stylesheet to be applied is set through simple javascript programming. This functionality works with client-side javascript in the browser, and thus it is possible to set up a test site on one’s own computer without running a web server and to check the operation of all the files and their relative links before uploading to the web server.
From Collation to XML

For published scholia the basis of collation began as a digital files (.rtf) of the edition of Schwartz kindly provided to me by the TLG. These files required some massaging through a sequence of search-and-replace commands, sometimes carried out by research assistants and sometimes by myself. The TLG, as a favor to this project, subsequently added the Dindorf edition to its database to make the scholia recentiora in it part of the database, and again provided me with digital files. These also required some massaging.

For the triad plays, collations are recorded in a group of files for each play, each file covering 100 lines. For the select plays the collation files cover 400 or 500 lines each, except for *Rhesus*, where a single file suffices. Collation is carried out by having a window with a collation file occupy one side of the (iMac) screen and the image occupy the rest of the screen, whether displayed from a local image file (I use Preview) or in a browser window, as is necessary when the library’s manuscript viewer does not allow downloads or allows downloads that are at too low a resolution for one to decipher some scholia accurately. The collation files are synced in the cloud, so when I travel to inspect manuscripts, I incorporate the results of autopsy inspection directly in the files on my laptop.

With the development of the Library of Digital Latin Texts, it is now apparent that if I were beginning now, it would be advisable to collate in Excel files rather than Word files, since some of the conversion to XML could then be automated with Python scripts. At this point, since some collation has been done for select plays as well as the triad plays, it is too late to change over.

The portions of *Orestes* present in the sample released in 2010 (1–25, 401–425, plus a few others) differ in that the many collations of additional witnesses since then have been entered directly into the XML file created back then. The same will now be true of the entire span *Orestes* 1–500 when additional witnesses are collated. The question thus arises whether it would have been prudent to collate directly into an XML file in the first place. Perhaps, but when I began, Oxygen XML Editor was somewhat sluggish in dealing with large files (it has since improved greatly in this regard). Secondly, editing within the XML is clumsier and slower than in a Word file. Thirdly, I have found there are actually benefits in the process of moving the information from a Word file into the XML file: it is much easier to get an overview of the notes on a particular line in Word and to reconsider the order in which they should be presented in final form and to spot duplications or near duplications that can be consolidated. Also, during final revision and proof-reading, when one discovers something confusing or unclear in the XML version, it is helpful to look back at the Word files to figure out how to clarify the matter. (The fallback, if such checking does not help, is to recheck the images of all the witnesses.)

In Oxygen XML Editor, I have created a number of code templates that can be entered from a contextual menu or (for those most commonly invoked) a keyboard shortcut. For instance, one template for a discursive scholion contains the skeleton tag-
ging for all the elements, while another for glosses contains the tagging only for the lemma word, the gloss, and witnesses and the position element already filled in with s.l. In the former case, elements that are not needed are deleted; in the latter, elements that are needed (such as for an apparatus criticus when there are variants) are added with a keyboard command. The lemma and content of the scholion and witnesses are moved from the Word document by drag and drop into the appropriate places. (Any accidental error in placement receives the immediate feedback of the validation mark changing from green to red). Apparatus items can similarly be dragged over singly, but for the longer scholia with a lengthy list of entries, each in its own paragraph in Word, my usual practice is to copy the entire sequence of apparatus paragraphs from Word into a new BBEdit window and apply a saved search-and-replace pattern to interpose the correct closing and opening tags (appItem or orthogr) at each line break, add the opening tag, and then drag the entire block of lines from BBEdit into the XML. I had one research assistant who was provided with a copy of Oxygen XML Editor and who performed the preliminary conversion for more than 100 lines, but the rest I have done myself, in the process reconfirming the classification of @type and @subtype, adding translations, comments, and keywords where appropriate, and bringing the style into greater consistency. After the transfer of all the notes on a particular line, a count was made of how many were present in the Word version so that this could be compared to the number indicated by the two digits after the decimal point in the @xml:id. This guards against accidental omissions or duplications and against mistyping the numbers, for, as it turns out, one disadvantage of the specific schema against which the XML is validated is that with this schema Oxygen does not flag an error when two @xml:id attributes are the same.

Once the information is in the XML file, the powerful search capabilities of BBEdit and Oxygen XML Editor are important during revision, copy editing, and proofreading. Perhaps the greatest weakness of the incredibly bloated MS Word is that it nevertheless lacks multifile searching and searching using GREP, both of which are possible in BBEdit and Oxygen XML Editor.

From XML to HTML

After conversion from the Word documents, the XML file contains the scholia of all kinds collated so far as well as the arguments. It contains about 680,000 words in over 116,000 lines, and is about 5.5MB in size. To produce the nine current HTML versions of the scholia (one with the whole set and eight with various subsets) as well as the HTML of the Triclinian metrical treatises, I have developed a short shell script to be run in Terminal on my iMac (processingScript_batch.sh). I have this script, the large XML file (with a name of the form OrestesScholia20200406.xml, for the version resaved under that name on April 6), all the XSLT files, and the XSLT processor saxonhe9.jar (download link for the free home edition to be found at saxonica.com) all located in a local
folder that mirrors this site (2020schHtml). In Terminal I change directory (cd) to this
folder. The single argument of the shell script is the name of the large XML file. The ten
commands in the script each invoke the appropriate XSLT file and direct the resulting
file (with appropriate name) to a folder called Output. The processing (on an iMac,
Retina 4K, 21.5 inch, 2019, with 3.6 GHz Quad-Core Intel Core i3 processor) takes
about fifteen seconds, producing ten HTML 5 files. The files initially range in size from
13MB for the complete set to 572MB for the Triclinian set (and only 49KB for the Tri-
clinian treatises). These files contain over 170,000 xml:nsf declarations within the
HTML that BBEdit’s validator says should not be there. These are removed by a series of
saved search patterns in BBEdit using the multifile search dialog. This takes about 20 sec-
onds. The scholia files are now reduced to from 10.8MB to 350KB in size. Then all the
files are opened in BBEdit and the word ‘selected’ is pasted into the proper option of the
select element for ‘Set to display:’, and the BBEdit validation is checked. In the Triclin-
ian treatises an additional paragraph division is inserted in the translation of the third
text. All this takes about 3 minutes. The scholia files in the folder Edition, a subfolder of
2020schHtml, are then placed in a ZIP archive with the date in the title, and then the lat-
est html files are transferred from the Output folder to Edition. They are checked briefly
in one or more browsers on the local machine before being uploaded to the Edition
folder on the web server.

This rapid process will allow convenient creation of revised versions of the online Edi-
tion as typographical or other errors are reported. After the official launch of Release 1,
new uploads will be listed and explained in the online Revision History.
Appendix: Keywords List

These are the keyword phrases that have been employed in Release 1.

Achaeus
addressee identified
Aeschylus
allegory
amelioration, protecting sense of Greek superiority
Anacreontea
anastrophe
anastrophe (inversion of construction)
anastrophe (inversion of word order)
Antimachus
antistrophe (of construction)
antistrophe (of word order)
aphaeresis
apocope
Apollonius Rhodius
apostrophe
Aristophanes
Aristophanes of Byzantium
assignment of speaker
Byzantine vernacular word/form/usage
Callistratus
catachresis
character, analysis of
character, critique of
citation of historian or scholar
citation of Homer
citation of Homer (with direct quotation)
citation of literature other than Homer
citation of literature other than Homer (with direct quotation)
Com. adespota
comedy
comic ending
criticism and defence of poet
Demosthenes
Didymus
dramatic technique of Euripides
epanalepsis
etymology
etymology, of proper name
Euripides, Alcestis
Euripides, Andromache
Euripides, Andromeda
Euripides, Electra
Euripides, Heracles
Euripides, Ixion
Euripides, Troades
Eustathius
figura etymologica
genealogy
grammar, agreement of gender
Hellanicus
Hesiod
Menander
mythography
mythography, genealogical
Nicander
performance
Phalaris
Pherecydes
Philochorus
Pindar
Planudes
Plato
popularity
praise of poet’s skill
prologue technique
Psalms
rare word
rhetorical analysis
Sannyrion
satyr-play
scientific explanation
Simonides
Sophocles
Sophocles, Electra
Sophocles, Tyro
staging, delivery of lines
staging, position or gesture of actors
staging, setting or props
Stesichorus
Strattis
syncope
synecdoche/συνεκδοχικόν
theological amelioration
theology, divine punishment
Thomas critical of another view
Thomas Magister
tragedy
Trag. adespota
Triclinius, emendation by
Tzetzes
variant reading, specific scholar
variant reading: γράφεται/γράφε
variant reading: ἐν ἄλλω
variant reading: τίνες
variant readings, both explained
vocabulary, definitions and distinctions
women, nature or proper behavior of
αινίττομαι
ἀνάφωνησις
ἀνθυποφορά
ἀνομοιόστροφα
ἀντιπτώσις
ἀντίστροφον/ἀντιστρόφως
ἀντίφρασις
ἀντιχρονισμός/ἀντιχρονία
ἀπίθανον
Ἀττικοὶ
Ἀττικῶν/Ἀττικῶς
δεικτικὸν/δεικτικῶς
διὰ μέσου
διάλληλος δείξις
διαφέρει
διαχώρισις
dιπλασιασμός
εἰρωνεία/εἰρωνικῶς
ἐκ παραλλήλου
ἐκπληκτικόν/ἐπὶ ἐκπλήξεως
ἐλλειπτικῶς
ἐμπερίβολος
ἐμφαντικὸν
ἐν ἤθει
ἐναντιοφανές
ἐπαναστροφή
ἐπιδιόρθωσις
ἐπίκρισις
ἐπιπαρόδιον
ἐπιτρέχον
ἐσχηματισμένον
εὐφημισμός
ζητεῖται
ἱστορία
Ἱωνικὸν
καινόσχημον
κακόθεος/κακοθέως
κακονόως
κακόσχημον
κακούργως
κολαστικὸν
λείπει
μεσεμβόλημα
μέση λέξις
μετὰ ἤθους
μετάληψις/μεταλαμβάνειν
μεταπλασμός
μετάστασις
μεταφορά/μεταφορικῶς
μιμέομαι
μονόσχημον
οἰκονομία
Ὅμηρικὸς ζῆλος
πανοῦργος/πανούργως
παράλειψις
παρασιώπησις
παρέλκον
παρεπιγραφή
παρήχησις
περιεχόμενον
περισσός/περιττός
περίφρασις
περιφραστικῶς/κατὰ περίφρασιν

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πλεονάζει
πονηρῶς
προδιόρθωσις
πρότασις
πρωθύστερον
σολοικοφανές
συλλογισμός
σύντομος εἰκών/παραβολή
σχήμα βίαιον
σχήμα κατὰ γένος
τὸ σιωπώμενον
(τὸ/τὰ) ἀπ’ ἀρχῆς ἄχρι/μέχρι τέλους
tragwdeîn
ὑπερβολή/ὑπερβολικῶς
ὑπόθεσις (assumed scenario)
ὑποθετικόν/καθ’ ὑπόθεσιν
ὑπόληψις
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