

# An Exegetic Miscellany on Euripides' *Hecuba*

## Interim Edition of an Exegetic Miscellany on Euripides' *Hecuba*

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(see <http://EuripidesScholia.org>)

This is a work in progress. The edition is to be considered interim because there has so far been only very minor collation of annotation in *Hecuba* manuscripts, and more extensive collation may uncover other witnesses or other relevant notes.

### Manuscripts:

- Sb = Laurentianus plut. 31.03, written 1287 by Manuel Spheneas (ms B of Aeschylus, Z of Oppian: Turyn, Mss of Aesch. 54-55) [fols. 145v-146r] (Sb is a new siglum in Euripidean manuscript studies)
- Sa = Vaticanus graecus 1345, ca. 1300 [incomplete copy on fol. 180r, after Phoen.; has items 1-3 complete, first phrase only of 4; omits 5-32; but 15 occurs separately on 97r among similar notes not extant in SbS]
- S = Salamantinus 31, written 1326 by Ioannes Kalliandros [fols. 114v-115v]; rubricator = S<sup>r</sup>
- Y = Neapolitanus II.F.9, 14th cent. (perhaps 1320-1330); this codex contains some of these notes (items 5, 8, 11, 13-15, 21-25, 27, e, f, h) added in the upper margin of the appropriate page or intermarginally near the relevant line.

### Introduction

The collection of notes entitled “Etymologies and some other items of the first drama of Euripides, that concerning Hecuba” was mentioned without further analysis by Alexander Turyn (*Byz. Manuscript Trad. Eur.* 96) in the description of the contents of Salamanca, Biblioteca Universitaria, 31 (S), where this collection is one part of the miscellany preceding the Euripidean triad; he also records (Turyn 97) that the same title with only a few of the notes occurs at the end of the Euripidean triad in Vaticanus graecus 1345 (Sa). Following the “Etymologies” S has a brief metrical treatise and then a short treatise entitled *ἰσαακίου τοῦ τζέτζου ἐξήγησις εἰς τὸν εὐριπίδην* (see E. Scheer, *Lycophronis Alexandra* II.1-4; TLG work 5030.01; the work is nowadays assigned to Ioannes Tzetzes, despite the heading in the ms).

Because of the mention of Tzetzes and because of the general likelihood that many recentiores of Euripides containing versions of old scholia on the triad may contain exegetic material that is older than the Palaeologan era (and thus probably from the 12th century or earlier), I transcribed the “Etymologies” first from a microfilm of S (in places unclear) and then corrected the transcription by autopsy during a brief visit to Salamanca in June 2011. At that time I noted that the record of scholars who had viewed S over the past decades included in the very recent past the Teresa Martínez Manzano, Professor of

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Greek Philology at Salamanca and an expert in the study of Greek manuscripts in Spain. When I contacted her by email about S, she kindly shared her knowledge and provided information vital to the current study, in particular, that the “Etymologies” is also extant in the early Palaeologan manuscript Laurentianus 31.03 (here dubbed Sb). Both Sb and S contain Oppian's *Halieutica* and *Cynegetica*, with the latter ending just before the “Etymologies” in both, and with the same metrical treatise following in both. Fritz Fajen's study of the tradition of the *Halieutica* presents evidence that S (his s) is descended from Sb (his Z) for that text (*Überlieferungsgeschichtliche Untersuchungen zu den Halieutika des Oppian* [Beiträge zur klassischen Philologie, 32 (Meisenheim 1969) 38-39]), although S has incorporated some corrections from another source.

As Manzano pointed out, the date of Sb makes it clear that the material predates the exegetic work of Moschopulus and Thomas Magister on the triad. Although there is no adequate edition of the scholia on *Halieutica*, Fajen (32-33) has identified three separate groups, and group A, as found in Sb and other mss, is plausibly characterized as containing some Tzetzian material. Manzano speculates that the codex from which Sb was copied may have contained both Oppian and the Euripidean and Aeschylean triads with some material derived from Ioanne Tzetzes, and that Sb is an incomplete survival of the copy made by Manuel Spheneas, while S in its Euripidean part is a descendant of the the lost portion of Spheneas's copy.

As far as the “Etymologies” is concerned, it is clear that S must be a direct or indirect copy of Sb.

- There are two omissions in S that cover full lines of the text as written in Sb (see items 19 and 29; neither omission involves *saut du même au même*, which is the case with the omission in item 15 caused by the two occurrences of δηλοῖ in proximity).
- It is also telling that in item 16 Sb has προσιώτητα with the σό written in such a tight ligature that it is easy to understand how the scribe of S (or of any intervening copy) read the ligature as an omega with two close loops and wrote προσιώτητα.
- In 13 S's σκήπος is an attempt to make some sense of Sb's unknown form σκήμος (the correct reading is σκήνος, fitting the etymology, attested in Y).
- In two places where S has a superior reading, they are simple and obvious corrections: in item 4 ἀντίφρασις for Sb's ἀντίφασις within an explanation of a series of compounds in -φρασις; in item 11 the correct dative πλεονασμῶ (as usual in such etymologies) for Sb's πλεονασμοῦ.
- In item 21 Sb omits, by haplography, γύναι in the quotation of Soph. Ajax 293, and S has the same omission initially, but the original hand in S supplies γυναι in the margin to complete the well-known quotation.
- Item 9 presents an interesting case, as in S an extra step is added to the syllogism above the line (along with the addition in the margin of its omitted conclusion), indicating either that someone has pedantically expanded the note or that S had access to some other source.

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The occurrence of some of these annotations in Sa is striking, as is the fact that Sa also contains a few more of the same kind. See the Appendix below. More extensive collation of annotation on *Hecuba* in recentiores will reveal whether any others have these or similar notes. Too little survives in Sa to show whether it is descended from Sb or derived from another source.

As for the occurrence of some items in Y, it is noteworthy that this is the manuscript that labels with μαξ for Planudes a few items that form part of the what is otherwise basically a Moschopulean exegesis; Y has additional etymological notes in the same hand in upper and lower margins. These require more careful collection and study, but one at least appears to be adapted from Eustathius. The direction of influence is to be inferred from the use of τραχυφωνία, which is a favorite term of Eustathius (21 of the 22 instances in TLG are his). This is found on 98r, in the bottom margin, and is relevant to Hec. 600 θρεφθῆναι:

ση(μείωσαι) ὅτι τὸ θρεφθῆναι ἀντὶ τοῦ τραφῆναι· προτιμῶνται γὰρ οἱ σοφοὶ τὴν καίριον τραχυφωνίαν τῆς ἀκαίρου λειότητος· ὡς δηλοῖ καὶ παρ' Ὀμήρω τὸ στρεφθέντα ἀντὶ τοῦ μεταστραφέντα καὶ τὸ βρεχθῆναι τὴν γῆν ἀντὶ τοῦ βραχῆναι· καὶ τὸ θαφθεῖσι παρ' Ἡροδότ(ο) ἀντὶ τοῦ ταφείσι· καὶ χλανιδίων ἔσω κρυφθεῖς (Or. 42-43) παρὰ τῷ ποιητῇ· καὶ βλαφθεῖς παρ' Ὀμήρω.

Cf. Eust. in Il. 5.40 (Il.18,10-16) Σημείωσαι δὲ καὶ ὅτι φιλεῖ Ὅμηρος στρεφθέντα λέγειν, οὐ μὴν στραφέντα, ὡς καὶ Εὐριπίδης θρεφθῆναι εἶπεν ἀντὶ τοῦ τραφῆναι. Προτιμῶνται γὰρ οἱ σοφοὶ τὴν καίριον τραχυφωνίαν τῆς ἀκαίρου λειότητος, ὡς δηλοῖ καὶ τὸ βρεχθῆναι τὴν γῆν παρὰ Δίῳ ἀντὶ τοῦ βραχῆναι, καὶ τὸ θαφθεῖσι παρ' Ἡροδότῳ ἀντὶ τοῦ ταφείσι, καὶ 'χλανιδίων ἔσω κρυφθεῖς' παρ' Εὐριπίδη, καὶ βλαφθεῖς παρὰ τῷ ποιητῇ ἀντὶ τοῦ βλαβεῖς.

Y's reading show modifications that are normal in reproducing scholia, and there is no proof about its independence from or dependency on Sb. The correct ἐπὶ αἰτίας in item 8 is obvious from the context; similarly, in 13, restoring σκῆνος would not be too difficult for an attentive scholar-scribe. Completing the quotation from the text of *Hec.* in item 21 would also not require an independent source.

Whether these annotations are (all or in part) connected to Ioannes Tzetzes or not, they can safely be regarded as reflecting the efforts of a teacher or teachers offering lessons in etymology, distinctions of meaning, and rhetorical terminology in the course of guiding students through the study of Euripides' *Hecuba*. The 12th century is a likely enough period for this work, given the possible connections to Tzetzes and Eustathius, but the same kind of teaching will also have occurred in any class with an advanced teacher having access to philological resources. A few items (1, 2, 3, 26, Appendix item e) have close parallels in the scholia on Oppian's *Halieutica*, but the latter have not been adequately edited for a reliable comparison.

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## Edition

The numbering of the items has been introduced by the editor, but is based on marks of division in the sources.

### Title

ἐτυμολογίαι καὶ ἄλλ' ἄττα τοῦ πρώτου δράματος τοῦ Εὐριπίδους τοῦ περὶ τῆς Ἑκάβης.

SbSaS

In Sa the title is repeated in the upper margin by a different hand, but most of this is now obscured by damage.

Punctuation: cross before and after SbSaS

Orthographic variants: ἄλλᾶττα S, ἄλλάττα Sb, ἄλλάττ Sa; εὐριπίδ() Sa

### Etymological and Exegetic Notes

#### (1) [on Hec. 1 κευθμῶνα]

<sup>1</sup>κευθμῶν ἐτυμολογεῖται ἀπὸ τοῦ κεύθω τὸ κρύπτω· <sup>2</sup>τοῦτο δὲ ἀπὸ τοῦ εἶκω τὸ ὑποχωρῶ καὶ τοῦ εὔω τὸ φωτίζω· <sup>3</sup>ὅθεν δηλονότι τὸ φωτίζον ὑποχωρεῖ.

SbSaS

Punctuation: cross before SbSaS; corner bracket before S<sup>f</sup>; ending mark :~ SbSaS

Variants: 1 ἐτυμολογεῖται om. Sa

Comment: Cf. Et.Gud. 317,42ff. s.v. κευθμῶν for first part; for second part, sch.

Orprian. Hal. 1.389 κευθομένην· κρυπτομένην, κεκρυμμένην. κευθομένην ἀπὸ τοῦ εἶκω τὸ ὑποχωρῶ καὶ τοῦ εὔω τὸ φωτίζω, ὅθεν τὸ φωτίζον ὑποχωρεῖ.

#### (2) [on Hec. 7 ξένου]

<sup>1</sup>διαφέρει ξένος φίλος ἐταῖρος. <sup>2</sup>ξένος γὰρ ἐστὶν ὁ ἀπὸ ξενίας φίλος, <sup>3</sup>φίλος ὁ ἀεὶ προσφιλῆς, <sup>4</sup>ἐταῖρος δὲ ὁ ὑποταγάτος ὁ ὑποτακτικῶς διακείμενος τινὶ καὶ προσφιλῆς ἐκείνω, <sup>5</sup>γίνεται δὲ ἀπὸ τοῦ ἐθάς ὁ συνήθης ἐθάρος καὶ προσθέσει τοῦ ι καὶ τροπῆ τοῦ δασέος εἰς ψιλὸν ἐταῖρος. <sup>6</sup>διὸ καὶ τὸ δασὺ πνεῦμα φυλάττει, σημείον τῆς ἐκλείψεως τοῦ δασέος συμφώνου.

SbSaS

Punctuation: cross before Sb; corner bracket before S<sup>f</sup>; ending mark :~ SaS; corner bracket also before ξένος γὰρ, before φίλος ὁ ἀεὶ, before ἐταῖρος δὲ S<sup>f</sup>

Orthographic variants: 2 ἀποξενίας Sb; 4 ὑποτακτικὸς S; ἐκείνω S (check original S, 114v, 2nd line from bottom, obscured by blotch); 5 πρὸς θέσει S; 6 φυλλάττει Sb; ἐκλείψ- Sa, ἐκλήψ- Sb, ἐκκλήψ- S

Comment: Cf. sch. Orprian Hal. 1.180 σημείωσαι ὅτι ξένος, φίλος καὶ ἐταῖρος διαφέρει· ξένος ἐστὶν ὁ ἀπὸ ξενίας φίλος, φίλος δ' ὁ ἐν συμποσίῳ παρὰ τὸ πίνω, πίνος καὶ φίλος, ἐταῖρος ὁ ὑποτακτικῶς διάγων τινὶ καὶ προσφιλῆς ἐκείνω γενόμενος· ἀπὸ τοῦ ἐθάς ὁ συνήθης ἐθάρος, καὶ προσθέσει τοῦ ι καὶ

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τροπή τοῦ δασέος εἰς ψιλὸν ἐταίρος· διὸ καὶ τὸ δασὺ ἔχει πνεῦμα, σημεῖον τῆς ἐκθλίψεως τοῦ δασέος συμφώνου. The noun ὑποταγάτης or ὑποταγάτος is found in TLG a very few times in two authors dated to the 12-13th cent. (Demetrius Chomatenus, Joannes Apocaucus). The word ἔκλειψις exists, but the grammatical term is ἐκλειψις, found in lexica in reference to this kind of etymological change.

(3) [on Hec. 6 (or 17, 36) χθονὸς]

χθὼν ἢ γῆ ἀπὸ τοῦ γῶ τὸ χωρῶ· ἢ χωρητικὴ πάντων.

SbSaS

Punctuation: cross before Sb; bracket before S<sup>r</sup>; cross at end Sa, mark :~ at end S

Comment: This is a widely attested etymology, but closest verbally is sch. Oppian Hal. 1.567 γαίης καὶ γῆς πόθεν γίνεται; παρὰ τὸ γῶ τὸ χωρῶ, ἐξ οὗ καὶ γῆ ἢ χωρητικὴ πάντων.

(4) [on Hec. 26?]

<sup>1</sup>διαφέρει φράσις περίφρασις παράφρασις μετάφρασις ἔκφρασις ἀντίφρασις καὶ σύμφρασις· <sup>2</sup>φράσις μὲν ἐστὶν ἢ ἀπλῶς λέξις. <sup>3</sup>περίφρασις ἢ περισσὴ φράσις, ὡς τὸ βίη ἠρακλῆ. <sup>4</sup>παράφρασις ἢ ἐναλλαγὴ τῶν λέξεων τῶν αὐτῶν κατὰ τὸ ποσόν, ὡς τὸ 'μήνιν ἄειδε θεὰ' τὴν ὀργὴν εἰπέ μοῦσα. <sup>5</sup>μετάφρασις ἢ ἐναλλαγὴ τῶν λέξεων κατὰ τὸ ποσόν πλειόνων ἢ ἐλαττόνων μετὰ ῥητορικοῦ κάλλους, ὡς ποιεῖ ὁ Μεταφραστής. <sup>6</sup>ἔκφρασις ἢ λεπτομερὴς διήγησις ἢ ἐναργῶς καὶ εἰς ὄψιν ἄγουσα ἡμῖν τὸ διηγούμενον ὅπως ἔχει θέσεως, ὡς ἔκφρασις ἱεροῦ Ἀλεξανδρείας ἢ πόλεων ἢ ἄλλων χωρῶν. <sup>7</sup>ἀντίφρασις ἢ δι' ἐναντίων λέξεων φράσις. ὁ ἀργυροῦς αἰθίοψ. καὶ εὐήθης ὁ μωρὸς. <sup>8</sup>σύμφρασις δὲ ἢ συνακολούθησις τοῦ λόγου ἢ λέξεων σύνθεσις, ὡς νοβελίσμο ὑπέρτατος.

SbSaS

Punctuation: cross and space before Sb; cross before SaS; bracket before S<sup>r</sup>; Sb has extra space separating each definition; S<sup>r</sup> adds a corner bracket before each definition

Variants: 1 καὶ add. after μετάφρασις S; ἀντίφρασις Sb; 2 μὲν] γὰρ Sa; 5-8 ὡς ποιεῖ κτλ om. Sa; 6 ἢ after διήγησις om. S; 7 εὐήθης p.c. SbS [in lighter ink, θ superimposed on δ in Sb; S rewrites εἰ as η, writes θ above δ], εὐήθης a.c. Sb, εὐείδης a.c. S

Orthographic variants: 3 ἠρακλείη Sa; 5 ἐλλαττόνων SbS; μετα Sb; 7

διεναντίων Sb; 8 νοβελίσμο without accent Sb, νοβελίσμο S; υπερτατος Sb

Comment: The point of relevance to Hec. text is uncertain: perhaps 26, where κατ' ἀντίφρασιν appears in sch. Hec. 26 (περιφραστικῶς occurs in sch. Hec. 8, 87, etc.). Closely similar to (but more condensed than) [Georg. Choer.] περὶ τρόπων ποιητικῶν (Spengel, Rhet. gr. 3.251,9-31), §14: Περίφρασις ἐστὶ περισσὴ φράσις διὰ πλειόνων λέξεων ἔν τι σημαίνουσα, ὡς ὅταν ἀντὶ τοῦ εἰπεῖν μὰ τὸν θεὸν εἴπη τις μὰ τὴν φοβερὰν ἡμέραν τοῦ θεοῦ. οὐδὲ γὰρ πλεον τι ἐσήμαινε διὰ τῶν πολλῶν τούτων λέξεων εἰ μὴ τὸν θεόν. διαφέρει δὲ φράσις, περίφρασις, μετάφρασις, ἔκφρασις, ἀντίφρασις καὶ σύμφρασις.

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φράσις μὲν γὰρ ἢ ἀπλῶς λέξις λέγεται, περίφρασις δὲ ἢ περισσὴ φράσις, ὡς τὸ κάλεσόν μοι τὴν βίην τοῦ Ἡρακλέους, ἀντὶ τοῦ τὸν Ἡρακλῆν, μετάφρασις δὲ ἢ ἐναλλαγὴ τῶν λέξεων κατὰ τὸ ποσὸν ἢ πλειόνων ἢ ἐλαττόνων μετὰ ῥητορικοῦ κάλλους γινομένη, ὡς ὁ Μεταφραστὴς ἡμῖν δείκνυσιν ἐν ταῖς μεταφράσεσι· παράφρασις δὲ ἢ ἐναλλαγὴ τῶν λέξεων κατὰ τὸ ποσὸν τῶν αὐτῶν, ὡς τὸ μῆνιν ἄειδε θεά, παραφράζων εἶπε, τὴν ὀργὴν εἶπε ὦ Μοῦσα. ἔκφρασις δὲ ἢ λεπτομερῆς διήγησις, ἢ ἐνεργῶς καὶ σχεδὸν εἰς ὄψιν φέρουσα ἡμῖν τὸ διηγούμενον, ὅπως ἔχει θέσεως καὶ κάλλους, ὡς ἢ ἔκφρασις τοῦ ἱεροῦ Ἀλεξανδρείας ἢ πόλεων ἐτέρων τινῶν. ἀντίφρασις δὲ ἢ δι' ἐναντίων λέξεων τὸ ἐναντίον σημαίνουσα, ὡς ἀργυροῦς Αἰθίοψ. σύμφρασις δὲ ἢ συνακολουθήσις τοῦ λόγου ἢ λέξεων σύνθεσις, ὡς νωβελήσιμος ὑπέρτατος.  
ὁ Μεταφραστὴς is Symeon Metaphrastes or Logothetes (10th cent.).

(5) [on Hec. 31 σῶμ']

<sup>1</sup>σῶμα σημαίνει δύο· <sup>2</sup>τὸ ζῶν παρὰ τὸ σῆμα καὶ σημεῖον εἶναι τῆς ψυχῆς, <sup>3</sup>καὶ τὸ τεθνηκὸς καὶ σημεῖον εἶναι τοῦ ποτὲ ζῶντος.

SbSY (intermarginal at Hec. 31)

Punctuation: double cross before Sb, cross before S; corner bracket before S'

Variants: 1 σημαίνει δύο om. Y; 3 first καὶ om. Y; καὶ σημεῖον] παρὰ τὸ σῆμα καὶ μνημεῖον Y; ποτὲ om. Y

Orthographic variants: (second) το Sb

Comment: The phrase σημαίνει δύο (τρία, τέτταρα, etc.) is found a few dozen times in the sch. Opp. Hal. as edited by Bussemaker and is very common in the *Epimerismi Homerici*, but the phrase goes back to antiquity and is quite common in exegetical and lexicographic usage, including, e.g., the Thoman sch. on Or. 220 πέλανος σημαίνει δύο κτλ.

(6) [on Hec. 20 τάλας or Hec. 47 τλήμων]

<sup>1</sup>τλῶ τὸ καρτερῶ καὶ ταλῶ· <sup>2</sup>καὶ ἀπὸ μὲν τοῦ τλῶ γίνεται τλήμων, ἀπὸ δὲ τοῦ ταλῶ γίνεται τάλας.

SbS

Punctuation: space before Sb; corner bracket before S'

Comment: Cf. Eust. in Il. 17.167-9 (IV.33,8-12). Τὸ δὲ «οὐκ ἐτάλασσας» σκώπτει μὲν ὡς ἀταλαίπωρον καὶ οὐ τλήμονα τὸν Ἑκτορα, γίνεται δέ, ὡς καὶ ἀλλαχοῦ ἐφάνη, ἀπὸ τοῦ ταλῶ, ἐξ οὗ τὸ τλῶ κατὰ συγκοπὴν. ὅθεν καὶ τὸ τλήναι καὶ ὁ τλήμων καὶ ὅσα τοιαῦτα. ἐκ δὲ τοῦ ταλῶ ταλάσω ἀποβληθέντος τοῦ κατὰ τὸν μέλλοντα τελευταίου φωνήεντος ὁ τάλας γίνεται; Eust. in Od. 1.87 (I.23,3-6) Τὸ δὲ ταλασίφρων, οἰκείως ἐνταῦθα προσρηθὲν διὰ τὰ μυρία ὅσα ἔτλη ὁ ἦρωσ καὶ ἔτι δὲ τλήσεται, δηλοῖ μὲν τὸν καὶ ἐν τῇ Ἰλιάδι τλήμονα ἦτοι πολύτλαν. γίνεται δὲ ἀπὸ τοῦ ταλῶ ταλάσω ταλασίφρων. ὡς βλάψω βλαψίφρων. καὶ ὅσα τοιαῦτα. τοῦ δὲ ταλάσω μέλλοντος ἢ χρῆσις, ἐν Ἰλιάδι. ὅθεν καὶ ὁ τάλας γίνεται.

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(7) [on Hec. 59-60 ἄγετε? (or Hec. 14 φέρειν?)]

διαφέρει τὸ ἄγω καὶ τὸ φέρω ὅτι τὸ μὲν ἄγω ἐπὶ ἐμψύχων λέγεται ἀκοντὶ ἀγομένων, τὸ δὲ φέρω ἐπὶ ἀψύχων βασταζομένων.

SbS

Punctuation: space before Sb; corner bracket before S<sup>r</sup>

Variants: ἀκοντὶ Mastronarde (cf. βιαίως Tzetzes, below), ἐκοντὶ SbS

Orthographic variants: φέρ( ) Sb; ἐμψύχων a.c. Sb

Comment: Cf. Tzetzes on Il.1.366, his sch. #39: ταύτην δὲ τὴν Ὑποπλάκιον Θήβην ἐπορθήσαμεν καὶ ἤγομεν καὶ ἠνδραποδίσσαμεν, ὡς ἐν αἰχμαλώτων μοίρα τὰ πάντα ἐνταῦθα. διαφέρει γὰρ, ἔφην, τὸ ἄγω τοῦ φέρω· τὸ μὲν γὰρ ἄγω, ἐπὶ ἐμψύχων λέγεται βιαίως ἀγομένων, τὸ δὲ φέρω ἐπὶ ἀψύχων καὶ βασταζομένων; Georg. Choeroboscus, *Epimer. in Psalmos* 73,25-29 τί διαφέρει τὸ ἄγω τοῦ φέρω; ὅτι τὸ μὲν ἄγω ἐπὶ ἐμψύχων λαμβάνεται, ὡς τὸ ἄξετε δὲ Πριάμοιο βίην. τὸ δὲ φέρω ἐπὶ ἀψύχων, ὡς τὸ οἱ δ' ἤγον μὲν μῆλα φέρον δ' εὐήνορα οἶνον; Et.Gud. φ 551 φέρω, τοῦ ἄγω διαφέρει· τὸ γὰρ φέρω ἐπὶ ἀψύχων τάσσεται· τὸ δὲ ἄγω ἐπὶ ἐμψύχων· φέρω τὸ βιβλίον, ἄγω τὸν ἄνθρωπον.

(8) [on Hec. 83 ἔσται (or 43, 52; 392 γενήσεται)]

<sup>1</sup>ἔσται τοῦ γενήσεται διαφέρει <sup>2</sup>ὅτι τὸ μὲν ἔσται τίθεται ἐπὶ τῶν ὄντων μὲν γεγεννημένων δὲ καὶ τι ἕτερον, <sup>3</sup>τὸ δὲ γενήσεται τίθεται ἐπὶ αἰτίας τῶν μελλόντων γενήσεσθαι.

SbSY (intermarginal near Hec. 83)

Punctuation: space before Sb; corner bracket before S<sup>r</sup>

Variants: 1 τὸ prep. Y; διαφέρει τοῦ γενήσεται transp. Y; 2-3 ὅτι τὸ μὲν γενήσεται ... γενήσεσθαι, τὸ δὲ ἔσται ... γεγεννημένων δέ transp. Y (om. καὶ τι ἕτερον); 2 (after ἐπὶ) μὲν a.c. S, immediately changed to τῶν by scribe; 3 αἰτίας Y, αἰτία SbS

Orthographic variants: 2 γεγεννημένων S; καὶ τί SbS (om. Y); 3 ἐπαιτία Sb, μελλόντων Sb

Comment: The wording here is not precisely matched in the parallels. Cf. Ammonius *de adfinium voc. diff.* 193 ἔσται τοῦ γενήσεται διαφέρει. ἔσται μὲν γὰρ τὰ καὶ νῦν ὄντα, γενήσεται δὲ τὰ γενέσεως τευξόμενα, οἷον 'νέος πρεσβύτης ἔσται, τῷ δ' ἀτέκνω παῖδες γενήσονται'. ἄλλως· ἔσται μὲν γὰρ τὸ ὑποκείμενον, οἷον 'ὁ παῖς ἔσται ἀνὴρ', γενήσεται δὲ τὸ ἀόριστον; Herennius Philo, *de diversis verb. signific.* ε 72 (Palmieri 1988), ἔσται το<ὐ> γενήσεται διαφέρει. ἔσται μὲν γὰρ καὶ τὰ νῦν ὄντα, γενήσεται δὲ τὰ γενέσεως τευξόμενα, οἷον 'νέος πρεσβύτης ἔσται, τῷ ἀτέκνω παῖδες γενήσονται'; *Epimerismi Hom.* ε 63, τὸ δὲ ἔσται διαφέρει τοῦ γενήσεται, ὅτι τὸ μὲν ἔσται ἐπὶ τῶν ὄντων νῦν τάσσεται, τὸ δὲ γενήσεται ἐπὶ τῶν οὐκ ὄντων, ὡς τὸ 'γενήσονται τῷ πρεσβύτη παῖδες' (οὐκ ὄντες γὰρ θέλουσι γενέσθαι) καὶ 'ὁ νέος πρεσβύτης ἔσται'; alibi.

(9) [on Hec. 71 μᾶτερ ὀνειρώων]

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<sup>1</sup>μητέρα τῶν ὄνειρων λέγει τὴν γῆν διότι, ὡς φασιν οἱ παλαιοὶ, ἐκ τῆς γῆς γίνονται οἱ ὄνειροι· <sup>2</sup>πῶς δὲ ἐκ τῆς γῆς, ἄκουσον διὰ συλλογισμοῦ· <sup>3</sup>εἰ οἱ ὄνειροι ἐκ τῶν βρωμάτων, τὰ δὲ βρώματα ἐκ τῆς γῆς, ἄρα οἱ ὄνειροι ἐκ τῆς γῆς.

SbS

Punctuation: corner bracket before S'; label συλλο(γισμός) in left margin S

Variants: 1 τὴν γῆν om. S; 3 (after βρώματα) ἐκ τῶν καρπῶν οἱ δὲ καρποὶ add. s.l. S; ἄρα κτλ om. S, add. in marg.

Orthographic variants: 2 δια SbS; 3 app. ἄρα S

Comment: If S is a direct copy or descendant of Sb, as other indications strongly suggest, then S's supralinear addition is an interpolation intended to make the syllogism more obvious, unless S collated against an independent source that was more accurate than Sb here. Knowledge of this comment or one like it is also reflected in the Mosch. annotation on Hec. 71 [this is labeled μαξ for Planudes in Y] μητέρα τῶν ὄνειρων εἶπε τὴν γῆν, ἢ ὅτι ἐξ ἀντιφράξεως τῆς σκιάς αὐτῆς ἢ νύξ γίνεται, καθ' ἣν καθεύδοντες οἱ ἄνθρωποι τοὺς ὄνειρους βλέπουσιν, ἢ καθ' ἑτέρους, ὅτι ἐκ μὲν τῆς γῆς αἱ τροφαὶ, ἐκ δὲ τῶν τροφῶν οἱ ὕπνοι, ἐκ δὲ τῶν ὕπνων οἱ ὄνειροι, ἐκ τῆς γῆς ἄρα οἱ ὄνειροι (XXaXbXoTYyfGrZx: variants not shown), which is in turn probably alluded to in the Thoman note on Hec. 71 διὰ τοῦτο τὴν χθόνα μητέρα τῶν ὄνειρων φησὶν ἢ διότι ἐξ αὐτῆς τὰ βρώματα ἐστὶ, δι' ὧν οἱ ὄνειροι, ἢ διότι ἐξ αὐτῆς ἢ νύξ εἶναι δοκεῖ εἰς τὸ ὑπὸ γῆν ἡμισφαίριον ἰόντος ἡλίου καὶ ὥσπερ εἰς ἡμᾶς ταύτην ἐντεῦθεν ἐλαύνοντος καθ' ἣν οἱ ὄνειροι. μελανοπτέρυγα δὲ τὰ ὄνειρα λέγει ἢ ὡς ἐν τῇ νυκτὶ γινόμενα καὶ ταχέως εἰς λήθην ἰόντα, ἢ ὡς σκοτεινὸν ἔχει τὸν κατ' αὐτὰ νοῦν, καὶ οὐδεὶς δύναται αὐτὰ σαφῶς διακρίνειν. (ZZbZaZmZuT: variants not shown). For other Byzantine junctures of βρώματα with ὄνειροι cf. Constantinus Manasses, *Aristarchus et Callithea*, fr. 152-152a, ὄνειροι γὰρ ὡς τὰ πολλὰ φαντασιοκοποῦσιν, ἀνατυποῦντες εἰδῶλα καὶ ζωγραφοῦντες τύπους τῶν ἀκουστῶν καὶ θεατῶν ἡμερινῶν πραγμάτων· πολλάκις δὲ καὶ τῶν τροφῶν ποιότητες καὶ πλήθη καὶ πλεονάζοντες χυμοὶ καὶ νόσοι καὶ δειλίαι ἐπάγειν δύνανται τισὶν ὄνειρους ταραχώδεις. (a) ὅτι οὐ μόνον αἱ ἡμεριναὶ φροντίδες εἰδῶλα ἑαυτῶν καθ' ὕπνου ἀνατυποῦσιν, ἀλλὰ καὶ βρωμάτων πλήθη καὶ ποιότητες καὶ χυμὸς πλεονάσας καὶ δειλία καὶ νόσος θορυβώδεις φαντασίας ποιεῖ; Tzetzes, *epist.* 58 (84,23-85,8 Leone) (reporting a prophetic dream to the emperor), ἐγὼ γὰρ ὁ ἀνάξιος δούλος τοῦ κράτους σου 'οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδῶς' οὐδ' ὑπάρχων ἀββάς ἢ παπᾶς ἢ τῶν ἄλλως ἀρετὴν μετερχομένων τινά, ὄνειρους δὲ ἄντικρυς μαντείας καὶ χρησμοφθήματα βλέπων ἐνίοτε γινώσκω τὰ τούτων ἀποτελέσματα. οὐδὲ γὰρ ἐκ βρωμάτων ἢ κραιπάλης κρηβαρῶν καὶ κατόχιμος ὕπνῳ γινόμενος ὄνειροπολῶ, ἀλλὰ νήφων τε καὶ ἀκραιπαλὸς καὶ μηδὲ καθεύδων σχεδόν. The older sch. (MV) on Hec. 71 explain the chthonic origin differently: τὴν γῆν εἶπεν, ἐπειδὴ ἐξ Ἄιδου λέγονται οἱ ὄνειροι ἀναπέμπεσθαι. Ἡσίοδος δὲ Νυκτὸς τοὺς ὄνειρους φησίν.

(10) [on Hec. 219 κραθεῖσαν (false variant for κραιθεῖσαν)]



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<sup>1</sup>διαφέρει σύγγυσις μίξεως· <sup>2</sup>σύγγυσις μὲν γάρ ἐστιν ἡ τῶν ὑγρῶν ἔνωσις οἴου οἴνου καὶ ὕδατος καὶ τῶν τοιούτων, <sup>3</sup>μίξις δὲ ἡ τῶν ἀντιτύπων καὶ σκληρῶν, ἦγουν σίτου καὶ κριθῆς μέχρι καὶ λινοκόκκου καὶ τῶν ὁμοίων.

SbS

Punctuation: cross before Sb; corner bracket before S'

Orthographic variants: 1 διαφέρ(ο) Sb; 2 ἔνωσις S

Comment: Cf. sch. Pr Hec. 219 τὸ κρᾶνθεισαν ἐπὶ τῆς βουλήσ ἀντὶ τοῦ συγκυρωθεισαν δοξασθεισαν ἐνωθεισαν. μεταφορικῶς λέγεται ἀπὸ μεταφορᾶς τῶν συγκυρνωμένων ὑγρῶν καὶ εἰς ἓν ἐνουμένων, οἴου οἴνου καὶ ὕδατος, ὄξους καὶ μέλιτος καὶ τῶν ὁμοίων. καὶ γὰρ ἡ βουλή ἐξ ἐναντιουμένων καὶ ἀμφοτερογνωμονούντων ἐνοῦται καὶ δοξάζεται.

sch. Rw Hec. 219 γνώμην στρατοῦ τὴν κρᾶνθεισαν ὑπὸ τῆς συμβουλῆσ ἀντὶ τοῦ συγκυρωθεισαν. μεταφορικῶς δὲ λέγεται ἐκ μεταφορᾶς τῶν συγκυρνωμένων ὑγρῶν καὶ εἰς ἓν ἐνουμένων, οἴου οἴνου καὶ ὕδατος καὶ τῶν ὁμοίων. καὶ γὰρ ἡ βουλή ἐξ ἐναντιουμένων καὶ ἀμφοτερογνωμονούντων ἐνοῦται καὶ συνδοξάζεται.

sch. Y Hec. 219 ἦγουν τὴν τελειωθεισαν κληρωθεισαν. ἐπὶ συμβουλῆσ ἀντὶ τοῦ συγκυρωθεισαν ἐνωθεισαν. μεταφορικῶς λέγεται ἀπὸ μεταφορᾶς τῶν συγκυρνωμένων ὑγρῶν καὶ εἰς ἓν ἠνωμένων, οἴνου καὶ ὕδατος, ὄξους καὶ μέλιτος καὶ τῶν ὁμοίων. καὶ γὰρ ἡ βουλή ἐξ ἐναντιουμένων καὶ ἀμφοτερογνωμονούντων ἐνοῦται καὶ συνδοξάζεται.

sch. Gu Hec. 219 ἐνωθεισαν. ἀπὸ μεταφορᾶς τῶν συγκυρνωμένων καὶ εἰς ἓν ἠνωμένων ὑγρῶν, οἴνου καὶ ὕδατος, ὄξους καὶ μέλιτος. καὶ γὰρ ἡ βουλή ἐξ ἐναντιουμένων καὶ ἀμφοτερογνωμονούντων ἐνοῦται καὶ συνδοξάζεται.

Arsenius sch. Hec. 219 [ms source not yet identified]: κρᾶνθῶ ἐνεστώσ, κρᾶσσω μέλλων, κερᾶρακα παρακείμενος, ἐκράθην δεύτερος ἀόριστος, κρᾶθεισ μετοχή. λέγεται δὲ κρᾶσις ἐπὶ τῶν ὑγρῶν, οἴου οἴνου καὶ ὕδατος καὶ τῶν τοιούτων, μίξις δὲ ἐπὶ ξηρῶν, σίτου, κριθῆς καὶ τῶν ὁμοίων.

(11) [on Hec. 86 ταρβεῖ]

<sup>1</sup>τάρβος σημαίνει τὸν φόβον. <sup>2</sup>τρισσῶς δὲ λέγει ὁ ἠρωδιανός· <sup>3</sup>πρῶτον ἐκ τοῦ ταράσσω τάραβος καὶ ἐν συγκοπῇ τάρβος ἀπὸ τοῦ ταράσσειν τὴν ψυχὴν. <sup>4</sup>δεύτερον ἐκ τοῦ τρέπω· ὁ δεύτερος ἀόριστος ἔτραπον τράπος καὶ τάρβος· <sup>5</sup>οἱ γὰρ εὐλαβούμενοι φεύγουσι. <sup>6</sup>τὸ τρίτον ἐκ τοῦ τείρω τὸ καταπονῶ· ὁ δεύτερος ἀόριστος ἔταρον τάρως καὶ πλεονασμῶ τοῦ β τάρβος καὶ ἐξ αὐτοῦ ῥῆμα ταρβῶ.

SbSY (top margin of 94r, containing Hec. 53-111)

Punctuation: cross before Sb; corner bracket before S'

Variants: 2 δὲ om. Y; 3 ἀπὸ τοῦ] παρὰ τὸ Y; τὴν ψυχὴν om. S; 5 τάρπος Y; 6 τὸ om. Y; πλεονασμοῦ Sb [ambiguous compendium Y]

Orthographic variants: 6 καταπον(ο) Sb

Comment: Almost identical to sch. Aesch. Sept. 289f: τάρβος σημαίνει τὸν φόβον· τρισσῶς λέγει ὁ ἠρωδιανός (*Gr.Gr.* 2, 241,5-9). πρῶτον ἐκ τοῦ ταράσσω, τάραβος καὶ ἐν συγκοπῇ τάρβος παρὰ τὸ ταράσσειν τὴν ψυχὴν. δεύτερον ἐκ τοῦ τρέπω, ὁ δεύτερος ἀόριστος ἔτραπον, τράπος καὶ τάρβος· οἱ γὰρ εὐλαβούμενοι φεύγουσι. τρίτον ἐκ τοῦ τείρω τὸ καταπονῶ, ὁ

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δεύτερος άόριστος έταρον, τάρος και πλεονασμῶ τοῦ β τάρβος. NeWYa; Et. Magn. s.v. τάρβος: σημαίνει τὸν φόβον, τρισὶ παραγωγαῖς ὁ Ἡρωδιανὸς τοῦτο υπέβαλε. πρῶτον, ἐκ τοῦ ταράσσω τάραβος· και συγκοπῆ, τάρβος, παρὰ τὸ ταράσσειν τὴν ψυχὴν. β', ἐκ τοῦ τρέπω, ὁ β' άόριστος, έτραπον, τράπος και τάρβος· οἱ γὰρ εὐλαβούμενοι φεύγουσι. τρίτον, ἐκ τοῦ τείρω, τὸ καταπονῶ, ὁ β' άόριστος, έταρον, τάρος· και πλεονασμῶ τοῦ β, τάρβος· και ῥήμα, ταρβῶ· τάρβησάν τε, ἀντὶ τοῦ έφοβήθησαν (cf. Et. Gud. s.v. τάρβος).

(12) [on Hec. 164 θεῶν ἢ δαίμων]

θεοὶ τῶν ἐλλήνων λέγονται οἱ έπουράνιοι, δαίμονες δὲ οἱ καταχθόνιοι, ἥρωες δὲ οἱ βροτοὶ μὲν ὄντες, θεῶν δὲ τυγγάνοντες σύγγονοι.

SbS

Punctuation: cross and space before Sb, cross before S; corner bracket before S<sup>r</sup>; S<sup>r</sup> also adds a corner bracket before δαίμονες and before ἥρωες

Orthographic variants: οἴρωες S

Comment: Cf. Arsenius sch. Hec. 165 [source not identified] θεοὺς ὑψηλότερόν τι τάγμα ἡγούντο τῶν δαιμόνων: ὄν γὰρ λόγον ἔχουσιν οἱ ἥρωες πρὸς τοὺς λοιποὺς ἀνθρώπους, ὑψηλότεροὶ τινες δοκοῦντες και ὑπερέχοντες, τὸν αὐτὸν λόγον και οἱ θεοὶ πρὸς τοὺς δαίμονας, ὑψηλότεροὶ τινες δοκοῦντες τούτων εἶναι. λέγονται δὲ καταχρηστικῶς θεοὶ και οἱ δαίμονες.

(13) [on Hec. 53 σκηνῆς (or 99 σκηνάς)]

<sup>1</sup>σκηνὴ ἢ τέντα κατὰ ἀρχαῖσμον· <sup>2</sup>οἱ γὰρ ἀρχαῖοι δερματίνους έποιοῦν τέντας· <sup>3</sup>σκήνος γὰρ τὸ δέρμα.

SbSY(top margin 94r, containing Hec. 53-111)

Punctuation: cross and space before Sb; corner bracket before S<sup>r</sup>

Variant: 3 σκήνος Y, σκήμος Sb, σκήπος S

Orthographic variants: 2 ἀρχαῖοι Sb

Comment: . σκήπος appears as an invented word used in the etymology of κήπος from σκάπτω (Et.Magn. and Et.Gud. s.v. κήπος), but seems irrelevant here; σκήμος is unattested. τέντα is a Byzantine word, and a late gloss on σκηνή in a few places. Compare sch. Gr Hec. 616 [not Mosch.]: κατὰ τοῦτο λέγεται και σκήνωμα τὸ τοῦ ἀνθρώπου σῶμα διὰ τὸ πρὸς χρόνον βραχὺν κατοίκησιν εἶναι τῆς ψυχῆς. σκηνή γὰρ και σκήνωμα ἢ πρὸς χρόνον βραχὺν ὡς έτυχε γενομένη οἰκία ἢ τέντα ἢ ἄλλο τι τοιοῦτον.

(14) [on Hec. 103 δοριθήρατος, 479 δορίκτητος]

<sup>1</sup>δορίκτητος και δοριθήρατος ἰῶτα, δορυάλωτος δὲ ψιλόν. <sup>2</sup>κλίνεται δὲ τὸ δόρυ τοῦ δόρυος και τοῦ δόρατος και τοῦ δορός, <sup>3</sup>ὡς τὸ γόνυ τοῦ γόνυος γόνατος και γουνός.

SbSY(at Hec. 103)

Punctuation: cross before SbS

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Variants: 2 second and third τοῦ om. Y; 3 τοῦ om. Y

Orthographic variants: δορίκτηρος a.c. S; δώρατος a.c. S; γουννός SbS

Comment: ψιλόν alone may refer to epsilon or upsilon or mean “spelled with the simple letter (as opposed to the diphthong with the same sound)”: cf. the use of ψιλόν for epsilon in Tzetzes' note on Thuc. 1.123.1 in M. J. Luzzato, *Tzetzes lettore di Tucidide*, p. 47 ψιλόν τις ἐξώρθωσεν κτλ. (where he is advising keeping προφέρεται and not accepting the correction προφέρετε), p. 96 ὄν Τηυψ. 2.102.5 τὸν Ἀλκμέωνα ... ψιλὸν μέγα γράφουσι (“write with epsilon omega”); Eust. in Od. 21.145 (II.255,6-7) ἵνα εἶεν δύο ῥήματα, κέω διὰ ψιλοῦ καὶ καίω διὰ διφθόγγου. Also, Et. Parvum s.v. νεφέλη· παρὰ τὸ νίφω τὸ χιονίζω· τὸ ΦΕ, ψιλὸν <διὰ τί>; τὰ διὰ τοῦ ΕΛΗ θηλυκὰ τρισύλλαβα ἐνὶ φωνήεντι παραλήγονται· Σεμέλη, ἀγέλη, κυψέλη, νεφέλη; Et. Gud. s.v. δύο· παρὰ τὸ συνδεδέσθαι ἐτέρω ἀριθμῶ. καὶ γράφεται τὸ δυ ψιλὸν καὶ δίφθογγον κτλ. (ὄν δύο/δύω vs. διοίω). See also E. Dickey, *Anc. Greek Scholarship* 265 s.v. ψιλός.

(15) [on Hec. 131 ἦσαν ἴσαι πῶς]

<sup>1</sup>τὸ ‘ἴσαι πῶς’ δηλοῖ τὴν τελείαν ἰσότητα. <sup>2</sup>τὸ δὲ ‘ἴσαι πῶς’ δηλοῖ τὸ ἄνισον μὲν τῆς ἐκείνων λογομαχίας πλησιότητα δὲ κεκτημένον, ὡς ἂν εἴπῃς, καὶ πρὸς ἰσότητα.

SbSaSY(at Hec. 131). Sa has this item not with items 1-4 above, but in the group of isolated notes following the argumenta to Hec. on fol. 97r, Appendix item (e) below.

Punctuation: cross and space before Sb; end mark :~ Sa

Variants: 1 τὸ ... ἰσότητα om. Y; 1-2 δηλοῖ ... δηλοῖ om. Sa; τὴν τελείαν ... δηλοῖ om. S; 2 μὲν om. Y; πλαγιότητα Sa, πλουσιότητα Y; κεκτημένον Sa, -μένων SbS, -μέν() Y; καὶ om. Y; προσιότητα S

Orthographic variants: 2 ἴσαι πῶς Y; προσιότητα Sb (σό closely ligatured so as to resemble omega with closed loops, hence error of S)

Comment: This comment is quite specific to the passage and I have not yet found any parallel to the explanation, which is meant to contrast the sense if πῶς is interrogative (having no effect on ἴσαι) with the sense if πῶς is the enclitic (softening the implication of the adjective ἴσαι).

(16) [on Hec. 132 κόπῃς ἠδυλόγος]

‘κόπῃς ἠδυλόγος’ ὁ κεκο(μ)ψευμένα καὶ ὡς ῥητορικῶς κεκομμένα καὶ ἀπεξευμένα εἰς κάλλος ἔπη λαλῶν.

SbS

Punctuation: cross before Sb

Orthographic variants: ἔπη S

Comment: The form ἀπεξευμένα is apparently meant to be a perfect from ἀποξέω or ἀποξύω, but is not attested in TLG.

(17) [on Hec. 117 (δόξα = γνώμη), 370 (δόξα = δόκησις), 489 (δόξα = δόκησις)]

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<sup>1</sup>δόξα σημαίνει τρία· <sup>2</sup>δόξα ἢ τιμή, δόξα ἢ δόκησις, καὶ δόξα ἢ γνώμη.

SbS

Punctuation: cross before Sb; corner bracket before S'

Comment: Cf. Zenodorus περὶ συνηθείας 254,2 δόξα, παρὰ τῇ συνηθείᾳ τιμῇ, παρὰ δὲ τῷ ποιητῇ ἢ κατὰ ψυχὴν ἔννοια καὶ δόκησις; sch. Pers. 28 (Dähnhardt): δόξη: γνώμη ἢ φιλοτιμία ἢ ἐνυποστάτῳ δοκῆσει καὶ πείσματι ψυχῆς; sch. rec. Laur. 31.06 Hec. 489 δόξα ση(μαίνει) τρία· τὸ δόγμα τὴν δόκησιν καὶ τὴν τιμὴν [inaccurately published by Dindorf I.341,22-23, with his siglum Fl.6]. The *Hecuba* scholia in Laur. 31.06 require further study: some of the sporadic marginal scholia are etymological.

(18) [on Hec. 1109 κραυγῆς ἀκούσας]

<sup>1</sup>τὸ ἀκούω ὅταν λέγεται ἀντὶ τοῦ ἐνωτίζομαι γενικῇ συντάσσεται, ὅταν δὲ ἀντὶ τοῦ συνιῶ αἰτιατικῇ. <sup>2</sup>ὡσαύτως δὲ καὶ τὸ συνιῶ ἀντὶ τοῦ ἀκούω γενικῇ, ὡς τὸ σύνες τῆς κραυγῆς μου ἀντὶ τοῦ ἄκουσον. <sup>3</sup>ὅταν δὲ ἀντὶ τοῦ εἰς νοῦν βάλλω αἰτιατικῇ.

SbS

Punctuation: cross and space before Sb, cross before S; corner bracket before S'

Comment: ἀκούω occurs with gen. also in Hec. 1115, 1130; with acc. Hec. 273, 555, 788, 1036, 1137, 1217; συνίημι does not occur in Hec. The closest parallel in Suda α 939 ἀκούω· γενικῇ, αἰτιατικῇ δέ. πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους. καὶ, ὁ ἀκούων τὸν λόγον μου καὶ μὴ πιστεύων. τουτέστι διδασκόμενος. ὅτι τὸ ἀκούω, εἰ μὲν σημαίνει τὸ πυνθάνομαι καὶ μανθάνω, μετὰ αἰτιατικῆς συντάσσεται· **εἰ δὲ τὸ ἐνωτίζομαι τοῖς ὡσὶ μόνοις, μετὰ γενικῆς.** καὶ τοῦ μὲν μανθάνω παράδειγμα τὸ τοῦ θεολόγου Γρηγορίου· ἀκούσατε λόγον ἀνδρὸς οὐ μετρίως τὰ τοιαῦτα πεπαιδευμένου. καὶ ἐν τῷ Ἑπτημιαί· τουτό με ἴστη κάτω, καὶ εἶναι βέλτιον ἔπειθε φωνὴν ἀκούειν αἰνέσεως ἢ ἐξηγητῆν εἶναι τῶν ὑπὲρ δύναμιν. τοῦ δὲ ἐνωτίζομαι παράδειγμα τοῦ αὐτοῦ θεολόγου. ὡς δὲ ἐγὼ τινος ἤκουσα ἀνδρὸς οὐ μετρίως τὰ τοιαῦτα πεπαιδευμένου. καὶ ἄλλα πλείστα. There are a dozen places in Eustathius' Homeric commentaries where he comments on the case usage of gen. or acc. (or dat.) with συνίημι; see also Suda σ 1576-1577.

(19) [on Hec. 22, 87, 176, 182 (all ψυχὴ = life)]

<sup>1</sup>ψυχὴ λέγεται καὶ ἡ συνδεδεμένη τῷ σώματι ἡγουν τὸ θεῖον ἐμφύσημα. <sup>2</sup>λέγεται καὶ ἡ τοῦ ἀνθρώπου ζωὴ, ὡς εἶπε καὶ ὁ θεὸς τῷ διαβόλῳ περὶ τοῦ ἰώβ· <sup>3</sup>πλὴν τῆς ψυχῆς αὐτοῦ μὴ ἄψη', ἡγουν τῆς ζωῆς αὐτοῦ, τουτέστι μὴ θανατώσεως αὐτὸν.

SbS

Punctuation: cross before Sb

Variants: 1-3 ἐμφύσημα ... πλὴν om. S (one full line in Sb)

Orthographic variants: 3 ἄψη Ssb

Comment: The wording of the quotation is taken from the paraphrase used in Joannes Chrysostomus PG 49.262,31, 61.124,37 and in Joannes Damascenus (?), PG 95.609,10, whereas Job 1:12 in Septuagint reads τότε εἶπεν ὁ κύριος τῷ

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διαβόλω Ἴδου πάντα, ὅσα ἔστιν αὐτῷ, δίδωμι ἐν τῇ χειρὶ σου, ἀλλὰ αὐτοῦ μὴ ἄψη. The juncture συνδεδεμένη σώματι occurs in Flav. Josephus *bell. Jud.* 7.345 and Eustratius in *Arist. EN* 279,23; the phrase θεῖον ἐμφύσημα is common in Christian writers. But no close parallel has been found for this formulation.

(20) [precise reference to Hec. unclear]

<sup>1</sup>δύο εἶδη εἰσὶ τοῦ ὑπερβατοῦ· <sup>1</sup>τὸ μὲν ἐστὶν ἐννοίας διακοπή, τὸ δὲ θεωρεῖται ἐν διακοπῇ λέξεως.

SSb

Punctuation: cross before SbS

Variants: 2 ἐστὶν ἐννοίας] ἐστὶ διανοίας διανοίας S

Orthographic variants: 2 (second) διακοπή S

Comment: It is not clear what passage in Hec. inspired this note. Verbal tmesis occurs at Hec. 910, 911, 927, and 1172 ἐκ δὲ πηδήσας (where sch. Gu labels it ὑπερβατόν); but hyperbaton is also applied to an interruption of thought at Hec. 857, where the sch. vet. describes the detour in thought, but sch. Gu 857 actually uses the term hyperbaton (ὑπερβατόν μέχρι καὶ τοῦ διαβληθήσομαι). Cf. also sch. Gu 209, where hyperbaton is applied to construing the preposition attached to the verb as governing a noun.

(21) [on Hec. 254-255]

<sup>1</sup>διαφέρει τὸ ὠραῖον τοῦ γνωμικοῦ ὅτι τὸ μὲν ὠραῖον ἀπόφασις ἐστὶ καταγομένη πρὸς πρόσωπον, ὡς τὸ 'ἀχάριστον ὑμῶν τὸ σπέρμα ὅσοι δημηγόρους ζηλοῦτε τιμᾶς'. <sup>2</sup>ἐπήγαγε γὰρ τὸ ὑμῶν· <sup>3</sup>ὃ καὶ κατὰ παντός ἐστιν ὅτε ῥηθήσεται. <sup>4</sup>τὸ δὲ γνωμικὸν ἀπόφασις ἐστὶ μὴ ἀφορῶσα πρὸς πρόσωπον ἀλλ' ἀπολύτως ἀεὶ λεγομένη κατὰ παντός ὡς τὸ 'γύναι γυναιξὶ κόσμον ἢ σιγὴ φέρει'.

SbSY (top margin of 95v, containing Hec. 240-298, with ref symbol to ὠραῖον at 254)

Punctuation: cross before Sb; corner bracket before S'

Variants: 1 τιμᾶς om. SbS; 2 γὰρ] δὲ Y; 3 πάντα ἐστὶν Y; 4 μὴ and ἀλλ' om. Y; γύναι om. Sb, a.c. S [correction by the original scribe: γυναι at end of line, ξὶν at beginning of next, γυναι added in left margin to join ξὶν, and acute accent added to original γυναι],

Orthographic variants: 1 διαφέρ(ο) SbS; ὠραῖον (twice) SbS; ἀπόφασίς ἐστι Y; 3 καταπαντός ἐστὶν S; 4 ἀπόφασίς ἐστὶν Y;

Comment: ὠραῖον is placed in the margin at Hec. 254-255 in e.g.

MSaXbXoYZa. The example for γνωμικόν is Soph. *Aj.* 293, which in fact has this marginal annotation in K (Laur. 31.10) and in a few recentiores that I have been able to check (Zg, Ven. Marc. gr. 468).

(22) [on Hec. 359-60 δεσποτῶν ὠμῶν φρένας / τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται]

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<sup>1</sup>διὰ τί εἶπε 'δεσποτῶν ὤμων' πληθυντικῶς καὶ ἐπήγαγεν ἐνικῶς 'ὅστις μ' ἀργύρω ὠνήσεται'; <sup>2</sup>διότι κὰν δύο φέρει ὁ ζυγὸς κὰν καὶ δύο πρόσωπα εἰσὶν ὁ ἀνὴρ τε καὶ ἡ γυνή, ἀλλ' οὖν ἐνικῶς ἐκφωνοῦνται τὸ ζεύγος καὶ τὸ ἀνδρόγυνον <sup>3</sup>καὶ διὰ μὲν τοῦ πληθυντικοῦ ἐδήλωσε τὰς δύο ὑποστάσεις τὸν ἄνδρα καὶ τὴν γυναῖκα, διὰ δὲ τοῦ ἐνικοῦ τὴν διὰ σαρκὸς συμφυΐαν καὶ μίξιν αὐτῶν, <sup>4</sup>οἶα καὶ ὁ θεὸς τῷ πρωτοπλάστῳ φησὶ 'καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν'.

SbSY(top margin of 96v, containing Hec. 359-418)

Punctuation: cross before Sb; corner bracket before S'

Variants: 2 κὰν second om. Y; ἐκφωνεῖται Y; 4 τοῖς πρωτοπλάστοις Y, τῷ πρωπλάστῳ S

Orthographic variants: 1 διατί SbS; με Y; 2 φέρ( ) SbS; 3 ὑποστάσ( ) Sb;

(second) δια S; ἐνικοῦ S; διασαρκὸς SbS

Comment: The final quotation is God to Adam in Genesis 2:24 (quoted in Matthew 19:5, Mark 10:8). For the question and answer form of this note and the concern for concord, compare sch. Or. 2.01 Mastronarde.

(23) [on Hec. 417 οἰκτρὰ σύ]

<sup>1</sup>διαφέρει οἰκτρὸς τοῦ ἀθλίου· <sup>2</sup>οἰκτρὸς γὰρ λέγεται ὁ ἄξιος ἐλέους· <sup>3</sup>ἀπὸ τοῦ οἰκτος ἢ ἐλεημοσύνη· <sup>4</sup>ἄθλιος δὲ ὁ πολλὰ δεινὰ πάσχων καὶ ὑπομένων· <sup>5</sup>ἀπὸ τοῦ ἀθλῶ τὸ καρτερῶ.

SbSY(at Hec. 417), and Laur.31.17(top of 16v, which contains Hec. 417-429)

Punctuation: cross before SbS; corner bracket before S'

Variants: 1 οἰκτρὰ Y; 2 γὰρ λέγεται om. S

Orthographic variants: 1 διαφέρ( ) Sb; οἰκρὸς S, οἰκτρῶς Laur.31.17

Comment: Other possible points of reference: Hec. 322 ἄθλια, 417 ἀθλία, 423 ἀθλιωτάτην, 811 ἀθλιωτάτη; but Y points to 417. ἐλέους is the Koine genitive and is common in scholiastic language. The claim of a distinction is artificial. For example, Et. Gud. s.v. οἰκτρῶς· ἐλεεινῶς, ἀθλίως; Suda ε 782 ἐλεεινῶς: οἰκτρῶς, ἀθλίως; and scholiasts gloss one word with the other. Dindorf I.323,7-10 published this from Fl. 17 (Laur.31.17).

(24) [on Hec. 420 ἐλευθέρου]

λέγεται ἐλεύθερος ὁ ἀκαταδούλωτος, καὶ λέγεται ἐλεύθερος καὶ ὁ καλῶς καὶ εὐτυχῶς καὶ ἐλευθερίως τραφεῖς.

SbSY(at Hec. 420)

Punctuation: cross before Sb; corner bracket before S'

Variants: λέγεται om. (both places) Y, second καὶ om. Y; εὐτυχῶς καὶ καλῶς transp. Y

Comment: The adjective also appears at Hec. 234 ἐλευθέρους, 550 ἐλευθέραν ... ἐλευθέρα, 864 ἐλεύθερος. There seems to be a reflection of this note in sch. Gu [not Mosch. or Thom.] Hec. 420 ἡγουν ἀκαταδουλώτου, ἢ εὐτυχῶς καὶ καλῶς τραφέντος, ἡγουν βασιλέως. At Hec. 754 ἐλεύθερον Yf has the gloss ἀκαταδούλωτον. The word ἀκαταδούλωτος is Byzantine, found especially in medieval writers.

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(25) [on Hec. 481 Ἀσίαν, 482 Εὐρώπας]

ὅτι εἰς τρία μέρη διαιρεῖται ἡ οἰκουμένη ἅπασα, εἰς ἀσίαν εἰς λιβύην καὶ εἰς εὐρώπην.

SbSY (upper margin of 97v, which contains Hec. 480-540)

Punctuation: cross before SbS

Variants: ὅτι εἰ εἰς S; ὅτι om. Y; ἅπασα om. SY; εἰς ἀσίαν] εἰ ἀσίαν S

Orthographic variants: οἰκουμένη S

Comment: Relevant to

(26) [on Hec 480 κέκλημαι]

ἀντέγκλισις λέγεται ὅταν χρόνος ἀντὶ χρόνου ληφθῆ ὡς τὸ κέκλημαι ἀντὶ τοῦ κληθήσομαι. ἐλήφθη ὁ παρακείμενος ἀντὶ τοῦ μέλλοντος.

SbS

Punctuation: cross before SbS

Orthographic variants: ἀντέκλισις S

Comment: The simple gloss ἀντὶ τοῦ κληθήσομαι in is M and taken over by Moschopoulos. This is an elaboration of that explanation; cf. the Thoman elaboration ἢ τὸ κέκλημαι ἀντὶ τοῦ κελήσομαι κατὰ ἀντιχρονισμόν, ἢ ἀντὶ τοῦ ἐκλήθη. ἀφ' οὗ γὰρ τῆς πατρίδος ἐξελήλαται πορθηθείσης, ἀπὸ τούτου τοῦ καιροῦ εἰς δουλείαν ἐτάχθη, εἰ καὶ μήπω ἐπέβη τοῦ τόπου οὗ δουλεύειν ἔμελλεν. ZZaZbZmTGu (minor variants ignored)

The term ἀντέγκλισις (substitution of mood; or here more widely, substitution of conjugational variable?) is not attested in TLG texts. TLG does offer a unique instance of ἀντίκλισις from the sch. Opp. Hal. 1.59 (in the 1849 edition of Bussemaker) ἐλώωσιν· κινούσιν, ἄγουσιν, ἐλαύνουσιν, ἐλαυνέτωσαν, ἐλαύνουσιν, ἀντίκλισις (substitution of inflection), which is either a synonym of or a textual error for ἀντέγκλισις. For this type of explanation, compare the use of ἀντίπτωσις to license arbitrarily interpreting one case as being use instead of another.

(27) [on Hec. 484 (entrance of Talthybios)]

<sup>1</sup>ταλθύβιος λέγεται παρὰ τὸ θάλλειν ἐν τῇ βοῇ. <sup>2</sup>εὐρυβόας γὰρ ἦν καὶ κήρυξ τῶν ἀχαιῶν, θαλθύβοος καὶ τροπή τοῦ δασέος εἰς ψιλὸν καὶ τοῦ βραχέος εἰς δίχρονον ταλθύβιος.

SbS; partial survival in Y (above personae nota 484: ἀπὸ τοῦ θάλλειν ἐν τῇ βοῇ)

Punctuation: cross before SbS

Variants: 2 θαλθύβοος DJM, θαλθύβιος SbS

Comment: The only juncture of τροπή with δίχρονος is in the form τροπή τοῦ διχρόνου (once τροπή διχρόνων) found several times in Eustathius and Tzetzes and once in Georgius Choeroboscus. The derivation must be translated “by shifting of the aspirated consonant [theta] to the unaspirated [tau] and of the short

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vowel [omicron] to the vowel capable of two lengths [iota].” Hence, the original author must have had in mind the form with -βοος, which also fits correctly with the previous βοή, εὐρυβόας. Compare Eustathius in Il. 1.320 (I.171,10-20) ὅτι ὡσπερ καὶ ἕτερα πολλὰ τῶν κυρίων ὀνομάτων οἰκείως ταῖς προσωπικαῖς ἐνεργείαις ὠνομασμένα κατὰ τὴν λεγομένην φερωνυμίαν κείνται παρὰ τῷ ποιητῇ, οὕτω καὶ ἐπὶ τῶν βασιλικῶν ἐνταῦθα κηρύκων γέγονε. Ταλθύβιον γὰρ τινα καὶ Εὐρυβάτην κήρυκας τοῦ βασιλέως φησὶ καὶ ὀτρηροῦς θεράποντας, ὃ ἐστὶ σπουδαίους, παρὰ τὸ ὀτρύνω ἢ ἀπὸ τοῦ τρῶ, τὸ δειλιῶ καὶ συστέλλομαι, πλεονασμῷ τοῦ ο. **παρήκται δὲ Ταλθύβιος μὲν ἀπὸ τοῦ θάλλειν κατὰ τὴν βοήν, οἶονεὶ θαλθύβιος**. Εὐρυβάτης δὲ παρὰ τὸ εὐρὸν βάζειν. καὶ ἐν Ὀδυσσεΐα δὲ κήρυξ ὁμοίως Εὐρυβάτης Ἰθακήσιος. καὶ Τρωϊκὸς δὲ τις κήρυξ Περίφας λέγεται ὡς περιπτῶς φωνῶν. ὁ δ' αὐτὸς καὶ Ἠλύτου υἱὸς παρὰ τὸ ἠλύειν καὶ αὐτοῦ κληθέντος ὡς κήρυκος. ἠλύειν γὰρ τὸ φωνεῖν. καὶ αὐτὸ δὲ τὸ κήρυξ ἐκ τοῦ γηρύω τὸ φωνῶ παράγεται. [Eustathius did indeed write -βιος in this passage and not -βοος: see fol. 28r, line 15 of the main text, of Laur. plut.59.02 online. But he does not include the details of transformation. So one may conjecture that Eust. did not originate this derivation but saw it somewhere else and wrote θαλθύβιος inattentively.]

(28) [on Hec. 543 φάσγανον]

φάσγανον ἀπὸ τοῦ γάνυσθαι ἐν τῷ φόνῳ.

SbS

Punctuation: cross before SbS; corner bracket before S'

Orthographic variants: γάννυσθαι Sb

Comment: φάσγανον occurs also in Hec. 718, 876, 1161. The only other connection of φάσγανον with γάννυμαι attested in TLG is Eust. in Il. 7.191 (II.441,9-13) εἰ δὲ χαίρει ἐνταῦθα ὁ Αἴας τῇ πρὸς Ἑκτορα μάχῃ, ἔχομεν καὶ νῦν ἀφορμὴν ἐντεῦθεν ἐτυμολογεῖν τὴν χάρμην, ὃ ἐστὶ τὴν μάχην, ὡς τῶν ἀνδρείων χαϊρόντων αὐτῇ. Καίτοι ἕτεροι ὡσπερ φάσγανον ἀπὸ τοῦ σφαγαῖς γάνυσθαι καὶ μάχαιραν ἀπὸ τοῦ αἵμασι χαίρειν, οὕτω καὶ χάρμην ἀπὸ τοῦ χαίρειν αἵμασιν εἰρησθαι φασί. Here too Eust.'s wording points to his use of a source lost to us, presumably a teacher engaging in the etymological reconstruction so popular in the Byzantine middle ages.

(29) [on Hec. 553 ἐπερρόθησαν]

<sup>1</sup>διαφέρει φλοῖσβος ῥόθος καὶ βρόμος. <sup>2</sup>φλοῖσβος μὲν γὰρ ἐστὶν ὁ ἐν ἡσυχία τῶν κυμάτων ἀποτελούμενος ἦχος, ῥόθος ἢ ἐκ ἀντωθήσεως καὶ ἀντικρούσεως αὐτῶν ταραχῇ γινομένη. <sup>3</sup>βρόμος δὲ ὁ τοῦ πυρὸς ἀποτελούμενος ἦχος ὅταν ἐν αὐτῷ εἰσβάλωσι τινες συρφετὸν.

SbS

Punctuation: cross before SbS

Variants: 1-2 καὶ βρόμος ... ταραχῇ om. S [= one full line in Sb]; 3 τινες om. S

Orthographic variants: 1 διαφέρ(ο) SbS; 3 εἰσβάλλωσι S



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Comment: This combination of statements seems not to be paralleled, nor is the specific wording closely paralleled elsewhere. For the first cf. [Herodian.] *Partitiones* 147,15-16 Boissonade πλὴν τοῦ φλοιῶς, τὸ λέπος· φλοιῶσβος, ὁ λεπτός ἦχος τοῦ κύματος. The third definition reflects an old doctrine that βρόμος is used κυρίως of fire, based on Homeric usage and stated dozens of times in learned sources.

(30) [on Hec. 549 δέριον]

<sup>1</sup>δέρις ὁ τράχηλος ἀπὸ τοῦ δέρω τὸ ἐκδέρω· <sup>2</sup>οἱ γὰρ παλαιοὶ τὰ τῶν προβάτων δέρματα ἐκ τοῦ τραχήλου ἐξέ<ρ>ρησσαν.

SbS

Punctuation: cross before SbS; corner bracket before S'

Variants: 2 τὰ τῶν προβάτων δέρματα] τὰ πρόβατα S, but τὰ is at the end of a line and the scribe first followed it with βωω, but erased that

Orthographic variants: ἐκδαίρω S; perhaps ἐξέρυσσαν a.c. Sb

Comment: This etymology is found in Pollux 2.235 ἀπὸ δὲ τοῦ δέρματος ὀνόματα δορά, δέρις, δέριον καὶ δειρά διὰ τὸ ἐκείθεν τὰ ζῶα γυμνοῦσθαι τῆς δοράς; cf. Hesych. δ 620 δέρις· τράχηλος; Et.Magn. s.v. δέρις: παρὰ τὸ δέρω, δέρις· καὶ πλεονασμῷ τοῦ ρ, δέρις.

(31) [on Hec. 572 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον]

<sup>1</sup>πόνος λέγεται καὶ ὁ κόπος καὶ ἡ θλίψις. <sup>2</sup>λέγεται δὲ καὶ ἡ ἐνέργ(εια), ὡς καὶ ἐνταῦθα οὐδεὶς εἶχε τὸν αὐτὸν πόνον ἦτοι τὴν αὐτὴν ἐνέργ(ειαν).

SbS

Punctuation: cross before Sb; corner bracket before S'

Variants: 2 αὐτὴν om. S

Orthographic variants: 2 ἐνέργ( ) in both places SbS

Comment: No close parallel identified so far.

(32) [on Hec. 334 αἰθέρα]

<sup>1</sup>ἄλλο αἰθὴρ καὶ ἄλλο ἀήρ· <sup>2</sup>ἔστι δὲ ὁ αἰθὴρ ὑπεράνω τοῦ ἀέρος, ὁ αἰθὴρ δὲ ἔστι θερμὸς καὶ ξηρὸς, ὁ δὲ ἀήρ φύσει ψυχρὸς καὶ ὑγρὸς· <sup>3</sup>μιγομένου γοῦν τοῦ τοῦ ἀέρος ψυχροῦ τῷ τοῦ αἰθέρος θερμῷ καὶ τοῦ ὑγροῦ τῷ ξηρῷ γίνεται τὸ τοῦ καιροῦ κατάστημα εὐκραεῖς. <sup>4</sup>διὰ τοῦτο γοῦν γινομένων ὑπὸ τῆς γῆς ἀναθυμιάσεων < ... >.

SbS

Punctuation: cross before Sb; corner bracket before S'; end mark :~ S

Variants: 3 ξηρῷ om. S, s.l. add ξυρῷ; 3-4 SSb have colon after κατάστημα, Sb also has punct. after εὐκραεῖς; 4 γινομένων repeated after ὑπὸ τῆς γῆς S

Orthographic variants: 2 ὑπερᾶνω Sb; ξυρὸς S; 4 δια S, γοῦν S

Comment: There is some similarity to a note on Hal. 1.418 recorded in Vári, "Parerga Oppiana," *Egyetemes Philologiai Közlöny* 33 (1909) 24: ὁ αἰθὴρ ξηρὸς καὶ θερμὸς· ὁ ἀήρ θερμὸς καὶ ὑγρὸς· τὸ ὕδωρ ὑγρὸν καὶ ψυχρὸν· ἡ

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δὲ γῆ ψυχρὰ καὶ ξηρὰ. The juncture εὐκρᾶς κατάστημα is not attested in TLG texts.

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## Appendix: similar scholia from Sa

Before the text of *Hec.*, Sa has a confused assortment of prefatory material alternating between sections of the life of Euripides, argumenta for *Hecuba*, preliminary remarks about tragedy, and annotations on particular lines or words of *Hec.* One of these annotations matches item 15 above, and two others show the same approach to near-synonyms. Here is the sequence of this material in Sa:

95r-v: parts of the Life (IA.1-37, IB.42-59 Kannicht)

95v (middle): hyp. of Arist. Byz. for *Hec.*, and the standard epitome for *Hec.*

95v-96r: note on Polydorus' ghost = (a) below

96r: more sections of the Life (IA.38-41, II.60-68, IV.91-112 Kannicht)

96r: note *περὶ τραγωδίας*, = (b) below

96r-v: epigrams on Eur.

96v: six known scholia vetera as follows: on *Hec.* 3 (Schw. 12,13), on *Hec.* 1 (Schw. 10,2-8, 3; 11,9-18; 12,14-15; 11,19-12,9; 12,16-27)

96v-97r: genealogy relevant to Euripides' *Ion* = (c) below

97r: dramatic personae of *Hec.*

97r: one-line summary of play = (d) below

97r: six annotations, five on *Hec.* and one generally grammatical = (e)-(j) below

(a) [on Polydorus' ghost, *Hec.* 1]

ἀποροῦσι τινὲς λέγοντες πῶς τῶν ἄλλων ψυχῶν μὴ ἀνιουσῶν μετὰ τὸ κατιέναι ἅπαξ πρὸς ἅδη, ἢ ψυχὴ τοῦ πολυδώρου ἀνήει. καὶ φημὲν ὅτι οὐδέπω καθαρσίων ἔτυχε καὶ ἐπὶ τούτῳ οὐδὲ τῷ ἅδι προσεδέχθη οὐδ' εἴσω τῶν πυλῶν εἰσῆει τοῦ ἄδου, ἀλλ' ἄχρι τῶν πυλῶν φθάσασα, ἐπεὶ καθαρσίων οὐπω τετύχηκε, πρὸς τὴν μητέρα πάλιν ἀνήει ὡς τάφου τύχη καὶ καθαρσίων.

Does not match any sources in TLG.

(b) [etymologies of *τραγωδία*]

*περὶ τραγωδίας* ἔνιοι ταῦτα φασὶ· τοῖς πρώτον νικήσασι τρύγα δοθῆναι κατ' ἀρχὰς ἄθλον καὶ ἀπὸ τούτου κληθῆναι *τραγωδίας*. τρύγα δὲ ἐκάλουν οἱ παλαιοὶ τὸν νέον οἶνον. ἦν δὲ τὸ ὄνομα τοῦτο κοινὸν καὶ πρὸς τὴν *τραγωδίαν* καὶ πρὸς τὴν *κωμωδίαν*, ἐπεὶ οὐπω διέκλεκτο τὰ τῆς ποιήσεως ἐκάτερα. ἔνιοι δὲ οὐ *τραγωδίαν* ἀπὸ τῆς τρυγός, ἀλλὰ *τραγωδίαν* ὠνομάσθαι λέγουσι. τράγος γὰρ ὠρίσθη τοῖς νικήσασιν. ὕστερον δὲ τὸ μὲν κοινὸν ὄνομα ἔσχεν ἢ *τραγωδία*, ἢ δὲ *κωμωδία* ὠνομάσθη ἐπειδὴ πρότερον κατὰ κόμας ἔλεγον αὐτὴν ἐν ταῖς ἐορταῖς τοῦ διὸς καὶ τῆς δημοτρὸς, ἢ ἀπὸ τοῦ κωμάζειν.

There are some overlaps with or adaptations of parts of the entry *τραγωδία* in Et.Magn.

(c) [genealogy of Xuthus and *Ion*]

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ξούθος ὁ τοῦ αἰόλου ἀδελφὸς ἀπῆρε κρέουσιν τὴν ἐρεχθέως θυγατέρα· καὶ ἐξ αὐτῆς ἐγέννησε Ἴωνα καὶ Ἀχαιόν. καὶ ὁ μὲν Ἴων κατώκησεν ἐν ταῖς ἀθήναις, ὁ Ἀχαιὸς δὲ ἐν τῇ ἐλλάδι.

Highly simplified version of the information in Ps.-Apollod. 1.50, Pausan. 7.1.2, Phot. Bibl. cod. 186, 135b, Sch. D Hom. Il. 1.2. If this note is among the Euripidean material because of knowledge of Eur.'s *Ion*, that detail too would point to 12th-century scholarly circles, as the existence of the alphabetic plays was known to Eustathius and Tzetzes.

(d) [very short summary of contents of Hec.]

τὸ δράμα τοῦτο τὴν ταφὴν πολυδώρου πολυξένης τε τὴν σφαγὴν διαγράφει καὶ τῶν πολυμήστορος ὀμμάτων ἢ δίκην οἶαν ἢ δεδρακῶς εὗρεν ἀντιμισθίαν.

Comment: The surviving portions of the hypothesis of Aristophanes of Byzantium for *Hecuba* are those covering σκηνή, χορός, προλογίζων, and the similar subject-matter in Sophocles' *Polyxena*. Could this extract be a remote descendant of the lost one-or-two-sentence plot summary of Aristophanes of Byzantium? Note, however, that ἀντιμισθία is late Greek, common in Christian authors, so the last part cannot reflect Aristophanes' own words.

For the final words one may suggest e.g. ὀμμάτων <τὴν φθορὰν> οἶαν δίκην <ἀνόσια> δεδρακῶς εὗρεν ἀντιμισθίαν.

(e) [on Hec. 90 χαλᾶ]

<sup>1</sup>ὄπλη χηλὴ καὶ ὄνυξ διαφέρει. <sup>2</sup>ὄπλη μὲν γὰρ ἢ τῶν ἀλόγων καὶ τῶν λοιπῶν ζῶων τῶν ἐχόντων ἄτμητον τὸν ὄνυχα. <sup>3</sup>χηλὴ δὲ τῶν χοίρων τῶν ἐχόντων μεμερισμένον τὸν ὄνυχα. <sup>4</sup>ὄνυξ δὲ τῶν ἀνθρώπων καὶ τῶν λοιπῶν τῶν ἐχόντων μεμερισμένους τοὺς ὄνυχας. <sup>5</sup>οἶον λύκων κυνῶν καὶ λοιπῶν.

Apart from Sa, this scholion is also found in Y, intermarginal at Hec. 90  
Variants: 1 καὶ and διαφέρει om. Y; 2 γὰρ om. Y; 2-3 ἄτμητον ... ἐχόντων om. Y (because of the omission, μὴ has been added later above μεμερισμένην in a very faint ink); 4 after λοιπῶν add. ζῶων Y; 5 οἶον and καὶ λοιπῶν om. Y

Comment: Cf. sch. Opp. Hal. 2.530: ὄπλη, χηλὴ καὶ ὄνυξ διαφέρει· ὄπλη μὲν λέγεται ἢ στοργύλη καὶ ἄσχιστος ὄνυξ, οἶον τοῦ ἵππου, χηλὴ δ' ἢ ἐσχισμένη, οἶον τοῦ βοῦς, ὄνυξ δ' ἢ τοῦ ἀνθρώπου; sch. Arist. Ach. 740a οὐ μόνον Ἀριστοφάνης ἐπὶ τῶν χοίρων ὄπλᾶς εἴρηκεν, ἀλλὰ καὶ Σιμωνίδης ὁμοίως ἐπὶ χοίρου “ὄπλᾶς ἐκίνει τῶν ὀπισθίων ποδῶν” καὶ Ἡσίοδος ἐπὶ βοῶν “μήτ' ἄρ' ὑπερβάλλων βοῦς ὄπλην”, καὶ τὸ ἐναντίον ἐπὶ τοῦ ἵππου “νύσσοντες χηλῆσιν”. EG<sup>3</sup>; 740b οὗτος ὄπλᾶς ἐπὶ χοίρων εἶπεν, Ἡσίοδος δὲ ἐπὶ βοῶν, “μήτ' ἄρ' ὑπερβάλλων βοῦς ὄπλην”, καὶ τὸ ἐναντίον χηλῆν ἐπὶ ἵππου “νύσσοντες χηλῆσιν”. ὄπλα μὲν γὰρ κυρίως ἐπὶ τῶν ὀλοκλήρους ἐχόντων τοὺς ὄνυχας, οἶον ἵππων ὄνων ὀρέων καὶ τῶν τοιούτων, χηλαὶ δὲ ἐπὶ τῶν διηρημένους, βοῶν φημί καὶ αἰγῶν καὶ προβάτων καὶ τῶν τοιούτων. καὶ Λουκιανὸς ἐκφράζων τὸν Πανά φησι “καὶ

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σκέλη τραγικά καὶ δίχληλα καὶ οὐρανὸν ὑπὲρ τὰς πυγὰς". οὗτοι δὲ ἐναντίως ἐχρήσαντο. Lh; see also Orion 166,26 Sturz χηλή. ὑπὸ [leg. ἐπὶ] τῶν διωνύχων ζώων· σχηλή τις οὐσα. παρὰ τὸ διεσχίσθαι, ὡσπερ ὄπλη, ἀντὶ τοῦ ἀπλή; Hesych. χ 387, Suda χ 276, Et.Magn. s.v. χηλή: ὁ ὄνυξ. Ὄρος δὲ λέγει κυρίως τὴν χηλὴν ἐπὶ τῶν διωνύχων ζώων, σχηλή τις οὐσα, παρὰ τὸ διεσχίσθαι, ὡσπερ ὄπλη ἐπὶ τῶν μονωνύχων.

(f) [on Hec. 130 σπουδαὶ δὲ λόγων]

σπουδαὶ αἱ λογικαὶ ἔριδες τῶν μαχομένων περὶ τῆς θυγατρὸς τῆς ἐκάβης.

Apart from Sa, this scholion is also found in Y at 130.

Variants: σπουδαὶ om. Y; τῆς σῆς θυγ. (om. τῆς ἐκάβης) Y

Comment: The juncture λογικαὶ ἔριδες is not found in TLG texts.

(g) [Hec. 131 ἴσαι πως] See item 15 above for this text.

(h) [on Hec. 109 τύμβου]

<sup>1</sup>τύμβος ἡρίον μνήμα καὶ τάφος διαφέρει. <sup>2</sup>τύμβος μὲν ἐστὶ ἐν ᾧ τὸν θανόντα καίουσι. <sup>3</sup>γίνεται δὲ ἐκ τοῦ τύφω τὸ καίω. <sup>4</sup>ἡρίον δὲ ὁ ἐν τῇ γῇ τάφος. <sup>5</sup>μνήμα τὸ ἔνδοξον μνήμην ἐμποιοῦν. <sup>6</sup>τάφος δὲ ὁ διὰ λίθων εὐτελῶν μικρόν τι ὑπανεστηκῶς τῆς γῆς. +

Also in Y (bottom margin 93v)

Variants: 1 τύμβος ... διαφέρει om. Y; 2 μὲν ἐστὶ om. Y; καίουσιν Y; 3 γίνεται δὲ om. Y; 4 δὲ om. Y; after τάφος add. ἀπὸ τοῦ ἔρα ἢ γῆ Y; 6 δὲ om. Y; λίθων Y, λιτῶν Sa

Comment: Lucian, Charon 22, ἡρία, ᾧ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. Pollux Onom. 3.102 τάφος, μνήμα, μνημεῖον, μνημόσυνον, ἡρία, θῆκαι, σοροί, πύελοι, ληνοί. Hesych. η 774 ἡρία· μνημεία; η 794 ἡρίον· μνήμα, τάφος. Photius η 239, ἡρία· οἱ τάφοι· φασι δὲ τινες κοινότερον μὲν πάντας τοὺς τάφους οὕτως ὀνομάζεσθαι, κατ' ἐξαιρέσειν δὲ τοὺς μὴ ἐν ὕψει ὠκοδομημένους· ὀνομάσθαι δὲ παρὰ τὴν ἔραν (cf. Suda η 512). Suda η 511, ἡρία· τὰ ἐν τῇ γῇ μνήματα. Lex. Vindobon. η 2, ἡρίον κυρίως ὁ μὴ ἐν ὕψει ὠκοδομημένος τάφος.

(i) [no discernible reference to Hec.]

+ἡ ὀριστικὴ ἢ εὐκτικὴ καὶ ἡ ἀπαρέμφατος εἰσὶ τέλειαι ἐγκλίσεις. ἡ δὲ προστακτικὴ καὶ ὑποτακτικὴ εἰσὶν ἀτελεῖς:~

Comment: This note is in smaller script, crowded in later than the others.

The meaning of this claim is unclear, and no similar classification of moods as τελεία or ἀτελής is found in TLG texts.

(j) [on Hec. 59]

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πάσα μονωδία καὶ προλόγισις, οὐ μὴν πάσα προλόγισις καὶ μονωδία.

Comment: This note is in smaller script, crowded in later than the others. Compare the concern expressed about terminology in sch. Eur. Andr. 103 μονωδία ἐστὶν ὡδὴ ἐνὸς προσώπου θρηνοῦντος· ὥστ' οὔτε τὸ [Andr. 1] Ἀσιάτιδος γῆς σχῆμα μονωδία ἐστὶ· τραγωδεῖ γὰρ καὶ οὐκ ἄδει· οὔτε τὰ ἐν Θεοφορουμένη ἁδόμενα· οὐ θρηνεῖ γάρ. Note that μονωδία can also be used in later Greek in a rhetorical sense as “threnetic discourse” (as in Menander Rhetor, Libanius, et al.). But presumably the musical sense is intended here.

The word προλόγισις is not in TLG.

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for future reference

on added folio 4v in Ta (insert is from 1440's, though this addition could be later), a note occurs that is a simplification of Tzetzean material:

+ἄφενος πλοῦτος ὄλβος ἔχει διαφορὰν· ἄφενος ὁ πλοῦτος γίνεται (a.c. λέγεται) ὁ ἐνὸς χρόνου συναχθεὶς· πλοῦτος ὁ πολλῶν

Tzetz. sch. on Il. 1.171 (Lolos) ἄφενος ὁ πλούσιος, ἄφενος ὁ κατὰ καιρὸν διδόμενος ἐκ γῆς πλοῦτος τῶν καρπῶν. διαφέρει δέ, ἔφενος· πλοῦτος· ὄλβος· τύχη καὶ εὐδαιμονία. ἄφενος γὰρ ἢ καθ' ἓνα ἕκαστον χρόνον τῶν καρπῶν συλλογὴ· πλοῦτος δὲ ἢ χρημάτων καὶ χρυσοῦ εὐπορία· πλοῦτος λεγόμενος, οἶονεὶ πολυετῆς τις οὕσα καὶ διὰ πολλῶν χρόνων· ὄλβος τὸ εὐπορεῖν ἐκατέρων συλλογῆς διὰ τὴν συγκοπήν· τύχη ἢ σωματικὴ εὐτυχία καὶ εὐδοξία· εὐδαιμονία δὲ αἰ ψυχικαὶ ἀρεταί, ἵνα μὴ μάτην τὰ περὶ εὐδαιμονίας πολυλογῶ.

Tzetz. sch. in Hes. Erg. 24bis (Gaisford) Ἄφενος, πλοῦτος, ὄλβος, τύχη, καὶ εὐδαιμονία διαφέρει. Ἄφενος μὲν, καὶ ἀφνειὸς, ὁ μετέχων ἀφένου λέγεται· ἄφενος δὲ ἐστίν, ἢ ἐτησίᾳ συγκομιδῇ τῶν καρπῶν· πλοῦτος, τὰ διὰ πολλῶν ἐτῶν συναγόμενα, δούλοι, κτήσεις, ἀγροί· ὄλβος, τὰ ἀμφότερα· τύχη δὲ, ἢ δόξα τοῦ βίου καὶ ἔπαρσις· εὐδαιμονία δὲ, ἵνα τὰ πολλὰ παρεάσω, τὸ εὖ τοῦ δαίμονος, ἥτοι τῶν ψυχικῶν ἀρετῶν ἔχει. Δαίμων γὰρ καὶ ἡ ψυχὴ λέγεται παρ' Ὀμήρω, καὶ παρὰ Σωκράτει.