

The μαξ Labels in Y (Neapolitanus II.F.9)

Most of the scholia in Y entered in the first stage along with the text are Moschopoulean. Additions have been made subsequently in the rubricator's ink, in black ink (sometimes in a script similar to the original, sometimes in a more cursive form), and in a light brown ink in markedly more cursive form. The labels μαξ and μαν seem mostly to be in black ink.

The label μαν is rare, and it appears that it is used only in those cases where it is necessary to mark where the annotation returns to Moschopoulean origin in the vicinity of a Planudean addition or Planudean element.

Sometimes the Planudean notes have a cross prefixed. Crosses are used elsewhere, however, and it would be incautious to assume that the scribes were aiming for any consistency and that every crossed note is Planudean. Such an assumption would also inspire the question why just a few are labeled with μαξ.

Sometimes the label is very close to the present edge of the paper (in one case the mu has been trimmed). Therefore, one must also be uncertain whether some labels may have been completely lost to trimming or wear of the outer margin.

fol. 93r:

μαξ in marg. somewhat above the first line of main text, which is life of Eur. followed by hyp. Hec. halfway down page; the label may apply to both, since the hyp. to Or. and Ph. are both labeled μαξ.

fol. 93v:

μαξ in margin at dark ink addition in upper margin with cross prefixed; perhaps also meant to label two further sch. in same ink

Sch. Plan. Hec. 1: + κευθμών ἀπὸ τοῦ κεύθω τὸ κρύπτω ὁ κεκρυμμένος καὶ κατώτατος τόπος.

Sch. (Plan.?) Hec. 2a: ὠκίσται τουτέστιν ὑπὸ τοῦ κλήρου ὃν μετὰ τὴν τοῦ κρόνου τῆς βασιλείας ἔκπτωσιν ἐποίησεν ὁ ζεὺς καὶ οἱ μετ' αὐτοῦ.

Sch. (Plan.?) Hec. 2b: θεῶν ἡγουν ἄστρον παρὰ τὸ θέω τὸ τρέχω. ὁ γὰρ ἄδης ὑποκάτω τῆς γῆς ὃν οὐκ ἄστρασι κεκόσμηται.

μαξ in margin accompanying two black ink additions in lower margin, cross before first

Sch. Plan. Hec. 3: + ἐκάβης παῖς γεγῶς· τοῦτο ἐντελές· τὸ δὲ πριάμου τὲ πατρὸς οὐκ ἔστιν. ὅμως δὲ καὶ οὕτως κρείττον. ἐπεὶ πατὴρ ἄνευ υἱοῦ οὐ δύναται κληθῆναι.

Sch. Plan. Hec. 12: βίου τῆς πρὸς τὸ ζῆν ἐπιτηδείας τροφῆς νῦν. σημείωσαι δὲ πολλὰ ὁ βίος· ἐνὶ γὰρ καὶ ἡ ζωὴ καὶ ἡ πρὸς τὸ καλὸν καὶ χεῖρον τῶν ἀνθρώπων διαγωγή.

fol. 94r:

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μαξ in margin at sch. 71 and again at sch. 80, both written at same time as main block by first hand; the first directly follows sch. Mosch. 66 βραδύπους

Sch. Plan. Hec. 71: ¹μητέρα τῶν ὀνειρῶν εἶπε τὴν γῆν, ²ἢ ὅτι ἐξ ἀντιφράξεως τῆς σκιᾶς αὐτῆς ἢ νύξ γίνεται, καθ' ἣν καθεύδοντες οἱ ἄνθρωποι τοὺς ὀνειρούς βλέπουσιν, ³ἢ καθ' ἑτέρους, ὅτι ἐκ μὲν τῆς γῆς αἱ τροφαί, ἐκ δὲ τῶν τροφῶν οἱ ὕπνοι, ἐκ δὲ τῶν ὕπνων οἱ ὄνειροι, ἐκ τῆς γῆς ἄρα οἱ ὄνειροι.

XXaXbXoTYyfGrZx

1 εἶπεν Xb, λέγει G

2 ἀντιφράξεως XXoT, ἀντιφράσεως XaXbYYfGrZx

after ἀνθρ. add. ἢ G

3 ἐκ τῆς γῆς ... οἱ ὄνειροι om. YGr

ἄρα ἐκ τῆς γῆς transp. G

Sch. Plan. Hec. 80: τουτέστι τελευταία ἄγκυρα, ἀπὸ μεταφορᾶς τῶν ναυτιλλομένων οἱ τὰς ἄλλας ῥίψαντες ἀγκύρας, ἂν μηδὲν δι' αὐτῶν ἀνύσωσιν, ἐπὶ τὴν τελευταίαν τὰς ἐλπίδας ἔχουσιν.

μαν in margin at sch. Mosch. 85 οὔποτ' ἐμὰ φροῖν κτλ (so marked because is between two marked as μαξ)

μαξ in marg. at dark ink addition with cross prefixed, and reference symbol

Sch. Plan. Hec. 87: (ref) + ἐλένου ψυχᾶν· τουτέστι τὸν ἔλενον· ἀπὸ τοῦ κρείττονος μέρους αὐτὸν ὀνομάζει, ὥσπερ καὶ ἡμεῖς ἀντὶ τοῦ δεῖνα εἰπεῖν τὴν ἱερὰν λέγομεν κεφαλὴν.

99v:

μαξ in margin (where all of the main marginal block scholia are black ink) next to sch. 752, with reference symbol

Sch. Plan. Hec. 752: (ref) ἰκετεύω, ἡγουν δέομαί σου, ἰκέτις γίνομαι τῶν σῶν γονάτων, ἡγουν ἄππομαί σου.

τοῦ αὐτοῦ in margin at next sch. in block, after blank area

Sch. Plan. Hec. 759: εἰς οὐδέν τι τούτων καλῶ σε ὦ ἄναξ ὦν ὑπονοεῖς. ὃ δὲ ἔμελλεν εἰπεῖν. διὰ δὲ τὴν προηγησαμένην πτώσιν εἶπεν ὦν.

μαν in margin at next sch., written at same time, cont. in same line as end of previous after some empty space, sch. Mosch. 762 ἀντὶ τοῦ ὑποκάτω τῆς ζώνης ἐβάσταζον κτλ (so marked because adjacent to Plan. item)

100v:

μαν in top margin; ambiguous whether it applies to the long mythographic note on Aegyptus and Danaus (sch. 886) that takes up the upper left corner of the page (cursive,

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brownish ink, written before other scholia on the page), or to the short sch. on 852 (black ink) that is below it. The long note is an adaptation and expansion of the long old sch. on Hec. 886, and this version is “Thoman”, according to its appearance in ZZbZmTGu. So the μαν marking probably applies to sch. 852, and is used because this position in the upper margin is unusual for the Mosch. notes, but was necessitated here by the fact that the end of the long sch. 886 already occupied the upper part of the marginal column block.

101r:

two scholia in black ink (like the abundant glosses on this page) at the bottom of page, the first with μαξ, and the second immediately below it marked with μαν only because of the juxtaposition (sch. Mosch. 973 ἡ δύσνοια ἡ ἐμῆ ἢ ἦν ἔχει τίς πρὸς ἐμὲ, ἢ κτλ)

Sch. Plan. Hec. 973: (ref) τὸ μὴ ἐν μὲν τοῖς ἀορίστοις ὑποτακτικόν, ἐν δὲ τοῖς ἐνεστῶσιν ὑποτακτικόν (legendum προστακτικόν?).

The meaning is uncertain, but the usage in Hec. 973 and the contrast carried by μὲν-δὲ suggests that there is an error and that the commentator is thinking of the usage of μὴ ἀπαγορευτικόν: cf. Excerpta e Herodiano [Sp.] (e codd. Paris. gr. 2650 + 2662 + Paris. suppl. 70), fr. 93 Dain: τὸ μὴ ἀπαγορευτικὸν οὐ συντάσσεται σὺν τῷ ὑποτακτικῷ ἐνεστῶτι, ἀορίστῳ δέ· οἶον μὴ ποιῆς, οὐκ εἴποις, μὴ ποιήσης δέ; Thom. Mag. ecloga nom. verb. att. 233,12 τὸ μὴ ἀπαγορευτικὸν ἐστὶ, καὶ ἐπὶ μὲν ἐνεστῶτος προστακτικῷ συντάσσεται, ἐπὶ δὲ ἀορίστου καὶ τῶν ἄλλων ὑποτακτικῷ. οὐκ ἐρεῖς ἐπὶ ἐνεστῶτος μὴ τύπτης, ἀλλὰ μὴ τύπτε· μὴ τύψης δὲ ἐπὶ ἀορίστου καὶ τῶν ἄλλων χρόνων.

102v:

there are two marginal signs that are different than others discussed, perhaps a mu with some kind of flourish, and they are placed in the margin opposite blank space preceding two separate Mosch. sch. 1129 πολλάκις ἀντὶ τοῦ προσηγορικοῦ ὀνόματος θηλυκοῦ κτλ and sch. 1145 τὰ ἐπίθετα ἢ ἕτερον τί δηλοῦσι κτλ; it is more likely that these are doodles than labels; lower in the same margin, near the end of sch. 1145, there is another faint sign, even more obscure.

104r:

μαξ in margin for hyp. Or.

106r:

μαξ in margin (ξ mostly missing because of abrasion of the edge of the page)

Sch. Plan. Or. 220: κυρίως πέλανος τὸ λεπτὸν πέμμα ᾧ χρῶνται πρὸς τὰς θυσίας. ἔνιοι δὲ φασὶ καὶ πᾶν ἐξ ὑγροῦ πεπηγμένον. παρὰ τὸ παλῦναι, ὃ ἐστὶ λευκᾶναι. πέλανον ἐνταῦθα τὸν πεπηγῶτα ῥύπον ὑπὸ τοῦ ἀφροῦ.

106v:

black ink addition with μαξ in margin (distinct because of ink from surrounding scholia)

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Sch. Plan. Or. 291: σφαγή και ὁ τόπος ἐν ᾧ σφάζεται τι ἢ ἡ ἐνέργεια αὐτῆς.

111v:

black ink addition by itself in center of bottom margin with μαξ beside it

Sch. Plan. Or. 919: (ref) οἱ γὰρ περὶ τὴν ἀγορὰν πορευόμενοι μεμολυσμένοι ἦσαν

113r:

in main scholia block by first hand, short schol. filling out a block section with last line and half after space, μαξ in right margin beside it; there is a large blank space before the next sch. in the block.

Sch. Plan. Or. 1065: κυρίως ὁ ἀγωνοθέτης λέγεται ὁ βραβεύς.

114v:

cursive addition in bottom margin, with τοῦ αὐτοῦ faint (like the first words of the note); τοῦ αὐτοῦ implies that the previous note was marked μαξ, but there is water damage in the margin next to the previous note (written by the main hand in the previous stage) and the possible traces of ink could be remnants of μαξ.

Sch. (Plan.?) Or. 1284: (ref) τί βραδύνετε οἱ κατὰ τὸν οἶκον ὄντες ἐν ἡσυχίᾳ ἤγουν ἐν ἀταραξίᾳ. ἐν ὅσω οὐδεὶς ὀχλεῖ ὥστε σφάγια φοινίσσειν. ὥστε τὴν σφαγὴν ποιεῖν ὄφειλεν. ἐπεὶ δὲ τὸ ἀπὸ τῆ σφαγῆς αἷμα φοινίσσει, φησὶ σφάγια φοινίσσειν, ἀντὶ τοῦ αἷμα χεῖν διὰ σφαγῆς.

Sch. Plan. Or. 1288: ἀπὸ τοῦ κωφὸς κωφεύω, ἀφ' οὗ ἐκώφευον παρατατικὸς καὶ κωφεύσω μέλλων. λέγεται(?) δὲ καὶ ἐκκεκώφειν ἑτεροκλίτως καὶ προσθήκη τῆς εκ. ἀπὸ τοῦ κωφέω κωφῶ ἀχρήστ(ου), κατὰ τὴν ἀκολουθίαν τοῦ λέληκα. συνέσ(ιος)· ἀλλ' ἔκκεκώφει τὸ κάθαγμα. παρακείμενος ἐκκεκώφημαι. ὡς ἐνταῦθα ὁ εὐριπίδης. ἄρ' εἰς τὸ κάλλος ἐκεκώφηται ξίφη; λέγεται δὲ ἐκκεκώφωμαι καὶ ἐκκεκώφονται, καὶ ἔτι κωκώφονται χωρὶς τῆ εκ. ἀφ' οὗ καὶ ἀόριστος ἐκωφώθην, ἀπὸ ἑτέρου πάλιν αὐτὰ θέματος ἀχρήστου τοῦ κωφῶ κωφῶ. τὸ δὲ πρᾶγμα κωφότης λέγεται ὡς χωλότης τυφλότης. λέγεται καὶ κώφωσις.

The first λέγεται is written in a very odd compendium, the base of which looks very much like mu; but it could be an extremely distorted version of λέγεται or the scribe's attempt to represent an extremely distorted version in the exemplar that he could not really understand.

Synesius, epist. 4.68-70, οὐκ οὐκ ἐπειθον λέγων, ἀλλ' ἐξεκκεκώφητο τὸ κάθαγμα, ἕως ἄνεμος ἀπαρκτίας ἐπαράσσει πολὺς, κῦμα ἐλαύνων ὑψηλὸν καὶ τραχύ. The commentator apparently had a corrupt text (haplography of το, loss of augment). This epistle about a terrifying sea voyage was well known to Byzantine readers.

118r:

μαξ in margin marking hyp. Ph.

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On Hesiod scholia marked with μαξ in this manuscript, see A. Pertusi in *Aevum* 25 (1951) 342-352.