

PAPYROLOGICA BRUXELLENSIA

— 26 —

**SIGLA AND SELECT MARGINALIA  
IN GREEK LITERARY PAPYRI**

Kathleen McNAMEE

BRUXELLES

FONDATION ÉGYPTOLOGIQUE REINE ÉLISABETH

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FONDATION ÉGYPTOLOGIQUE REINE ÉLISABETH

# PAPYROLOGICA BRUXELLENSIA

Études de papyrologie et éditions de sources

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## Sigla in Greek Literary Papyri

If we leave aside the signs normally used to mark new sections in an ancient text-- the paragraphus, the diplè obelismene, the coronis, and the like--, and also the decorative space-fillers at the ends of lines, there are roughly three hundred Greek literary papyri from Egypt in which sigla appear in the margin or between the lines. Their function is readily apparent and utilitarian in about a hundred texts. For the others, although the precise meaning of the marks is obscure, I think one can detect patterns of usage. Indeed it is reasonable to expect such patterns, since the great majority of the papyri in question are from a single city and were written in the space of two centuries. The chief advantage of identifying any patterns will of course be felt by editors of new papyri, but students of known texts may also benefit from the resolution of earlier uncertainties. The material presented here was collected from all published literary papyri for which editors have reported either critical sigla or marks accompanying corrections or variant readings.<sup>1</sup> While I have tried to present the collected information in as orderly a way as possible, I do not want to overstate its systematic nature. It was human scribes who added signs to papyri, and their work is full of human whim. Conventions existed, but it will be obvious from the start that particular sigla are not used in the same way by every scribe.

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<sup>1</sup>Evidence has been collected from all published literary papyri, as listed in R.A. Pack, *The Greek and Latin Literary Texts from Graeco-Roman Egypt* (2nd ed. Ann Arbor 1965) and F. Uebel, *APF* 21 (1971) 167ff, as well as from texts published after those catalogues. Sigla are organized according to function in three tables: Table 1, Aristarchan signs in papyri of Homer; Table 2, symbols with utilitarian function; Table 3, sigla of uncertain meaning. For treatments of two of the usual symbols for punctuating text see G.M. Stephen, "The Coronis," *Scriptorium* 13 (1959) 3-14 (also A. Kerkhecker, *ZPE* 71 [1988] 16-24); and R. Barbis, "La diplè obelismene: Precisazioni terminologiche e formali," *Proc. XVIII Intern. Congress of Papyrology* (Athens 1988) 473-76.

The best place to begin is with the best known ancient system of sigla, namely that developed by Aristarchus for texts of Homer.<sup>2</sup> In the first place it was a real system, and evidently supplanted those that came before. We also have the advantage of knowing the meanings Aristarchus assigned to his signs,<sup>3</sup> so their application in papyri is easy to check. The ways these marks are used by scribes, moreover, suggest explanations for sigla in texts of other authors.

Most of the seven signs of Aristarchus had a precise meaning related to the text.<sup>4</sup> They draw attention to spurious lines, questionable readings, lines out of place. The exception was the dipole, a general-purpose symbol indicating that a line contained some noteworthy point-- linguistic, historical, or otherwise. Two features of the use of these sigla in surviving papyri attract immediate attention. First, in cases where they fit the prescription of Aristarchus<sup>5</sup> it is not the text-related signs but the all-purpose dipole that appears most frequently. Secondly, only a little over half the texts containing Aristarchan sigla have all the marks in the right place at the right time.<sup>6</sup> A mistake in the choice or positioning of one of these symbols is curious, given the precise and exacting nature of Aristarchan scholarship that each one presumably represents. Why these oddities?<sup>7</sup>

The first peculiarity, the prevalence of the dipole, is actually also the norm in mediaeval manuscripts that preserve Aristarchan sign, and the dipole is the sign referred to most often in the scholia to Homer. In fact the scholia that treat the lines marked by diplai in Homeric papyri suggest a reason for their prominence. What they mainly offer are lectional help and pragmatic explanations of content. Discussions in any way scholarly-- and these abound in the fuller versions of "Aristarchan" scholia-- were largely passed over by the people who selected the sigla for these texts.<sup>8</sup> This, on reflection, is probably what we should expect to find, since the texts we are dealing with are likelier to have belonged to ordinary readers than to learned ones. Ordinary readers had no pressing need to know the details of Aristarchus' textual or scholarly researches. For them the primary value of any commentary would have been the help it gave them in making sense of archaic text. Under these conditions it is natural that diplai-- particularly diplai connected with notes offering simple exegesis-- would predominate, and that textual notes would be of minor interest to the annotator. Indeed, obeli are preserved in only a dozen Homeric texts. As for Aristarchus' quibbles with Zenodotus', these were joys reserved to specialists. The dotted dipole that draws attention to them is found in only two papyri of Homer. One of these is nearly contemporary with Aristarchus himself; the other is a beautifully written edition whose sigla send the reader to such elementary scholia, and are so often misplaced, that the book owner's scholarly inclinations cannot have been extremely strong.<sup>9</sup>

The commonest of Aristarchan sigla, then, is the most general, and in papyri it usually directed the reader to elementary notes. What about the errors? About 40% of Homeric papyri with Aristarchan marks deviate now and then from his system. In view of the learned precision of his scholarly work the rate seems very high. If we take a pragmatic point of view, however, the situation looks less chaotic. In the first place, the Aristarchan signs in the majority of Homeric papyri seem to have been written by the same scribe who copied the main text.<sup>10</sup> They will have been present in exemplars, therefore, and subject to the same sorts of scribal lapses as any other material. The errors among them will have been the slips of a hired hand, not of a scholar or serious student. Occasional misrecognition and misplacement of a mark will

<sup>2</sup>Table 1. Aristarchus seems to have introduced the dotted dipole and the obelus with asteriscus, but other



sigla were already in use: a simple dot (his stigmat) appears in two papyri of the 3rd cent. B.C., not apparently as a stichometric sign (*P.Heid.* 4.2 etc., Homer; *P.Berol.* inv. 9781, oratory); the dipole is used in *P.Heid.* 4.2 etc., as well as in *P.Tebt.* 3.692 (2nd cent. B.C., Soph.); the obelus was used by Zenodotus; the antisigma by Aristophanes.

<sup>3</sup>The A-scholia to the *Iliad* and the *cod. Marcianus* 454 (*Venetus A*) provide the most extensive evidence: H. Erbse, *Scholia Graeca in Homeri Iliadem* (*Scholia Vetera*) (Berlin 1969-77) I xiii-xiv, xlv and following; T.W. Allen, ed., *Homeric Ilias* (Oxford 1931) 196-205. The significance of Aristarchan symbols (as well as others) is also set out in two redactions in *cod. Rom. Gr.* 6 (*"Anecdrotum Romanum"*, Rome, Bibl.Naz.; saec. X), of which the relevant portion has been re-edited by F. Montanari, *Studi di filologia omerica antica* 1 (Pisa 1979) 43-75, esp. 54-55 (there is a bibliography of previous editions on pp. 48-49). A Latin version survives in *cod. Paris.* 7530 (*"Anecdrotum Parisinum"*, saec. 8, ed. A. Reifferscheid, *Suetonii Reliquias* [1860] 137-41; G. Dindorf, *Scholia Graeca in Homeri Iliadem* 1 [Oxford 1875] p. xlv-l; Keil, *Grammatici Latini* vii 535); the list given by Isidore of Seville is similar: *Etymologiae sive Origines* 1.21, ed. W.M. Lindsay [Oxford 1911]. For views on Aristarchus' contribution to Homeric scholarship see H. Erbse, "Über Aristarchs Iliasausgabe," *Hermes* 87 (1959) 275-303; R. Pfeiffer, *History of Classical Scholarship* (Oxford 1968) 210-19, 225-33. On critical signs in general see A. Gudeman, *RE* 11.2 (1922) 1916-27.

<sup>4</sup>The obelus (—) marked spurious lines, the dipole peristigmene (X) passages where Aristarchus disagreed with a reading of Zenodotus, the asteriscus (X) genuine Homeric lines found incorrectly elsewhere in the poem, the asteriscus plus obelus (X—) genuine lines that belonged elsewhere in the poem, and the dipole (>) any of a variety of noteworthy features (παρατίθεται πρὸς τοὺς γλωσσιστογράφους ἢ ἑτεροδόξους ἐκδεξαμένους τὰ τοῦ ποιητοῦ καὶ μὴ καλῶς· ἢ πρὸς τὰς ἀπαξ εἰρημένους λέξεις, ἢ πρὸς τὰ ἐναντία μαζόμενα, καὶ ἕτερα σχήματα πάμπολλα καὶ ζητήματα *Anecd. Romanum*). On antisigma and stigmat see below, n. 31.

<sup>5</sup>Homeric texts in which sigla conform to Aristarchan practice (Table 1): *Brit.Libr.inv.* 128, *Brit.Libr.inv.* 136, *P.Berol.inv.* 8440, *P.Berol.inv.* 9774, *P.Berol.inv.* 16985, *P.Cairo inv.* 60566, *P.Cairo Goodspeed* 1, *P.Gr.Mon.* 38, *P.Haw.* 24-28, *P.Köln* 1.37, *P.Lund (Årsb.Lund)* 1934-35, *P.Oxy.* 3.445 etc., *P.Oxy.* 4.687 etc., *P.Oxy.* 8.1086 etc., *P.Ryl.* 1.51, *PSI inv.?* (*Ann.Sc.Pisa* 2.26), *PSI* 1.8, *P.Soc.Pap.Alex.inv.* 212, *P.Tebt.* 1.4.

Elsewhere it is not clear whether the signs were used according to his system (usually because confirmatory sigla and relevant scholia are lacking in other sources: so in *Brit.Libr. inv.* 271 etc., *P.Berol.inv.* 7807, *P.Berol.inv.* 11761, *P.Lips. inv.* 338, *P.Lit.Pisa* 2, *P.Mil.Vogl.* 6.259, *P.Oxy.* 11.1398, *P.Oxy.* 15.1818 (○ at lines prematurely copied; place for insertion not preserved), *PSI* 15.1456.

<sup>6</sup>Deviations from Aristarchan usage (most of the following texts also employ Aristarchan sigla with conventional meanings): *Brit.Libr.inv.* 128 (— for X—? at 23.757; < for > at 23.850; > at 23.550-51 instead of 551-52, 680 instead of 679; X to mark a variant word at 23.657 [X ed.]), *P.Gr.Mon.* 38 (> at *Il.* 12.346 and 359, where X is wanted), *P.Hamb.* 3.195 (— at *Il.* 2.401-402, but *athetesis* not possible), *P.Haw.* 24-28 (— at *Il.* 2.794 instead of 791-95, at 875-876 instead of 874-875; > instead of X at 2.727, 839; X instead of > at 2.745, 856; X at 2.484 but not at 485, 486; > for X at 2.741; ○ precedes variants added in the margin, probably by a later hand than that which added the other sigla), *PIFAO inv.* 75 (> at *Od.* 17.359, where the scholia to *Il.* 22.329 indicate that — is wanted), *P.Köln* 1.37 (— at *Il.* 24.46 where > is wanted), *P.Mich. inv.* 6653v (X where — X is wanted), *P.Oxy.* 3.445 (○ with > at 6.174, X at 6.490-92 but not 493, > instead of > at 6.181, 186), *P.Oxy.* 4.687 (> for X at *Il.* 3.211), *PSI* 1.8 (— at *Od.* 5.111 [— also appears]), *PSI* 1.10 (— instead of > at *Il.* 11.612), *PSI* 2.113 (— instead of > at *Il.* 1.473, — at 471, 475), *P.Soc.Pap.Alex.inv.* 212 (> at 7.318, not 319), *P.Strassb.inv. Gr.* 2675 (< for > at 9.350), *P.Tebt.* 1.4 (○ at 2.204, while scholia prescribe \* at 203-205), *PSI* 15.1458 (> where X is wanted). Note too the sigla >, \* (stichometric?), and □ written at the right of the col. in the pre-Aristarchan *P.Heid.* 4.2 etc. (3rd cent. B.C.).

<sup>7</sup>Occasionally when a papyrus diverges from tradition it preserves the correct form of the siglum: in *P.Haw.* 24-28 at 2.741 > (standing for X?) is preferable to the > of Ven. A, since the scholia discuss a reading of Zenodotus; at 2.801 the papyrus correctly has a X where Ven. A has >; at 2.839 the > of the pap. is preferable to the X of Ven. A. In *P.Berol.inv.* 16985 at *Il.* 22.497 the scholia indicate a dipole (which the papyrus has) while Ven. A has —.

<sup>8</sup>K. McNamee, "Aristarchus and 'Everyman's' Homer," *GRBS* 22 (1981) 247-55.

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<sup>9</sup>*P.Tebt.* 1.4; *P.Haw.* 24-28 (for its errors see above, n. 6). It would be easy to imagine that the owner was more interested in the aura of learning conferred by sigla than in the scholarly work they represent. If this were generally true for texts with misplaced sigla, though, we should find the signs scattered wildly; in fact the deviations from what Aristarchus intended are almost always minor.

<sup>10</sup>It is difficult to be to be certain who wrote a siglum, given their size and intermittent use, but of the 16 texts with erroneous Aristarchan signs, the marks were fairly certainly the work of the original scribe in 7 cases (*P.Haw.* 24-28, *P.Mich.* 6653v, *P.Oxy.* 3.445 etc., *P.Oxy.* 4.687 etc., *PSI* 1.8, *PSI* 2.113, *PSI* 15.1458) and probably also in another 7 (*P.Gr.Mon.* 38, *P.Hamb.* 3.195, PIFAO inv. 75, *P.Köln* 1.37, *P.Soc.Pap.Alex.* inv. 212, *P.Strassb.* inv. Gr. 2675, *P.Tebt.* 1.4). Among other papyri with Aristarchan signs, sigla seem generally to be written by the original scribe (quite certainly in *Brit.Libr.* inv. 271 etc., *P.Lips.* inv. 338, *P.Lit.Pisa* 2, *P.Oxy.* 15.1818; probably also in *Brit.Libr.* inv. 136, *P.Berol.* inv. 7807, *P.Berol.* inv. 8440, *P.Berol.* inv. 9774, *P.Berol.* inv. 16985, *P.Lund* [*Årsb.Lund*, 1934-35], *P.Mil.Vogl.* 6.259, *P.Ryl.* 1.51, *P.Cairo Goodspeed* 1, *PSI* inv.? [*Ann.Sc.Pisa* 2.26], *PSI* 15.1456).



have been inevitable, for professional scribes will have had no personal interest in the scholarly significance of the signs. Admittedly the persons who commissioned these papyri never took the trouble to correct their mistakes, but again practical considerations suggest an explanation. In the books we are talking about the slight misplacement of a sign or the substitution of one for another-- even within Aristarchus' precise system-- would not have been greatly confusing. Any reader who had a text prepared with sigla presumably had access to Aristarchus' opinions on the marked lines. Otherwise he could scarcely have made sense of something like the diple, which has no intrinsic meaning.<sup>11</sup> But in any case none of the papyri with Aristarchan signs is so heavily marked that such a reader would have had trouble locating the right comment for a dislocated siglum, or recognizing the reference for a miswritten mark. If he was in the habit of consulting his commentary when a diple prompted him, he would be just as likely to look into it for explanations of other sigla; these are abundantly preserved in the Aristarchan scholia to Homer. The substitution of one sign for another would have been fairly insignificant.

Herein lie two important general principles which should govern the rest of this discussion. First: as early as Aristarchus the siglum most heavily used was one that had no particular meaning and served only as a reference mark to a hypomnema, or at least as a sign that there was an interesting feature in the line. Secondly, flexibility is rife. Many Homeric papyri preserve non-Aristarchan sigla,<sup>12</sup> and even within a fairly well defined system like Aristarchus' a scribe could deviate from orthodoxy and still not sacrifice sense.

This flexibility is one of the salient features of sigla as they were used by ancient scribes. Indeed, Aristarchus' marks were widely adapted for texts of other authors. He himself used them in editing the *Theogony*,<sup>13</sup> and papyri of the *Works and Days* and the *Catalogue* preserve several, although not always with obvious significance.<sup>14</sup> Texts of Alcaeus, Archilochus, Corinna, Herodotus, Hipponax, and Sappho contain various of his signs, again usually with unclear meaning,<sup>15</sup> and ancient sources supply a little more information about adaptations of the system. The scholia to Pindar mention the obelus,<sup>16</sup> and from Diogenes Laertius we learn that certain Aristarchan marks in texts of Plato corresponded roughly in meaning to those in Homeric texts.<sup>17</sup> Two of the signs were also adapted for Biblical use by Origen, who almost four centuries after Aristarchus' death used them in preparing his Hexapla.<sup>18</sup> Hephaestion's account of sigla in lyric and dramatic manuscripts, on the other hand, is concerned strictly with marks that indicate divisions in poetic texts. The system he describes includes an asteriscus, but its function is not Aristarchan. It also probably differed in appearance from Aristarchus', for the symbol  $\frac{\circ}{\text{I}}\frac{\circ}{\text{I}}$ , not  $\times$ , is the form it takes in papyri when it indicates the end of a poem.<sup>19</sup> Hephaestion deals exclusively with marks of punctuation, but he makes an apt observation which summarizes the flexible significance of sigla in general in ancient literary texts: τὰ σημεῖα τὰ παρὰ τοῖς ποιηταῖς ἄλλως παρ' ἄλλοις κεῖται.

To return to the evidence, let us look now at sigla whose meaning was fairly constant from author to author and century to century. These are marks of the sort that a diorthotes (as opposed to a textual critic or a reader with a special interest in textual variants) might employ. The ancora, first, normally written  $\angle$  or  $\llcorner$ , was used almost exclusively to mark a place where text had been omitted and (or) to draw attention to the necessary restoration in the top or bottom margin.<sup>20</sup> It may appear with a diagonal penstroke, particularly to mark the two lines between which an omission has

<sup>11</sup> While strictly speaking these opinions need not have been written-- they could have been originally

the oral explanations of Aristarchus himself and later of other grammatici-- the material was soon enough organized in writing by Aristarchus' student Aristonicus. On the question of the genesis of the scholia to Homer see Pfeiffer (above, n. 3: they originated in a commentary by Aristarchus); also M.L. West, ed., *Hesiod Works and Days* (Oxford 1978) 65 on the question of whether Aristarchus wrote commentaries on Hesiod (he did not: apparent references to it are from Aristonicus' treatise on the sigla affixed by Aristarchus to the text).

<sup>12</sup>Non-Aristarchan critical sigla in post-Aristarchan Homeric papyri (Table 3): P.Berol.inv. 7807 (✓), P.Oxy. 2.223 (✓, /, and —; see also Table 2D), P.Oxy. 3.550 descr. (✢), P.Oxy. 4.770 (✢), P.Oxy. 15.1820 (✓), PSI 1.8 (✓, once written —: perh. an expunged obelus), PSI 1.10 (✓ and ✢, the latter perh. an expunged obelus), PSI 13.1298 (✢); perh. Brit.Lib. inv. 128 (✢ or ✢?), P.Rein. 2.69 (✓✢: not a siglum but an interl. n.?), PSI 2.113 (✢ ed., but the plate is obscure).

<sup>13</sup>Suidas α 3924 Ἀριστόνικος· ἔγραψε περὶ τῶν σημείων τῶν ἐν τῇ Θεογονίᾳ Ἡσιόδου; sch.Th. 117, 573, sch.<sup>2</sup> 947-55; sch. W.&D. 104a, 207-212, 276b, 649a, Prolegomenon Ac (p. 2 Pertusi) (references collected by R.L. Fowler, ZPE 33 [1979] 26). M.L. West presents the evidence for the work of Aristonicus and Aristarchus on Hesiod in his ed. of W.&D. (Oxford 1978) p. 65.

<sup>14</sup>Papyri of Hesiod with Aristarchan signs: P.Oxy. 17.2075 etc. (obelus at Cat. M-W fr. 25.26-33, part of which also occurs elsewhere in Cat.), P.Oxy. 28.2487 (obelus at M-W fr. 129.47-50), P.Oxy. 45.3224 (obelus at W.&D. 181 [unless a preceding asteriscus has been lost in the lacuna], diple and asteriscus at 182 and 184, asteriscus and obelus at 185, and chi or asteriscus at 186. None of the lines marked with the asteriscus is known to have occurred elsewhere).

<sup>15</sup>Aristarchan sigla in authors other than Homer and Hesiod: (1) Obelus: P.Berol.inv. 13284 (Corinna)=, P.Haun.inv. 301 etc. (Sappho; at 3 consecutive lines), P.Köln 2.59 (Alc.; 7 consecutive lines), P.Oxy. 18.2174 (Hippon.), P.Oxy. 22.2311 (Archil.; at 4 of 5 consecutive lines, the unmarked line being bracketed), P.Ryl. 1.55 (Hdt.; with diple). Obelus-like marks in subliterary texts or treatises (Brit.Lib. inv. 131v, P.Oxy. 35.2741), can hardly have indicated spurious lines; they are listed in Table 3. (2) diple periestigmene: P.Oxy. 18.2163 (Aeschylus). (3) Asteriscus: P.Oxy. 3.442 (oratory). Simple dots (stigmai?) also appear (P.Berol. inv. 10567, Nonnus; P.Berol.inv. 13284, Corinna; P.Oxy. 37.2812, comm. on tragedy), but whether they had stichometric or critical significance is usually impossible to tell. In P.Berol.inv. 13284, at least, the stichometric explanation is unlikely, since two dots occur in the space of four lines. For sigla in texts of lyric see R.L. Fowler (above, n. 13) 24-28.



<sup>16</sup>Sch. Ol. 2.48c and f; references collected by Fowler (above, n. 13) 27.

<sup>17</sup>Diog.Laert. 3.66; roughly the same in meaning as in texts of Homer were the diple (πρὸς τὰ δογματὰ καὶ ἀρέσκοντα Πλάτωνι), the diple periestigmene (πρὸς τὰς ἐνίων διορθώσεις), and the antisigma periestigmene (?) πρὸς τὰς διττὰς χρήσεις καὶ μεταθέσεις τῶν γραφῶν (on the antisigma in Aristarchus, see below, n. 31). Diogenes adds the chi (X) πρὸς τὰς λέξεις καὶ τὰ σχήματα καὶ ὅλως τὴν Πλατωνικὴν συνήθειαν, the chi periestigmenon (·X·) πρὸς τὰς ἐκλογὰς καὶ καλλιγραφίας (evidently different from the asteriscus which was used πρὸς τὴν συμφωνίαν τῶν δογμάτων), the obelus periestigmenon πρὸς τὰς εἰκαίους ἀθετήσεις, and the keraunion (?) πρὸς τὴν ἀγωγὴν τῆς φιλοσοφίας.

<sup>18</sup>Origenis Hexaplorum quae supersunt ed. Fr. Field (Oxford 1875, repr. Olms: Hildesheim 1964) lii-lx. There obeli marked passages of the Septuagint not found in the Hebrew text, asterisci the parts not present in the Septuagint but preserved in Hebrew and the other Greek versions. Although the meaning of Origen's asteriscus and obelus is clearly derived from their Aristarchan functions, his reasons for using them were apologetic, not text-critical. He sought to produce an authoritative text useful to Christians in discussions with Jews, not to establish the most accurate possible edition: S.P. Brock, "Origen's Aims as a Textual Critic of the Old Testament," *Studia Patristica* 10 (1970) 215-18, repr. in *Studies in the Septuagint: Origins, Recensions, and Interpretations*, ed. S. Jellicoe (New York 1974) 343-46.








The form of Origen's obelus has been questioned. (see Field, *loc.cit.*). Although in mss. of the Hexapla it has a variety of forms (—, —, —, etc.), Origen speaks only of two sigla, the asteriscus and the obelus (τινὰ μὲν ὠβελίσμας ἐν τῷ Ἑβραϊκῷ μὴ κείμενα, οὐ τολμήσαντες αὐτὰ πάντῃ περιελβεῖν· τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς Ὁ' ἐκ τῶν λοιπῶν ἐκδόσεων συμφώνως τῷ Ἑβραϊκῷ προσεθήκαμεν. Opp. T. III, pp. 671, 672, quoted by Field pp. liii-liv). His obviously conscious imitation of the Aristarchan system for Homer makes it likely, therefore, that his obelus had the form of its model.



occurred.<sup>21</sup> Most surviving examples are at the left of a column, sometimes with ἄνω or κάτω in the right margin to indicate exactly where the reader should look for relevant material.<sup>22</sup> Interestingly, although the sign may strike the eye as having the shape of an arrow, its "business end" -- the directional pointer -- was normally the open part of its central shaft. Thus  typically served as a pointer upward,  down. Only one papyrus preserves a complete pair, but there are abundant illustrations of the pairing of signs in the work of scribes A and D of the Codex Sinaiticus.<sup>23</sup> Other papyri also confirm the usual directional sense of the signs, either through the presence of a clarifying ἄνω or κάτω or by the actual location of marginal restorations.<sup>24</sup> This is not the realm of absolutes, however: some scribes, including some correctors in the Codex Sinaiticus, used identical ancorae with both omission and restoration.<sup>25</sup> Nor did the conventional role of the symbol as a caret mark keep scribes from dragooning it for other purposes when they saw a parallel need. Thus ancorae occasionally mark errors and variant readings (Table 2A).

<sup>19</sup>Hephaestionis *Encheiridion*, ed. M. Consbruch (Leipzig 1971) 73-76 (περὶ σημείων). Fowler (above, n. 13) gives occurrences of the asteriscus in papyri of lyric; there *P.Oxy.* 32.2617 should probably be excluded, as the sign in question seems to be a form of the chi-rho monogram (see below, n. 68).





<sup>20</sup>See Table 2A. On the ancora and other signs of omission see S. Daris, *SP* 7 (1968) 7-22. Papyri provide no evidence for the ancora in the role described in *Anecd. Parisinum* (above, n. 3): *ancora superior ad aliquod praecipue dictum (vel ubi aliqua res magna omnino est, Isid.)*, *ancora inferior ad humilium vel inconvenientius quid enuntiatum* (similarly Isidore *Etymologiae* 1.21.24, above, n. 3).







<sup>21</sup>Ancora used with the diagonal slash: *P.Ant.* 3.160 (a slash is written between two lines where there is an omission, and an ancora is written before the second;  is also written at the left of an omission), *P.Gen.* 1 ( at left of two consecutive lines, ancora below), *P.Med. inv.* 210 ( beside text and marginal addition), *P.Oxy.* 6.852 (ancora and  at consecutive lines), *P.Oxy.* 10.1247 ( and ancora interlinear, beside each other, above words to transpose), *P.Oxy.* 50.3538 ( beside text, with  below it in a different hand).

<sup>22</sup>Ancora at left margin with ἄνω or κάτω at right: *Brit.Libr. inv.* 107, *P.Mich. inv.* 2 (ancorae precede each of two consecutive lines restored in top marg.), *P.Oxy.* 6.852.

In fact ἄνω or κάτω sufficed for some scribes, who write one or the other, but no siglum, in *Brit.Libr. inv.* 132 (both words), *Brit.Libr. inv.* 135, and *O.Berol.* 12319 (Pack<sup>2</sup> 1567); in *Brit.Libr. inv.* 132 (Table 2D) and *PSI inv.* CNR 66+67 (Table 3), ἄνω or κάτω indicate variant readings. Fragmentary texts where ἄνω or κάτω is preserved but no siglum: *Brit.Libr. inv.* 128 (Table 2D), *P.Berol. inv.* 6845 (Pack<sup>2</sup> 831), *P.Cairo* 45614 (*CE* 60 [1985] 17-29), *P.Heid.* N.F. 2.183 (Pack<sup>2</sup> 1434), *P.Hercul.* 243 (*Cron.Erc.* 14 [1984] 109-24, with a long restoration in the bottom marg.), *P.Oxy.* 3.545 (Pack<sup>2</sup> 731), *P.Oxy.* 4.700 (Pack<sup>2</sup> 276), *P.Oxy.* 11.1358 (Pack<sup>2</sup> 522), *P.Oxy.* 15.1793 (Pack<sup>2</sup> 234), *P.Oxy.* 17.2077 (Pack<sup>2</sup> 1478), *P.Oxy.* 17.2100 (Table 3), *P.Oxy.* 22.2313 (Pack<sup>2</sup> 128), *P.Oxy.* 23.2377 (Pack<sup>2</sup> 230), *P.Oxy.* 25.2427 (Tables 2B, 3), *P.Oxy.* 47.3320, *P.Tebt.* 1.4 (Tables 1, 2D).

<sup>23</sup>Ancorae "point" to each other in *P.Oxy.* 2.223; see also H.J.M. Milne and T.C. Skeat, *Scribes and Correctors of the Codex Sinaiticus*, London 1938) 40-50 (mid-4th cent.).

<sup>24</sup> is accompanied by ἄνω and  by κάτω in *P.Amh.* 2.24, *P.Mich. inv.* 2 ( with ἄνω at an omission, matched with  plus κάτω before each of two restored lines in the top marg.), *P.Oxy.* 2.220 etc., *P.Oxy.* 6.852. Ancorae "point" to surviving restorations or notes in *P.Ant.* 3.160, *P.Oxy.* 1.28, *P.Princ.* 3.113, *P.Ryl.* 1.53 (probably also *P.Oxy.* 7.1011, *P.Oxy.* 13.1619).

<sup>25</sup>The C correctors of the Codex Sinaiticus followed the convention of having  point to the top marg. and  to the bottom, but matched the sign beside the text to that in the marg. Similarly the correctors of *MPER* 6.81-97 ( beside the text and in the bottom marg.) and presumably *P.Strassb. inv.* Gr. 2675 and *P.Berol. inv.* 9782 (only  remain, in the bottom marg.). Occasionally the signs are matched but non-directional: *Brit.Libr. inv.* 107 ( beside the text and in the top marg.), *P.Med. inv.* 210 ( at both text and marg. addition).

The antisigma (⊖) and a handful of lunate signs possibly intended for antisigmas were the appropriate marks for introducing textual revisions, especially variants and textual comments.<sup>26</sup> Like the ancora they usually appear at the left of a revision, or in the left margin, sometimes with ἄνω or κάτω.<sup>27</sup> An antisigma beside the text may be matched by a similar sign beside the revision. Typically, then, the sign was a sort of localized reference mark, guiding the reader's eye elsewhere in the vicinity of the column. In one papyrus, however, a text of Alcman which has been corrected against two different authorities, the antisigma seems to be a symbol designating something external to the papyrus, namely one of the manuscripts that the reviser used for comparison.<sup>28</sup> As for the ancora, the work of the antisigma extended beyond the flagging of textual variants. It sometimes accompanies errors or corrections or even informational notes, and at least once (in *P.Oxy.* 1.12) it marks factual errors. As the Youties surmised, most antisigmas that we find with corrections or errors seem to be the work of the original scribe, while those accompanying variants or other notes are usually in a different hand, and were undoubtedly written by the book's owner.<sup>29</sup> The simple presence of an antisigma in a second hand, therefore, is a sign of a well tended manuscript. In about a quarter of all occurrences too little of the text survives for the function of an antisigma to be clear, and certainly the possibility is open that the sign had critical significance, as indeed it did for Aristophanes and Aristarchus. This is especially likely when it is used in conjunction with other apparently critical signs.<sup>30</sup>

Where it can be explained, the antisigma of papyri clearly has only a tenuous relation (namely shape and an association with textual problems) to the Aristarchan antisigma described in scholia and ancient testimonia, although the sources are in conflict about the meaning even of that sign. The sign is reported, with *stigma*, to have marked lines to be transposed and also, with or without *stigma*, to draw attention

<sup>26</sup>See Table 2B on the uses of antisigma. It is used in conjunction with textual comments in: *P.Haw.* 24.28 (⊖ precedes variants attributed to ἡ κοινή, ἐν τισι, Ἀρίσταρχος), *P.Oxy.* 9.1174 etc. (⊖ precedes a marginal variant, with the note οὕτως ἦν ἐν τῷ Θεώνος), *P.Oxy.* 21.2295 (⊖ twice above relevant text, with readings of Apion in the marg.), *P.Oxy.* 25.2427 (⊖ written below the line, with a variant and the note οὕτως κ(αί) Ἀττικοί written in the marg.; in this and two other passages, however, Lobel, followed by Austin, took the sign to be a hypodistole rather than an antisigma; ⊖ also appears as a critical siglum here [Table 3], written at the left of two consecutive lines), *P.Oxy.* 47.3326 (⊖ οὕτως ἦν); perh. *P.Oxy.* 37.2803 (⊖ written beside each line of a lacunose two-line marg. note; other notes cite Theon, Aristonicus? ⊖ also appears at the left of two consecutive lines of text: Table 3).

<sup>27</sup>Exceptions: in *P.Bodm. inv.* 28 C and ⊖ are written on either side of a marg. revision. In *P.Oxy.* 10.1247 antisigma is written at the right of one variant; ✓ is also written above κάτω at right of col., directing the reader to a variant below which is preceded by antisigma. In *PSI* 6.721 ⊖ (diple or antisigma?) is written beside the text, then ⊖ at the left of an informational note and C at the right. In *MPER* 1.73-83, *P.Oxy.* 21.2295, *P.Oxy.* 25.2427 (but see above, n. 26), *PSI* 11.1191, antisigma is in the interlineation. The sign appears with ἄνω or κάτω in *BritLib. inv.* 108+115 (with ἄνω and κάτω at omission and restoration), *P.Oxy.* 1.16 etc. (with ἄνω at omission), *P.Oxy.* 23.2359 (with > below the variant).

<sup>28</sup>A long note in the margin of *P.Oxy.* 24.2387 explains a difference in readings between Aristonicus and Ptolemy, and for this reason the second element of a recurring note, μό(νος) ⊖, has been interpreted as Π(τολεμαίος). The supposed pi now seems to me likelier to be a siglum: such extreme abbreviation as Π(τολεμαίος) is unusual, and sigla certainly served elsewhere as reference marks. Emend K. McNamee, *Abbreviations in Greek Literary Papyri and Ostraca* (Chico, Calif. 1981) p. 87.

<sup>29</sup>H.C. and L.C. Youtie, *ZPE* 10 (1973) p. 176 n. 5.

<sup>30</sup>Table 3. In *P.Oxy.* 18.2174 antisigma is written with the diple beside 9 cons. lines: ⊖ ; the annotator of *P.Oxy.* 3.445 (Table 1) uses the combination ⊖ >.



to lines of comparable content.<sup>31</sup> Papyri of Homer that preserve it tend to support the first of these explanations, but the evidence is slight. Of the five Homeric texts with antisigmas, one or two use it in the context of line transposition (the one certain case is a text actually contemporary with Aristarchus). Yet not even this conforms exactly to his reported practice, since stigmatism is lacking.<sup>32</sup> Of the other three texts, even those which otherwise apply Aristarchan sigla "correctly" deviate in their use of the antisigma.<sup>33</sup> Clearly by the Roman period scribes had made it part of their repertoire and given it a meaning wholly different-- although still textual-- from that assigned it by Aristarchus.<sup>34</sup>

A collection of four sigla-- the dipole in non-Homeric texts, a simple stroke (usually diagonal), a dotted obelus, and chi -- occur in papyri with noteworthy frequency, but seldom with obvious meaning. For the unexplained occurrences I offer here an explanation that is hardly new, but was proposed by Sir Eric Turner several years ago.<sup>35</sup> I hope, however, that it will acquire force from a gathering of the primary and secondary evidence. It is simply that these-- and undoubtedly other signs, for example the unexplained examples of antisigma-- were used in much the same way that Aristarchus used the dipole, namely to indicate something worthy of comment in a line. Frequently this may have been all that the reader, pen in hand, intended-- especially when the siglum he added was the nondescript and apparently nameless diagonal stroke.<sup>36</sup> In practical terms, though, some of these sigla probably served as reference marks, and directed readers to discussions of interesting points in separate

<sup>31</sup>Antisigma used (a) in conjunction with stigmatism (\*) at lines to be interchanged: the scholia call for  $\odot$  at II. 2.192 and \* at 203-205. Cf. *Anecd. Romanum* (above, n. 3): τῷ δὲ ἀντίσιγμα καὶ τῇ στιγμῇ, ὅταν δύο ὡς διάνοιαι τὸ αὐτὸ σημαίνουσαι, τοῦ ποιητοῦ γεγραφοῦτος ἀμφοτέρως, ὅπως τὴν ἑτέραν ἔλθῃ· τῷ δὲ χρόνῳ καὶ αἱ δύο εὐρέθησαν οὐκ ὀρθῶς ἔχουσαι; also *Anecd. Parisinum* (above, n. 3): *antisigma ponebatur ad eos versus quorum ordo permutandus erat*. At another passage in the *Anecd. Romanum* (above, n. 3) a similar use is prescribed for the antisigma alone (τὸ δὲ ἀντίσιγμα καθ' ἑαυτὸ πρὸς τοὺς ἐνηλλαγμένους τόπους καὶ ἀπ' αὐτῶν), but no examples survive; (b) with or without the stigmatism, to mark lines expressing the same idea in different ways: in *Ven. A II. 8.535-37* have  $\odot$ , 538-40 have \* and the related scholium explains εἰς γὰρ τὴν αὐτὴν γεγραμμένοι εἰσὶ διάνοιαι; A also has  $\odot$  at 17.219, cf. 17.215. (Cf. *Anecd. Romanum* [above, n. 3]: τὸ δὲ ἀντίσιγμα περιεστειγμένον [i.e.  $\odot$ ] παρατίθεται ὅταν ταυτολογῇ καὶ τὴν αὐτὴν διάνοιαν δεῦτερον λέγῃ; *Anecd. Parisinum* (above, n. 3): *antisigma cum puncto ponebatur, cum eiusdem sensus versus duplices essent et dubitaretur, qui potius legendi*; cf. cod. Harl. 5693, saec. XVI, re-ed. G. Dindorf, *Scholia Graeca in Homeri Iliadem* 1 [Oxford 1875] p. xlvii: τὸ δὲ ἀντίσιγμα καὶ αἱ δύο στιγμαὶ ὅταν κατὰ τὸ ἐξῆς δις ἢ τὸ αὐτὸ νόημα κείμενον. καὶ ἐπὶ μὲν τοῦ προτέρου τίθεται τὸ ἀντίσιγμα, ἐπὶ δὲ τοῦ δευτέρου δι' δύο στιγμαί). Conceivably yet another function-- to mark an athetesis or a problematic passage discussed in a scholium?-- is represented by the  $\odot$  in *Ven. A* at II. 24.558. The line is lacking in several mss., and there is a scholium in a later hand noting that the line was not found in "the old copy."

<sup>32</sup>Antisigma used in the context of line transposition: *P.Tebt.* 1.4, dated to the first half of the 2nd cent. B.C. Probably also in *P.Oxy.* 15.1818, where it is written beside lines prematurely copied (the place for insertion is lost).

<sup>33</sup>There are two Homeric papyri, *P.Haw.* 24-28 and *P.Oxy.* 3.445 etc., in which Aristarchan sigla are generally "correctly" applied but the antisigmas follow a different system. In the former, however, the other sigla seem to be added by the original scribe, while the antisigmas accompany notes by a hand that was probably later. In *P.Lit.Pisa* 2 the meaning of the antisigma is not clear.

<sup>34</sup>Or for that matter by Aristophanes, evidently its inventor, who used it with sigma beside lines of comparable content; Pfeiffer (above, n. 3) 178.

<sup>35</sup>E.G. Turner, *Greek Papyri* (2nd ed. Oxford 1980) 115-18.

<sup>36</sup>In fact for several of the occurrences of this sign that are listed in Table 3 with unexplained sigla the reasons for their presence can be guessed from the context: they appear in the vicinity of errors or variants, or near the beginning of significant anecdotes. In a single papyrus, however, cryptic examples may also occur (so, e.g., in *Brit.Libr.inv.* 131v and *P.Oxy.* 2.223). Where there is significant doubt about the meaning of a sign, therefore, it has been included in Table 3.

hypomnemata, or in other authoritative texts. For the "noteworthy" characteristic of many a marked passage can be quite unclear to the uninitiated reader, even when the text is fairly intact. Unless explanatory commentaries existed, the meaning of many signs would presumably have become, in time, as much a mystery for ancient readers as they are for us, even if the readers themselves added the signs. Each of the four common sigla to be treated here, however, also had certain practical functions, and these need to be set out.

Hephaestion treats the use of the dipole, first, as a punctuation mark in texts of poetry. It has two forms, called by him διπλῇ ἔξω νενευκυῖα (>) and διπλῇ ἔσω νενευκυῖα (or βλέπουσα, <).<sup>37</sup> Papyri provide only the scantiest evidence, however, for the system he sets out. Indeed, although the ἔξω νενευκυῖα form (>) is quite common in papyri, there are scarcely any examples of its opposite. Among poetic texts it appears only once in papyrus containing lyric (Alcaeus) and once in a text of tragedy, and only in the latter could it possibly conform to Hephaestion's system.<sup>38</sup> In its other rare appearances, its significance is unclear, and I suspect it is actually a carelessly written version of its more common counterpart, >.<sup>39</sup> Certainly this is the likeliest explanation for it in Brit.Libr. inv. 128, a text of Homer marked with Aristarchan sigla, including a dipole of that conventional form.

Papyri may not illustrate Hephaestion's system for punctuating texts of poetry, but they do provide abundant evidence for the use of the dipole as a punctuator marking new sections in texts of prose as well as poetry. Presumably the rightward point of the usual form made it a convenient divider.<sup>40</sup> It was also the standard symbol for marking quotations, and when so used it appears at the left of each line quoted.<sup>41</sup> Once or twice, like antisigma, it marks erroneous text. Occasionally it introduces or concludes a marginal note, and there it may reflect the punctuation of the source-commentary. In one

<sup>37</sup>Hephaestion (above, n. 19) 75-77: (1) in lyric texts, the διπλῇ ἔξω βλέπουσα (>) marked the change of meter at the halfway point in strophic poems of Alcman; (2) in texts of tragedy and comedy, the διπλῇ ἔσω νενευκυῖα (<) indicated the division between strophe and antistrophe in passages sung alternately by different performers. (Here the paragraphus that normally divided the strophes would not suffice, since it was also at changes of speaker). The διπλῇ ἔξω βλέπουσα was written, however, if there was no metrically equivalent antistrophe but only a change to a new strophe. (3) In a parabasis where an antepirrheme corresponded to an epirrheme, the διπλῇ ἔξω νενευκυῖα marked the former, the ἔσω νενευκυῖα the latter. (4) Where iambic dialogue intervened between corresponding lyric strophes, the διπλῇ ἔξω βλέπουσα was written at the beginning of the last line of the first set of strophes, the reverse sign at the end of that line; the διπλῇ ἔξω βλέπουσα was written at both the beginning and the end of the last line of the corresponding strophes.

<sup>38</sup>The διπλῇ ἔσω νενευκυῖα occurs in *P.Oxy.* 15.1788 etc. (Alcaeus; with > and < in successive lines) and in *P.Tebt.* 3.692 (Soph. *Inachos*; *GMAW*<sup>2</sup> n. 58).

<sup>39</sup>Other occurrences of the διπλῇ ἔσω νενευκυῖα: Brit.Libr.inv. 128 (Hom., Table 1: >, plus > and other Aristarchan signs), *P.Athen.Univ.* inv. 2780-1 (medical receipts, Table 3), *P.Oxy.* 24.2389 (comm. on Alcman, Table 3: >, perh. with ϙ above, i.e. οὐ(τωρ)? The text is lost at the right of the siglum, so there is no way to know whether it bears any relation to Hephaestion's system.), *P.Strassb.inv.* Gr. 2675 (Hom., Table 1).

<sup>40</sup>Diplai separating passages of text: see Table 2C. In this role diplai are likely to be written with a flourish of the pen. Scribe A of the Codex Sinaiticus frequently wrote a dipole below section numbers. For the use of the dipole as a dividing sign in Herculaneum texts see below, n. 93.

<sup>41</sup>Diplai marking quotations: see Table 2C and *GMAW*<sup>2</sup> n. 76. In *P.Ant.* 3.182 only one dipole, written < and embracing two lines, is preserved. Single or double diplai mark quotations in theological texts too (*P.Oxy.* 3.405 = theolog. fr., 3rd cent.; *Bib.Vat.Gr.* 1209 = Heb. 1.1-2.2, 4th cent., B.Metzger, *Manuscripts of the Greek Bible* [Oxford 1981] no. 13; >> in *Pap.Texte Abh.* II, III (comm. of Didymus on Job, 6th cent.).



or two papyri finally, there is concrete evidence to support Turner's suggestion that it served as a reference mark to hypomnemata.<sup>42</sup> Here it marks either a passage for which a note is supplied, or both the text and its related note. The diplo in such a context is certainly an acknowledgement that the text contains an interesting point: the annotator has, after all, gone to the trouble of excerpting relevant material from a commentary. Such a usage corresponds, interestingly, to the Aristarchan use of the sign in texts of Homer. His name and methods had perennial authority,<sup>43</sup> so it is perhaps not unreasonable to look for a parallels in non-Homeric texts. Certainly diplai used in this way had no practical value as place-markers: the marginalia in these papyri and in ancient texts in general are so sparse that there was no need for signs to show where they applied. Certainly the vast majority of occurrences of the diplo in papyri are opaque in meaning (Table 3) and the suggestion that they refer to hypomnemata, or that they at least direct attention interesting points, is especially attractive.

The next siglum in this set is a simple penstroke, usually written /, although other versions occur.<sup>44</sup> It is the commonest of all signs encountered in literary papyri, occurring in more than a hundred texts. Its purpose is obvious about two-thirds of the time. Sometimes it serves as a simple check-mark, set in the left margin beside items in a list.<sup>45</sup> In an extension of this function it also marks text containing variants or (much more frequently) errors, omissions, or restorations.<sup>46</sup> In another role it commonly serves as a kind of divider, appearing like the paragraphus in the left margin at a break in sense, especially at the beginning or end of a speech. Most such examples are in Homeric papyri where, as Nancy Priest saw, scribes evidently sought to avoid confusion between the paragraphus and the obelus.<sup>47</sup> Similarly it may precede marginal notes or separate lemmata from comments, undoubtedly because the source-hypomnema had the same punctuation. In a large number of papyri, however, its function is obscure. Often in those texts it appears beside intact and apparently unflawed passages, and not at any natural break in the narrative.<sup>48</sup> In such cases it presumably indicates a passage to be

<sup>42</sup>*P.Oxy.* V 841, 34.2687. More commonly the siglum chi is used in this way to mark text supplied with notes (see Table 2F).

<sup>43</sup>Pfeiffer (above, n. 3) 232 (citing Cic. *ad Att.* 1.14.3, in *Pison.* 73, *fam.* 3.11.5, 9.10.1, *Hor. AP* 450) and 174.

<sup>44</sup>Variations: // in *Brit.Libr. inv.* 126, *P.Flor.* 2.106, *P.Oxy.* 4.694 ("two dashes"), *P.Oxy.* 8.1089, *P.Oxy.* 18.2168 etc., *P.Turner* 9; \ in *P.Berol. inv.* 13044, *P.Bodm.* 26 + *P.Köln* 1.3, *P.Marm.*, *P.Med. inv.* C.N.R. 68.3, *P.Oxy.* 6.853, *P.Oxy.* 22.2322; — in *Brit.Libr. inv.* 131v, *P.Berol. inv.* 10567, *P.Berol. inv.* 13284, *P.Oxy.* 2.223 (also l, /, /), *P.Oxy.* 35.2741; | in *P.Mich. inv.* 2,

*P.Oxy.* 2.223 (also /, —), *P.Oxy.* 44.3154; ~ in *P.Oxy.* 7.1011; 6, 7, 8 in *P.Paris* 2; 9 (?) in *P.Marm.*; /≠ in *P.Cair.Masp.* 2.67172-74.

<sup>45</sup>In documents it can serve the same function; see, e.g., the agendas of Zenon discussed by Z. Aly, *Proc. XVIII Intern. Congress of Papyrology* (Athens 1988) 55-62 (with plates).

<sup>46</sup>Table 2D; note particularly *Brit.Libr. inv.* 733 (with various curved signs [Table 2G] to mark the lines between which omission occurred), *P.Flor.* 2.106 (// at a line added between *Il.* 1.475 and 476), *P.Gen.* 1 (/ at two lines between which a line has dropped out, with ancora), *P.Morgan Libr.* (twice at omissions; 2 other omissions are marked by X), *P.Oxy.* 7.1011 (~ above text to be replaced at line 265 = *Pf. fr.* 194.65), *P.Oxy.* 7.1018 (interlinear, used with b' and a' to mark words to be transposed), *P.Oxy.* 17.2102 (interlinear, with revision and at point of insertion), *P.Strassb. inv.* Gr. 2462a+2489 (on right of line containing error), perh. also *P.Berol. inv.* 9782 (at right of error), and *P.Oxy.* 53.3710 (to mark error: perh. 7);

<sup>47</sup>N. Priest, *ZPE* 46 (1982) 59.

<sup>48</sup>Simple stroke beside intact text (Table 3): *P.Berol. inv.* 9764, *P.Berol. inv.* 9782, *P.Köln* 5.205, *P.Oxy.* 2.223 (see also Table 2), *P.Oxy.* 20.2259, *P.Oxy.* 31.2537.

looked into, but whether for accuracy or meaning or background is hardly apparent. This mark, even more defensibly than the dipole and chi, was a "maid of all work."<sup>49</sup>

A much smaller group of papyri preserves examples of the dotted obelus, usually written √. Like the signs above, its meaning is unclear in the majority of cases, even when the text it accompanies is relatively intact.<sup>50</sup> Again as there, there are indications, not individually persuasive but suggestive in combination, that it too served as a reference mark linking commentaries and literary texts. The sign does seem to have a special association with hypomnemata: it is particularly common in commentaries, appearing without explanation in the margins of five. It also tends to accompany marginal notes, especially long ones which almost certainly came from commentaries.<sup>51</sup> Finally there are texts in which we can actually see it doing the work of a *signe de renvoie*, linking corrections or variants or notes to text.<sup>52</sup> That one of its regular functions was to link text and commentary as well as text and, say, variant, is entirely plausible.

Ghosts of the dotted obelus, incidentally, have been sighted in about twenty texts of poetry, but some at least can be banished. The papyri in question tend to be heavily encrusted with diacritical signs,<sup>53</sup> which naturally were subject to revision just like regular text. An individual scribe, therefore, might reasonably have added dots to draw attention to a diacritical mark he was adding<sup>54</sup> or to expunge an erroneous one,<sup>55</sup>

<sup>49</sup>Function of the simple stroke unclear: see Table 3, and note especially P.Berol. inv. 13044 (twice in consecutive lines), P.Oxy. 13.1611 (2 consecutive lines), P.Oxy. 15.1820 (9 times, including passages of 3 and 4 consecutive lines), P.Oxy. 21.2301 (on the right of the col.), P.Oxy. 21.2307 (left of coronis; cf. P.Oxy. 18.2165, with chi beside coronis), P.Oxy. 24.2389 (✓ 4 times, √ once), P.Oxy. 37.2819 (at 2 consecutive lines).

<sup>50</sup>Dotted obelus beside relatively intact text (Table 3): P.Oxy. 1.16 etc., P.Oxy. 15.1797, P.Oxy. 21.2306 (a comm. by same hand as P.Oxy. 23.2368, where the same sign recurs). Other unexplained occurrences: Table 3, and n.b. MPER 1.73-83 (interl.), MPER N.S. 1.14 (interl.), P.Flor. 2.112 (comm.; 11 times, plus once with a marg. n.), P.Ryl. 3.475 (interl.), PSI 1.8 (once interl.: a corrected accent? see below, n.53; once written — beside the line: an expunged obelus? Aristarchan sigla are also used).

<sup>51</sup>Dotted obelus with marginal notes (Table 2E): MPER N.S. 3.37 (at end of long n.), P.Bodm. inv. 28 (— at left of a speaker n.), P.Flor. 2.112 (comm.; at left of m arg. note), P.Oxy. 11.1371 (✓ before the lemma of a long n.), P.Oxy. 15.1790 etc. (at right of the first line of a long n.), P.Vindob. inv. 200 (— ed., interl. at the point to which a n. refers).

<sup>52</sup>Table 2E; n.b. P.Daris inv. 12 (with restoration in top marg.), PSI 14.1399 (twice, in a draft of a speech, at a revision and its point of insertion); perh. P.Köln 2.76 (✓ above upsilon in the marg. variant υπαι [i.e. υπαι: unless a corrected acc.?). Examples of the use of the sign with corrections proliferate in the Codex Sinaiticus, particularly with shorter revisions, and sometimes in conjunction with the ancora (above, n. 23), and cf. its use as caret in P.Bodm. 2 (GMAW<sup>2</sup> no. 63, John 1-14; 3rd cent., Achmim?).

<sup>53</sup>Texts with frequent diacritical marks, including apparent dotted accents: P.Oxy. 5.841, P.Oxy. 9.1175 etc., P.Oxy. 10.1234 etc. (Pack<sup>2</sup> 59), P.Oxy. 15.1787 etc., P.Oxy. 21.2295, P.Oxy. 25.2427, P.Oxy. 25.2430 (P.Turner 3), P.Oxy. 26.2442, P.Oxy. 34.2697, P.Oxy. 35.2735, P.Oxy. 50.3545, PSI 1.8; P.Oxy. 32.2617 and P.Oxy. Hels. 6 are less heavily supplied with diacritics, but contain dotted accents.

<sup>54</sup>Dots mark the correct accent: P.Oxy. 5.841 ἀν[τ]ερείδων with ~ above alpha, for ἀντερείδων (edd.) or ἀντ' ἐρείδων; the correct mark of quantity is marked by dots above the incorrect one in P.Oxy. 9.1175 etc., P.Oxy. 25.2427, P.Oxy. 25.2430 (P.Turner 3: twice; in 4 other cases too little survives for certainty), P.Oxy. 32.2617 (in the left marg.).

<sup>55</sup>Dots expunge incorrect accents: P.Oxy. 10.1234 etc. (Pack<sup>2</sup> 59 ἄμμε with ~ above alpha, read ἄμμε), P.Oxy. 10.1240 (Pack<sup>2</sup> 376 ἦ with ~ below the circumflex, read ἦ), P.Oxy. 15.1787 etc. ([ι]διδοῖς[ with ~ above second iota: presumably διδοῖς; first iota dotted; 2 other uncertain cases), P.Oxy. 25.2427 (τάχα ποκ' with ~ above second alpha, presumably for τάχα; 4 other uncertain cases),



just as he did in revising the actual text.<sup>56</sup> If accents dotted in this way were acute or grave, they would inevitably resemble the dotted obelus, although the two kinds of mark had no relation. Many of the texts in question are very fragmentary, however, so it is unclear whether the dotted interlinear diacritics are errors or corrections.<sup>57</sup>

The last siglum, chi, is one of the commonest in literary papyri.<sup>58</sup> It appears now and then with variants or corrections, but in the majority of cases its meaning is no more apparent than that of many of the other signs treated above.<sup>59</sup> Its very obscurity leads us back to the same interpretation as above, that it indicates something noteworthy in a line and that by inference the annotator had access to a commentary where the interesting point was explained. It is worth noting in passing that chi never appears in Homeric papyri,<sup>60</sup> where of course the diplo did this job. For chi, however, unlike the diplo, there is considerable evidence in secondary sources to support the theory that the sign was a reference mark directing the reader to a commentary. We possess no single, general statement about its use for this purpose, since each of our sources treats the meaning of the siglum in the manuscripts of a single author. Still their accumulated information points to a common significance.

Diogenes Laertius, first, reports that in texts of Plato chi was used in much the same way as the Aristarchan diplo, to mark passages containing any of a variety of

*P.Oxy.* 34.2697 (δυνῶν with ∞ above upsilon: *Μαριανδυνῶν* *Ap.Rhod. Argon.* 2.140), *P.Oxy.* 35.2735 (τράπέτα with ∞ above alpha: the grave appears secondary), *P.Oxy.* 45.3220 (τεσσαρακονταετης with ∞ above second epsilon: τεσσαρακονταετής wanted, as codd. [*Hes.W.&D.* 441]), *P.Oxy.* 50.3545 (μᾶν with ∞ above alpha, for μᾶν, i.e. μῆν, *Theocr.* 1.86), *P.Oxy.Hels.* 6 (ει [γ]ά[ρ] τις [μ] ἀλλή γε γυναικῶν with ∞ between iota and sigma of the enclitic τις), *PSI* 1.8 (ἀπονοσφιν with ∞ above alpha), *PSI* 11.1214 (*Pack*<sup>2</sup> 1482, χῆρα with ∞ above eta; *leg.* χῆρα; a variant in the text is also dotted); perh. *P.Köln* 2.76, ll. 15.625 ὑπέκ( ) lost in lacuna, ὑπαί in the marg. with ∞ above upsilon (for ὑπαί as in most codd.).

<sup>56</sup>Dots were commonly used to designate variants (copied presumably from independent exemplars). There are instances in about 70 texts, sometimes with the source named, e.g.: *P.Oxy.* 5.841 at *Pind. Paean* 2.61, γ· Αρ( ) above the nu of ἐνκατεθῆκαν; *P.Oxy.* 9.1175 etc. at *Soph. Eurypylos* fr. 84.2, Ν· λεινὲ οδοὶ· beside οἰδοὶ. When corrections are dotted, they too presumably come from independent exemplars, for about half the time there are dotted variants in the same text: *Brit.Libr. inv.* 135, *P.Oxy.* 1.16 etc., *P.Oxy.* 5.841, *P.Oxy.* 8.1082 + *P.Lond.Lit.* 59 (*Pack*<sup>2</sup> 237), *P.Oxy.* 9.1175 etc., *P.Oxy.* 15.1787 etc., *P.Oxy.* 19.2220 (*Pack*<sup>2</sup> 373), *P.Oxy.* 22.2313 (*Pack*<sup>2</sup> 128), *P.Oxy.* 22.2327 (*P.Turner* 3), *P.Oxy.* 23.2372 (*Pack*<sup>2</sup> 1892), *P.Oxy.* 25.2427, *P.Oxy.* 25.2430 (*P.Turner* 3), *P.Oxy.* 26.2442, *P.Oxy.* 32.2620, *P.Oxy.* 35.2735.

<sup>57</sup>Questionable cases are found in: *P.Oxy.* 15.1787, *P.Oxy.* 21.2295, *P.Oxy.* 25.2427, *P.Oxy.* 25.2430 (*P.Turner* 3), *P.Oxy.* 26.2442 fr. 6.2, *P.Oxy.* 26.2443 (*Pack*<sup>2</sup> 1918, *ZPE* 26 [1977] 38-39, *Alcm.*), *P.Oxy.* 27.2452.

<sup>58</sup>Table 2F. In *P.Oxy.* 9.1174 etc. the name of the siglum was used rather than the sign itself: χ.

<sup>59</sup>Table 3. Note especially: *P.Oxy.* 10.1231 etc. (at 2 consecutive lines), *P.Oxy.* 18.2165 (written at left of coronis; cf. *P.Oxy.* 21.2307, where / appears beside a coronis), *P.Oxy.* 24.2394 (twice in consecutive lines), *P.Oxy.* 25.2427 (twice; also, separately, a marginal note refers to the use of the siglum: οὐκ ἦν τὸ χ ἐν τῷ Θέωνος), *P.Oxy.* 33.2654 + *P.Köln* 1.4 (twice alone, once in a row or 4, to mark end of act, or, if this is a collection of excerpts, to indicate an omission?), *PSI* 7.846 (a marg. n. also refers to a siglum now lost: πρὸς τὸν πλεονασμὸν τοῦ αν; chi twice in consecutive lines), *PSI* 10.1175 (twice in consecutive lines).

<sup>60</sup>With the irrelevant exception of *P.Morgan Libr.*, where it is proofreader's mark (Table 2F), not a critical siglum. In the single case in which Eustathius uses χιάζω in a critical context (on *Od.* 2.144) he is actually discussing an Aristarchan athetesis, and clearly gives the verb the general meaning of "mark with a critical sign:" σημείωσαι δὲ καὶ ὅτι τὸ ἐφεξῆς Ἀρίσταρχος ἀθετήσας ἐχίακεν, ἀδύνατον εἶναι εἰπὼν τοσαῦτα βασιτάσαι ἄνθρωπον.

interesting features: χὶ πρὸς τὰς λέξεις καὶ τὰ σχήματα καὶ ὅλως τὴν Πλατωνικὴν συνήθειαν.<sup>61</sup> Whether these were then also discussed in a commentary he does not say, but a commentary seems required for the siglum to have had full effect.<sup>62</sup> The use of chi as a critical siglum is also attested in the scholia to Pindar, Sophocles, and Euripides. As for Plato, the siglum in those poetic texts evidently carried a wide variety of meanings. These were explained in commentaries of which these scholia are the remnants, but could hardly have been guessed without those commentaries.<sup>63</sup> A papyrus text of comedy (*PSI* 7.846) also provides information on the sign. It contains a marginal comment phrased like the explanations of Aristarchan sigla in scholia to Homer. It refers undoubtedly to chi, for chi appears elsewhere in these margins.<sup>64</sup> Like the dipole, finally, chi is quite firmly linked to commentaries in some papyri, specifically when it accompanies marginal notes<sup>65</sup> or variants,<sup>66</sup> or marks the lines where they apply.

According to late sources,<sup>67</sup> chi could be used interchangeably with the monogram Ϡ, which also survives in several papyri,<sup>68</sup> to indicate noteworthy passages. While in the most elementary sense both signs evidently marked something interesting in a text, they were not in fact interchangeable. For while I am arguing that chi sometimes was a reference mark to commentaries, the monogram certainly was not: for a common habitat for it is commentaries and treatises. Moreover, in no fewer than five papyri

<sup>61</sup>See above, n. 17.

<sup>62</sup>Among papyri the sign appears in two Platonic texts, with unclear purpose. Perversely, it is the dipole, occurring in 8 papyri, that predominates in surviving papyri of Plato.

<sup>63</sup>See Fowler (above, n. 13) 27 for references in the scholia to Pindar, Gudeman (above, n. 3) for scholia to Sophocles, and the references collected in G. Dindorf's edition of the scholia to Euripides (Oxford 1863) vol. 4 p. 310. Note, e.g.: sch. Pind. *Pyth.* 3.18a, σημειοῦνται οἱ ὑπομνηματιστάμενοι τὰ δύο κῶλα τὸ χ' παρατιθέντες, ὅτι ἀσυνάρτητά εἰσι. πῶς γὰρ φησιν εἰς 'Αἶδα δόμον, καὶ πάλιν ἐν θαλάμῳ κατέβα; καὶ ἐξηγούμενοι περὶ τῶν λαμβάνονσι τὸ ἐν θαλάμῳ; *ibid.* 4.135d τὸ δὲ σημείον χ', ὅτι σταθμούς τὰς κατ' ἀγροὺς ἐπαύσεις ἔλεγον, καὶ ὅτι εὐδείλον τὸ εὐδηλον προσονομάζεται...; *ibid.* 4.149b, 215b, 5.16b, *Nem.* 1.64b, *Isthm.* 6.47e; sch. Soph. *Phil.* 201, εὐστομ' ἔχε καὶ· εἰώθασιν οὕτω λέγειν ἀντὶ τοῦ σιώπα· τὸ δὲ τοιοῦτον κεχίασται ὅτι 'Ελλάνικὸς ποτε ἀναγινώσκων τὰ 'Ηροδότου (2.71) ἔλεγεν "περὶ δὲ τῶνδε μοι εὐστομα κείσθω" οὐ διαίρων εἰς δύο λέξεις ἄλλ' ὥς ἂν τις εἴποι ταῦτα εὐστομα· τοῦτο δὲ φησιν ὁ χορὸς κτύπον ἀκούσας ἐπερχομένου τοῦ Φιλοκτῆτου καὶ στένοντος κατὰ τὴν πορείαν διὰ τὸ ἄλγος.

<sup>64</sup>The note in question, πρὸς τὸν πλεονασμὸν τοῦ αν, is written beside the broken text ]οὐκ ἂν δοκῶ. The same πρὸς... locution recurs in *P.Oxy.* 8.1086 (comm. on *Il.*), where Aristarchan diplai are explained: lines 27-28 ὁ ἄμφω θη[λείας φόβον Ἄρῃος φορ]εούσας (*Il.* 2.767): τὸ σημείον πρ(ὸς) τὸν φόβον ὅτι ..., lines 97-98 [πᾶσαι δ' ὠγνυτο πύλαι, ἐκ δ' ἔσσυτο λαὸς (*Il.* 2.809): τὸ σημείον πρὸς τοῦτο ὅτι τὴν πύλην π[ληθυντικῶς εἴρηκεν.], *et al.*; cf. sch. A (Aristonicus) 1.218a ἔκλυον· πρὸς τὸ σχῆμα, ὅτι οὐ κλύουσιν εἶπεν ἢ ἀκούσονται. In another carefully revised text of comedy, *P.Oxy.* 25.2427, the note οὐκ ἦν τὸ χ' ἐν τῷ Θέωνος also clearly refers to the use of chi as a critical symbol.

<sup>65</sup>Table 2F. In *P.Paris* 71 chi is written 5 times beside text for which notes are provided. It does not accompany the notes, but that they were copied from a hypomnema is beyond doubt, for one includes a lemma, and four are introduced by ὅτι, a truncation of the phrase τὸ σημείον ὅτι... familiar from Aristonican/Aristarchan scholia. In *PSI* 11.1192, similarly, the note begins with a lemma. In *P.Oxy.* 5.841, where the dipole is also so used, and in *P.Oxy.* 26.2450 chi appears beside text, not notes. In *P.Berol.inv.* 9780v chi is written twice, beside text and subject headings in the marg.

<sup>66</sup>Variants in a heavily annotated text like *P.Oxy.* 5.841, for example, are especially likely to have been taken from commentaries.

<sup>67</sup>*Anecd. Parisinum* (above, n. 3): Ϡ chi et rho. haec sola X voluntate uniuscuiusque ad aliquid notandum ponitur; Isidore *Etymologiae* 1.21.22 (above, n. 3): Ϡ C<h>risimon. Haec sola ex voluntate uniuscuiusque ad aliquid notandum ponitur.

<sup>68</sup>Table 3: it is usually written Ϡ, but has several variant forms Ϡ, Ϡ, Ϡ, Ϡ, Ϡ.



where the chi-rho appears the simple siglum chi is present too, and the two can hardly have been equivalent.

Whether chi and  $\chi$  originally developed as symbols for the same word is unknown. Even the identity of such a word is open to question:  $\chi\rho\eta\sigma\iota\varsigma$ , "passage," or  $\chi\rho\eta\sigma\tau\acute{o}\nu$ , "useful" are the meanings usually suggested for the monogram. In the literary texts where it appears-- fragments of Aeschylus, Euripides, Sophocles, Menander, and Stesichorus<sup>69</sup>-- a case can be made for the former. Certainly the gnomic quality of the dramatic trimeters encouraged quotation and anthologization of appealing "passages."<sup>70</sup> Ancient sources also provide evidence for  $\chi\rho\eta\sigma\iota\varsigma$  as a term for a quoted "passage" of text,<sup>71</sup> but the usual meaning of the term is different: in the scholia to Homer it conventionally refers to Homeric "usage." Most occurrences of the monogram in any case are in commentaries, treatises, and technical works, beside sections that a reader would hardly have chosen to quote or anthologize, although they might have struck him as useful. Certainly  $\chi\rho\eta\sigma\tau\acute{o}\nu$  is the better choice here,<sup>72</sup> and in fact it is universally preferable. For a gnome or passage that a reader found memorable or good for excerpting from comedy or tragedy would clearly have been somehow "useful" to him. It is unlikely in any case that a monogram so distinctive in appearance and appearing so frequently in texts of roughly the same date and provenance bore more than one meaning.<sup>73</sup>

Comparable monograms were also occasionally used to draw the reader's attention to important passages. One is  $\chi$ , standing for  $\acute{\omega}\rho\alpha\iota\acute{o}\nu$ , found exclusively in legal works written in Latin and annotated in Greek, or written in a mixture of Latin and Greek, and dated to the fourth to sixth centuries. In the margin of a text of Gaius and another of juridical fragments the scribe has made the monogram ornate by the addition of decorative flourishes, more or less in the manner of the coronis in many texts. In the juridical text it appears in the marginal note  $\sigma\eta\mu\epsilon\acute{\iota}\omega\sigma\alpha\iota$   $\chi$ .<sup>74</sup> It is also imbedded (in less ornate versions) in the text of two other papyri, *P.Ryl.* 3.476 (Pack<sup>2</sup> 2282) and the so-called *Scholia Sinaitica*. (Pack<sup>2</sup> 2958). It is the latter occurrence that confirms its

<sup>69</sup>*P.Oxy.* 20.2255, *P.Oxy.* 27.2452, *P.Oxy.* 32.2617 (see above, n. 19), *P.Oxy.* 32.2637, *P.Oxy.* 44.3151, *P.Sorb. inv.* 2328; see also below, n. 72 for *P.Berol. inv.* 11866A-B, *P.Oxy.* 8.1086 etc., *P.Oxy.* 13.1611, subliterary texts where the monogram marks citations or quotations.

<sup>70</sup>See Pack<sup>2</sup> 1567ff for anthologies of tragedy and comedy on papyrus.

<sup>71</sup>Dion. Hal. *De Rhet.* 4.3, Apoll. Dysc. *De Synt.* 1.119, *Anecd. Oxon.* 2.452.19 ( $\chi$  Ἀριστοφάνους [Av. 1180])

<sup>72</sup> $\chi$  at presumably "useful" passages: *P.Berol. inv.* 11866A-B (twice at opinions cited from one Ἀνατόλιος, in a legal catechism), *P.Oxy.* 6.885 (treatise), *P.Oxy.* 8.1086 etc. (hypomnema, three times: at a new lemma; at a quotation from Alc.; at a reference to a previous line of the poem), *P.Oxy.* 13.1611 (treatise; at the beginning of an anecdote Acusilaus, with / beside the two lines that follow the excerpt; a comparable anecdote at line 42 is not so marked), *P.Oxy.* 25.2429 (hypomnema: beside a comment, approx. at midpoint) *P.Oxy.* vol. 29 (treatise: the marked text is lacunose), *P.Oxy.* 35.2741 (hypomnema: beside  $\nu\eta$  Δία δεδοικ, prob. a quotation, at approx. the midpoint of a comment), *P.Oxy.* 53.3711 (hypomnema: nine times repeatedly beside comments, including three times within one passage: probably to mark passages for excerpting [M. Haslam *ad loc.*]), *PSI* 9.1095 (treatise on logic; at the conclusion of a demonstration), *PSI* 11.1182 (Gaius *Instit.*: at the heading of a new section).

<sup>73</sup>Emend McNamee, *Abbreviations* (above, n. 28) p. 109 and n. 81.

<sup>74</sup>*P.Ryl.* 3.475, *PSI* 11.1182 (at two other passages here the annotator has added what looks like the "tail" of a coronis:  $\chi$ ,  $\chi$  -- apparently without the monogram; in neither case is there anything obviously noteworthy about the marked text).

meaning, for σημ(είωσαι) ὥραϊον also occurs there, with ὥραϊον written in full.<sup>75</sup> The other monogram in question combines the transverse rho with phi, perhaps to represent φράσις and to mark an interesting poetical feature. It occurs only once in papyri,<sup>76</sup> but its currency must have been wider than this suggests, for it is mentioned in the *Anecdota Parisina* and by Isidore, both Latin sources with Greek roots. They identify it as a sort of query mark, but neither sufficiently explains the abbreviation.<sup>77</sup>

If the dipole, the simple stroke, the dotted obelus, and chi shared a common use, namely indicating something interesting in a passage, then why the variety? Not because of varying provenance or date, for the evidence is actually less haphazard than usual on those points. All four sigla, but most notably chi and the dipole, were in common use in one particular city within one restricted period of time: of the nearly 150 papyri containing one or more of these four marks, nearly half come from Oxyrhynchus and are dated to the second or third century, while another twenty Oxyrhynchite texts are from the first Christian century or the end of the first century B.C. Nor did the contents of a text determine which sigla were appropriate. No mark is restricted to any single author or genre. Chi and the dipole are used together in relatively heavy concentration in texts of lyric, especially Pindar. They are even commoner, though, in texts of Plato and can also be found alone or together in texts of the three major tragedians and also of other authors. A scribe's choice of one over another was evidently personal, limited only by the convention that influenced him to use one of these particular signs. Even this was a convention honored much in the breach, however. For a number of unique sigla, apparently with critical significance like these four, also survive in Egyptian papyri of the Roman period (Table 3).

Of course when two or more of the common sigla appear in a single text there must have been a reason for the differentiation. If they are the work of different hands (something usually very difficult to decide),<sup>78</sup> they might reflect the varied interests of two different readers of the same book. If a variety of sigla was added by the same hand,<sup>79</sup> however, which seems to be the norm, it must have been to keep references clear. Certainly in correcting text, scribes varied the sigla they used to forestall

<sup>75</sup>*Scholia Sinaitica* §27 *Ac socer*: ὅταν εἰς τὸν πένθερον [ἢ προῖξ] κατέρχεται, δύναται διὰ παῦτου βλαβῆναι, καὶ ὅτι ὁ πατήρ ἐπιδούς προῖκα δύναται ποι[ι]ῆσαι αὐτὴν *adventician*. σημ(είωσαι) ὥραϊον [καὶ] ὀνήσιμον (see also §12, σημ(είωσαι) ϕ?); ZSS 4 (1883) 1-32 (diplomatic transcript), B. Juebler, E. Seckel, *Jurisprudentia Antejustiniana Reliq.* 2.2 (6th ed. 1927) 461-84, Pack<sup>2</sup> 2958. The common nature and subject of this text and *P.Ryl.* 3.475 suggested to C.H. Roberts that they were from the same work.

<sup>76</sup>In *P.Oxy.* 52.3686 ϕ is written at the left of the marginal letters πο. [ beside *Soph. Ant.* 120, a passage of lyric: φράσις] ποιητική? P.J. Parsons, cited by H. Cockle, but they note the possible omicron or sigma in the right part of the monogram.

<sup>77</sup>*Anecd. P. arsinum* (above, n. 3): *phi et rho. haec apponuntur quotiens vel emendatio vel (sensus) eius versus sollicitus est inspiciendus*; Isidore *Etymologiae* 1.21.23 (above, n. 3): *phi et ro, id est φροντίς. Haec, ubi aliquid obscuritatis est, ob sollicitudinem ponitur*.

<sup>78</sup>Papyri in Table 3 with multiple sigla added by two or more hands: *P.Oxy.* 5.841, *P.Oxy.* 25.2427, *P.Oxy.* 26.2442, *perh. P.Oxy.* 35.2741.

<sup>79</sup>Papyri in which a variety of sigla have been added by a single hand (Table 3): *P.Ant.* 3.116, *P.Berol. inv.* 9780v, *P.Oxy.* 15.1809, *P.Oxy.* 17.2102, *P.Oxy.* 18.2174, *P.Oxy.* 20.2255, *P.Oxy.* 22.2322, *P.Oxy.* 22.2327 (*P. Turner* 3), *P.Oxy.* 23.2368, *P.Oxy.* 24.2389, *P.Oxy.* 26.2441, *P.Oxy.* 26.2445, *P.Oxy.* 26.2450, *P.Oxy.* 27.2452, *P.Oxy.* 32.2617, *P.Oxy.* 37.2812, *P.Oxy.* 44.3151, *P.Oxy.* 44.3152, *P.Oxy.* 45.3224, *P.Oxy.* 52.3656, *P.Oxy.* 52.3675, *P.Oxy.* 53.3710, *P.Ryl.* 3.475, *P.Ryl.* 3.539, *P.Tebt.* 3.692, *PSI* 11.1182.



confusion.<sup>80</sup> By analogy, it seems likely that when chi and the diple appear together (and this is the commonest combination) each bore a different meaning, and in practice probably referred to a different hypomnema. Is it realistic to imagine readers so energetic as to link their books to two or more commentaries? For texts containing these sigla, yes, for many were also very carefully revised, sometimes against two or more exemplars,<sup>81</sup> and some contain marginal commentary referring explicitly to more than one external source.<sup>82</sup> They are the books of scholars first brought to our attention by Eric Turner.<sup>83</sup> Outstanding among them are three which are hypomnemata themselves, notably one on Eupolis which has indeed been very carefully revised.<sup>84</sup>

Signs less uniform in shape or less common than those already discussed also survive.<sup>85</sup> A cross (†) is common at the top left of a column of writing, sometimes to delimit the area to receive writing, elsewhere perhaps with Christian significance.<sup>86</sup> A simple dot might occasionally indicate an error, or possibly a division in the text.<sup>87</sup> Several other signs, particularly curved and angled ones, indicate omissions or corrections or variants; others mark divisions in the text. Although some bear a resemblance to the antisigma or the diple, it is probably best not to force them into some such category, since their shapes vary considerably from each other. Each in any case is unambiguous in context. They are useful reminders that it was human hands and not machines that wrote these texts.

<sup>80</sup>Texts in which more than one siglum is used with corrections (Table 2): Brit.Libr. inv. 107, Brit.Libr. inv. 733, *P.Amh.* 2.24, *P.Marm.*, *P.Paris* 2 (all these employ different sigla within a single column); also *MPER* 1.73-83, *P.Ant.* 3.160, *P.Morgan Libr.*, *P.Oxy.* 9.1174 etc., *P.Strassb. inv. Gr.* 31+32; perh. *P.Oxy.* 25.2430 (*P.Turner* 3).

<sup>81</sup>There are 32 in Table 3, and just half contain two or more sigla (marked here with \*): *P.Heid.* 4.2 etc., \**P.Oxy.* 1.16 etc., \**P.Oxy.* 2.223, \**P.Oxy.* 5.841, *P.Oxy.* 6.852, *P.Oxy.* 9.1174 etc., *P.Oxy.* 9.1175 etc., *P.Oxy.* 11.1361 etc., \**P.Oxy.* 13.1620, *P.Oxy.* 15.1788 etc., *P.Oxy.* 15.1792 etc., *P.Oxy.* 15.1820, *P.Oxy.* 2064, *P.Oxy.* 17.2100, *P.Oxy.* 18.2165, *P.Oxy.* 21.2295, *P.Oxy.* 21.2297, \**P.Oxy.* 22.2327 (*P.Turner* 3), *P.Oxy.* 24.2387, *P.Oxy.* 24.2394, \**P.Oxy.* 25.2427, \**P.Oxy.* 26.2441, \**P.Oxy.* 26.2442, \**P.Oxy.* 26.2445, \**P.Oxy.* 26.2450, *P.Oxy.* 27.2468, \**P.Oxy.* 32.2617, \**P.Oxy.* 35.2741, \**P.Oxy.* 53.3710, \**P.Oxy.* 53.3711, \**P.Rein.* 1.2 etc., *PSI* 2.123, \**P.Tebt.* 3.692. See K. McNamee, "Papyri Revised by Two or More Hands," *Proc. of the XVI Intern. Congress of Papyrology* (Chico, California 1981) 79-91.

<sup>82</sup>Marginal notes referring to more than one external source: Brit.Libr. inv. 271 etc. (ἀμφότεροι or Ἀμμόνιος, ἐν ἄλλῃ, Ερω( ), Apion), *P.Oxy.* 5.841 (Nicanor?, Aristonicus?, Theon, Chrysippus?), *P.Oxy.* 9.1174 etc. (Nicanor?, Aristonicus?; that a second exemplar was used is indicated by a reference to a source by the numeral α' [implying that there was a β']), *P.Oxy.* 11.1361 etc. (Ptolemy, Pindarion?), *P.Oxy.* 22.2327 (*P.Turner* 3; Apion, Nicanor?, ἀμφότεροι), *P.Oxy.* 24.2387 (Aristonicus, Ptolemy), *P.Oxy.* 26.2442 (Didymus?, Nicanor?), *P.Oxy.* 32.2617 (ἀμφότεροι), *P.Oxy.* 37.2803 (Theon, Aristonicus?). Perh. *P.Oxy.* 9.1175 etc. (ref. to Nicanor?, also the note ἐν ἑτέρῳ); perh. *P.Oxy.* 25.2427 (ref. to Theon, also the note οὐκ ἦν τὸ χ).

<sup>83</sup>E.G. Turner, "Scribes and Scholars of Oxyrhynchus," *MPER* N.S. V 141-46; and above, n. 35.

<sup>84</sup>Hypomnemata containing more than one obscure siglum: *P.Oxy.* 23.2368 (on Bacchyl.; sigla by a single hand), *P.Oxy.* 24.2389 (on Alc.; sigla added by a single hand), *P.Oxy.* 35.2741 (on Eup.; sigla by perh. 2 hands, one the original scribe and the other the hand that has added text-critical notes).

<sup>85</sup>Table 2G.

<sup>86</sup>So Bartoletti in ed. of *PSI* 14.1399.

<sup>87</sup>Stichometric dots-- i.e., those that seem to have been added by scribes as they counted written lines for the purpose of determining fees-- have not been collected here.

There remain several miscellaneous sigla, none with clear significance, in about two dozen texts.<sup>88</sup> On one level, their dissimilarity from the sigla discussed above simply confirms that individual scribes worked in idiosyncratic ways. Certainly the array of forms assumed by standard signs like the ancora and antisigma and the fluctuating significance of most sigla make it clear enough that this happened. In fact, though, it is more helpful to look at the matter another way. More than half these papyri with unique signs come from towns other than Oxyrhynchus and from centuries other than the first to third. In other words, scribes in Oxyrhynchus in the high Roman period seldom used sigla other than those discussed above. This suggests that those signs were part of an approved canon in scriptoria in that time and place. While each of them individually may have meant roughly the same thing: "look this up!" the repertoire of symbols appropriate for making this point was fairly limited, and only rarely do we find Oxyrhynchite scribes borrowing (or inventing) other marks. The impression of regularity at Oxyrhynchus is further confirmed by a glance again at unconventional signs used to mark new sections of text: most of them too pre-date or post-date the Roman period, and derive from other towns.

Of course the regularity of Oxyrhynchite material does not mean that order and convention prevailed only in the scriptoria of that town.<sup>89</sup> The evidence from Oxyrhynchus is simply abundant and consistent enough to justify the general conclusions offered above about habits of scribes in that one city over a period of about three centuries. Relatively little evidence comes from other places, but it is important to note that the common marks are indeed represented outside Oxyrhynchus. I would not be surprised if they were actually conventional among scribes throughout in Roman Egypt. Certainly this is true of the coronis, itself a mark of a carefully written text, which survives in papyri from a variety of towns.<sup>90</sup>

Supporting this theory is the fact that across the sea, the language of signs changes only a little. Sigla familiar from Egyptian papyri-- chi and the diagonal stroke--survive in a small number of Herculaneum texts,<sup>91</sup> the former apparently used as a critical siglum as in Egypt,<sup>92</sup> as well as, occasionally, the latter, which also had the familiar job of marking errors.<sup>93</sup> The paragraphus and coronis, for marking divisions in the text, are also familiar.<sup>94</sup> The practice of scribes in Herculaneum texts diverges, however, in their very common use of the diplo where we are used to seeing

<sup>88</sup>Table 3, last col. I have seen photographs or plates of only about half of these, so conceivably some sigla are misrecognized examples of the common signs.

<sup>89</sup>In fact twenty-one of the Oxyrhynchus texts come from just seven pens, so naturally the sigla in those texts sometimes coincide: Scribe 1: *P.Oxy.* 22.2318, *P.Oxy.* 22.2327 (*P.Turner* 3), *P.Oxy.* 24.2389, *P.Oxy.* 25.2430 (*P.Turner* 3) (some scholarly notes may be by the same annotator as in *P.Oxy.* 22.2327 = *P.Turner* 3); Scribe 2: *P.Oxy.* 18.2163, *P.Oxy.* 18.2164, *P.Oxy.* 18.2178, *P.Oxy.* 20.2245, *P.Oxy.* 20.2250, *P.Oxy.* 20.2255, *PSI* 11.1210 etc.; scribe 3: *P.Oxy.* 15.1788 etc., *P.Oxy.* 26.2445, Scribe 4: *P.Oxy.* 21.2306, *P.Oxy.* 23.2368, Scribe 5: *P.Oxy.* 9.1174 etc., *P.Oxy.* 9.1175 etc.; Scribe 6: *P.Oxy.* 25.2427, *P.Oxy.* 44.3151, scribe 7: *P.Oxy.* 15.1787 etc., *P.Oxy.* 26.2442.

<sup>90</sup>Stephen (above, n. 1) 8.

<sup>91</sup>On scribal conventions in Herculaneum texts see G. Cavallo, *Libri scritte scribi a ercolano* = *Cronache Ercolanesi* vol. 13 suppl. 1 (1983) 23-25.

<sup>92</sup>Chi as a critical symbol: *P.Herc.* 163, *P.Herc.* 460 + 1073 fr. 5 i.17-18, *P.Herc.* 1050 fr. 3.12, 19 vii.13 (Cavallo, *LSSE* pl. 28), *P.Herc.* 1065. The sign + which appears twice in *P.Herc.* 1148 is perh. another form of chi.

<sup>93</sup>Diagonal stroke (✓) as a critical symbol: *P.Herc.* 1148 xl (Cavallo, *LSSE* pl. 12). It marks errors or corrections e.g. in *P.Herc.* 182 (Cavallo, *LSSE* p.24).

<sup>94</sup>The coronis: *P.Herc.* 1427, *Ric.Pap.Erc.* 3, 1977, *P.Herc.* 994, *Ric.Pap.Erc.* 2, 1976, *P.Herc.* 163, *Cron.Erc.* 8, 1978, 52ff. The simple paragraphus occurs *passim*.



paraphrasi,<sup>95</sup> in the presence of the double penstroke (//) to mark a citation,<sup>96</sup> as well as in the common use of chi, the asteriscus, and the dotted diplé as space-fillers.<sup>97</sup> Each is familiar enough to us from Egyptian texts, but this routine and un-Egyptian use of them is a sign that the scribes who copied the Herculeanum texts were trained to a slightly different system-- a system, incidentally, which is probably closer to scribal practice in the mainstream of Greek culture.<sup>98</sup> Similarly the "asterisk" sign (\*) marking changes of speaker in the Latin *Alcestis* has no direct parallel in Greek papyri from Egypt.<sup>99</sup>

To sum up: there is more regularity in the use of sigla in Graeco-Egyptian papyri than appears when one encounters them only sporadically. In Oxyrhynchite and other texts of the high Roman period the ancora and the antisigma were typically marks made by revisers of text-- the former usually marking omissions, the latter normally with variants and textual notes. To these should be added the simple diagonal slash, which commonly indicates something amiss in a line. Each of these found alternate uses in the hands of individual scribes, however. The simple stroke, the chi, the dotted obelus and the diplé in non-Homeric texts seem to have been used predominantly to mark the presence of an interesting point in a line, or as a reference mark indicating the presence of a useful note in a separate hypomnema. But none of these sigla had a tightly restricted significance, and (outside Oxyrhynchus and the second and third centuries) the same jobs were also done by various other sigla. The most useful reminder, for editors, that the meaning of these signs did vary is inconsistent use by scribes of even the very specialized sigla of the system of Aristarchus-- and the toleration of those inconsistencies by readers.\*

<sup>95</sup>Cavallo (above, n. 91) remarks on the rather more common use of diplé as a divider in Herculeanum papyri than in Egyptian; see also R. Marichal, "De l'usage de la 'diplé' dans les inscriptions et les manuscrits latins," *Paleographica Diplomatica et Archivistica: Studi in onore di Giulio Battelli* vol. 1 (Rome 1979) 63-39 with plates of two Herculeanum texts. Diplai mark pauses in the following Herculeanum papyri: P.Herc. 1081 (*Ric.Pap.Erc.* 2, 1976; *GMAW* 2 78), P.Herc. 1074 (*Ric.Pap.Erc.* 3, 1983; *GMAW* 2 no. 78), P.Herc. 1672 (*Ric.Pap.Erc.* 3, 1977; also  $\text{L}$  and  $\text{L}$ ), P.Herc. 1427 (*Ric.Pap.Erc.* 3, 1977), P.Herc. 994 (*Ric.Pap.Erc.* 2, 1976), P.Herc. 411 + 1572 (*Ric.Pap.Erc.* 1, 1969, 66-67), P.Herc.1012 + 1786 (*Cron.Erc.* 10, 1980, 25-53, written  $\text{J}$ ), P.Herc. 26 (*Cron.Erc.* 3, 1973, 89-91), P.Herc. 1676 (*Cron.Erc.* 1, 1971, 90-111), P.Herc. 1013 (*Cron.Erc.* 9, 1979, 11-35), P.Herc. 188+1014 (*Cron.Erc.* 8, 1978, 104-23), P.Herc. 1414? (*Cron.Erc.* 7, 1977, 96-113), P.Herc. 1004? (*Cron.Erc.* 6, 1976, 69-76: usually the diplé obelismene is used), P.Herc. 1050 (*Oxf. P.* 5, col. vi.19-20, vii.31-32, 37-38).

<sup>96</sup>// marks a citation in P.Herc. 163 (*Cr.Erc.* 8, 1978, 52ff; Cavallo [above, n. 91] p.24).

<sup>97</sup>Miscellaneous space fillers: P.Herc. 1081 (*Ric.Pap.Erc.* 3, 1983):  $\text{X}$ ,  $\text{X}$ ; P.Herc. 411, 1572 (*Ric.Pap.Erc.* 1, 1969, 66-67):  $\text{X}$ ,  $\text{X}$ ; P.Herc. 463 (*Cron.Erc.* 12, 1982, 67-83):  $\text{X}$ ; P.Herc. 163 (*Cron.Erc.* 8, 1978, 52ff):  $\text{X}$ ,  $\text{Z}$ ,  $\text{L}$ ,  $\text{L}$ ; P.Herc. 1012 + 1786 (*Cron.Erc.* 10, 1980, 25-53):  $\text{X}$ ,  $\text{Z}$ ,  $\text{Z}$ . The apparent chi-rho monogram ( $\text{P}$ ) beginning the long n. in the bottom marg. of P.Herc. 152 is probably a misdrawn abbreviation of  $\text{πρὸς}$  ( $\text{P}$ ), which recurs later in the note (ed. H. Diels, *Philodemos Über die Götter drittes Buch*. Abh.Preuss.Akad.Wiss. philol.-hist.kl. 1916 [Berlin 1917, repr. Amsterdam/Leipzig 1970] 24-27).

<sup>98</sup>Cavallo (above, n. 91) 49.

<sup>99</sup>The closest thing is  $\text{X}$ : written between the lines to note a change of speaker in a text of the "Acta Alexandrinorum" (P.Harris, *JRS* 39 [1939] 79-80). R. Roca-Puig, *Alcestis. Hèxamètres Llatins: Papyri Barcinonenses inv. no. 158-161* (Barcelona 1982).

\*I am grateful to Linos Jacovides, who wrote the program used to organize these data; to Gregg Schwendner, who read an early draft and kindly redirected me on more than one point; and to James Porter for helpful conversation.

# Notes and Abbreviations to Tables 1-5:

Centuries are of the common era unless indicated.

Lower-case "p" precedes Pack<sup>2</sup> numbers.

† marks texts appearing in Table 1 or Table 3 as well as in Table 2 (Sigla with Utilitarian Functions).

§ marks texts appearing more than once in Table 2.

The List of Texts (Table 4) indicates whether plates (pl.) or photographs were available.



## Abbreviations

<i>Anecd.Parisinum</i>	cod. Paris. 7530 (saec. 8), ed. G. Dindorf, <i>Scholia Graeca in Homeri Iliadem</i> 1 (Oxford 1875) pp. xlv-l; Keil, <i>Grammatici Latini</i> vii 535
<i>Anecd.Romanum</i>	cod. Rom.Gr. 6 (Rome, Bibl.Naz.: saec. X), ed. F. Montanari, <i>Studi di filologia omerica antica</i> 1 (Pisa 1979) 43-75
Cavallo, LSSE	G. Cavallo, <i>Libri Scritture Scribi a Ercolano, Cronache Ercolanesi</i> 13 suppl. (1983)
-----, Ric. maiuscola bibl.	<i>Ricerche sulla maiuscola biblica</i> (Florence 1967)
Erbse, Sch.Gr.Hom.II.	<i>Scholia Graeca in Homeri Iliadem</i> (Berlin 1969- )
GBByz.Per.	G. Cavallo and H. Maehler, <i>Greek Bookhands of the Early Byzantine Period A.D. 300-800</i> (Bulletin of the Institute of Classical Studies Supplement 47: London 1987)
GMAW <sup>2</sup>	E. G. Turner, <i>Greek Manuscripts of the Ancient World</i> , 2nd ed. P.J. Parsons (Bulletin of the Institute of Classical Studies Supplement 46: London 1987)
McNamee, Abbr.	<i>Abbreviations in Greek Literary Papyri and Ostraca</i> (Bulletin of the American Society of Papyrologists Supplement 3: Chico, California 1981)
New Pal.Soc.	<i>The New Palaeographical Society: Facsimiles of Ancient Manuscripts etc.</i> , ed. E.M. Thompson, G.F. Warner, F.G. Kenyon, J. P. Gilson, Series 1 (London 1903-12), Series 2 (London 1913-30)



- Pack<sup>2</sup> R.A. Pack, *The Greek and Latin Literary Texts from Graeco-Roman Egypt* (2nd ed. Ann Arbor 1965)
- Pal.Soc. *The Palaeographical Society: Facsimiles of Manuscripts and Inscriptions*, ed. E.A. Bond, E.M. Thompson, G.F. Warner, Series 1 (London 1873-83), Series 2 (London 1884-94)
- Roberts, *GLH* C.H. Roberts, *Greek Literary Hands 350 B.C. - A.D. 400* (Oxford 1955)
- Schubart, *Pap.Gr.Berol.* W. Schubart, *Papyri Graecae Berolinenses* (Bonn 1911)
- Seider, *PGP* R. Seider, *Paläographie der griechischen Papyri* vol. 2: Literarische Papyri (Stuttgart 1970)
- Turner, *Codex* E.G. Turner, *The Typology of the Early Codex* (Philadelphia 1977)
- Uebel F. Uebel, *APF* 21 (1971) 167ff

Table 1  
ARISTARCHAN SIGLA IN HOMERIC PAPYRI

Publication	Provenance, Century	Contents	— ✕ —	Aristarchan Signs ✕ ✕ — ○ •	Miscellaneous
Brit.Libr.inv. 128, <i>P.Lond.Lit.</i> 27, p998	?, 1	Il. 23, 24.	—	✕ •	✓
Brit.Libr.inv. 136, <i>P.Lond.Lit.</i> 11, p697	?, 3	Il. 3, 4	—	✕	✓
Brit.Libr.inv. 271, <i>P.Lond.Lit.</i> 30, P.Vindob. 26746+26754-60, <i>Arch.f.Bibliographie</i> , <i>Buch- und Bibliothekswesen</i> 1 (1926) 92-93, p1039	Soen.Nes.?, 1	Od. 3	—	✕	✓
† P.Berol.inv. 7807, <i>BKT</i> 5.1.4, p842	?, 3-4	Il. 9	—	✕	/
P.Berol.inv. 8440, <i>BKT</i> 5.1.4, p735	?, 1	Il. 5	—	✕	✓
P.Berol.inv. 9774, <i>BKT</i> 5.1.18-20, p962	?, 1 BC	Il. 18	—	✕ •	✓
P.Berol.inv. 11761, <i>Rev.Phil.</i> sér. 3.29 (1955)199, no. 452, p1005	?, 2	Il. 23	—	✕	✓
P.Berol.inv. 16985, <i>Rev.Ph.</i> sér. 3.29 (1955) 199 no. 449, p980	?, 1 BC	Il. 21, 22, 23	—	✕	✓
<i>P.Cairo Goodspeed</i> 1, p1116	?, 2	Od. 15	—	✕	✓
P.Cairo inv. 60566, <i>M&amp;L Maspero</i> 1.148-51 (MIFAO 67.1, Cairo 1934), p1184	Oxy., 2	comm./Il. 6	—	✕	✓
<i>P.Gr.Mon.</i> 38	?, 1	Il. 12	—	✕	✓
<i>P.Hamb.</i> 3.195	?, 2	Il. 2	—	✕	✓
† <i>P.Haw.</i> 24-28, p616	Hawara, 2?	Il. 1, 2	—	✕, ✕	✓
<i>P.Köln</i> 1.37	?, 1	Il. 24	—	✕	✓
P.Lips.inv. 338, <i>APF</i> 29 (1983) 15-17	?, 5-6	Od. 11	—	✕	✓
† <i>P.Lit.Pisa</i> 2 (P.Genève), p1030	?, 2-3	Od. 2	—	○	✓
P.Lund, <i>Årsb.Lund</i> (1934-35) 53f, p781	?, 2-3	Il. 6	—	✕	✓
P.Mich.inv. 6653v, <i>ZPE</i> 14 (1974) 89-90	?, Roman	Il. 1	—	✕	✓
<i>P.Mil.Vogl.</i> 6.259	?, 1-2	Od. 11	—	✕	✓
P.Oxy. 3.445, Brit.Libr.inv. 1190, <i>P.Lond.Lit.</i> 14, p778	Oxy., 2-3	Il. 6	✕	○	○ pap.

<i>P.Oxy.</i> 4.687, Brit. Libr.inv. 1535, <i>P.Lond. Lit.</i> 9, p691	Oxy., 1 BC-1	Il. 3	>	
<i>P.Oxy.</i> 11.1398, p1147	Oxy., 3	Od. 21	>	
<i>P.Oxy.</i> 15.1818, p988	Oxy., 5-6	Il. 22, 23	>	⊙
<i>P.Ryl.</i> 1.51, p1016	?, 1 BC	Il. 24	>	
<i>P.Soc.Pap.Alex.</i> inv. 212, <i>BIFAO</i> 46 (1947) 57-60, p810	?, 3	Il. 7	>	
† <i>P.Strassb.</i> inv. Gr. 2675, <i>BIFAO</i> 61 (1962) 151-68, p789	?, 4	Il. 6-13	<	
<i>PIFAO</i> inv. 75, <i>BIFAO</i> 46 (1947) 66-67, p1127	?, 17	Od. 17	>	
<i>PSI</i> 1.8, p1059	Oxy., 1	Od. 5	>	✕ —
<i>PSI</i> 2.113, p608	?, 5	Il. 1	>	—
<i>PSI</i> 15.1456	?, 2	Il. 6	>	
<i>PSI</i> 15.1458, Pack2 955	Oxy., 1	Il. 18	>	
† <i>P.Tebt.</i> 1.4, p632	Tebtun., 2 BC	Il. 2	>	✕ — ⊙
				✕ <sub>1</sub> — ✕ <sub>2</sub>

Table 2  
UTILITARIAN SIGLA

A. ANCORA: $\mathcal{U}$ , $\mathcal{V}$ et sim. <sup>a</sup>	Provenance, Cent.	Author:	Used to Mark:	Variant Forms; Remarks:
§ Brit.Libr. inv. 107, <i>P. Lond.Lit.</i> 25, p953	?, 1-2	Hom.	omission	
† Brit.Libr. inv. 1546A, <i>P. Lond.Lit.</i> 140, p2516	?, 2	oratory	?	
† <i>MPER</i> 1.73-83, <i>Stud.Pal.</i> 1 (1901) iii-x, p499	Fayum, 4	Hes.	omission, ?	$\mathcal{R}$ , > ed.
<i>MPER</i> 6.81-97, p1551	Hermup. Magna, 2	Xen.	variant	with both text and revision
<i>MPER</i> N.S. 3.23, p1631	?, 4-5	Old com.	?	
§ <i>P. Amh.</i> 2.24, p263	?, 4	Dem.	omission	at right of col.
† <i>P. Ant.</i> 3.160, Uebel 1295	Antinoopolis, 3-4	Hom.	omission	/ written above ancora
† <i>P. Berol.</i> inv. 9782, <i>BKT</i> 2, p1393	Hermup. Magna, 2	comm./Pl.	omission, restoration	$\mathcal{P}$ ed.
† <i>P. Berol.</i> inv. 10558-59, <i>BKT</i> 5.1.82-93, p1851	Hermup. Magna, 4	hexameter	?	
§ <i>P. Gen.</i> 1, p5	?, 2-3	Aeschin.	omission	with /
† <i>P. Lit.Pisa</i> 2 (P.Genève), p1030	?, 2-3	Hom.	?	/ € (i.e., slash plus ancora)
§ <i>P. Med.</i> inv. 210, <i>Aegyptus</i> 58 (1978) 110-16	?, 3	comm./Hom.	?	
† <i>P. Mich.</i> inv. 2, <i>TAPA</i> 53 (1922) 128-33, p958	?, 2-3	Hom.	omission, restoration	$\mathcal{P}$ with the right curve lost; = edd.
† <i>P. Oxy.</i> 1.16, 4.696, p1524	Oxy., 1	Thuc.	omission?	
† <i>P. Oxy.</i> 1.28, p1554	Oxy., 2	Xen.	variant?	
† <i>P. Oxy.</i> 2.220, Brit.Libr. inv. 1184, <i>P. Lond.Lit.</i> 185, p2172	Oxy., 1-2	comm./metrics	restoration? variant?	at right of col.
† <i>P. Oxy.</i> 2.223, p733	Oxy., 3	Hom.	omission	/ marks the ensuing line
† <i>P. Oxy.</i> 6.852, p438	Oxy., 2-3	Eur.	omission	
† <i>P. Oxy.</i> 7.1011, p215	Oxy., 4	Callim.	omission	
† <i>P. Oxy.</i> 9.1174, 17.2081a, Brit.Libr. inv. 2068, <i>P. Lond.Lit.</i> 67, p1473	Oxy., 2	Soph.	omission?	the marked omission may be only the single word supplied later beside the ancora
† <i>P. Oxy.</i> 9.1175, 17.2081b, Brit. Libr. inv. 2069, <i>P. Lond.Lit.</i> 66, p1472	Oxy., 2	Soph.	error?	
§ <i>P. Oxy.</i> 10.1247, p1532	Oxy., 2	Thuc.	error or variant	interlinear, marking variant word order; / marks preceding word
† <i>P. Oxy.</i> 13.1617, p152	Oxy., 5	Ar.	omission	
† <i>P. Oxy.</i> 13.16197, p474	Oxy., 1-2	Hdt.	variant or marg. n.	/ survives at the left of a break

<sup>a</sup> Papyri in which lacunas render the function of an ancora doubtful are included here rather than in Table 3, since the sign was used almost exclusively in revision of text.





† §	<i>P.Oxy.</i> 1.16, 4.696, p1524 <i>P.Oxy.</i> 3.471, p2225	Oxy., 1 Oxy., 2	Thuc. Acta Alexandr.	variant text? omission variant text or omission?	restoration lacunose supplement (correction) given in bottom marg.
†	<i>P.Oxy.</i> 5.844, p1263 <i>P.Oxy.</i> 8.1093, p328	Oxy., 2 Oxy., 2	Isoc. Dem.	error & correction variant & relevant text variant	
† §	<i>P.Oxy.</i> 9.1174, 17.2081a, Brit.Libr. inv. 2068, <i>P.Lond.Lit.</i> 67, p1473	Oxy., 2	Soph.		
§	<i>P.Oxy.</i> 10.1247, p1532	Oxy., 2	Thuc.	variant	follows one variant, precedes another; ✓ once at right of relevant text
†	<i>P.Oxy.</i> 11.1364, p92 <i>P.Oxy.</i> 13.1620, p1506	Oxy., 3 Oxy., 2-3	Ant.Soph. Thuc.	? variant & relevant text; text containing variant	with a lacunose marg. n. ○ ○
†	<i>P.Oxy.</i> 21.2295, p63	Oxy., 1	Ale.	variant text	interlinear (above) and at right of text for which variants are supplied
† §	<i>P.Oxy.</i> 23.2359, p1485 <i>P.Oxy.</i> 24.2387, p79	Oxy., 2 Oxy., 1BC-1	Stesich. Alcm.	variant in a text-critical note	also > below the same variant used as a symbol referring to a text used for comparison
†	<i>P.Oxy.</i> 25.2427, p360	Oxy., 2-3	Epich.	marginal note	○ below text for which a note is supplied
§	<i>P.Oxy.</i> 25.2430 ( <i>P.Turner</i> 3) p1910 <i>P.Oxy.</i> 37.2803 <i>P.Oxy.</i> 47.3326 <i>P.Ryl.</i> 1.16, p1688 <i>PSI</i> 6.721, p332	Oxy., 1-2 Oxy., 1 B.C. Oxy., 2 Theadelphia, 2-3 ?, 2	Simon. Stesich. Pl. comedy Dem.	? marginal note text-critical note ? marginal note	at text and a lacunose note before each line of a 2-line note at left of marg. n.; text lacunose ∠ precedes, C follows a note; ∠ or C also at right of relevant text
† §	<i>PSI</i> 11.1182, p2953 <i>PSI</i> 11.1191, p497	Antinoe?, 4-6 Oxy., 2	Gaius Hes.	marginal note ?	⌢ before a transl. from Latin interlinear above text and at a lacunose note

C. DIPL: > et sim.<sup>b</sup>

- BN Paris, P.Gr. 1120, Suppl. grec 2, MIFAO  
9.2 (1893), p1345  
§ Brit.Libr. inv. 107, *P.Lond.Lit.* 25, p953

quotation  
division in text

beside each line; date:  
Turner, *Codex* p. 113

<sup>b</sup> The diplo seems to be used as a divider more often in Herculaneum papyri than Egyptian. Examples are not included in this table, but are listed in the text above, n. 95.

§	Brit. Libr. inv. 115, <i>P. Lond. Lit.</i> 132, <i>P. Iand.</i> 5.80, p1233	Gournou, 2	Isoc.	division in text	↗ at last line of subscription
	Brit. Libr. inv. 733, etc.: see miscellaneous sigla				
	Brit. Libr. inv. 2040, <i>P. Lond. Lit.</i> 174, <i>P. Oxy.</i> 3.412, p53	Oxy., 3	Julius African.	error	↗
†	P. Antinoe, A.S. Hunt & J. Johnson, <i>Two Theocr. Papyri</i> (London 1930) 20ff., p1487	Antinoe, 5-6	Theocr.	division in text	↗
	<i>P. Ant.</i> 3.116, Uebel 1353	Antinoopolis, 3	hexameter	?	↗ at left of text and a marg. note, both lacunose
	<i>P. Ant.</i> 3.182, Uebel 1487	Antinoopolis, 7	oratory	quotation	↗ a single < written large beside 2 lines containing a quotation
	<i>P. Ant.</i> 3.183, Uebel 1442	Antinoopolis, 6	Hippocr.	marginal note	↗ above a note describing contents of adjacent text
	<i>P. Berol.</i> inv. 8, <i>BKT</i> 2.52-53, p1404	Theadelphia, 2	comm./Pl.	quotation	↗ beside each line
§	<i>P. Berol.</i> inv. 5865, <i>BKT</i> 5.1.54, <i>APF</i> 27 (1980) 19-32, p119	?, 3-4	Arat.	division in text	↗ < delimits the space to be used for notes; see also
†	§ <i>P. Berol.</i> inv. 9782, <i>BKT</i> 2, p1393	Hermup. Magna, 2	comm./Pl.	quotation	↗ miscellaneous sigla (part 1)
	§ <i>P. Berol.</i> inv. 10567, <i>BKT</i> 5.1.94-106, p1329	?, 6-7	comm./Nicander	quotation	↗ at first line of a speech; ensuing lines lost
†	<i>P. Berol.</i> inv. 11866A-B, <i>Aegyptus</i> 13 (1933) 621-43, p2277	?, 5-6	comm./Rom. law	quotation	↗ beside each line
§	<i>P. Bodm.</i> inv. 28, <i>Mus. Heiv.</i> 33 (1976) 1-23	?, 2	satyr play	marginal note	↗ below speaker notes
	<i>P. Harr.</i> 1, p1325	?, 3	Musonius Rufus	quotation	↗ beside each line
†	<i>P. Harr.</i> 38, p405	?, 2	Eur.	division in text	↗
†	§ <i>P. Köln</i> 6.242	?, 2 B.C.	poetic anthology	division in text	↗ surrounding the title of a poem?
†	§ <i>P. Oxy.</i> 5.841, Brit. Libr. inv. 1842x, <i>P. Lond. Lit.</i> 45, p1361	Oxy., 2	Pind.	at text supplied with note	
§	<i>P. Oxy.</i> 7.1011, p215	Oxy., 4	Callim.	division in text	↗: edd.
	<i>P. Oxy.</i> 10.1233, 17.2081d, 18.2166b, 21 pp. 127-30, p56	Oxy., 2	Ale.	division in text	↗ twice at last line of Alcaic stanzas; Hephaest. p.shm.
	<i>P. Oxy.</i> 15.1803, p2126	Oxy., 6	glossary	quotation	↗ 75 prescribes paragraphi at each line
†	<i>P. Oxy.</i> 15.1809, p1391	Oxy., 2	Pl.	marginal note	↗ below the note
†	<i>P. Oxy.</i> 15.1820, p1133	Oxy., 6-7	Hom.	division in text	↗ "flourished sign"
†	§ <i>P. Oxy.</i> 17.2102f, p1402	Oxy., 2	Pl.	quotation	↗ "double commas" beside each line
§	<i>P. Oxy.</i> 18.2168, <i>P. Berol.</i> inv. 11629A-B + 13417 A-B <i>Sitz. Ber. Akad.</i> (1914) 222-44, (1912) 524-44, p201	Oxy., 3	Callim.	marginal note	
†	§ <i>P. Oxy.</i> 23.2359, p1485	Oxy., 2	Stesich.	variant	↗ below a variant introduced by

†	<i>P.Oxy.</i> 34.2687, p166 add., Uebel 1429	Oxy., 3	Aristox.	marginal note & related text	<; note refers to a variant
	<i>P.Oxy.</i> 34.2702, Uebel 1237	Oxy., 5	Ap.Rhod.	division in text	7 beside each line
	<i>P.Oxy.</i> 53.3699	Oxy., 2	philosophy	quotation	at 10 and 5 successive lines;
†	<i>P.Oxy.</i> 54.3722	Oxy., 2	comm./Anaer.	quotation?	text lacunose
	<i>PSI</i> 11.1207, <i>P.Oxy.</i> 9.1173, 11.1356, 18.2158, <i>P.Hawn.</i> 1.8, p1344	Oxy., 3	Philo	quotation?	in the marg. beside εἰκόνα; ensuing lines lost
	<i>PSI</i> 13.1298; see miscellaneous sigla	Fayum, 5	Aeschin.	quotation beside each line	
	<i>P.Vindob.</i> inv. G2314, <i>Feierl.Stiz.d. Kaiserl.Akad.d. Wiss.</i> (Vienna 1886) 57-60; <i>Vortrag u.d.gr. Pap.Erzh.Rainer</i> (Vienna 1886) 44-49, p17				

# D. SLASH: / et sim.

	<i>Brit.Lib.</i> inv. 107, <i>P.Lond.Lit.</i> 25, p953	? 1-2	Hom.	restoration	//
	<i>Brit.Lib.</i> inv. 126, <i>P.Lond.Lit.</i> 5, p634	Ma'abdeh, 3	Hom.	division in text	—
†	§ <i>Brit.Lib.</i> inv. 131v, <i>P.Lond.Lit.</i> 108, p163	Meir, 1	Arist.	division in text	
	<i>Brit.Lib.</i> inv. 132, <i>P.Lond.Lit.</i> 131, p1272	? 1-2	Isoc.	variant text?	no variant is supplied
	<i>Brit.Lib.</i> inv. 134, <i>P.Lond.Lit.</i> 134, p1234	? 2-1 B.C.	Hyperides	error?	marked text was corrected
	<i>Brit.Lib.</i> inv. 135, <i>P.Lond.Lit.</i> 96, <i>GMAW</i> 39, p485	? 2-3	Heronidas	error	beside lines that have been corrected
	<i>Brit.Lib.</i> inv. 733 etc.; see miscellaneous sigla				
	<i>Brit.Lib.</i> inv. 1873, <i>P.Lond.Lit.</i> 6, p643	Fayum?, 1	Hom.	division in text	
	<i>P.Amst.</i> inv. 1, <i>Mnemosyne</i> 4.24 (1971) 162-68	? 1 B.C.-1	Hom.	division in text	
†	§ <i>P.Ant.</i> 3.160, Uebel 1295		Hom.	omission	∪// once, once with ancora
	<i>P.Ant.</i> 3.164, Uebel 1312	Antinoopolis, 3-4	Hom.	omission	
	<i>P.Berol.</i> inv. 6869+7492-95, <i>BKT</i> 5.1.3, <i>P.Aberd.</i> 134, <i>APF</i> 24/25 (1976) 6-12, p572	Antinoopolis, 4 ?, 1-2	Hom.	division in text	
†	<i>P.Berol.</i> inv. 7807, <i>BKT</i> 5.1.4, p842	? 3-4	Hom.	division in text	
§	<i>P.Berol.</i> inv. 10567, <i>BKT</i> 5.1.94-106, p1329	? 6-7	Nonnus	variant text	—; variant supplied above line
†	<i>P.Bodm.</i> 26+ <i>P.Köln</i> 1.3, Uebel 1177	? 4	Men.	correction;	∫;
				marginal note	∫ separates text from speaker note on the right
				division in text	\ at change in speaker; date: Turner Codex p. 112



§	<i>P. Cair. Masp.</i> 2.67172-74, p658 <i>P. Colon. inv.</i> 3328, <i>Die Phoinikika des Lollian</i> , Uebel 1513	Aphroditopolis?, 6 ?, 2	Hom. Lollian	omission division in text	/=
§	<i>P. Flor.</i> 2.106, p604 <i>P. Gen.</i> 1, p5 <i>P. Harr.</i> 41, p1508	?, 3 ?, 2-3 ?, 2-3	Hom. Aeschin. Thuc.	error or variant omission division in text	// at a plus-verse with ancora
†	<i>P. Heid.</i> 4.2, <i>P. Hib.</i> 1.22, <i>P. Grenf.</i> 2.4, p979 <i>P. Heid.</i> N.F. 2.188, p1962 <i>P. Hercul.</i> 182 (see Cavallo LSSE p. 24) <i>P. Marm.</i> , p455	Hibeh, 3 B.C. Hibeh, 3 B.C. Hercul., 1B.C. Marmarica, Libya, 3	Hom. hexameter Philodemus Favorinus	variant? error? correction error	-./ with interlinear revision
§	<i>P. Med. inv.</i> 210, <i>Aegyptus</i> 58 (1978) 110-16 <i>P. Michael.</i> 2, p997	?, 3 ?, 1	comm./Hom. Hom.	?	/€ (i.e., slash with ancora)
	<i>P. Mich. inv.</i> 2, <i>TAPA</i> 53 (1922) 128-33, p958 <i>P. Mich. inv.</i> 2810, <i>ZPE</i> 46 (1982) 58-69, p599 <i>P. Mich. inv.</i> 3390, <i>ZPE</i> 76 (1989) 237-38 <i>P. Morgan Libr., Sitzb. Berl. Akad.</i> (1912) 1198- 1219, p870 <i>P. Oxy.</i> 2.221, <i>Brit. Libr. inv.</i> 1184, <i>P. Lond. Lit.</i> 178, p1205	?, 2-3 Karanis, 2 ?, 2 ?, 4 Oxy., 2 Oxy., 3	Hom. Hom. Hom. Hom. comm./Hom. Hom.	error division in text division in text omission quotation? error;	— usually corrected /; variants not supplied / at right of a line not present in all Mss. probably separates lemma and comment with ancora above word for which a variant is supplied
†	<i>P. Oxy.</i> 5.841, <i>Brit. Libr. inv.</i> 1842n, <i>P. Lond.</i> <i>Lit.</i> 45, p1361 <i>P. Oxy.</i> 6.852, p438 <i>P. Oxy.</i> 7.1011, p215	Oxy., 2 Oxy., 2-3 Oxy., 4	Pind. Eur. Callim.	division in marg. notes omission variant text; division in text variant text	/, // interlinear above words to transpose
	<i>P. Oxy.</i> 7.1018, p1548	Oxy., 3	Xen.	omission	interlinear, with ancora precedes lemma — marks start of two quotations / once at beginning, once at end of quotations
†	<i>P. Oxy.</i> 9.1174, 17.2081a, <i>Brit. Libr. inv.</i> 2068, <i>P. Lond. Lit.</i> 67, p1473 <i>P. Oxy.</i> 10.1232, p1447 <i>P. Oxy.</i> 10.1247, p1532 <i>P. Oxy.</i> 11.1371, p145 <i>P. Oxy.</i> 13.1611, p2290	Oxy., 2 Oxy., 3 Oxy., 2 Oxy., 5 Oxy., 3	Soph. Sappho Thuc. Ar. treatise on literary crit.	omission omission variant text? marginal note division in text	
†	<i>P. Oxy.</i> 2064, A.S. Hunt & I. Johnson, <i>Two Theoc. Pap.</i> (London 1930) 3-19, p1489	Oxy., 2	Theoc.	omission	

† §	<i>P.Oxy.</i> 17.2102, p1402	Oxy., 2	Pl.	variant text	used as caret mark for insertion of variant, and on left and right of variant
§	<i>P.Oxy.</i> 18.2168, P.Berol. inv. 11629A-B + 13417 A-B, <i>Sitz.Berl.Akad.</i> (1914) 222-44, (1912) 524-44, p201	Oxy., 3	Callim.	division in marg. notes	/ separates lemmata, comments — introduces one note; // and — conclude marg. nn. (diple obelismene is also used)
†	<i>P.Oxy.</i> 20.2258, p186 <i>P.Oxy.</i> 31.2537, Uebel 1507	Oxy., 6-7 Oxy., 2-3 Oxy., 2 Oxy., 1-2 Oxy., 2 Oxy., 1	Callim. oratory glossary melic comm./Hom. epigram incipits	division in marg. notes error used as check mark omission? error used as check mark	separates lemmata, comments beside several entries written below an ancora perh. ↗ correction added beside several entries 2, 2, 2, 2, 2, 2 at breaks in sense & at a quotation
§	<i>P.Paris</i> 2, p246	Memphis, 2 B.C.	Chrysippus	division in text	2, 2, 2, 2, 2, 2 at breaks in sense & at a quotation
†	<i>P.Ross.Georg.</i> 1.4, p941	? 3	Hom.	restoration, omission; division in text	2 ed.
†	<i>P.Ryl.</i> 1.29a, p2416 <i>P.Ryl.</i> 1.53, p1106 <i>PSI</i> 1.10, <i>Mus.Phil.Lond.</i> 2 (1977) 1-17, p833	? 2 ? 3 Hermopolis Ma- gna, 4 Oxy., 2-3 Oxy., 3 Tebunis, 2 Oxy., 2 ? 2	medical recipes Hom. Hom. Hes. Hom. medical recipes manual of astrol. Hom.	division in text omission omission? omission omission used as check mark text treated in note omission	interlinear (2 words omitted) — ; written one line too soon
§	<i>P.Strassb. inv. Gr.</i> 31+32, <i>BIFAO</i> 54 (1954) 45-62, p591 <i>P.Strassb. inv. Gr.</i> 2462a+2489, <i>BIFAO</i> 61 (1962) 172, p1035	? 2	Hom.	error	precedes prescriptions interlinear with xátw
†	<i>P.Tebi.</i> 1.4, p632 <i>P.Tebi.</i> 2.432, <i>Calif.St. Class.Ant.</i> 4 (1971) 201-202, p1156 <i>P.Turner</i> 9	Tebunis?, 2 B.C. Tebunis, 2 Ashmunein, 4 ? 5	Hom. Hom. catalogue: prose works Libanius	division in text division in text used as check mark error	written at right // beside most entries
	<i>P.Vindob. inv.</i> 29311, <i>Homages Préaux</i> 548-54 (re-ed. of <i>MPER</i> N.S. 3.60), p2261				

† §	Brit.Libr. inv. 131v, <i>P.Lond.Lit.</i> 108, p163 <i>MPER</i> N.S. 3.37, p2866	Meir, 1 Fayum, 6 ?, 2	Arist. prose satyr play	error marginal note marginal note	— above words to transpose at right of last line of note — at left of speaker note; diple below
†	P.Bodm. inv. 28, <i>Mus.Helv.</i> 33 (1976) 1-23 P.Daris inv. 12, <i>Stud.Pap.</i> 7 (1968) 7-22, p788 add., Uebel 1289a P.Flor. 2.112, p157 P.Köln 2.76	?, 4? ?, 2-3 ?, 1 B.C.	Hom. comm./Ar. Hom.	restoration marginal note variant?	at left of note / above variant in margin (unless the sign is a corrected accent)
† §	<i>P.Köln</i> 6.242 P.Mich. inv. 4270, <i>ZPE</i> 29 (1978) 5-13 § <i>P.Oxy.</i> 11.1371, p145 <i>P.Oxy.</i> 15.1790, 17.2081f, p1237 <i>P.Oxy.</i> 33.2656, Uebel 1184 <i>PSI</i> 14.1399, p2518	?, 2 B.C. ?, 4-5 Oxy., 5 Oxy., 1 B.C. Oxy., 4 ?, 5-6	poetic anthology Hes. Ar. Ibyc. Men. oratory	division in text? error?, variant text? marginal note marginal note correction variant	— interlinear — introduces lemma at right of long note interlinear at right of corr. at left of revision and at right of place for insertion interlinear
†	P.Vindob. inv. 200, WS 7 (1885) 116-22, p1534	Arsinoe, 5-6	Thuc.	text treated in note	

## F. CHI: X

†	P.Athen.Univ.inv. 2780-1, SB 9860a-f, Uebel 1456	Arsinoite, 3	medical recipes	division in text	at a new prescription
†	P.Berol. inv. 9780v, <i>BKT</i> 4, p536	Hermupolis Mag- na, 2-3	Hierocles Stoic.	marginal note & related text;	note identifies topic of text
	<i>P.Cair.Masp.</i> 1.67055 etc., p348	Aphrodito & Antinoe, 6 Marmarica, Libya, 3	Dioscorus Favorinus	error correction	X, X at lines to interchange at beginning and end of a passage to be revised
§	<i>P.Marm.</i> , p455	?, 4	Hom.	omission;	X X
§	P.Morgan Libr., <i>Sitzb.Berl.Akad.</i> (1912) 1198- 1219, p870 <i>P.Oxy.</i> 3.471, p2225 † § <i>P.Oxy.</i> 5.841, Brit.Libr. inv. 1842v, <i>P.Lond.</i> <i>Lit.</i> 45, p1361 † <i>P.Oxy.</i> 26.2450, p1369	Oxy., 2 Oxy., 2 Oxy., 1-2	Acta Alexandr. Pind. Pind.	variant & related text variants; text treated in note text treated in note	



§ <i>P.Oxy.</i> 49.3452	Oxy., 2	glossary	error	at each of two lines to interchange (with 'b' and 'a' to show order)
§ <i>P.Paris</i> 2, p246	Memphis, 2 B.C.	Chrysippus	errors	at 4 an erroneous repetition in 4 successive lines
<i>P.Paris</i> 71, p78	Memphis, 1	Alcm.	text treated in note	some notes also begin ⲟⲣⲓ
<i>PSI</i> 11.1192, p1467	Oxy., 2	Soph.	text treated in note	

# G. MISCELLANEOUS SIGNS

## 1. CROSS: †

§ <i>P.Berol. inv.</i> 5865, <i>BKT</i> 5.1.54, <i>APF</i> 27 (1980) 19-32, p119	?, 3-4	Arat.	division in text	a ruling mark to delimit the space for marginalia; see also above, Diple
<i>P.Marm.</i> : see section 3 below				
§ <i>P.Oxy.</i> 11.1371, p145	Oxy., 5	Ar.	division in text	above a paragraphus over first letter of a col.: ruling mark?
<i>P.Oxy.</i> 42.3002	Oxy., 4	hexameter	division in text	at left of the first word of a poem (top of col.)
<i>PSI</i> 10.1180, p2421	Tebunus, 2	medical recipes	division in text	below a paragraphus at first line of a prescription, col. i.42
<i>PSI</i> 11.1218, <i>P.Oxy.</i> 18.2170, p213	Oxy., 1-2	Callim.	correction	at right of interl. corr. or variant
<i>PSI</i> 14.1399, p2518	?, 5-6	oratory	division in text	at left of first line of a speech

## 2. DOT (dots that seem to be stichometric are excluded)

<i>P.Berol. inv.</i> 9774, <i>BKT</i> 5.1.18-20, p962	?, 1 B.C.	Hom.	division in text?	or a critical siglum? S. West, <i>The Ptolemaic Pap. of Homer</i> (Cologne 1967)133
<i>P.Berol. inv.</i> 9781, <i>BKT</i> 7.4-13, p2511	Hermupolis Magna, 3 B.C.	oratory	error	
§ <i>P.Berol. inv.</i> 10567, <i>BKT</i> 5.1.94-106, p1329	?, 6-7	Nonnus	error;	at left of first line of a corrupt passage
			text containing variant;	at left of line ?

## 3. OTHER

Brit. Libr. inv. 733, *P. Lond. Lit.* 46, PSI  
12.1278, p175

Meir, 1-2

Bacchyl.

omission/restoration

✓ and / precede successive  
lines between which there is  
an omission; paired with:

7 with the restoration.

✓ and / precede successive  
lines between which there is  
an omission; paired with:

7 with the restoration.

✓ at an omission (used with  
the next two signs);

7 at left of the restoration,  
plus:

L at the right of the  
restoration.

✓ at left of col. beside a  
paragraphus;

✓ at right, with a paragraphus  
to its immediate left

✕ at the start of a new recipe.

✓// beside an omission.

✓ at left of paragraphus

✕: between the lines, at change  
of speaker

*P. Ant.* 2.80, p321

Antinoopolis, 4

Dem.

division in text

*P. Ant.* 3.134, Uebel 1454

Antinoopolis, 4

medical recipes

division in text

† § *P. Ant.* 3.160, Uebel 1295

Antinoopolis, 3-4

Hom.

omission

§ *P. Cair. Masp.* 2.67172-74, p658

Aphroditopolis?, 6

Hom.

division in text

P. Harris, *JRS* 39 (1949) 79-80, p2224

?, 3?

Acta Alexandr.

division in text

<i>P. Köln</i> 3.125	?, 2-1 B.C.	anthology (sch.ex.)	division in text	
§ <i>P. Marm.</i> , p455	Marmarica, Libya, 3	Favorinus	correction	   
			correction	   
			correction	   
			correction	   
			correction	   
			correction	   
			error	   
			error	   
			omission	   



Oxy., 4	Callim.	division in text	
		division in text	
		division in text	

There are also traces of a coronis at line 78 = *Pf.* 75.771-76.1.

It is reported as  $\sigma$  in the *ed.pr.*, but the traces are unclear.

<i>P.Oxy.</i> 13.1608, Brit.Libr. inv. 2469, <i>P.Lond.Lit.</i> 14, p19	Oxy., 2	Aeschin. Socr.	error	
<i>P.Oxy.</i> 13.1614, p1352	Oxy., 5-6	Pind.	division in text	
<i>P.Paris</i> 71, p78	Memphis, 1	Alcm.	marginal note	
<i>P.Ryl.</i> 3.531, p2418	? 3-2 B.C.	medical recipes	division in text	
<i>P.Ryl.</i> 3.540, Brit.Libr. inv. 1873, <i>P.Lond.Lit.</i> 6, p643	Fayum?, 1	Hom.	division in text	
<i>P.Ryl.</i> 3.541, p652	? 1	Hom.	error	

at left, with a row of 22 separating two poems.

at left of text for which a note is supplied

at a new prescription.

†	PSI 13.1298, ZPE 36 (1979) 61-62, p904	Antinoopolis, 5-6	Hom.	division in text	~
				division in text	~
				division in text	~ ed., but described as similar
				division in text	~ to in P. Antinoe
	Perg. Berol. 13217, BKT 5.2.73-79, p437	?, 1-2	Eur.	division in text	~ ? beside a choral passage.





P.Hercul. 1050, ed. T. Kuiper, <i>Philodemus Over den Dood</i> (Amsterdam 1925) 159-62	Here., 1 BC	Philod.	×	×
P.Hercul. 1065, ed. P. & E. De Lacy, <i>Philodemus On Methods of Inference</i> (Naples 1978) 80-82	Here., 1 BC	Philod.	×	×
P.Hercul. 1148 xl, <i>Cr.Erc.</i> 14 (1984) 17-107	Here., 2-1 BC	Epicurus	×	+
P.Hib. 1.3, p1480	Hibeh., 3 BC	Soph.	×	3, 7*
P.Ist.Pap.Vit.2013, <i>Studia Flor. A. Ronconi Sexagenario Oblata</i> (Rome 1970) 207	? 1	jud.oral.	×	×
P.Köln 2.59, u1369	? 1	Alc.	×	×
P.Köln 5.205	? 3 BC	dialogue	×	×
P.Köln 6.242	? 2 BC	poetic anthol.	×	×
P.Köln 6.247	? 2-1 BC	history	×	×
P.Lille 73+76+111c, ZPE 26 (1977) 1-6, 7-36	Magdola, 3BC	Stesich.	×	×
P.Med.inv. CNR 68.3.Arg. 47(1967)191, Uebel 1311	? 3-4	Hom.	×	×
P.Mich.inv. 4270, ZPE 29 (1978) 5-13	? 4-5	Hes.	×	×
P.Mich.inv. 6643, WS 79(1966)186-89, Uebel 1474	? 2	Arist.	×	×
P.Michael. 4, ZPE 10 (1973) 75-77, p2271	? 2	geogr.?rom.?	×	×
P.Mit.Vogl. 1.9, p1406	Oxy., 2-3	Pl.	×	×
P.Oxy. 1.15, p1618	Oxy., 3	anth: epigr.	×	×
P.Oxy. 1.16, 4.696, p1524	Oxy., 1	Thuc.	×	×
P.Oxy. 1.28, p1554	Oxy., 2	Xen.	×	×
P.Oxy. 2.212, Brit.Lib.inv. 1180, P.Lond.	Oxy., 1-2	Ar.	×	×
Lit. 85, p156			×	×
P.Oxy. 2.223, p733	Oxy., 3	Hom.	×	×
P.Oxy. 2.229, p1392	Oxy., 2	Pl.	×	×
P.Oxy. 3.442, p2543	Oxy., ?	oratory	×	×
P.Oxy. 3.550, p880	Oxy., 2	Hom.	×	×
P.Oxy. 4.659, Brit.Lib.inv. 1533, P.Lond.	Oxy., 1 BC	Pind.	×	×
Lit. 44, p1371			×	×
P.Oxy. 4.676, p1722	Oxy., 3	tragedy	×	×
P.Oxy. 4.694, p1492	Oxy., 2	Theocr.	×	×
P.Oxy. 4.770, p909	Oxy., 2	Hom.	×	×
P.Oxy. 5.841; Brit.Lib.inv. 1842v,	Oxy., 2	Pind.	×	×
P.Lond.Lit. 45, p1361			×	×
P.Oxy. 5.844, p1263	Oxy., 2	Isoc.	×	×
P.Oxy. 6.852, p438	Oxy., 2-3	Eur.	×	×

\*Tachygraphical signs in the margin, standing for πρὸς τοὺς τοῖς and οὐστὶν respectively, but of uncertain function: G. Menci, "Il commentario tachigrafico," XIX Intern. Congr. of Papyrology, Cairo (1989).

<i>P.Oxy.</i> 6.853, p1536	Oxy., 2	comm./Thuc.	/, \
<i>P.Oxy.</i> 6.885, p2105	Oxy., 2-3	on divin.	✕
<i>P.Oxy.</i> 8.1086, Brit.Lib.in. 2055, <i>P.Lond.Lit.</i> 176, p1173	Oxy., 1 BC	comm./Hom.	✕
<i>P.Oxy.</i> 8.1089, p2217	Oxy., 3	Acta Alex.	/, //?
<i>P.Oxy.</i> 9.1174, 17.2081a, Brit.Lib.in. 2068, <i>P.Lond.Lit.</i> 67, p1473	Oxy., 2	Soph.	✕
<i>P.Oxy.</i> 9.1175, 17.2081b, Brit.Lib.in. 2069, <i>P.Lond.Lit.</i> 66, p1472	Oxy., 2	Soph.	✕
<i>P.Oxy.</i> 9.1182, p295	Oxy., 2	Dem.	✕
<i>P.Oxy.</i> 10.1231, 17.2081c, 18.2166a, 21 pp. 122-26, p1445	Oxy., 2	Sappho	✕
<i>P.Oxy.</i> 10.1233, 17.2081d, 18.2166b, 21 pp. 127-30, p56	Oxy., 2	Alc.	>
<i>P.Oxy.</i> 10.1241, p2069	Oxy., 2	biography	>
<i>P.Oxy.</i> 10.1248, p1397	Oxy., 2	Pl.	>
<i>P.Oxy.</i> 11.1361, 17.2081e, Brit.Lib.in. 2443, <i>P.Lond.Lit.</i> 48, p179	Oxy., 1	Bacchyl.	✕
<i>P.Oxy.</i> 13.1611, p2290	Oxy., 3	lit.crit.?	/
<i>P.Oxy.</i> 13.1620, p1506	Oxy., 2-3	Thuc.	✕
<i>P.Oxy.</i> 15.1787, 18.2166d, 21 pp. 134-39, <i>P.Hal.</i> 3 inv. 18, p1449	Oxy., 3	Sappho	✕
<i>P.Oxy.</i> 15.1788, 21 pp. 139-45, 23 pp.105-106, p61	Oxy., 2	Alc.	>, <
<i>P.Oxy.</i> 15.1792, vols. 26 pp.13-25, 37 p.104; P. Berol. inv. 21114, ZPE 3 (1968) 97, p1363	Oxy., 2	Pind.	>
<i>P.Oxy.</i> 15.1797, p93	Oxy., 3	Antiph.Soph.	/
<i>P.Oxy.</i> 15.1806, p1495	Oxy., 1	Theocr.	/
<i>P.Oxy.</i> 15.1809, p1391	Oxy., 2	Pl.	/
<i>P.Oxy.</i> 15.1820, p1133	Oxy., 6-7	Hom.	/
<i>P.Oxy.</i> 2064, A. S. Hunt & J. Johnson, <i>Two Theocr. Pap.</i> (London 1930) 3-19, p1489	Oxy., 2	Theocr.	/
<i>P.Oxy.</i> 17.2075, PSI 14.1384, p516	Oxy., 2-3	Hes.	—
<i>P.Oxy.</i> 17.2078, p254	Oxy., 2	Eur.?	/
<i>P.Oxy.</i> 17.2094 (see 49.3445 p. xviii), p1285	Oxy., 2	Lycophr.	/
<i>P.Oxy.</i> 17.2100, p1523	Oxy., 2	Thuc.	∪
<i>P.Oxy.</i> 17.2101, p1545	Oxy., 3	Xen.	>
<i>P.Oxy.</i> 17.2102, p1402	Oxy., 2	Pl.	>
<i>P.Oxy.</i> 18.2163, p33	Oxy., 2	Aesch.	>
<i>P.Oxy.</i> 18.2164, p44	Oxy., 2	Aesch.	✕

P.Oxy. 18.2165, p62	Oxy., 2	Alc.		X	/	λ(ἐρετ) edd.
P.Oxy. 18.2174, p547	Oxy., 2	Hipponax		X		
P.Oxy. 18.2178, p20	Oxy., 2	Aesch.		X		
P.Oxy. 20.2245, p37	Oxy., 2	Aesch.		X?		λ(οῖος)?
P.Oxy. 20.2250, p43	Oxy., 2	Aesch.		X	> 7	
P.Oxy. 20.2255, p45	Oxy., 2	Aesch.		X		
P.Oxy. 20.2259, p2160	Oxy., 1-2	grammar		X		
P.Oxy. 21.2290, p1450	Oxy., 3	Sappho		X		
P.Oxy. 21.2291, p1901	Oxy., 3	Aeol.yr.		X		
P.Oxy. 21.2295, p63	Oxy., 1	Alc.		X		
P.Oxy. 21.2297, p65	Oxy., 2	Alc.		X		
P.Oxy. 21.2301, p69	Oxy., 2?	Alc.		X		
P.Oxy. 21.2306, p74	Oxy., 2	comm./Alc.		X		
P.Oxy. 21.2307, p75	Oxy., 2	comm./Alc.		X		
P.Oxy. 22.2310, p125	Oxy., 2	Archil.		X		
P.Oxy. 22.2311, p126	Oxy., 2	Archil.		X		
P.Oxy. 22.2312, p123	Oxy., 2-3	Archil.		X		
P.Oxy. 22.2318, p127	Oxy., 1	Archil.		X		
P.Oxy. 22.2322, p87	Oxy., 2-3	Anacr.?		X		
P.Oxy. 22.2327 (P.Turner 3), p1750	Oxy., 1	Simon.		X		
P.Oxy. 22.2335, p381	Oxy., 2	Eur.		X		
P.Oxy. 23.2354, p508	Oxy., 2	Hes.		X		
P.Oxy. 23.2359, p1485	Oxy., 2	Stesich.		X		
P.Oxy. 23.2362, p180	Oxy., 3	Bacchyl.		X		
P.Oxy. 23.2368, p183	Oxy., 2	comm./Bac.		X		
P.Oxy. 23.2369, p1474	Oxy., 1 BC-1	Soph.		X		
P.Oxy. 24.2387, p79	Oxy., 1BC-1	Alcm.		X		
P.Oxy. 24.2389, p81	Oxy., 1	comm./Alcm.		X		
P.Oxy. 24.2390, p82	Oxy., 2	comm./Alcm.		X		
P.Oxy. 24.2394, p1890	Oxy., 2-3	Alcm.?		X		
P.Oxy. 24.2399, p2194	Oxy., 1 BC	history		X		
P.Oxy. 25.2427, p360	Oxy., 2-3	Epich.		X		
P.Oxy. 25.2429, p362	Oxy., 2	comm./Epich.		X		
P.Oxy. 25.2434, p1951	Oxy., 2	on lyric		X		
P.Oxy. 26.2441, p1370	Oxy., 2	Pind.		X		
P.Oxy. 26.2442, p1360	Oxy., 3	Pind.		X		
P.Oxy. 26.2445, p1368	Oxy., 2	Pind.		X		
P.Oxy. 26.2450, p1369	Oxy., 1-2	Pind.		X		
P.Oxy. 27.2468, p1396	Oxy., 2	Pl.		X		
P.Oxy. 27.2452, p1479	Oxy., 2	Soph.		X		



<i>P.Oxy.</i> 27.2454, p1711	Oxy., 2	tragedy	—	—	9
<i>P.Oxy.</i> 28.2487, p528b	Oxy., 3	Hes.	—	—	
<i>P.Oxy.</i> vol. 29, p1950	Oxy., 1-2	on lyric poets	—	—	
<i>P.Oxy.</i> 31.2537, Uebel 1507	Oxy., 2-3	oratory	—	—	
<i>P.Oxy.</i> 32.2617, Uebel 1386	Oxy., 1	Stesich.	—	—	
<i>P.Oxy.</i> 32.2637, Uebel 1393	Oxy., 2	comm./lyric	—	—	
<i>P.Oxy.</i> 33.2654 + <i>P.Köln</i> 1.4, Uebel 1182	Oxy., 1	Men.	—	—	
<i>P.Oxy.</i> 34.2687, p166 add.	Oxy., 3	Aristox.	—	—	
<i>P.Oxy.</i> 35.2741, Uebel 1175	Oxy., 2-3	comm./Eup.	—	—	
<i>P.Oxy.</i> 37.2751	Oxy., 2-3	Pl.	—	—	
<i>P.Oxy.</i> 37.2803	Oxy., 1 BC	Stesich.	—	—	
<i>P.Oxy.</i> 37.2812	Oxy., 1	comm./trag.	—	—	
<i>P.Oxy.</i> 37.2819	Oxy., 2	comm./hex.	—	—	
<i>P.Oxy.</i> 38.2825, Uebel 1186	Oxy., 1	Men.	—	—	
<i>P.Oxy.</i> 42.3003	Oxy., 2	mythogr.	—	—	
<i>P.Oxy.</i> 44.3151	Oxy., 2-3	Soph.	—	—	
<i>P.Oxy.</i> 44.3152, p395 add.	Oxy., 2	Eur.	—	—	
<i>P.Oxy.</i> 44.3154	Oxy., 1	Hom.	—	—	
<i>P.Oxy.</i> 45.3224	Oxy., 2	Hes.	—	—	
<i>P.Oxy.</i> 47.3326	Oxy., 2	Pl.	—	—	
<i>P.Oxy.</i> 49.3437	Oxy., 2-3	biogr./philos.	—	—	
<i>P.Oxy.</i> 52.3656	Oxy., 2-3	Hom.	—	—	
<i>P.Oxy.</i> 52.3662	Oxy., 3	Hom.	—	—	
<i>P.Oxy.</i> 52.3663	Oxy., 3	Pl.	—	—	
<i>P.Oxy.</i> 52.3675	Oxy., 2	Soph.	—	—	
<i>P.Oxy.</i> 52.3686, p1463 add.	Oxy., 2	Anacr.	—	—	
<i>P.Oxy.</i> 53.3695	Oxy., 1	comm./Hom.	—	—	
<i>P.Oxy.</i> 53.3710	Oxy., 2	comm./Alc.?	—	—	
<i>P.Oxy.</i> 53.3711	Oxy., 2	comm./Anacr.	—	—	
<i>P.Oxy.</i> 54.3722	Oxy., 2	Hom.	—	—	
<i>P.Rein.</i> 2.69, p873	? 5	biography	—	—	
<i>P.Ross.Georg.</i> 1.4, p941	? 3	med.treat.	—	—	
<i>P.Ross.Georg.</i> 1.17, p2083	? 2-3	lyric	—	—	
<i>P.Ryl.</i> 1.21, P.Berol. inv. 9770, BKT 3.10-19,	? 1BC		—	—	
<i>P.Rein.</i> 1.2, p2346			—	—	
<i>P.Ryl.</i> 1.34, p1941	Oxy., 1		—	—	

<i>P. Ryl.</i> 1.55, p472	?	2	Hdt.	—	>	— > pap.
<i>P. Ryl.</i> 3.475, p2280	Thebaid?	5-6	juridical fr.			
<i>P. Ryl.</i> 3.539, p575	?	2 BC	Hom.			Y
<i>P. Schub.</i> 11, p1978	Hermup.,	3	verse			—
<i>P. Schub.</i> 38, p2596	?	1-2	philosophy	X		—
<i>P. Sorb. inv.</i> 2328, <i>Rech. Pap.</i> 4 (1967) 11-67, Uebel 1211	Fayum,	3BC	Eur.			
<i>PSI</i> 1.8, p1059	Oxy.,	1	Hom.			
<i>PSI</i> 1.10, <i>Mus. Phil. Lond.</i> 2 (1977) 1-17, p833	Hermup. M.,	4	Hom.			
<i>PSI</i> 2.113, p608	?	5	Hom.			
<i>PSI</i> 2.123, p1444	Oxy.,	2-3	Sappho	X		
<i>PSI</i> 3.158, p2053	Oxy.,	3	on planets	X		
<i>PSI</i> 7.846, p1628	?	2-3	Ar?	X		
<i>PSI</i> 9.1095, p2567	Oxy.,	3	logic			
<i>PSI</i> 7.850, p2462	?	2-3?	myth	X		
<i>PSI</i> 10.1175, p1640	?	1	middle com.			
<i>PSI</i> 11.1182, p2953	Antinoe?	4-5	Gaius			
<i>PSI</i> 11.1185, p795	Oxy.,	2-3	Hom.			
<i>PSI</i> 11.1210, <i>P. Oxy.</i> 18.2160, p28	Oxy.,	2	Aesch.	X		
<i>PSI</i> 13.1298, <i>ZPE</i> 36 (1979) 61-62, p904	Antin.,	5-6	Hom.			
<i>PSI inv.</i> CNR 66+67, <i>Papiri dell' Odissea</i> 5	?	1-2	Hom.			
<i>P. Tebt.</i> 3.692, p1475	Tebtuinis,	2 BC	Soph.	X		
<i>P. Vindob. inv.</i> 200, WS 7 (1885) 116-22, p1534	Arsinoe,	5-6	comm./Thuc.			

Table 4  
LIST OF TEXTS

- BN Paris, P.Gr. 1120, Suppl. grec 2, *MIFAO* 9.2 (1893), p1345, pl. (partial); Turner, *Codex* p. xii (Table 2)
- BKT: see P.Berol.
- Brit.Lib. inv. 107, *P.Lond.Lit.* 25, p953, pl. (partial); *Pal.Soc.* ser. 2.1.64 (Table 2)
- Brit.Lib. inv. 108+115, *P.Lond.Lit.* 132, *P.Iand.* 5.80, p1233, pl.: *Pal.Soc.* ser.1.2.126, Roberts, *GLH* 13b, (Table 2)
- Brit.Lib. inv. 126, *P.Lond.Lit.* 5, p634, pl. (partial), *GMAW*<sup>2</sup>14 (Table 2)
- Brit.Lib. inv. 128, *P.Lond.Lit.* 27, p998, pl. (partial); Erbse, *Sch.Gr.Hom.II.* vol. 5 (Tables 1, 2)
- Brit.Lib. inv. 131v, *P.Lond.Lit.* 108, p163, pl.: *Aristotle on the Constitution of the Athenians: Facsimile of Papyrus CXXXI in the British Museum* (London 1891) (Tables 2, 3)
- Brit.Lib. inv. 132, *P.Lond.Lit.* 131, p1272 (Table 2)
- Brit.Lib. inv. 134, *P.Lond.Lit.* 134, p1234, pl. (partial) (Table 2)
- Brit.Lib. inv. 135, *P.Lond.Lit.* 96, p485, pl.: *Herondas: Facsimile of Papyrus inv. no.135 in the British Museum* (Table 2)
- Brit.Lib. inv. 136, *P.Lond.Lit.* 11, p697, pl. (partial) (Table 1)
- Brit.Lib. inv. 271, *P.Lond.Lit.* 30, P.Vindob. 6746+26754-60, *Archiv für Bibliographie-, Buch, und Bibliothekswesen* 1 (1926) 92-93, p1039, pl. (partial); *Pal Soc.* 2.2.182; Seider, *PGP* 19 photo (Table 1)
- Brit.Lib. inv. 733, *P.Lond.Lit.* 46, *PSI* 12.1278, p175, pl.: *The Poems of Bacchylides: Facsimile of Papyrus DCCXXXIII in the British Museum* (London 1897); Seider, *PGP* 37 (partial) (Table 2)
- Brit.Lib. inv. 1184: see *P.Oxy.* 2.220, 221
- Brit.Lib. inv. 1190: see *P.Oxy.* 3.445
- Brit.Lib. inv. 1533: see *P.Oxy.* 4.659
- Brit. Lib. inv. 1535: see *P.Oxy.* 4.687
- Brit.Lib. inv. 1546A, *P.Lond.Lit.* 140, p2516, pl. (Tables 2, 3)
- Brit.Lib. inv. 1842v: see *P.Oxy.* 5.841
- Brit.Lib. inv. 1873: see *P.Ryl.* 3.540
- Brit.Lib. inv. 2040, *P.Lond.Lit.* 174, *P.Oxy.* 3.412, p53, pl. (partial): *P.Oxy.*, *New Pal.Soc.* ser.1.1.104, Roberts, *GLH* 23a (Table 2)
- Brit.Lib. inv. 2443: see *P.Oxy.* 11.1361
- Brit.Lib. inv. 2055: see *P.Oxy.* 8.1086
- Brit.Lib. inv. 2068: see *P.Oxy.* 9.1174
- Brit. Lib. inv. 2069: see *P.Oxy.* 9.1175
- Brit.Lib. inv. 2469: see *P.Oxy.* 13.1608
- MPER* 1.73-83, *Stud.Pal.* 1 (1901) iii-x, p499, photo (Tables 2, 3)
- MPER* 2.74-76, p1270 (Table 2)
- MPER* N.S. 3.60: see P.Vindob. inv. 29311
- MPER* 6.81-97, *Pap.Lugd.Bat.* 18.13, *WS* 14 (1980) 29-37, p1551, pl. (partial): *WS*; photo (Table 2)
- MPER* 6.97-113, p1552 (Table 3)
- MPER* N.S. 1.14, p2531 (Table 3)
- MPER* N.S. 3.23, p1631, photo (Table 2)
- MPER* N.S. 3.37, p2866, photo (Table 2)
- P.Aberd.* 134: see P.Berol. inv. 6869+7492-95
- P.Amh.* 2.13, p1626, pl. (Table 2)
- P.Amh.* 2.24, p263, pl. (partial), *GBByz.Per.* 13c (partial); photo (Table 2)
- P.Amst.* inv. 1, *Mnemosyne* 4.24 (1971) 162-68, pl. (Table 2)

- P.Antinoe, A.S. Hunt & J.Johnson, *Two Theocritus Papyri* (London 1930) 20ff, p1487, pl. (partial), photo (Table 2)
- P.Ant. 2.80, p321, pl. (partial) (Table 2)
- P.Ant. 3.116, Uebel 1353, photo (Tables 2, 3)
- P.Ant. 3.134, Uebel 1454 (Table 2)
- P.Ant. 3.160, Uebel 1295, photo (Tables 2, 3)
- P.Ant. 3.164, Uebel 1312, photo (Table 2)
- P.Ant. 3.182, Uebel 1487 (Table 2)
- P.Ant. 3.183, Uebel 1442, photo (Table 2)
- P.Athen.Univ. inv. 2780-1, SB 9860a-f, Uebel 1456 (Tables 2, 3)
- P.Berol. inv. 8, BKT 2.52-53, pl. p1404 (Table 2)
- P.Berol. inv. 5865, BKT 5.1.54 APF 27 (1980) 19-32, p119, photo (Table 2)
- P.Berol. inv. 6869+7492-95, BKT 5.1.3, P.Aberd. 134, APF 24/25 (1976) 6-12, p572 (Table 2)
- P.Berol. inv. 7807, BKT 5.1.4, p842 (Tables 1, 2, 3)
- P.Berol. inv. 8440, BKT 5.1.4, p735 (Table 1)
- P.Berol. inv. 9764, BKT 3.22-26, p2354, pl. (Tables 1, 2, 3)
- P.Berol. inv. 9770: see P.Rein. 1.2
- P.Berol. inv. 9780, BKT 1, L. Pearson & S. Stephens (Stuttgart 1983), p339, pl. (partial) (Tables 2, 3)
- P.Berol. inv. 9780v, BKT 4, p536, pl. (partial) (Tables 2, 3)
- P.Berol. inv. 9781, BKT 7.4-13, p2511, pl. (partial) (Table 2)
- P.Berol. inv. 9782, BKT 2, p1393, pl. (partial), also New Pal.Soc. ser.1.1.103, Schubart, Pap.Gr.Berol. 31; Seider, PGP 40 (Tables 2, 3)
- P.Berol. inv. 9908, BKT 5.2.64-72, p449, pl., also Schubart, Pap.Gr.Berol. 30b (partial) (Table 3)
- P.Berol. inv. 10558-59, BKT 5.1.82-93, p1851, pl. (partial): Schubart, Pap.Gr.Berol. 43a (Table 2)
- P.Berol. inv. 10567, BKT 5.1.94-106, p1329 (Table 2)
- P.Berol. inv. 10575, Festschr.z.150-jährigen Bestehen d.Berliner Ägyptischen Mus. (Berlin 1974), pl. (Table 2)
- P.Berol. inv. 11629A-B + 13417 A-B: see P.Oxy. 18.2168
- P.Berol. inv. 11761, Rev.Phil. sér. 3.29 (1955) 199, no. 452, p1005 (Table 1)
- P.Berol. inv. 11866A-B, Aegyptus 13 (1933) 621-43, p2277, pl. (partial) (Tables 2, 3)
- P.Berol. inv. 13044, BKT 5.1.7-18, p1774 (Table 3)
- P.Berol. inv. 13284, BKT 5.2.19-55, p251, pl. (partial) (Table 3)
- P.Berol. inv. 13405, BKT 7.31-34, p2512, pl. (partial) (Table 3)
- P.Berol. inv. 16985, Rev.Ph. sér. 3.29 (1955) 199 no. 449, p980 (Table 1)
- P.Berol. inv. 21114: see P.Oxy. 15.1792
- P.Berol. inv. 21186, ZPE 4 (1969) 109-12, Uebel 1214, pl. (Table 3)
- P.Bodm. 26 with pl. +P.Köln 1.3, Uebel 1177 (Tables 2, 3)
- P.Bodm. inv. 28, Mus.Helv. 33 (1976) 1-23, pl. (Table 2)
- P.Cairo inv. 60566, Mélanges Maspero 1.148-51 (MIFAO 67.1, Cairo 1934), p1184, pl. (partial): Erbse, Sch.Gr.Hom.II. vol. 2 (Table 1)
- P.Cairo Goodspeed 1, p1116 (Table 1)
- P.Cair.Masp. 1.67055 etc., p348, pl. (partial) (Table 2)
- P.Cair.Masp. 2.67172-74, p658, pl. (partial) (Table 2)
- P.Colon. inv. 3328, A. Henrichs, Die Phoinikika des Lollianos (Bonn 1972), Uebel 1513, pl. (Table 2)
- P.Col. 8.202 (inv. 517a), p410, pl.: CP 33 (1938) 411-13 (Table 3)
- P.Daris inv. 12, Stud.Pap. 7 (1968) 7-22, p788 add., Uebel 1289a (Table 2)
- P.Flor. 2.106, p604, pl. (partial) (Table 2)
- P.Flor. 2.112, p157, pl., also ZPE 25 (1977) 54-57 (Tables 2, 3)
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- P.Gen.* 1, p5 (Table 2)  
*P.Gr.Mon.* 38, pl.: *Atheneum* 52 (1974) 25ff (Table 1)  
*P.Grenf.* 2.4: see *P.Heid.* 4.2  
*P.Hal.* 3 inv. 18: see *P.Oxy.* 15.1787  
*P.Hamb.* 2.129, p2115, pl. (Table 3)  
*P.Hamb.* 3.195, pl. (Table 1)  
*P.Harris, JRS* 39 (1949) 79-80, p2224 (Table 2)  
*P.Harr.* 1, p1325, pl. (partial) (Table 2)  
*P.Harr.* 38, p405, pl. (partial), photo (Tables 2, 3)  
*P.Harr.* 41, p1508 (Table 2)  
*P.Haun.* 1.8: see *PSI* 11.1207  
*P.Haun.* inv. 301, P.Univ.Statale di Milano, *Riv.Fil.* 69 (1941) 161-68, p1452, pl. (Table 3)  
*P.Hawara, APF* 5 (1913) 378, p1550 (Table 3)  
*P.Haw.* 24-28 = Bodleian Libr., Gr. class. a.1 (P), p616, pl.: Erbse, *Sch.Gr.Hom.II.* vol. 1; *GMAW*<sup>2</sup> 13; *vidi* (Tables 1, 2)  
*P.Heid.* 4.2, *P.Hib.* 1.22, *P.Grenf.* 2.4, p979, pl. (*P.Heid.*, *P.Grenf.*, partial) (Tables 2, 3)  
*P.Heid.* N.F. 2.188, p1962, pl. (Table 2)  
*P.Hercul.* 163, *Cr.Erc.* 8 (1978) 52ff. (Table 3)  
*P.Hercul.* 182, ed. C. Wilke, *Philodemi de ira liber* (Leipzig 1914) 53-58, pl. Cavallo, *LSSE* pl. 18 (Table 2)  
*P.Hercul.* 460 + 1073, *Ric.Pap.Erc.* 2 (1976), (Table 3)  
*P.Hercul.* 1050, ed. T. Kuiper, *Philodemus Over den Dood* (Amsterdam 1925) 159-62, pl. Cavallo, *LSSE* 28 (Table 3)  
*P.Hercul.* 1065, ed. P. & E. De Lacy, *Philodemus On Methods of Inference* (Naples 1978) 80-82, pl. Cavallo, *LSSE* pl. 29 (Table 3)  
*P.Hercul.* 1148 xl, *Cr.Erc.* 14 (1984) 17-107, pl. Cavallo, *LSSE* pl.12 (Table 3)  
*P.Hib.* 1.3, p1480, pl. (partial) (Table 3)  
*P.Hib.* 1.22: see *P.Heid.* 4.2  
*P.Iand.* 5.80: see Brit.Lib. inv. 108+115  
*PIFAO* inv. 75, *BIFAQ* 46 (1947) 66-67, p1127, photo (Table 1)  
*P.Ist.Pap.G.* Vitelli 2013, *Studia Flor.A. Ronconi Sexagenario Oblata* (Rome 1970) 207, pl. (Table 3)  
*P.Köln* 1.3: see *P.Bodm.* 26  
*P.Köln* 1.4: see *P.Oxy.* 33.2654  
*P.Köln* 1.37 (Table 1)  
*P.Köln* 2.59, Uebel 1369, pl. (Table 3)  
*P.Köln* 2.76, pl. (Table 2)  
*P.Köln* 3.125, pl. (Table 2)  
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*P.Köln* 6.242, pl. (Tables 2, 3)  
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*P.Lips.* inv. 338, *APF* 29 (1983) 15-17 (Table 1)  
*P.Lit.Pisa* 2 (P.Genève), p1030, pl., photo (Tables 1, 2)  
*P.Lond.Lit.* 5: see Brit.Lib. inv. 126  
*P.Lond.Lit.* 6: see *P.Ryl.* 3.540  
*P.Lond.Lit.* 9: see *P.Oxy.* 4.687  
*P.Lond.Lit.* 11: see Brit.Lib. inv. 136  
*P.Lond.Lit.* 14: see *P.Oxy.* 3.445  
*P.Lond.Lit.* 25: see Brit.Lib. inv. 107

- P.Lond.Lit.* 27: see Brit.Lib. inv. 128  
*P.Lond.Lit.* 30: see Brit.Lib. inv. 271  
*P.Lond.Lit.* 44: see *P.Oxy.* 4.659  
*P.Lond.Lit.* 45: see *P.Oxy.* 5.841  
*P.Lond.Lit.* 46: see Brit.Lib. inv. 733  
*P.Lond.Lit.* 48: see *P.Oxy.* 11.1361  
*P.Lond.Lit.* 66: see *P.Oxy.* 9.1175  
*P.Lond.Lit.* 67: see *P.Oxy.* 9.1174  
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*P.Lond.Lit.* 134: see Brit.Lib. inv. 134  
*P.Lond.Lit.* 140: see Brit.Lib. inv. 1546A  
*P.Lond.Lit.* 148: see *P.Oxy.* 13.1608  
*P.Lond.Lit.* 174: see Brit.Lib. inv. 2040  
*P.Lond.Lit.* 176: see *P.Oxy.* 8.1086  
*P.Lond.Lit.* 178: see *P.Oxy.* 2.221  
*P.Lond.Lit.* 185: see *P.Oxy.* 2.220  
*P.Lund, Årsb.Lund* (1934-35) 53f, p781 (Table 1)  
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*P.Michael.* 2, p997 (Table 2)  
*P.Michael.* 4, *ZPE* 10 (1973) 75-77, p2271, pl. (Table 3)  
*P.Mich.* inv. 2, *TAPA* 53 (1922) 128-33, p958, *vidi* (Table 2)  
*P.Mich.* inv. 1575, *ZPE* 46 (1982) 88-91, pl. (Table 2)  
*P.Mich.* inv. 2810, *ZPE* 46 (1982) 58-69, p599, *vidi* (Table 2)  
*P.Mich.* inv. 2906, *ZPE* 10 (1973) 175-85, pl. (Table 2)  
*P.Mich.* inv. 3390, *ZPE* 76 (1989) 237-38, *vidi* (Table 2)  
*P.Mich.* inv. 4270, *ZPE* 29 (1978) 5-13, *vidi* (Tables 2, 3)  
*P.Mich.* inv. 6643, *WS* 79 (1966) 186-89, Uebel 1474, pl. (Tables 2, 3)  
*P.Mich.* inv. 6653v, *ZPE* 14 (1974) 89-90, pl. (Table 1)  
*P.Mil.Vogl.* 1.9, p1406 (Table 3)  
*P.Mil.Vogl.* 6.259 (Table 1)  
*P.Monac.*, *APF* 1 (1901) 473-75, p1566 (Table 2)  
*P.Morgan Lib.*, *Sitzb.Berl.Akad.* (1912) 1198-1219, p870, pl. (partial) (Table 2)  
*P.Oxy.* 1.9: see *P.Oxy.* 34.2687  
*P.Oxy.* 1.12 (Cambridge Univ. Lib., add. 4029), p2205 (Table 2)  
*P.Oxy.* 1.15 (Glasgow Univ. Lib.), p1618 (Table 3)  
*P.Oxy.* 1.16, 4.696 (Univ. of Pennsylvania Museum), p1524: pl. (partial) (Tables 2, 3)  
*P.Oxy.* 1.28 (St Andrews Univ. Lib.), p1554, photo (Tables 2, 3)  
*P.Oxy.* 2.212, Brit.Lib. inv. 1180, *P.Lond.Lit.* 85, p156 (Table 3)  
*P.Oxy.* 2.220, Brit.Lib. inv. 1184, *P.Lond.Lit.* 185, p2172, pl. (partial) (Table 2)  
*P.Oxy.* 2.221, Brit.Lib. inv. 1184, *P.Lond.Lit.* 178, p1205, pl.: Erbse, *Sch.Gr.Hom.II.* vol. 5, *P.Oxy.* (partial) (Table 2)  
*P.Oxy.* 2.223 = Bodleian Lib., Gr. class. a.8 (P), p733, pl. (partial) (Tables 2, 3)  
*P.Oxy.* 2.229, p1392, photo (Table 3)  
*P.Oxy.* 3.412: see Brit.Lib. inv. 2040  
*P.Oxy.* 3.442 (Trinity College Library, Dublin, Pap. E.8), p2543 (Table 3)  
*P.Oxy.* 3.445, Brit.Lib. inv. 1190, *P.Lond.Lit.* 14, p778, pl.: Erbse, *Sch.Gr.Hom.II.* vol. 2, *P.Oxy.* (partial), photo (Table 1)  
*P.Oxy.* 3.471 = Bodleian Lib., Gr. class. a.10 (P), p2225, photo (Table 2)

- P.Oxy.* 4.659 (P.Princeton AM 9054), Brit.Lib. inv. 1533, *P.Lond.Lit.* 44, p1371, pl. (Table 3)
- P.Oxy.* 4.676 (Wellesley College), p1722 (Table 3)
- P.Oxy.* 4.687, Brit. Lib. inv. 1535, *P.Lond. Lit.* 9, p691, pl. (Table 1)
- P.Oxy.* 4.694 (P.Princeton), p1492 (Table 3)
- P.Oxy.* 4.696: see *P.Oxy.* 1.16
- P.Oxy.* 4.770 (Chadwick Museum, Bolton, Lancashire), p909, photo (Table 3)
- P.Oxy.* 5.841, Brit.Lib. inv. 1842v, *P.Lond.Lit.* 45, p1361, pl. (*P.Oxy.*, partial), Roberts, *GLH* 14, photo (Tables 2, 3)
- P.Oxy.* 5.844 (Houghton Libr., Harvard Univ.), p1263, pl. (partial); photo (Tables 2, 3)
- P.Oxy.* 6.852 (Bodleian Libr.), p438, partial pl.: *P.Oxy.*, full pl.: W.E.H. Cockle, *Euripides Hypsipyle* (Rome 1987), *GMAW*<sup>2</sup> 31 (Tables 2, 3)
- P.Oxy.* 6.853 (P.Cairo), p1536, pl. (partial) (Table 3)
- P.Oxy.* 6.875: see *P.Oxy.* 52.3686
- P.Oxy.* 6.885 (Musées Royaux, Brussels, inv. E5973), p2105, pl.: M. Wittek, *Album de Paléographie Grecque* (Gand 1967) 6 (Table 3)
- P.Oxy.* 7.1011 = Bodleian Libr., Gr. class. c.72 (P), p215, pl. (partial); photo (Table 2)
- P.Oxy.* 7.1018 (P.Ryl. inv. 450), p1548 (Table 2)
- P.Oxy.* 8.1086, Brit.Lib. inv. 2055, *P.Lond.Lit.* 176, p1173, pl.: Erbse, *Sch.Gr.Hom.II.* vol. 1, *GMAW*<sup>2</sup> 58 (Table 3)
- P.Oxy.* 8.1089 = Bodleian Libr., Gr. class. d.101 (P), p2217 (Table 3)
- P.Oxy.* 8.1093 (P.Cairo), p328 (Table 2)
- P.Oxy.* 9.1173: see *PSI* 11.1207
- P.Oxy.* 9.1174, 17.2081a, Brit.Lib. inv. 2068, *P.Lond.Lit.* 67, p1473, pl. (*P.Oxy.*, partial), *GMAW*<sup>2</sup> 34 (Tables 2, 3)
- P.Oxy.* 9.1175, 17.2081b, Brit. Lib. inv. 2069, *P.Lond.Lit.* 66, p1472, pl. (*P.Oxy.*, partial) (Tables 2, 3)
- P.Oxy.* 9.1182, p295, pl. (partial): *GMAW*<sup>2</sup> 67 (Table 3)
- P.Oxy.* 10.1231, 17.2081c, 18.2166a, 21 pp. 122-26 = Bodleian Libr., Gr. class. c.76 (P), p1445, pl. (partial), photo (Table 3)
- P.Oxy.* 10.1232 = Bodleian Libr., Gr. class. c.75 (P), p1447, pl. (Table 2)
- P.Oxy.* 10.1233, 17.2081d, 18.2166b, 21 pp. 127-30 = Bodleian Libr., Gr. class. b.18 (P) p56, pl. (*P.Oxy.* 10, partial), *GMAW*<sup>2</sup> 72 (Tables 2, 3)
- P.Oxy.* 10.1241 (Trinity College Dublin), p2069 (Table 3)
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- P.Oxy.* 10.1248 (St Andrews Univ. Libr.), p1397, photo (Table 3)
- P.Oxy.* 11.1356: see *PSI* 11.1207
- P.Oxy.* 11.1361, 17.2081e, Brit.Lib. inv. 2443, *P.Lond.Lit.* 48, p179, pl. (*P.Oxy.*, partial); photo (Table 3)
- P.Oxy.* 11.1364 (Cambridge Univ. Libr. add. 6355), p92, pl. (partial); photo (Table 2)
- P.Oxy.* 11.1371, p145, pl. (partial); photo (Table 2)
- P.Oxy.* 11.1398 (St Paul's School, London), p1147, pl.: Cavallo, *Ric. maiuscola bibl.* 26a (Table 1)
- P.Oxy.* 13.1608, Brit.Lib. inv. 2469, *P.Lond.Lit.* 148, p19, pl. (*P.Oxy.*, partial) (Table 2)
- P.Oxy.* 13.1611 = Bodleian Libr., Gr. class. b.17 (P), p2290 (Tables 2, 3)
- P.Oxy.* 13.1614, p1352, pl. *GMAW*<sup>2</sup> 23 (Table 2)
- P.Oxy.* 13.1617 (Bibl. de l'Université de Louvain D.371.2), p152 (Table 2)
- P.Oxy.* 13.1619, p474, pl. (partial); photo (Table 2)
- P.Oxy.* 13.1620 (Libr. of the Univ. of Melbourne), p1506, pl. (Tables 2, 3)
- P.Oxy.* 15.1787, 18.2166d, 21 pp. 134-39, *P.Hal.* 3 inv. 18, p1449, pl. (*P.Oxy.*, partial) (Table 3)
- P.Oxy.* 15.1788, 21 pp. 139-45, 23 pp.105-106, p61, pl. (partial) (Table 3)



- P.Oxy.* 15.1790, 17.2081f, p1237, pl. (partial), *GMAW*<sup>2</sup> 20 (Table 2)
- P.Oxy.* 15.1792, vols. 26 pp.13-25, 37 p.104; *P.Berol. inv.* 21114, *ZPE* 3 (1968) 97, p1363 (Table 3)
- P.Oxy.* 15.1797, p93 (Table 3)
- P.Oxy.* 15.1803, p2126 (Table 2)
- P.Oxy.* 15.1806, p1495, pl. (Table 3)
- P.Oxy.* 15.1809, p1391, pl.: *GMAW*<sup>2</sup> 19 (Tables 2, 3)
- P.Oxy.* 15.1818 (Musées Royaux, Brussels, inv. E.6002 A, B, C), p988, pl.: Lameere, *Aperçus de paléographie homérique...* (Paris and Brussels 1960) 148-74 (Table 1)
- P.Oxy.* 15.1820 (P.Cairo), p1133, pl. (partial) *GBByz.Per.* 22b (Tables 2, 3)
- P.Oxy.* 2064, A.S. Hunt & J.Johnson, *Two Theocritus Papyri* (London 1930) 3-19, p1489, pl. (partial), photo (Tables 2, 3)
- P.Oxy.* 17.2075, *PSI* 14.1384, p516, pl.: *GMAW*<sup>2</sup> 11 (Table 3)
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- P.Oxy.* 18.2166a: see *P.Oxy.* 10.1231
- P.Oxy.* 18.2166b: see *P.Oxy.* 10.1233
- P.Oxy.* 18.2166d: see *P.Oxy.* 15.1787
- P.Oxy.* 18.2168, *P.Berol. inv.* 11629A-B + 13417 A-B *Sitz.Berl.Akad.* (1914) 222-44, (1912) 524-44, p201, pl. (partial: *P.Oxy.*, *SBA* 1912, 1914); full pl. of *P.Berol.* 11629: *GBByz.Per.* 10b (Table 2)
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- P.Oxy.* 20.2258, p186, pl.: *GMAW*<sup>2</sup> 47 (partial); photo (Table 2)
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*P.Oxy.* 44.3154 (Table 3)  
*P.Oxy.* 45.3224 (Table 3)  
*P.Oxy.* 47.3326 (Tables 2, 3)  
*P.Oxy.* 49.3437 (Table 3)  
*P.Oxy.* 49.3445 p. xviii: see *P.Oxy.* 17.2094  
*P.Oxy.* 49.3452, pl. (Table 2)  
*P.Oxy.* 50.3538, pl. (Table 2)  
*P.Oxy.* 52.3656, pl. (Table 3)  
*P.Oxy.* 52.3662 (Table 3)  
*P.Oxy.* 52.3663 (Table 3)  
*P.Oxy.* 52.3675 (Table 3)  
*P.Oxy.* 52.3686 (*P.Oxy.* 6.875 add.), p1463 add. (Table 3)  
*P.Oxy.* 53.3695, pl. (Table 3)  
*P.Oxy.* 53.3699, pl. (Table 2)  
*P.Oxy.* 53.3710, pl. (Tables 2, 3)  
*P.Oxy.* 53.3711, pl. (Table 3)  
*P.Oxy.* 54.3722, pl. (Tables 2, 3)  
*P.Oxy.* 54.3724, pl. (Table 2)  
*P.Paris* 2, p246, pl. (partial) Roberts, *GLH* 6a, Seider *PGP* 13 (Table 2)  
*P.Paris* 71, p78, pl.; *GMAW*<sup>2</sup> 16; photo (Table 2)  
*P.Princ.* 3.113, p1280, photo (Table 2)  
*P.Rein.* 1.2, *P.Ryl.* 1.21, *P.Berol.* inv. 9770 (*BKT* 3.10-19), p2346, pl. (Table 3)  
*P.Rein.* 2.69, p873, photo (Table 3)  
*P.Ross.Georg.* 1.4, p941 (Table 2)  
*P.Ross.Georg.* 1.17, p2083 (Table 3)  
*P.Ryl.* 1.16, p1688, pl., Roberts, *GLH* 22b, (Table 2)  
*P.Ryl.* 1.21: see *P.Rein.* 1.2  
*P.Ryl.* 1.29a, p2416 (Table 2)  
*P.Ryl.* 1.34, p1941 (Table 3)  
*P.Ryl.* 1.51, p1016, pl. (partial) (Table 1)  
*P.Ryl.* 1.53, p1106, pl. (partial): *New Pal.Soc.* ser. 2.1.54; photo (Table 2)  
*P.Ryl.* 1.55, p472, pl. (partial) (Table 3)  
*P.Ryl.* 3.475, p2280, photo (Table 3)  
*P.Ryl.* 3.531, p2418 (Table 2)  
*P.Ryl.* 3.539, p575, pl.: *Two Biblical Papyri in the John Rylands Library* (Manchester 1936) 11 (Table 3)  
*P.Ryl.* 3.540, *Brit.Libr.* inv. 1873, *P.Lond.Lit.* 6, p643, pl.: *New Pal.Soc.* ser. 2.1.53, Seider pl. 11 no. 21 (Table 2)  
*P.Ryl.* 3.541, p652, photo (Table 2)  
*P.Schub.* 11, p1978 (Table 3)  
*P.Schub.* 38, p2596 (Table 3)  
*PSI* inv. CNR 66+67, *Papiri dell'Odissea* 5, pl. (Table 3)  
*PSI* 1.10, *Mus.Phil.Lond.* 2 (1977) 1-17 with pl., p833 (Tables 2, 3)  
*PSI* 1.8, p1059, pl. (partial) (Tables 1, 3)  
*PSI* 2.113, p608, photo (Tables 1, 3)  
*PSI* 2.123, p1444, pl., *Pap.Flor.* 12 suppl. pl. 70 (Table 3)  
*PSI* 2.130-131, p531, pl.: *Pap.Flor.* 12 suppl. pl. 69, *APF* 16 (1956) 26-81 pl. 6 (Table 2)  
*PSI* 2.140, p1000, photo (Table 2)  
*PSI* 3.158, p2053, pl.: *Pap.Flor.* 12 suppl. 74 (Table 3)  
*PSI* 6.721, p332, photo (Table 2)

- PSI* 7.846, p1628, photo (Table 3)  
*PSI* 7.850, p2462 (Table 3)  
*PSI* 9.1095, p2567, pl: *Pap.Flor.* 12 suppl. 75 (Table 3)  
*PSI* 10.1175, p1640 (Table 3)  
*PSI* 10.1180, p2421, photo (Table 2)  
*PSI* 11.1182, p2953, pl. (partial) (Tables 2, 3)  
*PSI* 11.1185, p795, pl: *Pap.Flor.* 12 suppl. 76 (Table 3)  
*PSI* 11.1191, p497, photo (Table 2)  
*PSI* 11.1192, p1467, photo (Table 2)  
*PSI* 11.1207, *P.Oxy.* 9.1173, 11.1356, 18.2158, *P.Haun.* 1.8, p1344, pl. (*PSI*, partial) (Table 2)  
*PSI* 11.1210, *P.Oxy.* 18.2160, p28, pl. (*P.Oxy.*, partial) (Table 3)  
*PSI* 11.1218, *P.Oxy.* 18.2170, p213, pl. (*PSI*, partial) (Table 2)  
*PSI* 12.1278: see *Brit.Lib.* inv. 733  
*PSI* 12.1289, p2054, photo (Table 2)  
*PSI* 13.1298, *ZPE* 36 (1979) 61-62, p904 (Tables 2, 3)  
*PSI* 14.1384: see *P.Oxy.* 17.2075  
*PSI* 14.1399, p2518, photo (Table 2)  
*PSI* 15.1456 (Table 1)  
*PSI* 15.1458, p955, pl. (Table 1)  
*P.Soc.Pap.Alex.* inv. 212, *BIFAO* 46 (1947) 57-60, p810 (Table 1)  
*P.Sorb.* inv. 2328, *Rech.Pap.* 4 (1967) 11-67, Uebel 1211 (Table 3)  
*P.Strassb.* inv. Gr. 31+32, *BIFAO* 54 (1954) 45-62, p591, pl. (partial), photo (Table 2)  
*P.Strassb.* inv. Gr. 2462a+2489, *BIFAO* 61 (1962) 172, p1035 (Table 2)  
*P.Strassb.* inv. Gr. 2675, *BIFAO* 61 (1962) 151-68, p789, photo (Tables 1, 2)  
*P.Tebt.* 1.4, p632, pl. (partial), *GMAW*<sup>2</sup> 12, photo (Tables 1, 2)  
*P.Tebt.* 2.432, *Calif.St. Class.Ant.* 4 (1971) 201-202 (with partial pl.), p1156: (Table 2)  
*P.Tebt.* 3.692, p1475, pl. (partial), photo (Table 3)  
*P.Turner* 1 pl. (Table 2)  
*P.Turner* 3: see *P.Oxy.* 22.2327, *P.Oxy.* 25.2430  
*P.Turner* 9, pl. (Table 2)  
*P.Vindob.* inv. G2314, *Feierl.Sitz.d. Kaiserl.Akad.d.Wiss.* (Vienna 1886) 57-60; *Vortrag ü.d.gr.Pap.Erz.h.Rain.* (Vienna 1886) 44-49, p17, pl. (partial): *ZPE* 46 (1982) 1-31 (Table 2)  
*P.Vindob.* inv. 200, *WS* 7 (1885) 116-22, p1534, pl. (Tables 2, 3)  
*P.Vindob.* inv. 26746+26754-60: see *Brit.Lib.* inv. 271 (Table 3)  
*P.Vindob.* inv. 29311, *Hommages Préaux* 548-54 (re-ed. of *MPER* N.S. 3.60), p2261 (Table 2)  
*Perg. Berol.* 13217, *BKT* 5.2.73-79, p437 (Table 2)



Table 5  
CONCORDANCE OF PACK<sup>2</sup> AND UEBEL NUMBERS

Pack <sup>2</sup>	Publication
5	<i>P.Gen.</i> 1 (Table 2)
17	<i>P.Vindob. inv.</i> G2314, <i>Feierl.Sitz.d. Kaiserl.Akad.d.Wiss.</i> (Vienna 1886) 57 <i>Vortrag ü.d.gr.Pap.Erzh.Rain.</i> (Vienna 1886) 44-49 (Table 2)
19	<i>P.Oxy.</i> 13.1608, <i>Brit.Lib. inv.</i> 2469, <i>P.Lond.Lit.</i> 14 (Table 2)
20	<i>P.Oxy.</i> 18.2178 (Table 3)
28	<i>PSI</i> 11.1210, <i>P.Oxy.</i> 18.2160 (Table 3)
33	<i>P.Oxy.</i> 18.2163 (Table 3)
37	<i>P.Oxy.</i> 20.2245 (Table 3)
43	<i>P.Oxy.</i> 20.2250 (Table 3)
44	<i>P.Oxy.</i> 18.2164 (Table 3)
45	<i>P.Oxy.</i> 20.2255 (Table 3)
53	<i>Brit.Lib. inv.</i> 2040, <i>P.Lond.Lit.</i> 174, <i>P.Oxy.</i> 3.412 (Table 2)
56	<i>P.Oxy.</i> 10.1233, 17.2081d, 18.2166b, 21 pp. 127-30 (Tables 2, 3)
61	<i>P.Oxy.</i> 15.1788, 21 pp. 139-45, 23 pp.105-106 (Table 3)
62	<i>P.Oxy.</i> 18.2165 (Table 3)
63	<i>P.Oxy.</i> 21.2295 (Tables 2, 3)
65	<i>P.Oxy.</i> 21.2297 (Table 3)
69	<i>P.Oxy.</i> 21.2301 (Table 3)
74	<i>P.Oxy.</i> 21.2306 (Table 3)
75	<i>P.Oxy.</i> 21.2307 (Table 3)
78	<i>P.Paris</i> 71 (Table 2)
79	<i>P.Oxy.</i> 24.2387 (Table 3)
81	<i>P.Oxy.</i> 24.2389 (Table 3)
82	<i>P.Oxy.</i> 24.2390 (Table 3)
87	<i>P.Oxy.</i> 22.2322 (Table 3)
92	<i>P.Oxy.</i> 11.1364 (Table 2)
93	<i>P.Oxy.</i> 15.1797 (Table 3)
103	<i>P.Oxy.</i> 34.2694 (Table 2)
119	<i>P.Berol. inv.</i> 5865, <i>BKT</i> 5.1.54 <i>APF</i> 27 (1980) 19-32 (Table 2)
123	<i>P.Oxy.</i> 22.2312 (Table 3)
125	<i>P.Oxy.</i> 22.2310 (Table 3)
126	<i>P.Oxy.</i> 22.2311 (Table 3)
127	<i>P.Oxy.</i> 22.2318 (Table 3)
145	<i>P.Oxy.</i> 11.1371 (Table 2)
152	<i>P.Oxy.</i> 13.1617 (Table 2)
156	<i>P.Oxy.</i> 2.212, <i>Brit.Lib. inv.</i> 1180, <i>P.Lond.Lit.</i> 85 (Table 3)
157	<i>P.Flor.</i> 2.112 (Tables 2, 3)
163	<i>Brit.Lib. inv.</i> 131v, <i>P.Lond.Lit.</i> 108 (Tables 2, 3)
166 add.	<i>P.Oxy.</i> 34.2687 ( <i>P.Oxy.</i> 1.9 add.) (Tables 2, 3)
175	<i>Brit.Lib. inv.</i> 733, <i>P.Lond.Lit.</i> 46, <i>PSI</i> 12.1278 (Table 2)
179	<i>P.Oxy.</i> 11.1361, 17.2081e, <i>Brit.Lib. inv.</i> 2443, <i>P.Lond.Lit.</i> 48 (Table 3)
180	<i>P.Oxy.</i> 23.2362 (Table 3)
183	<i>P.Oxy.</i> 23.2368 (Table 3)
186	<i>P.Oxy.</i> 20.2258 (Table 2)
201	<i>P.Oxy.</i> 18.2168, <i>P.Berol. inv.</i> 11629A-B + 13417 A-B <i>Sitz.Berl. Akad.</i> (1914) 222-44, (1912) 524-44 (Table 2)
213	<i>PSI</i> 11.1218, <i>P.Oxy.</i> 18.2170 (Table 2)
215	<i>P.Oxy.</i> 7.1011 (Table 2)



246	<i>P.Paris</i> 2 (Table 2)
251	<i>P.Berol.inv.</i> 13284, <i>BKT</i> 5.2.19-55 (Table 3)
254	<i>P.Oxy.</i> 17.2078 (Table 3)
263	<i>P.Amh.</i> 2.24 (Table 2)
295	<i>P.Oxy.</i> 9.1182 (Table 3)
321	<i>P.Ant.</i> 2.80 (Table 2)
328	<i>P.Oxy.</i> 8.1093 (Table 2)
332	<i>PSI</i> 6.721 (Table 2)
339	<i>P.Berol.inv.</i> 9780, <i>BKT</i> 1, re-ed. L.Pearson & S.Stephens (Stuttgart 1983) (Tables 2, 3)
348	<i>P.Cair.Masp.</i> 1.67055 etc. (Table 2)
360	<i>P.Oxy.</i> 25.2427 (Tables 2, 3)
362	<i>P.Oxy.</i> 25.2429 (Table 3)
381	<i>P.Oxy.</i> 22.2335 (Table 3)
395 add.	<i>P.Oxy.</i> 44.3152 (19.2224 add.) (Table 3)
405	<i>P.Harr.</i> 38 (Tables 2, 3)
410	<i>P.Col.</i> 8.202 ( <i>P.Columbia Univ.Libr.inv.</i> 517a) (Table 3)
437	<i>Perg. Berol.</i> 13217, <i>BKT</i> 5.2.73-79 (Table 2)
438	<i>P.Oxy.</i> 6.852 (Tables 2, 3)
449	<i>P.Berol.inv.</i> 9908, <i>BKT</i> 5.2.64-72 (Table 3)
455	<i>P.Marm.</i> (Table 2)
472	<i>P.Ryl.</i> 1.55 (Table 3)
474	<i>P.Oxy.</i> 13.1619 (Table 2)
485	<i>Brit.Lib. inv.</i> 135, <i>P.Lond.Lit.</i> 96 (Table 2)
497	<i>PSI</i> 11.1191 (Table 2)
499	<i>MPER</i> 1.73-83, <i>Stud.Pal.</i> 1 (1901) iii-x (Tables 2, 3)
508	<i>P.Oxy.</i> 23.2354 (Table 3)
516	<i>P.Oxy.</i> 17.2075, <i>PSI</i> 14.1384 (Table 3)
528b	<i>P.Oxy.</i> 28.2487 (Table 3)
531	<i>PSI</i> 2.130-131 (Table 2)
536	<i>P.Berol.inv.</i> 9780v, <i>BKT</i> 4 (Tables 2, 3)
547	<i>P.Oxy.</i> 18.2174 (Table 3)
551	<i>P.Oxy.</i> 18.2176 and pp. 184-85 (Table 2)
572	<i>P.Berol. inv.</i> 6869+7492-95, <i>BKT</i> 5.1.3, <i>P.Aberd.</i> 134, <i>APF</i> 24/25 (1976) 6-12 (Table 2)
575	<i>P.Ryl.</i> 3.539 (Table 3)
591	<i>P.Strassb. inv.</i> Gr. 31+32, <i>BIFAO</i> 54 (1954) 45-62 (Table 2)
599	<i>P.Mich. inv.</i> 2810, <i>ZPE</i> 46 (1982) 58-69 (Table 2)
604	<i>P.Flor.</i> 2.106 (Table 2)
608	<i>PSI</i> 2.113 (Tables 1, 3)
616	<i>P.Haw.</i> 24-28 (Tables 1, 2)
632	<i>P.Tebt.</i> 1.4 (Tables 1, 2)
634	<i>Brit.Lib. inv.</i> 126, <i>P.Lond.Lit.</i> 5 (Table 2)
643	<i>P.Ryl.</i> 3.540, <i>Brit.Lib. inv.</i> 1873, <i>P.Lond.Lit.</i> 6 (Table 2)
652	<i>P.Ryl.</i> 3.541 (Table 2)
658	<i>P.Cair.Masp.</i> 2.67172-74 (Table 2)
691	<i>P.Oxy.</i> 4.687, <i>Brit. Lib. inv.</i> 1535, <i>P.Lond. Lit.</i> 9 (Table 1)
697	<i>Brit.Lib. inv.</i> 136, <i>P.Lond.Lit.</i> 11 (Table 1)
733	<i>P.Oxy.</i> 2.223 (Tables 2, 3)
735	<i>P.Berol.inv.</i> 8440, <i>BKT</i> 5.1.4 (Table 1)
778	<i>P.Oxy.</i> 3.445, <i>Brit.Lib. inv.</i> 1190, <i>P.Lond.Lit.</i> 14 (Table 1)
781	<i>P.Lund, Årsb.Lund</i> (1934-35) 53f (Table 1)
788 add.	<i>P.Daris inv.</i> 12, <i>Stud.Pap.</i> 7 (1968) 7-22 (Table 2)
789	<i>P.Strassb.inv.</i> Gr. 2675, <i>BIFAO</i> 61 (1962) 151-68 (Tables 1, 2)

795	<i>PSI</i> 11.1185 (Table 3)
810	<i>P.Soc.Pap.Alex.inv.</i> 212, <i>BIFAO</i> 46 (1947) 57-60 (Table 1)
833	<i>PSI</i> 1.10, <i>Mus.Phil.Lond.</i> 2 (1977) 1-17 (Tables 2, 3)
842	<i>P.Berol.inv.</i> 7807, <i>BKT</i> 5.1.4 (Tables 1, 2, 3)
870	<i>P.Morgan Libr., Sitzb.Berl.Akad.</i> (1912) 1198-1219 (Table 2)
873	<i>P.Rein.</i> 2.69 (Table 3)
904	<i>PSI</i> 13.1298, <i>ZPE</i> 36 (1979) 61-62 (Tables 2, 3)
909	<i>P.Oxy.</i> 4.770 (Table 3)
941	<i>P.Ross.Georg.</i> 1.4 (Table 2)
953	<i>Brit.Lib. inv.</i> 107, <i>P.Lond.Lit.</i> 25 (Table 2)
955	<i>PSI inv.?</i> , <i>Ann.Sc.Pisa</i> 2.26 (1957) 179-80 (Table 1)
958	<i>P.Mich. inv.</i> 2, <i>TAPA</i> 53 (1922) 128-33 (Table 2)
962	<i>P.Berol.inv.</i> 9774, <i>BKT</i> 5.1.18-20 (Tables 1, 2)
979	<i>P.Heid.</i> 4.2, <i>P.Hib.</i> 1.22, <i>P.Grenf.</i> 2.4 (Tables 2, 3)
980	<i>P.Berol.inv.</i> 16985, <i>Rev.Ph. sér.</i> 3.29 (1955) 199 no. 449 (Table 1)
988	<i>P.Oxy.</i> 15.1818 (Table 1)
997	<i>P.Michael.</i> 2 (Table 2)
998	<i>Brit.Lib. inv.</i> 128, <i>P.Lond.Lit.</i> 27 (Table 1, 2)
1000	<i>PSI</i> 2.140 (Table 2)
1005	<i>P.Berol.inv.</i> 11761, <i>Rev.Phil. sér.</i> 3.29 (1955) 199, no. 452 (Table 1)
1016	<i>P.Ryl.</i> 1.51 (Table 1)
1030	<i>P.Lit.Pisa</i> 2 (P.Genève) (Tables 1, 2)
1035	<i>P.Strassb. inv.</i> Gr. 2462a+2489, <i>BIFAO</i> 61 (1962) 172 (Table 2)
1039	<i>Brit.Lib. inv.</i> 271, <i>P.Lond.Lit.</i> 30, <i>P.Vindob.</i> 6746+2675460, <i>Archiv für Bibliographie, Buch-, und Bibliothekswesen</i> 1 (1926) 92-93 (Table 1)
1059	<i>PSI</i> 1.8 (Tables 1, 3)
1106	<i>P.Ryl.</i> 1.53 (Table 2)
1116	<i>P.Cairo Goodspeed</i> 1 (Table 1)
1127	<i>PIFAO inv.</i> 75, <i>BIFAO</i> 46 (1947) 66-67 (Table 1)
1133	<i>P.Oxy.</i> 15.1820 (Tables 2, 3)
1147	<i>P.Oxy.</i> 11.1398 (Table 1)
1156	<i>P.Teht.</i> 2.432, <i>Calif.St. Class.Ant.</i> 4 (1971) 201-202 (Table 2)
1173	<i>P.Oxy.</i> 8.1086, <i>Brit.Lib. inv.</i> 2055, <i>P.Lond.Lit.</i> 176 (Table 3)
1184	<i>P.Cairo inv.</i> 60566, <i>Mél.Maspero</i> 1.148-51 ( <i>MIFAO</i> 67.1, <i>Cairo</i> 1934) (Table 1)
1205	<i>P.Oxy.</i> 2.221, <i>Brit.Lib. inv.</i> 1184, <i>P.Lond.Lit.</i> 178 (Table 2)
1233	<i>Brit.Lib. inv.</i> 108+115, <i>P.Lond.Lit.</i> 132, <i>P.Jand.</i> 5.80 (Table 2)
1234	<i>Brit.Lib. inv.</i> 134, <i>P.Lond.Lit.</i> 134 (Table 2)
1237	<i>P.Oxy.</i> 15.1790, 17.2081f (Table 2)
1263	<i>P.Oxy.</i> 5.844 (Tables 2, 3)
1270	<i>MPER</i> 2.74-76 (Table 2)
1272	<i>Brit.Lib. inv.</i> 132, <i>P.Lond.Lit.</i> 131 (Table 2)
1280	<i>P.Princ.</i> 3.113 (Table 2)
1285	<i>P.Oxy.</i> 17.2094 (ap. 49.3445 p. xviii) (Table 3)
1325	<i>P.Harr.</i> 1 (Table 2)
1329	<i>P.Berol. inv.</i> 10567, <i>BKT</i> 5.1.94-106 (Table 2)
1344	<i>PSI</i> 11.1207, <i>P.Oxy.</i> 9.1173, 11.1356, 18.2158, <i>P.Haun.</i> 1.8 (Table 2)
1345	<i>BN Paris, P.Gr.</i> 1120, <i>Suppl. grec</i> 2, <i>MIFAO</i> 9.2 (1893) (Table 2)
1352	<i>P.Oxy.</i> 13.1614 (Table 2)
1360	<i>P.Oxy.</i> 26.2442 (Table 3)
1361	<i>P.Oxy.</i> 5.841, <i>Brit.Lib. inv.</i> 1842v, <i>P.Lond.Lit.</i> 45 (Tables 2, 3)
1363	<i>P.Oxy.</i> 15.1792, vols. 26 pp.13-25, 37 p.104; <i>P.Berol.inv.</i> 21114, <i>ZPE</i> 3 (1968) 97 (Table 3)

1368	<i>P.Oxy.</i> 26.2445 (Table 3)
1369	<i>P.Oxy.</i> 26.2450 (Tables 2, 3)
1370	<i>P.Oxy.</i> 26.2441 (Table 3)
1371	<i>P.Oxy.</i> 4.659, Brit.Lib.in. 1533, <i>P.Lond.Lit.</i> 44 (Table 3)
1391	<i>P.Oxy.</i> 15.1809 (Tables 2, 3)
1392	<i>P.Oxy.</i> 2.229 (Table 3)
1393	P.Berol.in. 9782, <i>BKT</i> 2 (Tables 2, 3)
1396	<i>P.Oxy.</i> 27.2468 (Table 3)
1397	<i>P.Oxy.</i> 10.1248 (Table 3)
1402	<i>P.Oxy.</i> 17.2102 (Tables 2, 3)
1404	P.Berol. inv. 8, <i>BKT</i> 2.52-53 (Table 2)
1406	<i>P.Mil.Vogl.</i> 1.9 (Table 3)
1444	<i>PSI</i> 2.123 (Table 3)
1445	<i>P.Oxy.</i> 10.1231, 17.2081c, 18.2166a, 21 pp. 122-26 (Table 3)
1447	<i>P.Oxy.</i> 10.1232 (Table 2)
1449	<i>P.Oxy.</i> 15.1787, 18.2166d, 21 pp. 134-39, <i>P.Hal.</i> 3inv. 18 (Table 3)
1450	<i>P.Oxy.</i> 21.2290 (Table 3)
1452	P.Haun.in. 301, P.Univ.Statale di Milano, <i>Riv.Fil.</i> 69 (1941) 61-68 (Table 3)
1461	<i>P.Oxy.</i> 17.2093 (Table 2)
1463 add.	<i>P.Oxy.</i> 52.3686 ( <i>P.Oxy.</i> 6.875 add.) (Table 3)
1467	<i>PSI</i> 11.1192 (Table 2)
1472	<i>P.Oxy.</i> 9.1175, 17.2081b, Brit. Lib. inv. 2069, <i>P.Lond.Lit.</i> 66 (Tables 2, 3)
1473	<i>P.Oxy.</i> 9.1174, 17.2081a, Brit.Lib.in. 2068, <i>P.Lond.Lit.</i> 67 (Tables 2, 3)
1474	<i>P.Oxy.</i> 23.2369 (Table 3)
1475	<i>P.Tebt.</i> 3.692 (Table 3)
1479	<i>P.Oxy.</i> 27.2452 (Table 3)
1480	<i>P.Hib.</i> 1.3 (Table 3)
1485	<i>P.Oxy.</i> 23.2359 (Tables 2, 3)
1487	P.Antinoe, A.S. Hunt & J.Johnson, <i>TwoTheocr.Pap.</i> (London 1930) 20ff (Table 2)
1489	<i>P.Oxy.</i> 2064, A.S. Hunt & J.Johnson, <i>Two Theocr.Pap.</i> (London 1930) 3-19 (Tables 2, 3)
1492	<i>P.Oxy.</i> 4.694 (Table 3)
1495	<i>P.Oxy.</i> 15.1806 (Table 3)
1506	<i>P.Oxy.</i> 13.1620 (Tables 2, 3)
1508	<i>P.Harr.</i> 41 (Table 2)
1523	<i>P.Oxy.</i> 17.2100 (Table 3)
1524	<i>P.Oxy.</i> 1.16, 4.696 (Tables 2, 3)
1532	<i>P.Oxy.</i> 10.1247 (Table 2)
1534	P.Vindob.in. 200, <i>WS</i> 7 (1885) 116-22 (Tables 2, 3)
1536	<i>P.Oxy.</i> 6.853 (Table 3)
1545	<i>P.Oxy.</i> 17.2101 (Table 3)
1548	<i>P.Oxy.</i> 7.1018 (Table 2)
1550	P.Haw., <i>APF</i> 5 (1913) 378 (Table 3)
1551	<i>MPER</i> 6.81-97 (Table 2)
1552	<i>MPER</i> 6.97-113 (Table 3)
1554	<i>P.Oxy.</i> 1.28 (Tables 2, 3)
1566	P.Monac., <i>APF</i> 1 (1901) 473-75 (Table 2)
1618	<i>P.Oxy.</i> 1.15 (Table 3)
1626	<i>P.Amh.</i> 2.13 (Table 2)
1628	<i>PSI</i> 7.846 (Table 3)
1631	<i>MPER</i> N.S. 3.23 (Table 2)
1640	<i>PSI</i> 10.1175 (Table 3)



1688	<i>P.Ryl.</i> 1.16 (Table 2)
1711	<i>P.Oxy.</i> 27.2454 (Table 3)
1722	<i>P.Oxy.</i> 4.676 (Table 3)
1750	<i>P.Oxy.</i> 22.2327 ( <i>P.Turner</i> 3) (Table 3)
1774	<i>P.Berol.inv.</i> 13044, <i>BKT</i> 5.1.7-18 (Table 3)
1851	<i>P.Berol. inv.</i> 10558-59, <i>BKT</i> 5.1.82-93 (Table 2)
1890	<i>P.Oxy.</i> 24.2394 (Table 3)
1901	<i>P.Oxy.</i> 21.2291 (Table 3)
1910	<i>P.Oxy.</i> 25.2430 ( <i>P.Turner</i> 3) (Table 2)
1941	<i>P.Ryl.</i> 1.34 (Table 3)
1950	<i>P.Oxy.</i> vol. 29 (Table 3)
1951	<i>P.Oxy.</i> 25.2434 (Table 3)
1962	<i>P.Heid.</i> N.F. 2.188 (Table 2)
1978	<i>P.Schub.</i> 11 (Table 3)
2053	<i>PSI</i> 3.158 (Table 3)
2054	<i>PSI</i> 12.1289 (Table 2)
2069	<i>P.Oxy.</i> 10.1241 (Table 3)
2083	<i>P.Ross.Georg.</i> 1.17 (Table 3)
2105	<i>P.Oxy.</i> 6.885 (Table 3)
2115	<i>P.Hamb.</i> 2.129 (Table 3)
2126	<i>P.Oxy.</i> 15.1803 (Table 2)
2160	<i>P.Oxy.</i> 20.2259 (Table 3)
2172	<i>P.Oxy.</i> 2.220, <i>Brit.Lib. inv.</i> 1184, <i>P.Lond.Lit.</i> 185 (Table 2)
2194	<i>P.Oxy.</i> 24.2399 (Table 3)
2205	<i>P.Oxy.</i> 1.12 (Table 2)
2217	<i>P.Oxy.</i> 8.1089 (Table 3)
2224	<i>P.Harris, JRS</i> 39 (1949) 79-80 (Table 2)
2225	<i>P.Oxy.</i> 3.471 (Table 2)
2261	<i>P.Vindob. inv.</i> 29311, <i>Hommages Préaux</i> 548-54 (re-ed. of <i>MPER</i> N.S. 3.60) (Table 2)
2271	<i>P.Michael.</i> 4, <i>ZPE</i> 10 (1973) 75-77 (Table 3)
2277	<i>P.Berol.inv.</i> 11866A-B, <i>Aeg.</i> 13 (1933) 621-43 (Tables 2, 3)
2280	<i>P.Ryl.</i> 3.475 (Table 3)
2290	<i>P.Oxy.</i> 13.1611 (Tables 2, 3)
2346	<i>P.Rein.</i> 1.2, <i>P.Ryl.</i> 1.21, <i>P.Berol. inv.</i> 9770 ( <i>BKT</i> 3.10-19) (Table 3)
2354	<i>P.Berol.inv.</i> 9764, <i>BKT</i> 3.22-26 (Table 3)
2416	<i>P.Ryl.</i> 1.29a (Table 2)
2418	<i>P.Ryl.</i> 3.531 (Table 2)
2421	<i>PSI</i> 10.1180 (Table 2)
2462	<i>PSI</i> 7.850 (Table 3)
2511	<i>P.Berol. inv.</i> 9781, <i>BKT</i> 7.4-13 (Table 2)
2512	<i>P.Berol.inv.</i> 13405, <i>BKT</i> 7.31-34 (Table 3)
2516	<i>Brit.Lib.inv.</i> 1546A, <i>P.Lond.Lit.</i> 140 (Tables 2, 3)
2518	<i>PSI</i> 14.1399 (Table 2)
2531	<i>MPER</i> N.S. 1.14 (Table 3)
2543	<i>P.Oxy.</i> 3.442 (Table 3)
2567	<i>PSI</i> 9.1095 (Table 3)
2596	<i>P.Schub.</i> 38 (Table 3)
2866	<i>MPER</i> N.S. 3.37 (Table 2)
2953	<i>PSI</i> 11.1182 (Tables 2, 3)



Uebel	Publication
1175	<i>P.Oxy.</i> 35.2741 (Table 3)
1177	<i>P.Bodm.</i> 26+ <i>P.Köln</i> 1.3 (Tables 2, 3)
1182	<i>P.Oxy.</i> 33.2654+ <i>P.Köln</i> 1.4 (Tables 2, 3)
1184	<i>P.Oxy.</i> 33.2656 (Table 2)
1186	<i>P.Oxy.</i> 38.2825 (Table 3)
1211	<i>P.Sorb.inv.</i> 2328, <i>Rech.Pap.</i> 4 (1967) 11-67 (Table 3)
1214	<i>P.Berol.inv.</i> 21186, <i>ZPE</i> 4 (1969) 109-12 (Table 3)
1237	<i>P.Oxy.</i> 34.2702 (Table 2)
1289a	<i>P.Daris inv.</i> 12, <i>Stud.Pap.</i> 7 (1968) 7-22 (Table 2)
1295	<i>P.Ant.</i> 3.160 (Tables 2, 3)
1311	<i>P.Med.inv.</i> CNR 68.3, <i>Aeg.</i> 47 (1967) 191 (Table 3)
1312	<i>P.Ant.</i> 3.164 (Table 2)
1353	<i>P.Ant.</i> 3.116 (Tables 2, 3)
1369	<i>P.Köln</i> 2.59 (Table 3)
1386	<i>P.Oxy.</i> 32.2617 (Table 3)
1393	<i>P.Oxy.</i> 32.2637 (Table 3)
1429	<i>P.Oxy.</i> 34.2687 (Table 2)
1442	<i>P.Ant.</i> 3.183 (Table 2)
1454	<i>P.Ant.</i> 3.134 (Table 2)
1456	<i>P.Athen.Univ.inv.</i> 2780-1, <i>SB</i> 9860a-f (Tables 2, 3)
1474	<i>P.Mich.inv.</i> 6643, <i>WS</i> 79 (1966) 186-89 (Tables 2, 3)
1487	<i>P.Ant.</i> 3.182 (Table 2)
1507	<i>P.Oxy.</i> 31.2537 (Tables 2, 3)
1513	<i>P.Colon. inv.</i> 3328, A. Henrichs, <i>Die Phoinikika des Lollianus</i> (Bonn 1972)



## The Inflection of Marginal Notes in Literary Papyri

Marginal notes in literary papyri commonly gloss a single word or short phrase, which may or may not be repeated as a lemma. In either case the explanation, whether a word or two in length or longer, normally keeps to the inflection of the source. A fair number of notes, however, spread across 22 papyri, have lemmata or explanations inflected differently from the original text. Usually they appear as nominatives (in at least 41 of 53 occurrences), but there are some accusatives; only nouns, pronouns, and adjectives are involved.<sup>1</sup> The number of occurrences is too large and the variations too regular to dismiss the forms as freaks of chance. Why then the anomaly?

Naturally the explanation is linked to the source of papyrus notes. Precisely how, though, is not straightforward. For an assortment of reasons, marginalia are usually assumed to have been copied from separate commentaries. Frequently they correspond in wording and content to mediaeval scholia, whose roots are generally thought to be in hypomnemata. The phrasing of longer notes is indistinguishable from that of ancient commentaries: exegetic expressions like *τοῦτέστιν, τὸ ἐξῆς, ἀντὶ τοῦ, λέγεται, εἶπε* (εἶρηκε, λέγει, ἔφη, φησιν) are at home in each. Notes are often set off by sigla that would be hard to explain unless they had been copied from something like a commentary, where such marks were conventional. Paragraphi, for example, typically separate the sections of a hypomnema; but since annotations rarely abut each other in rolls or even codices, any accompanying paragraphus is usually superfluous.<sup>2</sup>

The lemmata of ancient commentaries, however, are typically inflected "correctly:" they had to be in order for a reader to locate them easily. No full-scale hypomnemata survive in which they are systematically converted to the nominative (not to mention any other grammatical case) and they are not likely to be found. Superficially, then, it is unlikely that the anomalous marginalia were copied from works like those: why would annotators trouble to change the form of key words? We must at least consider, then, whether the notes came from something other than commentaries, something in which regularity of form was the rule and where it worked as an aid, not a hindrance, to readers.

Lexica? Alphabetic lexica on papyrus do survive whose declinable lemmata are largely nominative. This is true especially for miscellaneous collections of hard words

<sup>1</sup> Appendix 1, Texts with Anomalous Marginalia. Appendix 2, Marginal Notes Inflected Anomalously. Accusatives: nos. 2, 15, 18, 34, 35; possibly accusative: nos. 10, 11, 12, 24, 40, 45, 50.

<sup>2</sup> It serves no purpose, e.g., in *P.Par.* 71 = *P.Mel.Gr.* 1 (Alcm., p78); *Brit.Lib.* 271 = *J.Phil.* 22 (1894) 238-46 (Hom. *Od.* 3; p 1039); *MPER N.S.* I 23 (Pind. *P.* 1; p1356). When notes are written close together, on the other hand — even if annotation is not especially dense — paragraphi sometimes keep the comments distinct. See, e.g., *P.Oxy.* V 841 (p1361) col. i, iv, xv etc. (Pind. *Paeon* 2.3, 45, 96); *P.Berol. inv.* 5865 = *APF* 27 (1980) 19-32 (p119) 1 fr A ↓ etc. (notes on Arat. *Phaen.* 146-148); *P.Oxy.* XVIII 2166c = *Poet.Lyr.Fr.* 77 (Alcaeus; p59).

or foreign words.<sup>3</sup> Lists like these had no close tie to any particular literary text, but drew from many. A single such work served readers of several different books. For our purposes the significant thing is that the lemmata in these lexica, by virtue of being included in a sort of encyclopaedic word list, were distanced from their sources, and in many cases had given up their original inflections for the uniformity of a single case, the nominative. We can only speculate about when or why such conversions were made, but two things appear certain: the practice of treating the nominative as the basic lexical form is quite ancient, and this inflection was entirely acceptable in general lexica that had only remote connections to literary texts. If their lemmata differed from original sources, this evidently detracted in no way from the usefulness of the lexicon to the person consulting it. The same principle applies for lexica put together as tools for writers as opposed to readers, for example the Atticist manuals of rhetoricians and students. A person could consult these for the meaning of a term or for information about its dialectal affiliation. That it existed in the work of an Attic author and was sanctioned was more important than its original inflection. "Normalization" in the nominative in texts like these is rarely complete, for accusatives can also appear, but it is conspicuous.<sup>4</sup>

There are two problems with tracing the anomalous marginalia of papyri to lexica, however. First, the anomalies are intermittent, never extending to all the notes in a papyrus but typically mixed in with other, «correctly» inflected glosses and comments. Secondly, general and rhetorical lexica are hardly the only sort of word lists that circulated in antiquity; and they are not necessarily the ones that the annotator of a literary work would consult. Glossaries that followed the order of the text and text-specific, alphabetized lexica also proliferated. Typically, these lists were short and their contents restricted to the literary text at hand.<sup>5</sup> The Scholia Minora to Homer most copiously illustrate this type of glossary, but similar lists circulated for other authors.<sup>6</sup> Surely if word-lists were the usual source of papyrus notes a specific,

<sup>3</sup> E.g. *P.Oxy.* XV 1802 (ii/iii; foreign words), *P.Mon.* II 22 (early iii; difficult words), *P.Oxy.* XLV 3239 (late ii; an alphabetical "glossary" offering quirky equivalencies, e.g. παραχύτης = σαπρά τύχη, ὕδροφόρος = διψῶ). Alphabetization in word lists is as early as Zenodotus: *RE* s.v. Lexicographie (1925) 2436 (Tolkhien).

<sup>4</sup> *P.Oxy.* XVII 2087 (ii; Atticist lexicon), *P.Ryl.* III 532 (ii/iii; Harpocration), *P.Oxy.* XV 1804 (iii; rhetorical lexicon). Compare *P.Oxy.* XV 1803 (vi; Attic glosses): declinable words are all listed as accusatives, but only about half the lemmata match the inflection of the sources.

<sup>5</sup> M. Naoumides, "The Fragments of Greek Lexicography in the Papyri," *Classical Studies Presented to Ben Edwin Perry* (Urbana 1968) 181-202, esp. 190ff.

<sup>6</sup> On Scholia Minora in general see A. Calderini, *Aegyptus* 2 (1921) 303-26 and A. Henrichs, *ZPE* 7 (1971) 97-116; certain exceptional lemmata and glosses (Calderini p. 315, Henrichs p. 121) will be discussed below. Non-Homeric glossaries that retain order and inflection of the original: *P.Oxy.* XLVII 3328 on Callim. *H.* 3 (ii), probably *P.Oxy.* XXIV 2393 on Alcman (ii, p85). Lexicon alphabetical, but retaining the inflection of the original: Bodl.MS.Gr.class.e. 44, *CR* 11 (1897) 390-93 (Ap. Soph.; i, p1217); P.Cairo 50208, *Mél. Maspero* I 152-54 (Homeric lexicon; the lemma ἐντυπᾶς in line 13 was actually written originally as a nominative singular and later corrected; iii, p1218); P.Rainer inv. 7, *Stud.Pal.* 4 (1905) 111-13 (lexicon to Dem. 21, with most lemmata matching the text; iv-v, p308); *BKT* I 78-82 (lexicon to Dem. 23, with most lemmata matching the text; iv-v, p317). Some lemmata match the original text: *P.Oxy.* XXX 2517 (Homeric lexicon; ii).



«reader's» manual like this is a likelier place to look than a general «writer's» one. This brings us back to a familiar difficulty, however. For the lemmata in such glossaries, like those of hypomnemata, ordinarily retained the inflection of the source text and undoubtedly for the same reason: ease of reference.

To complicate matters, cross-fertilization was extensive in antiquity between glossaries and commentaries. The letter to Eulogius that introduces Hesychius' general lexicon, to cite a prominent example, traces its material even to Aristarchus, an author of commentaries but not of lexica. In fact Hesychius' chief immediate sources were other lexica, but on the strength of his testimony we may be fairly confident that they went back at least in part to the Homeric commentary of Aristarchus.<sup>7</sup> (His most important direct source, the encyclopaedic second-century lexicon of Diogenianus, also derived from commentaries on Xenophon, Hesiod, Callimachus, and others.)<sup>8</sup> On the other hand, word-explanations moved in the other direction as well: some material in ancient commentaries unquestionably derives from glossaries and, perhaps, lexica. Even learned tracts like *P.Oxy.* VIII 1086 (hypomnema on *Iliad* 2) and the Aristarchan scholia to the *Iliad* are infiltrated by glosses and paraphrases of the Scholia Minora type. Contamination between the two genres probably goes back to the earliest phase of their co-existence.<sup>9</sup>

A further problem is that the distinction between glossary and commentary is sometimes just a modern convenience. A "commentary" on papyrus may amount to little more than a vocabulary list with meanings, written continuously in the manner of a hypomnema.<sup>10</sup> On the other hand, texts identified as lexica or glossaries are sometimes set out in the format conventional for hypomnemata, with lemmata and explanations written continuously instead of in separate columns.<sup>11</sup> The entries of an alphabetical "lexicon," finally, might offer so much non-lexical detail that in content at least it more resembles a commentary.<sup>12</sup> Under these conditions it may be pointless to enquire whether an annotator found his notes in a "hypomnema" or a "glossary,"

Where does this leave us? First, the *prima facie* likelihood that the odd marginalia were copied from commentaries faded when we recalled that a commentary would typically adhere to the inflection of the original text. Next, a direct connection with lexica (i.e. alphabetical lists of words and meanings) was found to be unlikely, since annotators would be likelier to consult glossaries specific to a text, and these usually retained the inflection of the original. Finally we had the reminder that our notes undoubtedly are tied in some way to both commentaries and lexica, since the text tradition of those subliterary works in so intermixed. Is it futile, then, to look for the

<sup>7</sup> *Hesychii Alexandrini Lexicon*, ed. K. Latte (Copenhagen 1953) pp. 1-2 and viii-xi; *RE* (1925) 2441.

<sup>8</sup> Latte (above, n. 7) p. xlii.

<sup>9</sup> Henrichs (above, n. 6) provides a schema of the complicated interrelations among materials connected to the Scholia Minora (p. 114). On variability in the tradition of subliterary works the comment of M. Haslam *ap. P.Oxy.* XLVII 3329 (Diogenianus) is salutary.

<sup>10</sup> *P.Ant.* I 20, on Callim. *H.* 2 and 3 (iv-v, p187).

<sup>11</sup> *P.Oxy.* XLVII 3329 (Diogenianus: iii/iv); *P.Oxy.* XLIV 3158 (Scholia Minora on *Il.* 5; ii-iii).

<sup>12</sup> P.Rainer 7, *Stud.Pal.* 4 (1905) 111-13 (lexicon to Dem. 21; iv-v, p308); *BKT* I 78-82 (lexicon to Dem. 23; iv-v, p317).

source of the marginalia at all? As to the ultimate source, probably, for there is no telling how frequently the information in them wandered back and forth from texts of one format to texts of another, or how it was altered before it arrived in the margins of papyri. About the proximate source of the marginalia, though, the papyri themselves yield an answer.

If we look beyond the lemmata or key words in the longer and better preserved, the reason for their inflection becomes plain. They are cast in the nominative (or accusative) case because they are the grammatical subjects (or objects) of discursive explanations. They were copied, then, from commentaries:

ἀλιζώνιοι κάθησαι / στείνοις: ἀλιζωνον εἶπ(ε) τὴν Κόρινθον διὰ τὸ δυσι θαλάσσαις διεξῶσθαι, τῇ τε πρὸς τῷ Λεχαιῷ καὶ τῇ ἐν τ[αῖς] Κεγχρεαῖ[ς]· στεί[ν]ος δὲ [εἶπ(ε)] τὸν Ἰσθμόν· οἱ μὲν οὖν λβ' [σ]ταδίων φ(ασί) τὸ μετὰξὺ δυεῖν.

App. 2, no. 15.

Στυ[γί] σύνδετον: [σ]ύνδετ[ο]ς λέγεται [ὅ]τι ἔσχε συνάφειαν τῷ Τιταρησίῳ, | ὃς ἀπόρροια ἀπὸ Στυγὸς ἔχει ὡς κ[α]ὶ Ὅμηρος | λέγει.

App. 2, no. 31.

Δρακάων: Δράκανος ὄρος τῆς <Ι>καρίας | ὅπου ἐγεννήθη ὁ Διόνυσος. | Διό-  
νυσος λέγ(ε)ται ἐπ(ε)ιδ(ῆ) ἐν τῇ | Νύσσει τὸ πρὶν ἀντεράφει· | ἡ Σεμέλη ἐκεῖ  
αὐτό(ν) ἐγέννησ(ε). | ?Δονουσί[α] νῆσος ἦν τῆς Νάξου.

App. 2, no. 53.

In ancient hypomnemata, in fact, even though the key words of explanations ordinarily match the lemmata, the same sort of inflectional adaptation can sometimes be found:

*P.Ant.* I 20, on Callim.:

[Κυνθιάδων]: | Κύνθος γ[ά]ρ ὄρος Δήλου (*H.* 2.61)

[Λιπάρη ἐν: Λιπάρη γάρ] νῆσος Σικελίας ἣτις πρότερον Με|λιγουνίς ] (*H.* 3.47)

Ὀσσαίοις: τῆς Ὀσση[ς]. Ὀσσα δὲ | Θεσσαλίας ] (*H.* 3.52)

[Μαιναλῆς: Μαί|γαλον γάρ ὄρος Πελοποννήσου] (*H.* 3.89)

*P.Oxy.* VI 853, on Thuc.:

ἐν Φρυγίαις: τόπος δήμου Ἀθημονέω[ν] (2.22.2).

*P.Oxy.* VIII 1086 on Hom. *Il.* 2:

σταφύλη ἐπὶ νῶτον | [ἐείσας:] ... σταφύλη δὲ ἐστὶν ὁ λαο|ξοϊκὸς διαβήτης ὃς ἔχει  
ἐπ' αὐτοῦ σπάρτον κ(αῖ) ἐπ' ἄκρου τοῦ σπάρτου μολύβιον ἐξ|ηρημένον ὃ  
μετροῦσι τὴν ἰσότητα. σταφύλην δὲ ὠνόμασεν ἐπεὶ τὸ | μολύβιον (ἐστὶ) στα-  
φίδι τρω|κτῇ ὅμοιον (2.765).

πὰρ Διὸς αἰγλόχοιο ἀγγελίῃ ἀλεγεινῇ: ἀλεγεινῇ <ν> (αλεγεινῇ pap.) τὴν ἄλγος  
ἐπιφέρουσιν ] (2.787).

In the last example, interestingly, the scribe began the comment in the conventional way with the lemma and its explanation both inflected as in the text, in the dative. The ensuing τὴν, however, shows that his exemplar must have contained an explanation restated in the accusative, on the model some of the examples offered above. Lexica with strong debts to commentaries may similarly diverge from the inflection of the original. A case in point is a fragment identified as Apion's *Glossae Homericae*,<sup>13</sup>

<sup>13</sup> *P.Ryl.* I 26 (i, p1216).



which were based on Aristarchus. Two entries (of three surviving) are listed as nominatives but have lengthy explanations in the accusative.

The comments in the examples above resemble the oddly inflected marginalia not just in their adjustments for the sake of syntax but also in the mode of exegesis adopted. The explanations appear to have come most recently from the schoolroom, however scholarly may be any antecedents detectable behind them. Their phrasing reflects the question-and-answer method of the *grammatikos* which, as a matter of course, transforms lemmata into the subjects or objects of explanatory sentences. We can hear him at work in the recurring, garrulous γάρ, the formulaic ὠνόμασται/ὠνόμασεν, the rote pattern of question and answer. Why are the goats that Artemis hunts called Κυνθιάδων? Because Kynthos was a mountain on Delos. What does Ὀσσαίοις mean? Belonging to Ossa. What is Ossa? Ossa is a mountain of Thessaly. What does σταφύλη mean? A σταφύλη is a stonecutter's rule. They call it σταφύλην because.... And, among marginalia: Why does Callimachus call Corinth ἀλιζώνιο? He called it ἀλιζώνιον because it is girded by two seas.<sup>14</sup> An annotator, encountering a word in his source-commentary whose inflection had been altered in this way for the sake of syntax, would not be likely to rephrase his source so that the term again matched the original text. What he saw was what he copied.

Comparable variations from the norm have been noted for at least one papyrus version of Scholia Minora, even though the lemmata and explanations in those glossaries ordinarily match the inflection of the text.<sup>15</sup> Some of the exceptions are undoubtedly pure blunders,<sup>16</sup> but others follow patterns like those we have observed above. For two verbs, for example, second-person singular forms are provided where the text has infinitives.<sup>17</sup> It happens that each infinitive is couched, in Homer, in speeches addressed to an individual; the second-person forms make sense, then, if understood as remnants of paraphrases. Seven other substantive entries follow the pattern discussed above, their lemmata or explanations being cast as nominatives or accusatives although the passages they explain are inflected otherwise.<sup>18</sup> It seems unlikely, especially for the altered verb forms, that these variations are all simply errors, and we may at least consider the possibility that they, like the anomalous forms in marginalia, are vestiges of simple exegesis or paraphrase.<sup>19</sup>

<sup>14</sup> In a similar vein G. Zuntz treated the expression οὐκ ἀργῶς which is common in the scholia to Aristophanes, appears occasionally in papyrus marginalia, and reliably indicates the schoolroom as the source of a note: *Die Aristophanes-Scholien der Papyri* (2nd ed. Berlin 1975) 15-21.

<sup>15</sup> P.Strassb. inv. 33, on *Il.* 1 (iii, p1163); see Henrichs (above, n. 6) pp. 102, 119-48 (esp. p. 121) and A. Calderini (above, n. 6) 315.

<sup>16</sup> P.Strassb. iii.21 on 1.186, vi.12 on 1.251, vii.23 on 1.284, vii.26 on 1.287, ix.2a on 1.321.

<sup>17</sup> P.Strassb. iii.9 on 1.171, v.20 on 1.230.

<sup>18</sup> P.Strassb. v.15 on 1.225, vi.4 on 1.237, vi.13 on 1.252, vii.13 on 1.272, ix.2a and ix.6 on 1.321, ix.21b on 1.358.

<sup>19</sup> A uniquely anomalous entry appears in one other Homeric glossary, *P.Oxy.* XLIV 3160, where ἥπιος (*Od.* 2.230) has been converted to the genitive and glossed as such (ἥπιου: πραέου, col. iii.28). This exceptional abnormality probably crept in under the influence of θέοιο in line 229 and was not a feature of the unrecoverable (and unaccountable) syntax of some source-paraphrase.

In the cases we have looked at so far, the marginalia themselves are long enough to demonstrate how key words could gravitate to different forms in the course of exegesis. For shorter notes, comparable support sometimes comes from scholia; and since the major source of scholia was hypomnemata, these parallels reinforce the possibility that the anomalous notes were copied from hypomnemata:

*εὐμάρισιν*: εἶδος ὑποδήματο[ς].

Cf. sch. Eur. *Or.* 1370: ἐν εὐμάρισιν· εὐμαρίς εἶδος ὑποδήματος σανδαλῶδους....

App. 2 no. 24.

*Δηρηγόν*: τόμος ἐν Ἀ[βδήροις οὕτω καλούμενος [δ]που[ ].

Cf. Sch. Lycophr. *Alex.* 440 Δηραινὸς κύνης· Δηραινός τόπος οὕτω καλούμενος ἐν Ἀβδήροις, ἐνθα Δηραινὸς Ἀπόλλωνος ἱερὸν ἔστιν, οὐ μνημονεύει Πίνδαρος ἐν Παιᾷσι.

App. 2 no. 29.

*᾽Οθρυς*: ] ὄρος Θεσσαλίας.

Cf. sch. Ap.Rhod. *Argon.* 2.515 (p.170 Wendel) ᾽Οθρυς ὄρος Θεσσαλίας ὑψηλόν....

App. 2 no. 40.

There remain several very terse marginalia which have no persuasive parallels in scholia or ancient commentaries. There is no way to demonstrate infallibly that they were copied from running commentaries, but of course it is all the likelier if the annotator also entered other comments on the background of the text or other substantive matters. Only one of the texts under consideration, a wooden tablet containing *Iliad* 11 with glosses of the Scholia Minora type, has no such discursive notes.<sup>20</sup> Its one or two "wrongly" inflected glosses can perhaps be understood now in light of the other anomalous marginalia and the Strassburg Scholia Minora. The value of the present analysis is that it helps to account for anomalous notes in texts devoid, like this one, of other clues.

In eccentrically inflected notes, then, we can look over the shoulder of readers and watch them as they copy, verbatim, useful portions of hypomnemata into their texts. When the syntax of those sources forces a term into a case different from that of the original text, they are likely to copy the modified phrasing. Not surprisingly, then, the authors best represented in Appendix 2 — Callimachus, Pindar, and Theocritus, and to a lesser extent Aristophanes and Plato — are authors for whom significant proportions of the surviving papyri contain marginal annotation, often heavy.<sup>21</sup> The frequency with which anomalously inflected notes appear in an author may have some relation, then, to the number of texts and commentaries on his work that were in circulation. We may abolish any notion that such notes owe their form to the arbitrarily regular lemmata of some general lexicon. The information they provide may have found its way into lexica too, but the immediate source of the notes on papyri was commentaries, not lexica.

<sup>20</sup> Mus. gr.-rom. d'Alexandrie, CE 43 (1968) 114-25 (iv-v, Uebel 1300).

<sup>21</sup> Callimachus: 28%, Pindar: 26%, Theocritus: 60%, Aristophanes: 46%, Plato: 21%. Calculations are rough, based on data I have collected about annotated papyri and on W.H. Willis' tallies of texts in Pack<sup>2</sup> (*GRBS* 9 [1968] 212). The Pack<sup>2</sup> figures need updating, but are useful for general purposes since the tendencies they reveal have not significantly changed.



If material constantly travelled back and forth between ancient commentaries and lexica, are the syntactic shifts of hypomnemata partly responsible for the high proportion of nominatives in ancient and mediaeval lexica and etymologica? <sup>22</sup> The possibility cannot be ruled out, but direct connections will be virtually impossible to establish because of the complicated and amorphous text tradition of the later works. Certainly the number of possible correspondences will vary with the nature of the dictionary.

To look at cases: among Hesychius' declinable entries in αμ-, well over half (55%) are nominative. Of this group, only a small fraction (10 to 15%) were unquestionably nominative in their literary sources. A few demonstrably were not. Among the corresponding αμ- entries of the *Etymologicum Genuinum*, 70 to 80% have nominative lemmata. <sup>23</sup> Of these roughly the same proportion as for Hesychius, 10%, were certainly nominative in their literary sources; but at least 25% were demonstrably not. As with anomalous marginalia, explanations for the "normalized" forms are better sought in the lexicographers' immediate sources than in their ultimate ones. Hesychius informs us himself that his immediate sources were other lexica, themselves largely derivative. That of Diogenianus takes precedence, who also found his material in some unquestionably general works: Pamphilus' 95-book *Onomasticon*, Homeric glossaries by Apion and Apollonius, comic and tragic lexica by Theon, Didymus and others, and miscellaneous glosses from other sources (πάσας τὰς σποραδὴν παρὰ πᾶσι κειμένας λέξεις.) <sup>24</sup> In addition even a quick survey of Hesychius turns up a large number of definitions that seem to have come from word lists on specific topics — geography, festivals, dialectal forms — miscellaneous word lists of the very sort, that is, that appear from time to time in papyri with a heavy preponderance of nominative lemmata. <sup>25</sup> The resulting composite dictionary was intended to be a useful reference tool for general readers in need of word meanings, as was Diogenianus' before it. <sup>26</sup> Lexica of this type, as we have seen, typically had large proportions of nominative lemmata. <sup>27</sup> So, while hypomnemata of Theon, Didymus, Aristarchus, and others

<sup>22</sup> Latte noted that Hesychius' lemmata include a high proportion of nominatives, (above, n. 7) xvii. The ensuing comments leave to one side the post-Hesychian interpolations which Latte was able to identify.

<sup>23</sup> R. Reitzenstein, *Geschichte der griechische Etymologika* (Leipzig 1898) 11-44.

<sup>24</sup> Latte (above, n. 7) p. 1 line 7.

<sup>25</sup> See, for example Hesych. s.v. ἀμβροτίζας, ἀμείνας, Ἀμελοῦς γωνία, ἀμένητα, ἀμερτόν, ἄμμιξ, ἀμίλλυκα, Ἀμαλῶα, Ἀμμών, ἄμοιος, ἀμουσγρά, ἀπόχοι, Ἀμυτρον, ἀμυρτόν, ἄμυσσος, Ἀφαρμένη, ἄμφασμα, ἄμφην, ἀμφιδεκάτη, ἀμφιστερῆ, ἄμώσας.

<sup>26</sup> Hesychius, introductory epistle to Eulogius, Latte p. 1 lines 17ff: ἡγεῖτο γάρ (sc. ὁ Διογενιανός), οἶμαι, μὴ μόνοις πλουσίοις, ἀλλὰ καὶ τοῖς πένησι τῶν ἀνθρώπων χρησιμεύειν τε καὶ ἀντὶ διδασκάλων ἀρκέσειν αὐτά, εἰ μόνον περιεργασάμενοι πανταχόθεν ἀνευρεῖν ταῦτα δυνηθεῖεν καὶ ἐγκρατεῖς αὐτῶν γενέσθαι, and p. xliii.

<sup>27</sup> Were Diogenianus' lemmata nominative? The two surviving papyri are inconclusive on this point. In *P.Oxy.* XLVII 3329 (3rd/4th cent.) as many as seven of the eight surviving lemmata may be nominative (three certainly are; one is accusative; four could be either nominative or accusative). In *PSI* VIII 892 (4th cent.) seven of nine may be nominative (two certainly are; one is accusative; five could be either). The legible lemmata and explanations of both texts, however, are very close to Hesychius, so chances are good that the tendency overall in Hesychius' version of Diogenianus was toward nominative lemmata.

may have been the ultimate source of a tremendous number of the entries Hesychius, most of those glosses had probably already been "normalized" as nominatives by the time they reached Diogenianus, as a result of their sojourn in miscellaneous word lists that had only tenuous connections with literary sources. The nominatives in our Hesychius, therefore, are not very likely to reflect syntactic flukes like those noted for marginalia.<sup>28</sup>

The key sources of the *Et.Gen.* include even later lexicographers (primarily Methodius and Orion), and its heavy representation of nominative forms may be traced to the same cause. This is a different kind of work from Hesychius', however — more expansive and, as Reitzenstein's source analysis showed, more directly dependent on "scholia" (*scil.* hypomnemata). It is to scholia, in fact, that the majority of the non-nominative (or, rather, unaltered) lemmata can be traced. If the inflection of some entry in this work differs from its literary source, there is a greater chance that the variation goes back to the syntactic structure of a source commentary. A few plausible instances can be located among the glosses in αμ-.<sup>29</sup> The phenomenon is rare, as it is in papyri, but it looks real.

Anomalous nominative forms, then, which are accidents of the syntax of their immediate sources (i.e. commentaries) occur as early as the Roman period in the marginalia of papyri and possibly also in late etymologica that depend relatively closely on hypomnemata. For the widely circulating general lexica, however, a far more important factor determining the inflection of the lemmata was the reliance of their compilers on miscellaneous or all-purpose word lists. These, because of their ever more tenuous connections with literary sources, tended toward more regularity of form, and this more than any other reason accounts for the preponderance of nominative forms in our present versions of Hesychius and the non-scholastic portions of the *Etymologicum Genuinum*.

<sup>28</sup> Except, of course, to the extent that such flukes had been adopted by Hesychius' sources. But this is unmeasurable.

<sup>29</sup> *Et.Gen.* s.v. 15 ἀμάρνγμα καὶ ἀμαρνγας: σημαίνει τὰς τῶν ὀφθαλμῶν ἐκλάμψεις. Ἡσίοδος Γυναικῶν καταλόγῳ (fr. 43.4 MW) "Χαρίτων ἀμαρνγμάτων ἔχουσα." ...; 28 ἀμαδρῦάδες: Ἀπολλώνιος ὁ τὰ Ἀργοναυτικά, οἶον "...Ἀμαδρῦάδος (*Argon.* 2.477)..." Ἀμαδρῦάδες νύμφαι λέγονται.... 32 ἀματροχιάς (*Il.* 23.422): ἀματροχιά δέ ἐστι τὸ ἅμα τρέχειν... 128 ἀμφασίαν: τὴν ἀφωρίαν καὶ ἐκπληξιν. "...ἀμφασίη..." (*Od.* 4.704, *Ap.Rhod. Argon.* 3.284); 162 Ἀμφιτρίτη [:] σημαίνει δὲ τὴν θάλασσαν... "...Ἀμφιτρίτης..." (*Dionys.Perieget.* 134.135);

## APPENDIX 1

### Texts with Anomalous Marginalia

- « Antinoë Theocritus, » (*Ant.Th.*) *Two Theocritus Papyri*, ed. A.S. Hunt and J. Johnson (London 1930) 19-87 (5th-6th cent.; Pack<sup>2</sup> 1487).
- Bodl.Libr. Gr. class. f. 72P, G. Zuntz, *Die Aristophanes-Scholien der Papyri*<sup>2</sup> (*Ar. Schol.*) (Berlin 1975) 29-47 (4th-5th cent.; Pack<sup>2</sup> 141): *Ar. Eq.*.
- MPER N.S. 123; (6th cent.; Pack<sup>2</sup> 1356): *Pind. Pyth.*
- Mus. gr.-rom. d'Alexandrie (wooden tablet), *CE* 43 (1968) 114-25; (4th-5th cent.; Uebel 1300): *Hom. Il.*
- P.Berol. inv. 11629 + 13417 = R. Pfeiffer, *Callimachus* (Pf.), fr. 23, 228 (3rd cent.; Pack<sup>2</sup> 201).
- P.Berol. inv. 11759 *ined.*, *Rev.Phil.* Sér. 3.29 [1955] 201 no. 125 (1st-2nd cent.; Pack<sup>2</sup> 1119): *Hom. Od.*
- P.Berol. inv. 21105 + 13929, *Ar.Schol.* 5-27 (4th cent.; Pack<sup>2</sup> 142 + Uebel 1165): *Ar. Eq.*
- P.Berol. inv. 21182, *ZPE* 4 (1969) 114-16 (6th cent.; Uebel 1350): *Theocr.*
- P.Cairo inv. 47993b, W. G. Waddell, *Et.Pap.* 1 (1932) 13-15 (1st cent.; Pack<sup>2</sup> 189): *Callim. H.*
- P.Lille 76, *Suppl. Hell.* 257 (3rd cent. B.C.): *Callim. Aet.* 3 (Pf. 54-59).
- P.Louvre, *Ar.Schol.* 56 (6th cent.; Pack<sup>2</sup> 140): *Ar. Av.*
- P.Oxy. V 841 (2nd cent.; Pack<sup>2</sup> 1361): *Pind. Paeans.*
- P.Oxy. VII 1011 = Pf. fr. 191, 194 (4th cent.; Pack<sup>2</sup> 215): *Callim. Iambi.*
- P.Oxy. VIII 1082, Diehl 3<sup>3</sup> pp. 141-48 (2nd cent.; Pack<sup>2</sup> 237): *Cercidas Meliambi.*
- P.Oxy. XI 1370 (5th cent.; Pack<sup>2</sup> 402): *Eur. Or.*
- P.Oxy. XI 1371, *Ar.Schol.* 47-55; (5th cent.; Pack<sup>2</sup> 145): *Ar. Nub.*
- P.Oxy. XIII 1619 (1st-2nd cent.; Pack<sup>2</sup> 474): *Hdt.*
- P.Oxy. XV 1808 (2nd cent.; Pack<sup>2</sup> 1421): *Pl. Resp.*
- P.Oxy. 2064 + P. Oxy. L 3548 (2nd cent.; Pack<sup>2</sup> 1489): *Theocr.*
- P.Oxy. XVII 2080 = Pf. fr. 43 (2nd cent.; Pack<sup>2</sup> 206): *Callim. Aet.*
- P.Oxy. XX 2258 = Pf. fr. 110, 384 and *Hymn* 3 (6th-7th cent.; Pack<sup>2</sup> 186): *Callim. varia.*
- P.Oxy. XXVI 2442 (3rd cent.; Pack<sup>2</sup> 1360): *Pind. Paeon* fr. 59.
- P.Oxy. XXVI 2450 (1st-2nd cent.; Pack<sup>2</sup> 1369): *Pind. fr.*
- P.Oxy. XXX 2526 = *Suppl. Hell.* 442 (2nd cent.; Uebel 1249): *Euphorion.*
- PSI VI 721 (2nd cent.; Pack<sup>2</sup> 332): *Dem.*





## APPENDIX 2

### Marginal Notes Inflected Anomalously

(Note: An asterisk (\*) precedes lemmata which form part of the note in the papyrus margin. Numbers from Pack<sup>2</sup> are preceded by a lower case "p". Dates, all Roman, are in Roman numerals.)

#### ARISTOPHANES

1. *πρηγορεῶνας*: πρόλοβος. | ἡ τῶν ὀρνίθων φάρυξ.  
*Av.* 1113: P.Louvre, *Rev.Phil.* N.S. 6 (1882) 179-85, Zuntz 56; p140 (vi).  
*Hesych.* *πρηγορεῶν* (*Ar. Av.* 1113, *Eq.* 374): τῶν ὀρνέων ὁ πρόλοβος (-λογος codd.), ὅτι προσυλλέγεται ἐν αὐτοῖς τὰ σιτία.  
*Cf. sch.* (Dübner) *πρηγορεῶνας*: Δίδυμος τοὺς βρόγχους τῶν ὀρνέων κυρίως τοὺς λεγομένους προλόβους, ὅτι συλλέγεται ἐν αὐτοῖς τὰ σιτία. λέγεται δὲ καὶ ἐπὶ ἀνθρώπων *πρηγορεῶν* πάλιν ὁ βρόγχος. ἐκάτερον δὲ ἀπὸ τοῦ προαθροίζειν ἐκεῖ τὴν τροφήν.
2. *ἔπι' ἄναξ Πόσειδον*: νῦν τὸν ἱππιον Ποσειδῶνα ἐπικαλεῖται, | ἐπεὶ ὁ χορὸς ἐξ ἱπέων συνέστηκεν.  
*Eq.* 551: P.Berol. Inv. 21105 + 13929, *Hermes* 96 (1968) 287-93, Zuntz 5-27; p142, u1165 (iv).
3. *εὐρωτιῶν*: ῥυπαρός.  
*Nub.* 44: P.Oxy. XI 1371, Zuntz 47-55; p145 (v).

#### CALLIMACHUS

4. *Σελλός*: Σελλ(οῖ) 'τὸ' Θράκ(ης) ἔθνος) ηπεροισι.  
*Aet.* 1 (*Sacrificium Lindium*), Pf. 23.3: P.Berol. inv. 11629 B recto, Wilamowitz, *Sitz.Berl.Akad.* (1914) 222-44; p201 (iii).  
*P.Oxy.* XXVI 2442 fr. 96B, ed. Lobel (marg. note on Pind. *Paeon* fr. 59.3 Snell/Maehler, q.v.) [Πίνδαρος 'Ελλοί, "Ὀμηρος Σελλοί, Καλλιμαχος ἀμφοτέρω." "Ἔδρανον 'Ελλῶν" (Pf. 675) καὶ "Σελλός ἐνὶ Τημαρίοις".
5. *ἔμμοτον*: μό<τ>α δ(ἐ) λέγεται τὰ λ[ε]πτὰ ῥάκη τὰ βαλλόμενα ἐπὶ τὰ ἔλκη, ὅθεν ἔμμοτον ἐλέγετο.  
*Aet.* 1 (*Sacrificium Lindium*), Pf. 23.21: P.Berol. inv. 11629 B recto, Wilamowitz, *Sitz.Berl.Akad.* (1914) 222-44; p201 (iii).  
*Sch.* D. Hom. *Il.* 4.440 ἄμμοτον· ἀπλήρωτον· ἄφ' οὗ καὶ μότα τὰ ἐπιτιθέμενα τοῖς κοίλοις τραύμασιν ὀθόνια πρὸς ἀναπλήρωσιν τῆς σαρκός.  
*Cf. Hesych.* (D) μότα· τὰ πληροῦντα τὴν κοίλην τῶν τραυμάτων ῥάκη.
6. *Ἐρυκα*: Ἐρυξ [υῖδ(ς) Βούτ(ου)] ἄφ' οὗ [ἡ πόλις | κ(αί) Ἀφρ[οδ(ίτη) Ἐρυκ(ίτη)] οὐ[ ].  
*Aet.* 2, (*De Siciliae Urbibus*), Pf. 43.53: P.Oxy. XVII 2080 ii.55; p206 (ii).  
*Sch.* Theocr. 15.100 Ἐρυξ δὲ πόλις Σικελίας ἀπὸ Ἐρυκος τοῦ Βούτου καὶ Ἀφροδίτης.

Steph. Byz. s.v. Ἐρυξ· πόλις Σικελίας ἀρσενικῶς, ἀπὸ Ἐρυκος τοῦ Ἀφροδίτης καὶ Βούτου. τὸ ἐθνικὸν Ἐρυκίνος, καὶ Ἐρυκίνη Ἀφροδίτη ἐν Ῥώμῃ καὶ Σικελίᾳ.

Cf. sch. Ap. Rhod. 4.917 Ἐρυξ ὄνομα πόλεως, ἐνθα τιμᾶται ἡ Ἀφροδίτη· οἱ δὲ τὴν Σικελίαν.

7. ἄρπασον· ἄρπασος εἰδ(ος) | ὀρνέου βάσκαν(ον).  
Aet. 2, (De Siciliae Urbibus), Pf. 43.61 : P.Oxy. XVII 2080 ii.63 ; p206 (ii).  
Cf. EM 148,20 ἄρπη· εἶδος ὀρνέου ὁμοιον ἀετῶ....
8. αὐλείην παρ' ἄλ[ερδον· ἄχερδος | ἡ ἀγρία ἄπιος ?  
Aet. 3 (Herculis et Molochi Colloquium), Suppl.Hell. 257.15 (Pf. 54-59) : P.Lille 76 ii.23-24, C. Meillier, CRIPEL 4 (1977) 261ff (iii B.C.).  
EM 181,3 ἄχερδος· ἡ ἀγρία ἄπιος....
9. \*Χαλύβων ὥς ἀ[πό]λοιτ(ο) γέν(ος) : Χάλυβ(ες) Σκυθί(ας) ἔθνος παρ' οἷς πρῶτοις ἠύρεθη | ἡ ἐργασία τοῦ δ[.] σ[ι]δ[ή]ρου κ(αι) ἴσως ἐντεῦθεν [λέ]γεται | τὸ περιτεμεῖν τὸ περισκυ[θί]σαι δ[.] τῷ Σκῦθῃ | σιδηρῷ.  
Σκυθί(ας) : Σκυσι[κ(όν)]? δ[.] : δέρ[α]ς ? Pf.  
Aet. 4 (Coma Berenices), Pf. 110.48 : P.Oxy. XX 2258 C fr. 1 front, bottom marg. 14-16 + addenda, p.104 (Pf. vol. 2 p.115) ; p186 (vi-vii).  
Sch. Ap. Rhod. 1.1323 Χάλυβες ἔθνος Σκυθίας, ὅπου ὁ σίδηρος γίνεται. Καλλίμαχος· “Χαλύβων — γένος.”  
Hesych. Χάλυβοι· ἔθνος τῆς Σκυθίας, ὅπου σίδηρος γίνεται.  
Cf. sch. Ap. Rhod. Argon. 2.375 οἱ δὲ Χάλυβες ἔθνος Σκυθικὸν μετὰ τὸν Θερμῶδοντα, οἱ μέταλλα σιδήρου εὐρόντες μοχθοῦσι περὶ τὴν ἐργασίαν... μέμνηται αὐτῶν καὶ Καλλίμαχος “Χαλύβων — ἔφηναν.”
10. σίττη· ὄρνειον.  
Iambus 1, Pf. 191.56 : P.Oxy. VII 1011.121 ; p215 (iv).  
Cf. Hesych. σίττη· ὄρνις ποιός. οἱ δὲ δρυοκολάπτῃς <cf. ἴττα>.  
Cf. Hesych. σίττας· ὄρνις ποιός. ἐνιοὶ δὲ τὸν ψιττακὸν λέγουσιν.
11. ὕδρου· εἶδος δράκοντος.  
Iambus 4, Pf. 194.22 : P.Oxy. VII 1011.218 ; p215 (iv).
12. \*πρόθ(εσιν) : τὰ προφερόμενα.  
Lyrica (Ectheosis Arsinoes), Pf. 228.13 : P. Berol. inv. 13417 recto, Wilamowitz, Sitz.Berl.Akad. (1912) 524-44 ; p201 (iii).
13. Χάρι· ἡ σύνεστι τῷ | Ἡφαίστῳ Χάρις.  
Lyrica (Ectheosis Arsinoes), Pf. 228.47 : P. Berol. inv. 13417 verso, Willamowitz, Sitz.Berl.Akad. (1912) 524-44 ; p201 (iii).
14. \*ὧ τὸ μὲν ἐξ Ἐφύρης ἄρμα | σελενοφόρον :  
... Ἐφύρα δὲ ἡ Κόρινθος....  
Elegiacs (Sosibion Nike), Pf. 384.4 : P.Oxy. XX 2258 C fr. 2 back, bottom marg. 26-27 ; p186 (vi-vii).
15. ἀλιζώνιοι κάθησαι / στείνας : \*ἀλιζώνιοι : ἀλιζωνον εἰπ(ε) | τὴν Κόρινθον | διὰ τὸ δυσὶ θηλάσσαις διεζῶσθαι, τῇ τε πρὸς τῷ | Λεχαίῳ καὶ τῇ | ἐν τ[αῖς] Κεγχερεῖ[αῖς]. στεῖνός δὲ | εἰπ(ε) τὸν Ἰσθμόν· οἱ μὲν οὖν λβ' [σ]ταδίων φ(ασί) τὸ μετὰξὺ δεῖν.

- Elegiacs (Sosibiou Nike)*, Pf. 384.9-10: *P.Oxy.* XX 2258 C fr. 2 back, left and bottom marg. .13-22; p186 (vi-vii).  
 Hesych. (D) ἀλίζωνος ἰσθμός, παρὰ τὸ ἀλὶ διεζῶσθαι. [καὶ ἔθνος βαρβαρικόν].  
*EM* 63, 47 (845 Lasserre & Livadaras) ἀλίζωνος (this fr.) ἰσθμός, διὰ τὸ ἀλὶ διεζῶσθαι (Lex. Diogen.).  
 Cf. *Et.Gen.* 469 Lasserre & Livadaras (= *EM* 63, 57, 849 Lasserre & Livadaras).
16. *Κρωμίνην ... Λέχαιον*: οὔτοι τόποι τῆς Κορίνθου· κ(αὶ) λ[ ] αφ(ων) καὶ σπονδ(ών) Κρωμνί[ ] Λέχαιο[v] καλεῖται.  
*Elegiacs (Sosibiou Nike)*, Pf. 384.12: *P.Oxy.* XX 2258 C fr. 2 back, right marg. + addenda p. 106 (Pf. vol. 2 p. 121); p186 (vi-vii).  
 Cf. Hesych. (D) Λέχαιον· ἐπίνειον Κορινθίους· εἰς τοὺς τοὺς τόπους ἀπεδί-  
 δρασκον οἱ οἰκέται.  
 Cf. *Suda* 347 (Harp.) Λέχαιον· ἐπίνειον Κορινθίων.
17. *Κίννφῃ διστεφέα*: Κίν<υ>ψ ποταμός τῆς Λιβύ<η>[ς. ] ἵνα οὖν αὐτ[ὸν] καὶ Ἀλεξανδρεῖς καὶ Λίβυες ἀκούσωσιν διστεφέα.  
*Elegiacs (Sosibiou Nike)*, Pf. 384.23-24: *P.Oxy.* XX 2258 C fr. 2 front, right marg. .9-12; p186 (vi-vii).
18. \**ἀμφοτέρω παρὰ | παιδί*: τὸν Μελικέρτην λέγ(ει) καὶ τὸν Ἀρχέμορον. ἐπὶ μὲν γὰρ τῷ Μελικέρτῃ τίθεται τὰ | Ἰσθμία, ἐπὶ δὲ τῷ | Ἀρχεμόρῳ τὰ Νέμεα.  
*Elegiacs (Sosibiou Nike)*, Pf. 384.25: *P.Oxy.* XX 2258 C fr. 2 front, right marg. .13-19; p186 (vi-vii).
19. *πρηόσιν*: πρηόνες οἱ ὑψηλό[τατοι] κ(αὶ) πετρώδεις τ(ῶν) ὄρῳ(ν) | λόφοι.  
*Hymn* 3.52: *P.Cairo inv.* 47993b, W.G. Waddell, *Et.Pap.* 1 (1932) 13-15; p189 (i).  
 Cf. *Et.Gen.* B πρώονες (*EM* 692, 47 πρώνες)· οἱ ὑψηλοὶ τόποι.... “πρώονες ἄκροι” (*Il.* 8.557).
20. \**Ὀσσαίοισιν*: Ὀσσα Θεσσαλ[ί]ας | ὄρος ὑψηλότατον.  
*Hymn* 3.52: *P.Cairo inv.* 47993b, W.G. Waddell, *Et.Pap.* 1 (1932) 13-15; p189 (i).  
*P.Ant.* I 20.8-9 (comm. on *Hymns*) Ὀσσαίοισιν: τῆς Ὀσσης. Ὀσσα δὲ | Θεσσαλίας...].  
 Sch. <πρηόσιν Ὀσσαίοισιν>: Ὀσσα ὄρος Θεσσαλίας.
21. *μονιὸν δάκος*: οἱ κάπ[ροι] ἰδικ[ῶς] νεμόμενοι | ἀπαγελάζοντ[αι] γὰρ ἀλλή[λων] (suppl. e.g. Lobel).  
*Hymn* 3.84: *P.Oxy.* XX 2258 A fr. 4 front, Pf. vol. 2 p. 55; p186 (vi-vii).  
 Cf. Sch. <μονιὸν δάκος>: μονιὸν τὸ κατὰ μόνας νεμόμενον. δάκος δὲ τὸ θηρίον.  
 Cf. *P.Ant.* I 20 (comm. on *Hymns*) μονιὸν δάκος: | ὅς ἄγριος ὃς ἂν μὴ συν[αγε-  
 λάξῃται] ἑτέροις.  
 Cf. Hesych. (LXX) \*μονιός· ὃς ἄγριος ὃ μὴ τοῖς ἄλλοις συναγελαζόμενος...

#### DEMOSTHENES

22. \**Ἀλέξανδρον*: Θετταλὸς οὗτος ἐστίν.  
 51.8: *PSI* VI 721 top marg.; p332 (ii).



## EUPHORION

23. *Ληλάντοιο* : Λήλαντον | (ἔστι) δ(ὲ) ὄρος κ(αὶ) πόλ(ις).  
*Unidentified fr., Suppl.Hell.* 442.4 : *P.Oxy.* XXX 2526 B fr. 2.3 ; u1249 (ii).  
 (In error : Lelantum is a plain between Eretria and Chalcis ; Lelantus is a river in the plain.)

## EURIPIDES

24. *εὐμάρισιν* : εἶδος ὑποδήματο[ς].  
*Or.* 1370 : *P.Oxy.* XI 1370 ; p402 (v).  
*Sch.* ἐν εὐμάρισιν· εὐμαρις εἶδος ὑποδήματος σανδαλώδους....  
*Cf.* *Hesych.* (D) εὐμαρίδες· εἶδος ὑποδήματος.  
 25. *παστάδων* : ἡ παστάς | π[ε]πο[ι]κιλμένω[ς] | [οἷ]κος.  
*Or.* 1371 : *P.Oxy.* XI 1370 ; p402 (v).  
*Cf.* *EM* 655,41 παστός· ἡ ἐκ παραπετασμάτων ποικίλων κατεσκευασμένη σκηνή, ἥτις ἐστὶ πεποικιλμένη....

## HERODOTUS

26. *εἴρετο καλέσας τοὺς βασιλῆϊους καλεομένους δικαστάς* : βασιλῆῖοι δικασταί.  
 3.31.2 : *P.Oxy.* XIII 1619 v top marg. (referring to line 69) ; p474 (i-ii).

## HOMER

27. *ἀραρυίας* : ἡρμοσμένη.<sup>1</sup>  
*Il.* 11.18 : Wooden tablet, Mus. gr.-rom. d'Alexandrie, J. Schwartz, *CE* 43 (1968) 114-25 ; u1300 (iv-v).  
 28. *ἀλλ' ὑμεῖς κάρτεροι αἰεὶ* : ἀντὶ τ(οῦ) κ(οινοῦ) ἐγκρατής.  
*Od.* 15.534 : *P. Berol. inv.* 11759 *ined.* (H.J. Mette *Rev. Phil. Sér.* 3.29 [1955] 201 no. 125) ; p1119 (i-ii).

## PINDAR

29. *Δηλῆρηνόν* : τόπος ἐν Ἀβδήροις οὕτω καλούμενος [ὅ]που [.]  
*Paeon* 2.5 : *P.Oxy.* V 841 A i (fr. 1) .15 ; p1361 (ii).  
*Sch.* Lycophr. *Alex.* 440 Δηραινὸς κύνες· Δηραινὸς τόπος οὕτω καλούμενος ἐν Ἀβδήροις, ἐνθα Δηραινὸς Ἀπόλλωνος ἱερόν ἐστιν, οὗ μνημονεύει Πίνδαρος ἐν Παιᾷσι.  
 30. *Μελαμύλλον* : τόπος οὗ(τος) ἐν Ἀβδήροις· | Μ[ε]λ[α]μ[υ]λλων.  
*Paeon* 2.69-70 : *P.Oxy.* V 841 A vi (fr. 3 iii) .4-5 ; p1361 (ii).

<sup>1</sup> *σθένης* : δυνάμεις at *Il.* 11.11 (Wooden tablet, Mus. gr.-rom. d'Alexandrie, J. Schwartz, *CE* 43 [1968] 114-25) is more likely a case of itacism than a shift of inflection. Cf. *Suda* 518 (Δ) *σθένης*· δύνاميς· καὶ ἡ δοτικὴ τῷ σθένει.



31. *Στυγί σύνδετον*: [σ]ύνδετ[ο]ς λ[έ]γετα[ι] [δ]τ[ι] ἔσχε συνάφειαν τῷ Τιταρησίῳ, | ὅς ἀ]πόρροϊαν ἀπὸ Στυγὸς ἔχει ὡς κ[α]ὶ "Ὀμηρος | λέγει.  
*Paeon* 10.4: *P.Oxy.* V 841 D fr. 129-31 i.5; p1361 (ii).
32. *Ἑλλῶν*: [Πίνδαρος Ἑλλοί, "Ὀμηρ]ος Σελλοί, Καλλιμα[χος | ἀμφοτέ]ρα.] "ἔδρα-  
 νον Ἑλλῶ[ν]" (Pf. fr. 675) καὶ "Σελλὸς | ἐνὶ Τ]μαρίοις (fr. Pf. 23.3).  
*Paeon* fr. 59.3: *P.Oxy.* XXVI 2442 fr. 96a.3 + 96b; p1360 (iii).  
 Cf. sch. Hom. *Il.* 16.234c (Did. ?) Σελλοί· ὁ μὲν Πίνδαρος Ἑλλοὺς αὐτοὺς οἶε-  
 ται.  
 Cf. sch. Hom. *Il.* 16.234b (Ariston.) Σελλοί· πρὸς τὸ τῆς γραφῆς ἀμφίβολον; οἱ  
 μὲν γάρ Σελλοὺς, οἱ δὲ Ἑλλοὺς ἐξεδέξαντο. δεῖ δὲ νοεῖν ὡς ἔστιν ἐκ  
 πλήρους Σελλοί....  
 Cf. *Et.Gen.* AB (*apud* Erbse Sch. *Il.* 16.234) Σελλοί· οἱ μὲν Ἑλλοὺς αὐτοὺς  
 ἐξεδέξαντο ὡς Πίνδαρος. δεῖ δὲ διὰ τοῦ σ ἀπὸ Σελλήεντος ποταμοῦ....  
 Cf. sch. Hom. *Il.* 16.234d (D, ex.), *EM* 209,30, Callim. Pf. 23.3, marg. n., Ap.  
*Soph.* 141,2.
33. *Βιστονίδι λίμνᾳ*: Βίστον[ε]ς Θρακῶν ἔθνος καὶ Βιστονίς λίμνη | ἐν <Θ> ράκη.  
*Fragments*: fr. 169a.11: *P.Oxy.* XXVI 2450 fr. 1 ii.6; p1369 (i-ii).  
 Cf. sch. Ap.Rhod. 2.704 Βιστονίη· Θρακικῇ. Βίστονες γάρ ἔθνος Θρακῶν ὠνο-  
 μάσθη δὲ ἀπὸ Βιστόνος τοῦ Κίκονος, ὡς Φιλοστέφανος (fr. 7 M. III 30).  
 καὶ Βιστονίς λίμνη Θρακικῇ.

#### PLATO

34. *δυναμέσθαι*: δυναμέν(ας) (τάς) ὑπο]τεινούσας.  
 (Context: ἔστι δὲ θεῖον μὲν γεννητῷ περίοδος ἣν ἀριθμὸς περιλαμβάνει τέλει-  
 ος, ἀνθρωπείῳ δὲ ἐν ᾧ πρῶτῳ αὐξήσεις δυναμέσθαι τε καὶ δυναστευόμεναι,  
 τρεῖς ἀποστάσεις, τέτταρας δὲ ὅρους λαβοῦσαι ὁμοιούντων τε καὶ ἀνο-  
 μοιούντων καὶ αὐξόντων καὶ φθινόντων, πάντα προσήγορα καὶ ῥητὰ πρὸς  
 ἄλληλα ἀπέφηναν.)  
*Resp.* 546: *P.Oxy.* XV 1808 i marg. .9-10; p1421 (ii).  
 Cf. Alex. Aphrod. *In Arist. Met.* 1.8.990a.23 (on the Pythagorean triangle, cited  
 by *ed.pr.*) ἐπεὶ τοίνυν ἡ ὑποτείνουσα ἴσον δύναται ἀμφοτέραις ἅμα, διὰ  
 τοῦτο ἡ μὲν δυναμένη καλεῖται, αἱ δὲ δυναστευόμεναι.
35. *δυναστευόμεναι*: (τάς) ἄλλ(ας) πλευρ(άς)· | ὀρθὴν (καί?) βάσιν.  
*Resp.* 546b: *P.Oxy.* XV 1808 i marg. .11-12; p1421 (ii).
36. *\*ῥητ(ῶν)*: ἀριθμ(ός) ὁ πλευρὰν ἔχω(ν).  
 (Context: ὧν ἐπίτριτος πυθμὴν πεμπάδι συζυγεῖς δύο ἀρμονίας παρέχεται τρεῖς  
 αὐξηθεῖς, τὴν μὲν ἴσην ἰσάκις, ἑκατὸν τοσαυτάκις, τὴν δὲ ἰσομήκη μὲν  
 τῇ, προμήκη δὲ, ἑκατὸν μὲν ἀριθμῶν ἀπὸ διαμέτρων ῥητῶν πεμπάδος,  
 δεομένων ἐνὸς ἐκάστων, ἀρρήτων δὲ δυοῖν, ἑκατὸν δὲ κύβων τριάδος· ξύμ-  
 πας δὲ οὗτος ὁ ἀριθμὸς γεωμετρικὸς τοιοῦτου κύριος ἀμεινόνων τε καὶ  
 χειρόνων γενέσεων.)  
*Resp.* 546c: *P.Oxy.* XV 1808 ii marg. .6-7; p1421 (ii).

#### THEOCRITUS

37. *τάν κελέβαν*: κελέβη· λεκά[ν]η.

2.2: *Ant.Th.* fr. B3 verso; p1487 (v-vi).

Cf. sch. 2.2a ...κελέβη δέ ἐστι ποτήριον ξύλινον κυλικῶδες. Εὐφορίων ἐν Ποτηριοκλέπτῃ (fr. 8 Scheidweiler *Diss.phil.Bonn.* 1908, 25). "ὅστις ἐμὴν κελέβην Ἀλυσβήϊδα μοῦνος ἀπήυρα"....

38. φάρμακα ταῦτ' ἔρδοισα χερεῖονα μήτε τι Κίρκας / μήτε τι Μηδείας μήτε Ξανθᾶς Περιμήδας : <Περιμήδας?> : ἥτις δεδῶκει τὸ | φάρμακον τῇ Ἑλένῃ (?) | κ(αί) ἐξ αὐτοῦ τὸν Τηλέμαχον | ἐποίησ(ε) πινεῖν ἐν τῇ | Ὀδυσσεΐα.

2.15-16: *Ant.Th.* fr. B3 verso, written beside line 13; p1487 (v-vi).

Cf. sch. (b) Περιμήδας· αὕτη ἐστὶν ἡ παρ' Ὀμήρῳ (*Il.* 11.740) Ἀγαμήδη, "ἡ τόσα φάρμακα εἶδεν, ὅσα τρέφει εὐρεῖα χθών." (Neither Perimede nor Medea is mentioned in the *Odyssey*, however.)

39. καλύκεσσι : κάλυκες λέγοντ[αι τὰ] μήπω | ἐκπεπτα]μένα ρόδω(ν) (?). ἀπ[ὸ τοῦ] καλύπτεσθαι].

3.23: *P.Oxy.* L 3548 (*P.Oxy.* 2064 add.) p. 114; p1489 (ii).

40. ἀπ' Ὀθρυος ἄγε Μελάμπος : ] ὄρος Θεσσαλίας.

3.43: *P.Oxy.* 2064 xviii; p1489 (ii).

Sch. Ap.Rhod. 2.515 (p. 170 Wendel) Ὀθρυς ὄρος Θεσσαλίας ὑψηλόν, καὶ ὁ Ἀπιδανὸς δὲ ποταμὸς Θεσσαλίας.

*Ei.Gen.* (*EM* 616,18) Ὀθρυς· ὄρος Θεσσαλίας, οἶον (*Argon.* 2.515).

41. τῶν δέ τ' ὀδόντων / λευκότεραν αὐγὰν Παρίας ὑπέφαινε λίθοιο : λίθος (ἐστὶν) ἐν Πάρῳ φερομένη...

6.37-38: *P.Oxy.* 2064 xvii (see *P.Oxy.* L 3548 p. 105); p1489 (ii).

Sch. (e) τῶν δέ τ' ὀδόντων· τῶν ὀδόντων ἡ λευκότης λευκότερα ἐδείκνυτο Παρίας λίθου. Παρία γάρ ἐστι λίθος λευκή.

Sch. (f) Παρίας· εἶδος λίθου.

42. Φιλίταν : Φιλῆτας ποιήτης ἐγέν[ετο | ?μητρὸς] δ(ἐ) Εὐκτιόνης [ | θανο]ῦσαν ἔθαψεν.

7.40: *P.Oxy.* 2064 xii; p1489 (ii).

Cf. sch. (f) Φιλῆτας Κῶς τὸ γένος, ὥς δέ τινες Ῥόδιος, υἱὸς Τηλέφου. ἐγένετο δὲ καὶ αὐτὸς ποιήτης.

43. Ἡδωνῶν μὲν ἐν ὥρεσι... / Ἐβρον παρ ποταμόν : Ἡδ[ων]οῖ ἔθνος Θράκη(ς). ωγ[ | ].[. ] ἐν Λυκοῦργος [ | ]. ποταμ(ο) Θράκ(ης).

7.111-12: *P.Oxy.* L 3548 (*P.Oxy.* 2064 add.) p. 110; p1489 (ii).

Cf. sch. 111 (a) εἰς δ' Ἡδωνῶν· ἔθνος Θράκης· οὕτως δὲ ψυχροτάτη ἐστὶ ἡ Θράκη, ὥς τρόπον τινὰ ἐργαστήριον ἀνέμων κληθῆναι. Ὀμηρος (*Il.* 9.5) "Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον."

44. Βυβλίδος : Βυβλίς [ | ]. [ ἥς ὁ] πατήρ Μίλη[το]ς ἀδελφῇ [ ἦν Καύνου.<sup>2</sup>

7.115: *P.Oxy.* L 3548 (*P.Oxy.* 2064 add.) p. 111; p1489 (ii).

<sup>2</sup> The conjectural restoration of one other note in this text presupposes the same sort of inflectional shift: ὑπὸ Βλεμίων : Βλέμ[ι]νες ἔθνος | τῆς Αἰθιοπίας. (Theocr. 7.114: *P.Oxy.* L 3548 = *P.Oxy.* 2064 add., p. 110); cf. sch. *ad loc.* (a) Βλέμ[ι]νες ἔθνος Αἰθιοπικὸν μελανόχρουν. οἱ αὐτοὶ δὲ τοῖς Τρωγλοδύταις.

45. οἶναρέοισι: τὰ φύλλα τῆς ἀμπέλου.  
7.134: P.Berol. inv. 21182, ZPE 4 (1969) 114-16; u1350 (vi).  
Sch. (b) οἶναρέοισι: κυρίως τὰ φύλλα τῆς ἀμπέλου.  
Hesych. (D) οἶναρα: τὰ τῆς ἀμπέλου φύλλα.  
Cf. Sch. Nic. Al. 55 θρία ιδίως τὰ φύλλα τῆς συκῆς, ὥσπερ οἶναρα τὰ τῆς ἀμπέλου.  
Cf. sch. Ar. Pax 1147 οἶναρίζειν: τὸ ἀποφυλλίζειν· οἶναρα γὰρ τὰ φύλλα τῆς ἀμπέλου. ...οἶναρίζειν δὲ τὰς οἶνας ἐργάζεσθαι, καὶ οἶναρα τὰ φύλλα.
46. ὥς κεν ὁ Θεσσαλὸς εἴποι, αἴτην: Θε]σσαλ(--) οἱ ἐρώμενοι.  
12.14: Ant. Th. fr. B2 recto; p1487 (v-vi).  
Sch. 12.12 (a) ... δύο πρὸ ἡμῶν ἐγένοντο ἄνθρωποι, ἕτερος μὲν ὑπὸ Λακωνῶν λεγόμενος εἰσπηγῆλος, τουτέστιν ἐραστής, ἕτερος δὲ ὑπὸ Θεσσαλῶν αἴτας, τουτέστιν ἐρώμενος.  
Cf. Et.Gen. 282 Lasserre & Livadaras αἴτης (from this passage); EM 600; Et.Sym. 346.
47. Κιανῶν: Κιανοὶ | ἔθνος ἐστὶ | τῆς Μυσίας. | ἐκεῖ γὰρ |..  
13.30: Ant.Th. fr. B2 verso; p1487 (v-vi).  
Sch. (b) Κιανῶν <Κιανοὶ> οἱ τὴν Κίον κατοικοῦντες γεωργοί. ἔστι δὲ πόλις τῆς Μυσίας, ἣ νῦν καλουμένη Προῦσα ἀπὸ τοῦ <τῶν> Βιθυνῶν βασιλέως Προυσίου. Κίος δὲ ἀπὸ Κίου τοῦ υἱοῦ Ὀλύμπου, ἀφ' οὗ τὸ ὄρος ὁ Ὀλυμπος.
48. Δίνωνα: Δίνων καλεῖται | ὁ ἀνὴρ αὐτῆς.  
15.11: Ant.Th. fr. B5 recto; p1487 (v-vi).
49. Γολγῶς τε καὶ Ἰδάλιον... / αἰπεινὰν τ' Ἐρυκα: Γολγοὶ ἔθνος τῆ[ς Κύ]πρου ἐστίν. | Ἰδάλιον καὶ Ἐρυξ πόλις τῆς Σικελίας.  
15.100-101: Ant.Th. fr. B6 verso; p1487 (v-vi).  
Steph.Byz. 210,3 Γολγοί, πόλις Κύπρου, ἀπὸ Γόλγου τοῦ ἡγησαμένου τῆς Σικωνίων ἀποικίας... ἀφ' οὗ Γολγία ἢ Ἀφροδίτη...  
Ibid. 281,3 Ἐρυξ, πόλις Σικελίας, ἀρσενικῶς, ἀπὸ Ἐρυκος τοῦ Ἀφροδίτης καὶ Βύτου. τὸ ἔθνικόν Ἐρυκίνος, καὶ Ἐρυκίνη Ἀφροδίτη ἐν Ῥώμῃ καὶ Σικελίᾳ.
50. ἀλάβαστρα: ἀλάβαστρον | λιθινόν. |  
15.114: Ant.Th. fr. B6 verso; p1487 (v-vi).  
Cf. Etym.Magn. 55,34 (753 Lasserre & Livadaras) ἀλάβαστρον (Theocr. 15.114?): ἀλάβαστος, λήκυθος λιθίνη πρὸς μύρων ἀπόθεσιν. καὶ συνθέσει τοῦ ρ, ἀλάβαστρος. οὕτως εἰς τὸ Διογενιανοῦ ἐγγράπτο....
51. ἄρσενα χοῖρον: ἐπ(εῖ)δ(η) ἄγριός | (ἐστίν) ὁ χοῖρος.  
24.99: Ant.Th. fr. B8 verso; p1487 (v-vi).
52. σχῖνον: βοτανή | ἐστίν.  
26.11: Ant.Th. fr. B7 recto; p1487 (v-vi).
53. ὠμοπλάτα: ὠμοπλάτη λέγ(εται) ἡ σὰρξ ἐπάνω | τοῦ γόστου οὔσα.  
26.22: Ant.Th. fr. B7 verso; p1487 (v-vi).







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