

NOTES ON THE TEXT OF THE 'ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ.

OUR next number will, we hope, contain a review of the newly discovered treatise by one who is generally recognized as the first English authority in regard to Aristotle's political writings. Meanwhile we insert a complete list of the emendations of the text which have been sent directly to the *Classical Review*, as well as of those which have appeared elsewhere up to Feb. 21. Each emendation is assigned to its author by the initials. Where two or more emendations have been sent on the same passage, they are given in the order in which they were received by the editors. Where the same emendation is made by more than three persons it is followed by Z instead of by the initials.

Mr. Kenyon has kindly compared the emendations offered with the papyrus, and added a note (signed K) where they are confirmed by the MS. reading.

We hope to have a further list of emendations in the April number.

The emendations are by the following contributors:—

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(a) These appeared in the *Academy* for Feb. 14.  
 (b) In *Cambridge Reporter* for Feb. 17.  
 (c) In *Athenaeum* for Feb. 21.  
 (d) In *Academy* for Feb. 21.  
 (e) Partly in *Academy* for Feb. 7, partly sent direct to *C. R.*  
 (f) In *Athenaeum* for Feb. 7.  
 (g) Partly in *Athenaeum* for Feb. 14 and 21, partly sent direct.

c. 2 pr. p. 2 l. 4 μετὰ δὲ ταῦτα συνέβη στασιάζειν τοὺς τε γνωρίμους καὶ τὸ πλῆθος πολὺν χρόνον \* τὸν δῆμον. \* 'τὸν δῆμον: these words are superfluous and are probably a gloss upon τὸ πλῆθος.'

When Cobet removes glosses from late texts, he can appeal to *scholia*, in which even common words are explained. Readers and scribes in Egypt, say 100 A.D., needed no such helps: again, πλῆθος is not co-extensive with δῆμος, and is elsewhere found in close connexion with it. Thus c. 20 pr. p. 52: ἡττημένους δὲ ταῖς ἐταιρείαις ὁ Κλεισθένης προσηγάγετο τὸν δῆμον, ἀποδίδους τῷ πλήθει τὴν πολιτείαν. c. 21 pr. p. 53 διὰ μὲν οὖν ταύτας τὰς αἰτίας ἐπίστευεν (so the Editor in the note for ἐπίστευον of MS.) ὁ δῆμος τῷ Κλεισθένει τότε δὲ τοῦ πλήθους προεστηκώς. In c. 2 οἱ γνώριμοι and τὸ πλῆθος are the factions whose struggles convulse τὸν δῆμον. For στασιάζω is here transitive. Otherwise πολὺν χρόνον must have been placed just before or just after στασιάζειν. In the ms. reading it separates the complex subject of the verb from the object, and keeps the reader in suspense.

c. 2 pr. p. 2 cf. c. 5 pr. p. 13 τοιαύτης δὲ τῆς τάξεως οὐσης ἐν τῇ πολιτείᾳ καὶ τῶν πολλῶν δουλούντων τοῖς ὀλίγοις, ἀντέστη τοῖς γνωρίμοις ὁ δῆμος, where ὁ δῆμος does denote a party in the state. In c. 25 p. 69 l. 5 it is again found with πλῆθος: αὐξανόμενον δὲ τοῦ πλήθους γενόμενος τοῦ δήμου προστάτης Ἐφιάλτης. cf. Aristot. pol. iv 6 p. 1293 a 3 μετέχουσι μὲν πάντες τῆς πολιτείας διὰ τὴν ὑπεροχὴν τοῦ πλήθους. Thuc. vi 39 § 1 πρῶτα μὲν δῆμον ξύμπαν ὀνομάσθαι, ὀλιγαρχίαν δὲ μέρος. M.

P. 2, l. 6. ἦν γὰρ... Read ἦν γὰρ τότε. JAS.

P. 3, l. 6. καὶ δεδεμένοι. Insert γὰρ after καί. JBM.

P. 3, l. 9. χαλεπώτατον μὲν οὖν καὶ πικρότατον ἦν τοῖς πολλοῖς τῶν κατὰ τῆς πολιτείας [ἀρχῶν μὴ μετ]έχειν. I do not think that the lacuna is rightly filled up; but ἀρχῶν, if right, carries with it the correction κατὰ τὴν πολιτείαν. W. For τῆς

πολιτείας ἀρχῶν read τὴν πολιτείαν δικαίων. **JBM.** 'τὴν πολιτείαν is consistent with MS.' **K.**

P. 3, l. 14. Read Δράκο[ντος τοιάδε]. **R.**

P. 5, l. 3. Insert ἡ between ἐπικατέστη πολεμαρχία so as to assimilate it to πρώτη μὲν ἡ τοῦ βασιλέως in l. 1 and τελευταία δ' ἡ τοῦ ἀρχοντος, p. 6, l. 1. **JBM.**

P. 6, l. 4. For ἀρχ]ειν read ἀρξέ]ειν. The future after ὀμνύουσι. **W.**

P. 6, l. 5—10. παραχωρησάντων τῶν Κοδ[ριδῶν]...τῶ ἀρχοντι \*δωρεῶν.\* τοῦτο μὲν οὐν ὀπότερος ποῦ ἔχει μικρόν, [καὶ ἐγένετο δ' ἡ ἐν τοῦ]τοις τοῖς χρόνοις· [ση]μείον καὶ...ρίων τὸν ἀρχοντα διοικεῖν ὡσπερ ὁ βασιλεὺς καὶ ὁ πολέμαρχος, ἀλλὰ... Read παραχωρησάντων τῶν Κοδριδῶν τῶν προσγιγνομένων τῶ ἀρχοντι δωρεῶν. τοῦτο μὲν οὐν ὀπότερος ἔχει μικρόν διαφέρει ἐγένετο δ' ἐν τούτοις τοῖς χρόνοις. **JBM.** μικρόν διαφέρει ἄτε δὴ ἐν ἀτάκτοις τοῖς χρόνοις, and at the end ἀλλὰ τὰ ἐπίθετα. **WRP.** For καὶ...ρίων read τὸ μὴ τῶν μυστηρίων, referring to p. 143, l. 3 **JB.** The words lost between ἀλλὰ and διὼ are perhaps ὡσπερ οἱ θεσμοθέται. Some distinction seems to be drawn between the mode in which on the one hand the βασιλεὺς and the πολέμαρχος administered the δικαστήρια, and on the other the ἀρχων and the θεσμοθέται. **R.**

P. 6, l. 8. Was the last word in the lacuna πατρίων? It should be noted that the archon performed none of the θυσίαι πατρίοι, cp. p. 143. But I hesitate to propose a supplement before seeing the facsimile. **W.** 'πατρίων is possible.' **K.**

P. 6, l. 14. The supplement αἰρ[εθίντες ἐπὶ] is unsatisfactory. Read αἰρ[ομένων] τὰς ἀρχάς. **W.**

P. 6, l. 17. [οὔτοι] μὲν σὺν [ἐς] τοσοῦτον προέχουσιν ἄλλων. ᾤκησαν δ' οὐχ ἅμα πάντες οἱ ἐννέα ἀρχοντες. 'The MS. reading here,' says the editor, 'is ἀλλήλων.' Read ἀλλήλων. ἦσαν. **J.** In connexion with this corruption it is worth while to draw attention to Diog. Laert. i. 2, 58, καὶ πρῶτος τὴν συναγωγὴν τῶν ἐννέα ἀρχόντων ἐποίησεν εἰς τὸ συνειπεῖν, ὡς Ἀπολλόδωρος φησιν ἐν δευτέρῳ περὶ τῶν νομοθετῶν. This passage fits with Suidas cited in the note οὐκ ἐξῆν αὐτοῖς ἅμα δικάζειν, and throws some doubt on Dr. Jackson's suggestion ἀλλήλων. ἦσαν. **W.**

P. 6, l. 17. The form ἐς does not seem to be used in this treatise, so that if there is only space for two letters ἐς is wrong. But the copy is evidently so carelessly made that nothing can be decided in such questions till the facsimile appears. **R.**

P. 7, last line. Cf. 129-10. If we keep

κρίνεις perhaps we should read αὐτοτελῶς. **JBM.**

P. 11, l. 1. I would prefer to read ἡρῶντο δὲ τοὺς μὲν ἐννέα ἀρχοντας καὶ τοὺς ταμίαι οὐσίαι κεκτημένους οὐκ ἐλάττω δέκα μῶν ἐλευθέρων, τὰς δ' ἄλλας ἀρχάς οὐκ ἐλάττω εἰ (for ἐλάττους) ἐκ τῶν ὄπλα παρεχομένων κ.τ.λ. **R.** Probably ἐλάττω, i.e. ἐλάττω κεκτημένους, the property of the ἄλλαι ἀρχαί being lower. The στρατηγοὶ mentioned afterwards are exceptional. **ECM.**

P. 11, l. 3. I regard ἑκατόν as corrupt. **R.** ἐλευθέρων. Read ἐλευθέρων. **AS., W.** For ἐλάττω read ἐλαττον adv.: see Dobree *Advers.* on Thuc. II. 13. **ECM.**

P. 11, l. 5. τούτους. Read τούτου. **R.** δεῖν εἶναι (on which we are told in the note that *dei* is a correction, the word originally written beginning with *di*), read διαμένειν, with a reference to the following μέχρι εὐθυνῶν. **JBM., LC.**

P. 11, l. 5. For τούτους δὲ—τοῦ γένους, we should perhaps read τούτου δὲ—τοῦ τέλους. **S.**

P. 11, l. 6. τοὺς ἱπάρχους τοῦ γένους μέχρι εὐθυνῶν...τὰς δ' ἐκ τοῦ αὐτοῦ τέλους δεχομένους οὐπερ οἱ στρατηγοὶ. Read τοὺς ἱπάρχους ἐκάστου ἔτους μέχρι εὐθυνῶν, λογιστὰς δ' <εἶναι> ἐκ τοῦ αὐτοῦ τέλους γενομένου οὐπερ κ.τ.λ. **JBM.** Fill up lacuna by δοκιμαστάς and read perhaps παρεχομένους for δεχομένους. **R.**

P. 11, l. 12. κληροῦσθαι δὲ καὶ ταύτην καὶ [τὰ]ς ἄλλ[λας] ἀρχάς τοὺς ὑπὲρ τριάκοντα ἔτη γεγονότας, καὶ δις τὸν αἰτὸν μὴ ἀρχειν πρὸ τοῦ πάντ[ας περι]ελθεῖν. This passage suggests an explanation of the use of the lot in elections. The rule that no one should sit for a second time until every qualified person had sat once, seems to imply that, theoretically, the lot decided, not who should hold a given office, but in what order the qualified persons should succeed to it. Thus conceived, the use of the lot is not so plainly repugnant to common sense as it is generally supposed to be. **J.**

P. 12, l. 2. πρὸ τοῦ πάντ[ας περι]ελθεῖν. With this reading I suppose πάντας must be subject, 'all came round again.' A more usual construction would be εἰς πάντας περιελθεῖν or διὰ πάντων διελθεῖν τὴν ἀρχήν. **JBM.** Perhaps πρὸ τοῦ πάντ[ας ἐξῆς] λαχεῖν. Cf. Xenophon, *Rep. Ath.* i. 6, μὴ εἰδὼ λέγειν πάντας ἐξῆς μηδὲ βουλευεῖν. **S.**

P. 14, l. 5. καὶ γὰρ ἐπήλαυνεν καὶ πρὸς ἐκατέρους ὑπὲρ ἐκατέρων μάχεται καὶ διαμφισβητεῖ. The editor says 'the reading is very doubtful, with the exception of the first καί.' For ἐπήλαυνεν, which appears to give no sense, read ἐπαλλάττει. Cf. *Pol.* ii. 6, αἰτιον

δὲ ταύτης τῆς ἀμφισβητήσεως καὶ ὁ ποιεῖ τοὺς λόγους ἐπαλλάττει. **JBM., HR.** (the latter adding that it is a favourite word with Aristotle, which seems suitable to describe the attitude of a man who sees and takes both sides of a question at once, who is at home in both camps). ἐπρόνουν. **WR.** ἐπιβαλόν. **R.** 'Cannot reconcile any of these with MS.' **K.**

P. 14, l. 8. ἦν δ' ὁ Σόλων τῇ μὲν ῥήσει καὶ τῇ δόξῃ τῶν πρώτων, τῇ δ' οὐσίᾳ καὶ τοῖς πράγμασι τῶν μέσων. ῥήσει here being impossible, I thought of φύσει; and it seems confirmed by p. 48, l. 10, οἱ καὶ [τῇ] φύσει τῶν ἐπιφανῶν... ἦσαν. This use of φύσις is perhaps against Aristotelian authorship. So is the use of τὰ πράγματα, unless *Pol.* i. 11, 12 be parallel. **HR., W.** citing Plutarch *Solon* c. 1, οὐσία μὲν καὶ δυνάμει μέσων τῶν πολιτῶν, οἰκίας δὲ πρώτης κατὰ γένος. 'φύσει is consistent with MS.' **K.**

P. 15, l. 5. οἱ πολλῶν ἀγαθῶν ἐς κόρον ἀάσατε. The last word is always used in a transitive sense, which seems here impossible. Should we correct ἡῖσατε, 'who have arrived at a plethora of wealth'? **JBM.** Dr. Postgate proposes the certain emendation ἡλάσατε, comparing Tyrtaeus 11 (7), 10 ἀμφοτέρων δ' εἰς κόρον ἡλάσατε.

P. 15, l. 6. τ[ῖ]ρέφει. Read τ[ί]θει. **P.**

P. 15, l. 10. Reading θ' for τε we get Solon's pentameter τὴν τε φιλαργυρίαν τὴν θ' ὑπερφηανίαν, where the double τε suggests a poetical quotation. **JBM., J.** Cf. Plut. *Sol.* c. 14, § 3 ὀκνῶν φησι τὸ πρῶτον ἄφασθαι τῆς πολιτείας καὶ δεδοικῶς τῶν μὲν τὴν φιλοχρηματίαν τῶν δὲ τὴν ὑπερφηανίαν. We thus have δεδοικῶς τὴν φιλοχρηματίαν τὴν θ' ὑπερφηανίαν. **M.**

P. 15, last line. ἐν οἷς περιῶνται τι [καὶ] διαβάλλειν αὐτόν. Read τινες for τι [καὶ]. **W.**

ἀσσειάθειαν καλοῦσιν, ὡς ἀποσεισάμενοι τὸ βάρος. The present καλοῦσιν can hardly refer to those who shook off the burden under Solon. I propose ἀποσεισαμένων gen. abs. **JBM.**

P. 16, l. 4. For [κεκτη]μένοι read [βουλό]μενοι, thus supplying a government for the following βλασφημεῖν, while the subsequent words depend on συνέβη at the beginning of the sentence. **JB., M., W.**

P. 16, l. 7. γυνομένης. Read γενομένης. **R.**

P. 16, l. 11. For [ἄμα] τ' ἐξόν, where the brackets show that ἄμα is put in by Mr. Kenyon to represent something illegible, read ὥστ' ἐξόν. ἄμα τε is quite ungrammatical. **HR., J.,** putting a comma after τῆς πολέως.

c. 6 p. 16 l. 13 ἀπεχ[θάν]εσθαι...καί...

[ποι]ῆσθαι. Obviously both verbs should be in the aorist and the ms. allows it. **M.** 'I think it would be possible to read ἀπεχθῆσθαι. There is a lacuna after the χ, and if θ were written rather large, it would with the first part of the ε, be sufficient to fill it.' **K.**

P. 16, l. 17. μετεκρούσατο, said by the editor to be 'a very doubtful reading.' Read μεταχειρισάμενος ἴασατο, **JBM.,** μετεχειρίσατο, **S.,** citing Plat. *Rep.* 408 C ἰατροὶ... νοσοῦδεις μετεχειρίσαντο; *ib.* 346 E τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα. **HR.**'s suggestion of κατεπαύσατο seems hardly possible.

P. 16, l. 18. For μέμνηκε read μέμνηται. **Z.** 'I find that the MS. has μέμνηται.' **K.**

P. 17, last line. τόνδε τρόπον occurs without the article also in 82, 11, 97, 1. And so τοῦτον τρόπον in 28, last line but three, where the editor inserts τόν. No doubt this should be done in all cases, or τόνδε changed to τοιόνδε. **JBM., AS., W.**

P. 19, l. 8. τῆς οἰκίας. Read γῆς οἰκίας. **B.**

P. 20, l. 2. εἰκὼν Διφίλου. Insert 'Ἀνθεμίονος: the statue dedicated by Anthemion could not have been one of his father Diphilus, who, as it appears, belonged to the class of Thetes, and therefore could not properly be represented with a horse beside him. The occurrence of the name below may have occasioned its omission here. **ASM.**

P. 20, l. 5. παρέστηκεν ἵππος ἐκμαρτυρῶν ὡς τὴν ἱππάδα τοῦτο σημαίνουσιν. The last five words are obelized. Is there any objection to taking them as an accusative absolute, as in p. 81 last line ὡς οὐ δημοτικὴν οὐσαν τὴν πολιτείαν? **JBM., M., AS.** ἐκμαρτυρῶν should have been marked as corrupt. **W.**

P. 24, l. 3. (οἶον [εἰκὸς] γέ) γραπται τοὺς ναυκράτους εἰσπράττει. Omit round brackets, **JB.;** and read ὅσον for οἶον 'to exact as much as is fitting.' **JBM.**

P. 24, l. 4. We should perhaps read ἀργύριον for ἀργυρίον. **R.**

P. 24, l. 8. It is pretty plain that ἐς (sic) τὰ τε ἄλλα is not right. **R.** Cf. n. on p. 6.

P. 24, last line. τὰς ἐκτίσεις ἀνέφερον εἰς πόλιν. Should we not read here εἰς ἀκρόπολιν as in p. 149, 6; or at least εἰς τὴν πόλιν if we suppose the author to have used the word in the old sense of acropolis? **JBM.**

P. 25, l. 6. (ὀρῶν) ἐνίους διὰ τὴν ραθυμίαν [ἀποστᾶ]ντας τὸ αὐτόματον νόμον ἔθηκε πρὸς αὐτοὺς ἴδιον. For τὸ αὐτόματον I propose τῶν παραγμάτων. **JBM.** Perhaps

ἀποκνοῦντας τὸ αὐτόματον, **R.**, ὑπομένοντας ὁ περιμένοντας τὸ αὐτόματον 'letting things take their chance.' **Plut. Sol.** 20 says περιμένειν ἀκιδύνως τὰ τῶν κρατούντων. **ECM.** περιμένοντας ὁ ἀγαπώντας. **M.** For [ἀποστά]ντας τὸ αὐτόματον, we should expect [περιμένο]ντας τὸ ἀποβαίνον. **S.**

P. 25, l. 8. ὅς ἂν... μὴ αἴρηται τὰ ὅπλα μὴδὲ μεθ' ἐτέρων. Read μὴ αἴρηται, **W.**, μὴ τιθήται, **HR.**

P. 26, l. 2. [δικάζεσθαι.] Cf. **Plut. Sol.** c. 18, γράφεσθαι τὸν ἀδικούντα καὶ διώκειν. I first thought of γράφεσθαι, but now [τιμωρείσθαι] seems the appropriate supplement. **W.**

P. 26, l. 7. From ἀλλ' ὡσπερ το ἐπικλήρων may be an adscript. **R.**

P. 27, l. 1. Solon is thought to have purposely made the laws obscure ὅπως τι τῆς κρίσεως [ἐ]χῆ [ὁ δῆμος κ]ύριος. Should we read διὰ τῆς κρίσεως ἔχῆ ὁ δῆμος τὸ κύριος? Cf. **r.** 94. 9 τὸ κύριος ὁ ἦν ἐν τοῖς δικασταῖς κατελύσαν. I at first thought of εἶη ὁ δῆμος κύριος, but the writer seems always to keep the subjunctive in final sentences. **JBM.**

P. 27, l. 1. As μ is the symbol for μετὰ in composition, we might venture to read τῆς κρίσεως μετέχῆ ὁ δῆμος κύριος. A participle seems required: can ὦν have fallen out before οὐ? **W.** For κύριος, read perhaps κυρίως, comparing p. 9, l. 3. **J.**

P. 27, l. 11. [ἐχο]υσα. The supplement should mean 'weighing': I thought of ἀγουσα and ἔλκουσα, the former being the usual word. If βούς should be restored from Pollux on p. 57, l. 13, possibly διδράχμου <βούς>. **W.**

P. 27, l. 12. If παραπλήσιον is right we must read δραγμαῖς for δραχμάς. **R.**

P. 27, l. 13. Read ἐποίησε δὲ καὶ σταθμὸν πρὸς τὸ νόμισμα, ἑκατὸν δραχμὰς τὴν μνᾶν καὶ ἐξήκοντα μνᾶς τὸ τάλαντον. The corruption of ἑκατὸν δραχμὰς τὴν μνᾶν may have arisen from the words in an earlier copy being written tachygraphically as ρ' <τ' μνᾶν. **R.** ἐποίησε δὲ καὶ σταθμὸν πρὸς τ[ὸ] νόμισμα \*τ[ρ]εῖς καὶ \*ἐξήκοντα μνᾶς τὸ τάλαντον ἀγούσας. **Mr. T. R. Glover**, Scholar of St. John's College, Cambridge, here suggests τιθεῖς καθ' ἐξήκοντα μνᾶς. **S.** 'τιθεῖς is possible, but καὶ is clearly written.' **K.**

P. 27, last four lines. Proposed reading: ἡ μνᾶ πρότερον μὲν ἔχουσα τρεῖς καὶ ἐβδομήκοντα δραχμὰς ἀνεπληρώθη ταῖς ἑκατόν. ἐποίησε δὲ καὶ σταθμὸν παραπλήσιον πρὸς τὸ νόμισμα, ἐξήκοντα μνᾶς τὸ τάλαντον ἀγούσας. To this I think there was a marginal gloss ἦν δὲ ὁ ἀρχαῖος χαρακτήρ βούς καὶ τὸ νόμισμα διδράχμων. **JBM.** **Mr. Kenyon** suggests that τρεῖς καὶ may have been written

as an explanation of the indefinite παραπλήσιον as it stands before ἐβδομήκοντα, and then inserted in the wrong place.

On p. 27 we get some information about Solon's reforms in weights, measures and currency, as the writer says that after the Seisachtheia Solon increases the measures, weights, and currency (τὴν τε τῶν μέτρων καὶ σταθμῶν καὶ τὴν τοῦ νομίσματος αὐξήσιν.) For the measures were made greater than those of Pheidon (a fact of great importance for those who wrangle over the Attic foot), and the mina which heretofore contained 70 drachms was made up to 100. Then we are informed that the 'ancient stamp' was a didrachm; after which he adds ἐποίησε δὲ καὶ σταθμὸν πρὸς τὸ νόμισμα τρεῖς καὶ ἐξήκοντα μνᾶς τὸ τάλαντον ἀγούσας καὶ ἐπιδιενεμήθησαν αἱ μναὶ τῷ στατήρι καὶ τοῖς ἄλλοις σταθμοῖς. **Mr. Kenyon** thinks τρεῖς καὶ 'corrupt,' as there never was a talent with 63 minae. Now, as we are told by Plutarch that 73 (not 70) old drachms (Aeginetan drachms are, of course, meant) went to the talent, it is very tempting to suppose that τρεῖς καὶ really belong to ἐβδομήκοντα three lines above. But if this be done, there is no augmentation of weights effected. It is therefore, probably safer to take the reading as it stands, and to understand that Solon augmented the talent by adding three additional *old* minae, the new talent, of course, only having 60 minae, as the three additional minae were spread over all. The old stater of 129 grs. was thus raised to 135 grs., and so on proportionally in the case of the drachm and obol. **WR.**

P. 28, l. 1. Can ἐπιδιενεμήθησαν be right? **JBM.** 1. 5. Read ἠνώχλων.

P. 28, l. 7. ἀποδημίαν ἐλογίσατο. Read προφασίσσατο, **JBM.**, ἐποίησατο, **HR.**, citing p. 32, 18, where the same phrase recurs. **Mr. Kenyon** states that, after re-inspection of the MS., he believes the latter to be the true reading. [Corrected in ed. 2.]

P. 28, l. 8. For εἰς Αἴγυπτον [περὶ Κα] νόπου [πὸ] εἰ δέκα ἐτῶν, perhaps εἰς Αἴγυπτου τὰ ὑπὲρ Κανώπου ὡσεὶ δέκα ἐτῶν. Cf. **Plut. Sol.** 26 (Bergk, fr. 28), Νειλου ἐπὶ προχοῆσι Κανωβίδος ἐγγύθεν ἀκτῆς **JBM.**

Read perhaps εἰς Αἴγυπτον [ἐπὶ Κα] νόπου [ὡς] εἰ δέκα ἐτῶν. In the next sentence for δίκαιον read δίκαιος. **J.** The nom. c. infn. after δίκαιον εἶναι may perhaps be defended by **Dem.** 15 § 16 ὦν οὐδένας αὐτοὶ δοῦναι δίκην δίκαιον ἂν εἶναι (where, however, several editors prefer δίκαιοι ἂν, which involves a *hiatus*); and by **Dem. Proem.** p. 1439, 14 ἐγὼ μὲν δὴ δίκαιον ὑπέληφα πρώτον ἀπάντων αὐτὸς εἰπεῖν. In the text the construction

after *δίκαιον εἶναι* is apparently identical with that frequently found after *δεῖν* (Rehdantz, *Indices Dem.* s.v. οἰεσθαι). **S.**

P. 28, l. 13. For *ἀμφοτέρας* read *ἀμφοτέρους*. **R.**

P. 28, l. 17. For [μέντοι] I should suggest *Σόλων*. **JBM.**

P. 28, l. 20. *ἀπεχθεσθῆναι*. Read *ἀπεχθέσθαι*. **W.** *ἀπεχθέσθαι ἀνασώσας*. **R.** 'There can be no doubt that *ἀπεχθεσθῆναι* is the MS. reading.' **K.**

P. 29, last line but two. For *καὶ πάλιν διαγνώθῃ πού λέγει* read *καὶ πάλιν δὲ ἄλλοθί που λέγει*, **JBM.**, **B.** *ἐτέρωθί που*, **RDH.**, **W.**, **S.** *δὴ ἄλλοθί που*. **JAS.** 'The δ is certain.' **K.**

P. 30, l. 8. *θάκοισιν*. Read *κακοῖσιν*. **N.**, **P.** Mr. Kenyon believes this to be the true reading of the MS., which is rather rubbed here. [Corrected in ed. 2.]

P. 30, l. 13.

*ἐγὼ δὲ τῶν μὲν οὐνεκ' ἀξονήλατον δῆμόν τι τούτων πρὶν τυχῶν ἐπαυσάμην,*  
*συμμαρτυροῖ, &c.*

Obviously corrupt but, if *ἀξονήλατον* is sound, the general sense clear: 'Why I saved the afflicted people... may be my witness.'

Read

*ἐγὼ δὲ τοῦ μὲν οὐνεκ' ἀξονήλατον δῆμον, τοιοῦτων πρὶν τυχόντ', ἔπαυσα νῦν, ...*

where *νῦν* is in antithesis to *πρὶν*. **AS.**

Read *εἵνεκα ξενήλατον* (due to a friend). Mr. Wyse suggested *ἐλυσάμην* for *ἐπαυσάμην*; perhaps *ἐρρυσάμην* would be nearer the MS. The whole must have been something like

*ἐγὼ δὲ τῶν μὲν (?) εἵνεκα ξενήλατον δῆμον παρουσῶν πημονῶν ἐρρυσάμην. P.*

'*οὐνεκα* is clear. I think the letter after *ξ* is *ο*. The most doubtful is *λ*, which might be *σ* or *γ*. I have no doubt about *ἐπαυσάμην*, but *ἐλυσάμην* is nearer the MS. than *ἐρρυσάμην*.' **K.**

P. 31, l. 4. *πολλαχῆ πεπηγότα[s]*. Perhaps *πόλλ' ἔτη* for the somewhat unmeaning *πολλαχῆ*. **JBM.**

P. 31, l. 5. I propose *πρόσθεν γε* for *πρόσθεν δὲ δουλεύουσα*. The participle is not opposed to what precedes but gives a reason for *συμμαρτυροῖ*. **JBM.**

P. 31, l. 16. *θεσμούς θ' ὁμοίως*. Read *θεσμούς δ' ὁμοίως* with Bergk. **W.** 'Original τε corrected, I think, to θ.' **K.**

P. 32, l. 2. The MS. reads the highly corrupt passage

*εἰ γὰρ ἤθελον  
ἀ\* τοῖς ἐναντίο [σι]ν ἦνδανεν τότε  
αὐθις δὲ αὐτοῖσιν ουτεραι φρασαῖατο,*

where the text of Aristides reads for the last line

*αὐθις δ' ἀ τοῖσιν ἀτέροις δρᾶσαι δίχα,*

in which *ἀτέροις*, being an anapaest, is inadmissible. Now here *τότε* is superfluous, and I believe *δίχα* has got in from a gloss: I should propose

*εἰ γὰρ ἤθελον  
ἀ τοῖς ἐναντίοισιν ἦνδανεν ποεῖν  
αὐθις δ' ἀ χωρὶς ἄτεροι φρασαῖατο,*

so that *χωρὶς* is explained by *δρᾶσαι δίχα*. **AS.** *αὐθις δ' ἀ τοῖσιν οὔτεροι φρασαῖατο*, **P.**, observing however that the construction of *ἤθελον* remains a difficulty. Mr. Kenyon mentions that Bergk had already pointed out that *ἀτέροις*, the reading of Aristides, involves an unjustifiable quantity. Prof. Diels takes *οὔτεροι* as *οἱ ἕτερα*.

P. 32, l. 4. *ὦν οὐνεκ'*. Should this be *τῶν οὐνεκ'*, as in p. 30, l. 12? **JBM.** Yes. **K.**

P. 32, l. 4. *ποιούμενος*. Read *ποιεῖόμενος*. Aristides has *κυκεύμενος* in this passage. **P.** Also we have above, p. 31, 12, *τρομεύμενοι*

P. 32, l. 8. *διαφραδῆν*. Read *μ' ἀμφοδῆν*. **P.**

P. 32, l. 4 from bottom. *πρὶν ἂν ταραξας πῦαρ ἐξελεῖν γάλα*. Read *πρὶν ἀνταράξας πῦαρ ἐξελεῖν γάλα*. **AS.** Mr. Kenyon says *ἐξελεῖν* is certain; *ἂν* is obliterated, and there is room, if needed, for more than two letters. [In the *Corrigenda* we find *ἀνταράξας* and *ἐξελεῖν*.]

P. 33, l. 1. The comma after *ἀποδηγήσαντος* destroys the sense. **R.**

P. 33, l. 5. *τὴν αὐτὴν αἰτίαν ἀρχαίαν ἐποίησαν*. Read *διὰ τὴν αὐτὴν αἰτίαν ἀναρχίαν ἐποίησαν*. **H.**, **JB.**, **LC.** But can *ἀναρχίαν ποιεῖν* mean 'they left the state without an archon'?

Perhaps *τὴν αὐτὴν αὐ ἀναρχίαν ἐποίησαν*. [In this treatise the rule of the hiatus, though generally observed, appears to admit of occasional exceptions.] **J.**

P. 35, l. 5. A lacuna should be marked after *ἀρχήν*. **R.**

P. 36, l. 10, *lege μετὰ τὴν τῶν τυράννων*. **R.**

P. 36, last line but three. *ἐποίησαν διαφημισμόν*. Read *διαψηφισμόν* found in *Atheu-neus* p. 218 A, and confirmed by *διαψηφίζονται* below, p. 107 last line. **S.**

P. 39, l. 1. *οὐκ* (or *οὐδέν*) *ἔπειθεν*. **RDH.**

P. 40, l. 4. We should perhaps read *καταξούσης*. **R.**

c. 14 p. 41 l. 1. Read *Παιανιέων* **M.**, **RDH.** 'Παιανιέων can be read; I confused the final stroke of the *ν* (which is obliterated) with the *ι*.' **K.**

P. 41, l. 3. *Θρητταν*. Read *Θρατταν*. **AS.** 'Possible.' **K.**

P. 41, l. 11. *κατέσχευ*. Read *κατείχευ*. **W.**

P. 42, l. 8, *lege* *παρείλετο* δέ. **R.**

P. 42, l. 11. [*φωνή δ' ἐξεκλησί*]ασεν *μικρόν*. Perhaps a more possible reading is *φωνήν δέ μετεσκεύασεν μικράν*. **JBM.** The word before *μικρόν* is perhaps *κατεσκεύασεν*. **R.**

P. 42, l. 15. *ἐπὶ τούτων*. Read *ἐπὶ τούτῳ*. **R.**, **M.** comparing *Plut. Sulla* 14 § 10 *Κουρίωνος ἐπὶ τούτῳ τεταγμένου*. In p. 143, l. 7 the MS. has *ἐπὶ Ληναίων* for *Ληναίῳ*. 'The MS. has unquestionably *ἐπὶ τούτων*, but the corruption would be easy.' **K.**

P. 43, l. 2. *ἐπὶ τῶν ἰδίων*. Add *μένειν*, **JBM.**, or *εἶναι*, **ECM.**, who cites *Aesch. iii. 8*, *Demosth. 15, 11*; *vi. 4*; *26, 33*, &c. Compare also l. 16 below. The sign for *εἶναι* is only a stroke \. Probably it has fallen out after *ἐπὶ τῶν ἰδίων*. **W.** Mr. Kenyon, on a re-examination of the MS., confirms the latter reading, which is given in the *Corrigenda* to ed. 2.

c. 15 f. p. 43 l. 2 οὐ[δὲ κατα]θυμείν. 'I believe the scribe wrote merely *οὐδὲ θυμειν* and *δυσθυμείν*, I quite agree, is probably preferable to *καταθυμείν*.' I had suggested to the Editor *δυσθυμείν*, because Aristotle uses *δύσθυμος* and *δυσθυμία*. **M.**

P. 43, l. 3. [*αὐτῷ νῦν*] *μελήσεισθαι*. Read *αὐτὸς ἐπιμελήσεισθαι*. **Z.**

P. 43, l. 11. *προεδάνειξε* *χρήματα*. Read *προσεδάνειξε*. **W.**, **R.** But *προ* here seems more appropriate than *προσ*-. The money is lent *beforehand* to enable the farmers to cultivate the ground; it is not an *additional* loan. That there is no classical instance of its use is not an objection to it more than to many other words used in this treatise.

P. 43, l. 12. *δια[μπε]ρές*. Objected to by **HR.** and **W.** The former suggests *διὰ παντός* as possible. That *ὥστε δια...* *ε* *ἐγεωργοῦντο* is an adscript seems to be proved by the way in which the next sentence begins. **R.**

*ἐγεωργοῦντο*. Read *ἐγεώργουν*, **W.**, **JAS.** **RDH.** See p. 44, 5.

P. 44, l. 14. *παρώχλει*. Read *παρηνώχλει*. **JBM.**, **W.**

P. 44, l. 15. *ἐτήρει δ[ι']ήσυχίαν*. Perhaps *δι' ἡσυχίας*, 'kept (the people) at rest.' **JBM.** 'I am inclined to think the MS. has *τὴν* not *δι*.' **K.**

P. 44, l. 18. It is easy to see that the supplied words are wrong. **R.**

P. 44, l. 18. *διὰ [τῆς ὑβρεως]*. Read *διὰ τὴν ὑβριν*. **AS.**

P. 44, l. 20. *μέγιστον δὲ πάντων ἦν [τῶν ἀρεσκο]μένων τὸ δημοτικὸν εἶναι τῷ ἦθει*. For *ἀρεσκομένων* read *ἐπαινομένων*. **JBM.**, **N.** *κεχαρισμένων* is suggested by **HR.**

P. 44, last line. *ἔμεινε [τυραννῶν, εἰ]τ ἐκπέσοι πάλιν ἐπελάμβανε* *ράδιως*. For *εἰτ* read *ὁπότ*-. **AS.** For *ἐπελάμβανε* read *ἀπελάμβανε*. **W.** Probably corrupt. There is no object after *ἐπελάμβανε*, and no infinitive after *ἐβούλοτο*. Perhaps *ἔμεινε, [καὶ δὴ καὶ ὁπότ]τ' ἐκπέσοι, πάλιν ἀπελάμβανε* *ράδιως* <*τὴν ἀρχήν*>. **JBM.**

P. 45, l. 4. *πρὸς ἀμφοτέρους ἐπεφύκει* *καλῶς* can hardly stand as it is. Has *τὰ ἄλλα* been lost before it and *ἡ τυραννίς* at the end? **JBM.**

P. 45, l. 4. [*ὠφέλησεν*]. Read [*ἐδημαγωγέει*]. Cp. *Aristot. Pol. 5, 11, 33, 1315b 3 sq.*; *2, 9, 20, 1270b 13 sqq.*; *5, 6, 6, 1305b 23 sqq.*; *5, 12, 1, 1315b 17 sq.* **N.** Perhaps *ἐθώπευεν*. **J.B.M.**

P. 45, l. 7. *καθ[ήκ]ων πρὸς τῆς τυραννίδος*. If *καθήκων* is right we must read either *καθήκων πρὸς τὴν τυραννίδα* or *καθήκων ἦν πρὸς τῆς τυραννίδος*. **R.** For *πρὸς* read perhaps *περί*. **W.**

P. 45, ll. 9—11. *εἰάν [τιν]ες τυραννεῖν ἐπανίστω[ν]ται [ἡ] ἐπὶ τυραννίδι τις συγκαθίστη τὴν τυραννίδα*. This cannot be right. **W.** He suggests that *ἡ* should be read for *τις*. For the last two words **LC.** proposes *τιν' ἑταιρείαν*. Mr. Kenyon thinks *ἐπὶ τυραννίδι* a gloss on *τυραννεῖν* which crept into the text. He refers to the so-called Solonian law in *Andoc. De Myst.* p. 13, 13, *εἰάν τις τυραννεῖν ἐπαναστῆ ἢ τὸν τύραννον συγκαταστήσῃ*.

Insert *ἐπι<τιθῆται>* before *τυραννίδι*, cf. *Lycurg. in Leocr. § 125, Aris. Pol. VIII (v), c. 7 § 7, 1308 a 22, etc.* **RDH.**

P. 45, l. 12. It is a great pity that the editor has seen fit to alter such excellent spellings as *ἐγκατεγήρασε*. **R.**

P. 45, l. 22. Read *προάγοντες*. **R.**

P. 45, l. 8 from bottom. Should it not be *ἔφευγεν* 'was in exile,' rather than *ἔφυγεν* 'went into exile'? **JBM.**, **R.**

P. 45, last line but one. *κατείχον τὴν ἀρχὴν προαγαγόντες τὰ πράγματα τὸν αὐτὸν τρόπον*. Below, p. 80, we have *προάγειν* (*τὰς πολιτείας*) *ἕως μηδὲν παρανομοῖεν*. We want here, not *προαγαγόντες*, but a present participle to express 'carrying on.' **JBM.**

P. 46, l. 3. *Θετταλος* for *Θετταλὸς* is still found even in the second edition here, and in ll. 7 and 21, and in l. 18 of p. 47. **R.**

P. 46, l. 9. κομίσαντος. One would have expected πείσαντος or Πεισιστράτῳ χαρίζομενοι. **JBM.**

P. 46, l. 11. τῶν μὲν πραγμάτων. Omit μὲν. **JBM.**

P. 47, l. 8. μετὰ πολιτῶν πολλῶν. In the note it is said the first letters of πολιτῶν are doubtful, and that according to Thucydides the conspirators were οὐ πολλοί. Should we read μετὰ συνειδότην οὐ πολλῶν? **JBM.**

P. 47. μετερχόμενος. Read καταρχόμενος. **HR., W.** 'The μ is certain.' **K.**

P. 48, l. 5. [τὴν μὲν οὖν ὄλην ἑλυμαίνοντο πράξιν, αὐτῶν δ' ὁ μὲν Ἀρμόδιος εὐθέως ἐτελείησεν. The proposed filling up of the lacuna seems scarcely to explain the opposition implied in the μὲν and following δέ. There is nothing to balance the general failure. Perhaps we should read οὕτως οὖν τὴν τε ὄλην and suppose the δε to stand as an emphatic substitute for the more usual καί. **JBM.**

P. 48, l. 16. ἐπέμποντο. Read ἔπεμπον. **W.**

P. 48, last line. For ἀγενεῖς read ἐναγεῖς. **HR., R.** But would the act of putting to death the guiltless be in itself sufficient to entail a curse upon them? Perhaps ἀπεχθείς. **JBM.**

P. 49. ἐκεῖ μεθιδρυσόμενος. For ἐκεῖ read ἐκέισε. **JBM., AS.**

P. 50, l. 13. With some diffidence I suggest ὅθεν εὐπόρησαν χρησμῶν (delete comma) πρὸς κ.τ.λ. If so in line 15 δέ must be replaced by γάρ. How slight a change this is, γ' for δ', may be seen from the list of abbreviations. **W.** 'The MS. is clear.' **K.**

P. 50, last line but three. εἰς τοῦτ' εὐθέως. Corrupt. **AS.**

P. 51, l. 3. ἤττωθέντος. Read ἤττηθέντος. **Z.** [Corrected in ed. 2.]

P. 51, l. 12. For ἐπέξιόντας read ὑπέξιόντας. **W.**

P. 51, last line. κατασχόντες τὴν τυραννίδα . . . ἔτη μάλιστα ἑπτακαίδεκα. Should not the participle be the perfect? **JBM.**

P. 52, l. 2. ἐνὸς δεῖ. ἐνὸς δεῖ πενήκοντα. Here and in c. 27 p. 75 l. 7 (ἐνὸς δεῖ πεντηκοστῷ ἔτει) read δεῖν, as in the rhet. ii 14 f. where even Cope takes δεῖν as that for δέον, which Kühner (also in the new edition by Blass) denounces as a Byzantine barbarism. πλείν is for πλείον not for πλέον. It is remarkable that this numerical expression (= *undequingquaginta*) has escaped lexicographers and grammarians. **M., AS.**

P. 52, l. 8. ἐπιλειπόμενος τῇ δυνάμει. Read ἀπολειπόμενος here and also in 76, l. 6 and 93, l. 5. **HR.** Perhaps ὑπολειπόμενος. **CEH.**

P. 53, last line. Omit οὖν, reading perhaps διένειμε for ἐνείμε. **W.**

P. 56, l. 7. οὐ γὰρ ἅπαντες ὑπῆρχον ἐτι τοῖς τόποις. I think we should read ἅπαντων as the editor suggests. If we keep ἅπαντες, it can only refer to the δῆμοι which had just been divided into two classes. If we read ἅπαντων, we naturally supply οἱ κτίσαντες as the subject of the verb, 'the names of the founders were sometimes irrecoverable.' **JBM.**

P. 57, l. 1. ταῖς δὲ φυλαῖς ἐποίησεν ἐπὶ νημ[ίαις] ἐκ τῶν προκριθέντων ἑκατὸν ἀρχηγῶν οὓς ἀνείλεν ἡ Πυθία δέκα. For ἐπωνυμίας read ἐπωνύμους, agreeing with the following οὓς. **JBM., R.**

P. 57, l. 2. δέκα is perhaps an adscript. **R.**

P. 58, l. 4. καταλιπόντες ἔτη δύο. Read διαλιπόντες. **W.**

P. 59, l. 4. συνεγμάρτανον. **AS., W.** [Corrected in ed. 2.]

P. 60, l. 1. Should we not read τοὺς μετὰ τὴν τυραννίδα, instead of τοῖς? **JBM.**

Ch. 22, p. 61. ἐκύάμεναν τοὺς ἐννέα ἀρχοντας κατὰ φυλὰς ἐκ τῶν προκριθέντων ὑπὸ τῶν δημοτῶν πεντακοσίων. As Mr. Kenyon points out, this contradicts the statement of ch. 8, that each tribe chose ten candidates, so that the total would be 100. We want also some statement as to the qualification for the archonship. I should suspect therefore that πεντακοσίων is a corruption for πεντακοσιομεδίων. δημοτῶν is also inconsistent with a statement in ch. 62. The whole passage should probably be ἐκ τῶν προκριθέντων ὑπὸ τοῦ δημοῦ [ἐκ] τῶν πεντακοσιομεδίων. **JWH.**

P. 61, l. 7. ὡς ἐφάνη τὰ μέταλλα τὰ ἐν Μαρωνεία. ἐφάνη is a singular expression. Is it possible that ἀπεγράφη is the word? See Suid. s.v. ἀγράφον μετάλλου δίκη; Hyper. *Etiv.* col. xliii. ἐξ ἀναπογράφων μετάλλων π(επλ)ουτήκασι; *C.I.A.* ii. 783, 8 ἀπεγράψατο [κα]νισ[ομί]αν [ἐπ]ί [M]α[ρωνεία]; Harp. s.v. διαγραφή. **W.**

P. 63, l. 1. οὐ λέγων ὅτι χρῆσται τοῖς χρήμασιν ἀλλὰ δανείσαι κελεύων. For ὅτι read ὅτι. **JBM., W., AS.**

P. 63, l. 3. A comma after ἀνάλωμα. **AS.**

P. 64, l. 1. παρακομίσασθαι τὰ χρήματα. Should not this be ἀνακομίσασθαι, 'to recover'? **JBM.** Both Landwehr and Diels give κομίσασθαι as the reading of the Berlin fragment. The un-compounded verb is preferable. **W.** 'κομίσασθαι is the true reading.' **K.**

P. 64, l. 10. τὸ λοιπὸν ὤρισαν τοῖς ὄστρακιζομένοις ἐν τῷς Γεραστοῦ καὶ Σκυλλαίου κατοικίῳ. As Argos is west of Scyllaeum and Samos east of Geraestus, these cannot have been the extreme western and eastern limits

of residence in the sense suggested in the editor's note. Read ἐκτός. **W.** Mr. Wyse's correction, ἐκτός, is confirmed by the *Lexicon Rhetoricum Cantabrigiense* (s.v. ὄστρακισμοῦ τρόπος)... μὴ ἐπιβαίνοντα ἐντὸς Γεραιστοῦ (Dobree's emendation for Πέρα τοῦ) Εὐβοίας ἀκρωτηρίου. **S.**

P. 64, last line but two. Ξέρξου στρατιάν. Read στρατείαν. **B., LC.**

P. 65, l. 7. Ἰς ἐξαπορήσαντες τοῖς πράγμασιν Greek? **R.**

P. 65, l. 10. παρεχώρου ἀὐτῇ τῷ ἀξιώματι. Queried by **W.** The MS. has αὐτήν. *Lege* παρεχώρου ἀυτῆς ἀξιώματι. **R.** On **M.**'s suggestion τοῦ ἀξιώματος Mr. Kenyon remarks: 'τῷ ἀξιώματι is the MS. reading; could it not mean "they gave place to it in rank" or "position"?'

P. 66, l. 2. ἀκόντων τῶν Λακεδαιμονίων. The writer is praising the Athenian government of that period and describing the general popularity of Athens. Would it not be striking a false note to say that Sparta was opposed to their hegemony? Moreover it is inconsistent with the account given by Thucydides i. 95 and Xen. *Hell.* vi. 5, 34 where a Spartan declares that the Athenians were chosen leaders at sea, τῶν Λακεδαιμονίων συμβουλευομένων. Read therefore ἐκόντων. **JBM.**

P. 66, last line but two. Τιμοσθένου. Read Τιμοσθένους. **B.** 'MS. admits of this.' **K.**

P. 68, l. 9. ἄλλαι δὲ νῆες αἰ τοὺς φόρους ἄγουσαι τοὺς ἀπὸ τοῦ κυάμου διασχίλους ἄνδρας. Insert ἐπί before τοὺς φόρους. **JBM.**

P. 69, l. 6. Σωφρονίδου. Read Σοφωνίδου or Σωφρονίδου. **AS.** Aelian (v. h. ii. 43. iii. 17. xi. 9) calls the father of Ephialtes Sophonides, which name must now be substituted for Simonides in Diod. *Sic.* xi. 77 § 6. **M.** 'The MS. admits of this.' **K.**

P. 71, l. 8. τοὺς ἀθροισζομένους. Read αὐτοῦς. **R.**

P. 72, l. 7. καὶ ἀνηρέθη δὲ καὶ ὁ Εφιάλης. Omit first καί. **JBM.**

P. 73, l. 8. τὰ μὲν οὖν ἄλλα πάντα διψικον οὐχ ὁμοίως καὶ πρότερον τοῖς νόμοις προσέχοντες. Omit οὐχ as a dittography. **W.**

This however is not very consistent with the following words τῆν δὲ τῶν ἐννέα ἀρχόντων αἴρεσιν οὐκ ἐκίνουν, 'On the one hand they managed all the rest as before according to the laws, but on the other hand they did not disturb the election of the archons.' To avoid this we must, I think, make a further change, and insert after αἴρεσιν the words τὸ μὲν εὐθύς or something of the kind, preparing for the following ἀλλ' ἕκτω ἔτει κ.τ.λ. **JBM.**

P. 74, l. 3, *lege* οἱ καλούμενοι οἱ κατὰ δήμους. **R.**

P. 74 l. 4. καὶ τρίτῳ μετ' αὐτὸν ἐπὶ Ἀντιδότου: read κ. τ. μ. αὐτ. ἔτει ἐπὶ Ἀ. **M.**

P. 74, l. 8. πρώτου. Read πρῶτον. **R., LC.** For πρῶτον read πρὸ τοῦ. **J.**

P. 75, l. 7. ἐνὸς δ' εἰ. Read δεῦν as in p. 52, 2. **M.**

P. 75, l. 10. στρατίας. Read στρατείας. **B., LC.**

P. 76, l. 4. τὰ χωρία πάντα ἀφρακτα ἦν, ὅπως ἐξῆν τῷ βουλομένῳ τῆς ὀπώρας ἀπολαβεῖν. The editor's note is 'this is the reading of the MS. though it may be questioned whether we should not read ἐξῆν.' The imperfect indicative is impossible. **W.** For the superfluous ν cf. p. 42, l. 15 above. **M.** If it were stated that Cimon pulled down his fences in order to allow the people to enter his orchards, the subjunctive with ὅπως would naturally follow, but here it is simply stated as a fact that there was not, perhaps never had been, a fence—so that it was possible for people to enter. I should therefore prefer to read ὅσπερ ἐξῆν **JBM.**

P. 76, l. 5. ἐπιλειπόμενος. Read ἀπολειπόμενος. **HR.**

P. 76, l. 7. τῶν πολέμων εἰσηγητής. Read πολιτικῶν. **W.** Cf. Pl. *Pericles* c. 4, τῷ δὲ Περικλεῖ συνῆν καθάπερ ἀθλητῆ τῶν πολιτικῶν ἀλείπτῃς καὶ διδάσκαλος. Probably Plutarch wrote with this treatise before him.

P. 76, l. 7. Οἴθηεν: in other parts of the book such words are accented properisponemenon. **R.**

P. 76, l. 11. χεῖρω γενέσθαι. Add τὰ πράγματα or τὰ κατὰ τὴν πολιτείαν, as in the last line. **JBM.**

P. 76, l. 11. Mark some word or words lost after γενέσθαι, either τὴν πόλιν or τὰ πράγματα. **R.**

P. 77, l. 3. οὐκ εὐδοκιμοῦντα τὰ παρὰ τοῖς ἐπιεικείν. Omit τὰ. **JBM., W., WR.** See p. 109, l. 8, where τὰ is omitted by Harpocration. **M.**

P. 77, l. 15. τῶν ἐτέρων. Read τῶν ἐσθλῶν. The same corruption on p. 78, l. 5. **W.** Query ἐπιεικῶν in both. **M.** Mr. Kenyon says: 'The MS. is clear, and I should have thought that, considering the context, the word was not unnatural. A. is giving a list of the προστάται τοῦ δήμου, and concurrently of the leaders on the other side; and he uses various synonyms to express the conservative party, among which that of the other party, or the ὀpposition, seems to me not unreasonable.'

P. 78, l. 1. διαφθεῖραι τὸν δῆμον ταῖς ὁρμαῖς. If this is the right reading, we may



compare Plut. i 1012, *πρῶτερος καὶ ταῖς ὁρμαῖς φύσει μαλακώτερος*, but perhaps some such words as *ἐκάστοτε χαριζόμενος* have been lost after *ὁρμαῖς* (sc. *τοῦ δήμου*), which is barely intelligible by itself ('through his impulsiveness'?). **JBM.**

P. 78, l. 3. *περιζωσάμενος ἐδημηγόρησε*. Plutarch (*Nic.* 9) has *περισπάσας τὸ ἰμάτιον*. See Dr. Holden's note. This shows that Rose was on the right track when he observed (*Ar. Ps.* p. 424) '*debebat ἐντὸς τὴν χεῖρα ἔχειν*,' and that the tempting correction *περιεζωσμένος* is wrong. **W.**

P. 78, l. 7. *διεδίδου*. Apparently corrupt. *διεδίδου?* **W., R.**

P. 79, l. 4. *προσαγαγόντας*. Read *προαγαγόντας*. **N., R.**

P. 79, l. 9. Read *δοκοῦσι δὲ καὶ βελτιωτοί*. **R.**

P. 80, l. 5. *ἀμφισβήτησις τῆς κρίσεως*. Read perhaps *τις* for *τῆς*? **W.**

P. 80, l. 15. *ισχυρότατα*. Should this be *ισχυρότερα*? **JBM.**

P. 80, l. 18. *τὸν μὲν πρὸ τοῦ ψηφίσματος λόγον*. I suspect *περὶ* to be the true reading. **W.**

P. 81, l. 1. *διὰ τὸ νομίξεν βασιλέα [ἄσμενο]ν ἑαυτοῖς συμπολεμήσειν*. Read *μᾶλλον*. **JBM.** *μέλλεν*. **ECM.**

P. 81, l. 8. For *συγγράψουσι περὶ τῆς σωτηρίας* read *συμβουλευούσουσι περὶ τῆς σωτηρίας*. **R.**

P. 82, l. 5. *τὰς προκλήσεις ἀνείλον ὅπως ἂν οἱ ἐθελόντες Ἀθηναῖοι συμβουλευούσι*. Read *προσκήσεις*. **W.** Read *Ἀθηναίων*. **M.**

P. 82, l. 11. *τόνδε τρόπον*. See on p. 17.

P. 82, l. 13. *ἅπαντας* suits the context better than *ἅπασας*. **R.**

P. 82, last line but two. *τὴν δ' ἄλλην πολιτείαν ἐπιτρέψαι πᾶσιν Ἀθηναίων τοῖς δυνατώτατοισι*. Read *πᾶσαν*. **JBM., N.**

P. 85, l. 9. *εἰάν MS., καὶν text*. Rather *εἰάν δέ*. **JBM.**

P. 86, l. 1. Cf. p. 113, 3 *κῆρυξεν καὶ πρεσβεία*. Read *πρεσβείαις* here also. **W.**

P. 87, l. 9. *τὴν δὲ βουλὴν ἐπειδὴν καταστήσῃ*. Should not we read *καταστή* 'when it is constituted'? For the present (*τὸ νῦν εἶναι*) the election is to be in the hands of the 5000, but afterwards, as it is said below, the council will elect according to the law. **JBM., W.** *ἐξέτασιν ὅπλοισι*. Read *ὅπλων*. **R.** *ἐν ὅπλοισι*. **W.**

P. 87, l. 11. *ἄρχεν τὸν εἰσιόντα ἐνιαυτόν*. Perhaps *ἐπιόντα*, as it is the whole year, not the commencement, which is spoken of. **JBM.**

P. 88. *εἰς δὲ τὸν ἄλλον χρόνον ἵνα νεμηθῶσιν οἱ τετρακόσιοι εἰς τὰς τέτταρας λήξεις ὅταν τοῖς*

*ἀστοῖς γίγνηται μετὰ τῶν ἄλλων βουλευείν, διανεμάντων αὐτοὺς οἱ ἑκατὸν ἄνδρες*.\*

At the beginning of ch. 30 it is stated that the 5,000 elected a board of 100 men to draw up the constitution. Shortly afterwards it appears that one of the duties of the latter is to arrange four councils of 100 each. In ch. 31 it is stated that the constitution cannot be immediately put into operation, and we have a list of regulations for the intermediate time, with the verb in the infinitive mood. In the above sentence, which closes the chapter, the infinitive is changed into the direct imperative. In the note it is said to be 'manifestly corrupt,' but I see no objection to translating 'As regards the future, in order that the 400 may be distributed into the four divisions (above mentioned), let the hundred make the distribution when it is possible for the citizens to sit in council with the rest' (those, I presume, who are now manning the fleet). Should we read here *τοῖς ἐν ἄστει* for *τ. ἀστοῖς*, or are we to distinguish between *ἀστοί* and *πολίται*? **JBM.**

P. 88, l. 9. Read *ἢ μὲν βουλὴ ἢ ἐπὶ Καλλίου*. **R.**

P. 90, l. 9. *ἀρχὴν εἶναι μισθοφόρων*. Read *α. ε. μισθοφόρον*, as we have above, p. 75, l. 12 *ἐποίησε μισθοφόρα τὰ δικαστήρια*, compare p. 82, l. 13 *τὰς δ' ἀρχὰς ἀμίσθους ἀρχεν*. **JBM., R.**

P. 91, l. 8. For *ἀνείναν* read *ἀπίενοι*. **JBM., AS.** (the latter referring to Rose fr. 370 quoted next page).

P. 91, l. 10. Read *ἐξαπατηθέν*. **R.**

P. 92, l. 4. *χωρησάμενοι*. Read *χρησάμενοι*. **Z.** So in MS. and in Corrigenda to ed. 2.

P. 93, l. 1. *διασώσειν ἐπειρώντο*. Read *διασώσαι*. **JBM., W.**

P. 93, l. 3. *ὀλιγαρχίαν ἐπεθύμουν*. Read *ὀλιγαρχίας*. **JBM., R.** 'Not in MS., but corrected in ed. 2.' **K.**

P. 93, l. 5. *ἐπιλείπεσθαι*. Read *ἀπολείπεσθαι*. **HR.**

P. 94, l. 3. *δι' ἐαντῶν*. Should this be *δι' αὐτῶν*, referring to the *μαστιγοφόροι* just mentioned? **JBM.**

P. 94, l. 3. *ὑπηρέτας* seems to be an adscript to *μαστιγοφόρους*. **R.**

P. 94, l. 10. Supply *ἕκαστον* before or after *κύριον*. **R.**

P. 95, l. 1. *μανίων ἢ γηρῶν*. The law is known from [Dem.] 46 § 14, p. 1133, 11, *εἰ μὴ μανίων ἢ γήρωσ ἢ φαρμάκων ἢ νόσου ἕνεκα, ἢ γυναικὶ πειθόμενος κ.τ.λ.* Here therefore correct *γηρῶν* to *γήρωσ* <ἕνεκα>, and possibly the aorist participle to the present. **W.**

P. 95, l. 7. *ἔχαιρον*. Read *ἔχαιρεν*. **AS., R.**

P. 95, l. 14. χρόνου διαπεσόντος. Read διαλιπόντος. **JBM.**

P. 96, line 2 from bottom. Transpose αὶ τριάκοντα before ἔγνωσαν. The preceding καὶ joins the participles καταλαβόντος and ἀποχωρήσαντες. **JBM.**

P. 97, l. 1. τόνδε τρόπον. See on p. 17.

P. 97, last line, κατασκευάσασιν. **RDH.**

P. 98, l. 7. Insert δέ after πρέσβεις. **JBM., AS.**

P. 99, l. 1. ἐν οἷς μὲν ἤρέθησαν οὐκ ἔπραττον. The editor's suggested ἐφ' οἷς must of course be accepted.

P. 99, l. 8. For βεβαίως read βιαίως. **JBM.**

P. 100, l. 1. ὁ Ἀχερδούς υἱός. Read Ἀχερδούσιος. Phayllus was of the deme called Ἀχερδοῦς, as Rhinon was of that of Παιανία. **B.**

P. 100, l. 2. Omit τ' after Πανσανίαν. **JBM.**

P. 100, l. 4. For ἐπὶ πέρας γὰρ ἤγαγε we should perhaps read ἐπιμελῶς γὰρ ἤπειγε. **JBM.**

P. 100, l. 11. τῇ δημοκρατία. Perhaps ἐν δημοκρατία. **W.** 'Possible.' **K.**

P. 100, l. 15. ἐπ' Εὐκλείδου ἄρχοντος. Read Εὐκλείδου. **B.** 'So MS.' **K.** Even in the second edition Εὐκλείδου is not corrected in form though it is in accent. **R.**

P. 100, l. 17. τοὺς βουλομένους τῶν Ἀθηναίων ἐν ἄστει μινάντων ἐξοικεῖν ἔχειν Ἐλευσίνα. Insert τῶν before ἐν ἄστει, and for following ἔχειν read perhaps ἐξείναι εἰς. **JBM.** 'Not in MS., but Ἀθηναίων is a later insertion above the line, so that one could either omit it altogether or insert τῶν in addition.' **K.**

P. 100, l. 18. ἐπιτίμους ὄντας καὶ κυρίου καὶ αὐτοκράτορας ἐπιπᾶσ]μ καὶ τὰ αὐτῶν καρπομένους. Is ἐπιπᾶσ]μ right? ἐαυτῶν has occurred to me. **J.**

P. 100, l. 22. μὴ ἐξείναι δὲ μήτε τοῖς Ἐλευσινόθεν εἰς τὸ ἄστυ μήτε τοῖς ἐκ τοῦ ἄστεως Ἐλευσινιάδε ἰέναι πλὴν μυστηρίους ἐκατέρους.

ἐκατέρους might perhaps be defended or excused: but should we not read μυστηρίους ἐκατέροις, 'at the mysteries, greater and less'? **J.**

P. 101, l. 13. Unless we are prepared to sanction πρὶν with the subjunctive in Attic prose we must correct πρὶν ἀπογράφηται to πρὶν ἂν ἀπογράφηται. **W.** 'So MS.' **K.**

P. 101, l. 15. εἴ τίς τινα αὐτοχειρὶ <ἀπεκτονέν> ἐκτίσει ἱερώσας. The proposed reading is inconsistent with the usages of tenses and moods throughout the document. **JAS.** Read εἴ τίς τινα ἀποκτείνας ἐκτίσει ἱερώσας. **R.** Possibly αὐτοχειρία, and in line 17 ἡ τρώσας,

are worth recording as provisional suggestions, pending an examination of the papyrus. **W.** 'The MS. has been corrected to ἱερώσας. The original writing cannot be deciphered.' **K.**

P. 102, l. 7. ἀναγραφῆν. Read ἀπογραφῆν. **W., J.**

P. 103, l. 13. ἄμα should probably be ἀλλὰ. **HR.** 'Possible.' **K.** τὰ τε ἄλλα would read better. **JBM.**

P. 103, l. 14. καρδία καὶ κοινῆ. Read καὶ ἰδέα καὶ κοινῆ. **Z.** So Corrigenda.

P. 103, l. 15. For προγεγεννημέναις read προσγεγεννημέναις. **W.**

P. 103, l. 21. ἄρχειν μὲν τῆς ὁμοιοῖας. 'μεν: MS. δεν.' Perhaps ἄρχειν δεῖν. **W.** For μὲν (MS. δεν) read δεῖν. Cp. Demosth. in *Leptin.* c. 12 (referring to the same matter), τῶν δὲ τοῦτο πρῶτον ὑπάρξει τῆς ὁμοιοῖας σημείον ἀξιούτων. **N.** 'I think an *ι* has been inserted correcting δεν to δεῖν.' **K.**

P. 103, l. 22. For ἔτι read ἔσθ' ὅτι. **R.** Is it possible that the original was οὐχ ὅτι, and that the latter word having been corrupted to ἔτι, οἶον was inserted by a later scribe? **JBM.**

P. 103, last line. οἱ δημοκρατήσαντες. Read δημοκρατησάμενοι. **M.**

P. 104, l. 8. ἐπὶ Πυθοδώρον μὲν ἄρχοντος, [δ]ιοκόντος δὲ δικαίως τοῦ δήμου λαβεῖν τὴν [ἐξουσί]αν διὰ τὸ ποιήσασθαι τὴν κάθοδον δι' αὐτὸν τὸν δῆμον. This certainly cannot stand: we must at least read αὐτοῦ for αὐτόν. In the note, however, it is suggested that Θρασυβούλου should be read instead of the former δήμου, προστασίαν for ἐξουσίαν, and αὐτόν for αὐτόν. If we accept this I should still prefer the genitive αὐτοῦ. **JBM.**

P. 104, l. 13. μετ' αὐτοῦ. Perhaps μετ' αὐτόν. **W.**

P. 105, l. 1. δευτέρα δὲ καὶ πρώτη μετὰ ταῦτα [ἐξ]έχουσα πολιτείας τάξις ἢ ἐπὶ Θησέως. (MS. πολιτείαν τάξιν). Read δευτέρα δὲ ἦν ἢ καὶ πρώτη μ.τ. μέτεχουσα κ.τ.λ. **JBM.** With some hesitation I propose παρέχουσα πολιτείας τάξιν. **W.** παρέχουσα πολιτείαν τάξις. **R.**

P. 105, last line but two. Should we read ἦ for καὶ? **JBM.**

P. 106, l. 4. καὶ μετὰ ταύτην ἐνάτη δὲ [δ]ημοκρατία πάλιν. Omit δέ. **JBM.**

P. 107, l. 9. Read, or rather divide, thus: ὅταν δ' ἐγγράφονται. **W., AS., HR.**

P. 108, l. 4. Another confusion of propositions. For ἐπιψηφίσονται read ἀποψηφίσονται. **W.**

P. 108, l. 13. [εἰ]ς τὰς φυλάς. Possibly it should be κατὰ φυλάς. **W.** 'Yes.' **K.**

P. 108, l. 19. [ἐπιμ]ελήτην ἐκ τῶν ἄλλων

'Αθηναίων ἐπὶ πάντα. Corrupt. **AS.** Omit ἐκ τῶν ἄλλων 'Αθηναίων which is due to an adscript upon ὁ δῆμος two lines above ὡς τῶν ἄλλων 'Αθηναίων. **R.**

P. 108, l. 21. Is περιήλθον right? Perhaps περιήσιν. **S.**

P. 108, last line but one. [οἱ]τινες ... διδάσκουσιν. Read διδάξουσιν. **R.**

P. 109, l. 6. I am inclined to read ἐξασκοῦσι rather than διάγουσι, and perhaps δεύτερον l. 7. **W.**

P. 109, l. 13. ἵνα μὴ πράγμασι συμμιγείεντι. Read συμμιγῶσιν τι. **AS.** Read συμμιγνύονται. **JBM.** Read μὴ πράγμασι συγγίνονται. **R.** 'The termination ειεν is clear.' **K.**

P. 110, l. 7. I know of no authority for τῶν ἐπὶ τῶν θεωρικῶν, gen. plur., for Dem. 18, 55 and 118 are not genuine documents. The dative singular would be the easiest correction. But p. 120 l. 1 we have the quite well attested phrase τῶν ἐπὶ τὸ θεωρικόν (cf. Aesch. 3. 25). In *C. I. A.* ii. 114 C vs. 5 the right reading is doubtful. **W.** 'The MS. has τὸ θεωρικόν.' **K.**

Ch. 43, p. 110. τοῦ τῶν κρηνῶν ἐπιμελητοῦ. Mr. Kenyon's note is not quite correct, as the title does occur once in the *Politics*, though not in any particular connection with Athens (*Polit.* vii. 5, 3, 1321b, 26). It is however very remarkable that we find in this work no mention of the well-known official called sometimes ταμίης τῆς κοινῆς προσόδου, sometimes ὁ ἐπὶ τῇ διοίκησει. This is the more noticeable as the work was written just after the administration of Lycurgus, in whose time the office became of exceptional importance. Now in this passage he has just mentioned two other officials. ὁ ταμίης τῶν στρατιωτικῶν and οἱ ἐπὶ τῶν θεωρικῶν, both of whom had financial duties. The word διοίκησις also is generally used of business. It is strange, then, to find the ἐπιμελητῆς τῶν κρηνῶν associated with men whose duties were so entirely unconnected with his. I expect therefore that for κρηνῶν we should read κοινῶν, and that the title is another name for ὁ ἐπὶ τῇ διοίκησει. **JWH.**

P. 111, l. 5. I think εἰς must be omitted after συνάγουσιν, as in Harpocration (*s.v.* κυρία ἐκκλησία). The phrase συναγ. εἰς βουλὴν does not, I think, occur elsewhere, and it is certainly inappropriate for the following δῆμον. Cf. p. 113, last line but one. **JBM.** And in Pollux viii. 96 it is ὅταν οἱ πρυτάνεις τὸν δῆμον ἢ τὴν βουλὴν συνάγουσιν. **W.**

P. 111, l. 7. τὴν μὲν οὖν βουλὴν ὀσημέραι, πλὴν εἰν τις ἀφέσιμος ἡ. I should keep the

ὄσαι ἡμέραι of the MS., as it facilitates the following τις. **JBM.**

P. 112, l. 14. ὦν ἂν βούληται. Perhaps περὶ ὦν ἂν βούληται. περὶ in MS. is sometimes π'. **W.** 'But this hand uses no abbreviation.' **K.**

P. 116, l. 8. ποιούσι δὲ καὶ δεκαρχαιρείας. The syllable δεκ is probably a careless repetition of the preceding δὲ καί, which, according to the table of abbreviations, would presumably be written δεκ'. **S.**

P. 117, l. 3 foll. ἡ δὲ βουλή πρότερον μὲν ἦν κυρία...καὶ δῆσαι καὶ ἀποκτείνει. καὶ Λυσίμαχον αὐτῆς ἀγαγούσης ὡς τὸν δῆμιον καθήμενον ἤδη μέλλοντα ἀποθνήσκων Εὐμηλείδης...ἀφείλετο. There are several difficulties in the second sentence. We should have expected a clause with δὲ answering to πρότερον μὲν. Then the phrase ἄγειν ὡς τὸν δῆμον used of the council in respect to their slave, the public executioner, seems to me very extraordinary. I should have expected ἀπαγαγεῖν παραδόσης τῷ δημίῳ. Cf. Lys. 135, 62 θάνατον καταψηφισάμενοι τῷ δημίῳ παρέδοτε καὶ ἀπετυμπανίσθη. The following καθήμενον, reminding one of the phrase ὁ δῆμος καθῆται, makes one wonder whether we should read δῆμον for δῆμιον. If on the other hand καθήμενον agrees with Λυσίμαχον, it does not seem a suitable word for one in the position described, just about to suffer the punishment of τυμπανισμός (compare ὁ ἀπὸ τοῦ τυπάνου below). Should we read καταδεδεμένον for καθήμενον, and insert καὶ before μέλλοντα? Probably ἀφείλετο must be taken in the sense of 'rescued,' not as in l. 11, ἀφείλετο τῆς βουλῆς τὸ θανάτου. **JBM.**

P. 117, l. 14. Is ἐπιζημιώσεις right after ζημιώση in the preceding line? **W.**

P. 119, l. 8. Here, and at line 14, read κληροῦνται δ' εἰς ἐξ <έκασ>της φυλῆς. Cf. p. 149 note. **W.**

P. 120, l. 5. τὰς οὐσίας τῶν ἐξ 'Αρείου πάγου φευγόντων καὶ τῶν...[ἐναντίον τῆς β]ουλῆς πωλοῦσιν. Possibly the blank may be filled by ἀτιμία. One of the forms of ἀτιμία was followed by confiscation, and we know from Harpocration, who refers to this treatise in his article on πωληταί, that among their duties was the sale of τὰ δημευόμενα. **S.**

P. 120, l. 9. τὸν τὰ πρ...ἂν πρήγαι. Perhaps the corruption here may have arisen from misunderstanding some contraction of ὀνόματα. **R.**

P. 120, l. 16. [τα μισθωθ]έντα. Perhaps [τα ἀπογραφ]έντα. **W.**

P. 120, l. 21. Cf. [Dem.] 43 § 58 s. f. τοὺς δὲ μὴ ἀποδίδοντας τὰς μισθώσεις τῶν τεμενῶν. Restore τὰς μισθώσεις τῶν τεμενῶν here. **W.**

P. 120, l. 22. ἐν γραμματε[ίῳ]... ωμένοις. Read ἐν γραμματείοις λελεγκωμένοις, comparing l. 9. **J.**

P. 121, l. 10. Read κἄν τις ἑλλήπη καταβολὴ ἐντεῦθεν, γέγραπται. **B.**

P. 121, l. 18. καὶ... αὖν ἐν τῇ βουλῇ εἰ τίς τινα οἶδεν ἀδικοῦντα. The lacuna may perhaps be filled with the words [κατηγορίαν διδό]ασι. Cf. 139—6, δούς κατηγορίαν. **JBM.** Perhaps προτιθέ[ασι]ν **S.**

P. 122, l. 8. Read ἐπιγραφόμενος for [παρα]αβύμενος. **W.**

P. 122, ll. 18, 19. For τρέφειν in these lines read τρέχειν. If a charger was in good condition but unmanageable, he was mulcted in his allowance or corn. If he could not go, or would not stand still when bidden, he was marked with Θ as unfit for service. **LC.**

P. 122, l. 20. ἀν ἀγούσι τροχὸν ἐπὶ τὴν... Read χαράττουσι (or ἀναγράφουσι) τροχὸν ἐπὶ τὴν πυγῆν. **LC.**

Read κἄν μὲν τις κατ[άστασιν ἔχ]ων κακῶς δοκῇ τρέφειν, ζημιοὶ τῷ σίτῳ (the Boule stops his allowance). Cf. Harpocr. and Suidas s. v. κατάστασις. **W.**

20, ἀνάγουσι τροχὸν ἐπὶ τὴν... (see the editor's note), 'what is the whole process spoken of' may be learnt from Hesych, s. v. τρυσίππιον· τὸν χαρακτήρα τὸν ἀπὸ τῆς βουλῆς ἐν ταῖς δοκιμασίαις τοῖς ἀδυνάτοις καὶ τετρ[υ]μένοις... (here Hesychius is defective) ἵνα μηκέτι στρατεύωνται. τροχὸς δὲ ἦν ὁ ἐπιβαλλόμενος χαρακτήρ τῇ γνάθῳ τῶν ἵππων. Cf. also Photius s. v. ἵππότηροχος, Eustath. 1517, 8, whose explanation of τρυσίππιον is ἐγκαυμα ἵππου γεγρακότος ἐπὶ τῆς γνάθου, ὁμοιον τροχῷ, and Pollux 7, 186.

Read ἐπιβάλλουσι τροχὸν ἐπὶ τὴν γνάθον, 'the Bouleutae put a circular brand on the jaw' of the rejected horses. (For change from singular to plural cf. p. 123, ll. 14 and 16.) **BDH.**

In ll. 19 τρέφειν has no sense as applied to the horses. It may be a repetition of τρέφειν in the line before, which has replaced some other verb. In a similar passage, Hipp. 1, 13, Xenophon proposed that restive horses should be rejected at the inspection: τοῖς μὴ θελουσι μένειν may well mean τοῖς βίαιοις ἵπποῖς. If however the infinitive could not = μένειν κατὰ χώραν, then πονεῖν would be an easy remedy.

From Hesych. s. v. ἵππου τροχός· τοῖς γεγρακόσι ἵπποις ἐχάρττον ἐπὶ τὴν γνάθον σημείον κ.τ.λ., Mr. Wyse is inclined to propose χαράττουσι for the corrupt ἀνάγουσι. Dr. Jackson proposes ἀνάπτουσι, and for [τ]ρέφειν, [σ]τρέφειν. **BDH.**

P. 122, l. 19. τοῖς δὲ μὴ δυναμένοις [τ]ρέφειν. If (as Mr. Hicks suggests)

τρέφειν has been erroneously repeated from the preceding line, ἀκολουθεῖν may be substituted. See (in addition to Xen. *Hipp.* 1, 13), Xen. *Mem.* 3, 3, 4, εἰ μὲν οὖν παρέχωνταί σοι τοὺς ἵππους οἱ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς. **W.**

P. 122, l. 22. [οἷτινες α]ἰτῆ δοκῶσιν. Read ὅσοι ἂν. **AS.**

P. 122, l. 23. κἄν τινα π[ρο]χειροτονήση καταβεβηκεν οὗτος. Read here and in the next line but one ἀποχειροτονήση. **JBM., LC.**

P. 122, l. 24. Restore ἀμίπτους for ἀνίπτους. **W.** The MSS. have ἀνίπτων, ἀνίπτους, ἀνίπτους in Xen. *Hell.* 7, 5, 23—25, where Keller reads ἀμίπτων, ἀμίπτους, ἀμίπτους. **N.**

P. 124, l. 7. συνοικεῖ. Read συνδιουκεῖ, as at the beginning of ch. 47. **M., JBM., W.** 'So MS., corrected in corrigenda to ed. 2.' **K.**

P. 125, l. 1. ὅπως τῶν κοπρολόγων μηδεὶς ἐν τοῖς παρὰ τοῦ τείχους καταβαλεῖ κόπρον. (The MS. has ἐντὸς ἰδίων with dots above the final σ of ἐντὸς and the δ and σπ above the last three letters of ἰδίων.) Read ἐν τὸς παριών. **AS.** ἐντὸς τῆς περιόδου. **R.** The correction μηδεὶς ἐντὸς τοῦ Πελαργικοῦ τείχους is tempting: cf. p. 51, l. 10, *C. I. A.* iv. 1 Fasc. 2 n. 27 b, vs. 56 sqq. and Herod. 5, 64, ἐν τῷ Πελαργικῷ τείχει. But perhaps ἐντὸς τοῦ τείχους gives sufficiently good sense. **W.** 'Over the last three letters of ἰδίων are written the characters σ π (αρα). The latter character is rather doubtful and might be read as τα.' Accepting τα, I find in ἰδιῶν letter for letter ἰ σταδίων. 'within 10 stadia of the city wall.' **M.**

P. 125, l. 4. ὀχετοὺς μετεώρας εἰς τὴν ὁδὸν ἔκρουν ἐχομ[ένας]. Read μετεώρους and ἔχοντας. **B.** 'μετεώρους corrected in ed. 2.' **K.** Cf. Plato *Laus* 761 B τὰς ἐκροὰς αὐτῶν (sc. τῶν ἐκ Διὸς ὑδάτων) εἰργοντας οἰκοδομήμασί τε καὶ ταφρέμασιν. I restore the passage thus: ὀχετοὺς μετεώρας εἰς τὴν ὁδὸν ἐκροὰς ἔχοντας ποιεῖν. **W.**

P. 126, ll. 4, 7. πωληταί... χρήσονται. Here twice over we have ἐπιμελεῖσθαι ὅπως followed by subjunctive. **W.** Read χρήσονται. **AS., R.**

P. 127, l. 11. καταπλέοντος εἰς τὸ σιτικὸν ἐμπόριον. Read Ἀττικόν as in Harpocraton s. v. ἐπιμελῆς ἐμπορίου. Then καταπλέοντος acquires a meaning, for τὸ Ἀττικὸν ἐμπόριον was a recognized term for the Peiraenus, Demosth. pp. 917, 26, 918, 6, cf. 932, 13. **CT.** I suggest that the real reading is Ἀστικόν. The term Ἀστικὸν ἐμπόριον is

explained in Bekker's *Anecdota*, p. 208, ὅπου οἱ ἄστοι ἐμπορεύονται, and similarly on pp. 284 and 456. **S.**

P. 127, l. 15. Read ἀπαξομένους. **R.**

P. 129, l. 6. Read ἰδίας for ἄλλας. **W.**

P. 130, l. 9. τοῖς τῆς φυλῆς τοῦ φεύγοντος δικάζουσιν. Read τῆν φυλῆν. Cp. 122, 12, 146, 8. Lysias 23, 2, has τοὺς τῆ Ἱπποθωντῖδι δικάζοντας, but the accusative is confirmed by the analogy of [Dem.] 47, 12, οἱ τὴν Οἰνηίδα καὶ τὴν Ἐρεχθίδα διαιτῶντες. **W.** 'Possible' **K.**

P. 132, l. 9. εἰν τύχη ἀρχὴν ἄρχων [ἄλλη]ν ἐκείνῳ τῷ ἐνιαυτῷ. Read τῖς ἐν. **JB.** Possibly [ἄλλην ἐ]ν ἐκείνῳ κ.τ.λ. **W.**

P. 133, l. 11. οὔτοι (i.e. the λογισταὶ) γὰρ εἰσι μόνοι τοῖς ὑπευθύνους λογιζόμενοι. Insert οἱ after μόνοι. **JB.**

P. 134, l. 6. γραμματέων ἐστὶ κύριος. Read γραμματίων with Harpocration. **JB.**

P. 135, l. 3. Read ἀτελείαις, not πολιτείαις. **W.**

P. 136, l. 1. (οἱ ἱεροποιοὶ) τὰ τε [μαν]τευτὰ ἱερὰ θύουσιν κ.τ.λ. The *Lex. Seg.* (p. 265 of Bekker's *Anecdota*) has τὰ τε μαντεύματα ἱεροθυοῦσι, and the *Lex. Demosth. Patm.* p. 11, has οἱ τὰ μεμαντευμένα ἱερὰ θύουσιν (not τὰ μαντεύματα ἱερὰ θύουσιν). **S.**

P. 137, l. 1. ἐπ[τα]τηρίς. Read ἐπταετηρίς. **M., JAS.** Not in L. and S. though it occurs also in Dionys. ap. Eus. h. e. vii 23 4. **M.**

P. 137, l. 3. (Of the festivals) καὶ τούτων οὐδεμία ἐν τῷ αὐτῷ ἐγγι[νεται]. It is natural to conjecture ἔτει γίνεταί, though it does not seem easily reconcilable with the facts as stated in the notes. **JB.**

P. 137, l. 4. ...δὲ πρόκειται...αἰς...ἐπὶ Κηφισοφώντος ἄρχοντος. Perhaps [ἄθλα] δὲ πρόκειται...αἰς [νεωστὶ] ἐπὶ Κηφισοφώντος ἄρχοντος? If the letter preceding αἰς were τ, and not φ or ρ, which Mr. Kenyon thinks it was, many words might be suggested to fill the gap. **N.**

P. 137, l. 11. Omit ἐνέα. **R.**

P. 139, l. 9 sqq. καὶ πρότερον μὲν εἰς ἐνέβαλλε τὴν ψῆφον, νῦν δ' ἀναγκὴ πάντας. ἔστι δὲ ψηφίζεσθαι περὶ αὐτῶν, ἴνα κ.τ.λ. A more satisfactory sense can be obtained by a change of punctuation. Remove the full stop after πάντας and replace δὲ ψηφίζεσθαι by διαψηφίζεσθαι. ('So probably MS.' **K.**) The latter part of the sentence will then run νῦν δ' ἀναγκὴ πάντας ἐστὶ διαψηφίζεσθαι περὶ αὐτῶν. **W.**

P. 139, l. 13. δοκιμασθὲν δέ...βαδίζουσιν. Read δοκιμασθέντες. **R., HR.**

P. 140, l. 8. A new paragraph should begin at καὶ ὁ μὲν ἄρχων. **R.**

P. 140, l. 14. Cf. Demosth. 39 § 7, p. 996, 21, πότερον σέ φέρουσιν ἢ μέ; The accu-

sative seems absolutely required. Read τοῦτους here and on p. 141, l. 1. **W.**

«P. 141, l. 2—

τὰς σκῆψεις εἰσ[άγει] εἰς τὴν λε[ιτουργη] π[ρὸς] ἕτερον ταύτην τὴν λειτουργ[ίαν]..... [ἐ]τέραν λειτουργίαν καὶ τῶν χρόνων αὐτῶ... εἰς μὴ ἐς...ἔτη μὴ γεγονέαι.

I had thought of λελύσθαι φῆ, but this does not give us a satisfactory construction.

The following is suggested as a provisional restoration :

τὰς σκῆψεις εἰσάγει εἰάν τις ἢ λε[ιτουργη] κείνα φῆ πρότερον ταύτην τὴν λειτουργίαν [ἢ λειτουργεῖν] ἕτεραν λειτουργίαν, καὶ τῶν χρόνων αὐτῶ ἕνεκα ἢ μὴ ἐξ[εῖναι] διὰ τὸ μ[ὲν] ἔτη μὴ γεγονέαι. Cf. Dem. 50 § 9, τούτων ἐγὼ οὐδεμίαν πρόφασιν ποιούμενος ὅτι τριηραρχῶ, καὶ οὐκ ἂν δυναίμην δύο λειτουργίας λειτουργεῖν, οὐδὲ οἱ νόμοι ἐώσιν. For the position of ἕνεκα, cf. Dem. *Lept.* 88; Lysias, 14 § 32; 20 § 30. **S.**

P. 141, l. 2. Perhaps we may partly fill up the lacuna—εἰάν τις ἢ λε[ιτουργεῖν] μὴ ἔθελῃ ἢ πρὸς ἕτερον ταύτην τὴν λειτουργ[ίαν] ἀπωθῆται καὶ αἰτήσῃ ἕτερον. **R.**

P. 141, l. 8. ἀρχιέρω[ν] τὸν τ[ῷ]. Read ἀρχιθεώρουσ τῷ, cf. *C.I.G.* 158a 33. **CT.** 'Possible' **K.**

P. 141, l. 9. For ἐπεμελεῖτο read ἐπιμελεῖται. **AS., R.** 'Possible.' **K.**

P. 142, l. 2. <γο>νέων κακώσεως is certain. **W.** Bekker's *Anecdota*, p. 269, s.v. κακώσεως: ...ἢ τοιαύτη δίκη οὕτως ἀπεφέρετο γονέων κακώσεως, ὀρφανῶν κακώσεως ἢ οἴκου ὀρφανικοῦ κακώσεως. These three kinds of κάκωσις are all mentioned in the text in the same terms and in the same order. This is conclusive (if any argument is needed) in favour of Mr. Wyse's emendation, γονέων for νέων. **S.**

P. 142, l. 8. τὰ πατρῶα ἢ πατρῶν οὐσίαν would be a more satisfactory supplement. **W.**

P. 142, l. 8. Read αἰτιῶται. **R.**

P. 142, l. 10. Mark a lacuna after κατὰστασιν. **R.**

P. 142, l. 12. θελω[σ]ιν. Read θέλουσιν. **AS.** (Corrected in ed. 2).

P. 142, l. 18. καὶ τῶν ἐπι[κλήρων]...α, I have thought of κ. τ. ἀποτιμώντων χωρία, but this involves the supposition that γένηται in l. 19 is wrong. In l. 20 the sense required is εἰάν μὴ ἀποδώσιν. **W.**

P. 142, l. 19. Probably τιμητής. **W.**

P. 142, l. 20. Read διδώσι. **R.**

P. 142, last line. ....αμ...[δί]δωσι τοῖς παισὶν τὸν σίτον οὗτος εἰσπραττει. Read καὶ οἱ ἐπίτροποι ἂν μὴ ἀποδώσι τοῖς παισὶν τὸν σίτον οὗτος εἰσπραττει. **S.**

P. 143, l. 5. ἐχειροτονεῖ. Read χειροτονεῖ. **JB., R.**

P. 143, l. 7. Διονυσίων τῶν ἐπὶ Ἀθηναίων. Read Ἀθηναίω. **M., B., AS.**

P. 143, l. 8. [ταύτην] μὲν οὖν πομπὴν κοινῇ πέμπουσιν... τὸν δὲ ἀγῶνα διατίθησιν ὁ βασιλεὺς. For ταύτην read τὴν. **JBM.**

P. 143, l. 14. I see no reason to alter πρὸς τοιαῦτα of MS. **W.**

P. 145, l. 5. δικάζου[σιν]... αἰ[ο]ι καὶ ὑπαίθριοι. Read σκοταῖοι. We learn from Lucian, *Permotimus*, 64, that the Areopagites gave their sentences in the dark. **S.** In support of Dr. Sandys' conjecture, σκοταῖοι, see Lucian, *De Domo*, 18: ἀλλ' οὖν ἕκαστος ἐπειδὴν μόνον ὑπερβῆ τὸν οὐδόν, ἀθρόω τῷ κάλλει περιχυθεὶς λόγων μὲν ἐκείνων ἢ ἀκροάσεως ἀλλ' οὐδὲ τὴν ἀρχὴν αἰῶντι ἕοικεν, ὄλος δὲ πρὸς τοῖς ὀρωμένους ἐστίν, εἰ μὴ τύχοι τις παντελῶς τυφλὸς ὢν ἢ ἐν νυκτὶ ὥσπερ ἢ ἐξ Ἀρείου πάγου βουλή ποιοῖτο τὴν ἀκροάσιν. **M. JAS.** also refers to Luc. *De Dom.* 18. Read perhaps θυραῖοι. **HR.**

P. 145, ll. 9, 10. Correct οὐδ' εἰς τὴν ἀγορὰν ἕξεσιν ἐμβάλλειν αὐτῷ. For the latter part of this corrupt passage it is necessary to compare [Dem.] 47 § 69, p. 1160, 19, ὀνομαστί μὲν μηδενὶ προαγορεύειν τοῖς δεδρακόσι δὲ καὶ κτεῖνασιν. That is, the blank in the indictment was filled by 'the perpetrators and slayers' (the participles are masculine). Cf. also Plato *Laws* 874 A B εἰάν δὲ τεθνεῶς μὲν αὐτὸς τις φανῆ καὶ μὴ ἀμελῶς ζητοῦσιν ἀνεύρετος γίγνηται, τὰς μὲν προρρήσεις τὰς αὐτὰς γίγνεσθαι καθάπερ τοῖς ἄλλοις, προαγορεύειν δὲ τὸν φόνον τῷ δράσαντι καὶ ἐπιδικασάμενον ἐν ἀγορᾷ κηρύξαι 'τῷ κτείναντι τὸν καὶ τὸν καὶ ὠφληκτόν φόνον μὴ ἐπιβαίνειν ἱερῶν.' I propose then ὅταν δὲ τις μὴ εἰδῆ (or, as the letters are much rubbed, ἀγνοῆ) τὸν ποιήσαντα, τῷ δράσαντι λαγχάνει. The dative participle is of course masculine. **W.**

P. 146, l. 2. Read ἐν τῷ πολέμῳ. **R.**

P. 147, l. 2. Possibly we should read ἐπιχειροτονίας. **W.**

P. 147, l. 3. τὰς προβολὰς εἰσάγουσιν οὗτοι καὶ γραφὰς παρανόμων καὶ νόμον μὴ ἐπιτήδειον θείναι. Insert τοῦ before νόμον. **JBM.**

P. 147, l. 17. <κατα>κυροῦσι. **W.**

P. 148, l. 12. τὸ δ' ἔλαιον συλλέγεται. **RDH.**

P. 148, l. 15. πρότερον δ' ἐπόλει τὸν καρπὸν ἢ πόλις. The reading ἐπόλει is confirmed by Lys. 7, 2 τοὺς ἐωνημένους τοὺς καρποὺς τῶν μοριῶν. For the supervision of the sacred olives by the Areopagus see the whole speech. A point of some interest to be noted is that the phrase 'formerly,' recurring so often in the second section of the work, may sometimes refer to the period after the year of Kleides, for Lys. 7, according to Blass

(*Att. Ber.* i.<sup>2</sup> p. 591), is not earlier than 395 B.C. **W.**

P. 149, l. 13. ἀργύρια καὶ χρυσᾶ. Read ἀργυρᾶ. **R.**

P. 150, l. 6. τῆς φ[υ]λῆς. Read τῆς χηλῆς, cf. Thuc. viii. 90, 4. Thus the χηλή, the northern side of the Peiraeus, was under the same officer as the ἀκτὴ, the southern side. **CT.**

P. 152, l. 7. χειροτονοῦσι δὲ καὶ φυλάρχους, ἓνα τῆς φυλῆς. δέκα has dropt out after δὲ καὶ. **S.**

P. 155, l. 3 foll. τοῖς δὲ πρυτανεύουσιν εἰς σίτησιν\* . . . [π]ροστίθεται δέκα προστίθεται.\* Perhaps τοῖς δὲ πρυτανεύουσιν εἰς σίτησιν εἰς ὀβολὸς προστίθεται καὶ τοῖς δέκα δύο, i.e. an additional fee of one obol is paid to the prytanes for maintenance, which in the case of the epistates and proedri is further raised to two obols. **R.** 'The MS. admits of εἰς ὀβολός.' **K.**

P. 156, l. 4. ἐκ[ατομβ]εῖωνα. Read ἑκατομβαιῶνα. **AS.** 'Possible.' **K.**

P. 162, ll. 2—12. ἐμπηγνύτης is an impossible word: the true reading must be ἐμπήκτης. **B.** ἐμπήκτης, proposed by Mr. Bywater, is confirmed by Bekker's *Anecdota*, p. 258, ἐμπήκτης: ὁ θεσμοθέτης. That the lexicographer had this passage in view is proved by the previous context where it is stated of the θεσμοθέτης that he ἐμπήγνυσι τὰ πινάκια. **S.**

P. 168, l. 14. Correct ὁ κήρυξ ἀγορεύει for ὁ κήρυξ ἀγοράζει. **W.** 'Possible.' **K.**

We have received further emendations too late for insertion from J. B. Bury, G. E. Marindin, R. Y. Tyrrell, and W. G. Rutherford, which will appear in our next number.

ARISTOTLE, *Atheniensium Respublica*, 61.—There is a statement here that five of the ten Στρατηγὸί at Athens had specific duties while the other five took the miscellaneous work; and that these specific duties were about Ὀπλίται, Χώρα, Μουνυχία, Ἀκτὴ, Συμμορίαί. The treatise, as I have shown elsewhere,<sup>1</sup> was composed or revised between

<sup>1</sup> The reference is to the following note which appeared in the *Athenaeum* for Feb. 7.

c. 46 ποιεῖται (ἢ βουλή) καινὰς τριήρεις ἢ τετρήρεις, ὁποτέρας ἂν ὁ δῆμος χειροτονήσῃ. That certainly was written after the Athenians began to build quadriremes and before they began to build quinqueremes. The list of the fleet for the year 330, 329 B.C. mentions 18 quadriremes (*C.I.A.* ii. 807 b 67—70). The lists are missing for several years before. Probably the Athenians began to build quadriremes two or three years before; but the point is immaterial in determining the date of the treatise, as events of the year 329, 328 B.C. are mentioned in c. 54, ἐπὶ Κηφί-

328 and 325 B.C. This is the earliest notice of these specific duties; the Demosthenic decrees being spurious. The following notices come next in date. Deinarchos, in *Philoclem*, 2, mentions a *Στρατηγός* for *Μουνυχία* in 325 B.C. The decree, *C.I.A.* ii. 809, a. 209, mentions a *Στρατηγός* for *Συμμορίαί* in 324 B.C. Plutarch, *Phocion*, 32, mentions a *Στρατηγός* for *Χώρα* in 317 B.C. The decree, *C.I.A.* ii. 331, mentions a *Στρατηγός* for *Ναυτικόν* before 315 B.C.—almost certainly in 317 B.C., cf. Diodoros, xviii. 72, 3—for *Παρασκευή* in 296 B.C. and for *Χώρα* and *Ξένοι* and *Ὀπλα* subsequently.

Thus the statement was no longer true in 317 B.C., as there was then a *Στρατηγός* for *Ναυτικόν*. The decree in Plutarch, p. 852, authenticated by *C.I.A.* ii. 240, states that Lycurgos was *χειροτονηθεὶς ἐπὶ τῆς τοῦ πολέμου παρασκευῆς*: and this suggests that there was a *Στρατηγός* for *Παρασκευή* before 325 B.C.

*σοφῶντος ἔρχοντος*. The Athenians began to build quinqueremes in 325 B.C., for the list for the year 325, 324 B.C. mentions seven, while the list for the year 326, 325 B.C. mentions none (*C.I.A.* ii. 808 d 22—39; 809 d 62—92). Thus the treatise was composed (or revised) between 328 and 325 B.C.

But the decree does not actually style him *Στρατηγός*, and he probably was *Ἐπιστάτης*. There is ample evidence, *C.I.A.* ii. 403—405, 839, that the *Στρατηγός* for *Παρασκευή* was mainly occupied with public worship, not with warfare: and in *C.I.A.* ii. 733, B, 2, *στρατ[ηγῶν τῶν ἐπὶ τὴν τοῦ πολέμου παρασκ]επὴν κεχει[ροτονημένων*, the restoration is entirely unwarranted.

As there are no notices of these specific duties before 328 B.C. at the earliest, though there are many afterwards, it seems highly probable that this division of duties was instituted about this date. There certainly was no *Στρατηγός* for *Συμμορίαί* five years before. An official inscription for the year 334, 333 B.C. contains the following note, *C.I.A.* ii. 804, A, b. 72—75, *τούτῳ συντριήραρχον οἱ Στρατηγοὶ καὶ οἱ Εἴκοσι κατέστησαν*, where the Twenty are clearly representatives of the twenty *Συμμορίαί*. Thus the *Στρατηγοί* were then discharging collectively the proper duties of a *Στρατηγός* for *Συμμορίαί*.

The statement, then, must be limited to some few years between 333 and 317 B.C.

CECIL TORR.

