859-864. POETICAL FRAGMENTS

\[\text{ιποντιων} \quad \text{ιο} \quad \text{kοιλαι δε πετρων} \]
\[\mu\text{δαυν αλευαις | κοπτουσα} \quad \text{ιαδε| μουκηδον εκροτουν} \]
\[\text{ιν χορους | οπον θεους εδαι} \quad | \text{εικοι ανοιξας κολπον [} \]
\[\text{j} \quad \text{ων} | \text{θηρυωδον [...} \]
\[\text{εσχαλκεου | φαυταζε} \quad \text{ους βροντης κτυποις} \]

1. a of ίμονας has been corrected from ε.
7. πενθηρη στολην occurs in Jo. Chrysost. t. 2, p. 624 ε (ed. Par.).
10. The end of the verse may equally well be after οπον. εδαι suggests only εδαιςν; 
εδαι cannot be read.
17. If the text is right αλευεται and εδαι form a crasis. The epic word αλευεθαι is not
found in the tragedians, though αλευαν occurs in lyric passages.
24. θ in θηρυωδον is corrected apparently from χ.

865-870. PROSE FRAGMENTS.

Plate 1 (867).

The following six small prose fragments remain unidentified, and except in the
case of 866 there is good reason for believing them to belong to works which are
not extant. The first three seem to be historical, the fourth is perhaps from
a commentary, the fifth is philosophical, and the sixth geographical.

865 consists of the beginnings of the last eight lines of a column, written in
a medium-sized uncial hand of the third century. The fragment belongs to
a description of a war in which Greeks were apparently fighting foreigners, and
the leader of one of the armies was the illegitimate son of a person whose
name probably ended in -eus (l. 5), this general being subsequently recalled,
perhaps in consequence of an oracle (ll. 6-7). Τόρωσ, presumably the town
in Calabria, is mentioned in l. 3. A φροφριον of that name occurred in Book xxxix
of Theopompus' Philippica (Fr. 210), which was concerned with Sicilian history,
though whether the φροφριον was identical with Τόρωσ in Calabria is not certain.
Possibly our fragment too belongs to a lost work dealing with Sicilian history.
Apart from the Theopompus passage, there seems to be no mention of Τόρωσ
in Greek historians before the Roman period.

866 contains a few letters from the first seven lines of a column. The script
is a neat uncial of a distinctly early type, and may be ascribed with confidence to
the first century. A mention of the Carthaginians in l. 5 suggests that this
fragment also is historical, but the context is quite uncertain.

867 (Plate 1) has six nearly complete lines from the top of a column, in
a rather large and handsome square uncial, resembling the hand of 661 (Part IV, Plate V). That papyrus (late second century) provides an exceptionally early example of the type of hand to which the great Biblical codices belong. The present specimen is probably somewhat later than 661, and is likely to have been written in the third century. Two kinds of stops (high and middle points) occur. An iota adscript has been inserted in one place by the original scribe. The fragment refers to the capture of Ephesus, and may belong to a historical work. For προσβιάζεσθαι with the dative, which occurs in l. 4, the only example quoted in the lexica is Diod. xx. 39.

868 consists of parts of twelve lines, apparently from the top of a column, written on the verso, the recto being blank except in one corner where there are one or two broken letters. The script is a medium-sized rather irregular uncial, probably of the first century. The nature of the fragment is very obscure; the second person singular occurs in ll. 5 and 9, but it is difficult to believe that the lines belong to a connected oration or dialogue, and we are disposed to regard the fragment as a piece of a commentary, the blank spaces after αριστος and ακονεις in ll. 6 and 9 in that case marking the division between the text and the scholia; cf. 853. The rare word ἀπόκαυμα (l. 4) is not found in writers of the classical period.

869 contains the ends of twenty-two lines from the upper part of a column, written in a sloping uncial hand of probably the latter half of the third century. The subject is clearly of a philosophical character, and perhaps has reference to religion.

870 is part of a leaf from a papyrus codex containing a geographical work. The recto gives a list of tribes in Thrace, Macedonia, and Asia Minor, apparently in two columns, the successive names being numbered. Of the verso only a few letters from the ends of lines are preserved; the last seven lines also seem to be a list of names, but the upper portion of the page is different. Which side of the leaf came first is uncertain. The script is a good-sized oval uncial of the sixth or seventh century.

865. 8 x 6.3 cm. 866. 6 x 2.4 cm.

απολειπ[]

\(\mu\nu\) διατ[. . . ]\[]

υπο Τδρου[ν]τος κελ[

τεματος ηγειτο[. .

5 ως νοθος νιος νυτ[ερον δε με]

[polis μον[]

[ai πουθεμ[ν]

[βαλουσι]

[ε καθολου]

5 Kαρχηδονι[}
685. 3. The supposed λ after κα might be χ.
5. ος is probably the termination of the genitive of a proper name ending in -ευς. The phrase μετάπεμπτος γίγνεσθαι occurs twice in Plutarch.
7. κατα μαντείαν: or καταμαντείας, but this word is not known.
886. 2. πάθομεν may be the end of a line.

867. 5·7 × 7·5 cm. Plate I.

868. 8·1 × 4·1 cm.

869. 13·8 × 6·1 cm.