

**More Evidence of Menander Rhetor on the Wedding Speech:
Angelo Poliziano's Transcription in the Statius Commentary (1480-81)**

Re-edited with a Discussion of the Manuscript Sources and Earlier Editions*

Pernille Harsting

This article forms part of a comprehensive investigation of the transmission of Menander Rhetor's two late-classical epideictic treatises and the reception of the work in the Latin West from 1400 to 1600. Determining to what extent and in which form the Greek rhetorical treatises were known in the period requires identifying the manuscripts or printed sources used by Renaissance copyists, translators, editors, and printers, as well as by those who commented on the texts or merely referred to or quoted them in their own works.

Localizing the evidence of the *fortuna* of Menander Rhetor's work often reminds of looking for a needle in a particularly bulky haystack. Nevertheless, the continued search in manuscripts and in printed material of nearly all kinds and genres sometimes results in a lucky find.

The subject of this article is one of these lucky finds. Or rather: re-finds, since the material in question, i.e. Angelo Poliziano's transcription of a chapter from Menander Rhetor's epideictic treatises, was in fact already published in 1978. However, as I discovered, the modern edition cannot be used as accurate testimony, neither to the tradition of Menander Rhetor's late-classical text, nor to Poliziano's autograph copy of it.¹ Moreover, when trying to identify the manuscript source used by Poliziano, I realized that there was little help to be had in the most recent edition of Menander Rhetor's work.

* This article could not have been completed without the generous support of the Danish Research Council for the Humanities and the Dronning Ingrid's Romerske Fond, as well as the hospitality of the Danish Academy in Rome. At the Biblioteca Apostolica Vaticana, the Biblioteca Medicea Laurenziana and the Biblioteca Nazionale Centrale in Florence, and the Bibliothèque nationale de France in Paris I was kindly given access to the necessary manuscript material. I wish to extend my thanks to all these institutions. I am grateful to Sten Ebbesen for comments and advice, and to Russell L. Friedman for looking over my English.

¹ The research on the Menander Rhetor tradition of course involves discussion with my immediate predecessors. A singularly important predecessor in the context of this article is the Poliziano specialist, Lucia Cesarini Martinelli, who died last year. I find it necessary to state the obvious, namely that my critical remarks about the few pages that contain Menander Rhetor's text do not detract from the high esteem in which I hold her editorial work on the whole of Poliziano's extensive Statius commentary.

In this article, then, I have re-edited Poliziano's autograph copy of the Menander Rhetor chapter with critical notes on the modern editions of the Renaissance and the late-classical text, respectively. Furthermore, the *apparatus criticus* gives information on Poliziano's probable Greek exemplar manuscript as well as on Poliziano's transcription of this, based on my inspection of the original material in the Bibliothèque nationale de France in Paris and in the Biblioteca Nazionale Centrale in Florence. By way of introduction, I first describe the context of Poliziano's transcription, then I present the manuscript sources, and finally I discuss the problems I have met when consulting the two earlier editions.

Poliziano and Stadius

When in 1480 Angelo Poliziano (1454-94) was appointed professor of rhetoric and poetry at the *Studio fiorentino*, he chose as the subject for his first courses in the academic year 1480-81 to lecture on Quintilian's *Institutio oratoria* and on Stadius' *Silvae*. Both of these texts had been rediscovered in the beginning of the 15th century. In 1416 the Papal Secretary Poggio Bracciolini reported the finding of a complete manuscript of the *Institutio oratoria* in St. Gall. Two years later, in 1418, Poggio was able to send back to Italy a complete copy of Stadius' *Silvae*. The exemplar manuscript, which was discovered in one of the libraries in the area around Constance, is lost, whereas Poggio's copy now belongs to the Biblioteca Nacional in Madrid.² It is the oldest surviving source of the *Silvae*³, and the ancestor of all the preserved manuscript copies and the printed editions. An anonymous *editio princeps* of Stadius' *Silvae* appeared in Venice in 1472, but already in the following year Franciscus Puteolanus published what was soon recognized as a far better edition. Commentators also began to work on the rediscovered text: In 1475 Domizio Calderini (1446-78)⁴

² For the *fortuna* of the *Silvae* see M. D. Reeve: "Stadius' *Silvae* in the Fifteenth Century", *The Classical Quarterly* 27 (1977), pp. 202-225; and *idem*: "Stadius. *Silvae*", in *Texts and Transmission. A Survey of the Latin Classics*, ed. by L. D. Reynolds (Oxford: Clarendon Press, 1983), pp. 397-399, and the literature mentioned there.

³ With the exception of a 9th century copy of *Silvae* 2.7 ("Genethliacon Lucani") found in the ms. Laur. 29.31 of the Florentine Biblioteca Medicea Laurenziana; see also Reeve in Reynolds 1983 (cit. in note 2 above), p. 397.

⁴ On the year of Calderini's birth, see A. Perosa, s.v. "Calderini, Domizio", in *Dizionario biografico degli italiani* 16 (Rome, 1973), pp. 597-605: 597.

had his commentary on the *Silvae* printed in Rome, whereas the commentary by another renowned humanist, Niccolò Perotti (1429-80) is as yet unpublished.⁵

Poliziano's Commentary on the Silvae

Thus, it was a newly discovered and much discussed text that Poliziano chose for his first course on classical poetry at the *studio* in Florence. Poliziano's extant lecture notes, *Angeli Politiani in Statii Sylvas tumultuaria commentatio*, which are preserved in the ms. Magl. VII. 973 of the Biblioteca Nazionale Centrale in Florence, make it clear that he had decided to approach the text from a completely new angle. In his notes, Poliziano often — and with characteristic acuteness — discusses, criticizes, and corrects the 1475 commentary by Domizio Calderini.⁶ More importantly in the present context, however, in order to elucidate Statius' work, Poliziano employs other texts from antiquity that were apparently unknown to his predecessors. A striking example of this is his inclusion in the lecture notes of excerpts from or paraphrases of parts of the two late-classical treatises on epideictic rhetoric traditionally attributed to Menander Rhetor of Laodicea (3rd-4th centuries AD).⁷

⁵ Giancarlo Abbamonte is currently preparing an edition of Perotti's commentary on the *Silvae*, based on the autograph manuscript, ms. Vat. lat. 6835, in the Biblioteca Apostolica Vaticana.

⁶ Poliziano states his disagreement with Calderini in the end of his brief "Vita Statii" (ms. cit., fols 1-4v) which like a traditional *accessus* introduces the commentary, but then takes the shape of an academic and personal manifesto: "In quinque autem libros quas in manibus Sylvas habemus digestae sunt. Eas et publice primus enarravit et scripto interpretatus est vir nostra aetate non incelebris, Veronensis Domitius, quem nos eatenus sequemur, quatenus probabimus. Quod siquando ab eo veritatis ergo desciero, rogo obtestorque vos, ne tam hominis auctoritati, quam rationibus ipsis credendum animum induxeritis. Ego, quantum in me erit, dabo operam ne paenitendus vobis hic meus labor videri possit" (fols 4r-v). [The *Silvae*, which we are now dealing with, are divided into five books. The first to comment on them in public and elucidate them in writing was a man of not little fame in our day, namely Domizio of Verona, whom we shall follow whenever we approve of him. But I beg and pray of you that — if I part from him for the sake of the truth — you do not decide to place more trust in a man's authority than in reasoned arguments. As for me, I shall do my best to avoid my work appearing embarrassing to you."] On Poliziano's rivalry with Calderini, see Lucia Cesarini Martinelli, "In margine al commento di Angelo Poliziano alle *Selve* di Stazio", *Interpres* 1 (1978), pp. 96-145.

⁷ Poliziano's eight excerpts from and paraphrases of (the latter are indicated by "cf.") Menander are the following (the references to Poliziano's text give the page and line numbers in Lucia Cesarini Martinelli (ed.), *Angelo Poliziano, Commento inedito alle Selve di Stazio*, Istituto Nazionale di Studi sul Rinascimento, Studi e testi 5 (Firenze:

The most extensive of Poliziano's excerpts from Menander Rhetor's Greek treatises is included in the commentaries "In Epithalamion Stellae, Sylvam secundam" (ms. cit., fols 39v-56v). Under this rubric Poliziano gives the complete "title" (*inscriptio*) of the poem: "Epithalamion in Stellam et Violentillam: haec huius secundae Sylvae inscriptio est". There follows (on fols 39v-42v): (1) a brief excerpt from one of the two chapters on wedding speeches (μέθοδος ἐπιθαλαμίων) from the Pseudo-Dionysian *Ars rhetorica*;⁸ (2) the whole of Menander Rhetor's chapter on the wedding speech (περὶ ἐπιθαλαμίου);⁹ (3) a brief excerpt from Pseudo-Dionysius' other chapter on wedding speeches (μέθοδος γαμηλίων);¹⁰ (4) references to and quotations from classical Greek and Latin wedding poems (e.g. Theocritus, Catullus and Claudian); (5) a general definition of the epideictic genre, including a paraphrase of the introductory chapter of Menander Rhetor's first epideictic treatise; and, in conclusion, (6) Poliziano's evaluation of Statius' epithalamium and its place in the epideictic tradition. After this follow glosses to specific words and phrases in the poem (fols 42v-56v).

Sansoni editore, 1978), whereas the references to Menander Rhetor's treatises follow the standard pagination introduced by L. Spengel in *Rhetores Graeci* 3 (Leipzig: Teubner, 1856):

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|----|--------------------|--------------------------|
| a. | Pol. 191,25-192,9 | (cf. MR 331-332 Spengel) |
| b. | Pol. 185,12-190,6 | (MR 399-405 Spengel) |
| c. | Pol. 200,2 | (MR 400 Spengel) |
| d. | Pol. 273,13 | (MR 404 Spengel) |
| e. | Pol. 429,16-24 | (cf. MR 413-414 Spengel) |
| f. | Pol. 430,26-431,24 | (cf. MR 413-414 Spengel) |
| g. | Pol. 509,17 | (MR 412-413 Spengel) |
| h. | Pol. 565,2-14 | (cf. MR 336 Spengel) |

⁸ The seven known chapters of this Greek τέχνη ῥητορική, traditionally attributed to Pseudo-Dionysius of Halicarnassus, were probably written by an anonymous contemporary of Menander Rhetor, cf. D. A. Russell and N. G. Wilson, *Menander Rhetor Edited with Translation and Commentary* (Oxford: Clarendon Press, 1981), p. 362. The chapters are printed in *Dionysii Halicarnasei quae vulgo ferebatur Ars rhetorica . Dionysii Halicarnasei Opuscula*, vol. 2.1, ed. by H. Usener and L. Radermacher (Leipzig: Teubner, 1904-1929), pp. 253-292. A modern translation is found in Russell and Wilson 1981 (cit. above), pp. 362-381.

⁹ Listed as no. (b) in note 7 above.

¹⁰ Cf. note 8 above.

Poliziano and Menander Rhetor

Poliziano's introduction to Statius' epithalamium constitutes a critical analysis of the literary genre and its history. Thus, Poliziano emphasizes the poem's background in epideictic rhetoric, gives an account of its parallels in classical Greek and Latin poetry, and describes the poem's contents and "genre form" on the basis of Menander Rhetor's and Pseudo-Dionysius' late-classical prescriptions for the wedding speech. In Poliziano's view, Statius' "Epithalamium in Stellam et Violentillam" is a genuine epideictic work. Indeed, in this poem, so Poliziano writes, Statius revealed himself to be unsparing in his efforts to unfold his writing *secundum omnem artem*:

Sed cum maxime ad voluptatem sit pars haec demonstrativi generis accomodata, omnes in hac Sylva nervos suos poeta intendit. [...] Atque, ut concludam, nihil quod aut orationem aperiat, aut distinguat, aut exornet, aut illuminet, aut amplificet, aut etiam extollat atque efferat, in hac una Sylva a poeta nostro desiderabitur" (fols 42r-42v).¹¹

[Although this demonstrative sub-genre is especially intended to be pleasing, in this poem the poet strikes all chords. (...) Let me conclude by saying that in this *Silva* alone our poet leaves nothing to be desired that unfolds, or adorns, or embellishes, or gives brilliance to, or amplifies, or even extols and exalts the discourse.]

In order to determine the quality of Statius' poem, Poliziano compared it to the relevant prescriptions for the epideictic sub-genre. In fact, Poliziano is to my knowledge the first to refer to Menander Rhetor's (and Pseudo-Dionysius') epideictic treatises as an authoritative text in connection with the investigation and teaching of classical occasional poetry.¹² At least part of the late-classical prescriptions was known in the Latin West in the beginning of the 15th century,

¹¹ Quoted from Lucia Cesarini Martinelli (ed.), *Angelo Poliziano, Commento inedito alle Selve di Stazio* (cit. in note 7 above), p. 192, lines 11-13 and 26-29.

¹² But certainly not the last. Thus, modern researchers such as Friedrich Vollmer (*P. Papinii Statii Silvarum libri. Herausgegeben und erklärt von F. V.* (Leipzig: Teubner, 1898)), R. G. M. Nisbet and M. Hubbard (*A Commentary on Horace: Odes 1* (Oxford: Oxford U. P., 1970)), and Francis Cairns (*Generic Composition in Greece and Rome* (Edinburgh: Edinburgh U. P., 1972)) take this same view of classical poetry and, as I would argue, follow their Renaissance predecessors by looking at the texts through the filter of late-classical epideictic rhetoric. On this topic, see also Pernille Harsting, "Epideictic Theory in the 15th and 16th Centuries: Menander Rhetor and Pseudo-Dionysius Rhetor Rediscovered", forthcoming in 2002, in *Ten Nordic Studies in the History of Rhetoric*, ed. by S. Ekman and P. Harsting.

when Menander Rhetor's chapter on the monody was first translated into Latin.¹³ However, the epideictic treatises only reached a wide audience after 1508 when they were published by Aldus in Venice in the first volume of the renowned *Rhetores graeci*.¹⁴ Until then, the treatises probably only reached the limited, yet influential readership which had access to manuscript copies of the Greek text and command of the Greek language. In the 16th century the whole of Menander Rhetor's work was translated into Latin, and the epideictic prescriptions were introduced to serve as *exempla* for literary practice.¹⁵ Furthermore, the Greek treatises were read, first and foremost by the period's literary theorists and critics,¹⁶ as an important key to the history of classical literature. Poliziano's readings of the late-classical rhetorical treatises and his transcription of Menander Rhetor's chapter on the epithalamium offer an extraordinarily early example of this activity.

Poliziano's Manuscript Source

Menander Rhetor's prescriptions for the wedding speech form part of the second of the two epideictic treatises. The chapter is preserved in most of the Menander Rhetor manuscripts from before 1500.¹⁷ I have collated Poliziano's

¹³ See Pernille Harsting, "Two Renaissance Translations of Menander Rhetor on the Monody. Edited with a Note on the Introduction of the Genre in the Latin West", *CIMAGL* 67 (Copenhagen 1997), pp. 13-32.

¹⁴ Along with, among other works, Aristotle's *Rhetoric*. — Niccolò Perotti apparently was not familiar with Menander Rhetor's prescriptions for the monody, neither in the original Greek nor in the Latin version, when, in 1470-71, he believed himself to be the first to make use of the genre in the Latin West. See Harsting 1997 (cit. in note 13 above), pp. 16-18.

¹⁵ See Pernille Harsting, "The Golden Method of Menander Rhetor. The Translations and the Reception of the *περὶ ἐπιδεικτικῶν* in the Italian Renaissance", *Analecta Romana Instituti Danici* 20 (1992), pp. 139-157.

¹⁶ E.g. Vincenzo Maggi and Bartolomeo Lombardi, cf. Harsting 1992 (cit. in note 15 above), p. 151, and Julius Caesar Scaliger, cf. Harsting [forthcoming in] 2002 (cit. in note 12 above).

¹⁷ We know that Poliziano had access to part of Menander Rhetor's work in the manuscript which is now known as ms. plut. 56.1 of the Biblioteca Medicea Laurenziana in Florence, cf. V. Branca, *Poliziano e l'Umanesimo della parola* (Torino: Einaudi, 1983), pp. 201, 209, 170ff; and Lucia Cesarini Martinelli & Alessandro Daneloni, "XV. Manoscritti e edizioni", in Pico, *Poliziano e l'Umanesimo di fine Quattrocento* (Firenze: Olschki, 1994), pp. 305-343: 311-312. However, this cannot be the manuscript used by Poliziano in the context we are dealing with here, since the ms. plut. 56.1 was brought to Florence by Constantin Lascaris in the spring of 1492 (cf. Branca, op. et loc.cit. above) and only contains part of Menander Rhetor's treatise, not including the chapter on the epithalamium. — My collation of the material indicates

autograph text with the pre-1500 Menander Rhetor manuscripts in the Biblioteca Apostolica Vaticana, the Biblioteca Medicea Laurenziana, and the Bibliothèque nationale de France. My collations indicate that Poliziano copied his text from the 10th century ms. Par. gr. 1741 (hereafter: P) (or from a next-to-perfect copy — as yet unknown to me — of this manuscript), which is the oldest of the representatives of the so-called first branch of the Menander Rhetor manuscript tradition.¹⁸ The few variant readings mainly reflect the differences between classical and Byzantine pronunciation of Greek vowels, e.g. line 33 with note 27 in my edition below: ἐκήριπτεν (Poliziano) vs. ἐκήρυττεν (P); line 35 with note 31: ἄλλος (Poliziano) vs. ἄλλως (P); and line 40 with note 39: δώσει (Poliziano) vs. δώσει (P). In line 47 with note 46, the variant ρεία (Poliziano) vs. ἦραι (P) may result from Poliziano's emendation of his exemplar text.

Before I examined the original manuscripts containing Poliziano's and Menander Rhetor's works in the libraries of Florence, Rome, and Paris, I naturally consulted the modern printed versions of the texts in question. Unfortunately, neither the recent *editio princeps* of Poliziano's commentary on the *Silvae*, nor the most recent edition of Menander Rhetor's Greek treatises was of much help in identifying Poliziano's manuscript source.

The Editio Princeps of Poliziano's Commentary

Poliziano's partly autograph commentary on Statius' *Silvae* appeared in 1978 in a printed edition by Lucia Cesarini Martinelli, as *Angelo Poliziano, Commento inedito alle Selve di Stazio*.¹⁹ Cesarini Martinelli's edition offers three *apparatus*: one that lists the lemmata in Poliziano's text, an *apparatus fontium*, and an *apparatus criticus*. The sources mentioned in the *apparatus fontium* are listed in a useful "Index locorum".

Poliziano's autograph copy of Menander Rhetor's chapter on the epithalamion is found on p. 185, line 12- p. 190, line 6 in the *editio princeps* of 1978. Unfortunately, the modern edition does not do complete justice to

that the ms. plut. 56.1 is closely related to the ms. Vat. gr. 1890 of the Biblioteca Apostolica Vaticana.

¹⁸ On the manuscript tradition, see Russell and Wilson 1981 (cit. in note 8 above), pp. xl-xliv. Cf. also Harsting 1992 (cit. in note 15 above), p. 156, note 33, on the Vatican ms. Vat. gr. 899 (V).

¹⁹ See complete reference in note 7 above.

Poliziano's Greek text. Thus, among the misreadings of the autograph text are the following: $\sigma\lambda\tilde{\alpha}\nu$ for $\sigma\omega\tilde{\pi}\tilde{\alpha}\nu$ (cf. line 16 with note 15 in my edition below) $\delta\tilde{\nu}\epsilon\tilde{\alpha}\xi\tilde{\omicron}\sigma\iota\nu$ for $\delta\tilde{\nu}\epsilon\tilde{\alpha}\zeta\tilde{\omicron}\sigma\iota\nu$ (cf. line 34 with note 29); $\eta\tilde{\kappa}\tilde{\iota}\nu$ for $\eta\tilde{\mu}\tilde{\iota}\nu$ (cf. line 60 with note 64); $\gamma\tilde{\alpha}\mu\tilde{\omicron}\sigma$ for $\gamma\tilde{\alpha}\mu\tilde{\omicron}\nu\tau\tilde{\alpha}\varsigma$ (cf. line 100 with note 121); and $\rho\tilde{\omicron}\delta\tilde{\iota}\nu\tilde{\omicron}\varsigma$ for $\rho\tilde{\alpha}\delta\tilde{\iota}\nu\tilde{\omicron}\varsigma$ (cf. line 147 with note 203). In the sparse *apparatus criticus*, the editor reports on most of the corrections made by Poliziano himself, e.g., "τυγχάνοι ex τυγχάνει *int. lin.*" (ad p. 186, line 5; cf. line 18 with note 16 in my edition below). In some cases, Cesarini Martinelli comments on her own emendations of Poliziano's text, e.g., "σκιρτῶσιν: σκιτῶσιν *cod.*" (ad p. 186, line 20; cf. below, line 34 with note 28), whereas she overlooks Poliziano's reading (following P): "τρίτος τρόπος" for "τρίτος τόπος" (cf. below, lines 116-117 with note 146). Generally, however, Cesarini Martinelli does not remark upon her own emendations, e.g., "οἶος" for "οἶον" (cf. below, line 129 with note 167); "παρθένου" for "παρθένος" (cf. below, line 131 with note 169); and "ἀκίδας" for "οἰκίδας" (cf. below, line 138 with note 183). The silent emendation and normalization of the text makes it difficult for the reader to reconstruct Poliziano's own version.

The indication in Cesarini Martinelli's edition of four "lacunae" in Poliziano's copy of the Menander Rhetor chapter is still more confusing (cf. notes 35, 151, 171, and 212 in my edition below). Yet, on a second glance, the "lacunae" reveal the fact that the editor relied heavily on the Menander Rhetor edition that was available to her, namely Spengel's standard text that was published in the third volume of *Rhetores graeci* (1856).²⁰ Spengel's edition generally follows the Parisian ms. Par. gr. 1874, which has been ascribed to a third branch of the manuscript tradition.²¹ In fact, in the four places indicated by Lucia Cesarini Martinelli in the Poliziano edition, the ms. Par. gr. 1874 provides text (words or whole paragraphs) that is not found in the manuscripts ascribed to the first branch of the Menander Rhetor tradition.²² This branch is first and foremost represented by the Parisian ms. Par. gr. 1741,²³ which, as I

²⁰ See complete reference in note 7 above.

²¹ Cf. Russell and Wilson 1981 (cit. in note 8 above), p. xliii. On Spengel's high evaluation of the ms. Par. gr. 1874, see Spengel 1856 (cit. in note 7 above), p. xviii.

²² In one case, cf. note 171, the text is also found in manuscripts of the so-called second branch of the Menander Rhetor tradition, viz. the Florentine ms. Laur. 81.8 and the Vatican ms. Vat. gr. 306. Cf. Russell and Wilson 1981 (cit. in note 8 above), pp. xli-xliii, and p. 144, §404, lines 12-14, with the corresponding *apparatus criticus*.

²³ See Russell and Wilson 1981 (cit. in note 8 above), pp. xl-xli.

have argued above, must be regarded as the ultimate source for Poliziano's transcription of Menander Rhetor's chapter on the epithalamium. In other words, the "lacunae" indicated by Cesarini Martinelli are non-existent in Poliziano's exemplar manuscript and do not have any bearing on his transcription of the Menander Rhetor chapter.

Russell and Wilson's Edition of Menander Rhetor

In fact, the 1981 edition of Menander Rhetor's work by D. A. Russell and N. G. Wilson cannot be used as a reliable tool for identifying Poliziano's source either.²⁴ Not only is the *apparatus criticus* generally extremely sparse, the very selective information that it does offer is in some places marred by errors and misprints. Unfortunately, this problem is most noticeable with regards to the documentation in the *apparatus criticus* of the Parisian ms. Par. gr. 1741.

I surmise that these errors stem from the editor's reliance on a microfilm copy of this manuscript.²⁵ Owing a copy of the microfilm myself, and having used another in the manuscript room of the Bibliothèque nationale de France, I can attest that the microfilm is not a trustworthy reproduction of the ms. Par. gr. 1741. It is badly photographed, and in places it even truncates the manuscript's text. A re-edition of Russell and Wilson's useful Menander Rhetor volume — which would be very welcome indeed, since the 1981 edition has long been out of print — would benefit greatly from a fresh and complete collation with the original Parisian manuscript.

Here I shall only indicate the errors found among Russell and Wilson's readings of the ms. Par. gr. 1741 which are listed in their *apparatus criticus* to the chapter περὶ ἐπιθαλαμίου (op.cit., pp. 134-146, §399, line 11- §405, line 13). These errors unfortunately lead to a somewhat distorted picture of the contents of the manuscript and — together with the fact that many variant readings are simply omitted from the *apparatus criticus* — make it difficult to use the 1981 edition as a means of identifying the source of Poliziano's transcription of Menander Rhetor's chapter.

²⁴ See complete reference in note 8 above.

²⁵ Cf. the brief description of Par. gr. 1741 in op.cit., p. xli: "We have made a fresh collation of the text from microfilm, and have found that there are some places where it appears to have been misread by previous editors".

- (1) Russell and Wilson 1981, app.crit. ad §399, line 25: “ἦλθον p: om. Pm”
This is not correct; P certainly has the word, which is divided between two lines: “ἦλ” at the end of fol. 61v, line 25, and “θον” at the beginning of the following line. (Cf. line 12, note 9, in my edition below.)
- (2) R&W, app.crit. ad 399,30: “σιγαῖν p: σιωπαῖν mWp”
The last “p” should probably be read as “P”, for P certainly has “σιωπαῖν”. (Cf. below, line 16, note 15.)
- (3) R&W, app.crit. ad 401,21: “μόνον Pmp”
This is not correct; P has “ἡμῖν”. (Cf. below, line 59, note 61.)
- (4) R&W, app.crit. ad 405,2: “ἔξέσται PmW”
This is not correct; P has “ἔξεσται”. (Cf. below, line 149, note 209.)
- (5) R&W, app.crit. ad 405,5: “τὸν Γάμον P”
This is not correct; P has “τὸν θάλαμον”. (Cf. below, line 151, notes 213 and 214.)
- (6) R&W, app.crit. ad 405,8: “παρ’ Ὀμήρω Pp”
This is not correct; P has the totally different reading: “πρώην”. (Cf. below, line 153, note 223.)
- (7) R&W, app.crit. ad 405,9: “πρέποι ... λέγειν Pp”
This is not correct; P has the reading: “ἔπειδ’ ἂν ταῦτα λέγειν”. (Cf. below, line 154, note 224.)

A New Edition of Poliziano’s Transcription

The following new edition of Angelo Poliziano’s autograph copy of Menander Rhetor’s chapter on the epithalamium is based on the original manuscripts in Florence and Paris. The Greek text follows Poliziano’s transcription and is based on the principle of “no fictionalizing”. This implies that it does not include any editorial emendations, but reproduces Poliziano’s original version — including all inconsistencies and errors — to the best of the present editor’s ability.

The *apparatus criticus* on the other hand reports on:

- (a) Poliziano’s own additions and corrections in the transcription;
- (b) readings in Poliziano’s probable manuscript source, the ms. Par. gr. 1741, that differ from those in Poliziano’s transcription;
- (c) emendations and misreadings of Poliziano’s transcription in Lucia Cesarini Martinelli’s 1978 *editio princeps*;

- (d) readings in the main text of Russell and Wilson's 1981 edition of Menander Rhetor that differ from Poliziano's readings or from those of the ms. Par. gr. 1741. When the differing readings of the ms. Par. gr. 1741 are left unmentioned by Russell and Wilson in their *apparatus criticus*, I mark this with an asterisk (= P* or y*);
- (e) erroneous reports on the ms. Par. gr. 1741 in the *apparatus criticus* of Russell and Wilson's edition.

By proposing the principle of "no fictionalizing", I do not mean to suggest that all editions must reproduce only the text of a single manuscript, nor that every *apparatus criticus* should contain a complete list of variant readings. However, a scientific edition must bear witness to the manuscript tradition and aim at giving a satisfactory account of the extant evidence rather than maintain the illusion of a perfect text.

The electronic media make it easier to publish ever more complete and complex editions. Since the *fortuna* of the classical texts undeniably also includes their transmission in the 15th and 16th century, it is important that future re-editions of these texts take into account the growing research interest in the later part of the manuscript tradition, at least by giving the necessary information to reconstruct and identify the manuscripts that served as sources for 15th and 16th century transcriptions.

Sigla

- F: Poliziano's Menander Rhetor transcription in the ms. Magl. VII. 973 (Biblioteca Nazionale Centrale, Firenze), fol. 39v, from line 22,²⁶ and fols 41-42r, line 2
- P: Menander Rhetor's prescriptions on the wedding speech, in the ms. Par. gr. 1741 (Bibliothèque nationale de France, Paris), fols 61v-63v
- P*: Readings in the ms. Par. gr. 1741 that are not reported in Russell and Wilson's 1981 edition (cf. "y" below)
- x: *Editio princeps* of F, by Lucia Cesarini Martinelli in *Angelo Poliziano, Commento inedito alle Selve di Stazio*, Istituto Nazionale di Studi sul Rinascimento, Studi e testi 5 (Firenze: Sansoni editore, 1978), pp. 185-190
- y: Edition of Menander Rhetor's work by D. A. Russell and N. G. Wilson (Oxford: Clarendon Press, 1981), § 399, line 11- §405, line 13
- y*: Readings in Russell and Wilson's 1981 edition that differ tacitly from those of the ms. Par. gr. 1741

²⁶ NB: fol. 40 is an inserted page that does not belong in the context.

*Angeli Politiani in Statii Sylvas tumultuaria commentatio.
In epithalamion Stellae, Sylvam secundam.*

[F 39v; P 61v; x 185; y 399.12] Menander. Ὁ ἐπιθαλάμιος λέγεται ὑπό
τινων καὶ γαμήλιος. λόγος δὲ¹ ἐστὶν ὕμνων θαλάμους² καὶ παστάδας
καὶ νυμφίους καὶ γένος καὶ πρό γε πάντων αὐτὸν τὸν θεὸν τῶν γάμων.
χαίρει δὲ διηγήμασιν ἐπαφροδίτοις τε καὶ ἐρωτικοῖς. ταῦτα γὰρ
5 οἰκεῖα τῇ ὑποθέσει: μετεχειρίσαντο³ δὲ τὸ εἶδος οἱ μὲν συντονως οἱ
δὲ συγγραφικώτερον. καὶ δῆλον ὅτι ὁ μὲν σύντονος συνέστραπται
λόγος ἅτε πολιτικὸς⁴ προῖων δὲ⁵ ἔξει τὰς ἀρετὰς τοῦ πολιτικοῦ
λόγου. προοίμιά τε ἐγκατεσκευασμένα ἢ μέγεθος περιθήσεις τῇ
ὑποθέσει, αὔξων⁶ αὐτὴν ἀπὸ τῶν προσώπων τῶν ζευγνυμένων, ἃν ᾧσιν
10 οἱ νυμφῖοι τῶν ἐνδόξων. εἶτα τὴν αἰτίαν ἐν αὐτοῖς ἐρεῖς δι' ἣν
παρελήλυθας ἐπὶ τὸν λόγον.⁷ ὅτι συγγενεῖς⁸ τῶν γαμούντων, ὅτι
παρακληθεῖς ἦλθον⁹ ἐπὶ τὸν λόγον, ἢ ὅτι ἔρανον ἀποδιδούς, αὐτὸς¹⁰
προειληφώς πρότερον χάριτας. ἢ καὶ ἄλλως. ὅτι φιλία¹¹ χαριζόμενος
ἢ ὅτι¹² περ [x 186] ἂν¹³ παραπέσοι¹⁴ τοιοῦτον, ἢ ὅτι περὶ ἀρχόντων καὶ
15 πόλεων καὶ ἐθνῶν συνελθόντων καὶ συνεορτάζειν αἰρουμένων,

¹ δὲ] δέ P x

² θαλάμους] τε *add.* y*

³ μετεχειρίσαντο] μετεχειρήσαντο P*

⁴ πολιτικὸς] πολιτικῶς y*

⁵ προῖων δὲ] προῖων καὶ P : προῖών, καὶ y

⁶ αὔξων] αὔξων P*

⁷ τὸν λόγον] τὸ λέγειν y

⁸ συγγενεῖς] συγγεινης P*

⁹ ἦλθον] *om.* P *teste* y; *revera autem* ἦλθον *in* P *extat*

¹⁰ αὐτὸς] αὐτῷ y*

¹¹ φιλία] φιλίᾳ x y*

¹² ὅτι *s.l.* F

¹³ περ ἂν] ὡσπερ ἂν F *a.c.* x : περὰν P

¹⁴ παραπέσοι] παραπέση y*

ἄτοπον ἦν αὐτὸν σιωπᾶν¹⁵ καὶ μὴ χαρίζεσθαι τοσαύτη συνόδῳ καὶ
 συνεορτάζειν ἐθέλειν τοῖς παροῦσιν ἅπασιν. [y 400] μὴ ἀμοιρείτω
 μέντοι τὰ προοίμια χάριτος κἄν σύντονα τυγχάνοι¹⁶, ἀλλ' ἐχέτω μὲν
 ἐννοίας ἠδίστας ὡς ἔνι μάλιστα πρεπούσας [F 41r] τῇ ὑποθέσει. εἰ δὲ
 20 μὴ ὀνόματα γοῦν ἐπαφρόδιτα καὶ κεχαρισμένα, παστάδων, ὑμεναίων,
 γάμων ἀφροδίτης, ἐρώτων, ἵνα καὶ οἰκεῖα γένηται τῇ ὑποθέσει. καὶ
 τοῖς ἀκούουσιν ἠδιστα. καὶ τὰ μὲν προοίμια τοῦ συντόνου [P 62r]
 ταῦτα. καὶ τούτοις παραπλήσια. τοῦ δὲ ἀνέτου καὶ συγγραφικοῦ¹⁷
 λόγου ἦπτον. μὲν ἐγκατάσκευα. οὐκ ἐμπερίβολα δέ, ἀλλ' ὡς ἐν
 25 συγγραφῇ ἠπλωμένα, μᾶλλον ἐννοίας ἔχοντα ταύτας¹⁸. ἔστιν¹⁹ δέ
 ποτε ἐν ἀνέτῳ λόγῳ καὶ ἀπὸ διηγήματος ἄρξασθαι, ἀνύοντά τι²⁰ ἀπὸ²¹
 τοῦ διηγήματος τῶν προειρημένων ἐννοιῶν. οἶον εἰ λέγοις νέος ὦν²²
 ὅτι γαμοῦντος διονύσου²³ ἀριάδην παρῆν ὁ ἀπόλλων²⁴ καὶ τὴν λύραν
 ἔπληττεν. ἦ ὅτι πηλέως γαμοῦντος παρῆσαν μὲν ἅπαντες οἱ θεοί.
 30 προσῆσαν δὲ μοῦσαι, καὶ οὐκ ἡμέλει τῶν παρόντων. ἕκαστος
 πρέπουσαν αὐτῷ²⁵ δωρεὰν χαρίζεσθαι τῷ γάμῳ. ἀλλ' ὁ μὲν ἐδίδου
 δῶρα ὁ δὲ ἔπληττεν²⁶ λύραν. αἰ δὲ ἠύλουν, αἰ δὲ ἦιδον. ἐρμῆς δὲ
 ἐκήριττεν²⁷ τὸν ὑμέναιον. ὀρῶ δὲ, καὶ νῦν παρ' ἡμῖν ὅμοια καὶ γὰρ οἱ

¹⁵ σιωπᾶν] σιγᾶν xy*

¹⁶ τυγχάνοι] τυγχάνει F a.c. P: τυγχάνη y*

¹⁷ συγγραφικοῦ] συγγραφηκοῦ P*

¹⁸ ταύτας] τὰς αὐτάς y*

¹⁹ ἔστιν] ἔστι y*

²⁰ τι] τί P*

²¹ ἀπὸ] διὰ y

²² νέος ὦν *post* ἀπόλλων *in lin. sq. transposuit* y

²³ διονύσου] τὴν *add.* y

²⁴ ἀπόλλων] ἀπόλλω P*

²⁵ αὐτῷ] αὐτῷ P: αὐτῷ y

²⁶ ἔπληττεν] ἔπληττε y*

²⁷ ἐκήριττεν] ἐκήρυττεν P x: ἐκήρυττε y*

35 μὲν σκιτῶσιν²⁸ οἱ δὲ ἀνευάζουσιν²⁹. ἐγὼ δὲ λέγω καὶ ἄγω³⁰ τοὺς
 γάμους. ἢ ἄλλος³¹. ὅτ³² ὁ μεγακλῆς ἐγάμει τὴν ἀγαρίστην καὶ
 συνῆλθον τῶν ἐλλήνων, οἱ ἄριστοι. τότε οὐδεὶς μὲν ποιητῆς, οὐδεὶς
 δὲ λογοποιὸς ὑστέρει. ἀλλ' ὁ μὲν ῥήτωρ ἔλεγεν. ὁ δὲ συγγραφεὺς
 βίβλους ἐν μέσοις ἀνεγίνωσκεν³³. πάντες³⁴ δὲ ἀνύμνουν τὸν γάμον³⁵
 40 τῆς³⁶ παρ' ἡμῖν³⁷. ὥστε καὶ τοιαῦτα³⁸ δεύτερα γίνεσθαι. καὶ περὶ μὲν
 προοιμίων τοσαῦτα δώσει³⁹ γὰρ ἡμῖν ἢ ὑπόθεσις πρὸς τὰ τότε
 παρόντα πρόσφορα ἀληθεστέρας ἐννοίας. καὶ μᾶλλον ἴσως οἰκείας.
 τὰ δὲ μετὰ ταῦτα⁴⁰ προοίμια. ἔστω περὶ τοῦ θεοῦ τοῦ γάμου λόγος
 ὡσπερ [y 401] θετικὸς καθόλου τὴν ἐξέτασιν περιέχων ὅτι καλὸν ὁ
 γάμος. ἄρξη δὲ ἄνωθεν ὅτι μετὰ λύσιν τοῦ χάους⁴¹ εὐθὺς ὑπὸ τῆς
 45 φύσεως ἐδημιουργήθη γάμος⁴². εἰ δὲ βούλει ὡς ἐμπεδοκλῆς [x 187]
 φησὶν⁴³, καὶ ἔρως, γενόμενος δὲ καὶ⁴⁴ ὁ θεὸς οὗτος συνάπτει μὲν
 οὐρανὸν τῇ γῆ. συνάπτει δὲ κρόνον⁴⁵ τῇ ρείᾳ⁴⁶. συνεργοῦντος δὲ⁴⁷

28 σκιτῶσιν] σκιρτῶσιν x y*

29 ἀνευάζουσιν] ἀνευάξουσιν x

30 ἄγω] ἄδω y*

31 ἄλλος] ἄλλως P x y

32 ὅτ] ὅτε P y

33 ἀνεγίνωσκεν] ἀνεγίνωσκε y*

34 πάντες] ἅπαντες y*

35 γάμον] *lacunam indicat* x

36 τῆς] δὲ [τῆς] Σικυωνίας οὐ χείρων ἢ *add.* y

37 παρ' ἡμῖν] παρημῖν P

38 τοιαῦτα] ταῦτα y

39 δώσει] δώση P*

40 ταῦτα] τὰ y*

41 χάους] γάμου *F a. c.*

42 γάμος] ὁ γάμος y*

43 φησὶν] φησι y*

44 καὶ] *om.* P y

45 κρόνον] κρόνων P*

46 ρείᾳ] ἦραι P : ῥέα y*

47 δὲ] *om.* y*

αὐτῷ πρὸς ταῦτα τοῦ ἔρωτος. εἶτα ἐφεξῆς ἐρεῖς ὅτι ἡ τῶν ὄλων
 διακόσμησις διὰ τὸν γάμον γέγονεν. ἀέρος ἀστέρων, θαλάσσης. τοῦ
 50 γὰρ ἔρμου⁴⁸ τὴν στάσιν παύσαντος καὶ συνάψαντος ὁμονοία καὶ
 τελετῇ γαμηλίῳ τὸν οὐρανὸν πρὸς τὴν γῆν ἅπαντα διεκρίθη καὶ
 στάσιν οἰκείαν ἔλαβεν. ὑποβαίνω⁴⁹ δὲ πάλιν ἐρεῖς ἐξ ἀκολουθίας ὅτι
 καὶ αὐτὸς τῇ βασιλείᾳ τῶν ὄλων τὸν δία δημιουργήσας ἐπέστησεν⁵⁰.
 καὶ οὐκ ἄχρι τῶν θεῶν ἔστη μόνον, ἀλλὰ καὶ τοῖς ἡμιθέοις⁵¹ αὐτὴν⁵²
 55 παρήγαγεν πείσας θεοῖς⁵³ συνελθεῖν τοὺς μὲν γυναιξίν⁵⁴, τοὺς δὲ
 νύμφαις. μετὰ ταῦτα πάλιν ἐρεῖς ὅτι αὐτὸς τὸν οὐρανὸν⁵⁵ ὁμοίως
 φησὶ⁵⁶ παρεσκεύασε⁵⁷. καὶ σχεδὸν ἀθάνατον ἐφιλοτέχνησεν⁵⁸
 συμπαραπέμπων ἀεὶ τὰς διαδοχὰς τοῦ γένους τῷ μήκει τοῦ χρόνου καὶ
 ὅτι διόνυσος⁵⁹ βέλτιον⁶⁰ προμηθέως ἡμῖν. ὁ μὲν γὰρ τὸ πῦρ ἡμῖν⁶¹
 60 κλέψας ἔδωκεν. ὁ δὲ γάμον⁶² ἀθανασίας⁶³ ἡμῖν⁶⁴ ὀρίζεται.⁶⁵
 ἐμπλεονάσεις δὲ. τούτῳ τῷ μέρει δεικνύς ὅτι δι' αὐτὸν⁶⁶ θάλαττα

48 ἔρμου] θεοῦ τούτου y

49 ὑποβαίνω] ὑποβαίνον P*

50 ἐπέστησεν] ἐπέστησε y*

51 τοῖς ἡμιθέοις] τοὺς ἡμιθέους y*

52 αὐτὴν] αὐτὸς y*

53 θεοῖς] θεοὺς y*

54 γυναιξίν] γυναιξί y*

55 οὐρανὸν] ἄνθρωπον y*

56 φησὶ] φῦσαι y

57 παρεσκεύασε] παρεσκεύασεν P*

58 ἐφιλοτέχνησεν] ἐφιλοτέχνησε y*

59 διόνυσος] om. y*

60 βέλτιον] βελτίων y*

61 ἡμῖν] μόνον y (et P teste y; revera autem haec lectio in P non extat)

62 γάμον] γάμος y*

63 ἀθανασίας] ἀθανασίαν y*

64 ἡμῖν] ἡκῖν x

65 ὀρίζεται] ὀρίζεται P : πορίζεται y

66 δι' αὐτὸν] διαυτῶν P*

πλεῖται, δι' αὐτὸν⁶⁷ γεωργεῖται γῆ⁶⁸. φιλοσοφία καὶ γνῶσις τῶν
οὐρανίων, δι' ἐκείνων εἰσὶν⁶⁹. καὶ νόμοι καὶ πολιτεῖαι⁷⁰ [P 62v] καὶ
πάντα ἀπλῶς τὰ ἀνθρώπινα. εἶτα οὐδὲ μέχρι τούτων στήση⁷¹ ἀλλ' ὅτι
65 καὶ μέχρι πηγῶν καὶ ποταμῶν διήκει ὁ θεὸς καὶ νηκτῶν καὶ χερσαίων
καὶ θηρίων⁷². ἐὰν⁷³ δὲ τούτοις ἅπασιν⁷⁴ διηγήματα θήσεις. ποταμῶν⁷⁵
μὲν ὅτι ἀλφείας⁷⁶ ὁ πισταῖος ἐρᾷ πηγῆς σικελικῆς ἀρεθούσης καὶ
βιάζεται τὴν φύσιν καὶ καθάπερ νυμφίος ἐρωτικῶς⁷⁷ κελαρῶν δια
τῆς θαλάττης ἄπεισι⁷⁸ ζέων, εἰς τὴν νῆσον εἰς σικελίαν, [y 402] καὶ
70 εἰς κόλπους ἐμπίπτει τῆς ἐρωμένης ἀρεθούσης. καὶ μίγνυται. νηκτῶν
δὲ⁷⁹, δῆλον γὰρ ὅτι καὶ αὐτὰ τὰ ζῶα⁸⁰ τὰ κατὰ θάλατταν τελετὴν
οἶδε γάμου καὶ τὰ χερσαῖα καὶ τὰ πτηνὰ⁸¹ καὶ πάντα⁸². τὸν ἀνήμερον
λέοντα⁸³ φοβερὰ βρυχώμενον⁸⁴ ἤγαγεν εἰς τὴν τελετὴν καὶ ὑπέζευξεν
ἀφροδίτης νόμῳ καὶ τὰς ἀγριοτάτας⁸⁵ παρδάλεις καὶ ὅσα τοιαῦτα,
75 περὶ δὲ δένδρων ἐρεῖς ὅτι κάκεῖνα οὐκ ἄμοιρα γάμων. οἱ γὰρ ἐπὶ ταῖς

67 αὐτὸν] αὐτῶν P*

68 γῆ] γῆ P x y : ὅτι *add.* y*

69 ἐκείνων εἰσὶν] ἐκεῖνόν ἐστι y*

70 πολιτεῖαι] πολιεῖαι P : πολιτεῖαι x y*

71 στήση] στήσηι P : στήση x y

72 θηρίων] ἀερίων y

73 ἐὰν] ἐν y*

74 ἅπασιν] ἅπασιν P*

75 ποταμῶν] ποταμὸν P*

76 ἀλφείας] ἀλφεῖας *F a. c.* : 'Αλφειὸς x y*

77 ἐρωτικῶς] ἐρωτικὸς P y

78 ἄπεισι] ἔπεισι y

79 δὲ] δέ y*

80 ζῶα] ζῶια P : ζῶα y*

81 πτηνὰ] πετεινὰ y*

82 καὶ πάντα] πάντα, καὶ y

83 λέοντα] καὶ *add.* y*

84 βρυχώμενον] βρυχόμενον P*

85 ἀγριοτάτας] ἀγριωτάτας x y*

κόμαις σύνδεσμοι φιλοτεχνήματα γαμούντων, δένδρων εἰσὶν⁸⁶ καὶ τοῦ θεοῦ ταῦτα ἐστὶν⁸⁷ εὐρήματα. ἔτι δὲ τούτων⁸⁸ ἀνωτέρω ἐν τῇ μνήμῃ τῶν θεῶν ἐρεῖς διηγήματα. ἐν⁸⁹ ἧ⁹⁰ δεύτερον ἢ περὶ ποσειδῶνος γαμοῦντος τὴν τύρω⁹¹ ἐν ταῖς προχοαῖς⁹² ἐνιπέως [F 41v] 80 ποταμὸς δὲ θετταλίας ὁ ἐνιπέυς. ἢ περὶ διὸς γήμαντος τὴν εὐρώπην καὶ τὴν ἰὼ⁹³ καὶ ὅσα παραπλήσια τούτοις, πολλὴ δὲ ἱστορία τοιαύτη παρὰ ποιηταῖς καὶ συγγρα- [x 188] -φεῦσιν⁹⁴. παρ' ὧν⁹⁵ καὶ λήψη τὴν χωρηγίαν⁹⁶. ἐπιφωνήσεις δὲ καὶ τῶν σαπφοῦς ἐρωτικῶν⁹⁷ καὶ τῶν ὁμήρου καὶ ἠσιόδου. πολλὰ δὲ αὐτῶν⁹⁸ ἐν τοῖς καταλόγοις τῶν 85 γυναικῶν εἴρηται περὶ θεῶν συνουσίας καὶ γάμου. μετὰ τὸν περὶ⁹⁹ γάμου λόγον, ἐν ᾧ τὸν θεὸν ὕμνησας. ἤξεις ἐπὶ τὰ τῶν γαμούντων ἐγκώμια. κοινὰ δὲ τὰ προειρημένα πάντα καὶ ῥηθησόμενα¹⁰⁰ τοῦ τε συντόνου καὶ¹⁰¹ ἀνέτου λόγου. διοίσουσι¹⁰² δὲ τῷ χαρακτῆρι μόνω τῆς ἀπαγγελίας τὰ τοιαῦτα ἐγκώμια. διττὴν δ' ¹⁰³ ἔχει τὴν μέθοδον καὶ¹⁰⁴

86 εἰσὶν] εἰσί y*

87 ταῦτα ἐστὶν] ταῦτά ἐστιν x y*

88 τούτων] τούτου y*

89 ἐν] ἐν P y

90 ἧ] ἧ P : ἧ καὶ y*

91 τύρω] Τυρὼ x y*

92 προχοαῖς] προχοες P*

93 ἰὼ] ἰὼ x

94 συγγραφεῦσιν] συγγραφεῦσι y*

95 παρ' ὧν] παρῶν P*

96 χωρηγίαν] χορηγίαν y*

97 ἐρωτικῶν] ἐρωτηκῶν P*

98 αὐτῶν] αὐτῶ y

99 περὶ] τοῦ *add.* y*

100 ῥηθησόμενα] ῥηθησόμενας F a.c.

101 καὶ] τοῦ *add.* y*

102 διοίσουσι] διοίσουσιν P*

103 δὲ *ante* τοιαῦτα ἐγκώμια *transposuit* y

104 καὶ] ἧ y

90 γὰρ γένος γένει συνάψεις¹⁰⁵ συγκρίνων ἵνα μὴ δοκῆς¹⁰⁶ τὸν¹⁰⁷ μὲν
 ἐλαττοῦν, τὸν¹⁰⁸ δὲ αὔξειν, ἀλλὰ κατὰ ἀντεξέτασιν προάγειν¹⁰⁹ τὸν
 λόγον ὅτι ὁμοιον ὁμοίῳ συνάπτεται. παρακολουθεῖ δὲ, τῷ εἶδει τούτῳ
 ἀσάφειά τις καὶ αὐχμηρότης διὰ τὴν μίξιν¹¹⁰, ἣν ὡς δυνατὸν
 φυλαττομένους χρῆ προσάγειν¹¹¹ σαφηνείας φροντίζοντας ἢ οὐ
 95 συνάψεις μὲν οὐδ' ἀντεξετάσεις¹¹² ἰδίᾳ¹¹³ δὲ [y 403] ἐπαινέσεις.
 πρότερον μὲν τὰ¹¹⁴ τοῦ νυμφίου, ἂν οὕτω τύχη, δεύτερον δὲ τὰ¹¹⁵ τῆς
 κόρης. δεῖ δὲ ζητεῖν τὸ ἐνδοξότερον ἐν τούτοις τοῖς καιροῖς καὶ
 τοῦτο πράττειν¹¹⁶. οὐκ ἐνδιατρίψεις δὲ σφόδρα τῷ περὶ τοῦ γένους
 λόγῳ τὴν τοῦ μήκους ἀηδείαν¹¹⁷ προφυλαττόμενος, καὶ τὸ¹¹⁸, μήτε¹¹⁹
 100 ἐπάγγελμα ταύτην¹²⁰ ἔχειν τὴν ὑπόθεσιν. ἀλλὰ τοὺς γαμοῦντας¹²¹
 μᾶλλον καὶ τὴν παστάδα. πρέπει δέ τι σοὶ¹²² ὀλίγα τεχνολογῆσαι
 περὶ τοῦ γένους. ἐὰν μὲν οὖν ἐνδοξα σφόδρα τυγχάνει¹²³ τὰ γένη.
 αὔξειν δεῖ ταῦτα συλλαβόντα¹²⁴ ἀθρόως τὸν περὶ [P 63r] αὐτῶν λόγον

¹⁰⁵ συνάψεις] οὐ *add.* y

¹⁰⁶ δοκῆς] δοκῆς P*

¹⁰⁷ τὸν] τὸ y

¹⁰⁸ τὸν] τὸ y

¹⁰⁹ προάγειν] προάγων y*

¹¹⁰ μίξιν] μῆξιν P : μῖξιν x y*

¹¹¹ προσάγειν] προάγειν y

¹¹² ἀντεξετάσεις] ἀντεξετάσης P*

¹¹³ ἰδίᾳ] ἰδίᾳ x y*

¹¹⁴ τὰ] τὸ y*

¹¹⁵ τὰ] τὸ y*

¹¹⁶ πράττειν] προτάττειν y

¹¹⁷ ἀηδείαν] ἀηδίαν x y*

¹¹⁸ τὸ] τῷ y*

¹¹⁹ μήτε] μηδὲ y

¹²⁰ ταύτην] τοῦτο y

¹²¹ γαμοῦντας] γάμους x y

¹²² τι σοὶ] τί σοι x y*

¹²³ τυγχάνει] τυγχάνη y*

¹²⁴ συλλαβόντα] συλλαμβάνοντα y

δι' ὀλίγων, εἰς τὰ¹²⁵ ἀπὸ τῶν ἰδιῶν¹²⁶ πάλιν αὐξεῖν¹²⁷. αἰὲν πράξεις
 105 αὐτῶ¹²⁸ λέγοντα καὶ φιλοτιμίας. ἂν δὲ τῶν μετρίων καὶ μὴ
 περιβλέπτων τυγχάνει¹²⁹, δεῖ ζητεῖν τοὺς¹³⁰ πατέρας, εἰ λαμπροὶ
 εἶεν¹³¹ κατὰ τὴν πόλιν εἰ¹³² εὐδόκιμοι¹³³ καὶ ἀπὸ τούτων μᾶλλον
 ἐπιχειρεῖν. εἰ δὲ. οἱ ἑγγύς¹³⁴ πατέρες, ἀφανεῖς. τὸ δ' ἔθνος¹³⁵
 ἐπισημότερον, μᾶλλον ἀπὸ τοῦ γένους πειρᾶσθαι¹³⁶ χρὴ τὰ ἐγκώμια
 110 παραλαμβάνειν. θηρευέτω γὰρ ὁ λόγος τὰ ἐνδοξότερα. ἂν¹³⁷ δὲ, τὸ
 μὲν ἐνδοξότερον¹³⁸ τῶν γονέων¹³⁹ τυγχάνει¹⁴⁰. τὸ δὲ μὴ πάνυ,
 ἀντίθεος τῶν ἐνδόξων¹⁴¹ ἀρετάς, σωφροσύνην, ἐπιείκτιαν¹⁴² τοῦ ἑτέρου
 γένους. οὐ γὰρ ἀπορήσεις ἀφορμῶν. εἰ δὲ μηδέτερον τῶν γενῶν ἔχει
 115 μηδεμίαν λαμπρότητα. χρὴ τὸ ἦθος καὶ τὸν τρόπον καὶ τὴν
 ἐπιείκτιαν ἐπαινέσαντα διὰ βραχέων καὶ παρακαλέσαντα¹⁴³ τὸν περὶ
 αὐτὸν¹⁴⁴ λόγον ἀναδραμεῖν ἐπὶ¹⁴⁵ τοὺς νυμφίους. [x 189] τρίτος

¹²⁵ εἰς τὰ] εἶτα y*

¹²⁶ ἰδιῶν] ἰδίῳν P : ἰδίῳν x y

¹²⁷ αὐξεῖν] αὕξειν P x y

¹²⁸ αὐτῶ] αὐτὸ P : αὐτῶν y*

¹²⁹ τυγχάνει] τυγχάνη y*

¹³⁰ τοὺς] ἑγγύς *add.* y*

¹³¹ εἶεν] εἰσιν F a.c.

¹³² εἰ] ἦ y*

¹³³ εὐδόκιμοι] εὐδοκιμοὶ F a.c.

¹³⁴ ἑγγύς] μὲν *add.* y

¹³⁵ δ' ἔθνος] δὲ γένος y

¹³⁶ πειρᾶσθαι] πηρᾶσθαι P*

¹³⁷ ἂν] ἂν y*

¹³⁸ ἐνδοξότερον] ἔνδοξον y

¹³⁹ γονέων] γενῶν y*

¹⁴⁰ τυγχάνει] τυγχάνη P : τυγχάνη y*

¹⁴¹ τῶν ἐνδόξων] τῶ ἐνδόξῳ y : τὰς *add.* y*

¹⁴² ἐπιείκτιαν] ἐπιείκειαν P x y

¹⁴³ παρακαλέσαντα] παρακλέψαντα y

¹⁴⁴ αὐτὸν] αὐτῶν P y

¹⁴⁵ ἐπὶ] ἔπι P

τρόπος¹⁴⁶ ἐστὶν ὁ ἀπὸ τῶν νυμφίων. χαριέστατος δ' ἂν οὗτος γένοιτο.
 εἰ κατὰ συμπλοκὴν ἀντεξεταστικῶς¹⁴⁷ προέλθοι. ὅτι θαυμάσιος¹⁴⁸ ὁ
 νεανίας. θαυμασία δὲ ἡ κόρη ἐν παιδίᾳ¹⁴⁹. σοφὸς οὗτος. ἐν μούσαις
 120 καὶ ἐν λύραις¹⁵⁰ οὗτος ἀρίζηλος. ἐκείνης¹⁵¹ εἰ¹⁵² ἔχεις¹⁵³ τοῦτο λέγε.
 ὅτι οὗτος μὲν ἐν λόγοις. ἐκείνη δὲ, ἐν ἱστοουργίαις. καὶ ἀθηνᾶ¹⁵⁴ καὶ
 χαρίτων ἔρ- [y 404]-γοις. καὶ ἄνευ μὲν ἀντεξετάσεως. κατὰ
 συμπλοκὴν δὲ ἄλλων¹⁵⁵, ἀμφοτέρων δέ τις¹⁵⁶ οὐκ ἂν τὰς ἀρετὰς
 ἐπενέσειεν¹⁵⁷ καὶ τὴν προσοῦσαν σωφροσύνην, καὶ τὴν ὑπάρχουσαν¹⁵⁸
 125 ἐπιείκτιαν¹⁵⁹. δυνατὸν δὲ καὶ ἰδίᾳ καὶ χωρὶς ἐκάστου διελόμενον τὸν
 ἔπαινον, ἐπαινεῖν. κάλλος δὲ παρ' ἀμφοῖν¹⁶⁰ κατὰ ἀντεξέτασιν
 πάντως. οὐχ ὁ¹⁶¹ μὲν φυτῶν καλλίστων¹⁶² ἐλαία¹⁶³ ἢ¹⁶⁴ δὲ φοινίκη¹⁶⁵
 παραπλήσια¹⁶⁶. καὶ ὅτι ὁ μὲν ῥόδῳ προσέοικεν. ἡ δὲ, μῆλῳ.

¹⁴⁶ τρόπος] τόπος y*

¹⁴⁷ ἀντεξεταστικῶς] F p.c.

¹⁴⁸ θαυμάσιος] μὲν *add.* y*

¹⁴⁹ παιδίᾳ] παιδεία x y*

¹⁵⁰ ἐν λύρα, καὶ ἐν μούσαις y

¹⁵¹ ἐκείνης] *lacunam indicat* x : ἐκείνη y* : δὲ ἐν σεμνότητι *add.* y

¹⁵² εἰ] δ' οὐκ *add.* y

¹⁵³ ἔχεις] ἔχοις P y

¹⁵⁴ ἀθηνᾶ] Ἄθηνᾶς x y*

¹⁵⁵ ἄλλων] ἄλλως y

¹⁵⁶ τις] τίς x y*

¹⁵⁷ ἐπενέσειεν] ἐπαινέσειεν P x : ἐπαινέσειε y*

¹⁵⁸ ὑπάρχουσαν] ἐνυπάρχουσαν y

¹⁵⁹ ἐπιείκτιαν] ἐπιείκειαν P x y

¹⁶⁰ παρ' ἀμφοῖν] παραμφοῖν P

¹⁶¹ ὁ] ἡ y*

¹⁶² καλλίστων] καλλίστῳ y

¹⁶³ ἐλαία] ἐλαίαι P : ἐλαία x

¹⁶⁴ ἢ] ὁ y*

¹⁶⁵ φοινίκη] φοίνικι y*

¹⁶⁶ παραπλήσια] παραπλήσιος y*

130 διαγράψεις δὲ καὶ τὸν νεανίαν οἶον¹⁶⁷ ἰδεῖν οἶος ὠφθῆναι¹⁶⁸, ὡς
 χαρίεις καὶ εὐπρόσωπος, ὡς ἰούλοις κατάκομος, ὡς ἄρτι ἠβάσκων.
 παρθένος¹⁶⁹ φυλάξη¹⁷⁰ διὰ τὰς ἀντιπιπτούσας διαβολὰς¹⁷¹. τέταρτος
 τόπος ἐστὶν ἀπὸ τῶν¹⁷² περὶ τὸν θάλαμον καὶ παστάδας καὶ θεοὺς
 γαμηλίου¹⁷³. ὡς ὅτ' ἂν¹⁷⁴ λέγωμεν, συνελήλυθεν¹⁷⁵ μὲν οὖν ἡ πόλις.
 135 συνεορτάζει δὲ, ἅπας¹⁷⁶. πεπήγασι δὲ παστάδες οἶαι¹⁷⁷ οὐχ ἑτέρως¹⁷⁸
 ποτέ. θάλαμος δὲ, πεποιικιλται, ἄνθεσι καὶ γραφαῖς παντοίαις,
 πόλιν¹⁷⁹ δὲ τὴν ἀφροδίτην ἔχει. πείθομαι¹⁸⁰ δὲ καὶ ἔρωτας παρῆναι.
 τόξα μὲν ἐντειναμένους¹⁸¹, βέλη δὲ ἐφαρμόττοντας, φαρμάκοις
 παθῶν¹⁸² τὰς οἰκίδας¹⁸³ χρήσαντας¹⁸⁴. δι' ὧν¹⁸⁵ τὰς ψυχὰς
 συγκυρώσουσιν ἀναπνεῖν ἀλλήλαις. ὑμέναιος δὲ, ἀνάψει λαμπάδα¹⁸⁶
 140 ὑμῖν¹⁸⁷, καὶ δᾶδας¹⁸⁸ γαμηλίῳ πυρί. χαρίτων τε¹⁸⁹ μνημονεύσεις καὶ

¹⁶⁷ οἶον] οἶος x y*

¹⁶⁸ ὠφθῆναι] ὀφθῆναι x y*

¹⁶⁹ παρθένος] παρθένου x : τῆς παρθένου δὲ y

¹⁷⁰ φυλάξη] φυλάξη x y*

¹⁷¹ διαβολὰς] *lacunam indicat* x : κάλλος ἐκφράζειν, πλὴν εἰ μὴ
 συγγενῆς εἴη καὶ ὡς εἰδὼς ἀναγκαίως <λέγοις, ἦ> λύοις τὸ
 ἀντιπίπτον τῷ λέγειν ἀκηκόαμεν ταῦτα *add.* y

¹⁷² τῶν] τοῦ P y

¹⁷³ γαμηλίου] ἐρέειν *add.* y

¹⁷⁴ ὅτ' ἂν] ὅταν x y*

¹⁷⁵ συνελήλυθεν] συνελήλυθε y*

¹⁷⁶ ἅπας] ἅπασα y

¹⁷⁷ οἶαι] οἶαι P*

¹⁷⁸ ἑτέρως] ἐτέρωι P : ἐτέρω y*

¹⁷⁹ πόλιν] πολλὴν y*

¹⁸⁰ πείθομαι] πείθωμαι P*

¹⁸¹ ἐντειναμένους] ἐντεινομένους P x

¹⁸² παθῶν] πόθων y*

¹⁸³ οἰκίδας] ἀκίδας x y*

¹⁸⁴ χρήσαντας] χρίσαντας y*

¹⁸⁵ δι' ὧν] διων P

¹⁸⁶ λαμπάδα] λαμπάδας y*

¹⁸⁷ ὑμῖν] ἡμῖν y*

ἀφροδίτης καὶ μετὰ μικρὸν λοχίας¹⁹⁰ ἀρτέμιδος. ὅτι ὀλίγῳ ὕστερον
 διαδέξεται λοχία¹⁹¹ ἄρτεμις. καὶ μαντεύσεται¹⁹² καὶ τεύξεται¹⁹³
 παῖδας ὑμῶν¹⁹⁴ τε ὁμοίους. καὶ ἐν ἀρετῇ λαμπρούς. εἶτα εἰς εὐχὰς¹⁹⁵
 ἀποστρέψεις¹⁹⁶ τὸν λόγον. ἕξεσται¹⁹⁷ δέ σοι [P 63v] ποτὲ¹⁹⁸ καὶ
 145 φιλοτιμουμένῳ τὸν¹⁹⁹ θεὸν τῶν γάμων ἐκφρᾶσαι²⁰⁰ οἷός ἐστι
 καταρχὰς²⁰¹ τοῦ λόγου ἐν τῇ θέσει. ὅτι νεὸς ἐστὶν ἀειθαλῆς γάμος²⁰²
 λαμπάδα φέρων ἐν ταῖν χεροῖν ῥαδινὸς²⁰³ ἐρυ- [y 405] -θήματι²⁰⁴
 πρόσωπον καταλαμπόμενος²⁰⁵ ἡμερον²⁰⁶ ἀποστάζων ἐκ²⁰⁷ τῶν
 ὀμμάτων. ἐκ²⁰⁸ τῶν ὀφρύων. ἕξεσται²⁰⁹ δέ²¹⁰ ποτε καὶ ἀντὶ τοῦ γάμου
 150 τὸν ἔρωτα ἐκφρᾶσαι²¹¹, ἢ ἐν ἀρχῇ τοῦ λόγου ἢ πρὸς τῷ τέλει. ἂν μὲν

188 δᾶδας] δάδας P : δᾶδας x y*

189 τε] δὲ F a.c.

190 λοχίας] λοχείας x y*

191 λοχία] λοχεία x y*

192 μαντεύσεται] μαιεύσεται y

193 τεύξεται] τέξετε y*

194 ὑμῶν] ὑμῖν y*

195 εὐχὰς] εὐχὴν y

196 ἀποστρέψεις] καταστρέψεις y

197 ἕξεσται] ἐξέσται x y*

198 σοι ποτὲ] σοί ποτε x y*

199 τὸν] τῶν P

200 ἐκφρᾶσαι] ἐκφράσαι x y*

201 καταρχὰς] κατ' ἀρχὰς y*

202 γάμος] ὁ Γάμος y*

203 ῥαδινὸς] ῥοδινὸς x

204 ἐρυθθήματι] τὸ *add.* y*

205 καταλαμπόμενος] καταλαμπόμενον x

206 ἡμερον] ἕμερον x y*

207 ἐκ] ἀπο F a.c.

208 ἐκ] καὶ y

209 ἕξεσται] ἐξέσται y*

210 δέ] σοί *add.* y

211 ἐκφρᾶσαι] ἐκφράσαι x y*

γὰρ²¹² τὸν²¹³ θάλαμον²¹⁴ ἐκφράσεις δηλονότι. [x 190] ἔαν δὲ τὸν
 ἔρωτα τοῦτον²¹⁵ θεὸν ἐκφράσεις²¹⁶, ἀκολούθως δέ²¹⁷ ποτε²¹⁸ χοροὺς²¹⁹
 παρθένων καὶ χοροὺς²²⁰ ἡμιθέων²²¹, καὶ κυβιστῶν τοῖς²²² πρώην²²³ ἐν
 τῇ ἀσπίδι. ἐπειδ' ἂν²²⁴ ταῦτα λέγειν πρὸς τῷ τέλει τοῦ λόγου, ὅτ'
 155 ἂν²²⁵ ὁ λόγος εἰς τὸν [F 42r] θάλαμον καταντήση²²⁶. τοιοῦτος²²⁷ γὰρ
 ἐνταῦθα²²⁸ καιρὸς. ἐν δὲ τῷ θετικῷ λόγῳ²²⁹ καιρὸν ἔχειν²³⁰ μᾶλλον
 ἐκφράζειν τὸν θεὸν²³¹ τῶν γάμων ἢ τῶν²³² ἔρωτα, ὁπότερον ἂν
 τούτων ὑποστήση. **haec Menander.**

212 γὰρ] *lacunam indicat x*

213 τὸν] Γάμον ὑποστήση κατ' ἀρχάς, τὸν *add. y*

214 θάλαμον] Γάμον *y (et P teste y; revera autem haec lectio in P non extat)*

215 τοῦτον] τὸν *add. y**

216 ἐκφράσεις] . ἐκφράσεις δε *add. y*

217 δέ] *om. y**

218 ποτε] ποτὲ *y**

219 χοροὺς] χωροὺς *P**

220 χοροὺς] χωροὺς *P**

221 ἡμιθέων] ἡιθέων *y**

222 κυβιστῶν τοῖς] κυβιστῶντας *y**

223 πρώην] οἷα παρ' Ὀμήρῳ *y (et P teste y; revera autem haec lectio in P non extat)*

224 ἐπειδ' ἂν] ἐπειδὰν *x* : πρέποι δ' ἂν *y (et P teste y; revera autem haec lectio in P non extat)*

225 ὅτ' ἂν] ὅταν *x y**

226 καταντήση] καταντήση *P* : καταντήση *x y*

227 τοιοῦτος] τοιούτων *y**

228 ἐνταῦθα] ὁ *add. y*

229 λόγῳ] καταρχας *add. P* : κατ' ἀρχὰς *add. y**

230 ἔχειν] ἔχει *x* : ἔχεις *y*

231 τὸν θεὸν] τῶν θεῶν *F a.c.* : των θεων *P**

232 τῶν] τὸν *P x y*