

P R E F A C E

Habemus tandem Lexicon illud τριπλόητον Photii! Three hundred and seventy-nine years have passed since Isaac Casaubon made this enthusiastic remark when he got hold of the first manuscript of the Lexicon, five years after its discovery.¹ And yet, strange as it may seem, the world of scholarship with three more manuscripts at its disposal still lacks a complete copy of the work ascribed to the renowned ninth century humanist patriarch.

Fate was equally hostile to Photius' life as to his work. In the whole of Greek literature, not a single certain reference to his Lexicon has survived after the ninth century; its very existence has been entirely ignored. It was not until 1598, when the British scholar Richard Thomson came across in Florence and then brought to England its first, and for three centuries unique, manuscript, that the Lexicon of Photius became known. Later, a series of unsuccessful attempts was made at publishing this manuscript (later known as codex Galeanus = g) down to 1822, when an exemplary edition by Richard Porson (d. 1808) appeared in London after his death.²

But *codex Galeanus* had great gaps, which amounted to nearly half the size of the original Lexicon. A very small part of these was filled in 1896, when it was noticed that some pages of a manuscript in Athens (= a) came from the Lexicon of Photius.³ A few years later, at the beginning of the twentieth century, Richard Reitzenstein's edition of a Berlin manuscript of Photius (= b) containing a considerable number of new fragments of classical authors appeared, and was greeted as a major event in Greek scholarship.⁴

1. In a letter to Charles Labbé dated January 14, 1603 (*Isaaci Casauboni Epistolae*, Roterdami 1709, no. 328, p. 173).

2. *Codex Galeanus*—so named after its later owner Thomas Gale (1636-1702)—is an early twelfth century manuscript now kept in Cambridge (Trinity College O.3.9/5985). On its discovery and subsequent history see my dissertation *Τὸ Λεξικὸν τοῦ Φωτίου: Χρονολόγησις - Χειρόγραφη παράδοσις*, Thessaloniki 1967, pp. 38-61. I add now the information provided by Dr. Christos Theodoridis that the manuscript is first mentioned in Vat. gr. 1413, a library catalogue written by Janus Lascaris (d. 1534). Later it is found in the collection of Cardinal Niccolò Ridolfi (d. 1550). Porson's edition was revised and published by P. P. Dobree, and reprinted in Leipzig the following year (1823). An edition by Gottfried Hermann in 1808 had preceded Porson's and the Danish scholar Niels Schow had published in 1817 a *Specimen novae editionis Lexici Photii ex apographo Reiskiano* etc.; they are both entirely useless today. Another edition was published in Leiden in 1864 by S. A. Naber, who enriched it with 195 pages of *Prolegomena* concerning lexicographical matters, but treated the text in an arbitrary manner that made his edition equally useless.

3. The manuscript, Ἐθνικῆς Βιβλιοθήκης 1083 (15th/16th century), was published by C. Fredrich with the collaboration of G. Wentzel in the *Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, phil.-hist. Klasse, 1896, pp. 309-340.

4. *Der Anfang des Lexikons des Photios*, Leipzig-Berlin 1907. The thirteenth century manuscript

Even this manuscript, however, did not fill up the gaps of the Lexicon, which extended to the length shown in the table below.

Beginning - ἀᾶσαι	g	b	—
ἀᾶσαι - ἀβραμιαῖος	—	b	—
ἀβραμιαῖος - ἀγάσσει	—	b	a
ἀγάσσει - ἀγκιστρεύει	—	b	—
ἀγκιστρεύει - ἀγγίνοια	—	b	a
ἀγγίνοια - ἀδιάκριτος	g	b	a
ἀδιάκριτος - Ἐδράστεια	—	b	a
Ἐδράστεια - ἄπαρνος	—	b	—
ἄπαρνος - ἐπώνυμοι	—	—	—
ἐπώνυμοι - εὔριζον	g	—	—
εὔριζον - εὔωνον	—	—	—
εὔωνον - κοικύλλειν	g	—	—
κοικύλλειν - κρατηρίζων	—	—	—
κρατηρίζων - φορητῶς	g	—	—
φορητῶς - ψιλεύς	—	—	—
ψιλεύς - ὦ Ἡρακλες	g	—	—
ὦ Ἡρακλες - End	—	—	—

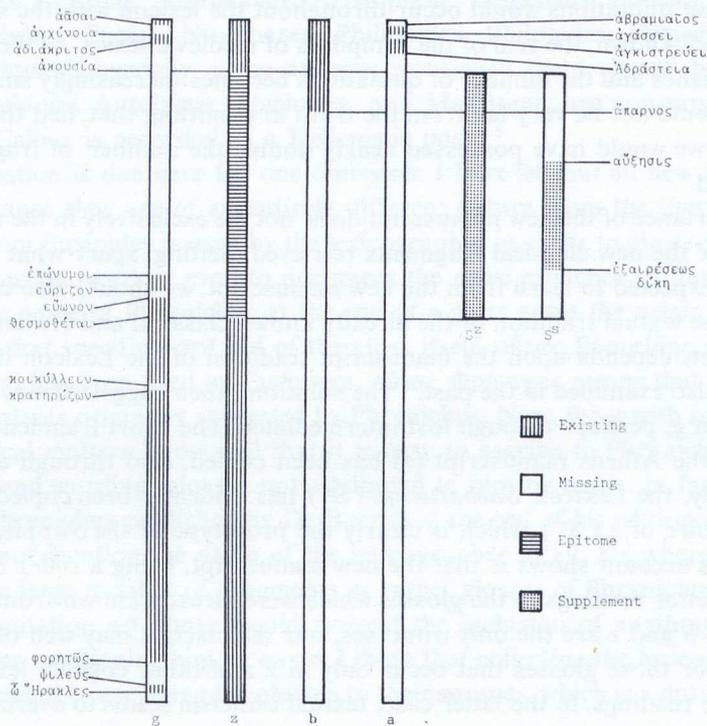
This was all we had until November 1959, when Professor Linos Politis of the University of Thessaloniki obtained access to a practically unknown collection of medieval manuscripts at the monastery of Zaborda in Western Macedonia. Among nearly 200 valuable codices he singled out a late thirteenth/early fourteenth century miscellaneous codex (no. 95 = z) containing, together with other texts, a number of medieval lexica, the most important of which was the Lexicon of Photius. The work appeared complete, extending from A to Ω, and thus filling all the gaps of the previously known manuscripts.⁵

However, after a careful inspection of the manuscript, I noticed that its apparent completeness was deceptive, because a section of the text transmitted was in an abridged form. In this epitome, extending from ἀκουσία to θεσμοθέται, many references to ancient authors and quotations were omitted, as well as a number of long glosses. Some of the glosses or parts of glosses, which had been left out in the process of abridgement, were

belonged to the Deutsche Staatsbibliothek in Berlin (Graec. oct. 22); its location since World War II is officially considered unknown. But according to recent (1977) press reports the missing manuscripts of the Staatsbibliothek have been spotted at the University Library of Cracow, Poland.

5. A preliminary survey of the find with a description of the manuscript and its contents was given by Linos Politis in *Philologus* 105 (1961), pp. 136-144 (= L. Politis, *Paléographie et littérature byzantine et néogrecque*, Variorum Reprints, London 1975, article no. X. The same article with corrections in *Griechische Kodikologie und Textüberlieferung*, edited by D. Harlfinger, Wissenschaftliche Buchgesellschaft, Darmstadt 1980, pp. 646-656). A detailed description, differing in a few minor points from Politis', will be found in my dissertation (note 2 above), pp. 61-69.

later, during the rubrication of the initial letters of the lemmata, restored in the margin by the same scribe who wrote the Lexicon. But, whenever the scribe thought that the margin would not suffice, a cross reference was made to a separate quire and the omission was supplemented there. This quire, containing mostly half glosses and quotations, from ἀκουσία to θεσμοθέται, each one preceded by a reference sign, was afterwards bound at the end of the lexicon (*Supplementum Zabordense* = S^z). Examination of this appendix revealed that it was the original of which the manuscript known since 1892 as *Lexicon Sabbaiticum* (or, as I call it, *Supplementum Sabbaiticum* = S^s) is a direct copy.⁶ The scribe, however, did not fill up systematically all the omissions of the epitome. The disappointing conclusion is that we still do not possess a complete copy of the Lexicon of Photius. The contents of the Lexicon are now distributed as in the following diagram.



6. Published from a fourteenth century manuscript of the Greek Orthodox Patriarchate at Jerusalem - St. Sabbas Monastery 137, by A. Papadopoulos-Kerameus in the Journal of the Russian Ministry of Public Education at Petersburg, voll. 280, pp. 39-48, and 281, pp. 49-60, 1892/93, and in separate off-print. It was reprinted in *Lexica Graeca Minora*, selegit K. Latte, disposuit et praefatus est H. Erbse, Hildesheim 1965, pp. 39-60. It comprises glosses from αὐξήσις to ἐξαιρέσεως δίκη. It is fair to add that, without being able to affirm the identification with certainty, since the excerpt came from the missing beginning of our lexicon, some scholars (G. Wentzel, A. Adler, and others) had suspected that it had some kind of association with Photius.

This epitome explains why the number of classical fragments presented here is much smaller than one might expect. The Berlin manuscript, though providing a portion of the Lexicon considerably shorter than the new contribution of the Zaborda manuscript, revealed more new fragments. In a rough estimate, which I made when studying the manuscript tradition of Photius, I had come to the conclusion that half the quotations contained in the original version still remain unknown; that, however, perhaps up to 50% of the lost quotations can be recovered from the other cognate lexica.⁷ But I am afraid that my estimate was too optimistic. New calculations, which, of course, are far from being accurate, have convinced me that the percentage should be much smaller. Moreover, it should be borne in mind that the lexicon most kindred to Photius', the *Συναγωγή* or *Lexicon Bachmannianum*, is preserved in a very short version from B to Ω, neglecting all sources that are rich in quotations. On the other hand, my first calculations were based on the assumption that quotations would occur throughout the lexicon with the same frequency; in fact, as is well known, the zeal of the compilers of medieval lexica, as they proceed from A to Ω, diminishes and the number of quotations becomes increasingly smaller. In view of all this, we should not be very far from the truth in admitting that, had the complete lexicon survived, we would have possessed nearly double the number of fragments of those here presented.⁸

The importance of the new manuscript does not lie exclusively in the number—larger or smaller—of the new classical fragments retrieved. Setting apart what the scholars of lexicography expected to learn from the new manuscript, we should also consider its contribution to the textual tradition of the already known classical and Hellenistic fragments. This, no doubt, depends upon the manuscript tradition of the Lexicon itself, a problem which I have also examined in the past.⁹ The solution I then suggested was that both b and z derived from g, perhaps through lost intermediates. The short fragment of the Lexicon preserved in the Athens manuscript (a) has been copied, also through an intermediate, from z. Finally, the *Lexicon Sabbaiticum* (S^s) has evidently been copied from the supplementary quire of z (S^z), which is clearly the prototype of the *Supplementum*.

What this account shows is that the new manuscript, being a *codex descriptus*, does not provide better readings in the glosses which were already known from g. But in those glosses where b and z are the only witnesses, our manuscript may well offer some better readings.¹⁰ For those glosses that occur only in z and other cognate lexica, z may also offer superior readings. In the latter case, textual criticism seems to overlap with *Quellenforschung*, the conclusions of which, however, cannot be applied with safety to textual matters.

The principles for including a fragment in this collection are the following: (a) The

7. P. 104 of my dissertation.

8. It should not be forgotten, however, that the number of new fragments presented here would be larger by fifty or so, if the *Lexicon Sabbaiticum* had not survived.

9. Pr. 76-112 of my dissertation.

10. See frs. 36, 48, 49, 179.

name of an author is mentioned in the gloss; (b) the quotation does not form part of a known work of this author or is not published in any collection of fragments under the same name. This means that no *adespota* have been included here.¹¹ After all, since all the lemmata originally belonged to specific works of literature, strictly speaking, all the glosses of Photius not actually assigned to an author can be rightly designated as *fragmenta adespota*.¹²

The fragments have been divided into four groups: (a) Prose, (b) Tragedy, (c) Comedy, (d) Other poetry. Within each one of these divisions, the authors and their works have been arranged in alphabetical order. It will be noticed that the table of authors in the contents differs from the list given by L. Politis on p. 144 of his *Philologus* article.¹³ That list, though not confined to authors of new fragments alone, had certain omissions of new authors: the historians Callisthenes and Duris; Hippocrates; the tragedian Nicomachus; the comic poets Anaxilas, Antiphanes, Aristophon, Demetrius, Diocles, Diphilus, Ecphantides, Epilycus, Euetes, Nicochares, Philippides, Philonides, Phrynichus; Archilochus; Callimachus. Conversely, some authors mentioned there should be crossed out: names like Archides, Autolycus, Epichares, and Marsippus are non-existent.¹⁴ Finally the comedian Callias is recorded as a Hellenistic poet.¹⁵

An explanation is due here for one omission. I have left out all new lexicographical fragments, because they are of an entirely different nature from the literary fragments. A quotation from Euripides is used by the lexicographer in order to illustrate the meaning or form of a certain word or even to document the mere existence of this word. On the other hand, the name of Phrynichus at the end of a gloss notes the origin, immediate or remote, not of that specific word but of the gloss itself. οὕτως Εὐριπίδης means that the word interpreted has been used by Euripides; οὕτως Φρύνιχος means that the interpretation of that word was originally suggested by Phrynichus. Now, those with some experience in lexicographical matters know well that it is easy to ascribe to Phrynichus, because of their contents and wording, glosses not attributed to him by name. In fact, most of the fragments of Phrynichus published by De Borries at the end of his edition of *Praeparatio Sophistica* do not mention the name of the lexicographer at all. So, whereas it would be easy to collect a large number of fragments or rather glosses of Phrynichus from the new Photius, the limitation set above would prevent the inclusion of anything more than a couple of glosses mentioning him by name. I think that collecting the lexicographical fragments is tantamount to ascribing the glosses to their sources, which is a duty of the student

11. With the single exception of a tragic fragment from a Φρίξος, the title of tragedies by Sophocles, Euripides, and Achaeus. (Here given for convenience under Euripides, fr. 35?)

12. I have not excluded the new fragments that have already been published elsewhere with the permission of the Photius editors (or without it). I have also included every considerable new contribution to the improvement of the text of extant authors.

13. See note 5 above.

14. See frr. 137 and 139 for Autolycus and Epichares.

15. See now the corrected edition of the article in *Griechische Kodikologie und Textüberlieferung* (note 5 above), pp. 654 f.

of lexicography or perhaps of the editor of the Photius Lexicon itself—and I am aware that I am neither.

In discussing the fragments I did not try to follow any uniform pattern. Each presented its own demands for interpretation. The commentary itself is sometimes diffuse and sometimes laconic, according to the subject discussed and to my own shortcomings.

Occasionally, whenever I thought that a reference to the sources might be of use to the reader for understanding the meaning of a gloss, I mention or briefly discuss the matter. This is the case in those glosses which I believe derive from what I call the Antiatticistic source. The reason this source is referred to more often than others is that in several cases my interpretation is based on the conjecture that the gloss in question comes from that particular source; if it came from a different lexicon, its shades of meaning and implications would be different.

Finally, I must add that I usually refrained from making emendations, deletions, supplements etc. in the text of the fragments themselves. Also, I seldom used daggers to indicate my inability to solve a problem of interpretation. Whenever such a problem arose, I offered my contribution towards its solution in the commentary.

ABBREVIATIONS

(1) *Manuscripts of the Lexicon of Photius*

- a (Atheniensis): National Library of Athens, 1083.
b (Berolinensis): Berlin, Deutsche Staatsbibliothek, Gr. oct. 22; at present in the University Library, Cracow.
g (Galeanus): Cambridge, Trinity College O.3.9/5985.
Suppl.: Supplementum
S^s (Supplementum Sabbaiticum): Jerusalem, Saint Sabbas Monastery, 137.
S^z (Supplementum Zabordense): see next entry.
z (Zabordensis): Zaborda, Hosios Nicanor Monastery, 95.

(2) *Lexicographical and paroemiographical works*

- Ael. Dion. Aelii Dionysii Atticistae fragmenta. In: H. Erbse, *Untersuchungen zu den attizistischen Lexika*, Abh. der Deutschen Akad. der Wiss. zu Berlin, Phil.-Hist. Kl. 1949, 2, Berlin 1950, pp. 95-151.
An. *Anecdota Graeca*. See Bachm. An., Bek. An.
An. Ox. *Anecdota Graeca e codd. mss. bibliothecarum Oxoniensium*, ed. J. A. Cramer, vol. i-iv, Oxford 1835-37.
Antiatt. *Antiatticista*, ed. I. Bekker (see Bek. An.), vol. i, pp. 75-116.
Apost. Apostolius, *C.P.G.* ii, pp. 233-744.
Aristoph. Byz. *Aristophanis Byzantii grammatici Alexandrini fragmenta*, ed. A. Nauck, Halle 1848.
Bachm. An. *Anecdota Graeca*, ed. L. Bachmann, vol. i, Leipzig 1828.
Bek. An. *Anecdota Graeca*, ed. I. Bekker, vol. i-iii, Berlin 1814-21. (Among other lexicographical and grammatical texts: *Antiatt.*, vol. i, pp. 75-116; *Δικῶν ὀνόματα*, vol. i, pp. 181-194; *Λέξεις ῥητορικαί*, vol. i, pp. 195-318; *Συναγωγή λέξεων χρησίμων* (only α), vol. i, pp. 319-476).
C.P.G. *Corpus Paroemiographorum Graecorum*, ed. E. L. v. Leutsch-F. G. Schneidewin, vol. i-ii, Göttingen 1839-51.
Cyr. Cyril's Lexicon, still inedited; references are made to specimens published by: J. A. Cramer, *Anecdota Graeca e codd. mss. Bibliothecae Regiae Parisiensis*, vol. iv (Oxford 1841), pp. 177-194; A. B. Drachmann, *Die Überlieferung des Cyrill-Glossars*, Copenhagen 1936.
Diog. Diogenianus, *C.P.G.* i, pp. 177-320.

- Ecl.* See Phryn. *Ecl.*
- Epit. Harp.* Epitome Harpocratonis. In: *Harpocratonis lexicon in decem oratores Atticos*, ed. W. Dindorf, vol. i (Oxford 1853).
- Erot.* *Erotiani Vocum Hippocraticorum collectio*, ed. E. Nachmanson, Göteborg (Uppsala) 1918.
- Et. Gen.* *Etymologicum Genuinum*, still inedited; references are made to: Miller, *Mélanges*, pp. 11-318; Reitz. *Gesch.* See now Klaus Alpers, *Bericht über Stand und Methode der Ausgabe des Etymologicum Genuinum (mit einer Ausgabe des Buchstaben Α)*, Hist.-Filos. Medd. Dan. Vid. Selsk. 44. 3, Copenhagen 1969.
- Et. Gud.* *Etymologicum Gudianum*, ed. A. de Stefani (α-ζεῖται), Leipzig 1909-20. See also: *Etymologicum Graecae Linguae Gudianum*, ed. F. G. Sturz, Leipzig 1818.
- Et. M.* *Etymologicum Magnum*, ed. Th. Gaisford, Oxford 1848.
- Eust.* *Eustathii archiepiscopi Thessalonicensis Commentarii ad Homeri Odysseam*, vol. i-ii, Leipzig 1825-26. *Commentarii ad Homeri Iliadem*, vol. i-iv, Leipzig 1827-30 (ed. J. G. Stallbaum). See now: *Commentarii ad Homeri Iliadem pertinentes*, ed. M. van der Valk, vol. i-iii, Leiden 1971-79.
- Greg. Cypr.* Gregorius Cyprius, *C.P.G.* i, pp. 349-378, ii, pp. 53-134.
- Harp.* *Harpocratonis lexicon in decem oratores Atticos*, ed. W. Dindorf, vol. i-ii, Oxford 1853. See also: J. J. Keaney, *TAPhA* 98 (1967), 205-219.
- Hes.* *Hesychii Alexandrini lexicon*, ed. M. Schmidt, vol. i-v, Iena 1858-64; ed. K. Latte, vol. i-ii (α-o), Copenhagen 1953-66.
- Macar.* Macarius, *C.P.G.* ii, pp. 135-227.
- Miller, Mél.* E. Miller, *Mélanges de littérature grecque*, Paris 1868.
- Moer.* *Moeridis atticistae lexicon Atticum*, ed. J. Pierson, Leipzig 1831.
- Pausan. att.* Pausaniae atticistae fragmenta. In: H. Erbse, *Untersuchungen zu den attizistischen Lexika*, Berlin 1950, pp. 152-221.
- Ph.* Φωτίου τοῦ Πατριάρχου Λέξεων Συναγωγή, ed. R. Porson, vol. i-ii, London 1822. *Der Anfang des Lexikons des Photios*, ed. R. Reitzenstein, Leipzig-Berlin 1907.
- Philet.* *Le Philétaeros attribué à Hérodien*, ed. A. Dain, Paris 1954.
- Phryn. Ecl.* *Die Ekloge des Phrynichus*, ed. E. Fischer, Berlin 1974.
- Phryn. P.S.* *Phrynichi sophistae Praeparatio sophistica*, ed. J. de Borries, Leipzig 1911.
- Plut. Prov. Alex.* Plutarchi, *De proverbiiis Alexandrinorum*, ed. O. Crusius, Tübingen 1887.
- Poll.* Pollux, *Onomasticon*, ed. E. Bethe, vol. i-iii, Leipzig 1900-37.
- Prov. Bodl.* Proverbia Bodleiana, ed. Th. Gaisford, *Paroemiographi Graeci*, Oxford 1836, pp. 1-120.

- Prov. Coisl. Proverbia Coisliniana, ed. Th. Gaisford, *Paroemiographi Graeci*, Oxford 1836, pp. 121-154.
- P.S. See Phryn. P.S.
- Ps.-Plut. Pseudo-Plutarchus, *C.P.G.* i, pp. 321-342; see also Zen. Ath.
- Reitz. *Gesch.* R. Reitzenstein, *Geschichte der griechischen Etymologika*, Leipzig 1897.
- Sch. Ar. *Scholia Graeca in Aristophanem*, ed. F. Dübner, Paris 1842. *Scholia in Aristophanis Acharnenses*, ed. N. G. Wilson, Groningen 1975. *Scholia vetera in Aristophanis Equites*, ed. D. Mervyn Jones, Groningen-Amsterdam 1969. *Scholia vetera in Nubes*, ed. D. Holwerda, Groningen 1977. *Scholia vetera et recentiora in Aristophanis Vespas*, ed. W. J. W. Koster, Groningen 1978.
- Sch. Il. *Scholia Graeca in Homeri Iliadem (Scholia vetera)*, ed. H. Erbse, vol. i-v, Berlin 1969-77.
- Sch. Luc. *Scholia in Lucianum*, ed. H. Rabe, Leipzig 1906.
- Sch. Lyc. *Scholia in Lycophronis Alexandram*, ed. E. Scheer, vol. ii, Berlin 1908.
- Sch. Od. *Scholia Graeca in Homeri Odysseam*, ed. W. Dindorf, vol. i-ii, Oxford 1855.
- Sch. Pind. *Scholia vetera in Pindari carmina*, ed. A. B. Drachmann, vol. i-iii, Leipzig 1903-1927.
- Sch. Pl. *Scholia Platonica*, ed. W. C. Greene, Haverford 1938. *Platonis Dialogi*, vol. vi, ed. C. F. Hermann, Leipzig 1853.
- Sch. Theocr. *Scholia in Theocritum vetera*, ed. C. Wendel, Leipzig 1914.
- Sch. Thuc. *Scholia in Thucydidem*, ed. C. Hude, Leipzig 1927.
- Steph. Byz. *Stephani Byzantii Ethnicorum quae supersunt*, ed. A. Meineke, Berlin 1849.
- Su. *Suidae Lexicon*, ed. A. Adler, vol. i-v, Leipzig 1928-38.
- Thom. Mag. *Thomae Magistri Ecloga vocum Atticarum*, ed. F. Ritschl, Halle 1832.
- Zen. Ath. Zenobius Athous. In: Miller, *Mélanges*, pp. 341-375.
- Zen. vulg. Zenobius vulgatus, *C.P.G.* i, pp. 1-175.

FRAGMENTS OF PROSE LITERATURE

AESCHINES (SOCRATICUS?)

Incertae sedis (Τηλαύγης?)

1 καὶ τοὺς ποδεῶνας, οἷς ἀφῆπτον τὸ κώδιον ἀπὸ τοῦ ἀριστεροῦ ὤμου

Ph. ἀργέλοφοι: ποδεῶνες μηλωτῆς καὶ τῶν ἀσκῶν. δοκεῖ δὲ καὶ Ἴωνων εἶναι καὶ ἡ φωνὴ οὐκ ἀττικῆς συγγραφῆς ὁ ποδεῶν. τῷ μέντοι ἀργέλοφοι Ἀριστοφάνης (*Vesp.* 672) καὶ Ἑρμιππος (fr. novum; infra fr. 152) κέχρηται, τῷ δὲ ποδεῶν Αἰσχίνης: φησὶ γὰρ ἔκειθεν τὸς ποδεῶνας etc.’

ὁ ποδεῶς z τῷ μέντοι etc. in S^z τὸ μέντοι et τὸ δὲ ποδεῶν S^z

Phryn. *P.S.* 11. 1 ἀργέλοφοι Ἀττικῶς. σημαίνει δὲ τοὺς ποδεῶνας τῶν κωδίων καὶ τῶν ἀσκῶν. τὸ δὲ ποδεῶν Ἴωνικῶς.

Bek. *An.* 443. 4 ἀργέλοφοι: ποδεῶνες μηλωτῆς.

Bek. *An.* 295. 21 ποδεῶνές εἰσιν οἱ ἐκατέρωθεν τοῦ ἀσκοῦ προέχοντες.

Ph. ποδεῶν: κυρίως τοῦ ἀσκοῦ τὰ προὔχοντα, ἤτοι τῶν ποδῶν τὰ δέρματα.

Sch. *Ar. Vesp.* 672 ἀργελόφους: τὰ περιττὰ καὶ ἄχρηστα ἀργέλοφοι γὰρ τῆς μηλωτῆς οἱ πόδες, οὓς ποδεῶνας καλοῦσι, καὶ οὗτοι ἄχρηστοι.

The gloss is reminiscent of Phrynichus' style and since a contracted version of it is found in the abridgement of his *Praeparatio sophistica* one would readily guess that it belongs to the complete form of this work, which is lost now but was well known to the Patriarch (*Bibl. cod.* 158; cf. Reitzenstein, *Der Anfang des Lexikons des Photios*, xxxix ff.). The impression, however, that the word ποδεῶν is really condemned is obtained only from Phrynichus' abridgement: ἀργέλοφοι Ἀττικῶς ... τὸ δὲ ποδεῶν Ἴωνικῶς. In Photius' gloss the author is not so categorical: 'some think that ποδεῶν is an Ionic word unfit for Attic prose; yet, while ἀργέλοφοι was used by Attic poets like Aristophanes and Hermippus, ποδεῶν was used by an Attic prose-writer, Aeschines'. This perhaps indicates that our gloss does not originate directly from Phrynichus. That the latter in his unabridged work contained an entry condemning ποδεῶν as un-Attic is beyond any doubt. But the source of Photius must be some other lexicon. Naber (*Prolegomena* to his edition of the Photius lexicon, 97 ff.) and Reitzenstein (*Der Anfang*, xlvi ff.) attributed the second part of the gloss Ἀθηναίως, which has a wording similar to ours and mentions Phrynichus by name, to the book of Orus Κατὰ Φρυνίχου. K. Latte, however, produced serious objections (*Hermes* 50 (1915), 373 ff. = *Kleine Schriften*, 612 ff.) claiming that similar glosses in their majority must come from the original version of the *Antiatticista*, which he dated in the time of Phrynichus, much before Orus. Whatever the truth may be, we shall henceforth refer to this important source as 'the Antiatticistic source'.

Although no special indication is given, our fragment does not seem to come from oratory and we should rather attribute it to Aeschines Socraticus. Actually it does fit perfectly into one of the philosopher's dialogues, namely *Telauges*. There Telauges, supposed son of Pythagoras, but as Aeschines treats him, a contemporary Pythagorean, is ridiculed for wearing a sheepskin (fr. 41 Dittmar, *Aeschines von Sphettos* (Philologische Untersuchungen, 21, 1912) = Ath. v. 220 a): ἱματίου μὲν φορήσεως καθ' ἡμέραν ἡμιωβέλιον κναφεῖ τελοῦντα μισθόν, κφδίῳ δὲ ἐζωσμένον καὶ τὰ ὑποδήματα σπαρτίοις ἐνημμένον σαπροῖς καὶ ἴτελέσαντα τὸν ῥήτορα ἃ οὐ μετρίως διαγελά. If our source is Antiatticistic, the author must have been very lucky in finding such an example in Aeschines. For Aeschines was regarded by the Atticists as one of the most reliable models for Attic speech. If a word condemned by the Atticists occurred in his works, this would be enough for making that word entirely legitimate.

ποδεῶν, however, is indeed Ionic; it occurs in Herodotus, ii. 121 (together with ἀφάπτω (here 'tie up') but used for wineskins: ἐπισπάσαντα τῶν ἀσκῶν δύο ἢ τρεῖς ποδεῶνας αὐτὸν λύειν ἀπαμμένους), viii. 31, Hippocr. *Aff.* 21, *Art.* 77, and Theocr. xxii. 52 (idyll xxii is written in Ionic; the expression is used in a similar description (of Amycus): ἄκρων δέρμα λέοντος ἀφημμένον ἐκ ποδεῶνων). ἀφάπτω is also used mainly by Ionic writers (see LSJ s.v.); it seems that the active ἄπτω and its compounds, as well as ἄμμα, were more or less poetic words and, therefore, probably idiomatic. (There must have been also a controversy on Atticistic grounds about a third word in our fragment, ἀρτιστερός, although this is not so clear; see *Antiatt.* 97.1, Ph. s.v. ἐπαρίστερα; below, fr. 12). Now if the philosopher uses in fact two Ionic words in such a short phrase, this perhaps suggests a different conclusion: namely that Aeschines might have used idiomatic elements in his dialogue when the person speaking was not Attic. The old Telauges was supposed to be Samian and such was perhaps Aeschines' hero. If this is so, an important feature of the philosopher's style is revealed. A similar mimetic feature is demonstrated by the hyper-Gorgianism of Aspasia in her speech about the hetaera Thargelia in the dialogue named *Aspasia*. (Philostr. *ep.* 73 Αἰσχίνης ... οὐκ ὄκνει γοργιάζειν ἐν τῷ περὶ τῆς Θαργηλίας λόγῳ. According to Philostratus Aspasia was a follower of Gorgias and it was she who taught Pericles the niceties of the formal prose of Gorgias.) I would say that Aeschines' own Gorgianism, when he is not imitating, is not so pronounced; cf. Dittmar, *op.cit.* 253 f. and E. Norden, *Die antike Kunstprosa*, i. 103 f. Here it is obviously Telauges who is speaking. ἀφῆπτον is first person singular not third person plural: 'The paws by which I used to hang the sheepskin from my left shoulder'. Casaubon in his commentary on Athenaeus *loc.cit.* and Dittmar, 220, suppose that Telauges was renting the himation on holidays. But the imperfect ἀφῆπτον used here may perhaps denote that Telauges was not wearing a sheepskin any longer. He had probably given up the κφδίον and had started renting an himation for half an obol daily.

It is interesting to note that the habit of using sheepskins, at least for bedclothes, was alien to Pythagoreans. According to Iamblichus, *De vita Pythagorica* 28. 149 (cf. 21. 100, and Diog. Laert. viii. 19), it is said of Pythagoras that ἐσθῆτι ἐχρηῆτο λευκῆ καὶ καθαρᾷ, ὡσαύτως δὲ καὶ στρώμασι λευκοῖς καὶ καθαροῖς. εἶναι δὲ τὰ τοιαῦτα λινᾶ κφδίοις γὰρ

οὐκ ἐχρήτο. καὶ τοῖς ἀκροαταῖς δὲ τοῦτο τὸ ἔθος παρέδωκεν. One wonders whether Aeschines' Telauges had any relation to Pythagoras and his teaching or whether he was one of those Πυθαγορίζοντες or Πυθαγορισταί so often caricatured in comedy for their ragged clothes and their filth (Alexis fr. 197, Cratinus jun. fr. 6, Aristophon fr. 9, 10, 12, Antiphanes fr. 160, etc.); see Diels-Kranz, *Die Fragmente der Vorsokratiker*, i. 478 ff.

CALLISTHENES

Ἑλληνικῶν α'

2

Ἐπαρίτους

Ph. Ἐπαρίτους: τάγμα ἀρκαδικὸν μαχιμώτατον, ὡς Καλλισθένης ἐν πρώτῃ Ἑλληνικῶν.

Ἐπαρτίους z

Hes. Ἐπάρητοι (Ἐπαρόητοι cod.): τάγμα ἀρκαδικὸν μαχιμώτατον. καὶ οἱ παρ' Ἀρκάσι δημόσιοι φύλακες. Steph. Byz. Ἐπαρίται: ἔθνος Ἀρκαδίας. ἡ δὲ πόλις αὐτῶν Ἐπαρίς ἔδει, οὐχ εὔρηται δέ. περὶ δὲ τοῦ ἔθνους Ξενοφῶν (*Hell.* vii. 4) καὶ Ἐφορος (70 fr. 215) καὶ Ἀνδροτίων (324 fr. 51) φασίν.

According to Diodorus, xiv. 117. 8 (= *FGrHist* 124 test. 27), Callisthenes started his Ἑλληνικά with the King's Peace (387/6) and ended its tenth and last book with the Phocians seizing Delphi (357/6). But the only surviving fragment of the first book of Ἑλληνικά (*FGrHist* 124 fr. 8 = Anon. in Arist. *Eth. Nic.* iv. 8 [*Comm. in Arist. Gr.* xx. 189. 13]) seems to contradict this evidence as it mentions an event datable in 370/69. In order to reconcile the testimonies scholars resorted to emendation of Anonymus' text ἐν τῇ πρώτῃ τῶν Ἑλληνικῶν to πέμπτῃ (C. Mueller), δ (E. Schwarz) or F (Jacoby). The last scholar also made the suggestion that Callisthenes might have given in his first book a general survey of the relations between the Greek powers before proceeding to the detailed narration in the next books. The rest of the fragments where book-numbers survive do not present any chronological problem. Those of the second book are datable in 379 (? fr. 10) and 378 (fr. 9), the one of the third book in 375 (fr. 11), and the one of the fourth in 374/3 (fr. 12). The new fragment now supports Anonymus' text. The Ἐπάρητοι constituted the regular federal army set up immediately after the formation of the Arcadian League. The statement of Stephanus that a certain Arcadian tribe was formerly called Ἐπάρητοι is just as improbable as his conjecture about their original town, 'which must have been called Ἐπαρίς, οὐχ εὔρηται δέ'. But even if it were true, Callisthenes would certainly be interested not in the prehistory of the term but rather in the establishment of the battalion and its activity. And these cannot be dated earlier than 371/70. Other historians referring to the Arcadian forces as Ἐπάρητοι are: (a) Xenophon with relation to events of the years

365-362 (*Hell.* vii. 4. 22 ff.), (b) Diodorus (if one accepts Unger's emendation of Diodorus' ἐπιλέκτους to ἐπαρίτους) with reference to events of 369/8 (xv. 62, 67), (c) Ephorus, and (d) Androtion with reference to events of 370/69, according to Jacoby (70 fr. 215; 324 fr. 51). But there exists another fragment *incertae sedis* from the Ἑλληνικά of Callisthenes himself, which is connected with the activities of the Ἐπάριτοι. It is fr. 13 (*Ath.* x. 452 a-b), an incident from the siege of Cromnus by the Arcadians in 364. The siege of this small town near Megalopolis is described at length by Xenophon, *Hell.* vii. 4. 20 ff., but entirely omitted by Diodorus. Perhaps there is a connection between these two fragments, and fr. 13, which Jacoby is inclined to classify after the fourth book of the Ἑλληνικά, must also belong to the first book. The question of the chronological sequence of the books thus remains unanswered. Jacoby's suggestion as regards the character of the first book is no longer acceptable, because fr. 13 can by no means be inserted in a 'general survey'.

The corrupt forms ἐπαρτίους (Ph.), ἐπαρόητοι (Hes.), and ἐπιλέκτους (Diod.; Jacoby, vol. II c Kommentar p. 99, claims that Diodorus altered the unusual term on purpose) point to Xenophon's Ἐπάριτοι. The form ἐπαρίται (St. Byz.), which Jacoby prefers, is certainly wrong. Photius' reading ἐπαρτίους might perhaps be supported as an alternative of the Homeric ἐπαρτής ('ready-equipped'), but ἐπάριτοι is convincingly derived from the verbal root of ἀρι-θμός and means 'chosen', ἐπίλεκτοι. Cf. νήριτος, the place-name Νήριτον, and the proper names Ἐπήριτος, Μετήριτος, Πεδάριτος. (See Frisk, *Griech. Etym. Wörterbuch*, s.v.).

DURIS

Φιλιππικῶν ζ'

3

ἄριστα χωλὸς οἴφει

Ph. ἄριστα χωλὸς οἴφει: καταφερεῖς γὰρ οἱ χωλοὶ πρὸς συνουσίαν. Δοῦρις δὲ ἐν ζ' τῶν Φιλιππικῶν ἱστορεῖ τὰς Ἀμαζόνας χωλοῦν τὴν ἄρρενα γενεάν.

Δοῦρις etc. in Sz

Cf. Diog. ii. 2; Zen. *Ath.* iii. ιζ' = Ps. - Plut. i. 15; Apost. iii. 92; Macar. ii. 40; Pausan. att. fr. α 149 (Erbse) = Prov. Coisl. 41; Eust. 403. 6; Su.; Sch. Theocr. iv. 62 b; *Ath.* xiii. 568 e.

The title of Duris' main historical work has been transmitted as Ἱστορίαι (e.g. *FGrHist* 76 fr. 1) or Μακεδονικά (e.g. fr. 3) or Ἑλληνικά (test. 5), and Jacoby thinks that Duris must have used the second of these forms; see *FGrHist*, vol. II c Kommentar p. 116. Φιλιππικά, which occurs here for the first time, is the least appropriate title to describe Duris' work, which starts from the death of Philip's father in 370/69, but ends much later in the early third century including events of the author's own time. Nor do I think

that the first books of this work, where the account of Philip's reign was given, might have been so called. Philip's death should be described either in the fifth or the sixth book, whereas the seventh book, which is mentioned in our fragment, has already proceeded with Alexander's Asiatic expedition. One is reminded of the historical work of Pompeius Trogus, which is also entitled *Historiae Philippicae*, although it is actually a universal history beginning with Oriental and Greek and ending with Parthian, Gallic, and Spanish history, almost down to the author's own time. The usual explanation of this paradox, that he named his work after Theopompus' Φιλιππικαὶ Ἱστορίαι (see e.g. A. Klotz, *RE* s.v. *Pompeius Trogus*, 2303, 2307), might perhaps be modified now: his model for the title may have been Duris' work, of course on the assumption that the testimony of Photius is trustworthy. The attempts of Schanz-Hosius, ii. 323 f., to extend the title Φιλιππικαὶ Ἱστορίαι to the work of Timagenes, which is claimed as the principal source of the Roman historian, are entirely unnecessary.

The proverb was perhaps included in the account of the meeting of Thalestris, the queen of the Amazons, with Alexander, when he was on Jaxartes river in 329/8: of this meeting at least three different accounts survive (Diod. xvii. 77. 1, Curt. vi. 5. 24, Justin xii. 3. 5). Another Duris fragment (46) can now be placed with great probability in the seventh book. It comes from Plut. *Alex.* 46 where a list is given of the old historians who mention the incident of Alexander's meeting with the Amazon queen. Plutarch distinguishes those who accept it as a real event (Cleitarachus, Polycleitus, Onesicritus, Antigenes, and Ister) and those who reject it as mere fiction (Aristobulus, Chares, Ptolemy, Anticleides, Philon of Thebes, Philip of Theangela, Hecataeus of Eretria, Philip of Chalcis, and Duris of Samos). Perhaps Duris, in his attempt to discard the reliability of the story, availed himself of the opportunity to make a deviation from the straight narration and give an account of the Amazons, their whereabouts, and their habits, as is partly done by Curtius whose source, however, is not Duris. The anecdote about the maiming of all men, the proposal of the Scythians ὅτι εἰ τούτοις πεισθεῖεν, ἀπηρώτοις συνέσσονται ἀνδράσιν, ἀλλ' οὐχὶ λελωβημένοι καὶ χωλοῖς καὶ ἀχρεῖοις ὡς οἱ παρ' αὐταῖς (Pausan. att. fr. a 149), and the refusal of Antianeira, mythical queen of the Amazons, might well be appropriate in a context of the visit of Thalestris, queen of Amazons, desirous of having a child by Alexander. (In Appendix 19, 'The Queen of the Amazons', of his *Alexander the Great*, ii. 320 ff., W. W. Tarn finds the origin of the tale in the story about the 'king of the Scyths' who actually offered Alexander his daughter in marriage; Arr. iv. 15. 1 ff.) Another fragment (38; from Plut. *Demosth.* 19) mentions Duris' opinion about Thermodon, which is traditionally known as the river near which the Amazons dwelt. Duris claimed that Thermodon was not a river but merely the name of a person, as was indicated by the inscription on a statuette accidentally found and depicting a certain Thermodon holding a wounded Amazon in his arms. Plutarch inserts Duris' statement in a discussion about the location of Thermodon either in the East or in Boeotia. This discussion perhaps echoes an older one concerned with the question of the provenance of the queen of the Amazons. See *FGrHist*, vol. II b Kommentar pp. 328 f. But Jacoby's view that the fragment comes from the account of the battle at Chaeronea seems on the whole more plausible.

The proverb, which forms the second hemistich of an iambic tetrameter, was also mentioned by Mimnermus (fr. 21 a West). On the authorship of the fragment see S. Szadeczy-Kardoss, *Akte des IV. internat. Kongresses für griech. und latein. Epigraphik*, 1964, 379 ff., and the same scholar in *Miscellanea critica Teubner*, 1964, i. 268 ff.; see also R. Kassel, *Rh. M.* 112 (1969), 97 f. Kock included the proverb in his comic fragments: adesp. fr. 36 of the Old Comedy.

HECATAEUS MILESIUS

Περιήγησις Αιγύπτου

4

Ἄφθος

Ph. Ἄφθος: θεὸς παρ' Αἰγυπτίοις, ὡσπερ ἡ Ἴσις καὶ ὁ Τυφῶν. Ἑκαταῖος Περιηγήσει Αἰγύπτου.

Ἑκαταῖος etc. in marg. z

Su. Ἀφθάς: ὁ Διόνυσος.

Su. Φθάς: ὁ Ἥφαιστος παρὰ Μεμφίταις. Cf. *Et. M.* 535. 11.

This is the oldest occurrence of the Egyptian god Phthas in Greek literature. Later on, Herodotus (ii. 2. 5, 3. 1, al.) and other authors use the Greek equivalent Ἥφαιστος. The Egyptian form Φθᾶς or Φθάς is found only in later authors, such as Iambl. *Myst.* viii. 3, Io. Lyd. *De mens.* iv. 86, Porphyg. *Imag.* in Euseb. *Praep. ev.* iii. 11. 45, in lexicā, such as the Suda s.v., *Et. M.* 535. 11, and in papyri (*P. Oxy.* 1381) and inscriptions from Egypt (Rosetta inscription 4, Dittenb. *OGIS* 90). The form Ἄφθάς is attested by the Suda s.v., where it is falsely interpreted as ὁ Διόνυσος. It is also found in the proverb Ἄφθάς σοι λελάληκεν transmitted by Apostolius, iv. 54 a (Plut. *Prov. Alex.* 23 gives a different form: ὁ Φθάς σοι λελάληκεν), which in view of its metrical form must be rather old. The new evidence, in combination with the known fact that Hecataeus records place-names in forms that are close to the indigenous usage (Jacoby, *RE* s.v. *Hekataios*, 2750), confirms the existence of an initial A- in the Egyptian name at least in the sixth and fifth centuries. Indeed, we do not know how the name sounded in Egyptian, where only consonants were marked (A. Rusch, *RE* s.v. *Phthas*, 931). Therefore, as the first evidence of the form Φθάς is not earlier than 196 B.C. (Rosetta inscription), we may suppose that the initial vowel was dropped in Egyptian during the fourth or the third century B.C. The normalisation of the name, to make it sound like a second-declension noun, certainly goes back to Hecataeus and represents, as I think, one of his more difficult tasks in writing his Περιήγησις, where he was compelled to give a more or less regular Greek appearance to a

great number of strange barbarian names (see Jacoby *loc.cit.*). He must have spoken about Phthas in the description of Memphis, where the famous temple of the god was located, but he may also have mentioned him (as well as Isis and Typhon) in the Egyptian genealogies referred to by Herodotus, ii. 143 (*FGrHist* 1 fr. 300).

It is certainly very tempting to attribute the fragment to Hecataeus of Abdera, who also wrote a book about Egypt. E. Schwartz, *Rh. M.* 40 (1885), 223 ff., suggested that this book was the principal source of Diodorus Book i, which for this reason was included in *FGrHist* as fr. 25 of Hecataeus of Abdera (264). In fact both Isis and Typhon are mentioned in Diod. i. 85 in connection with Hephaestus' temple at Memphis. But as our fragment clearly mentions the Περιήγησις Αιγύπτου, which is the title of the Milesian's work, and as Diodorus refers to Phthas using the Greek equivalent, I would prefer to leave unaltered the authorship of the fragment.

Incertae sedis (Γενεαλογίαι?)

5

Κρηθέως, Ἀτρέως

Ph. Ἀχιλλέος καὶ Πηλέος: οἱ ἄλλοι Ἑλληνας χωρὶς Ἀττικῶν διὰ τοῦ ὠ, οἱ δὲ Ἀττικοὶ διὰ τοῦ ᾠ· οἱ δὲ Ἴωνες καὶ τῆ τοῦ εἰς τὸ ἠ μεταβολῇ χρῶνται Πηλῆος καὶ Ἀχιλλῆος λέγοντες. καὶ διὰ τοῦ εἰ Ὀμηρος· εὐδεις Ἀτρέος υἱέ' (*Il.* ii. 23, 60). λέγουσι δὲ καὶ διὰ τοῦ ᾠ τὰς γενικὰς ἐνίοτε· οἶον καὶ Ἐκαταῖος Κρηθέως καὶ Ἀτρέως ποτὲ λέγει παραπλησίως τοῖς Ἀττικοῖς. καὶ τὰ ἄλλα δὲ διὰ τοῦ ὠ ἰακά, οἶον φύσιος, λέξιτος, πόλιος.

Κρηθέως z

The two names very probably come from the Γενεαλογίαι. But they cannot easily be connected with any of the existing fragments. For Atreus, one may perhaps think of Jacoby's fr. 22, which mentions a popular etymology of Mycenae. Fr. 119, where Hecataeus gives the ethnic composition of the Peloponnese, may also be relevant. This last, however, must belong to the Περιήγησις Εὐρώπης, as it comes from Strabo, who had this book among his sources.

The ending -έως not only occurs in contemporary Milesian inscriptions (Schwyzer 725. 3, 7: before 500 B.C.) but is also attested by the author himself (or at least the readings in the manuscripts): Οἰνέως fr. 15, Εὐρυσθέως fr. 23. The form Πρινηνῆς (fr. 234; so Herodianus: Πρινηεῖς Lobeck) speaks for an original ending in ηF. On the contrary Ἴμφεες (fr. 137; VP of St. Byz.: Ἴμφεες R: Ἴμφῆς Bechtel) points to a root in εF.

HERODOTUS

6?

ἐπίτοκος

Ph. ἐπίτοκος: παρ' Ἡροδότῳ.

Antiatt. 96. 11 ἐπίτοκον οὐκ ἀξιούσι λέγειν, ἀλλ' ἐπίτεκα.Phryn. *Ecl.* 308 ἐπίτοκος ἢ γυνή: ἀδοκίμως εἶπεν Ἀντιφάνης ὁ κωμικός (fr. 306), δέον ἐπίτεξ.

Philet. 303 (Dain) ἐπίτεξ ἢ γυνή, οὐχι ἐπίτοκος.

Obviously from the Antiatticistic source. If Latte, *Hermes* 50 (1915), 373 ff., was right in transposing the formerly accepted date of the *Antiatticista* and suggesting that Phrynichus wrote the second book of his Ἐκλογή ὀνομάτων with this work in mind (see now Eitel Fischer, *Die Ekloge des Phrynichos*, 1974, 39 ff.), it is strange that the gloss in Phrynichus does not mention Herodotus but gives an entirely different quotation from Antiphanes. A relevant question is raised by the numerous examples of discrepancy between forms transmitted by the *Antiatticista* and those preserved in the ancient authors themselves. One cannot always say whether it is a forgery due to an anti-Atticistic tendency (on the exact scope and character of the *Antiatticista* see Latte, *op.cit.* 383 f.) or a normalization of the ancient texts by Alexandrian scholars. This is the case in our gloss: contrary to its testimony, ἐπίτεξ occurs twice in Herodotus (i. 108, 111), while ἐπίτοκος is completely unattested in his work. For similar discrepancies as regards Herodotus cf. *Antiatt.* 79. 7 ἁμαρτία: ... Ἡρόδοτος πρῶτῳ καὶ τρίτῳ, 99. 11 θερισμὸν ἀντὶ τοῦ ἄμητον: Ἡρόδοτος τετάρτῳ, whereas in Herodotus we find ἁμαρτάς (i. 91, 119, iii. 25) and ἄμητος (iv. 42).

But ἐπίτοκος occurs in the Pseudo-Herodotean *Vita Homeri* 3. Did the author of the Antiatticistic source know of this work? If the date proposed by Latte, *op.cit.* 382, for the lexicon's composition (about A.D. 178) is right, it would be impossible to accept the dating of the *Vita* in the second or third century of our era, as was done by J. Schmidt, *De Herodotea quae fertur vita Homeri*, Halle 1875. (Moreover, the *Vita* is quoted by a second century writer, Tatianus, *In Graecos* 31 Otto.) A date in imperial times (Schmid-Stählin, i.1. 84 n.7, with literature) is, in any case, difficult to accept, because one must allow a certain time after its writing for its inclusion in a Herodotean corpus. Wilamowitz, *Vitae Homeri et Hesiodi*, Bonn 1916 (= *Kleine Texte* 137, Berlin 1929), dated the work to the end of the Hellenistic period (second or first century B.C.); see also Wilamowitz, *Die Ilias und Homer*, 413 ff. Th. Bergk, *Griechische Literaturgeschichte*, i. 443, dated it to the end of the classical period, shortly before 336 B.C. Finally, T. W. Allen in the Preface to his Oxford Homer edition, vol. v. 186, did not hesitate to ascribe the *Vita* to Ephorus himself.

However, on account of the other discrepancies, I very much doubt if the Antiatticistic source refers to the *Vita*, and, consequently, if the new evidence offers any positive help in dating it.

HIPPOCRATES

Incertae sedis

7?

ἄται

Ph. ἄται : πληροῦται. Ἱπποκράτης.

Hes. ἄται: πληροῦται.

Sch. *Il.* v. 99 Erbse (*P. Oxy.* 221. xi. 18) ἄση: πλησμονή (ἄγη Erbse et Hom. *Il.* xxi. 221).

The word is not recorded in the dictionaries as occurring in Hippocrates; it is exclusively epic (Homer, Hesiod). The contracted form ἄται might well have occurred in the Hippocratean corpus (see H. Kuehlewein, *De Dialecto Hippocratica*, Lips. 1894, ci ff., A. Rüst, *Monographie der Sprache des hippokratischen Traktates* *Περὶ ἀέρων ὑδάτων τόπων*, Freiburg in der Schweiz 1952, 72), though we cannot as yet formulate any definite rules about the use of contraction in this corpus, so long as its manuscript tradition has not been thoroughly investigated. The nominal derivative ἄση is, however, a characteristically Hippocratean term (*Aph.* v. 61, *Acut.* 14, *Epid.* vii. 10, al.), and one may reasonably wonder whether our gloss does not refer to this noun rather than to the poetic verb. Is an original gloss like ἄται: πληροῦται. <καὶ ἄση· πλησμονή.> Ἱπποκράτης to be excluded? On the other hand, ἀσᾶται, which occurs in Hippocrates (*Morb. Sacr.* 25, al.) in the sense of feeling nausea because of a surfeit, may possibly be related. But in this case, who is to be corrected, the lexicographers or the text of Hippocrates?

HYPERIDES

Κατὰ Αὐτοκλέους

8

ἐνεχυρασία

Ph. ἐνεχυρασίαν: Ὑπερείδης ἐν τῷ κατὰ Αὐτοκλέους. Ἐνεχυριμαῖος ἔστι τις παρά σοι χιτών· Φερεκράτης Ἐπιλήσμονι (fr. novum; infra 178).

Phryn. *Ecl.* 342 ἐνεχυριμαῖα οὐδεις τῶν δοκίμων εἶπεν — εἰ δὲ τῶν ἡμελημένων τις, ὄφροντις Ἱπποκλείδῃ —, ἐνέχυρα δέ.

This and the following four Hyperides fragments most probably come from the Anti-

atticistic source. He is one of the Antiatticista's favourite orators (14 quotations; Isocrates and Lysias are quoted 12 times each, Andocides and Dinarchus only once. Demosthenes, of course, comes first with no less than 43 quotations). The reason for this preference is well illustrated by Hermogenes iii. 382 W.: ἴδιον δὲ Ὑπερείδου τὸ καὶ ταῖς λέξεσιν ἀφειδέστερόν πως καὶ ἀμελέστερον χρῆσθαι ὥσπερ ὅταν μονώτατος λέγη καὶ γαλεάγρα καὶ ἔκκοκκύζειν καὶ ἐστηλοκόπηται καὶ ἐπήβολος καὶ ὅσα τοιαῦτα. Phrynichus uses the same term in order to blame him for his carelessness in choosing the proper word (*Ecl.* 311): ἐμπυρισμός: οὕτως Ὑπερείδης ἡμελημένως, δέον ἐμπρησμός λέγειν (cf. *Antiatt.* 97. 12). In *Ecl.* 309 he uses a similar designation: ἐγκάθετος: οὕτως Ὑπερείδης ἀπερριμμένως (ἡμελημένως V), δέον δοκιμωτέρῳ χρήσασθαι τῷ θετὸς ἢ εἰσποίητος ἢ ὑπόβλητος. See F. Blass, *Die attische Beredsamkeit*, iii. 2, pp. 25 ff., and Ulrich Pohle, *Die Sprache des Redners Hypereides in ihren Beziehungen zur Koine*, Leipzig 1928.

ἐνεχυρασία was also used by Plato, *Leg.* xii. 949 d, and Demosthenes, xlvii. 76, 80. Phrynichus refers only to the condemned ἐνεχυριμαῖος without stating what the correct Attic noun for the abstract notion of ἐνέχυρον is. The formation of ἐνεχυρασία from ἐνεχυράζω is in accordance with the laws of Attic derivation, but a debate must have taken place in Atticistic circles concerning the legitimacy of the ending -σία. P. Chantraine, *La formation des noms en grec ancien*, Paris 1933, 198, argues that the ending -σία gradually tended to replace -σις (ἀγόρασις ~ ἀγορασία etc.). Note that ἀγορασία is almost exclusively used by Hyperides (fr. 70). On the Atticistic preference of other endings over -σία see Phryn. *Ecl.* 3 (ἰκετεία for ἰκεσία), 84 (θερμότης for θερμασία), *P.S.* 35. 8 (ἀνοητία etc. for ἀνοησία etc.), Moer. 28 (ἀνοητία for ἀνοησία). Cf. Lobeck, *Phryn.* 114 ff. and 500 ff., Rutherford, *The New Phrynichus*, 198.

As for the ending -ιμαῖος see Lobeck, *op.cit.*, *Parerg.* 558 ff. Phrynichus in his *Praeparatio Sophistica* does not censure it at all. On the contrary, he suggests the use of such words as ἀρπαγιμαῖος (6. 6 τῶν χρησίμων ἐστὶ καὶ σπανίων ἢ φωνή), ὄνυχιμαῖος (92. 6; unless ὄνυχιαῖος should be written), and συλλογιμαῖος (109. 9). For a case of ἐνεχυριμαῖα ἱμάτια in comedy cf. Menander's fr. inc. 951 Kō.-Thierf. (Sandbach pp. 335 f.).

9

ὠτακουστεῖν

Ph. ὠτακουστεῖν: Ὑπερείδης ἐν τῷ κατὰ Αὐτοκλέους.

Ἄντοκλεῖ z

Evidently Antiatticistic. The word is found not only in Herodotus, viii. 130, but in Xenophon, *Cyr.* v. 3. 56, al., and Demosthenes, xix. 288, as well. The Atticistic objections may have been directed not towards its meaning but its formation. Phrynichus censures many similar denominatives: *Ecl.* 9 εὐκοιτεῖν, 10 εὐχαριστεῖν, 92 καλλιγραφεῖν, 338 εὐκερματεῖν, 361 σιτομετρεῖσθαι, 370 χρεολυτῆσαι, 381 εὐχρηστεῖν, 392 μεσοπορεῖν. In most cases he recommends the use of periphrases. On the other hand, the *Antiatticista*

attempts to reinstate the legitimacy of a great number of others: 79. 12 ἀψιμαχεῖν, 89. 30 δυσημερεῖν, 94. 5 ἐργοδοτεῖν, 94. 10 εὐθετηῖσαι, 94. 28 εὐπαθεῖν, 95. 4 εὐλογεῖν, 95. 32 εὐεσματεῖν, 99. 17 θυροκοπεῖν, 99. 20 θερμολουτεῖν, 102. 12 κακολογεῖν, 102. 13 κακοποιεῖν, 104. 31 κεφαλοτομεῖν, 106. 12 λαθροφαγεῖν, 106. 13 λιποψυχεῖν, 109. 19 ναυκληρεῖν, 110. 19 οἰκοδομεῖν, 116. 16 ψυχαγωγεῖν.

Incertae sedis

10 οὐ γὰρ διωρίσαντο τὸν χρόνον, ἀφ' οὗ ἐκαθέζετο ὁ ἄνθρωπος

Ph. ἀφ' οὗ: τὸ χρονικὸν παρ' Ὑπερείδῃ· 'οὐ γὰρ etc.'

οὐ γὰρ etc. in Sz

It is very likely that this gloss too comes from the Antiatticistic source. It is not, however, very clear what the question was about. Maybe the Atticists recommended ἐκ + genitive for time and ἀπό + genitive for place. The *Antiatticista* (93. 16) attests the use of ἐξ ὄτου instead of ἐξ οὗ, but there too the point at issue escapes me: was it the temporal use of ἐξ or the correctness of ὄτου? (The Atticists censured also the combination of ἐξ and ἀπό with temporal adverbs: Phryn. *Ecl.* 29, 95; Bachm. *An.* ii. 323. 23 = Sch. Luc. p. 39. 21 Rabe; Philet. 133 Dain; Thom. Mag. s.v. ἐξ ἐκείνου. Cf. also Phryn. *Ecl.* 66, where the use of ἐξ ἀρχῆς instead of ἀρχῆθεν is recommended. But *Antiatt.* 83. 13 finds ἀρχῆθεν in Herodotus, whereas Photius (Antiatticistic source) finds ἀπ' ἀρχῆς in Euripides; see below, fr. 37.) In any case, ἀφ' οὗ occurs not only quite early, in Herodotus, ii. 44, and old Attic (Thuc. i. 18; Aesch. *Pers.* 177 ἀφ' οὗπερ), but it also enjoyed later a great popularity, which led to the establishment of the Medieval and Modern Greek temporal conjunction ἀφοῦ. The example quoted here by Photius is rather irrelevant, since it is the omission of χρόνος that produces the idiomatic usage, whereas τὸν χρόνον, ἀφ' οὗ introduces a normal and legitimate Attic relative clause. This might perhaps suggest that the temporal use of ἀπό + genitive was meant to be censured and not particularly the expression ἀφ' οὗ.

The interpretation of the new fragment of Hyperides seems to depend on the meaning of ἐκαθέζετο. Is there question of the duration of someone's term in office? Or is there a dispute on the exact measurement of a litigant's time of speech in a trial (διαμεμετρημένη ἡμέρα)?

11 ἐντρεχῆ

Ph. ἐντρεχῆ: Ὑπερείδης. ἐντρεχέστατον Πλάτων Πολιτείας <ε'> (vii. 537 a).

Πλάτων Πολιτείας in marg. z

Antiatt. 94. 30 ἐντρεχῆ ἄνδρα: Πλάτων Πολιτεία ἐντρεχέστατον.
Hes. ἐντρεχέστερον: γοργότερον.

From the Antiatticistic source. The word was not known to occur in any Attic writer other than Plato. Cf. κακεντρεχῆς, also in the *Antiatticista* (105. 19), drawn from the Pseudepicharmean Πολιτεία (fr. 259 Kaibel). Otherwise both words together with the substantives ἐντρέχεια and κακεντρέχεια are very late.

One would be inclined to add ζ' after Πολιτείας, since the genitive seems to denote that a book number is missing and ἐντρεχέστερον occurs in the seventh book of the *Republic*. But the *Antiatticista* makes his references to a six-book edition of the *Republic*. (See J. Hirmer, *Entstehung und Komposition der platonischen Politeia*, 23. Supplementband der Jahrbücher für classische Philologie, 1897, pp. 588 ff. and 676 ff., H. Alline, *Histoire du texte de Platon*, Paris 1915, pp. 14 f.) In this edition our books vii and viii correspond to the fifth book. Photius and the *Synagoge* kept this book-division in one case where the gloss originates from the Antiatticistic source: Bek. *An.* 368. 26 = Ph. Πλάτων δὲ ἐν ἔκτῳ Πολιτείας ἀκολασταίνειν ἔφη; the reference is to the ninth book of the *Republic*. (The *Antiatticista* has, however, the corrupt ἀκολασταίνειν: Πλάτων Πολιτείας τρίτῳ.)

12

ἐπαρίστερα

Ph. ἐπαρίστερα: Ὑπερείδης.

Phryn. *Ecl.* 227 ἐπαρίστερον οὐ χρὴ λέγειν, ἀλλὰ σκαίον.
Poll. ii. 160 σκαίος, σκαίως, ἀριστερώς: τὸ δ' ἐπαρίστερος ἰδιωτικόν, τό γε μὴν ἀμφοτέρωσιν Ἀττικόν.
Hes. ἐπαρίστερα: κακά, ἀηδῆ.

ἐπαρίστερα (or ἐπ' ἀριστερά) occurs in Hom. *Il.* vii. 238 and Herod. ii. 36 al. However, both Homer and Herodotus use the expression literally for 'on the left' or 'to the left'. I do not know whether the Atticistic disapproval of ἐπαρίστερα did somehow affect the orthography of Homeric and Herodotean editions; these authors were, after all, non-Attic. But I think that what the grammarians proscribed was not ἐπαρίστερα or ἐπιδέξια, which were always used adverbially, but the adjectives ἐπαρίστερος and, possibly, ἐπιδέξιος, which first appear as late as the fourth century B.C., and are found almost entirely in metaphorical usage. A third century B.C. Attic κατάδεσμος (*Tab. Defix.* 67 a 8) gives a nice example of the double use of the word. The text is written on a lead tablet from right to left, as is frequently done with magic formulae: ὡσπερ ταῦτα ψυχρὰ καὶ ἐπαρίστερα, οὕτως τὰ Κράτητος τὰ ῥήματα ψυχρὰ [καὶ ἐπαρί]στερα γέν[οι]το.

We do not know, on the evidence of Photius alone, whether Hyperides used the word adverbially. What is certain, on the evidence of Phrynichus and Pollux, is that he used it metaphorically.

ISAEUS

Πρὸς Εὐκλείδην

13

ἐξανεπλήρου

Ph. ἐξανεπλήρου: Ἰσαῖος πρὸς Εὐκλείδην.

Two speeches by Isaeus are distinguished by his editors: (xiv) Πρὸς Εὐκλείδην περὶ τῆς τοῦ χωρίου λύσεως and (xv) Πρὸς Εὐκλείδην Σωκρατικόν. The reasons, however, for this distinction set out by Sauppe ii. p. 236 and accepted by Blass (*Attische Beredsamkeit* ii. p. 495) are not convincing. The speech is alluded to by Dionysius of Halicarnassus as Πρὸς Εὐκλείδην ἀμφισβήτησις ὑπὲρ τῆς τοῦ χωρίου λύσεως, by Harpocration as Πρὸς Εὐκλείδην (three times), Πρὸς Εὐκλείδην περὶ χωρίου (once), and Πρὸς Εὐκλείδην Σωκρατικόν, εἰ γνήσιος ὁ λόγος (once), by Priscianus Πρὸς Εὐκλείδην, by Pollux Πρὸς Εὐκλείδην περὶ χωρίου, and by *Fragm. Cantabr.* Πρὸς Εὐκλείδην περὶ χωρίου. That Harpocration once adds the designation Σωκρατικός to Εὐκλείδης and doubts the genuineness of the speech, whereas four other times these indications are omitted, is no adequate reason to conclude that there were two different speeches. In any case, if there are indeed two speeches, there is no reason why all fragments with the inscription Πρὸς Εὐκλείδην (as is the case here) should be ascribed to the first speech (Πρὸς Εὐκλείδην ἀμφισβήτησις ὑπὲρ τῆς τοῦ χωρίου λύσεως).

The gloss certainly originates from the Antiatticistic source. The Atticistic objection must have been directed against the double prepositional prefix ἐξανα- for the simple ἀνα-. Cf. below, Lysias, fr. 16, and Sophocles, fr. 44. The *Antiatticista* 93. 9 gives another example of the same formation, ἐξαναλάβω, which he attributes to Thucydides' first book, although the word, an *hapax* in Greek literature, is not found there. The *Antiatticista* continues (93. 10 ff.) with more examples of the pleonastic use of prepositions: ἐκποθεν ἐμοὶ γέγονεν: Ὅμηρος: ἑσπερὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες' (*Il.* viii. 19). καθόλου περιττὰς προσλαμβάνειν προθέσεις οὐκ ἦν ἄηθες τοῖς ἀρχαίοις. 93. 14 ἐξαφείλατο: Ἡρόδοτος πρώτῳ (?). 93. 15 ἐξαπολωλότα: Δημοσθένης κατὰ Φορμίωνος (?).

LYSIAS

Κατὰ Ἴππονίκου

14

ἀπόφυξις δίκης

Ph. ἀπόφυξις: Λυσίας ἐν τῷ κατὰ Ἴππονίκου εἶρηκεν ἀπόφυξιν δίκης: ἡ δὲ ἀποφυγή ἐπὶ

τούτου τοῦ σημαινομένου πάνυ σπάνιος.

- εἶρηκεν in z addito ἀποφυγή post lemma: tota glossa in S^z

The wording suggests that the gloss is Atticistic. The lexicographer's intention was not to interpret ἀπόφυξις (as the reading of z implies) nor to question the legitimacy of ἀποφυγή (which never occurs, to my knowledge, as a law-term for 'acquittal'; it is adduced here only as a second alternative, very rare and, therefore, not commendable). His purpose was to assert the authenticity of the formation -φυξις as against -φευξις. This dispute is reflected in the diversity of the form not only in different authors (Plato, *Leg.* iv. 713 e, uses ἀνάφυξις, but Antipho, v. 66, ἀπόφευξις, and Thucydides, iii. 23, διάφευξις, and, vii. 41, κατάφευξις), but even in the tradition of the same author. (The manuscripts of Aristophanes provide unanimously the reading ἀπόφευξις at *Nu.* 874 and *Vesp.* 645, but ἀπόφυξις at *Vesp.* 558, whereas the tradition is divided at *Vesp.* 562.) The gloss διάφευξις: Θουκυδίδης τρίτῳ in the *Antiatticista*, 90. 9, suggests the same dispute.

A term like ἀπόφυξις δίκης is likely to be heard in any judicial procedure, and therefore does not help us to draw any inference about the content of Κατὰ Ἱππονίκου, a title which is also new. This Hipponicus was perhaps the son of Callias (Kirchner, *Prosopographia Attica*, i. no. 7659; *RE*, s.v. *Hipponikos* no. 4; J. K. Davies, *Athenian Propertied Families 600-300 B.C.*, pp. 268-9), who is mentioned once in the preserved *Corpus Lysiacum* (xiv. 28) in connection with his wife's illegal relations with her brother, Alcibiades the younger.

Incertae sedis

15

ἀτίμωςις

Ph. ἀτίμωςις: Λυσίας εἶρηκε καὶ ἀτιμοσύνην Σοφοκλήης (fr. novum; infra 55; *TrGF* 1026a) καὶ ἀτιμῶν Δημοσθένης (xlv. 84) ἀντὶ τοῦ ἀτιμάζων, ἀτιμοῦντι Φρόνιχος (fr. novum; infra 198): 'τιμοῦντι κάτιμοῦντι τοὺς βελτίονας', ἀτιμώσαντες δὲ Θεόπομπος (fr. novum; infra 213): 'αἰσχρῶς ἀτιμώσαντες ἐξελαύνετε'.

In S^z ἀτιμῶν - Φρόνιχος in z pr. ἀτιμοῦντι] τιμοῦντι (spatio rubricatori relicto) ut novam glossam z ἀτίμωςις, ἀτιμώσαντες S^z κάτιμοῦντι] καὶ ἀτιμοῦντι S^z

Our lexicographer is here concerned with the negative form of τιμάω and its derivatives. ἀτιμάω, an epic form and formation, is replaced in Attic tragedy and prose by ἀτιμόω. The three participles, ἀτιμῶν, ἀτιμοῦντι, and ἀτιμώσαντες, are produced here to show that the -o- form is the right one. Of course, ἀτιμῶν may belong to an -a- form as well, and this escaped the lexicographer's notice, but in any case Demosthenes is known to have used only the -o- form. As for the two nouns, ἀτίμωςις, also an -o- derivative, was known only from Aeschylus in two lyric passages (*Ag.* 702, *Ch.* 435), and ἀτιμοσύνη was

entirely unattested. This second, like Euripides' ἀπιστοσύνη (*Med.* 422) and ἀμνημοσύνη (*Ion* 1100), is perhaps a neologism. No question at all is raised about the validity of ἀτιμάζω in our gloss, and in fact the word occurs just as much as ἀτιμόω both in prose and comedy and is much more frequent in tragedy. Of course, ἀτιμία and ἀτιμῶ both in their general sense and as law-terms recur several times in Lysias.

τιμοῦντι in Phrynichus' fragment is either an error for τιμῶντι due to the following κἀτιμοῦντι or (less likely) a comic alteration made for some obscure reason. The dialectal τιμέω and τιμόω (see LSJ s.vv.) would rather be unlikely intrusions here. The meaning of the line is also obscure: 'who honours and dishonours the better sort (the aristocrats?)'. Phrynichus uses also ἀτιμάζω (*TrGF* 20; com. fr. 80 K.): ὃ φίλτατ' ἀνδρῶν, μή μ' ἀτιμάσας γένη.

In Theopompus' line ἐξελαύνετε would rather be an historic present than an imperative. It is impossible to say who are understood as the subject of ἐξελαύνετε (the citizens?) as well as its object.

16

ἐπανοῖξαι

Ph. ἐπανοῖξαι: Λυσίας.

Another Antiatticistic gloss. The verb and its derivatives are found only in authors and inscriptions not earlier than the third century B.C. The lexicographer defends here the pleonastic use of the preposition ἐπί in the prefix. See above, Isaeus, fr. 13, and below, Sophocles, fr. 44; cf. *Antiatt.* 93.9 ff.

PHILOCHORUS

Incertae sedis (Περὶ θυσιῶν)?

17

ἀφελές

Ph. ἀφελές: τὸ ὑγιὲς καὶ ὀλόκληρον ἢ τὸ ἀπλοῦν καὶ ἀκατασκευάστον. Φιλόχορος δὲ διαφόρως.

Bek. *An.* 469. 31 - ἀκατασκευάστον = Su.

Cf. *Et. M.* 176. 14; Sch. *Ar. Eq.* 527.

ἀπλοῦν καὶ ἀκατασκευάστον is the regular meaning of ἀφελές from the fifth century onwards. But for the other meaning there seems to exist only lexicographical evidence, ὑγιὲς καὶ ὀλόκληρος or simply ὀλόκληρος must have been the terms used for the ideal candidates for the priesthood. See the comic poet Anaxandrides, fr. 39 K. τοῦς ἱερέας

ἐνθάδε μὲν ὀλοκλήρους νόμος / εἶναι, Pl. *Leg.* vi. 759 c δοκιμάζειν δὲ τὸν αἰεὶ λαγχάνοντα πρῶτον μὲν ὀλόκληρον, SIG 1012. 8 ἃ δὲ πριαμένα ἔστω ὑγιῆς καὶ ὀλ[ό]κλα[ρος] (Cos, second or first century B.C.), SIG 1009. 10 ὅς [κα ἢ ὀλ]όκλαρος (Chalcedon, c. 200 B.C.). Photius, s.v. ὀλόκληρος, gives the information that οἱ ἄρχοντες ἐδοκιμάζοντο εἰ ὀλόκληροί εἰσιν. Aristotle, however, *Ath. Pol.* 55. 2, and other authors describe the procedures of the ἀρχόντων δοκιμασία without mentioning any such examination. On the other hand, *Et. M.* 176.14 and Bek. *An.* 470. 3 confine it to the archon basileus, which is very natural since he was entrusted with the most important religious duties. In fact, the wording in Bek. *An.* suggests that an official text is being literally reproduced and interpreted: καὶ οἱ βασιλεῖς καὶ οἱ ἱερεῖς ἐδοκιμάζοντο Ἀθήνησιν εἰ ἀφελεῖς καὶ ὀλόκληροι. ἔστι μὲν γὰρ ὁ μὲν οὐκ ἀφελῆς ὁ βεβλαμμένος τι τοῦ σώματος ἢ καὶ ᾧ πρόσεστί τι μὴ φύσει προσῆκον. οὐχ ὀλόκληρος δέ, οὐ τι ἄπεστι καὶ ὁ ἐλαττούμενός τινα τῶν κατὰ φύσιν. But Photius seems to be right in extending the rule to all archons, because Lysias (xxiv. 13) states that ἀνάπηροι had no right to be eligible to the archonship and not only to the office of basileus. (See C. Hignett, *A History of the Athenian Constitution*, Oxford 1952, p. 225, note 5.)

The fragment of Philochorus may be related to this Attic practice and come from his *Atthis*, from which we draw a great deal of information about Athenian administration. Yet, I think that the neuter gender of the lemma of our gloss points in another direction. The same gender is found also in the lemma in Hesychius (s.v. ἀφελές) and in Pollux, i. 29. In the latter the context is clear. The subject is sacrifices; the entry refers to the well-known Greek habit of sacrificing animals that were ἄρτια, ἄτομα, ὀλόκληρα, ὑγιῆ, ἄπηρα, παμμελῆ, ἀρτιμελῆ, μὴ κολοβά μηδὲ ἔμπηρα μηδὲ ἠκρωτηριασμένα μηδὲ διάστροφα. And Pollux continues: Σόλων δὲ τὰ ἔμπηρα καὶ ἀφελῆ ὠνόμασε (fr. 82 Ruschenbusch). It is known that Solon in the *kyrbeis* defined the religious obligations of the citizens with regard to sacrifices (Lys. xxx. 17). Philochorus had also written a book *Περὶ θουσιῶν* (*FGr Hist* 328 test. 1; fr. 80-82). It must be from this book that our fragment originates. Since Pollux gives the opposite sense to the word (= ἔμπηρα), he may perhaps follow Philochorus, who according to Photius interpreted the word διαφόρως. But it would be preferable to emend Pollux and write either ἄπηρα or <μη> ἔμπηρα. Once more Philochorus (fr. 168) together with Solon (fr. 84 Ruschenbusch) is used as evidence for the meaning of a religious term (*Antiatt.* 86. 20). The existence of the same word in the *Antiatticista* 83. 23 (ἀφελής: Σοφοκλῆς Φρύξω) does not necessarily mean that the Atticists had taken part in the same dispute. It is possible, as Pearson pointed out (fr. 723), that Sophocles had 'employed the word in the sense it usually bears in later Greek, that of *simple, artless, naïf*'. However, the theme of Φρύξος offers many possibilities for the use of this word in its religious sense. In fact, a tragic papyrus (Vitelli, *Revue Égyptologique*, N.S. 1 (1919), 47; D. L. Page, *Greek Literary Papyri*, p. 170), which has alternately been identified with Sophocles' Φρύξος and Euripides' homonymous tragedy, shows that the sacrifice of Phrixus by Athamas was the central action of the plot.

PLATO PHILOSOPHUS

Πολιτείας β'

18?

ἀποχρήσας

Ph. ἀποχρήσας: ἀντί τοῦ ἱκανὸς γενόμενος. Πλάτων Πολιτείας β'.

Πλάτων etc. in marg. z

The gloss has apparently nothing to do with the controversy as to whether it is an -άω or an -έω verb. The dispute, if there is any, seems to be semasiological, and perhaps a distinction was made between the active voice 'to suffice' and the middle 'to kill'. ἀποχρήσας is not found in Plato's Πολιτεία, but only ἀπόχρη in ii. 380 c. It seems that an author's name is missing after γενόμενος, and maybe καὶ ἀπόχρη is to be added before Πλάτων. Such omissions are very frequent in epitomized lexica. See e.g. Bek. *An.* 439. 22, where in a similar way the lemma differs from the word supposed to illustrate it in the quotation (ἀποχρώντως: ἱκανῶς. Ἀριστοφάνης Ταγηνισταῖς: ἄλλὰ στεφάνωσαι· καὶ γὰρ ἡλικίαν ἔχεις ἀποχρῶσαν ἤδη). There is nothing against its attribution to the Antiatcistic source. Pl. *Rep.* ii. 380 c belonged to the second book even in the six-book division employed by that lexicographer (see above, fr. 11).

SOLON

Νόμοι

19

μήτ' ἀπειπεῖν μήτ' ἐπιθέσθαι

Ph. ἀπειπεῖν: τὸ καμεῖν καὶ ἀπαγορεύσαι. σημαίνει δὲ καὶ τὸ ἀποκηρῦξαι παῖδα. καὶ δῆλον τοῦτο ἐκ τοῦ νόμου Σόλωνος τοῦ λέγοντος 'μήτ' ἀπειπεῖν μήτ' ἐπιθέσθαι', τουτέστιν μήτε ἀποκηρῦξαι μήτ' ἄλλον ἐπ' αὐτοῖς θεῖναι.

In S^z μήτε πείθεσθαι S^z

Su. ἀπειπών: ἀποκαμών, ἀπαγορεύσας.

Poll. ii. 127 ἀπειπεῖν, ἀπαγορεύσαι.

Bek. *An.* 433. 24 ἀπόρρησιν: ἀπαγόρευσιν. σημαίνει καὶ ἀποκήρυξιν παιδός.*Antiat.* 80. 25 ἀπειπασθαι τὸν παῖδα: ἀντί τοῦ ἀρνήσασθαι. Ἡρόδοτος πρῶτω (59. 2).

This gloss yields sense only after a minor emendation of the fragment itself: μήτ' ἐπιθέσθαι for the manuscript's μήτε πείθεσθαι. The emendation is, in fact, dictated by the

interpretation (μήτ' ἄλλον ἐπ' αὐτοῖς θεῖναι). ἐπιθέσθαι is never attested in a legal context. But its meaning here is clear enough. The suppressed object of ἀπειπεῖν can hardly be anything else than παῖδα, 'a son', since this is what our lexicographer is concerned with. And ἐπιθέσθαι should normally have the same object. Thus the verb may signify 'to make an adoption while other legitimate sons exist' or, given the fact that legitimate sons were the natural heirs, 'to increase the number of heirs by means of adoption'. This legal usage, although unattested, is consistent with the recorded meanings of the verb, especially if such expressions as θέσθαι υἱόν and θετός υἱός are taken into account. These expressions, though hardly ever found in the Attic orators, are well attested elsewhere in Greek literature. Legal diction used for this meaning the expressions ποιεῖσθαι υἱόν and ποιητός. But it is very well known that a remarkably archaic and rare vocabulary was employed in Solon's legislation. Besides, the extremely specific meaning demanded in the law may account for the absence of ἐπιθέσθαι from all extant literature. For the function of the preposition cf. the uses of ἐπιγαμέω and ἐπινυμφεύομαι.

It is firmly established that Athenian citizens practiced both disinheritance and adoption. The first is less well attested, but Dionysius of Halicarnassus, ii. 26. 2, attributes the law of disinheritance to Solon (fr. 142 Ruschenbusch), whereas Demosthenes, xxxix. 39, and Plato, *Leg.* xi. 928 d, provide some information about the procedure and the implications of ἀποκήρυξις. Finally, Lucian in his *Abdicatus* (Ἀποκηρυττόμενος) describes an extreme case of disinheritance demonstrating that (8) οὐχ ἅπασιν ὁ νομοθέτης οὐδὲ πάντας υἰέας οὐδὲ ὁσάκις ἂν ἐθέλωσιν ἀποκηρύττειν συγκεχώρηκεν οὐδ' ἐπὶ πάσαις αἰτίαις, but that the law provides for an arbitration in case the father's decision is disputed by the son as unjust. (On ἀποκήρυξις see Th. Thalheim, *RE* (1894) s.v.; L. Beauchet, *Histoire du droit privé de la république athénienne*, Paris 1897, ii. 128-146; J. H. Lipsius, *Das attische Recht und Rechtsverfahren*, Leipzig 1905-15, pp. 502 ff.; A. Albertoni, *L'apokeryxis: Contributo alla storia della famiglia*, Bologna 1923.) As for adoption, it was very widely practiced in Athens especially in connection with such unfavourable aspects of the law of succession as the rule about the ἐπίκληρος. (There is a great deal of literature on this subject easily found in reference books such as Beauchet, *op.cit.* ii. 1-72, and Lipsius, *op.cit.* 508-520. More recently the problem of adoption has been studied by F. Brindesi, *La famiglia attica*, Firenze 1961, pp. 31-85, and, more efficiently, by A. R. W. Harrison, *The Law of Athens*, Oxford 1968, pp. 82-96.)

But since both disinheritance and adoption are very well attested in Athenian legislation, it is strange to find in our fragment a regulation forbidding them. It seems likely, therefore, that the words quoted by Photius appeared originally in a context which defined the occasions and persons who were excepted from the rule (cf. Lucian's οὐχ ἅπασιν ... οὐδὲ πάντας ... οὐδ' ὁσάκις ἂν ἐθέλωσιν ... οὐδ' ἐπὶ πάσαις αἰτίαις).

A highly controversial passage occurs at Dem. xlvi. 14 (*Against Stephanus* ii), where the text of a law concerning freedmen of testament is given: ὅσοι μὴ ἐπεποίηντο, ὥστε μήτ' ἀπειπεῖν μήτ' ἐπιδικάσασθαι, ὅτε Σόλων εἰσήει τὴν ἀρχὴν, τὰ ἑαυτοῦ διαθέσθαι εἶναι ὅπως ἂν ἐθέλη, ἂν μὴ παῖδες ὧσι γνήσιοι ἄρρενες etc. As Harrison notices (p. 86, note 2) the interpretation of the first eight words of the law is crucial, and, in fact, so many

different interpretations have been given of it that Wyse, on Isaeus ii. 13 (p. 248), refers to it as 'a bone of contention'.

Two main interpretations of the law are especially discussed by Harrison (*ibid.*): R. Dareste in *Plaidoyers civils de Démosthène*, ii. 307, understood it as follows: 'All those who had not been adopted or, having been adopted, had either renounced the adoption or had not taken advantage of it by "entering" on the death of the *de cuius*, but had proceeded by ἐπιδικασία' (Harrison's translation). This interpretation, however, deviates widely from the Greek text. Thalheim observed that the object of ἀπειπεῖν should be the same as that of ἐπιδικάσασθαι. But there is also some confusion regarding the negative particles μή ... μήτε ... μήτε. Furthermore, this particular mode of expression (ὅσοι μή ἐπεποίηντο, ὥστε ...) gives the impression that the rule cannot be equally effective for both members of the disjunctive sentence, namely that adoptees who had not taken advantage of or had renounced the adoption could not share the same privileges as non-adoptees. Finally, this would be the most awkward way of formulating such simple statements as (for it amounts to such regulations in the last analysis): (a) adoption is not obligatory for the adoptee, and (b) the decision of the court regarding one's claims on the property is to be followed.

Thalheim, *Lehrbuch der griechischen Rechtsalterthümern*, p. 80, gave an entirely different interpretation which seemed more reasonable from a legal point of view and therefore shared a greater popularity among commentators: 'Those who had not been adopted in such a way that they could neither decline the inheritance nor needed to establish their claims by ἐπιδικασία' (Harrison's translation). With Thalheim's interpretation (which would be more intelligible if the comma before ὥστε were deleted so that it would be clear that the ὥστε-clause signifies only the manner of adoption and not its consequences) the law concerns only the adoptees. And the validity of the rule is limited to those adopted in such a way that they did not enjoy the privilege of being *heredes necessarii*, and, by inference, deprives of the freedom to dispose of their property by testament those adopted in such a way that they did enjoy the right of being *heredes necessarii*. But in the text of the law no such qualification exists that would identify the first class with those adopted by will or posthumously, as Thalheim does, and consequently one should expect another regulation providing that those adopted *inter vivos* would have to claim their inheritance in court. That no such regulation existed is indicated by the fact that, for example, in Dem. xlv (*Against Leochares*) the speaker does not have recourse to it, as would be very appropriate in his case, but to the one discussed here. On the other hand, whereas it is understandable that an adopted son after having confirmed his claims in court might dispose of his property as he liked, it is difficult to see why an adopted son whom the law relieved of the duty to confirm his rights on the property in court and clearly established as *heres necessarius* should be deprived of the freedom of testament.

The problem, I think, still exists in the phrase ὥστε μήτ' ἀπειπεῖν μήτ' ἐπιδικάσασθαι. The normal way of approaching it is to give the ὥστε-clause its proper meaning. ὥστε + infinitive depending on a negative verb denotes what would or might result as an effect not of the negative condition described by the principal clause but of its opposite affirma-

tive condition. Thus, in οὐκ εὐήθης εἰμί, ὥστε σοι πιστεύειν the ὥστε-clause describes what the subject would do if he were εὐήθης. In consequence, I believe that the law in Dem. xlv. 14 declares that those who had not been adopted, when Solon took up office, and therefore enjoyed the rights of ἀπειπεῖν and ἐπιδικάσασθαι might dispose of their property as they liked, if they did not have a son by birth. By inference, those who had been adopted had no freedom of disposition, if they did not have any male children by birth, since they had been deprived of the right of ἀπειπεῖν and ἐπιδικάσασθαι. But even this syntactically correct interpretation does not produce satisfactory sense.

It is obvious, however, that the fragment of Photius comes from the Solonian law quoted in Demosthenes xlv. 14. And the gloss clearly shows that ἐπιδικάσασθαι is corrupt and ἀπειπεῖν has been hitherto misinterpreted. If we substitute ἐπιθέσθαι for ἐπιδικάσασθαι and give to the verbs the meaning conveyed by Photius, we gain a more or less clear sense.

Those who were not adopted, the *gnesioi*, shared absolute freedom of disposition if they happened not to have any male children by birth. Those who had been adopted were deprived of such rights as disinheriting a son by birth or increasing the number of the legal successors by means of adoption. It can be assumed by implication that the law conferred on the *gnesioi* the privilege which was withheld from adoptees, namely that of reducing the portion of the property assigned to each of the successors by making adoptions *inter vivos*, and even the privilege of eliminating this portion by disinheriting a legal successor.

It can be argued that ἐπιθέσθαι (= ἄλλον ἐπ' αὐτοῖς θεῖναι) does not necessarily imply adoption but that, by analogy with διαθέσθαι, it obtained the sense of disposing to more heirs than the legitimate sons, either other relatives or even outside the *oikos*. There are many parallels for this practice (see Wyse on Isaeus iii. 42. 2. 3 and vi. 28. 4. 5), and, given the new interpretation of the law, I do not see why it should still be considered a fourth-century erosion of the original Solonian rules (Harrison, *op.cit.* 152); though it is hard to make a distinction between this sort of disposition and adoption by will.

Thus, the only *heredes necessarii* in Athens were the legitimate sons of those who had been adopted. The right of the adopted to make adoptions *inter vivos*, when they had no legitimate male issue, is not touched by this law. In fact, in Dem. xlv. (*Against Leochares*) the plaintiff does not question the right of the adopted Leocrates to adopt his brother Leochares, but the fact that his adoption had not been made *inter vivos*. As for the *gnesioi*, to what extent was their freedom of disposition unlimited? The law seems to be vague on this topic. But, leaving aside an application of the paternal authority so severe, and therefore so rare, as the ἀποκλήρυξις, it seems that the legitimate sons of legitimate fathers were considered in Athens *heredes necessarii* but not sole heirs.

Brindesi, *op.cit.* 41, unnecessarily enlarges the text of this law by appending to it a passage from Dem. xlv. 68, in which capacity to make will is denied to adoptees. But the passage is only Demosthenes' inference drawn from the provisions of the law discussed here and of another law (58 a-b Ruschenbusch) concerning the relations of the adopted to his own paternal *oikos*. The latter is placed by Harpocratio (v. ὅτι οἱ ποιητοῖ) ἐν κα' Νόμων. The law referred to here may not be identical with the one under discussion, but

it is certainly closely related to it; the two rules must have been adjacent to each other in the *kyrbeis*.

THEOPHRASTUS

Incertae sedis

20

δενδαλίδες

Ph. δενδαλίδες: οἱ μὲν ἄνθος, ἄλλοι τὰς λευκὰς κάγχρυς, οἱ δὲ τὰς ἐπτισμένας κριθὰς πρὸ τοῦ φρυγῆναι. Θεόφραστος δὲ ὑπὸ Εὐβοέων τὰς κριθὰς οὕτω καλεῖσθαι. οἱ δὲ τὰς ἐκ κριθῶν μάζας γινομένας.

= Hes. om. Θεόφραστος - καλεῖσθαι.

Bek. *An.* 241. 12 = *Et. M.* 255. 54 δενδαλίδες: ἱεραὶ κριθαί.

Hes. δανδαλίδες: κάχρυες, κριθαί ἢ σῖτος πεφρυγμένος.

Theophrastus has a long chapter on barley (*H.P.* viii. 4), but he does not say there what it was called in Euboea. He gives us elsewhere (*C.P.* ii. 17. 1) the Euboean word for mistletoe. Our fragment probably comes from one of his lost books of his treatises on plants. Since the etymology of the word is obscure, one cannot say which of the numerous meanings is the original. It either meant 'barley' in general or was used specifically for the white kind (Theophr. *H.P.* viii. 4. 2). It must have also been used for winnowed barley, and also for roasted barley (maybe, analogically, even for roasted wheat); it is well attested that barley was roasted in antiquity (Crat. fr. 274 K., Thuc. vi. 22, Alciphron ii. 24), and Eustathius, 1835. 42, explains that this was done πρὸς εὐχερεστέραν ἄλευροποιίαν. The interpretation found in Bek. *An.* and the *Et. M.* (ἱεραὶ κριθαί) must refer to the οὐλοχόται, the religious practice of sprinkling barley over the head of the victim and the altar in sacrifices. Finally, the word meant a kind of barley-cake (Nicophon com. fr. 15, Eratosthenes fr. 10 (Powell, *Coll. Alex.* 60)); Pollux, vi. 77, explains that the cake was made of parched barley (or rather parched barley flour). The only interpretation not easily understandable is ἄνθος. Perhaps it has something to do with a second meaning of κάγχρυς, that of winter-bud (cf. Theophr. *H.P.* iii. 5. 5 f.).

THUCYDIDES

21?

Ἄρκεσίλου

Ph. Ἄρκεσίλας: ὁ μὲν λόγος διὰ τοῦ δωρικοῦ τούτου ὀνόματος Ἄρκεσίλα τὴν γενικὴν

λέγει, Θουκυδίδης δὲ Ἄρκεσίλου φησί, ὡς Περδίκκου (i. 56. 2, al.) καὶ Ἀμόντου (ii. 100. 3).

φησίν in marg. z ὡσπερ δίκου ante correctionem z

This name occurs three times in Thucydides, always in the genitive as a patronymic of the Lacedaemonian Lichas. Since its nominative is not given, we cannot say whether Thucydides would have maintained the Doric form Ἄρκεσίλας or normalized it to Ἄρκεσίλεως or Ἄρκεσίλαος. The manuscript tradition unanimously, so far as I know, yields the form Ἄρκεσιλάου. But if, as is very natural, Thucydides used the Doric form, its genitive would have been either Ἄρκεσίλα or Ἄρκεσίλου. As our lexicographer observes, Thucydides used to form the genitive of non-Attic names in -ας with the Attic ending -ου (Περδίκκου, Ἀμόντου). (Occasionally, however, he uses the Doric ending: e.g. v. 25. 1 Πλειστόλα.) Using the ending -ου in foreign names was also the habit in Attic fifth-century inscriptions; see Meisterhans³, p. 120. Furthermore, at least since the fifth century, the name is found in Attica not only as Ἄρκεσίλαος -άου, but also as Ἄρκεσίλας -ου. See *SEG* xvi. 35 e (?) (6th c.), *IG* i.² 929. 154 (459-8), *IG* ii. 809 c 58 (325/4), *SIG*³ 1097. 3 (307/6), *IG* ii. 1912 (first half of 2nd c.) etc., and Meisterhans³, p. 128. I do not know how strong the evidence is for determining what was written by Thucydides, but I believe that the reading Ἄρκεσιλάου of our manuscripts may be the product of exactly the same uncertainty (i.e. ΑΡΚΕCΙΑΑ with ΟΥ sup. lin. as an alternative ending).

λόγος here is used as a technical term for 'grammatical rule'; cf. Cramer, *An. Ox.* iv. 328 εἰπέ μοι τὸν λόγον τοῦ Αἴας Αἴαντος, τουτέστι τὸν κανόνα. But διὰ τοῦ δωρικοῦ τούτου ὀνόματος is puzzling, and one wonders whether διὰ should be deleted. There is no reference here to the Hellenistic genitive of first-declension masculine nouns (τοῦ ταμία), which is very frequent in texts and papyri from the third century B.C. onwards and is regular in Modern Greek. See Mayer i.² 2, pp. 3 f., Hatzidakis, *Einleitung*, p. 77. Therefore, our gloss should not be associated with the Atticistic prohibition against using this genitive: Moeris 262 Μειδίου Ἀττικοί, Μειδία τό τε ἀναλογικὸν καὶ τὸ Ἑλληνικόν.

22?

εἰρηνεῖν

Ph. εἰρηνεῖν: ὁμοίως τῷ πολεμεῖν ἐσχημάτισε Θουκυδίδης.

The word, first attested in [Aristotle], *H.A.* ix. 1. 608 b 29, does not occur in the text of Thucydides. A number of other references to Thucydides not found in the extant text of the historian have been attributed to Thugenides, an obscure comic poet (*CAF* iii. 377 ff.). But I doubt whether this can apply to our fragment. In any case, the lexicographer regards the word as a neologism of Thucydides.

23? ἐνθυμιζόμενοι τὰς συμφοράς

Ph. ἐνθυμιζόμενοι τὰς συμφοράς: παράγωγον ἀντὶ τοῦ ἐνθυμούμενοι. παρὰ Θουκυδίδη.

Hes. ἐνθυμιζόμενοι: ἐνθυμούμενοι.

This is obviously a reference to Thuc. v. 32. 1, where, however, all the manuscripts have the reading ἐνθυμούμενοι τὰς συμφοράς. Our reading is supported by Pollux, ii. 231, who quotes the same phrase from Thucydides, also with the reading ἐνθυμιζόμενοι. M. Schmidt commenting on the Hesychius gloss had already noted that he would prefer this reading in the Thucydides passage on the authority of Pollux. Perhaps Schmidt's opinion is right and the extant reading may be explained as a gloss. It should be emphasized that the word is extremely rare, its only other occurrence being in the seventeenth book of Dio Cassius, fr. 57. 80 b, from Bachm. *An.* i. 222. 3, where ἐνθυμιζόμενοι is explained by λογιζόμενοι.

24? κοινῶνας

Ph. κοινῶνας: ἴσπερ λέγει τοὺς κοινωνοὺς Θουκυδίδη, ὡς Ἡδῶνας τοὺς Ἡδωνοὺς. εἰ μὴ ἄρα διαφέρουσιν Ἡδωνοὶ καὶ Ἡδῶνες.

Hes. = Su. κοινῶνας: κοινωνοὺς.

Ἡδῶνας is used by Thucydides (ii. 99. 4, iv. 102. 3, 109. 4), but not κοινῶνας. Instead, the tradition has κοινωνοὶ (vii. 63. 4) and κοινωνοὺς (viii. 46. 3), both in the expression κοινωνός τινι τῆς ἀρχῆς. The form κοινών is first encountered in Xenophon (*C.P.* vii. 5. 35, al.). But this can by no means be interpreted as a late formation, because it is the Attic equivalent of the fifth-century Doric and Arcadian κοινάν -ἄνος (Pindar, *Inscriptions*) and a counterpart of Euripides' κοινεών, brilliantly proposed by Scaliger as an emendation of the corrupt text of *H.F.* 149 and 340. A parallel formation is ξυνών (Sophocles), its Doric forms being ξυνάων and ξυνάν (Pindar) and its Ionic ξυνέων (Hesiod). κοινωνός, which is first attested in Aeschylus, *Ag.* 1037, al., must be a back formation from κοινω-νέω. (M. Leumann, *Homerische Wörter*, p. 224; Schwyzer, i. 582, interprets it as an example of 'Deklinationsmischung'.) Rutherford, *The New Phrynichus*, p. 170, includes κοινών in a list of non-Attic and poetical words employed by Xenophon. It seems now probable that the word was already in use in old Attic and was found in Thucydides. If, however, this is true, the text of Thucydides must have been altered already by the time of Pollux, who limits the noteworthy usage to Xenophon (viii. 134 of κοινῶνες Ξενοφῶντος ἴδιον).

As regards the second word, it is impossible to know what these Thracian tribesmen called themselves, and what a legitimate transcription of their name into Attic would be. Herodotus (vii. 110, al.), Aeschylus (title of a play), and almost all the later tradition use the second-declension name Ἡδωνοί. But we know that Hecataeus had referred to a neigh-

bouring tribe as Κρηστῶνες, a name that has been variously treated by later authors. The ending was well known from such tribes as Ἀκαρνᾶνες, Ἀθαμᾶνες, Δυμᾶνες etc. Perhaps the o-stem dative plural ending of third-declension nouns, characteristic of Northwest Greek dialects, has also influenced the metaplasm of -ῶνες to -ῶνοι or vice-versa (Herodian. i. 25. 7, Sch. Thuc. ii. 99); cf. e.g. *IG* ix. 1². 1. 3A. 2 Ἀκαρνάνοις. The two forms of the name of the Edonians in Herodotus and Thucydides perhaps gave birth to the suspicion that they represented two different tribes. This interpretation is reflected not only in our gloss (εἰ μὴ ἄρα διαφέρουσιν Ἡδῶνοι καὶ Ἡδῶνες), but also in Strabo, vii, fr. 11, who regards Ἡδῶνες as a branch of Ἡδῶνοι, and Sch. Lyc. 419, where the distinction is made that Ἡδῶνες were the seacoast-dwellers while Ἡδῶνοι were the inhabitants of the inland part of the country. I think that this subtle distinction comes from a misinterpretation of such passages as Her. vii. 110 and Thuc. ii. 99. 4.

The beginning of the gloss presents some difficulties. ὅτε remains pending without a responding clause. ὅτέ, 'sometimes', may in later Greek stand at the beginning of a clause without a second correlative clause (Xen. *Cyn.* v. 8, al.), but this does not fit our case very well. Perhaps οὕτω λέγει? Any other emendation (ὅ τε <Ξενοφῶν>) would require further alterations in the text and thus change substantially the meaning of the gloss.

XENOPHON

25

ὕλεϊα

Ph. βολεῶνες: οὕτως ἐλέγοντο <οἱ τόποι>, ἐν οἷς οἱ ἄνθρωποι ἀποπατοῦσι. Ξενοφῶν δὲ ὕλεϊα τοῦς τοιοῦτους τόπους καλεῖ ἥδονται γὰρ τοῖς τοιοῦτοις χώροις οἱ ὕες.

Bek. *An.* 221. 33 βολεῶνες: οἱ τόποι ἐνθα ἀποπατοῦσι.

Harp. βολεῶνες: ὁ τόπος ὅπου ἡ κόπρος βάλλεται βολεῶν καλεῖται. Νίκανδρος ἐν γ' Ἀττικῆς διαλέκτου 'βολεῶνας ἐπὶ τῶν ἀγρῶν, εἰς οὓς τὰ κόπρια ἐκφέρει'. οὕτω Δείναρχος καὶ Φιλῆμων καὶ ἄλλοι.

Su. = *Et. M.* 204. 25 βολεῶνας: οὕτως οἱ Ἀττικοὶ καλοῦσιν, οὗ ἡ κόπρος τῶν βοῶν καὶ τῶν ὑποζυγίων καὶ τῶν προβάτων βάλλεται.

βολεῶν, which is usually interpreted as 'dunghill, midden', is here described as a field privy, probably an open space near the edge of the field used by the farmers for relieving themselves. Kock's emendation to βολιτῶν (in Philem. fr. 221) is not correct, not only because of the unanimity of the lexicographical tradition, or because βολεῶν is used by Eustathius in one of his minor works (*Opusc.* 133. 25 Tafel), but mainly because the word has survived in late Greek as βολεός (see LSJ Suppl. s.v.) and in Modern Greek as ὁ βολιός, a heap of stones near the edge of a field, or σκατοβολιό, with exactly the same meaning as the ancient word. That swine would frequent such places is only natural. The ending of ὕλεϊον seems strange, but we encounter the same one in ματρυλεῖον ('brothel'). Cf. the Hesychius glosses ὕλλός: τόπος συῶν βορβορώδης, ὕαλος: ..., βόρβορος, and συῆλαι:

τόποι βορβορώδεις; Schmidt associates also the glosses ὑχαί: τὸ βορβορώδες ὕδωρ, and σόαι: βάρβαροι (βόρβοροι Schmidt), but they do not seem to be relevant. The most exhaustive commentary on βολεῶνες is now *P. Oxy.* 2744. ii. 6 ff., as reconstructed by W. Luppe, *Archiv für Papyrusforschung* 20 (1970), 29 ff.

FRAGMENTS OF TRAGEDY

AESCHYLUS

Ἡρακλεΐδαι

26

κάξηονήθην κούδέν ἦν προσωτέρω

Ph. ἐξηονήθην: κατηντλήθην. ἔνθεν και οἱ αἰγιαλοὶ ἠόνες, παρὰ τὸ καταιονᾶσθαι ὑπὸ τῶν κυμάτων. Αἰσχύλος Ἡρακλεΐδαις: 'κάξηονήθην etc.'

ἐξαιονήθην et κάξαιονήθην z; lemma inter ἐξιτητόν et ἐξοιστρηθείς Ἡρακλεΐδαις etc. in S^z

Et. Gen. 292. 8 (Reitz. *Gesch.*) ἐξηονήθην: σὺν τῷ ἰ, κατηντλήθην. ὅθεν και ἠόνες οἱ αἰγιαλοὶ, διὰ τὸ καταιονᾶσθαι ὑπὸ τῶν κυμάτων. αἰονήματα γὰρ τὰ καταντλήματα φασὶν οἱ ἰατροί.

Et. M. 348. 24 ἐξηονήθην: ἀντί τοῦ κατηντλήθην. ὅθεν sqq. = *Et. Gen.*

Hes. ἐξηονήθη: κατηντλήθη (Kuster; cod. ἐξεκ.νόθη).

Et. Gen. 293. 15 (Reitz. *Gesch.*) ἠόνησας: σὺν τῷ ἰ ἀντί τοῦ ἔλουσας ἢ κατήντλησας: εἴρηται δὲ ἐν τῷ Ἐξηονήθην. Ὠρος ὁ Μελήσιος. ἢ δὲ χρῆσις παρὰ Αἰσχύλῳ (fr. 636 M.).

Ph. ἠόνησας: κατήντλησας, ἔλουσας. τάχα και τοὺς αἰγιαλοὺς ἠόνας φασὶ παρὰ τὸ ἐπικλύζεσθαι.

Ἐξηονήθην is an *hapax legomenon*. But (as the *Et. Gen.* and *Et. M.* note about αἰονήματα) the use of αἰονάω, αἰόνησις, αἰόνημα, and their compounds is restricted to medical texts. Cf. Erotianus 18. 1 αἰόνησις: κατάντλησις. Βακχεῖος δὲ φησι πρόσκλυσις. See e.g. αἰονάω (*Hipp. Nat. Mul.* 44), αἰόνησις (*Hipp. Liqu.* 1), ἐναιονάω (*Gal.* 18 [2]. 838), ἐπαιονάω (*Nic. Alex.* 463), ἐπαιονέω (*Philostr. Gym.* 42), ἐπικαταιόνησις (*Aët.* 3. 172), καταιονάω (*Hipp. Mul.* i. 68), καταιόνημα (*Alex. Trall.* i. 13), καταιόνησις (*Gal.* xii. 675), μεταιονάω (*Anon. Lond.* 27. 53), προκαταιονάω (*Gal.* x. 910), προσαιονάω (*Hipp. Mul.* ii. 143, *Fist.* 4). Out of 33 examples quoted in LSJ only two (*Lyc.* 1425, *D.C.* xxxviii. 19) are used metaphorically and not as technical terms, but both of them are also employed in a medical sense ('to cure, to heal'). The word had certainly a technical colouring at the time of Aeschylus too. H. W. Miller gives in *Classical Weekly* 35 (1941-42), 278 f., a useful list of medical terms in the vocabulary of Aeschylus, in which he includes αἰονάω. The interpretation he gives, 'foment', comes from LSJ; but it seems that the original meaning was that of 'pouring water over, washing, bathing'. [J. Dumortier in *Le vocabulaire médical d'Eschyle et les écrits hippocratiques*, Paris 1935, is interested in general medical notions rather than in medical terms.]

'And I was showered and there was nothing farther': It is very probable that this line is connected with fr. 110 M., a papyrus fragment from the Fayum repeatedly published and variously interpreted. (See bibliography in Pack² 29.) They both seem to belong to the same description of Heracles' death, made in the first person singular by the hero himself.

At the same time, the ascription of fr. 110 M. to this particular tragedy is confirmed. See Körte, *Archiv für Papyrusforschung* 7 (1924), 141, Page, *Greek Literary Papyri*, p. 188, Lloyd-Jones, Appendix to the *Loeb Aeschylus*, ii. 586. The restoration of the text by the latter, especially 2 πυρά]ν and his suggested μ' in line 4, is now shown to be correct by the new evidence.

The meaning of our fragment and its relation to the hero's last moments can be elucidated by means of a group of vase-paintings representing Heracles' pyre. They have been collected by Furtwängler in Roscher's *Lexikon*, s. *Herakles*, 2240-1, and Beazley in *Etruscan Vase-Painting*, pp. 103-5. They are the following:

1. Villa Giulia 11688. Fragments of an Attic bell-krater. c. 460 B.C. (ARV² 498; Chr. Clairmont, *AJA* 57 (1953), 85-9, pl. 45-8.)
2. Munich 2360. Attic pelike. Late fifth century. (ARV² 1186. 30; Cook, *Zeus* iii. 514.)
3. S. Agata de' Goti. Attic bell-krater. Early fourth century. (ARV² 1420. 5; Cook, *Zeus* iii. 516.)
4. Rome, Marchese De Luca Resta. Apulian volute-krater. (Cook, *Zeus* iii. 513.)
5. Villa Giulia 1607, Faliscan stamnos. (*CV* iv.B.r. pl. 2, 1 and 3.)
6. Villa Giulia 1609. Faliscan stamnos. (*CV* iv.B.r. pl. 2, 2 and 4.)

In these vase-paintings some female figures are pouring water from hydriai on the pyre in order to extinguish it. Their number varies: they are three on no. 4, two on nos. 1, 2, 5 and 6, and only one on no. 3. There has been some speculation regarding the identification of these women. Those on no. 4 have been thought of as Hyades, the one on no. 3 as a handmaid. Clairmont, who published and interpreted no. 1, asserts that 'neither from any literary source nor from any archaeological monument has it been possible to name the figures who are about to extinguish the pyre' (*op.cit.* 88 f.). But Beazley (*loc. cit.*) had already remarked that in the Munich pelike the two figures bear the inscriptions ΑΡΕΘΟΥΣΑ and ΠΡΕΜΝΟΥΣΙΑ, the latter being mentioned by Hesychius as κρήνη ἐν τῇ Ἀττικῇ, and the first being also the name of several springs besides the famous one. He concluded that 'the painter, whether he had authority for these particular names or not, must have thought of the women as nymphs of springs'.

There is in fact more evidence about the intervention of springs in Heracles' death. Herodotus vii. 198: ἀπὸ δὲ τούτου (i.e. Σπερχειοῦ) διὰ εἴκοσίν κεν σταδίων ἄλλος ποταμὸς τῷ οὐνομα κεῖται Δύρας, τὸν βοηθέοντα τῷ Ἡρακλεί καιομένῳ λόγος ἐστὶν ἀναφανῆναι; and Strabo ix. 428: πρὸς γὰρ τῷ Σπερχειῷ τῷ παραρρέοντι τὴν Ἀντικύραν καὶ ὁ Δύρας ἐστίν, ὃν φασὶν ἐπιχειρῆσαι τὴν Ἡρακλέους σβέσαι πυράν. Strabo evidently repeats Herodotus' information but he somewhat spoils it, as Herodotus specifically says that the river gushed forth on this occasion, in other words that its spring tried to extinguish the pyre, whereas Strabo seems to imply that the river changed its course so as to help Heracles. But there are more pieces of evidence. Sch. Pl. *Hipp. maj.* 293 a: Δοῦρις δὲ φησὶν (*FGrHist* 76, 94) ὅτι αὐτὴ (i.e. Μακαρία, Heracles' daughter) τὴν πυράν τοῦ πατρὸς κατέσβεσεν. Now, Macaria was known to the Scholiast and perhaps to Duris himself as Heracles' daughter from the well-known story of the Euripidean *Her-*

acridae. But Macaria is also the name of a spring in the Attic deme of Trikorythos near Marathon. Strabo viii. 377 states (his source being the Atthidograph Apollodorus): Εὐρυσθεὺς μὲν οὖν στρατεύσας εἰς Μαραθῶνα ἐπὶ τοὺς Ἑρακλέους παῖδας καὶ Ἰόλαιον βοθησάντων Ἀθηναίων ἱστορεῖται πεσεῖν ἐν τῇ μάχῃ, καὶ τὸ μὲν ἄλλο σῶμα Γαργηττοῖ ταφῆναι, τὴν δὲ κεφαλὴν χωρὶς ἐν Τρικορύνθῳ, ἀποκόψαντος αὐτὴν Ἰολάου περὶ τὴν κρήνην τὴν Μακαρίαν ὑπὸ ἁμαξιτόν· καὶ ὁ τόπος καλεῖται Εὐρυσθεῶς κεφαλὴ. Pausanias i. 32. 6 is closer to Euripides: ἔστι δὲ ἐν τῷ Μαραθῶνι πηγὴ καλουμένη Μακαρία ... ἐνταῦθα Μακαρία, Δηιανείρας καὶ Ἑρακλέους θυγάτηρ, ἀποσφάξασα ἑαυτὴν, ἔδωκεν Ἀθηναίοις τε κρατῆσαι τῷ πολέμῳ καὶ τῇ πηγῇ τὸ ὄνομα ἅφ' αὐτῆς.

All these versions of the myth draw their origin from different local *aitia* related to the religious association of Heracles and springs, especially thermal ones. [See Gruppe, *RE* Suppl. iii. 1011; R. Ginouvès, *Balaneutikè*, 1962, pp. 361 ff.] As for Aeschylus we may be certain that he knew the legend of Heracles being showered on the pyre by spring-nymphs. The Villa Giulia vase-painting (above no. 1) is the only one which shows the body of Heracles on the pyre and it is very likely that it did not represent the apotheosis. In the other cases either nothing is left on the pyre, or only a corslet remains there, symbol of the hero's human existence; nos. 2, 3, and 4 show on a higher plane his entry into Olympus. To quote Christof Clairmont (*op.cit.* p. 89) 'the ethos of this painting (the Villa Giulia bell-krater) makes us ... strongly believe that the painter was influenced by a literary treatment of his subject'. Since it is dated c. 460 B.C., at the peak of Aeschylus' career, there is good reason to consider our fragment with its context as a possible source of the painter. *κἄξηονήθην κοῦδὲν ἦν προσωτέρω* = 'And then Nymphs came and poured water over me — and that was the end of it'. [For an attempt to reconstruct the play see Q. Cataudella, *Revue des études grecques* 79 (1966), 38-63.]

Φιλοκτῆτης

27

ἐλωρεύς

Ph. ἐλωρεύς: ὁ ἐρωδιός. ἐν Φιλοκτῆτη Αἰσχύλος.

Addendum lexicis. The closest parallel is found in the Peripatetic Clearchus (fr. 101 Wehrli = 73 Mü. [*FHG* ii. 325]) quoted in Ath. viii. 332 e: τῶν ὀρνίθων τοὺς παρευδιαστὰς (edd.: -ιστὰς codd.) καλουμένους, ὧν ἔστι κηρύλος, τροχίλος καὶ ὁ τῇ κρεκὶ προσεμφερούς ἐλώριος (sic codd.). Perhaps the last syllable should take the accent, since -ιός is a regular ending for bird names (αἰγυπιός, αἰγωλιός, ἐρωδιός, χαραδριός). Besides, since the alternation ρ - δ ~ λ - ρ is unattested in Greek, the word should not be considered as phonetically developed from ἐρωδιός, but rather related to it through folk etymology. This etymology is likely to have originated from the way the ἐρωδιοί, the herons, catch and swallow their prey, fish and shell-fish, and to depend on the epic ἐλωρ and ἐλώριον,

the prey of carnivorous birds. There are some bird names ending in -εύς (ἀγρεύς, ἐριθεύς, κατρεύς, κορυνθεύς; -ιδεύς is a common bird (and animal) diminutive), but none of them alternates with -ιός names. Perhaps this ending is also related to popular etymology, since in this way the name becomes an agent noun (preyer, hunter; cf. ἀγρεύς). The emendation proposed by Wilamowitz and accepted by Kaibel at Ath. viii. 332 e of ἐλώριος to ἐρωδιός proves to be unnecessary. But it is now clear that by ἐλωριός or ἐλωριός Clearchus meant nothing else than ἐρωδιός. D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1936, p. 95, identified it with the swan, whereas P. Belon, the sixteenth century French naturalist (*Les observations de plusieurs singularités et choses mémorables trouvées en Grèce*, etc., Paris 1553, i. 11 f.), had identified it with the curlew. Another bird name, ἐδώλιος (below, Aristophanes, fr. 97), need not be related to ἐρωδιός, as is usually done.

Another bird, the rock pigeon, appears in the Φιλοκτήτης of Aeschylus: fr. 403 M. (Ath. ix. 394 a) κὰν Φιλοκτήτη δὲ κατὰ γενικὴν κλίσιν 'φαβῶν' εἶρηκεν. Both the heron and the rock pigeon are very common on the rocky shores of the Aegean islands, and they probably come in the tragedy from a description of the island of Philoctetes. A rock pigeon is also the food of Menelaus on the uninhabited island of Pharos in the Aeschylean Πρωτεύς (fr. 3 M.). From the same description of Philoctetes' island comes also fr. 400 M.: ἐνθ' οὔτε μίμνειν ἄνεμος οὔτ' ἐκπλεῖν ἔῃ.

Incertae sedis

28?

ἀπήνθισται

Ph. ἀπήνθισται: ἀποβέβληκε τὸ ἄνθος καὶ οἶον ἀποκεκόσμηται. οὕτως Αἰσχύλος.

οὔτω Αἰσχύλος in marg. z

Phryn. *P.S.* 9. 3 ἀπήνθισται (ἀπηνθίσσαι Bekker): τὸ ἀποβεβληκέναι τὸ ἄνθος. καὶ ἐνεργητικῶς ἐπὶ τοῦ δρῶντος τίθησιν ἀπανθίσσας. (<Αἰσχύλος> τίθησι <τὴν φωνὴν> ἀπανθίσσαι de Borries ex Aesch. *Ag.* 1662).

Ph. ἀπανθίζειν: Πολίων εἶρηκεν. 'ἀπανθίζειν ἐπεχειρεῖ τοὺς Φρύγας Ἀχιλλεύς'.

The word occurs in Aeschylus: *Ag.* 1662 ματαίαν γλῶσσαν ᾧδ' ἀπανθίσσαι. The emendation of Aesch. fr. 146 M. Ἄρης φιλεῖ ... τὰ λῶστα πάντ' ἀπανθίζειν στρατοῦ (Kidd; πάντα τὰνθρώπων codd. Stob.) is far from certain. The middle ἀπανθίζομαι does not occur in extant literature before Plutarch, and there it means 'pick out flowers', 'gather honey from flowers' and metaphorically 'cull the best of a thing'. For the meaning implied here, 'finish blooming', ἀπανθέω, not ἀπανθίζομαι, was used (lit. Theophr. *H.P.* i. 13. 3 al.; metaph. Ar. *Eccl.* 1121, Pl. *Symp.* 196 a, Arist. *Ph.* 1410 b 15, Alex. 45). Bekker's emendation in Phrynichus is no longer necessary. The epitomator of the *P.S.* apparently took ἀπήνθισται for an infinitive and modified the interpretation accordingly. The next part of the interpretation in the *P.S.* (καὶ ἐνεργητικῶς ἐπὶ τοῦ δρῶντος τίθησιν ἀπανθίσσας) is not

found in Photius; it seems that it has been lost together with the citation. Very often the marginal supplement in cod. z of Photius covers only a small part of the omission, usually the name of the author; see K. Tsantsanoglou, *Τὸ Λεξικὸν τοῦ Φωτίου*, pp. 102 ff. Therefore, I suspect that οὕτως Αἰσχύλος in our gloss refers not to the lemma ἀπήνθισται, but to an active use of the verb by Aeschylus, not necessarily the one in *Ag.* 1662. For the problematic use of the verb in this last passage see Fraenkel's note (*Aeschylus Agamemnon* iii. 797). Difficulties also occur in the Photius gloss ἀπανθίζειν: Πολίων εἶρηκεν ἄπανθίζειν ἐπεχειρεῖ τοὺς Φρύγας Ἀχιλλεύς. The author is unknown. He is taken by Wilamowitz (*Sitzungsberichte d. Preuss. Ak. der Wiss.* 1907, p. 12 = *Kl. Schr.* iv. 539 f., and cf. Fraenkel, *loc.cit.*, note 1) to be contemporary with Phrynichus ('welcher der vielen Polliones es auch war'). If this is correct, I would prefer to emend Πολ<έμων ὁ> Ἴων (both b and z have Πολίων), the late sophist who is mentioned several times by Phrynichus in his *Ecloga*. But Photius' source was not the *Ecloga* but the *Praeparatio Sophistica*, and such an author would be an unexpected intruder in the latter book. The wording, however, of the gloss ἀπανθίζειν does not indicate Phrynichus as Reitzenstein hesitantly suggested (*Anfang*, p. 156; Phryn. fr. 234 de B.), but rather an Antiatticistic source.

29

αὐτοκῆρυξ

Ph. αὐτοκῆρυξ: ὁ μὴ δι' ἑτέρων ἐπικηρυκεύων, ἀλλὰ δι' αὐτοῦ. ἔστι δὲ ὅμοιον τῷ αὐτουργός, αὐτεπάγγελτος. οὕτως Αἰσχύλος εἶρηκεν.

εἶρηκεν in marg. z

Phryn. *P.S.* 5. 17 αὐτοκῆρυξ: ὁ μὴ δι' ἑτέρων, ἀλλὰ δι' αὐτοῦ κηρυκεύων. ἔστι δ' ὅμοιον τῷ αὐτουργός, αὐτεπάγγελτος.

Cf. αὐτόμαρτυς Aesch. *Ag.* 989 and αὐτάγγελος Soph. *Ph.* 568, *O.C.* 333, Thuc. iii. 33. Nouns compound with αὐτός and still functioning as substantives are not so common. A number of kinship terms compounded with αὐτός (αὐτάδελφος, αὐτοκασίγνητος, -η, αὐτανέπιος, αὐτόπαις) have the meaning 'own'. After Aristotle their number increased in philosophical coinages meaning 'absolute', 'ideal' (αὐτοαγαθόν etc.). In our case the meaning is 'by one's self' or rather 'of one's self'. And on the whole it would seem that the word was used as a substantive and not an adjective. The parallels of Phrynichus (αὐτουργός, αὐτεπάγγελτος) are inappropriate.

30

ἀφάζει

Ph. ἀφάζει: ἀντέχεται. ἀπὸ τῆς ἀφῆς. Αἰσχύλος.

Hes. ἀφάζει: ἀναδέχεται. ἀπὸ τῆς ἀφῆς.

Photius' reading is perhaps preferable, as ἀντέχεται means 'holds on by', 'clings to', which can be connected with ἀπὸ τῆς ἀφῆς. The denominative ἀφάω is used in poetry from Homer on. Its Ionic equivalent is ἀφάσσω (Herodotus ἄφασον: aor. imper.). Aeschylus uses ἐπαφάω to produce an etymology for Ἐπαφος (*P.V.* 849). Perhaps it is the prosodic quantity of the penultimate in the aorist ending that forces the poets to use now an -άω and now an -άζω form (cf. πελάω -άζω, πειράω -άζω).

31

ἐνώδια

Ph. ἐνώδια: οὐ μόνον Ἄλεξις (fr. novum; infra fr. 66) καὶ Φιλίμων (fr. novum; infra fr. 195), ἀλλὰ καὶ Αἰσχύλος.

ἐνώδια z

ἐνώδια does not occur in Greek; only ἐνάδω in Arist. *Pr.* 918 b 22 meaning 'sing among others'. The wording of the gloss seems to suggest the Antiatticistic source of Photius, but with the reading of z it would be difficult to determine the word approved of by the Atticists instead of the condemned ἐνώδια. I think, therefore, that we should write ἐνώδια, a parallel form of ἐνώτια, which is in fact condemned by the Atticists: Moeris 146 ἐνώτια Ἀττικοί, ἐνώδια Ἑλληνες; cf. *Et. Gen.* 292. 7 (Reitz. *Gesch.*); *Et. M.* 345. 4 ἐνώδια: σὺν τῷ ι, τὰ ἐνώτια ἴσως παρὰ τὸ ἐνοιδεῖν τὰ περὶ τὸν τόπον εὐθύτρητα ὄντα. οὕτως Ὁρος ὁ Μελήσιος; Su. (s.v. ἐνόδιον) = *An. Ox.* ii. 433. 11 ἐνώδιον δὲ τὸ ἐνώτιον παρὰ τὸ οἰδεῖν τὰ ὄντα. The earliest occurrence of ἐνώδιον is in an Attic inscription dated 400 B.C. (*IG* iii.² 1377. 16). The word is now considered to be not a corruption of ἐνώτιον, but the correct Attic form, an original diminutive deriving from *ἐν-ου(σ)-ίδιον (see Meisterhans³, p. 79, and Frisk, s.v.). Cf. Hes. ἐξωβάδια: ἐνώτια. Λάκωνες. Aeschylus might well have used it.

Pollux x. 175, on the other hand, preserves a line from Aeschylus' satyr-play Κερκυών, where the word ἐνώτια is used (fr. 149 M.): ἀμφωτίδες τοι τοῖς ἐνωτίοις πέλας. The vicinity of ἀμφωτίδες and ἐνώτια is surprising. The fact that Alexis too used ἐνώδια, as Photius says, and that he also wrote a comedy with the title Ἀμφωτίς, does not mean, of course, that he had used this word in that particular play. Pollux mentions the line of Aeschylus together with the title of Alexis' play, describing ἀμφωτίδες as ἐκ τῶν σκευῶν. It is clear that of the two meanings of ἀμφωτίς (*a.* 'boxers' bronze ear coverings' Hes., Eust., *Et. M.*, Ph., *b.* 'two-handed wooden cups' Ath., Hes., *Et. M.*) Pollux assigned only one to both Aeschylus and Alexis. Mette, *Der verlorene Aischylos*, p. 41, recalls that Kerkyon used to wrestle with the passers-by and kill them, and so he takes ἀμφωτίδες to be here part of the wrestler's outfit. But what about the ἐνώτια? Only Oriental and Egyptian men used to wear earrings in antiquity (Xen. *An.* iii. 1. 31; see *RE* s.v. *inaures*). J. D. Beazley in *Attic Vase Paintings in the Museum of Fine Arts, Boston*, Part ii (1954), p. 56, noticed that on a Cleveland column-krater two companions of the figure that he calls 'Anacreon' wear earrings; he assumes them to be male komasts disguised as women. Anacreon

himself (*PMG* 388) assails Artemon, who, when still poor, used to wear ξυλίνους ἀστραγάλους ἐν ᾧσί, whereas now that he is rich he wears χρυσέα καθέρματα: it seems that he is ridiculed either for following a barbarian habit or for being effeminate or for both. But in the case of Kerkyon there is, as far as I know, no way of finding traces of barbarian origin or effeminate tendencies. Even if a woman were understood here (*Alope?*), the juxtaposition of these two objects would still be strange. [*Atalanta*, who was an athlete, is represented in vase-paintings with earrings while her hair is covered with an athletic cap; cf. F. Eckstein, *Röm. Mitteilungen* 63 (1956), 90 ff.; J. D. Beazley, *JHS* 59 (1939), 28.]

On the other hand, such ear coverings would hardly be called σκευή by Pollux. In fact Pollux speaks in this passage περὶ ἀγροικικῶν σκευῶν καὶ τῶν τοιούτων (see *Conspetus rerum* in Bethe's edition ii. 256); and it is exactly in this way that Athenaeus and Hesychius refer to ἀμφωτίς: Ath. xi. 783 d ξύλινον ποτήριον, ᾧ χρῆσθαι τοὺς ἀγροίκοις Φιλητᾶς φησι τοὺς ἀμέλγοντας εἰς αὐτὸ καὶ οὕτω πίνοντας. Hes. ὕδρεϊον ξύλινον ἀγροικικόν, εἰς ὃ καὶ ἀμέλγουσι. Another play of Alexis derives its title from the name of a vessel, Λέβης. Similar titles are the Ὑδρία of Antiphanes and Menander, and the *Aulularia* of Plautus. But if the 'boxers' ear coverings close to the earrings' is unintelligible, the 'two-handled wooden cups close to the earrings' is stranger still. Yet two of the manuscripts of Pollux give here the readings ὠνοτίοις (F) and ὠνητίοις (S). The same manuscripts give τε instead of the strange τοι ('Alle Achtung', translates Mette). Perhaps Aeschylus wrote something like: ἀμφωτίδες τε τοῖς μονωτίοις πέλας, or τοῖς μονώτοισιν πέλας: 'and two-handled cups close to one-handed ones'. For the form μονώτιον cf. *Gloss. Lat.* iii. 194. 10/11 *monotion victine*, where the second word certainly represents a vessel and perhaps stands for βυτίνη (= πυτίνη, also title of a comedy by Cratinus), a kind of wine-flask cased in wickerwork. [Modern Greek βυτίνα is a wooden flask.] If the restoration of the line is correct, we get rid of ἐνώτια in Aeschylus, while the reading ἐνώδια in the Photius entry gains in probability. The first certain occurrence of ἐνώτιον is now a 279 B.C. inscription from Delos: *IG* xi (2). 161 B 26.

32

ἐξικμάζειν

Ph. ἐξικμάζειν: ἀπολλύναι. Αἰσχύλος.

Hes. ἐξικμάζεται: ἐξόλλυται.

ἐξικμάζειν is found in *P. Oxy.* 2256 fr. 78. 5, which has been attributed to Aeschylus by Lobel, and specifically to Λάιος by Mette (fr. 174) because of an uncertain Λ]άιον in line 3. Mette supplements lines 4-5 τοῦ βαθυρρ]όου πόρ[ο]υ / ῥεύματ' ἐ]ξικμάζειν, which would give the infinitive a literal meaning: 'to dry out'. The interpretation of our gloss, however, presupposes a metaphorical meaning. Unfortunately, neither our gloss nor the Oxyrhynchus fragment (whether they belong to the same play or not) give an answer to the crux of Eur. *Andr.* 398, the only other place in tragedy where ἐξικμάζω occurs.

EURIPIDES

Λικύμνιος

33

έλοῦσι τοὺς πολεμκίους

Ph. έλοῦσι τοὺς πολεμκίους: ἀντὶ τοῦ αἰρήσουσι. Μεταγένης Ὀμήρω ἢ Σοφισταῖς (fr. *nonum*; *infra* fr. 175). Εὐριπίδης Λικυμνίω.

έλουσι z

This has already been published as fr. 477 a in Snell's *Supplement* to Nauck's *TGF*². Snell emends to πολεμκίους rightly (cf. *Antiatt.* 79. 28 ἀμύνει τοὺς πολεμίους: ἀντὶ τοῦ ἀμύνεται. Πλάτων Φαίδρω), although a poetic expression πολέμους αἰρεῖν, on the analogy of Ἴσθμι' έλών πύξ (Simon. 158 B.⁴) or άγών ήρέθη ('the fight was won': Soph. *O.C.* 1148), cannot be excluded.

On the other hand it should be noted that, irrespective of the correct form of the object (πολεμίους or πολέμους), one can never be absolutely sure as to the exact form of the whole fragment, and this happens often with quotations serving as lemmata in Antiatticistic glosses, as is the case here. For instance, Pl. *Phaedr.* 260 b has πολεμίους ἀμύνειν, whereas the lemma of *Antiatt.* 79. 28 quoted above is ἀμύνει τοὺς πολεμίους. Snell prints έλοῦσι with a question mark. The reason is apparently the irregular future. Some occurrences of this future are recorded in LSJ s.v. αἰρέω and its compounds (άν-, άφ-, δι-, έξ-, καθ-), none earlier than the second century B.C.

It is clear that, as stated above, we are dealing here with an Antiatticistic gloss. I cannot find any Atticistic lexicon condemning the usage, but that this happened is self-evident. The *Antiatticista*, however, provides clear evidence: 80. 12 άφελοῦμαι: K.). ἀντὶ τοῦ άφαιρήσομαι. Τιμόστρατος Φιλοδοσπότη (fr. 5 Unfortunately this is not of great help if this Timostratus is also to be dated in the second century B.C. according to the Athenian theatre records (*IG* ii.² 2323. 141, 155, 180). Kock, although aware of the late dating of the poet, finds it incredible that an Attic person could have used this form: 'Itaque fortasse hominem non Atticum ita loquentem poeta induxerat'. All this is irrelevant now, if this condemned future form goes back to the fifth century. This evidence has already been utilized by R. Kannicht, *Euripides Helena*, Heidelberg 1969, ii. 325, in restoring the reading of the MSS at Eur. *Hel.* 1279 (έλθών δ' ές οἴκουσ έξελῶ κόσμον νεκρῶ), which had been variously emended.

Metagenes' comedy (dated by Geissler in 404-400 B.C.) now acquires a different ἀντεπιγραφή: Ὀμηρος ἢ Σοφισταί for what was known as Ὀμηρος ἢ Ἀσκηταί; cf. Plato's comedy Σοφισταί.

Μελέαγρος

34

δίμορφον ὄλεσεν Μίνω γόνον

Ph. 'διάμορφον Σωκράτην ἀπόλεσεν' (fr. com. ad. 386. 2 [iii. 481 K.]): ἀντί τοῦ 'δίμορφον ὄλεσεν Μίνω γόνον' ἐκ Μελεάγρου Εὐριπίδου. παρά τὸ <δίμορφον> δὲ διάμορφον αὐτὸν ἔφη, ἐπεὶ ἀμορφότατος ἦν.

ἐκ Μελεάγρου Εὐριπίδου in marg. z παρά τὸ διάμορφον δὲ αὐτόν z : corr. Kassel

Zen. Ath. 2. 48 (Miller, *Mél.*, 363) κείται δ' ὁ τλήμων· τὸ στόμα παρεστραμμένος / ὃ τὸν δίμορφον Σωκράτην ἀπόλετο.

Euripides' fragment refers to Theseus, who is known to have taken part in the hunt of the Calydonian boar. Robert, *Heldensage*, i. 97. 7, had already noticed that fr. 531 N.², σιδηροβριθῆς τ' ἔλαβε δεξιᾷ ξύλον, refers to Theseus and his club. Fr. 531 is evidently connected with fr. 530, an enumeration of the participants in the boar-hunt and their equipment, which came from the messenger's speech. The messenger dedicates a few lines to each hero (3 to Telamon, 1.5 to Atalanta, 1 to Ancaeus, and 3.5 to the Thestiadae). Theseus must have taken up about 3 lines: <Θησεὺς δὲ ...> / σιδηροβριθῆς τ' ἔλαβε δεξιᾷ ξύλον, / <ὃ τὸν> δίμορφον ὄλεσεν Μίνω γόνον. That Theseus killed the Minotaur with his club belongs to a quite old version of the myth represented in black-figure paintings. That he used the same weapon in the boar-hunt is also shown on several archaeological monuments. In fact, the club is usually the only means of identifying the hero among the other participants in the hunt (see Steuding in Roscher's *Lexikon*, art. *Theseus*, col. 701, 704 f., and H. Herter in *RE Suppl.* xiii, art. *Theseus*, col. 1118, 1206).

The wording of the comic fragment is considerably improved by the Photius testimony. διάμορφον instead of δίμορφον does, in a way, justice to the otherwise unmetrical δύσμορφον suggested by Miller. διάμορφος here has nothing to do with the adjective used by Empedocles 21. 7, in the sense 'endued with various forms', although this might be a fitting description for a philosopher. It is a comic coinage, ἄμορφος with an intensive δια-, 'very ugly', retaining the pun on δίμορφος. The reading Σωκράτην, which had led Dindorf to assign the fragment to the New Comedy, is now verified. It seems that the ending -την is a legitimate formation for the end of the fifth century: not only is it found at Xen. *Mem.* 1, 2, 33, but also at Ar. *Nub.* 182, 1465, 1477 the consensus of all important manuscripts (Dover's **a**) gives -την. Finally, ἀπόλεσεν instead of ἀπόλετο confirms an old emendation by Meineke (*Hermes* 3 (1869), 456). Unfortunately the Photius gloss does not help in solving the problem of the attribution of the anonymous comic fragment. If the loss of the author's name is due to haplology, then the missing name may well be Ἀριστοφάνης (ἄριστ' ἀντιτ' ; Antiphanes is too late). In this case, Aristophanes' Πελαργοί is a possible candidate, since it is known to have been written after the execution of Socrates (Geissler 71 f. dates the piece in 399-90) and to have satirized Meletus (fr. 438 K.; I do not believe

that the first line of our fragment, κεῖται δ' ὁ τλήμων τὸ στόμα παρεστραμμένος, refers to the death of Meletus). Another possibility is suggested by the association of the fragment with Euripides' *Μελέαγρος*. Theopompus wrote an *Ἄλθαία*, which, according to Mayer, *De Eur. mythopoeia*, p. 61 (and A. Römer, *Münch. Abhandl.* 1904, 635; the reference from Geissler, p. 71), was a parody of Euripides' *Μελέαγρος*. It is difficult to say how a play of the Old Comedy could parody a whole tragedy; but our fragment clearly parodies a line from *Μελέαγρος*. Now *Ἄλθαία* is certainly dated 'kurz nach 400' (Geissler), and might well be the comedy of our fragment. *Ἄλθαία* fr. 3, λαβοῦσα πλήρη χρυσέαν μεσόμφαλον / φιάλην, is an evident tragic adaptation (in spite of Nauck's objections: *Mélanges Gr.-Rom.* vi. 89), very reminiscent of Eur. *Ion* 1182 ff. (an attempt to poison Ion), and might perhaps come from the description of Althaea's suicide in *Μελέαγρος* and not, as Kock suggested, her sacrifice (he does not, however, associate it with *Μελέαγρος*). Yet, all this is very insecure evidence for any identification.

In the recent edition of *TrGF* vol. 2 (1981) R. Kannicht and Br. Snell have included the 'lemma' of the Zenobius article (κεῖται δ' ὁ τλήμων) as fr. ad. 581 a, following O. Crusius (*Analecta crit. ad paroem. Gr.* (1883), p. 151): 'lemma tragicum sapit, quae sequuntur comicum ... qui verba illius in usum suum converterit'. In fact, it is the second line that parodies a tragic one. If the 'lemma' also adapted a specific tragic line or merely echoed the tragic style in view of the parody that would follow, one cannot say.

Φρίξος

35?

ἀρνεώς

Ph. ἀρνεώς: ὁ ἀρνεϊὸς ἐν Φρίξῳ.

ἀρνεώς occurs once in an Attic inscription of the first half of the fourth century (*IG* ii.² 1357. 5). Zenodotus also restored this form in the genitive plural at *Il.* iii. 273. It is considered a more or less Ionic formation similar to Βριάρεως, Νείλεως, Πανδάρεως, Ἰέρεως, ἀρχιέρεως (Schwyzer, *Gr. Gr.* i. 477). Its feminine is said to be concealed in ἀρνηάδες ἐρίων ἀτελέες of a late fourth or early third century Aeolic inscription (Schwyzer 644. 15). There is no doubt that the golden-fleeced ram is meant. Φρίξος is a title of tragedies by Sophocles, Euripides, and Achaeus. The word may well come from any one of these plays.

Incertae sedis

36

ἀναστήσειν

Ph. ἀναστήσειν: ἀντὶ τοῦ ἀνάστατον ποιῆσαι. Εὐριπίδης.

om. b

The verb is frequently employed in this meaning of 'desolating, devastating'. Euripides used it at *Hec.* 494, πόλις μὲν πᾶσ' ἀνέστηκεν δορί (cf. Soph. *Tr.* 240 f. ἀνάστατον δορί χώραν). Whether our gloss refers to this passage or not depends on how the disagreement between lemma and interpretation will be restored: an aorist lemma (ἀναστήσαι) may approximate it to the *Hecuba* passage, a future interpretation (ἀνάστατον ποιήσειν) will dissociate them.

37

ἀπ' ἀρχῆς εἰς τέλος

Ph. ἀπ' ἀρχῆς εἰς τέλος: Εὐριπίδης.

ἀπ' ἀρχῆς and ἐς τέλος are sometimes found separately in Euripides and the other two tragedians, but never together. The gloss, evidently Antiatticistic, seems to be concerned with a problem similar to the one discussed above under Hyperides, fr. 10. Here perhaps it is not so much the temporal use of ἀπό which caused the Atticistic objections, as its use to express the span, either of time or space, between two given points: *inde a ... usque ad*. This notion is always expressed in tragedy by ἐκ ... εἰς (Aesch. fr. 368 M. ἐκ ποδῶν... εἰς ἄκρον κᾶρα; Soph. *O.R.* 1137 ἐξ ἥρος εἰς ἄρκτοῦρον; Eur. *H.F.* 505 ἐξ ἡμέρας ἐς νύκτα). But this of course is not a strict Attic rule. In fact, both usages alternate in Thucydides in a most striking way: ii. 97. 1 ἐγένετο ἡ ἀρχὴ ἢ Ὀδρυσῶν ... καθήκουσα ἀπὸ Ἀβδήρων πόλεως ἐς τὸν Εὐξείνιον πόντον ... ὁδῶ δὲ τὰ συντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνήρ εὐζώνος ἑνδεκαταῖος τελεῖ ... 2 ... ἀπὸ Βυζαντίου ἐς Λαιαίους ... ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι.

38

ἀσήμων

Ph. ἀσήμαντα: τὰ λεγόμενα ἀσφράγιστα. καὶ γὰρ σημεῖα τὰς σφραγίδας ἔλεγον. καὶ ἄσημον τὸ ἀργύριον τὸ ἀχάρακτον, ἐπίσημον δὲ τὸ κεχαραγμένον. οὕτω δὲ καὶ τὸ χρυσίον ἄσημον καὶ ἐπίσημον. Ξενοφῶν δὲ (*Cyr.* 3. 4) ἐπιρρηματικῶς ἀσήμως καὶ ἀσήμων Εὐριπίδης.

Ξενοφῶν etc. in Sz post Εὐριπίδης iterum καὶ ἄσημον τὸ ἀργύριον τὸ ἀχάρακτον habet Sz

- ἔλεγον = Erit. Harp., Bek. *An.* 451. 21, Su.

Antiatt. 82. 7 ἄσημον ἐπὶ τοῦ ἀργυρίου. Ἄλεξις Ἐκπωματοποιῶ (fr. 69 K.).

Hes. ἄσημος: ἄργυρος.

The second part of the gloss, after καὶ ἄσημον, comes from an Atticistic source, which is interested in recording remarkable declension or conjugation forms and derivatives, the same as the one in Lysias, fr. 15 above. It is interesting to note that the same παρασχηματισμός from ἄσημος, probably due to metrical reasons, is found at Sophocles

O.C. 1668 (where the plural ἀσήμονες is used). The opposite happened with ἀσχήμων and εὔσχήμων, with ἄσχημος and εὔσχημος developing as the later forms.

39

αὐθεντίς

Ph. αὐθέντης: Λυσίας (fr. 125 S.; cf. post fr. 94) ἰδίως αὐτὸ ἔταξεν ἐπὶ τῶν λ', καίτοι δι' ἑτέρων εἰργάζοντο τοὺς φόνους· ὁ γὰρ αὐθέντης αἰεὶ τὸν αὐτόχειρα σημαίνει. αὐθεντίς δὲ θηλυκῶς εἴρηκεν Εὐριπίδης.

αὐθεντίς (sic) z

- σημαίνει = Epit. Harp., Su.

Again an addition to a Harpocratio gloss, probably from the same Atticist. There is no way to determine whether αὐθεντίς, which is a new word, was a substantive, as αὐθέντης at Eur. *H.F.* 1359 (παίδων ... αὐθέντην) and e.g. αἰχμαλωτίς at *Trach.* 28, or an adjective, as αὐθέντης at *H.F.* 839 (αὐθέντη φόνω) and again αἰχμαλωτίς at Soph. *Aj.* 71 (αἰχμαλωτίδας χέρας). Despite Harpocratio's assertion that αὐθέντης αἰεὶ τὸν αὐτόχειρα σημαίνει (for a more definite prohibition against using the word in the meaning of 'master' see Phryn. *Ecl.* 89 [p. 201 Ruth.]), Euripides gives the word at least once this prohibited meaning (*Supp.* 442; unless we have to accept Markland's conjecture εὐθουτής). Thus, here also we are unable to say what the meaning of αὐθεντίς was in Euripides.

ION

Incertae sedis

40

ἀπειρόκαλος

Ph. ἀπειρόκαλος: Ἴων εἴρηκε καὶ Πλάτων (*Leg.* vi. 775 b) καὶ Δημοσθένης (xxii. 75, xxiv. 183).

In Sz

From a prose or a poetic work of Ion? The word is attested only in prose writings, but might well have been used in one of Ion's tragedies. Cf. Eur. *Alc.* 927 σοὶ ... ἤλθεν ἀπειροκάκῳ τόδ' ἄλγος, and Aesch. *Suppl.* 72 ἀπειρόδακρυον ... καρδίαν.

41?

ἀπτέρως

Ph. <ἀ>πτέρως: ἀντί τοῦ ταχέως, ἐτοίμως ἢ ἐλαφρῶς. Ἴων εἴρηκεν.

The adverb occurs in this form only in Lycophron (*Alex.* 627); the meaning there is rather obscure: the Scholiast renders it ὁμοπτέρως, ταχέως, of which the first, 'as on wings, as if they had wings' (Lycophron is speaking about immovable columns) seems likelier, although 'without wings' cannot be excluded. It is clearer in Epic ('swiftly': Hes. fr. 204. 84 M.-W., Parm. i. 17, A.R. iv. 1765), where it is expanded for metrical reasons to ἀπτερέως. The meaning of the adjective ἄπτερος, however, has been a subject of long discussions. In Homer (*Od.* xvii. 57 al.) ἄπτερος μῦθος seems to be the opposite of ἔπεα πτερόεντα, thus ending up in the sense of 'unuttered words' (see J. Latacz, *Glotta* xlvi (1968), 27 ff.). ἄπτερος φάτις in Aesch. *Ag.* 276 is more problematic. Ed. Fraenkel in his commentary gives the most comprehensive account of the numerous suggestions made on this questionable passage. But his own suggestion, 'swift-spiced rumour', is far from convincing: a phrase like this is not derogatory at all and cannot justify Clytemnestra's outburst in the next line. What is certain is that 'quick' was at least one of the interpretations given by the ancient grammarians, who considered ἀ- as ἀθροιστικόν. It seems that Ion's passage was not so problematical, since all three interpretations given by Photius are similar: 'swiftly, willingly, nimbly'. The missing alpha in Photius is certainly an insignificant omission of the rubricator in z. But it is worth noticing that the *Et. Gen.* contains the article πτερέως: σημαίνει τὸ ταχέως under π, while the *Et. M.* 183. 24 derives ἀπτερέως from a hypothetical πτερέως. Finally, I must admit that I suspect the entry in z may be incomplete. Something like <καὶ ὑπόπτερος> Ἴων εἴρηκεν might have stood in Photius before the epitomator intervened. Ion employs ὑπόπτερος in fr. 56 (Blum.) with exactly this meaning: 'swift, willing, nimble': ἴθι μοι δόμον, οἰκέτα, κλείσον ὑπόπτερος, μή τις ἔλθῃ βροτῶν.

NICOMACHUS ATHENIENSIS

Incertae sedis

42

<× > εἰς σίδηρον ἦξεν αὐθαίμος σπορά

Ph. αὐθαίμος: Νικόμαχος: 'εἰς σίδηρον etc.'. αὐθαίμων δὲ Σοφοκλῆς (*Trach.* 1041).

αὐθεμος (αι sscr.) sine explicatione z εἰς σίδηρον et denuo Νικόμαχος: εἰς σιδ. ἦξεν etc. in Sz
ἦξεν agn. Kassel: ἦξεν z

Su. αὐθαίμοι: οἱ ἀδελφοί.

Hes. αὐθαίμοι: ἀδελφοί.

Sophocles used not only αῦθαίμων, but also αῦθαιμος: the first at *Trach.* 1041 for 'brother' (Διὸς αῦθαίμων), the second at *O.C.* 1078 for 'relative' (πρὸς αῦθαίμων; corr. Bothe: αῦθομαίμων codd.). For the alternative use of -ος and -ων adjectives see above, Euripides, fr. 38, and cf. the parallel of ὄμαιμος - ὄμαίμων in Aeschylus, Sophocles, and Euripides. Whereas αῦθαιμος, ὄμαιμος etc. alone usually mean 'brotherly' or 'sisterly', when combined with σπορά they can also denote the relation of parent to child. Oedipus at Soph. *O.C.* 330 greets his daughter Ismene with a similar expression ὦ σπέρμ' ὄμαιμον. Therefore, the subject of our fragment may indicate any of the following possibilities: (a) his/her brother, (b) his/her sister, (c) his/her son, (d) his/her daughter, (e) both brothers, (f) both sisters, (g) brother and sister. If one adds the vagueness of εἰς σίδηρον ἤξεν, 'rushed to the weapon(s)', it becomes clear that it is useless to try to identify the play of Nicomachus from which the fragment comes. The Photius gloss evidently serves Atticistic purposes and probably comes from the same source as Euripides fr. 38 above. Therefore, it is clear enough that the fragment must belong to the Athenian fifth century Nicomachus (*TrGF* no. 36) and not to the third century (or later?) tragic poet from Alexandria Troas. The same holds true for all the tragic fragments that are transmitted under the name of Nicomachus: their source is clearly Atticistic and should not, therefore, be attributed to the Alexandrian Nicomachus, as is done in vol. i of the *TrGF*.

SOPHOCLES

Αἴας Λοκρός

43

Ἕλληνα

Ph. Ἕλληνα: τὸ θηλυκόν· Αἴαντι Λοκρῷ Σοφοκλεῆς.

θηλυκόν εἶναι· Ἀντιλόκρῳ z

Antiatt. 97.3 Ἕλληνα: <ή> (suppl. Radt) γυνή. Φιλήμων Παιδαρίῳ (fr. 55 K.).

Antiatt. 97.4 Ἕλλάς: ὁ ἀνὴρ. Σοφοκλεῆς Αἴαντι Λοκρῷ (*TrGF* 17).

The reading εἶναι· Ἀντιλόκρῳ in z is due to a confusion of the closely resembling abbreviations for initial αι and for εἶναι. Pearson notes on fr. 17: 'H[eadlam] shows that this [i.e. the claim that Ἕλλάς can be masculine] is an error of the Antiatticist, in which he does not stand alone'. In fact, apart from this fragment of Sophocles, the only other instance where Ἕλλάς has been taken as a masculine adjective is at Eur. *Phoen.* 1509: τίς Ἕλλάς ἢ βάρβαρος ἢ / τῶν προπάροιθ' εὐγενετῶν / ἕτερος; Ἕλλάς is here explained by one Scholiast ἦγουν τίς τῶν ἀνθρώπων, ἢ Ἕλληνα ἢ βάρβαρος, whereas another suggests γρ. Ἕλληνα, which was accepted in Murray's Oxford edition (app. crit.:

possis Ἑλλαν). This interpretation is widely accepted today (cf. e.g. Kühner-Blass, i. 549, and LSJ s.v. Ἑλλάς II). Pearson (=Headlam), on the other hand, tried to demonstrate that just as at Soph. *Trach.* 1060 f. οὐθ' Ἑλλάς οὐτ' ἄγλωσσος οὐθ' ὄσην ἐγὼ / γαῖαν καθαίρων ἰκόμην, the noun γαῖα is to be understood with Ἑλλάς at *Phoen.* 1509 too. (Cf. another Scholiast: τίς Ἑλληνικὴ γῆ.) Yet, there is no difficulty in keeping the reading of the manuscripts and explaining Ἑλλάς as a feminine adjective; a fourth scholium reads: τίς Ἑλληνικὴ ἢ βάρβαρος, δηλονότι γυνή. The phrase (τίς) τῶν προπάροιθ' εὐγενετῶν ἕτερος has a generic sense which is not limited to male nobles only, and does not compel one to take Ἑλλάς and βάρβαρος as masculine nouns. On the contrary, in this passage Antigone is lamenting over her own misfortune: 1508 ff. ἰὼ μοί μοι, πάτερ, / τίς Ἑλλάς ἢ βάρβαρος ἢ / τῶν προπάροιθ' εὐγενετῶν / ἕτερος ἔτλα κακῶν τοσῶνδ' / αἵματος ἀμερίου / τοιάδ' ἄχεα φανερά; And she goes on to describe the dirge sung by an orphan bird, which is: 1518 ἔμοις ἄχεσι συνωδός. The evidence of Photius shows clearly enough that the text of the *Antiatticista* was corrupt in this entry. Sophocles, in his Αἴας Λοκρός, used Ἑλλην as a feminine adjective, as Aeschylus (*Ag.* 1254), Euripides (*Heracl.* 130), and others (Apollocl. *Car.* 5. 10 [CAF iii. 281]).

Ἀχιλλέως Ἐρασταί

44

ἐξανάξει

Ph. ἐξανάξει: ἀνάξει πρὸς τὴν Ἴλιον, παρὰ τὸ εὐεϊδέ' ἀνήγες' (Hom. *Il.* iii. 48) καὶ μὰψ οἴχεσθ' ἀνάγοντες' (Hom. *Il.* xiii. 627). Σοφοκλεῆς Ἀχιλλέως Ἐρασταίς.

ἐξανάψει z εὐεϊδές z Ἀχ. Ἐρ. in marg. z

Hes. ἐξανάξει: ἀνάξει πρὸς τὸν ἥλιον.

Sophocles used the verb elsewhere in the same sense: *Phil.* 571 ἠνίκ' ἐξαναγόμεν ἐγὼ. In our fragment it must be active as the parallels from Homer suggest: 'He will lead the army(?) to Ilion'. The supplement πρὸς τὴν Ἴλιον (the entry in Hesychius should be corrected accordingly) may not be part of the quotation from Sophocles, who several times uses the neuter τὸ Ἴλιον but never the feminine form, yet it certainly gives the sense required. (For other Photius glosses in which elements of the original quotation can be found in the interpretation see below under Leucon, fr. 154, Menander, fr. 162, Nicochares, fr. 176; cf. *Antiatt.* 80. 32 and 93. 16.)

ἐξανάξει πρὸς τὴν Ἴλιον in this play perhaps refers to Achilles' future career. The new fragment may be joined with fr. 156 from Ἀχιλλέως Ἐρασταί where Achilles is also the subject: ὁ δ' ἔνθ' ὄπλοις ἀρρῶξιν Ἡφαίστου τέχνη. 'He will lead (the Myrmidons?) to Ilion ... there with arms made infrangible through the art of Hephaestus (or with infrangible arms, the work of Hephaestus) he ...' The first words of fr. 156, ὁ δ' ἔνθ', need

no longer be suspected (see Pearson and *TrGF* ad loc.): ἐνθα suggests that a local reference has preceded, and this is actually found now in πρὸς τὴν Ἰλιον. The two joint fragments strongly recall Eur. *I.A.* 1067 ff. (Iyr.), where Chiron's prophecy is stated: ὃς ἤξει χθόνα λογχήρεσι σὺν Μυρμιδόνων ἀσπισταῖς Πριάμοιο κλεινὰν ... περὶ σώματι χρυσεῶν ὄπλων Ἡφαιστοπόνων κεκορυθμένος ἔνδυτ'. It is possible that our fragment as well as fr. 156 record the same prophecy; either it is spoken by Chiron himself (if the scene of Ἀχιλλέως Ἐρασταί was set on Mt Pelion and Chiron had a part in the play, as Pearson argues), or otherwise a reference is made to it. It seems, however, that there were changes of scene in this play (see Lobel on *P. Oxy.* 2257, fr. 1, and Radt in *TrGF* iv. 165); it is, therefore, very likely that Mt Pelion was one of the settings. Snell (on fr. 157 a) believes that the new fragment comes from a reference to the abduction of Helen by Paris, as is shown by the two quotations from Homer used in the Photius gloss; this is, of course, equally possible.

The gloss comes from the Antiatticistic source: it gives yet another example of the pleonastic use of prepositions in compound verbs. Cf. *Antiatt.* 93. 9 ff. and above, Isaeus, fr. 13, and Lysias, fr. 16.

Πριάμος

45

ἀφήλικες θέαμα

Ph. ἀφήλικες: οὐδετέρως εἶπε Σοφοκλῆς Πριάμῳ· ἀφήλικες θέαμα'.

Πριάμῳ etc. in marg. z

Phryn. *P.S.* 1. 1 ἀφηλικέστεροι οἱ πρεσβύτεροι, ὡς ἀπο τῆς ἡλικίας ὄντες. ἡλικίαν γὰρ ἔλεγον καὶ τὴν νεότητα οἱ ἀρχαῖοι. οἱ μέντοι νέοι καὶ ἐπὶ τῶν νεωτέρων τάττουσιν. πλὴν κατὰ σύγκρισιν ἢ λέξις προσφέρεται καὶ ἐν ὑπερθέσει, ἀφηλικέστερος (Kaibel: -τατος cod.) καὶ ἀφηλικέστατοι. οἱ δὲ ἀπολελυμένως λέγοντες ἀφήλιξ, ἀφήλικες, ἀμαθέστατοι.

Phryn. *Ecl.* 56 ἀφήλιξ λέγοντες ἀμαρτάνουσιν οἱ ῥητορικοί, τὸναντίον γὰρ ἢ δεῖ χρῶνται· τὸν μὲν γὰρ πρεσβύτερον ῥητέον ἀφήλικα· οἱ δ' ἐπὶ τοῦ μηδέπω τῆς ἐννόμου ἡλικίας χρῶνται.

Poll. ii. 17 καὶ Φρόνιχος μὲν ὁ κωμικὸς (fr. 67 K.) τὰς νέας ἀφήλικας λέγει· ἦσαν δὲ καὶ γυναῖκες ἀφήλικες. Φερεκράτης (fr. 206 K.) δὲ τὴν γεραιτάτην ἀφηλικεστάτην, ὡς καὶ Κρατῖνος ἀφήλικα γέροντα' (fr. 369 K.).

Hes. ἀφήλιξ: καταδεῆς, ἀτελής τὴν ἡλικίαν.

Antiatt. 113. 22 συνήλικα: Ἀναξίλας Βοτρυλίῳ (fr. 7 K.).

Antiatticistic source. There are two Atticistic restrictions on this word. First that it should be used only in the comparative and superlative, second that it should be used for 'old' and not for 'young'. [The quotation from Phrynichus com. in Pollux shows that the word was used for 'young' already in the fifth century, and I do not see why Rutherford, *Phryn.* pp. 157 f., rejects Pollux's evidence.] Phrynichus, *P.S.* 1. 5, οἱ δὲ ἀπολελυμένως (in the positive degree) λέγοντες ἀφήλιξ, ἀφήλικες, ἀμαθέστατοι, presumably intends ἀφήλικες to be neuter and not masculine plural. Our fragment offers perhaps an exception

to this rule. But possibly the lexicographer is interested in the metaplasm in the formation of the neuter, which he defends. Cf. Phryn. *P.S.* 1. 11 ἄζυξ; 17. 15 ἄτριψ, ἄρπαξ, (κλέψ), βοδκλεψ, (τέξ), ἐπίτεξ, (τρίψ), ἄτριψ, πορνότριψ; 100. 3 περιζυξ; *Ecl.* 308 ἐπίτοκος; 390 (cf. 394) πορνοκόπος. Such one-ending adjectives are usually limited to the masculine and the feminine, the neuter being rarely used and only in the oblique cases. But the formation of the neuter through metaplasm is more usual. Cf. Kühner-Blass i. 547 f., Lobeck, *Paralipomena*, 275 ff.

Priam is certainly meant by ἀφήλικες θέαμα. θέαμα is usually (always in Aeschylus and Sophocles) used for sorrowful, horrifying sights (Prometheus on the rock, Oedipus blinded, the corpse of Ajax).

Τριπτόλεμος

46

ἴλη

Ph. εἴλη: ἐπὶ τοῦ τάγματος καὶ τοῦ πλήθους. Ξενοφῶν (*An.* i. 2. 16) καὶ Σοφοκλῆς Τριπτολέμω.

leg. ἴλη

Hes. εἴλην: συστροφὴν, πλήθος.

The word is used by Sophocles at *Ai.* 1407. See also Pearson's commentary on fr. 70 of his edition of the Sophocles fragments (from Ἀκρίσιος: ἰλλάδας γονάς). 'Verba Σοφοκλῆς Τριπτολέμω e glossa ἔλκη (F 614) huc migrasse suspicatus est Latte (in litteris ad Snell datis); etiam ad glossam εἰς ὄρθον φρονεῖν (F 612) referri posse monet Snell': Radt in *TrGF* iv. 453; I cannot see what gives rise to these suspicions.

Φαῖδρα

47

γλώσσης ἀπαυστί στάζε μωξώδης ἀφρός

Ph. ἀπαυστί: Σοφοκλῆς Φαῖδρα: 'γλώσσης etc.'

Σοφοκλῆς etc. in S^z στάζει S^z

Su. ἀπαυστί: ἀκαταπαύστος.

This line recalls Soph. fr. 886 P., which comes from *Sch. Ar. Lys.* 1257 πολὺς δ' ἀμφὶ τὰς γέννας ἀφρός ἦνσει: πρὸς τὸ παρὰ τῷ Ἀρχιλόχῳ (fr. 44 West) 'πολλὸς δ' ἀφρός ἦν περὶ στόμα'. καὶ Σοφοκλῆς. Αἰσχύλος δὲ 'ἀφρός βορᾶς βροτείας ἐρρῆη κατὰ στόμα' (fr.

725 M.). Nauck had placed this fragment (1016 in his Corpus) among Sophocles' 'Dubia et Spuria' following Porson who had connected it with *El.* 719 (so also Mette on Aesch. fr. 725, where the reference to *Electra* should be corrected). But there is nothing more than ἤφριζον in the *Electra* passage. I think that our fragment supplements the missing quotation of fr. 886 P.

Similar verses usually occur in descriptions of galloping horses (Aesch. *Sept.* 60, Soph. *El.* 719, Eur. *Suppl.* 586 f.), or of people enraged (Eur. *H.F.* 934, *I.T.* 308) or dying (*Med.* 1173). Although galloping horses are a principal motif in Hippolytus' death, they cannot be associated with our fragment because of the singular γλώσσης and the adverb ἀπαστί, which shows that foaming was a permanent feature of the creature described. For the same reason the verse cannot come from the description of the dying Hippolytus, nor from a possible furor of Phaedra. It may perhaps come from a description of the bull in the messenger speech. There is nothing similar, however, in Euripides' *Hippolytus* or in Seneca's *Phaedra* (only the wave before the appearance of the bull is described at *Hipp.* 1210 f. ἀφρόν πολὺν καχλάζον, and similarly in Seneca). But the most probable identification is Cerberus. Fr. 687 P. ἔσαινεν οὐρᾶ μ' ὄτα κυλλαίων κάτω (the verse is very corrupt; this is the restoration adopted by Pearson and Radt) has been taken as a reference to Cerberus (Fr. Leo, *L. Annaei Senecae tragoediae*, i. 179). Cf. Hes. *Theog.* 770 f. ἐς μὲν ἰόντας / σαίνει ὁμῶς οὐρῆ τε καὶ οὐασιν ἀμφοτέροισιν; Sen. *HF* 810 ff. That Cerberus was foaming when Theseus and Heracles brought him to the upper world, is known from some Latin authors: Ovid. *Met.* vii. 415 *et sparsit* (scil. Cerberus) *virides spumis albetibus agros*; Serv. ad *Georg.* ii. 152 *haec autem herba nata dicitur de spumis Cerberi, quo tempore eum Hercules ab inferis traxit.*

Incertae sedis

48

ἀμαρτωλή

Ph. ἀμαρτωλή: Φρόνιχος (fr. 16 c? Sn.) εἶπε καὶ Σοφοκλῆς.

ἀμαρτάς: ἀντὶ τοῦ ἀμαρτάδας Αἰσχύλος. καὶ ἀμάρτημον Πλάτων (fr. 228 a Edm.) ἔφη.

εἶπε om. b καὶ Σοφ. ἀμαρτάς b ἀντὶ τοῦ om. b (ἀμαρτάδας ut lemma) ἔφη om. b

Ph. = Su. ἀμαρτίαν οἱ Ἀττικοί, ἀμαρτάδα Ἡρόδοτος (i. 91) καὶ οἱ ἄλλοι Ἴωνες.

Hes. ἀμαρτάδας: ἀμαρτίας.

Su. ἀμαρτάδας: ἀπὸ τῆς ἀμαρτάς εὐθείας.

Antiat. 79. 7 ἀμαρτία: Πλάτων *Πολιτείας* πρώτῳ καὶ δευτέρῳ (*Rep.* i. 342 b, ii. 379 d), Ἡρόδοτος (?).

One of the few cases where z offers a reading preferable to that of b: it was the usual epitome of b that led to confusion (see Reitzenstein, *Der Anfang des Lexikons des Photios*, p. x; K. Tsantsanoglou, *Τὸ Λεξικὸν τοῦ Φωτίου*, pp. 94-100); the lemma of the second gloss, ἀμαρτάς, was attached to the end of the first and was considered a fragment of

Sophocles (999 P.), and at the same time the interpretation of the second gloss, ἀμαρτάδας, became a lemma and was considered a fragment of Aeschylus (755 M.), i.e., ἀμαρτωλή: Φρύνιχος καὶ Σοφοκλῆς ἀμαρτάς. — ἀμαρτάδας Αἰσχύλος καὶ ἀμάρτημον Πλάτων. As regards ἀμαρτωλή, its ascription to the grammarian Phrynichus by De Borries (fr. 4) is certainly wrong. The fact that Sophocles also used it, together with its occurrence in Theognis (325 al.) and its tragic colour, speaks in favour of the tragedian; Snell included it in the latter's fragments (but with a question-mark). The second gloss is more problematic. By transferring ἀμαρτάς from the end of the first gloss to the lemma of the second, we inevitably transform it from nominative singular (ἡ ἀμαρτάς) to accusative plural (τάς ἀμαρτάς). But no word ἀμαρτή is attested and to presuppose such a form would be rather rash. In view, however, of the juxtaposition of the Attic ἀμαρτία to the Ionic ἀμαρτάς in Atticistic glosses, I would be inclined to write ἀμαρτίαι: ἀντὶ τοῦ ἀμαρτάδας Αἰσχύλος, a word actually used by Aeschylus in the accusative plural (*Ag.* 1197 παλαιὰς τῶνδ' ἀμαρτίαις δόμων). The impression derived from the gloss of the *Antiatticista* is that at some point ἀμαρτάς was claimed to be the legitimate word as against ἀμαρτία; the genuineness of the latter is defended by the *Antiatticista*, who adduces references to Plato (*Rep.* i. 342 b, ii. 379 d) and Herodotus (where, however, ἀμαρτάς is transmitted; for similar discrepancies see above, Herodotus, fr. 6?). If so, our lexicographer may also be supporting the legitimacy of ἀμαρτία against ἀμαρτάς. In this case, the same must be true for the second word in the gloss: ἀμάρτημον. This is also unattested, but has been emended to ἀμάρτια by Reitzenstein (= fr. Plat. com. 22 Dem.) and to ἀμαρτήμων, another unrecorded word, by W. Crönert, *Rhein. Mus.* 62 (1907), 480, perhaps on the evidence of φιλαμαρτήμων (LXX) and the analogy of ἀλιτήμων. Reitzenstein notes that 'ἀμάρτημα ist zu bekannt, um hier ausgeführt zu werden'. But if our arguments are sound, what we need here is in fact a well-known word, whose legitimacy is defended against a rare and less well-known one. I would emend here too: καὶ ἀμάρτημα Πλάτων, i.e. the philosopher, who uses it several times (*Apol.* 26 a al.). De Borries in Phryn. *P.S.* 130. 11 noted that he would prefer to unify the Photius glosses: ... ἀμαρτωλία Ἀριστοφάνης (*Pax* 415) καὶ Φρύνιχος (gramm. fr. 3) etc. The unification is, of course, unnecessary. But De Borries did not notice either that fr. 3 of his edition (from Schol. ad Ar. *Pac.* 415) should read ὕφ' ἀμαρτωλίας etc. and not, as he wrote. ὕφ' ἀμαρτωλίας.

49

ἀπανταχῇ τὸ φῶς καλόν

Ph. ἀπάντησις: ὡς ἐν τῇ συνηθείᾳ φαμέν. Σοφοκλῆς: ἔγὼ δ' εἰς ἀπάντησίν τινος σπεύδων' (fr. 828).

ἀπανταχῇ: Σοφοκλῆς: ἄπανταχῇ τὸ φῶς καλόν'.

post σπεύδων add. ὁ αὐτός b, omisso Σοφοκλῆς glossae seq.

ἀπανταχῇ τοι τὸ b

As Pearson noticed, 'the gloss has suffered from abbreviation'. What was not noticed was that b, by placing ὁ αὐτός at the end of the gloss, meant to unify the two

glosses, although ἀπάντησις and ἀπανταχῆ do not seem to have anything in common. Reitzenstein thought that after Σοφοκλῆς a prose fragment had fallen out together with the author's name. Hence he did not attribute either of the two fragments to Sophocles. Wilamowitz, *Sitzungsber. d. Preuss. Akad. d. Wiss.* 1907, p. 13 (= *Kl. Schr.* iv. 541), came near to the correct solution but approached it from the wrong angle. He shifted Σοφοκλῆς to the end of the preceding gloss: ἀπαντᾶν: τὸ παραγίνεσθαι εἰς τινα τόπον, Σοφοκλῆς. — ἀπάντησις: ὡς ἐν τῇ συνηθείᾳ φαμέν· ἔγὼ δ' εἰς ἀπάντησίν τινος σπεύδω{ν} ὁ αὐτός. Mekler, *Berl. Phil. Woch.* 1907, 381-3, added an ὄδ' after ἐγὼ δ', to make the line scan: [× —] υ — < — > — υ — — — υ — / — —. Now the new manuscript repeats Σοφοκλῆς instead of ὁ αὐτός in the gloss ἀπανταχῆ: both fragments clearly belong to Sophocles. Pearson notices also that in the first gloss ἔτινος shows that the quotation was not made *verbatim*. I am inclined to agree with this opinion, because it seems that the gloss corresponds to the preceding gloss ἀπαντᾶν: τὸ παραγίνεσθαι εἰς τινὰ τόπον.

The second gloss perhaps defended the legitimacy of ἀπανταχῆ as contrasted with ἀπανταχοῦ. *Antiatt.* 110. 25 οὐδαμῆ: ἀντι τοῦ οὐδαμόθι. Τηλεκλείδης Ἡσιόδῳ (fr. 21 K.) is perhaps relevant. Cf. Eur. *Hipp.* 431 τὸ σῶφρον ὡς ἀπανταχοῦ καλόν, where some MSS and Stob. v. 20 have ἀπανταχῆ (see Barrett ad loc.).

As pointed out to me by R. Kassel, the fragment seems to recall the consolation topic employed by Seneca, *ad Helv.* 8. 6, and Plutarch, *De exil.* 601 a, 601 c, namely that an exile must feel at home wherever he lives if only he can see the sunlight. Cf. Shakespeare, *Richard II*, I. 3. 144-7: 'Your will be done: this must my comfort be, — / that sun that warms you here shall shine on me; / and those his golden beams to you here lent / shall point on me and gild my banishment', and I. 3. 275-6: 'All places that the eye of heaven visits / are to a wise man ports and happy havens'. J. Diggle, *Euripides Phaethon* (Cambridge 1970), 130 f., commentary on line 163, offers a long list of Greek and Latin quotations to the same effect. Among them Cic. *Tusc.* 5. 37. 108, *patria est ubicumque est bene* (fr. inc. incert. fab. 99 Ribbeck³), which is associated by Cicero with Teucer and his banishment, and may have come from Pacuvius' *Teucer*, which is believed to have followed the homonymous play of Sophocles. Hence, fr. ad. 318 N.² (= [Men.] monost. 735), τῷ γὰρ καλῶς πράσσοντι πᾶσα γῆ πατρίς, which is identical with the quotation from Cicero, has been connected with Sophocles' Τεῦκρος (Pearson ii. 216; *TrGF* ii. 96, on fr. 318, and iv. 431). Our new fragment may perhaps replace fr. ad. 318 at this point, because though it is slightly different from the Latin quotation, it mentions Sophocles by name.

Another possibility is indicated to me by D. J. Jakob. The fragment may come from a comparison between life and death uttered by a character who is about to die or whose life is in danger. Cf. e.g. Eur. *Or.* 1509 (the Phrygian slave praying for his life) πανταχοῦ ζῆν ἢ δὴ μᾶλλον ἢ θανεῖν τοῖς σῶφροσιν, and *I.A.* 1250 ff. (Iphigenia entreating her father to spare her life) τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν, / τὰ νέρθε δ' οὐδέν; see D. J. Jakob, *Hermes* 104 (1976), 379 ff. If so, τὸ φῶς in our fragment too should be taken to indicate, as usually, τὸ ζῆν; and ἀπανταχῆ may refer to a preceding local designation, as in the *Orestes* passage (—οὐκ ἐν Ἰλίῳ τὰδ' ἐστίν, ἀλλ' ἐν Ἀργεῖα χθονί. —πανταχοῦ ζῆν ἢ δὴ etc.).

There is, finally, a striking verbal similarity with the inscription *καλὸν Διὸς φῶς* on an Attic amphora in Paris (Cab. des Méd. 219), which, however, must refer to the mystic torch-light of Dionysiac rites: the inscription is written above a painting of the child Dionysus holding torches; cf. *Ar. Ran.* 155, 340 ff., and see *TrGF* ii. 86 f. on fr. *279 e.

The fragment most probably comes from an iambic scene and should, therefore, be modified in order to scan. There are several possibilities: (a) it can be arranged in two lines, (b) a lacuna can be assumed, either after *ἀπανταχῆ* or after *τοί*—if the reading of *b* is adopted—or in combination with a rearrangement of the words.

50

ἄπηλος

Ph. ἄπηλα πεδία, ἄπηλος ὁδὸς ἐρεῖς ὡς Σοφοκλῆς.

ἄπηλος etc. in marg. z

A typical Phrynichus gloss. The word is altogether new. Much later we find it in a letter of Gregory of Nazianzus (no. ii; *P.G.* xxxvii. 21 B), but it is evident that Gregory is here coining the word. Is the use in Sophocles metaphorical? Cf. the proverb *ἔξω πηλοῦ πόδα* and see Pearson's note on *Soph. fr.* 724. 3. Only the adjective may be safely attributed to Sophocles. The meaning of the gloss is that *ἄπηλος* may be used with such nouns as *πεδίον* and *ὁδός*.

51

ἀπ' ὀφθαλμῶν ἀπορρίψαι

Ph. ἀπ' ὀφθαλμῶν ἀπορρίψαι: τὸ ἐξ ὄψεως ἐκβαλεῖν. Σοφοκλῆς.

Antiatticistic. The practice condemned is evidently the pleonastic use of the preposition. As we have seen, the Antiatticistic source has frequently vindicated this use. *Antiatt.* 93. 12 καθόλου περιττὰς προσλαμβάνειν προθέσεις οὐκ ἦν ἄηθες τοῖς ἀρχαίοις. Cf. *Soph. O.R.* 1268 f. ἀποσπᾶσας ... περόνας ἀπ' αὐτῆς; also *El.* 610 f., *O.R.* 1239 (Lobeck, *Phryn.* 10; Kühner-Gerth i. 529, ii. 583). In such cases the preposition is considered as having adverbial force. John Chrysostom, a much more consistent Atticist, used the same expression without the pleonasm (*Steph. Thes.* s.v. ἀπορρίπτω), *πᾶσαν αἰδῶ τῶν ὀφθαλμῶν ἀπορρίπτειν*.

52

ἀρμαλιάς ὄχλος

Ph. ἀρμαλιάς ὄχλος: ὁ σιτοφορικὸς ὄχλος, ὁ τὴν τροφήν τῆ στρατιᾶ κομίζων. ἀρμαλιά γὰρ ἡ τροφή. οὕτω Σοφοκλῆς.

ἀρμαλίας, ἀρμαλία z

Su., Hes., *Et. M.* 145. 7 ἄρμαλιά: ἡ τροφή.

Hes. ἄρμαλίας ὄχος: ὁ τὴν τροφήν τῆ στρατεία ἐμπεριφερόμενος. ἡ τροφή τις. καὶ θρεπτικός.

Et. M. 145. 12 ἄρμαλίας ὄχος (vel ὄχλος): ὁ σκευοφόρος.

The first corruption, common to practically the whole lexicographical tradition, was the reading ἄρμαλίας for ἄρμαλιᾶς. This was taken to be masculine adjective and consequently the noun accompanying it was neglected or transferred to the interpretation. The corruption ὄχλος - ὄχος is common in manuscripts (see Eur. *Suppl.* 681 and *I.A.* 599). I am not sure which is to be preferred here, but the reading of Photius seems perhaps better. The corruption ἄρμαλίας ὄχος is probably due to the resemblance of the first word to ἄρμα (cf. *Et. M.* 145. 7 ἄρμαλιά: ἡ τροφή ... ὅτι δίκην ἄρματος φέρει τὰ σώματα) and to the common expression ἄρμάτων ὄχος (Eur. *Hipp.* 1166, *I.T.* 370, *Phoen.* 1190). On ἄρμαλιά see A. S. F. Gow on Theocr. xvi. 35. Besides the usages described there, the word seems to have become also a military term for 'soldiers' rations'. ἄρμαλιᾶς ὄχλος is perhaps the body of servants and beasts of burden that follow the army transporting provisions for the soldiers (cf. e.g. Herod. i. 80; Xen. *Lac.* 13. 4).

53

ἀρότρῳ ἀκοντίζειν

Ph. ἀρότρῳ ἀκοντίζειν: παροιμία ἐπὶ τῶν καθ' ἑαυτῶν ἀκοντιζόντων. Σοφοκλῆς εἴρηκεν.

Σοφ. εἶρ. in marg. z

Zen. L iii οδ' (ed. Jungblut, *Rh. M.* 38 (1883), 420) ἀρότρῳ ἀκοντίζεις: ἐπὶ τῶν καθ' αὐτῶν ἀκοντιζόντων. Diog. iii. 33 (Apost. iv. 8, Greg. Cyr. i. 84) ἀρότρῳ ἀκοντίζεις: ἐπὶ τῶν ἀπερισκέπτως τι ποιούντων καὶ τὸ κατόπιν μὴ προορωμένων, ἀλλὰ καθ' ἑαυτῶν ἐπιτελούντων.

Macar. ii. 46 ἀρότρῳ ἀκοντίζειν: ἐπὶ τῶν καθ' ἑαυτῶν πραγματευομένων, παρόσον οἱ ἀρότροις ἀκοντίζοντες τοὺς πέλας βάλλουσιν.

ἀκοντίζω is never accompanied by an object in the dative. Therefore, ἀρότρῳ must be a dative of the weapon. The meaning is: if you try to hurl a plough like a javelin, it will fall on you = do not undertake operations which exceed your capacity, because you will harm yourself.

54

ἀρραγῶς

Ph. ἀρραγῶς: στερρῶς, ἐγκρατῶς, ὥστε μὴ ῥαγῆναι καὶ διαφθαρῆναι ὑπὸ βίας. Σοφοκλῆς.

ἀρραγωστέρω: ἐγκρατῶς z Σοφοκλῆς in marg. z

Cf. Soph. fr. 736 from Hes. ἀρραγῆς ὄμμα: οὐ δακρυῶν. ᾧ τρόπῳ φάμεν 'κατερράγη μου δάκρυον'. Σοφοκλῆς σατυρικόφ (σατυρικόφ Casaubon, Σατυρικόφ Musurus, Τυροί

β^a M. Schmidt etc.). This gloss too is contained in Photius, just before ἀρραγῶς. Therefore, a confusion between the two quotations must be excluded. Besides, the interpretation of ἀρραγῶς by ὥστε μὴ ῥαγῆναι καὶ διαφθαρήναι ὑπὸ βίας suggests a substantially different meaning than ἀρραγῆς ὄμμα. Unfortunately Photius does not solve the problem of σατυρικόφ. The reading here is Σοφοκλῆς εἶρηκεν.

55

ἀτιμοσύνη

See above, Lysias, fr. 15.

56

παπαῖ, χορευτῆς αὐλὸς οὐκέτι ψοφεῖ

Ph. αὐλὸς χορευτῆς: Σοφοκλῆς: 'παπαῖ, etc.'

αὐλός: χορευτῆς z παπαῖ - ψοφεῖ in marg. z

There are two dramas by Sophocles in which music and dance played a considerable role in the plot, Ἰναχος and Θαμύρας. In the second, however, it is stringed instruments that prevail, although μόνανλοι are mentioned in an extremely corrupt passage (fr. 241). But it is likelier that our fragment comes from Ἰναχος: it is very probable that a dance was performed accompanied by flute-playing (cf. *P. Tebt.* 692); moreover, the initial παπαῖ seems to express astonishment rather than suffering, and this is a usage peculiar to satyr-plays. Cf. Eur. *Cycl.* 572: παπαῖ, σοφόν γε τὸ ξύλον τῆς ἀμπέλου, and Soph. fr. 153 from another satyr-play, Ἀχιλλέως Ἐρασταί: παπαῖ, τὰ παιδίχ', ὡς ὄρῃς, ἀπόλεσας.

57

ἀυπνίαν

See above, Aristophanes, fr. 83.

58

αὐτάγγελτος

Ph. αὐτάγγελτος: ἀντὶ τοῦ αὐτεπάγγελτος. Σοφοκλῆς εἶρηκεν.

A new word. Cf. αὐτάγγελος (Soph. *Phil.* 568, *O.C.* 333). See also Aeschylus, fr. 29 above, where one of the (irrelevant) parallels adduced by Phrynichus is αὐτεπάγγελτος. Perhaps the meaning in Sophocles is, like αὐτάγγελος and αὐτοκῆρυξ, 'an eye-witness herald' or, as an adjective, '(news?) announced by an eye-witness messenger'. But what our lexicographer seems to suggest here is, like αὐτεπάγγελτος in Eur. *H.F.* 706, 'of one's free will'.

Ph. ἀφαιᾶσαι: ἀπολέσαι. Σοφοκλῆς.

Hes. ἀφαιᾶσαι: ἀπαλγήσαι, ἀπολειτουργῆσαι καὶ ἀπολέσαι. ὁ αὐτὸς Δελφοῖς ('Αδελφοῖς Florens; fr. com. ad. 1128 K.) [ἀφ<εῖναι vel -έσθαι:> ἔᾶσαι, ἀπαλλάξαι, ἀπολειτουργῆσαι καὶ ἀπολύσαι Schmidt; ἀφαιμάσαι: δαπανῆσαι, ἀπολειτ. etc. Latte].

Hes. ἀφλάσαι: ἀπολέσαι.

Hes. ἀπαιάζει: παρέσθαι, παραλελύσθαι.

αἰάζειν means 'cry αἰᾶϊ'; with ἀπό it must mean 'stop groaning', which is compatible with ἀπαλγήσαι, 'stop suffering', and perhaps (in a comic metaphor) with ἀπολειτουργῆσαι, 'have done with a heavy λειτουργία'. Therefore, the first part of the Hesychius may perhaps belong to a lemma ἀπαιάσαι. The aorist of αἰάζειν is regularly αἰάζαι, but see Philostratus *Her.* 19. 12 αἰάσαι (needlessly emended to ῥσαι) and *Et. Gud.* 41.22 Stef. (the reading of w, z) αἰάζω: ... οὐδ' ὁ μέλλων αἰάσω. Three more Hesychius glosses seem also to be related: ἔακεν: ἄλγει; ἔακότες: ἄλγοῦντες; ἔακός: κακῶς ἔχων ... ἄλγων. The resemblance with ἀφαιᾶσαι: ἀπαλγήσαι is striking. It is possible that one should read ἦακεν, ἦακότες, ἦακός (see the app. cr. of Schmidt's edition s.vv.), and accordingly ἀπαιᾶσαι. It is difficult, however, to account both for the initial ε-, persistent in these three consecutive Hesychius glosses, and for the aspirated preposition in the compound ἀφαιᾶσαι. Perhaps *ἔάζω is a legitimate formation for 'cry ἔῆ, suffer'. The interjection is now generally printed ἔῆ, but the rough breathing is supported by the greater part of the manuscript tradition (see *Thesaurus* s.v.) and also by its Latin equivalent *heu*. ἔακεν, ἔακός, ἔακότες would then be unaugmented perfect forms. The gloss ἀπαιάζει in Hesychius is very corrupt. It is clear, however, that παραλελύσθαι is the interpretation of παρεῖσθαι; cf. Hes. παρεῖθη: παρελύθη ... παρεῖμαι: παραλέλυμαι; παρεμμένος: παραλελυμένος. But παρήμι is also interpreted with ἔᾶω. So we have in Hes. παρεῖθη: ... ἔᾶθη; πάριμι: ἔᾶ; παρεῖναι: ἔᾶσαι; and vice-versa we have ἔακός: ... παρεμμένος. Therefore, instead of ἀπαιάζει: παρεῖσθαι, παραλελύσθαι, one might perhaps read ἀπαιάζει: <ἀπαλγει. — ἀπε(ι)άσθαι:> παρεῖσθαι, παραλελύσθαι. But ἀφαιᾶσαι: ἀπολέσαι, by its coincidence in Photius and Hesychius, shows that, corrupt or not, it is an old reading. I suspect that ἀφαιᾶσαι here is a ghost word and that ἀφανίσαι: ἀπολέσαι might be read. Cf. Hes. ἀφανίζειν: ... ἀπολύειν, and Ph., Su., Bek. *An.* 468. 25 (cf. Bek. *An.* 206. 22 = *Et. M.* 175. 10) ἀφανίσαι οὐ τὸ μολῦναι καὶ χρᾶναι δηλοῖ, ἀλλὰ ὄλωσ τὸ ἀνελεῖν καὶ ἀφανές ποιῆσαι (ὅπερ ἐκάλουν ἀιστῶσαι add. Bek. *An.*). Cf. Soph. *O.C.* 1710 ff. οὐδ' ἔχω πῶς με χρῆ τὸ σὸν τάλαιναν ἀφανίσαι τόσον ἄχος.

Hesychius' ὁ αὐτὸς Δελφοῖς does not supplement Photius' Σοφοκλῆς. The closest title of Sophocles is Κωφοῖς (δ' ἐν Κωφοῖς?); but the emendation Ἰαδελφοῖς (a common title of comedies) seems more likely. ὁ αὐτὸς was perhaps the comic poet who used ἀπαιάζειν (or *ἀφεάζειν?) in the sense of ἀπολειτουργεῖν.

60

βρωταῖς

Ph. βρωταῖς: ἀντὶ τοῦ διαβιβρωσκούσαις. οὕτω Σοφοκλῆς.

βρώταις z

The interpretation διαβιβρωσκούσαις suggests that the lemma too is a participle or an adjective. But βρώτη, ἦ, prima facie the nominative singular of the manuscript reading (βρώταις), can hardly be either of them. St. Radt convinced me on the necessity to read βρωταῖς, i.e. a verbal adjective in -τος with active meaning, 'eating', as is frequently found in Sophocles (see Bruhn, *Anhang*, 56 f.). The only objection would be that such adjectives very seldom derive from simple (not compound) transitive verbs (Kühner-Blass ii. 288 f.). Perhaps <δια>βρωταῖς would both comply with this rule and conform with the interpretation διαβιβρωσκούσαις. But διαβιβρώσκω and its derivatives are typically prose words quite unlikely to be met with in Sophocles. Cannot βιβρώσκω be considered as intransitive ('perform the act of eating') on certain circumstances?

If the emendation βρωταῖς is right, it is very likely that the gloss originates from the Antiatticistic source. A similar gloss is recorded in the *Antiatticista*, 80. 20 ἀρεστός: ἀντὶ τοῦ ἀρέσκων. Πλάτων Φαίδρω (?), whereas another, 79. 2 ἀμάθητος: ἀντὶ τοῦ ἀμαθῆς. Φρόνιχος Κόννη (fr. 8 K.), comes from a group of glosses which are related with the formation of -τος verbals with ἀ-privativum (ἀναριθμητος, ἀπαρασκευαστος, ἀμάθητος, ἀφθόνητος, instead of ἀνάριθμος, ἀπαρασκευος, ἀμαθῆς, ἄφθονος); cf. fr. 50 above.

61

ἐκτάσσειν

Ph. ἐκτάσσειν: φυλάττεσθαι. Σοφοκλῆς.

ἐκτάσσειν, known from Xenophon onwards as a military term, 'to draw out in battle-order', may be used here metaphorically by Sophocles for 'to be on one's guard against, beware of, take care lest'. It is worth noticing that the intransitive use implied here is found only in Polybius, ii. 28. 7 (not recorded in LSJ).

62

ἐνδαές

Ph. ἐνδαές: ἐν διανοίᾳ ἐκάστου. Σοφοκλῆς.

Hes. ἐνδαές: ἐν διανοίᾳ ἐκάστου.

Schmidt deleted the gloss in Hesychius because he believed it to be a corruption of a scholion on Hom. *Il.* ii. 451 ἐν δὲ σθένος ὄρσεν ἐκάστῳ καρδίῃ. LSJ read ἐνδαες, but the adverbial ending may well be oxytone like ἐπιτηδές. One wonders whether the word derives

from ἐν + δαῖναι or is a dialectal formation for ἔνδον or ἔνδοθεν like ἄνανδες: ἄνωθεν (Cypri.) recorded in Cyril (Dresd.). Cf. Eur. *Or.* 1514 τᾶνδον οὐχ οὕτω φρονῶν 'in one's heart', Pind. *P.* ii. 74 θυμὸν τέρπεται ἔνδοθεν.

63

ὄρκωμότηκεν

Ph. ὄρκωμότηκεν: Σοφοκλῆς.

Evidently from the Antiatticistic source. Sophocles uses the verb at *Ant.* 265 καὶ θεοῦς ὄρκωμοτεῖν, but, if our gloss is complete, ὄρκωμότηκεν must refer to a different usage. The verb is attested in all three tragedians and Aristophanes. *Antiatt.* 110. 28 has ὄρκωμόσια: πληθυντικῶς Πλάτων Φαίδρω (241 a). Phryn. *P.S.* 92. 19 has ὄρκωμόσια: τὰ ἐπὶ ὄρκοις γινόμενα ἱερεῖα, and Photius ὄρκωμόσια: τὰ θύματα καὶ ἱερεῖα. Since the *Phaedrus* passage is the only one where ὄρκωμόσια means simply 'oath', it seems that the Atticists suggested the exclusive meaning 'sacrifice on taking a solemn oath'. De Borries on Phryn. *P.S.* 92. 19 associates the gloss with Pl. *Phaedr.* 214 a. This is evidently a mistake, because Plato does not give the word the meaning of sacrifice, and this is exactly what Phrynichus objects to. Phryn. *Ecl.* 338 (p. 466 R.) condemns also ὀρκίζω in favour of the -ο- forms (ὄρκωσε καὶ ὀρκωτής); but Photius cites from another source: ὀρκίζειν καὶ ὀρκοῦν ἑκατέρως. Photius ὀρκωτάς: οὐχὶ ὀρκιστάς οὐδὲ ὀρκωμότας λέγουσιν is also relevant. But the addition of ὀρκωμότας here does not make any sense, unless one takes into account an Atticistic condemnation of ὄρκωμοτεῖν in the sense of 'take oath'. And it is clearly from the same Antiatticistic source that Photius records ὄρκωμοτεῖν: τὸ δμύναι Ἀριστοφάνης Βαβυλωνίους (fr. 96 K.). It is remarkable that of the four tragic occurrences of the verb, Aesch. *Sept.* 46 and Eur. *Suppl.* 1190 imply a sacrifice, while in Aesch. *Eum.* 764 and Soph. *Ant.* 265 it means merely 'take a solemn oath'.

FRAGMENTS OF COMEDY

ALEXIS

Αὐλητρὶς

64

ὠνέτης

Ph. ὠνέτης: ὠνητής. Ἄλεξις Αὐλητρίδι.

ὠνητής] ὠνήτης z

A new title added to the work of this prolific poet, to whom Suda assigns no less than 245 plays; about 140 titles are known. Αὐλητρὶς is a common title in Middle and New Comedy (Antiphanes, Diodorus, and Menander), and *Tibicina* is the title of a *togata* by Titinius. Phoenicides wrote an Αὐλητρίδες, while Anaxilas, Antiphanes, and Philemon wrote comedies entitled Αὐλητής. V. Bartoletti in *Atti dell'XI Congresso Internazionale di Papirologia* (Milano 1966) published fragments of a gnomology in which four lines from an Αὐλητρίδες are preserved (p. 13, no. 14). These of course may have come from the Αὐλητρίδες of Phoenicides or from Menander's Αὐλητρὶς, which is also transmitted as Αὐλητρίδες.

ὠνέτης is completely unattested, but ὠνητής is frequent. The alternation -έτης / -ητής is known from such pairs as ἡγέτης / ἡγητής (καθ-, προ- etc.), οἰκέτης / οἰκητής, ἡχέτης / ἡχητής. In comedy ὠνητής was used by Antiphanes (fr. 161 K.).

Incertae sedis

65

ἀρτίως ἐνταῦθ' ἐπήδα καὶ διηπειλεῖτό μοι

Ph. ἀπειλεῖταί μοι: Ἄλεξις· ἀρτίως etc.'

In Sz ἀπειλεῖται Sz ἐνταῦθα Sz

Antiatt. 82. 25 ἀπειλοῦμαι: ἀντί τοῦ ἀπειλῶ. Ἄλεξις (fr. 306) 'διηπειλεῖτό σοι'. Ξενοφῶν ἐν Συμποσίῳ (iv. 31).

Hes. ἀπειλεῖται sine explicatione.

From the Antiatticistic source. I was unable to find any old occurrence of the simple

middle ἀπειλοῦμαι. LSJ record a few cases from second century A.D. authors (Appianus, *B.C.* iii. 29, Polyaeus vii. 35. 2). The reference of the *Antiatticista* to Xenophon is wrong, as ἀπειλοῦμαι there is clearly passive. Another reference, however, may be missing right after the lemma. Cobet, *Novae Lectiones*, pp. 624 ff., pointed out the common alternation τοξεύω / διατοξεύομαι, ἀκοντίζω / διακοντίζομαι, βοῶ / διαβοῶμαι, λοιδορῶ / διαλοιδοροῦμαι etc.

Alexis' fr. 306 is now expanded to form a complete trochaic tetrameter. The reading μοι of Photius is probably preferable to the σοι of the *Antiatticista*. ἐπήδα seems to have been used for 'rushed'. Such a meaning is not recorded in the dictionaries for πηδᾶν, but εἰσπηδᾶν at Men. *Dysc.* 602, *Sam.* 564, and elsewhere means 'rush indoors'; cf. also *Sic.* 259, παραπηδᾶν.

66

ἐνφῶδια

See above, Aeschylus, fr. 31.

AMIPSIAS

Incertae sedis

67

βαυκισμός

Ph. βαυκισμός: Ἰωνικὴ ὄρχησις. οὕτως Ἄμειψίας.

ἰωπικὴ z

Hes. βαυκισμός: Ἰωνικὴ ὄρχησις. καὶ εἶδος ᾠδῆς πρὸς ὄρχησιν πεποιημένον.

Et. M. 192. 17 βαυκισμός: ὄρχησις.

Poll. iv. 100 καὶ βαυκισμός Βαῦκου ὄρχηστοῦ κῶμος ἐπόνυμος, ἀβρά τις ὄρχησις καὶ τὸ σῶμα ἐξυγραίνουσα.

Sch. Ar. *Eq.* 20 καὶ ὁ βαυκισμός (εἶδος ὄρχησεως).

Sch. *Il.* xxii. 391 ἢ δὲ ἀπαλὴ ὄρχησις, μῦθων καὶ βαυκισμός καὶ σχεδισμός, ἅπαντα τοῖς μαλακοῖς δίδονται.

The word has nothing to do with this imaginary dancer of Pollux, Βαῦκος, but comes probably from βαυκός, 'soft, effeminate'. βαυκίζεσθαι is interpreted as θρύπτεσθαι in Hesychius (βαυκίζειν in Bek. *An.* 225. 25). See Chantraine, *Dict. étym.* s. βαυκός.

βαυκισμός may have been used in one of the lovely symposiac scenes described by Amipsias (e.g. in his Ἀποκοτταβίζοντες and especially in fr. 22). That this kind of dance was common in symposia is shown by Alexis fr. 222 K.

ANAXILAS

Θρασυλέων

68

ὠτάριον

Ph. ὠτάριον: Ἄναξιλας Θρασυλέοντι.

Θρασυλεοῦντι z

Θρασυλέων is a new title for Anaxilas. It was already known for Menander and Sextus Turpilius.

I think that by ὠτάρια 'swine ears' must be meant; cf. Ath. iii. 95 c, Anaxandrides fr. 43, and Alexis fr. 110. 16. Anaxilas fr. 19. 4 (from the *Μάγειροι*) quoted in Ath. iii. 95 b has a lacuna which can perhaps be filled with this word: ἀκροκόλι' ἔψειν, <ὠτάρια>, ῥύγχη, πόδας. Athenaeus is talking in this passage about swine πόδες, ὠτία, ῥύγχη, and Kock supplemented accordingly <ὠτία>. <ὠτάρια> is perhaps reinforced by Athenaeus' following words: ὠτάρια δ' ὠνόμασε κ α ἰ Ἄναξανδρίδης ἐν Σατυρία (fr. 43 K.). As it is not unusual to encounter mageiros scenes in several plays of the same comedian, it does not seem strange to find ὠτάρια repeated twice in Anaxilas' comedies.

The gloss comes perhaps from the Antiatticistic source. It may refer to the diminutive ending -άριον, which is several times vindicated in the *Antiatticista* (87. 4 γυναικάριον, 88. 4 γιγγλάρια, 98. 2 ζφδάριον, 104. 28 κλινάρια, 104. 30 κυνάριον, 107. 1 λογάρια, 108. 32 μναδάρια). Phrynichus in his *Ecloga* 157, 158 (p. 268 Ruth.), objects to the use of -άριον, being in favour of -ίδιον. In *P.S.* he is more lenient: 76. 14 ἰπίδιον, οὐ μόνον ἰπάριον, 84. 22 κυνάριον καὶ κυνίδιον δόκιμα. But see Thomas Magister (201. 13 R.) κυνίδιον, οὐ κυνάριον· εἰ καὶ Θεόπομπος ὁ κωμωδὸς (fr. 90 K.) ἅπαξ τοῦτό φησιν. Λουκιανὸς ἐν τῇ θεῶν ἐκκλησίᾳ (*Deor. Conc.* 5)· τὸ ξύνηθες ἐκεῖνο καὶ ὅπερ ἡγάπα κυνίδιον'.

ANTIPHANES

Ἐνεά

69

Ph. <ἐ>νεός: οὐχ ὁ ἡλίθιος, ἀλλ' ὁ ἄφωνος. καὶ τὸ θηλυκὸν ἐνεά. καὶ δρᾶμα Ἀντιφάνους ἐπιγέγραπται Ἐνεά.

A new title added to the plays of Antiphanes. The Anonymus *de Comoedia* 12, p. 9

Kaib., assigns him 260 plays. Of these we possess the titles of only 134 or 135. Ἐνεά must also have been the title of a comedy by Apollodorus of Carystus, which has suffered much from emendation. It is mentioned only in Pollux, x. 152: Ἀπολλόδορος ὁ Καρύστιος εἰπὼν ἐν τῇ Ἐνεᾷ (fr. 13 K.). The MSS give ἐνεά (FSL) or ἐννεά (BC). Bethe writes Ἐνεά, without any further comment. Casaubon had suggested Ἱερεία, Meineke preferred Ἐνναία or Νεμέα, and Kock, noting 'titulus corruptus', wrote Ἐννεά. The reading ἐν τῇ Ἐνεᾷ (= Ἐνεᾷ) was found in the old editions of Pollux and was interpreted by Casaubon and Hemsterhuis 'in Muta'. Meineke mentions this reading, but considers it as 'nulla cum veritatis specie'. It is worth noting that ἐνεός is very often written ἐννεός in the MSS. A very strange coincidence occurs in the edition of Pollux by J. H. Lederlin and T. Hemsterhuis (Amstelædami 1706). The editors, commenting on this reference to Apollodorus of Carystus, write: 'Mutam inscripserat hanc fabulam Antiphane s, quod istiusmodi feminae praecipue ibi agerentur partes'. The name Antiphanes was obviously written inadvertently, because the Apollodorus fragment is placed in Pollux between two Antiphanes fragments. It is likely that in both plays a female character pretended to be dumb.

Incertae sedis

70

χαμεῦναι, χαμευνάδες

Ph. χαμεῦναι καὶ χαμευνάδες: ψίαθοι. Ἀντιφάνης.

Hes. χαμεῦνη: στιβάς. καὶ ἡ ταπεινὴ κλινίς.

Sch. Ar. Ag. 816 χαμεῦνη δὲ ταπεινὴ κλίνη, ὅθεν καὶ τὸ ὄνομα εἴληφεν.

Moeris 408 χαμεῦνιον Ἀττικοί, ψίαθος Ἑλληνες.

χαμεῦνη is common in drama for 'mat' (Aesch. Ag. 1540, Soph. fr. 175, Eur. Rh. 9, 852, Ar. Ag. 816). χαμευνάς, however, does not occur as a substantive earlier than Nicander Ther. 23 (χαμευνάδες εὐναί, as adjective, Lyc. 848).

ARISTOPHANES

Ἀνάγυρος

71

κᾶν μηδὲν ἔλησ, στῆσον μῦάγραν

Ph. εἶπους: λέγουσι τὰς μῦάγρας. καὶ <πᾶν> ἐπιπίπτον βάρος. ἔστι δὲ παρ' αὐτοῖς <καὶ ἡ μῦάγρα. Ἀριστοφάνης> Ἀναγύρω· 'κᾶν etc.'

leg. ἶπους

ππ in marg. z (i.e. εἶπους)

πᾶν suppl. ex Hes.

ἐπιπίπτων z

Hes. εἰλός: πᾶν τὸ ἐπιπίπτον βάρος. καὶ τὸ ἐν ταῖς πάγαις ἐπιπίπτον ξύλον.
Hes. εἶπος: παγίς, πάγη. καὶ πᾶν βάρος.

This anapaestic dimeter should be connected with fr. 51, 52, and 53 K., all anapaestic dimeters, which, however, have now to be seen in a new light. A fifth anapaestic fragment, 51 a Edm., cannot so easily be connected with the rest.

In fr. 51 (Ath. iv. 133 b) a female character is speaking: πρὸς θεῶν, ἔραμαι τέττιγα φαγεῖν / καὶ κερκώπην θηρευσαμένη / καλάμφω λεπτῶ. It has been noticed that this is a travesty of Phaedra's words in Eur. *Hipp.* 219 ff.: πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι / καὶ παρὰ χαίταν ξανθὰν ῥῖψαι / Θεσσαλὸν ὄρπακ' ἐπίλογχον ἔχουσ' / ἐν χειρὶ βέλος. Kock, claiming that it would be ridiculous to hunt cicadas with a hunter's arrow, suggested writing πλοκάνφω λεπτῶ for καλάμφω λεπτῶ. He added: 'Mulieribus cicadas potius reticulis quam feras hasta venandas esse Euripidem inridens significat'; cf. Kock, iii, p. 720. K. Zacher, *Hermes* 19 (1884), 432 ff., showed, however, that cicadas used in fact to be caught with limed twigs and that κάλαμος was one of the words employed to denote this device. See *A.P.* ix. 264 (Apollonides or Philip: Εἰς τέττιγα ἰξευθέντα παρὰ Κρίτωνος ἰξευτοῦ) and 273 (Bianor: Εἰς τέττιγα, ὃν ἰξεοργός τις Κρίτων ὥσπερ στρουθίον ἐθήρασεν). To these instances pointed out by Zacher one more, Aesop 397 (Perry), may be added; cf. Crusius, *Gött. Gel. Anz.* 1889, p. 182. Yet, it should be emphasized that limed twigs were not designed to catch cicadas or grasshoppers; only exceptionally were these insects caught on snares intended for birds. This is the situation in both epigrams of the *Anthology* and in Aesop's fable. Moreover, there is no question of the speaker in Aristophanes being in love like Phaedra in the *Hippolytus*, as Meineke contends: 'ita Aristophanes finxit fastidiosam mulierem, privigni amore flagrantem, ista dicere: voluitque illa aucupio uti, quem admodum Phaedra venari'; and similarly Kock. [On the motif of the girl in love who wants to go hunting see Br. Snell, *Szenen aus griechischen Dramen*, Berlin 1971, 39 f.] But the woman talking in fr. 51 must be starving. She has set up her limed twigs, but has not caught anything yet. She is content, therefore—in fact she passionately desires (ἔραμαι)—to catch even a cicada or a grasshopper. I do not dispute Athenaeus' information that people used to eat such insects ἀναστομώσεως χάριν but I greatly doubt if the lady of fr. 51 desired to eat them as hors-d'oeuvre (*A.P.* ix. 373 mentions cicadas being caught by shepherds, but not 'zur Speise': Zacher, *op.cit.* 436, n. 1).

Fr. 52 (Ath. vii. 301a), οὐχ ἐψητῶν λοπάς ἔστιν combined with Poll. vi. 51, ἐψητῶν δὲ λοπάς εὐτελές τι βρωμάτιον is also evidence not of extreme poverty, as has been contended, but rather of great hunger.

Finally, I read fr. 53 (Sch. Ar. *Av.* 1292): καὶ μὴν χθές γ' ἦν πέρδιξ χωλός (γ' Porson: γάρ V, καὶ μὴν πέρδιξ χθές ἦν χωλός R), and take it to refer to the limed twigs too: 'Yesterday at least I caught a lame partridge (but there is nothing today)'. ἦν is existential like ἔστιν in fr. 52. And πέρδιξ should be written with a small pi: Aristophanes may well be making a pun on the name of a well-known lame κάπηλος, but this does not mean that we have to read Πέρδιξ as a proper name; cf. Webster, *Lustrum* 6 (1961), 23: 'Richter [G. M. A. Richter, *Greek and Roman Antiquities in the Dumbarton Oaks Collection*, no. 17,

Cambridge Mass. 1956] compares a Roman copy of a Hellenistic statuette of a youth with a club-foot inscribed ΠΕΡΔΙΚ.' Cf. Phryn. com. fr. 53 K., but see van Leeuwen on *Av.* 1292.

The new fragment may be taken in the same context: 'but if you do not catch anything with the limed twigs, then set up a mouse-trap'. Eating mice, whether in joke or seriously, can only be encountered, of course, in cases of extreme hunger. Th. Gelzer, *Der epirrhematische Agon*, p. 279, assigns fr. 51 to the 'pnigos' of an agon and identifies the speaker as a bomolochos. The Photius fragment shows that we have a lively dialogue here and perhaps confirms Gelzer's attribution.

72

ἐκλιμάκισεν, ὥστ' εἰς μέσην ἔπεσε {τὴν} τάφρον

Ph. ἐκλιμάκισεν: παρεστράφη καὶ ἐξέκλινε. Ἀριστοφάνης Ἀναγύρω· ἐκλιμάκισεν etc.'

Ἀναγύρω etc. in Suppl.

ὥστε codd.

ἔπεσε Sz : ἔπιπτε Ss

= Fr. 44 a Edm. The new Photius supplements the gloss giving the right meaning of the verb (the interpretation was not included in the *Lexicon Sabbaiticum*). ἐκλιμάκισεν here does not mean 'use the wrestler's trick called κλιμαξ': so Kock, *Rh. M.* 48 (1893), 583, and LSJ with a reference to this fragment as fr. 4 D.; so also Edmonds who translates 'He "laddered" him etc.' Nor do we have to do with a rearing horse, a meaning alternatively suggested by Kock, *loc.cit.*, who associates this fragment with fr. 41-43 from Ἀνάγυρος, where there is talk about horses; so also LSJ with a second reference to this fragment, this time as 63^b (i.e. Hall-Geldart). The verb seems now to be used intransitively and to refer to someone (not necessarily a horse) who has misstepped or deviated from the road. With ἔπεσε instead of ἔπιπτε it is easier now to reconstruct a normal comic iambic trimeter.

Γεωργοί

73

ἐκροπίσαι

Ph. ἐκροπίσαι: τὸ ἐκροφήσαι. Ἀριστοφάνης Γεωργοῖς.

Cf. *Ar. Eq.* 701 κἀπεκροφήσας, usually emended to κἀτ' ἐκροφήσας (Seager) or κἀν ἐκροφήσας (Bothe), and Plato com. fr. 149 (ἐκροφήσας). The form is not elsewhere attested. In fact ῥοπίζειν for ῥοφεῖν sounds barbaric, and I wonder whether Aristophanes did not use it precisely for comic reasons. Only Aristophanes is known to have written a *Γεωργοί*, in the plural. A *Γεωργός*, in the singular, was written by Menander and an *Agricola* by Novius had perhaps the same comedy as a model.

Δαιταλεῖς

74

οὕτως πάρεστ' ἄρρηνικόν· κέλευε νῦν

Ph. ἄρρηνικόν: οὐχὶ ἄρσενικόν καλοῦσιν οἱ Ἄττικοι τὸ τῶν γραφέων φαρμάκιον. Ἄριστοφάνης Δαιταλεῦσιν· ὁὔτως etc.'

-φαρμάκιον in z, tota gl. in Sz γραφέων Schwartz in Eust. 913. 57 πάρεστιν Sz κέλευσε Sz

Eust. 913. 57 Αἴλιος δὲ Διονύσιος (fr. a 176 Erbse) λέγει καὶ ὅτι ἄρρηνικόν, οὐχὶ ἄρσενικόν τὸ τῶν γραφέων παρὰ Ἄττικοῖς φάρμακον.

Hes. ἄρρηνικόν (ἄρνικόν cod., sed inter glossas ἀρρήδην et ἀρρήκτους): χρώματος εἶδος χλωρόν, ὅπερ ἡμεῖς ἄρσενικόν λέγομεν.

Ph. ἄρρηνικόν: χρώματος εἶδος χλωρόν, ὅπερ ἡμεῖς ἄρρηνικόν λέγομεν.

Galen. xiii. 593. 15 καὶ τὸ καλούμενον δὲ ὑπὸ μὲν τῶν ἰατρῶν ἄρσενικόν, ὑπὸ δὲ τῶν ἀττικίζειν τὰ πάντα βουλομένων ἄρρηνικόν. - xii. 723. 13 καὶ τὸ καλούμενον ἄρρηνικόν μὲν ὑπὸ τῶν παλαιῶν Ἑλλήνων, ἄρσενικόν δὲ ὑπὸ τῶν νῦν.

Schwartz's conjecture τὸ τῶν γραφέων φάρμακον is quite wrong. See G. Herbst, *Galenī Pergamenī de Atticissantium studiis testimonia*, 1911, p. 14, n. 1. Arsenic was one of the principal materials used by painters (yellow paint), and φάρμακον has precisely the meaning of 'dye, paint, colour'; see *RE* s. *Arsenicum* and LSJ s. φάρμακον III. Photius' gloss gives the original text of Aelius Dionysius. What is astonishing is that the word is not ἄρρηνικόν but ἄρρηνικόν. There can be no doubt that the latter is correct, because the metre in the quotation from Aristophanes requires a long in this position. Hesychius' gloss (from Diogenianus) ἄρνικόν: χρώματος εἶδος χλωρόν, ὅπερ ἡμεῖς ἄρσενικῶς λέγομεν, was universally emended to ἄρρηνικόν... ἄρσενικόν. Now it seems certain that the lemma should be corrected to ἄρρηνικόν, and this is supported by the fact that the gloss is between ἀρρήδην and ἀρρήκτους. The gloss of Diogenianus is found also in the new Photius; here not only is the lemma ἄρρηνικόν, but also the form censured is ἄρρηνικόν (ὅπερ ἡμεῖς ἄρρηνικόν λέγομεν).

Aristophanes is now the first witness for the word. As we should expect, the Eastern word *zarnīk* (= arsenic) had not yet been transformed by popular etymology to ἄρρηνικόν - ἄρσενικόν. It is not clear what arsenic was doing in the play: 'So, here is the yellow paint. Now order ...'

75

ἐπὶ Φαληνίου

Ph. ἐπὶ Φαληνίου: Ἄριστοφάνης Δαιταλεῦσιν πέπλακεν ὡς ἄρχοντά τινα ἀπὸ τοῦ φαλλοῦ κακοήθως.

Φαληνίου z (recte?) Δαιταλεῦσαι z^{ac} φαλλοῦ z

Hes. ἐπὶ Φαληνίου (-ινίου cod.): τὸν Ἄλκιβιάδην φησὶν ὁ Ἄριστοφάνης (Ἄρισταρχος cod.) ἐπὶ Φαλη-

νίου (-ινίου cod.) γεγενῆσθαι, σκόπτων παρά τὸν φάλητα (περὶ τὸν σφάλητα cod.). ἐπασχητία γάρ. {ὁ φαλής}

Meineke accepted James Pearson's emendation of Ἄρισταρχος to Ἄριστοφάνης and ascribed the fragment to Τριφάλης. Kock retained the ascription (fr. 554), but without accepting the emendation. As Τριφάλης was played after the fall of the Four Hundred in 410 B.C. and the return of Alcibiades to Athens, Aristarchus, who was one of the leaders of the Four Hundred might well have been mentioned in it. But Pearson's emendation is now proved right as Photius explicitly ascribes the fragment to Aristophanes and specifically to the Δαιταλεῖς. Aristarchus could not have been mentioned in so early a play (427 B.C.). And Alcibiades, about 20 years old then, is very unlikely to have been referred to in connection with his political life. He was perhaps satirized for his profligate habits. Young Alcibiades was already known to have been mentioned in the Δαιταλεῖς (fr. 198. 26) as the coiner of a word or a usage, which is unfortunately too corrupt to be restored with certainty.

J. W. Suevern's suggestion (*Über Arist. Wolken*, 1826, pp. 62-65, *Über Arist. Drama, benannt das Alter* [Γῆρας], 1827, p. 44), based on Hesychius' gloss, that Τριφάλης is a comic invention for Alcibiades, is now, after the attribution of fr. 554 to the Δαιταλεῖς, very unlikely. In fact, not a single one of the remaining fragments of this comedy mentions his name. Many bold conclusions regarding the contents of the play had been based on this identification. See W. Schmid, *Gesch. d. griech. Literatur*, iv. 1, pp. 197 f., and G. Murray, *Aristophanes*, Oxford 1933, p. 182. Only A. Couat, *Aristophane*, Paris³ 1902, p. 182, had not accepted the identification. The only thing we can say about this comic figure now is that his name was probably coined after Τρικέφαλος and Τετρακέφαλος, certain herms in Athens; cf. Ar. fr. 553 K. from Hes. Ἑρμῆς Τρικέφαλος: Ἄριστοφάνης ἐν Τριφάλητι τοῦτο ἔφη παίζων κωμικῶς, παρόσον τετρακέφαλος Ἑρμῆς ἐν τῇ τριόδῳ τῇ ἐν Κεραμεικῷ ἴδρυτο. In fact, a Τρικέφαλος Ἑρμῆς did exist in Athens: see Philochorus fr. 22 Jac. and Isaeus fr. 14 Thalheim.

Δράματα

76

ἀποδακρύομαι σε τὰν δύσποτμον
κόραν

Ph. ἀποδακρύομαι: Ἄριστοφάνης Δράμασιν· ἀποδακρύομαι etc.⁷

In Sz τὰν Sz

From the Antiatticistic source. The Atticistic proscription is found in Ph. and Bek. *An.* 427.20: ἀποδακρύομαι οὐ σημαίνει τὸ δακρῦσαι, ἀλλὰ τὸ παύσασθαι δακρύνοντα, ὡς τὸ ἀπολοφύρεσθαι καὶ τὰ ὅμοια. The vocabulary, the dialect, and the metre of the fragment

indicate that we have tragic parody. δύσποτμος was used by Aristophanes only at *Ach.* 419, where Euripides is the speaker and the tone is comically elevated. The same is true of the pseudo-doric elements (τὰν ... κόραν), which point to a choral part. Finally, the dochmiac (we have two and a half here), a very rare metre in comedy, is used in parody at *Ach.* 1219 and 1221, and *Thesm.* 912. Although travesty of tragic style does not always imply the presence of tragedians as characters in the play, we know that Euripides was at least referred to in the Δράματα (fr. 290 K.), as were, according to Hermann, both Sophocles and Iophon. [See his emendation of a passage of Sophocles' *Vita* in his *Oed. Col. praef.*² xi.]

Ἡρώες

77

Ph. Ἄφροδίτος: ὁ Ἑρμαφρόδιτος. παραπλήσιοι δὲ τούτῳ καὶ ἄλλοι δαίμονες, Ὁρθάνης, Πρίαπος, Αἰακός, Γενετυλλίς, Τύχων, Γίγων, Κονίσσαλος, Κύννειος καὶ ἕτεροι, ὧν καὶ Ἀριστοφάνης μὲνηται Ἡρώσιν. {ἴν'} Ἀπολλοφάνης Κρησίν· Ἄσκληπιός, Κύννειος, Ἄφροδίτος, Τύχων' (fr. 7 Edm.)· Φερεκράτης· οὐδ' εἰς ἑταίρας οὐδ' Ἀφροδίτου πάποτε' (fr. 172 a Edm.).

ὧν καὶ - πάποτε in Sz Κύννειος z et Sz ἴν' del. Papad.-Ker.

- Πρίαπος = Bek. *An.* 472. 24

The fragment was already known (313 a Edm.) from a combination of Bek. *An.* 472. 24 and *Lex. Sabbaticum*. Now six more names of deities are added to the list.

Γενετυλλίς is the only female deity (not counting Ἄφροδίτος), and only Αἰακός is not known to have any aphrodisiac qualities. What is important is that Apollonophanes, enumerating Asklepios, Kynneios, Aphroditos, and Tychon, considered them probably as foreign deities. Cf. Hes. θεοὶ ξενικοί: παρὰ Ἀθηναίους τιμῶνται, οὐς καταλέγει Ἀπολλοφάνης ἐν Κρησί (fr. 7 K.). It seems that the importation of such foreign deities to Athens was a favourite subject of the comedians. Cf. Str. x. 3. 18, p. 471: Ἀθηναῖοι δ' ὥσπερ περὶ τὰ ἄλλα φιλοξενοῦντες διατελοῦσιν, οὕτω περὶ τοὺς θεοὺς. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, ὥστε καὶ ἐκωμωδήθησαν. The passage of Cicero, *Leg.* ii. 37: *novos deos et in his colendis nocturnas pervigilaciones sic Aristophanes, facetissimus poeta veteris comoediae, vexat, ut apud eum Sabazius et quidam alii dii peregrini iudicati e civitate eiciantur*, need not necessarily refer to the Ἡῶραι, as it is unanimously taken, because of the presence of Sabazius in fr. 566 of the Ἡῶραι. On the contrary it is much more likely that the agon alluded to by Cicero took place in the Ἡρώες. The eponymous heroes of Athens, who must have constituted the chorus, might well have had a hand in this deportation of foreign gods. [But Κύννειος, among his many attributions, is also considered eponymous of the Athenian genos of Kynnidai.] Fr. 878 K. also belongs here: Ph. s.v.

Ἔγης: ... Ἀριστοφάνης δὲ συγκαταλέγει ξενικοῖς θεοῖς τὸν Ἔγην. Meineke's attempt to ascribe the fragment not to Aristophanes but to Apollonophanes was entirely erroneous: Ἔγης and Σαβάζιος, the deity which Cicero mentions, were one and the same. Cf. Ph. Ἔγης: τοῦ Σαβαζίου ἢ ἐπικλήσις.

Ἑολκάδες

78

ἐξονυχίῳ γὰρ ἔγωγε τοῦτ' ἀκριβῶς

Ph. ἀπονυχίεσθαι καὶ ὄνυχίζειν καὶ ἐξονυχίζειν διαφέρουσι. τὸ μὲν οὖν ἀπονυχίζειν μετὰ τῆς ἀπὸ προθέσεως σημαίνει τὸ τοὺς ὄνυχας ἀφαιρεῖν, τὸ δὲ ὄνυχίζειν καὶ ἐξονυχίζειν τιθέασιν ἐπὶ τοῦ ἐρευνᾶν ἀκριβῶς καὶ ἐξετάζειν τὸ ὑποκείμενον πρᾶγμα. Ἀριστοφάνης Ἑολκάσιν· Ἑξονυχίῳ etc.'

Ἀριστοφάνης — ἀκριβῶς in Sz

Phryn. *P.S.* 20. 6 ἀπονυχίεσθαι τοῦ ὄνυχίεσθαι Ἀπτικῶς διαφέρει. τὸ μὲν γὰρ σημαίνει τὸ τοὺς ὄνυχας ἀφαιρεῖσθαι, τὸ δὲ ὄνυχίζειν καὶ ἐξονυχίζειν ἐπὶ τοῦ ἐρευνᾶν ἀκριβῶς καὶ ἐξετάζειν τὸ ὑποκείμενον πρᾶγμα. Κρατῖνος μέντοι (fr. 455 K.) τὸ ὄνυχισμένον ἐπὶ τοῦ τετμημένου τοὺς ὄνυχας θέθεικεν.

Phryn. *P.S.* 95. 9 ὄνυχίζειν καὶ ἐξονυχίζειν: τὸ περὶ τι ἀκριβολογεῖσθαι. λέγουσι δὲ καὶ ἀπονυχίζειν τὸ τοὺς ὄνυχας ἀφαιρεῖν.

Phryn. *Ecl.* 253 ὄνυχίζειν καὶ ἐξονυχίζειν: ταῦτ' σημαίνει ἑκάτερα καὶ τίθεται ἐπὶ τοῦ ἀκριβολογεῖσθαι. τὸ δ' ἀπονυχίζειν τὸ τὰς ὑπεραυξήσεις τῶν ὄνυχων ἀφαιρεῖν σημαίνει. ἐπειδὴ δὲ ὁ πολὺς συρφετὸς λέγουσιν ἑὸνυχισόν με' καὶ ἑὸνυχισάμην', σημαίνομεθα τὰ ὀνόματα καὶ φάμεν ὅτι, εἰ μὲν ἐπὶ τοῦ τοὺς ὄνυχας ἀφαιρεῖν τίθησιν τις, χρήσαιτο ἂν τῷ ἀπονυχίζειν, εἰ δ' ἐπὶ τοῦ ἀκριβολογεῖσθαι καὶ ἐξετάζειν ἀκριβῶς, τῷ ὄνυχίζειν χρήσαιτ' ἂν.

Ph. = Su. ὄνυχίζεται: ἀκριβολογεῖται. οὕτως Ἀριστοφάνης (fr. 834 K.).

Harp. (Dindorf, p. vii; J. J. Keane, *TAPhA* 98 (1967), 209) ἀπονυχίζειν: τὸ ἀφαιρεῖν τὰς ὑπεραυξήσεις τῶν ὄνυχων παρὰ Μενάνδρῳ (fr. 825 Kō.). δίχα δὲ τῆς προθέσεως τὸ λεπτολογεῖσθαι σημαίνει, ὃ καὶ μετὰ τῆς ἐξ λέγεται ἐξονυχίζειν. τὸ αὐτὸ δὲ καὶ τερθρείαν λέγουσιν.

Bek. *An.* 432. 28 = Su. = Ph. ἀπονυχίσαι μᾶλλον λέγουσιν ἢ ὄνυχίσαι.

The Photius gloss combines two items of Phrynichus' *Praeparatio Sophistica*. There is no difficulty whatsoever to understand the fragment, but one cannot easily determine its metre. Perhaps the best way to make the line scan is to emend γὰρ into τᾶρ' (τοὶ ἄρα) and have a catalectic trochaic tetrameter with its final cretic missing. The corruption is common in Aristophanes: *Eq.* 366, *Av.* 1017, 1358, *Lys.* 20 (?); cf. *Ach.* 323, *Vesp.* 1262, fr. 585; also *Vesp.* 217, where the MSS are divided between γὰρ and γοῦν, the best meaning ('well then' ironically) is offered by τᾶρ'. The emendation in this fragment is also supported by the future tense of the verb (ἐξονυχίῳ), which is well matched with inferential τᾶρα. If the suggestion is correct, the line must come from a lively debate, as is always the

case with τᾶρα in Aristophanes. Fr. 411 (and perhaps 409) from the Ὀλκάδες is also in catalectic trochaic tetrameters and may come from the vicinity of our fragment.

79

ἄττικωνικός

Ph. ἄττικωνικός: ἡ τοιαύτη παραγωγή τῶν ὀνομάτων παρὰ τοῖς Ἀθηναίοις ἱκανῶς λέγεται. Ἀριστοφάνης Ὀλκάσιν.

Ὀλκάσιν in marg. z ἄττικῶνικός z

Sch. Ar. *Pac.* 215 ἄττικωνικοί: οὕτως ἔλεγον ἐνυβρίζοντες καὶ εὐτελίζοντες καὶ εἰς ἤττον φέροντες ὑποκοριστικῶς τοὺς Ἀθηναίους ἐν τῷ ὀνόματι, ἐν ᾧ καὶ Ἴωνες ἔγκεινται. παίζει δέ· ἐπειδὴ εἶπεν ἄνω Λακωνικοί ὑποκοριστικῶς, διὰ τοῦτο καὶ Ἀττικωνικοί.

The word occurs again at *Pac.* 215. Three lines before (212), Hermes had mentioned the Spartans by using Λακωνικοί, the familiar form for Λακεδαιμόνιοι or Λάκωνες—perhaps this is the meaning of the second ὑποκοριστικῶς in the scholion on *Pac.* 215. Hermes proceeds: εἰ δ' αὖ τι πράξαιτ' (Bekker; πράξαιντ' codd.) ἀγαθὸν Ἀττικωνικοί (or perhaps Ἀττ.; ὁμεῖς Ἀττικοί Van Leeuwen; that the reading was correct is confirmed now by the new reference to the Ὀλκάδες). Perhaps the hybrid form was meant to remind playfully the insignificant differences that separated the two camps.

In the interpretation of the word in the *Scholia*, there is probably a confusion between Ἀττικωνικοί and the comic diminutive Ἀττικίων of the preceding line (214). It seems that the first part of the scholion, down to καὶ Ἴωνες ἔγκεινται, refers to Ἀττικίων. The same confusion may have taken place in the interpretation of the word in Photius—although it is unknown if Aristophanes used Ἀττικίων in the Ὀλκάδες—because, whereas the diminutive ending -ίων might be said that παρὰ τοῖς Ἀθηναίοις ἱκανῶς λέγεται, the same thing cannot be said about the formation of the adjective, which is characteristically comic, or about the ending -ωνικός, which occurs in Attic only when -ων- belongs to the root of the word. It is likelier, however, that the interpretation in Photius refers to the abuse of the ending -ικός made by young Athenians, a practice condemned by Aristophanes at *Eq.* 1375-81.

The Ὀλκάδες, according to the argument of the *Peace*, had also treated the subject of the peace. It must have been performed about two years earlier, in the Lenaia of 423 B.C.; see Geissler, *Chronologie der altattischen Komödie*, pp. 36 f., with more references. Fr. 401 of the Ὀλκάδες is also attributed to the *Peace*, probably the ἐτέρα Εἰρήνη (= fr. 296 K.), since it is not attested in the known text of the *Peace*. If these likenesses are not so significant as to suggest a close relationship between the Ὀλκάδες and the *Peace* (in both its versions), it must be concluded that Aristophanes used the same old jokes and wordplays for a second time.

Ποίησις

80

ἐπτάχορδα

Ph. ἐπτάχορδα: αὐτὰ τὰ κρούματα καὶ μέλη. Ἄριστοφάνης Ποίησει.

Hes. ἐπτάχορδα: παλαιὰ μέλη δι' ἐπταχόρδου (Meineke; διπτάχορδον cod.) ἄδομενα.

From Ποίησις, one of the comedies whose attribution to Aristophanes was questioned by the ancient commentators (see *Vit. Ar.* xxviii. 86 Dübn.), we possessed only one rather insignificant fragment (451 K.). Most probably this new fragment is to be identified with Ar. fr. 659 (inc. sed.) from the *Et. Gen.* (Miller, *Mél.* p. 124): ἐπτάχορδα: Ἄριστοφάνης. ὄυχ οἶα πρῶτον ἦδον (Kock; or -εν; cod. ἦδ') ἐπτάχορδα πάνθ' ὁμοῖα'.

ἐπτάχορδα, not only the instruments but also the music and the melody, is used to denote the old, traditional melos (cf. also ἐπτάτονος, ἐπτάφθογγος), which was corrupted by the 'new style' musicians, who are so often made fun of by Aristophanes and the other comic poets. It seems that a character in the play appeared as follower of this new music deriding 'maiorum cantica simplicia et omnia inter se similia' (Kock on fr. 659). Although it is rash to deduce so much about the contents of a lost play, perhaps it is reasonable to assume that Ποίησις had a literary character, depending (a) on the title, (b) on the parallel of fr. 191 K. of Antiphanes' Ποίησις, which reflects a traditional dispute between tragedians and comedians about the advantages and disadvantages of their respective art, and (c) on our new fragment.

Incertae sedis

81

τίς οὐκ ἂν ἐκγελάσειε χαρίεντ' εἰσορῶν
παθόντα τόνδε καὶ καλῆς ἀπ' ἐλπίδος
σφαλέντα;

Ph. ἀπ' ἐλπίδος σφαλῆναι καλῆς: Ἄριστοφάνης: τίς etc.'

In Sz ἐκγελάση Sz χαρίεντα Sz τόδε Sz

Perhaps from the Antiatticistic source, σφάλλομαι is regularly constructed with a genitive *rei* (Aesch. *Eum.* 717 σφ. βουλευμάτων, Eur. *Med.* 1010, Thuc. iv. 85 σφ. δόξης). The construction with ἀπό + genitive is probably due to analogy with πίπτειν: cf. Aesch. *Ag.* 999 ἀπ' ἐλπίδος πεσεῖν (so the reading of Triclinius; F, more correctly, ἐξ ἐλπίδος). Exactly similar is the wording in Luc. *Dem. Enc.* 29: ἀπ' ἐλπίδος γε μὴν ἔσφηλας. (Cf. also Soph. *Tr.* 667 κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς.) The gloss of Hesychius ἐκγελάσαιμι (Heinse: -λιώσαιμι cod.): ἐκχλευάσαιμι must be related to our fragment's ἐκγελάσειε, regularized in the first person singular.

82

ἄρμοδιων

Ph. ἄρμοδιων: φίλων προσηγῶν, ὡς ἔμπαλιν ἀνάρσιοι οἱ πολέμοι. Ἄριστοφάνης.

Ἄριστοφάνης in marg. z

Bek. *An.* 445. 28 ἄρμόδιος: ἀρεστός, φίλος καὶ ἤρμοσμένος.

Su. ἄρμόδιοι: ἀρεστοί.

Hes. ἄρμόδιοι: οἰκεῖοι, συγγενεῖς, φίλοι.

The word was hitherto attested in this meaning only in late authors, such as Parthenius *Erot.* 16. 2, and lexicographers.

83

ἄυπνεῖν

Ph. ἀυπνίαν Σοφοκλῆς (fr. novum; supra fr. 57), ἀυπνεῖν δὲ Ἄριστοφάνης καὶ ἀύπνωσ Σανυυρίων (fr. 10 a Edm.) καὶ ἀυπνεῖσθαι λέγουσι.

καὶ ἀύπνωσ - λέγουσι in Suppl.

Phryn. *P.S.* 9. 1 ἀυπνεῖσθαι: τὸ ἄυπνον εἶναι.

ἄυπνος is old (*Od.* ix. 404 al.) and common, but its derivatives are not: ἀυπνία is attested only in Pl. *Leg.* 807 e and some very late authors; ἀυπνεῖν, only in Philostratus, *Gym.* 53; ἀύπνωσ and ἀυπνεῖσθαι are not attested. They all now gain in age. The gloss comes from the Atticistic source that has been mentioned above under Lysias, fr. 15, and Euripides, fr. 38.

84

αὐτοῦ περὶ τὸ σπήλαιον

Ph. αὐτοῦ: ἀντὶ τοῦ αὐτόθι. Ἄριστοφάνης: 'αὐτοῦ etc.'

αὐτοῦ περὶ τὸ σπήλαιον in marg. z

Bek. *An.* 467. 13 αὐτόθι: Ξενοφῶν ἐν τρίτῳ Ἀπομνημονευμάτων (cf. iii. 6. 12). Ἡρόδοτος ἐν Ἱστοριῶν τρίτῳ (106. 2, 3) ἀντὶ τοῦ αὐτοῦ (αὐτός cod.).

Both glosses deal with the same issue. Yet it is not clear which is the Atticistic gloss and which the Antiatticistic one; indeed the point at issue escapes us, since both words seem to be equally legitimate Attic. αὐτοῦ may mean both 'here' and 'there' (cf. Aesch. *Ag.* 452 αὐτοῦ περὶ τεῖχος: 'there by the wall').

85

αὐχμηρά γῆ

Ph. αὐχμηρά γῆ: ἡ μὴ λιπαρά μηδὲ εὐγειος μηδὲ ἐπιτηδεῖα πρὸς καρπῶν φορὰν καὶ φυτῶν. οὕτως Ἄριστοφάνης.

Phryn. *P.S.* 10. 7 αὐχμηρά γῆ: ἡ μὴ λιπαρά μηδὲ ἐπιτηδεῖα πρὸς φυτῶν καὶ καρπῶν φορὰν.

Phrynichus' gloss is supplemented here with a reference to Aristophanes. The word occurs in this meaning in tragedy (Eur. *Alc.* 947). In comedy the meaning 'squalid' seems to prevail: αὐχμηρόβιος Pl. com. fr. 236 a Edm., αὐχμηροκόμης Anaxandr. fr. 41. 9, αὐχμειν Ar. *Nub.* 442, 920, Pl. 84, Anaxandr. fr. 34. 6.

86

ἀφάκη

Ph. ἀφάκη: ὄσπριόν τι ἐμπερὲς φακῶ. Ἄριστοφάνης.

Hes. ἀφάκη: ὄσπριον.

ἀφάκη, 'tare, vetch', is attested only once in comedy by Pherecrates in a fragment (188 K.) emended by Meineke. Here it may come from a passage similar to the list of various kinds of pulse in Aristophanes fr. 412.

87

ἀφεῖναι ἐλεύθερον

Ph. ἀφεῖναι ἐλεύθερον: τὸ ἐλευθερῶσαι. Ἄριστοφάνης.

Ἄριστοφάνης in marg. z

The expression is common enough: [Xen.] *Ath. Pol.* i. 11, Pl. *Rep.* 591 a, Men. *Peric.* 982-3. It was also used as terminus technicus in liberation inscriptions: ἀφήσει (or ἀφήκε) ἐλεύθερον (G. Klaffenbach, *Griech. Epigraphik*, ²1966, p. 86). From the Antiatticistic source?

88

Ἄφροδιτίδιον

Ph. ἀφροδίσιος λόγος: Πλάτων εἶπε Διὶ Κακομένῳ (fr. 54 b Edm.) καὶ Ἄφροδιταρίδιον ὁ αὐτὸς ὑποκοριστικῶς· ὄϊμοι τάλας, ἀπολεῖς με, Ἄφροδιταρίδιον γλυκύτατον, ἵκετέω σε, μὴ με περιίδης' (fr. 48 a Edm.)· Ἄφροδιτίδιον δὲ Ἄριστοφάνης καὶ Ἄφροδίτης γάλα τὸν οἶνον ὁ αὐτὸς εἶρηκεν (fr. 596).

In z et Suppl.
om. Suppl.

Διὶ Κακομένῳ om. z

οἶμοι - περιίδης om. z

Ἄφροδιτίδιον - εἶρηκεν

The gloss was partly known from Suppl. (= *Lex. Sabb.*), up to περιίδης. From the remaining part, which was omitted in Suppl., Ἐφροδίτης γάλα was already known from a different source: Athenaeus 444 d (cf. Eust. 1624. 17). What is new here is only Ἐφροδίτιδιον. Cf. the similar diminutive of Hermes in Aristophanes, *Pax* 382 al., Ἐρμῆδιον, which is interpreted as a 'term of endearment' (LSJ); cf. also Σωκρατίδιον, *Nub.* 223 al.

Ἐφροδιταρίδιον, this comic double diminutive (cf. Arist. *Rhet.* 1405 b 28: Ar. fr. 90 χρυσιδάριον, ἱματιδάριον; Ar. fr. 756 βιβλιδάριον), need not belong to Ζεὺς Κακούμενος, to which it has been attributed by Kock, *Rh. M.* 48 (1893), 584, followed by Demianczuk and Edmonds.

From the same Atticistic source as above, Lysias, fr. 15, Euripides, fr. 38, Aristophanes, fr. 83.

89

ἔθανον κάλλοισιν ἄωροι παῖδες

Ph. ἄωροι: οἱ πρὸ ὥρας ἀποθνήσκοντες. σύνηθες δὲ τὸ ὄνομα πολλοῖς καὶ μάλιστα Ἐλεξανδρεῦσιν. ἔστι δὲ Ἀττικόν. Ἀριστοφάνης: ἔθανον etc.'

Ἀριστοφάνης - παῖδες in marg. z

Perhaps the gloss belongs to Phrynichus; cf. ψυχαγωγός (*P.S.* 127. 12): οἱ μὲν Ἐλεξανδρεῖς ..., οἱ δ' ἄρχαοί. In any case it does not seem to belong to the treatises on the dialect of Alexandria, like the one of Eirenaeus (or Pacatus).

One may also compare Phryn. *P.S.* 42. 12, ἄωροθάνατος: ὁ πρὸ τῆς καθηκούσης ὥρας ἀποθανὼν ἀνὴρ {καὶ γυνή}. Cf. also Bek. *An.* 476. 10 ἄωρί, ἄωρία: τὸ παρὰ τὸν προσήκοντα καιρὸν καὶ τὴν ὥραν. λέγουσι δὲ ἄωρι (ἄωριον cod.) τῶν νυκτῶν καὶ ἄωρι (ἄωριον cod.) νύκτωρ. Ἀριστοφάνης δὲ ἔφη καὶ ἄωρι θανάτῳ ἀπέθανεν. Dindorf emended this quotation to ἄωροθάνατος ἀπέθανεν and identified the two references (fr. 663 K.). I believe, however, that we have two different quotations from Aristophanes: ἄωρι θανάτῳ ἀπέθανεν and ἔθανον κάλλοισιν ἄωροι παῖδες. The adjective ἄωροθάνατος need not come from him.

The metre may be taken in several combinations either as anapaestic or aeolic. κάλλοισιν points to the consolation motif 'non tibi hoc soli'; see R. Kassel, *Untersuchungen zur griech. und röm. Konsolationsliteratur*, München 1958, p. 80. An extensive treatment of the subject of immature death, but in a different literary genre, can be found in Ewald Griessmair, *Das Motiv der Mors immatura in den griechischen metrischen Grabinschriften*, Innsbruck 1966.

As is clear from our lexicographer, the word was frequently used by common people in late antiquity, especially in Alexandria. Its meaning is not necessarily 'those who die immaturely', but 'the immature ones'; and it is this meaning that led to the medieval and modern use of ἄγουρος and ἀγόρι = boy. Strangely enough Eustathius, 1788. 56, interprets the word as Thracian: Θράκες ἀγούρους (τοὺς ἐφήβους καλοῦσιν), ὡσαύτως καὶ Ἀττικοί. But ἄγουρος, a very common medieval word, certainly derives from ἄωρος through

the intermediate of ἄγωρος (*BCH* 82 (1958), 152, no. 263 (a funerary inscription from Thespieae): Ἡράκλειτος ἐτῶν εἴκοσι τρειῶν ἄγωρος).

90

βάμβαλον

Ph. βάμβαλον: ἱμάτιον Βαβυλώνιον. οὕτως Ἀριστοφάνης.

Hes. βάμβαλον: ἱμάτιον. καὶ τὸ αἰδοῖον. Φρύγες.

Hes. βάμβαλα: χειμερινὰ ἱμάτια.

It is not certain whether Aristophanes used a foreign word or coined it as a pun on Βαβυλώνιος and perhaps on βαμβαλύζω and βαμβάλω (Hipponax fr. 32. 3 West, adesp. iamb. 60 West, fr. com. ad. 957 K.), 'to chatter with cold'; cf. the interpretation χειμερινὰ ἱμάτια. In the other gloss of Hesychius it is also not certain whether Φρύγες refers to ἱμάτιον or to αἰδοῖον; but it is likelier that it refers to the first, as the word has survived in Modern Greek in the second meaning. Can the word come from the Βαβυλώνιοι? Some slaves are mentioned there (the Chorus?), who ποικίλαις ἐσθήσεσι χρωῶνται (fr. 88 K.).

91

βολβωρυκτικόν

Ph. βολβωρυκτικόν: γενναῖον. οὕτως Ἀριστοφάνης.

βολβωρυκτικόν

The gloss yields sense only if taken in combination with the two glosses that follow in Photius: βολβωρυκτικόν τόλμημα: τὸ μετὰ βίας γενναῖον. — βολβωρυχεῖν: ἀντὶ τοῦ τοιχωρυχεῖν. Aristophanes obviously used βολβωρυκτικόν for τοιχωρυκτικόν, in order to qualify παρά προσδοκίαν a very violent act. The idea of violence is implied not only by the reminiscence of τοιχωρυχεῖν but also by the action itself of βολβωρυχεῖν: cf. Eust. 1405. 17 (= Herodian. ii. 904. 19 L.) ὁ βολβός, ὁ βία ἀναβαλλόμενος. Aristophanes has also used ἐκβολβιῶ at *Pac.* 1123, where the Scholiast translates ἐξορύξω. Cf. also Hes. ἐκβεβόλβισται (fr. com. ad. 992 K.): ἐξώρυκται, ἠφάνισται, ἀπὸ τῶν βολβῶν, and ἐκβολβίσαι: ἐκ ριζῶν ἀνασπάσαι. Phryn. *P.S.* 54. 15 βολβωρυχεῖν: βολβοὺς ὀρύττειν (fr. com. ad. 959 K.), is probably to be connected with our gloss although it does not imply this sense of violence.

92

βωλῖς

Ph. βωλῖς: ἡ μᾶζα. οὕτως Ἀριστοφάνης.

Hes. βωλία, βωλῖς: μάζης εἶδος τι ἐν ταῖς θυσίαις.

Meineke has already deleted the lemma βωλία in Hesychius. We do not know what this kind of μᾶζα looked like, but Cratinus in his Πλοῦτοι (fr. 165 K.) speaking about the ἀρχαῖος βίος says that when Cronus was reigning the μᾶζαι used to grow on trees and fall when ripened βώλοις κομᾶσαι (according to Meineke, ii. 1, p. 108, 'panes ... massulis rotundatis [Kloesschen] distinctae et quasi superbientes'). Cf. also the late terms βωλόκριθον and βωλόπυρον, 'barley-' and 'wheat-cake for fodder'. The use in sacrifices points to some kind of πόπανα, while the description by Cratinus recalls the so-called πολυόμφαλα πόπανα (*IG* ii.² 1367: δωδεκόμφαλα and ὀρθόμφαλα πόπανα for sacrifices).

93

βώμαξ

Ph. βώμαξ: ὁ βωμὸς ὑποκοριστικῶς. οὕτως Ἄριστοφάνης.

βωμάς z

Antiatt. 85. 17 βώμαξ: ὑποκοριστικῶς ὁ βωμὸς.

Hes. βώμαξ: βωμολόχος. καὶ ὁ μικρὸς βωμὸς ὑποκοριστικῶς.

Et. M. 199. 2 ὑποκοριστικόν ... ὡς βωμολόχος βώμαξ.

Et. M. 218. 16 βώμαξ: ὁ βωμολόχος. ὁ τὰ ἀπὸ τῶν βωμῶν πρὶν καρπωθῆναι αἴρων. τάσσεται δὲ καὶ ἐπὶ τῶν μαλακιζομένων. λέγεται καὶ βώμαξ ὁ μικρὸς βωμὸς ὑποκοριστικῶς. οὕτω πρότερον ἐκαλεῖτο ὁ Εὐρώτας. εἴρηται παρὰ τὸ βοδὸς μυκηθμὸν παραπλήσιον ἔχειν.

= Fr. com. ad. 966. From the Antiatticistic source. Late grammarians believed that -αξ was a regular diminutive ending. Cf. Cramer, *An. Ox.* iv. 273 λίθαξ, Eust. 540. 22 πάσσαξ, 1729. 60 θύνναξ, ὄρφαξ, Sch. *II.* xvii. 4 πόρταξ. Lobeck treated the whole subject extensively (*Pathol. Prol.*, 446-9). Kühner and Blass, ii. 280, consider it a rare diminutive ending. It is more often used to form 'spöttische Bezeichnungen der niedrigen Volkssprache', like πλούταξ, στόμφαξ, etc. As for βώμαξ it seems that it shared both usages: (a) a slang derisory name deriving from βωμὸς, equivalent to βωμολόχος, and (b) a diminutive of βωμὸς (ἢ βῶμαξ according to Kühner-Blass, i. 479). The *Antiatticista*, apart from βώμαξ (85. 17), lists some more nouns in -αξ: 99. 18 θρίδαξ, 101. 16 κόρδαξ, 108. 28 μύσταξ, 119. 9 νέαξ; it is not clear on what grounds they are included. In any case one cannot exclude the possibility that both meanings transmitted to us are different interpretations by different grammarians of one and the same passage in Aristophanes.

See below, Teleclides, fr. 211.

94?

Δάειρα

Ph. Δάειρα: τινὲς Στυγὸς ἀδελφῆν, ἔνιοι τροφὸν Περσεφόνης, ἄλλοι τὴν αὐτὴν Δήμητρι, τινὲς τὴν αὐτὴν Ἥρα. καὶ πιθανὸν τὴν Ἥραν δάειραν τοῦ Πλούτωνος λέγεσθαι· δαῆρ γάρ ἐστιν ὁ τοῦ ἀνδρὸς ἀδελφός. Ἄριστοφάνης δὲ Σεμέλης φησὶ μητέρα εἶναι.

Eust. 648. 31 σημείωσαι δὲ ὅτι ἑτεράωνυμόν ἐστι συγγενικόν καὶ ἡ γάλως ἦτοι γαλόως· ἐχρῆν γάρ εἶναι

δάειρα ἐκ τοῦ δαῖρη δαέρος. καὶ εἰσὶν οἱ τὴν χρῆσιν ταύτην εἰδότες, ὡς εὐθὺς δηλωθήσεται. Ὅμηρος δὲ γε οὐκ εἰδὼς τὴν λέξιν ταύτην γάλως λέγει ἑτερονύμως, οὐ δάειρα. Λυκόφρων (710) δὲ μέμνηται μὲν Δαιείρας, ἣν καὶ παρατίθησι τῇ Περσεφόνη ἐν στίχῳ ἐνί. οὐ συγγενικὴν δὲ λέξιν οἶδεν αὐτὴν, ἀλλὰ δαιμονίαν. καὶ δοκεῖ προληπτικῶς ἡ λέξις ὡς θεία ληφθεῖσα σιγηθῆναι παρὰ τῷ ποιητῇ ἐπὶ ἀνθρωπίνης συγγενείας, ὁποῖόν τι καὶ ἐπὶ τῆς τοῦ Διὸς Ἀθηναίας καὶ ἐπὶ γυναικὸς Ἀθηναίας προεδηλώθη. ὅτι δὲ θεία λέξις τὸ Δάειρα δηλοῖ ὁ εἰπών (Paus. att. fr. δ 1 Erbse) Ἐάειραν Φερεκύδης (*FGrHist* 3 F 45) ἱστορεῖ Στυγὸς ἀδελφὴν, καὶ ἔοικε, φησὶν, οὕτως ἔχειν ἐπὶ γὰρ ὕγρας οὐσίας τάττουσιν οἱ παλαιοὶ τὴν Δάειραν. διὸ καὶ πολεμίαν τῇ Δήμητρι νομίζουσι. ὅταν γὰρ θύηται αὐτῇ, οὐ πάρεστιν ἡ τῆς Δήμητρος ἰέρεια καὶ οὐδὲ τῶν τεθυμένων γεύεσθαι αὐτὴν ὄσιον (= Serv. Dan. Verg. A. iv. 58, where Juno stands for Δάειρα). φαύλως οὖν ὁ Φανόδημος (*FGrHist* 325 F 15) Ἀφροδίτην, φησὶ, νομίζει τὴν Δάειραν καὶ τὴν αὐτὴν τῇ Δήμητρι λέγει. ἔτι δὲ φαυλότεροι οἱ τὴν Ἥραν δάειραν τῆς Δήμητρος ἀποδιδόντες· δάειρα γὰρ, φασὶν, ἡ τοῦ ἀνδρὸς ἀδελφή. τινὲς δὲ φύλακα Περσεφόνης ὑπὸ Πλούτωνος ἀποδειχθῆναι φασὶ τὴν Δάειραν. Αἴλιος μέντοι Διονύσιος (fr. δ 1 Erbse) δάειραν γράφων δισυλλάβως τὴν Δάειραν φησὶν ὅτι οἱ περὶ τελετὰς καὶ μυστήρια τὴν ὕγραν οὐσίαν δάειραν ὀνομάζουσι.

The information provided by our gloss, which perhaps goes back to the Atticist Pausanias (fr. δ 1 Erbse), is supplemented by the long passage of Eustathius given above. Jacoby and others have repeatedly dealt with the problem of Daeira and her identification with several goddesses. The only certain fact is that she was connected, at least in the Attic religious tradition, with the Eleusinian mysteries. In Pherecydes (*FGrHist* 3 F 45) she must have entered the Eleusinian genealogies since she is referred to as sister of Styx. (The reference to Pherecydes in LSJ is mistaken, for he did not identify Daeira with Persephone.) The geographer Pausanias (i. 38. 7) adds the information that she was daughter of Oceanus (like Styx) and mother of Eleusis by Hermes. This, according to Jacoby (*loc.cit.* Kommentar), is compatible with the anonymous information that she was a 'Hadesdaemon', φύλαξ or, as our gloss claims, τροφός of Persephone. The other identifications either belong to the same cycle of the Eleusinian cult (with Persephone and Demeter) or are entirely alien to it (Aphrodite). The latter can be explained only as local syncretisms or as speculations of the later exegetical literature. The identification with Hera seems also to have started from the Eleusinian τελεταί. It is interesting to notice that this equation is based on δάειρα as a term of relationship ('sister-in-law') and that Demeter (or Pluto in our fragment), whose sister-in-law was Hera, is again the starting point for this interpretation.

The new information provided by our fragment, that the goddess Daeira was the mother of Semele, may perhaps be due to corruption (leg. Ἐλευσίνοσ? cf. Pausanias, i. 38. 7). But Semele as an earth-goddess has many affinities with Demeter, which might well offer grounds for a relationship of Daeira and Semele. Semele is traditionally a daughter of Harmonia. Even this Harmonia, daughter of Ares and Aphrodite, seems to have many affinities with Demeter and Persephone (see H. W. Stoll in Roscher's *Lexikon*, art. *Harmonia* col. 1831). It is remarkable that in the palace of Cadmus at Thebes the cult of Semele was accompanied by that of Demeter Thesmophoros (Paus. ix. 12. 3, cf. ix. 16. 7). Also Semele's ἄνοδος is closely related to that of Persephone (Plut. *qu. gr.* 293 c; cf. Nilsson, *Gr. Feste* 286 ff.).

It is not easy to say in what context Aristophanes made this equation. But there is a strong possibility that Aristophanes of Byzantium is meant here and not the comic poet. In his *Περὶ συγγενικῶν ὀνομάτων*, fr. viii, p. 133 Nauck, he had perhaps dealt with the term. *δάειρα*, if ever used as a term of kinship, could only mean (a) brother's wife, (b) wife's sister, or (c) husband's sister. It is true that Aristophanes of Byzantium explicitly says that for (a) there is no word, for (c) the word is *γάλως*. His surviving fragment says nothing about (b). But he might have mentioned the name of the goddess while discussing the term, in order either to condemn it or to produce an instance of it.

95

δεσποσύνων ὄψων

Ph. δεσποσύνων ὄψων: ἀντὶ τοῦ δεσποτικῶν ὄψων. Ἀριστοφάνης.

δεσποσυνῶν z

The adjective δεσπόσυνος for δεσποτικός belongs to serious poetry (Pi. *P.* iv. 267, *h. Cer.* 144, Aesch. *Ch.* 942 [lyr.], *Pers.* 587 [lyr.], Eur. *Hec.* 1294 [anap.]). In colloquial Attic it was used substantively for 'master's son, heir', and perhaps even for 'master'. This difference between poetic and colloquial usage must have been debated by Atticists as is indicated by the *Antiatticista*, 89. 13: δεσποσύνους: ἀντὶ τοῦ δεσπότας. Perhaps our gloss is related to this Atticistic prohibition.

Aristophanes used the same word in an anapaestic passage which mockingly echoes the bombastic style of Agathon at *Thesm.* 39 ff.: 41 f. ἔνδον μελάθρων / τῶν δεσποσύνων. Our fragment recalls also Hecuba's last verses in the Euripidean tragedy: 1293 ff. ἴτε πρὸς λιμένας σκηνάς τε, φίλοι, / τῶν δεσποσύνων πειρασόμεναι / μόχθων· στερρὰ γὰρ ἀνάγκη. Is it a servant exhorting his company: 'Let's go in, friends, and taste master's dishes'? Cf. Ar. *Pl.* 318 ff. ἐγὼ δ' ἰὼν ἤδη λάθρα / βουλήσομαι τοῦ δεσπότου / λαβῶν τιν' ἄρτον καὶ κρέας etc.

96?

διαφέρον

Ph. διαφέρον: ἀντὶ τοῦ συμφέρον. Ἀριστοφάνης.

Antiatt. 89. 2 διαφέρον: ἀντὶ τοῦ συμφέρον. Ἀντιφάνης Ἀνασφζομένω.

= Fr. 31 K. of Antiphanes. As it is quite unlikely that Aristophanes wrote a comedy with this title (Eubulus, Hipparchus, and Diphilus wrote comedies with the title Ἀνασφζόμενοι, and another comedy with the same title was performed at the Lenaia of 286-5 [IG ii.² 2319]), the reading of the *Antiatticista* seems to be correct.

97

ἐδώλιος

Ph. ἐδώλιος: εἶδος ὄρνιθος. Ἀριστοφάνης.

Hes. ἐδώλιος: ὄρνέου εἶδος.

Sch. Ar. *Av.* 883 ἢ γὰρ βάσκα καὶ καταρράκται εἰσὶ παρὰ Καλλιμάχῳ ἀναγεγραμμένα. καὶ ἀντὶ ἐδωλίου εἰδώλιος (= Callim. *Περὶ Ὀρνέων* fr. 425 Pf.).

The transmitted text of Ar. *Av.* 884 f. is καὶ βάσκα καὶ ἐλασῶ καὶ ἐρωδιῶ καὶ καταρράκτη. The Scholia V give καὶ ἀντὶ ἐδωλίου εἰδώλιος; R omits the entire phrase. The Scholiast frequently recurs to Callimachus' *Περὶ Ὀρνέων* in order to identify the birds or to emend their names (Sch. *Av.* 302 = Call. fr. 421 Pf., Sch. *Av.* 303 = Call. fr. 422, Sch. *Av.* 304 = Call. fr. 423, Sch. *Av.* 765 = Call. fr. 424, Sch. *Av.* 1181 = Call. fr. 426). Bentley was the first to notice the discrepancy with the text of Aristophanes. He noted: 'aut in textu [Aristophanis] legendum ἐδωλιῶ aut in scholiis (quod malo) ἀντὶ ἐρωδιῶ εἰδώλιος' (ap. O. Schneider, *Callimachea*, ii. 295). Schneider, *loc.cit.*, accepted Bentley's emendation of the Scholia but went still further by changing εἰδώλιος to ἐδώλιος, because the latter was mentioned by Hesychius whereas the first was entirely unattested. Pfeiffer, in his edition of Callimachus, accepted both Bentley's and Schneider's emendations remarking, however, 'res non omnino certa'. Yet the renowned editors of Callimachus fell into the same error; the heron was too well-known a bird to need identification and description. Even if we suppose that the Scholiast had looked up the word in Callimachus' book, not only would he have found in it articles on the various species of herons (see fr. 427 Pf. with the editor's note; Schneider remarks that 'scholiasta non accurate quaesivit'), but also never would he have taken so dissimilar a name as ἐδώλιος to be an alternative for ἐρωδιός. The cases referred to above, where the Scholiast uses Callimachus in order to emend the names of the birds, concern alternative forms with very close resemblance, such as ἐλεᾶς-ἐλειάς, κεβλήπυρις-κέβλη, κερχνῆς-κέρχνη, κύμινδης-κίσινδης. Now the gloss of Photius confirms the readings of the Scholia. And there can be no doubt that ἐδώλιος is the correct reading in Aristophanes' text too; while at the same time εἰδώλιος gains authority as the true fragment of Callimachus (LSJ disregards the word). Finally, the fact that the two names have been confused in the tradition of the text of Aristophanes does not necessarily mean that they are synonymous, as they are usually taken to be (*Thes.* s.v. ἐδώλιος, D. W. Thompson, *A Glossary of Greek Birds*, Oxford 21936, s.v. ἐρωδιός).

98

ἐνηντιοῦντο

Ph. ἐνηντιοῦντο λέγουσί ποτε, οὐκ ἐναντιοῦντο. Ἀριστοφάνης.

This is the first attested instance of post-prepositionally augmented ἐναντιοῦσθαι. It confirms Bentley's conjecture at *Av.* 385, ἀλλὰ μὴν οὐδ' ἄλλο σοὶ πω πρᾶγμ' ἐνηντιοῦμεθα (perfect tense), where the MSS read ἤναντιώμεθα, a reading excluded on metrical

grounds. The question of post-prepositional augment in such denominative verbs in Attic has been extensively treated by Rutherford, *The New Phrynichus*, pp. 79 ff. To the conjecture made by Bentley he added one more on Thuc. ii. 40. 4. (The same conjecture was simultaneously made by Cobet, *Mnemosyne*, N.S. 9 (1981), 374.) The MSS read there καὶ τὰ εἰς ἀρετὴν ἠναντιώμεθα τοῖς πολλοῖς. Hesychius, however, has the following gloss: ἤντησεν: ἀπήντησεν, ἰκέτευσε. Θουκυδίδης δὲ τὸ ἠντιώμεθα ἐπὶ τῷ (leg. τοῦ) ἐναντιώμεθα. Both Rutherford and Cobet write in Hesychius τὸ ἐναντιώμεθα ἐπὶ τῷ (or τοῦ) ἐνηντιώμεθα. And Rutherford proceeds to restore ἐνηντιώμεθα for ἠναντιώμεθα in the text of Thucydides. His conjecture has proved popular enough to be adopted by Jones in the Oxford text and by de Romilly in the Budé text of Thucydides; Luschnat in the Teubner edition prefers the reading of the MSS. The verb, however, occurs several times in Thucydides in the imperfect tense always with an external augment (ἠναντιούμην vi. 89. 3; ἠναντιούτο i. 127. 3, iii. 97. 2, v. 43. 2, vii. 50. 3, viii. 23. 5, 45. 3; ἠναντιούντο iv. 114. 5, v. 16. 1, 51. 2). Furthermore, Hesychius seems to be interested in the meaning and not the form of his lemmata: ἐπὶ τοῦ is only used for 'in the sense of', never for 'instead of' for which the normal lexicographical formula is ἀντὶ τοῦ. What is more, ἐνηντιώμεθα, a form of ἐναντιοῦμαι, sounds entirely discordant inside the gloss ἤντησεν. Rutherford, *op.cit.*, p. 81, n. 1, says that the gloss 'has got mixed with another', but he does not enlarge upon his statement. It is true that the evidence available to us does not allow to determine which the original reading at Thuc. ii. 40. 4 was, although ἐνηντιώμεθα is in some degree supported by the new Photius gloss. But I believe that, irrespective of the correct reading, the source of Hesychius must have read ἠντιώμεθα in his Thucydides text. This verb (ἀντιώω), and not ἐνηντιώμεθα (ἐναντιώω), might be mistaken for ἀντιάω and therefore included in the entry ἤντησεν (ἀντάω). What the Hesychius gloss says is in fact that ἀντάω (whose alternative form is ἀντιάω) means 'meet, supplicate', but Thucydides used ἀντιάω in the sense 'oppose'.

Perhaps the readings οὐκ ἐναντιούντο and ἐναντιώμεθα, in the interpretations of the glosses of Photius and Hesychius, should be emended to produce orthodox Attic forms: οὐκ ἠναντιούντο and ἠναντιώμεθα.

99

ἐνθεσίδουλος

Ph. ἐνθεσίδουλος καὶ ἐνθεσίψωμος: ὁ ψωμόδουλος. Ἄριστοφάνης.

Hes. ἐνθεσίδουλος: ψωμόδουλος.

Eust. 1837. 40 καὶ ὁ ἐνθεσίδουλος ἦτοι ψωμόδουλος: ἐνθεσις γάρ, φασίν, ὁ ψωμός.

= Fr. com. ad. 999.

ἐνθεσις, 'that which is put in the mouth, mouthful', has itself a comic colour, and is used in this sense exclusively in the comic literature: Ar. *Eq.* 404, *Pherecr.* fr. 108. 6, *Telect.* fr. 1. 10, *Hermipp.* fr. 41, *Strat.* fr. 47. 7, *Antiph.* fr. 85. 1, 204. 12.

καὶ ἐνθεσίψωμος is certainly corrupt. It has to be transposed after ψωμόδουλος and

emended, with the help of Eustathius, to *καὶ ἔνθεσις ὁ ψωμός*. In this case Aristophanes is likelier to be referred to for the use of *ἔνθεσις* in *Eq.* 404 than for *ἔνθεσίδουλος*.

100

ἐλλιγαίνειν

Ph. ἐνλιγαίνειν: τύπτειν ἢ παριέναι ὀξέως. Ἄριστοφάνης.

Hes. ἐνελίπανεν: ἐπλησεν, ἐπληξεν.

Hes. λιγαίνει: τέρπει, ἄδει, μαστιγοῖ, κηρύττει, κλαίει ἢ ὀξέως ἐφορμᾷ.

Hes. λιπαίνει: λιπαρὸν ποιεῖ, ζημιοῖ ἢ κλαίειν ποιεῖ.

Ph. λιγαίνειν: τὸ τύπτειν, ὡσπερ εἰώθαμεν τὸ ξαίνειν.

Ph. λιγαίνειν: ὀξέως ὀρμᾶν.

Eust. 860. 44 σημειῶσαι δὲ ὅτι ἐν ῥητορικῷ λεξικῷ εὔρηται ῥητῶς ταῦτα λιγαίνειν τὸ τύπτειν, ὡσπερ ἡμεῖς, φησί, τὸ ξαίνειν (Ael. Dion. δ 14); cf. Sch. Ar. *Eq.* 369 a (II) ξαίνειν ἔλεγον τὸ τύπτειν.

One may perhaps follow the evolution of this protean word (*λιγαίνειν*) in the great mass of diverging interpretations. 'Cry out with a loud voice', of heralds (*κηρύττει*), is attested in Hom. *Il.* xi. 685. Aesch. *Sept.* 874 uses it for 'mourn' (*κλαίει*). The verb is commonly used for 'sing' (*ἄδει*) or 'play an instrument', and it must be this meaning which, taken transitively, changed into 'delight' (*τέρπει*; cf. Philon Jud. ii. 267). The shrill sound of the whip led probably to the signification 'flog' (*μαστιγοῖ*), and then 'beat' (*τύπτειν*); cf. *μάστιγι λιγυρῆ*, Hom. *Il.* xi. 532. Since flogging was employed in punishments, especially of slaves, as in comedy, the meaning 'punish' (*ζημιοῖ* and perhaps *κλαίειν ποιεῖ*) is a natural outcome. It is very likely that these last meanings, 'flog, beat, punish', are comic. Perhaps it is the same shrill sound produced by something moving fast that gave the meaning 'rush swiftly' (*ὀξέως ἐφορμᾷ*). To this last meaning may perhaps be related the interpretation in Photius *παριέναι ὀξέως*, for which I cannot find a satisfactory solution ('pass by swiftly?'). The *ἐν* in *ἐλλιγαίνειν* must have the same function as in *ἐμπλήττειν*, *ἐνσκήπτειν*, *ἐνυβρίζειν*. The unassimilated lemma *ἐνλιγαίνειν* indicates, I think, that it was intended as a normalization of an original *ἐνελίγανεν* as the corrupt *ἐνελίπανεν* of Hesychius shows (where the interpretation *ἐπλησεν* is also a corruption of *ἐπληξεν*). In Hesychius' gloss *λιπαίνει* the interpretation *λιπαρὸν ποιεῖ* belongs to this lemma, but the other two, *ζημιοῖ ἢ κλαίειν ποιεῖ* to *λιγαίνειν*, unless *κλαίειν ποιεῖ* has something to do with the peculiar use of *λιπαίνειν τοὺς ὀφθαλμούς* and *λίπασμα ὀφθαλμῶν* for 'weep' and 'tear' by Epicurus, fr. 120 and p. 89. 22 Usener.

101

κόλερα

Ph. κόλερα: ἔρια, τὰ μεταξὺ τῶν μαλακῶν καὶ τῶν τραχέων, ἃ τινες νόθα λέγουσιν. οὕτως Ἄριστοφάνης.

scr. κόλερα ἔρια: τὰ ?

Hes. κόλερα: νόθα, νωθρά. ἔνιοι δὲ πρόβατα τραχέα.

The word is used by Aristotle *HA* 596 b 5, but as a designation of a variety of sheep: αἱ κολέραι {οἷες εὐχειμερώτεροί εἰσι} τῶν λασίων, 'short-wooled sheep'. Hesychius gives the same interpretation. In Photius, however, the word is used for the kind of wool that is produced by this variety of sheep, although the compound κόλ-ερα would make such a usage awkward. It is remarkable that in the Photius gloss both τραχέα and νόθα are also employed for wool and not for sheep. If all these suggest a corruption in Photius (perhaps ἔρια is interpolated), then I would be inclined to read also Ἀριστοτέλης for Ἀριστοφάνης. In P. Hib. i. 32. 15 νόθα πρόβατα refers not to 'cross-bred' ones (so LSJ; the editors: 'a mixture of the two breeds'), but to those μεταξὺ τῶν μαλακῶν καὶ τῶν τραχέων.

102

κουριῶν

Ph. κουριῶν: κουρᾶς δεόμενος. καὶ διαφέρειν φασὶ τὸ κουριᾶν τοῦ κομᾶν· τὸ μὲν κομᾶν τεττημελημένης ἔχειν τὰς τρίχας, κουριᾶν δὲ κατὰ συμφορὰν ἀπλῶς κομοτροφεῖν. κέχρηται τῇ λέξει Ἀριστοφάνης.

Hes. κουριῶν: κουρᾶς δεόμενος. καὶ διαφέρειν φασὶ κομᾶν καὶ κουριᾶν· τὸ μὲν γὰρ κομᾶν ἐστὶν ἐπιμελούμενον τρίχας ἔχειν, κουριᾶν δὲ τὸ κατὰ συμφορὰν ἄλλως καθίεναι κόμην.
Hes. κουριᾶν: κομᾶν, κουρᾶς ἐπιδεισθαι.

Hesychius' gloss evidently comes from the same source as Photius', but the differences at the end of the entries are problematic. It seems to me that Photius offers the original text, because the distinction in the meaning of the two verbs is clearer in him: κομᾶν = have the hair well cared-for, κουριᾶν = simply let the hair grow long without any special reason. The corruption of ἀπλῶς to ἄλλως may have led the lexicographer to give a different meaning to κατὰ συμφορὰν ('periphrastically'?) and produce another synonymous expression, καθίεναι κόμην.

κουριᾶν occurs in comedy: Pher. fr. 30.

103

χολοβάφινον

Ph. χολοβάφινον: Ἀριστοφάνης.

Hes. χολόβαφα: τὰ χρυσῶ ἐμπερῶς βεβαμμένα.

Hes. χολοβάφινον: τοῦτο λέγεται ἅμα μὲν ὅτι τὰ φαῦλα βαφέντα χολῆ βάπτεται, ἅμα δὲ τὰ χρυσῶ ἐμπερῶς βεβαμμένα.

Hes. κολοβάφινον: τὰ κολοβαφῆ.

Phryn. *P.S.* 126. 11 χολοβάφινον (χολάφινον cod.; corr. Dind.): τὰ χολῆ κεχρισμένα.

Poll. ii. 214 ἀπὸ δὲ τῆς χολῆς ... χολόβαφος, χολοβαφίνη.

Poll. vii. 163 τῶν δὲ κοροπλάθων ἴδιον τὸ τὰ χολοβάφινα βάπτειν, τὰ χρυσοειδῆ.

Ph. χολοβαφίνοι: ἑταῖραι, αἱ φαύλως βεβαμμένοι ὡς τὰ δοκοῦντα κεχρυσῶσθαι διὰ τὴν χολήν. ἢ πικρά.

From the Antiatticistic source. It is the ending -ινος instead of -ῆς that is the point at issue here. -ινος is the ending that prevailed in late Greek for colour terms (κίτρινος, κόκκινος, πράσινος). The *Antiatticista* at least twice defends similar formations: 102. 9 κεράμινον, 104. 14 κοράκινον.

For the use of ox-gall as yellow pigment see H. Blümner, *Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern*, iv (Leipzig 1887), pp. 166 f.

χολοβάφινον is employed by Aristotle at *Soph. Elench.* i. 1. 164 b 24. Perhaps one should read Ἄριστοτέλης in our gloss.

104

ψιδεῶν

Ph. ψιδεῶν: βάσανα. Ἄριστοφάνης.

Hes. ψιδόνες: διάβολοι, ψίθυροι.

Hes. ψυθῶνες: διάβολοι.

Su. ψίδωνες: διάβολοι, ψίθυροι.

On the basis of the glosses in Hesychius and Suda, I think one can emend the interpretation to βάσκανος. Just like διάβολος and ψίθυρος, βάσκανος means 'slanderer'. But it is difficult to determine the form of the lemma. The word probably comes from ψεύδος through ψύθος or ψύδος (Aesch. *Ag.* 999?). But a relation with ψίθυρος, based on popular etymology, cannot be excluded. The ending -εῶν is also employed in such terms of abuse as ἀπατεῶν, λυμεῶν, but -δῶν or -δων are also possible.

ARISTOPHON

Δίδυμοι

105

χαλκιδίζειν, χαλκιδεύεσθαι

Ph. χαλκιδίζειν καὶ χαλκιδεύεσθαι: ἐπὶ τῶν γλισχρομένων καὶ φιλαργυρούτων, ὡς Ἄριστοφῶν ἐν Διδύμοις τέταχεν. ἐνιοὶ δὲ τὸ χαλκιδίζειν ἐπεὶ τοῦ παιδεραστεῖν, ἐπεὶ παρ' αὐτοῖς οἱ ἀρρένων ἔρωτες ἤσκηστο. ἄλλοι δὲ ἐπὶ τῷ ῥωτακίζειν, ἐπεὶ αὐτοὶ τε καὶ Ἑρετριεῖς δοκοῦσι τῷ ρ κατακόρως χρῆσθαι καὶ ἀντὶ τοῦ σ τιθέντες.

Ἄριστοφάνης $\underline{\rho}^{\text{pc}}$ alt. χαλκιδίζειν] χαλκίζειν z (sic etiam Plut. paroem. i. 84, Diogen. iv. 57 = iii. 93) τὸ ρ κατακόρεστον z

Su. = Ph. (vide infra)

Ph. χαλκιδίζειν: γλισχρεύεσθαι. ἐπὶ φιλαργυρία γὰρ ἐκωμφοῦντο οἱ κατ' Εὐβοίαν Χαλκιδεῖς.

Eust. 279. 18 καὶ χαλκιδίζειν παροιμακῶς τὸ γλισχρεύεσθαι. ἐπὶ φιλαργυρία γὰρ ἐκωμφοῦντο οἱ κατ' Εὐβοίαν Χαλκιδεῖς (= fr. Paus. att. χ 3 Erbse).

Eust. 279. 34 ἐκωμφοῦντο δέ, φασίν, οἱ Ἑρετριεῖς ὡς πολλῶ τῷ ῥ ἐν ταῖς κωμωδίαῖς χρώμενοι.

Hes. χαλκιδίζειν: ἀπὸ τῶν κατ' Εὐβοίαν Χαλκιδέων. τίθεται δὲ καὶ ἐπὶ τῶν παιδεραστούντων, ἐπεὶ ἐπλεό-
ναζον παρ' αὐτοῖς οἱ παιδικοί ἔρωτες.

Plut. paroem. i. 84 = Diog. iv. 57 (iii. 93) χαλκιδίζειν (χαλκίζειν codd.): ἐπὶ τῶν γλισχρευομένων. οἱ γὰρ ἐν Εὐβοίᾳ Χαλκιδεῖς ἐπὶ φιλαργυρία ἐκωμφοῦντο.

Hes. Ἑρετριέων ῥῶ: Ἑρετριεῖς τῷ ῥ κατακόρως χρῶνται.

An error in the manuscript tradition of this gloss led to amusing consequences. The Photius gloss was known only from the Suda, where it was literally repeated. But the manuscripts of the Suda omitted the part from -λαργυρούντων, ὡς up to ἔνιοι δὲ τὸ χαλ-, which was probably one line in the archetype or rather in the lexicon that served as source of the Suda in this gloss. The gloss had now the form: χαλκιδίζειν καὶ χαλκιδεύεσθαι: ἐπὶ τῶν γλισχρευομένων. καὶ φικιδίζειν ἐπὶ τοῦ παιδεραστεῖν, ἐπεὶ etc. The omission of the line accounted for the formation of a ghost word, φικιδίζειν, in the manuscripts of the Suda. But this was not all. The compiler of the Suda, who used to enrich his lexicon by employing material drawn from other glosses of the Suda itself, added a new gloss: φικιδίζειν: ἐπὶ τοῦ παιδεραστεῖν. A. Adler, who printed glosses of this kind with smaller type and designated them in the margin with 'Suid.', did not notice this one, which she printed with normal type and with Σ (Συναγωγή) in the margin. She thus added age and authority to the word. φικιδίζειν is recorded in the *Thesaurus* and LSJ, and translated by J.M. Edmonds, *The Fragments of Attic Comedy*, iii A, p. 495, fr. ad. 1192, 'to phicidise' (!).

A very strange coincidence added to the confusion. The word φίκις was found in Herodian i. 88. 35 (Lentz) with no meaning attached to it. Lentz emended it to Κίκις, the name of Alcaeus' brother, and therefore φίκις was not included in LSJ⁹. But in 1974 Peter Parsons published in *P. Oxy.* xlii a first century A.D. letter (no. 3070), which contained the word in a context of *paedicatio*. Here the meaning of the word was 'rump', a sense made more obvious in the letter by a primitive drawing labelled ψολὴ καὶ φίκις. David Bain, *ZPE* 30 (1978), 36, added another, less certain, occurrence of φίκις from a third century B.C. papyrus: *P. Heid.* 190 fr. 1 v. 75 (= E. Siegmann, *Literarische griechische Texte der Heidelberger Papyrussammlung*, Heidelberg 1956, p. 30). Thus φικιδίζειν would naturally have the same sense as πυγίζειν and παιδεραστεῖν. I cannot offer any explanation for this strange fact. But there is another way too to verify the claim that the formation of φικιδίζειν is really due to the omission of one line from the source of the Suda. The words omitted in the Suda consist of 52 letters, and 52 letters is also the preceding section of the gloss in the Suda from χαλκιδίζειν to καὶ φι-. The model from which this gloss was copied in the archetype must have had lines with an approximate length of 52 letters.

AXIONICUS

Incertae sedis

106

βολή

Ph. βολή: ἀντι τοῦ βουλή. οὕτως ἸΑξιόνικος.

Perhaps βολή on the analogy of Dor. βωλά, or βολλή on the analogy of Aeol. βόλλα; in any case it is either a comic formation put in the mouth of a stranger or a comic coinage intended as a pun.

CALLIAS

Incertae sedis

107

γαγγίλη

Ph. γαγγίλη: τὸ ἐν τοῖς ἐπισάρκοις ἐπὶ τῶν σιαγόνων καὶ τῶν ἰσχίων γινόμενον. οὕτω Καλλίας.

Hes. γαγγαλίδες: γελασῖνοι.

Hes. γαγγίας ἢ γαγγαλίας: οἱ μὲν γελασῖνον. οἱ δὲ τὴν τῶν νεύρων συστροφὴν. ἄλλοι ὑποστάθμην.

γαγγίλη is new. γελασῖνοι are 'dimples, which appear in the cheeks when persons laugh; also dimples in the hinder parts' (LSJ). It is possible now that the lemma in Hesychius originally read: γαγγίλας ἢ γαγγαλίδα. In any case, οἱ δὲ τὴν τῶν νεύρων (ἐρίων cod.) συστροφὴν must refer to γαγγλίον, while ἄλλοι ὑποστάθμην remains obscure.

108

Γακινίαν

Ph. Γακινίαν: τὸν σεισμόν. Καλλίας.

Hes. γακινίαν: τὸν σεισμόν.

Hes. γακίνας (γάκεινα cod.): σεισμός γῆς.

Et. M. 219. 41 γάκινος: ὁ σεισμός κατὰ Ἀθηναίους, ὁ τὴν γῆν κινῶν. ἔστι δὲ καὶ ῥητορικὴ λέξις.

Eust. 890. 38 ὁ σεισμός γακίνας προσερέθη.

Eust. 1490. 21 καὶ ὁ γακίνας ὁ σεισμός.

As the ending -ίας shows, we have here a personification. We should therefore write Γακινίαν in Hesychius too.

CEPHISODORUS

Incertae sedis

109

ἀττίκισις

Ph. ἀττική φωνή: Πλάτων εἶπεν (*Cratyl.* 398 d), ἀττίκισις δὲ Κηφισόδωρος καὶ ἀττικουμένη Λεύκων (fr. novum; infra fr. 155) καὶ ἀττικηρῶς ἐπιρρηματικῶς ἀντι τοῦ ἀττικῶς Ἄλεξις (fr. 213. 4).

post εἶπεν novam glossam z

From the same Atticistic source as above Aristophanes, fr. 83, al. ἀττίκισις, 'Attic style, Atticism', was first attested in Luc. *Lex.* 14, but ἀττικίζω was old in comedy (Eup. 110 b 3 Edm. = 92. 25 Austin, Pl. 168. 1, Posidipp. 28). ἀττικουμένη is a peculiar formation; adjectives in -ικός never form verbs in -έω or -όω. [Only λαϊκῶ occurs in the second century Old Testament commentary of Aquila, *Deut.* 20. 6.] I suspect therefore a wordplay with ἀδικουμένη.

Γείτονες

110

ἐνεβάλου

Ph. ἐνεβάλου: παρεβάλου, ἐξηπάτησας. Κράτης Γείτοσι.

ἐμβάλλομαι is attested only here in the meaning 'deceive'. παραβάλλομαι is common. The Suda assigns to Crates διαβάλλειν too in the same sense: διαβάλλειν: τὸ ἐξαπατᾶν καὶ παραλογίζεσθαι. Θουκυδίδης α' (?) καὶ Κράτης (fr. 47). But Photius, who has the same gloss, ascribes the word to Cratinus (see below, fr. 126). Perhaps the confusion is not confined to the names, but extends to the lemmata too.

Incertae sedis

111

δεκάδραχμος

Ph. δεκάδραχμος: τελώνης δεκάτην πρᾶσσω. οὕτω Κράτης.

Hes. δεκάδαρχος: ... καὶ ὁ τελώνης.

Both δεκάδραχμος and δεκάδαρχος are attested in late literature or in documents but with different meanings. The closest seems to be δεκάδραχμος, 'taxpayer assessed at ten

δραχμαί' (*BGU* 118. ii. 9). But it is not certain whether Crates used a *terminus technicus* here or simply coined a word for comic reasons.

CRATINUS

Δραπέτιδες

112 ἦν γὰρ ἐξελεύθερός μοι πατρικός, ἠνίκ' αὐτὸς ἦν

Ph. ἐξελευθέρους: Νίκανδρος τοὺς τῶν ἡλευθερωμένων υἱούς, ἴσως ἀπατηθεῖς ἐκ τοῦ στίχου ἐν Δραπέτισι Κρατίνου· ἦν γὰρ etc.'

ἴσως ἀπατηθεῖς etc. in Sz στίχου] ς Sz Δραπέτισι Sz

Hes. ἐξελεύθεροι: οἱ τῶν ἐλευθερουμένων υἱοί.

Harp. (Dindorf, p. vii) ἀπελεύθερος: ὁ δοῦλος ὢν, εἶτα ἀπολυθεὶς τῆς δουλείας, ὡς καὶ παρ' Αἰσχίνῃ. ἐξελεύθερος δὲ ὁ διὰ τινα αἰτίαν δοῦλος γεγονώς, εἶτα ἀπολυθεὶς. ἔστι δ' ὅτε καὶ οὐ διαφέρουσιν.

Poll. iii. 83 ὁ δὲ τῆς δουλείας ἀφαιμένος τῶν δούλων ἀπελεύθερος καὶ ἐξελεύθερος ... καὶ Δημοσθένει (fr. 54 Tur.) φησὶν ἐξελευθερικοὺς νόμους καὶ ἀπελευθερικοὺς νόμους.

Antiatt. 95.12 ἐξελεύθερον: ἀντὶ τοῦ ἀπελεύθερον.

That the grammarians had discovered a difference in meaning between ἀπελεύθερος and ἐξελεύθερος is undoubted. In Athenaeus iii. 115 b the 'deipnosophistai' decide to postpone a discussion on this difference. Unfortunately, our text of Athenaeus has not preserved the passage where this discussion did actually take place. But Harpocrates, s.v. ἀπελεύθερος, notes that the distinction depends on the former status of the freedman. If he was born a slave, his designation was ἀπελεύθερος; if he was born free and, having served as a slave for some reason, was finally freed again, then he was named ἐξελεύθερος. Eust. 1751. 2 gives a similar definition: οἱ δὲ ταῦτα σημειωσάμενοι καὶ τὴν ἐλευθερίαν διασκεπτόμενοι ἐξελεύθερον μὲν εἶπον τὸν διὰ χρέος ὑπὸ τῷ δανειστῇ γενόμενον δούλου δίκην, εἶτα ἀπολυθέντα· ἀπελεύθερον δὲ τὸν ἐν τῇ κοινῇ συνηθείᾳ.

But, although the grammarians certainly distinguished between the two terms, it is still questionable whether there existed any real difference, at least in classical times. Apart from Demosthenes who, according to Pollux, had used the terms ἀπελευθερικοί and ἐξελευθερικοί νόμοι, the oldest attestation of ἐξελεύθερος is in Hyperides (fr. 197): τῷ μὲν τοίνυν Δί, ὃ ἄνδρες δικασταί, ἡ ἐπωνυμία γέγονε τοῦ ἐλευθέριον προσαγορευέσθαι διὰ τὸ τοὺς ἐξελευθέρους τὴν στοὰν οἰκοδομῆσαι τὴν πλησίον αὐτοῦ. Whether this etymology is correct or not, the report that the ἐξελεύθεροι of Athens had built this stoa does not seem very plausible. It is far likelier that the slaves who had been employed by the state in the building of the stoa had been later granted freedom as a reward for their labour. They must have been δοῦλοι δημόσιοι, public slaves, and it was the state's right to provide for their enfranchisement. But even this hypothesis does not solve our termi-

nological problem. Photius' source here rejects Nicander's interpretation τὸς τῶν ἡλευθερωμένων υἱός, but does not offer one of his own. This Nicander is either the Colophonian didactic poet and grammarian or his namesake, the grammarian from Thyateira (see *RE* v. Nikandros 15). The second is more likely to be referred to in our gloss as he was especially interested in Attic dialect and realia. Does Photius' source follow the interpretation of Eustathius, that ἐξελεύθεροι were those enslaved for debt and later granted freedom? But the practice of enslaving debtors had been abolished by Solon as early as 594 B.C. It is not clear, either, whether he agrees with the more general definition given by Harpocratio or claims that there was no difference at all. In any case, ἀπελεύθερος was condemned by the Atticists; see Miller, *Mélanges*, p. 405, and the Atticistic glossary published by Reitzenstein in *Ind. lect. Rost.* 1892/93, p. 4. 2. The gloss in *Antiatt.* 95. 12 gives, however, the opposite impression, that ἐξελεύθερος was condemned; cf. K. Latte, *Hermes* 50 (1915), 392 f. (= *Kleine Schriften*, München 1968, p. 629).

It is also unclear what our gloss claims Nicander was deceived by. ἦν γὰρ ἐξελεύθερός μοι πατρικός can only mean: 'For I had a freedman inherited from my father'. The speaker was apparently the προστάτης of this freedman. If Nicander had really been deceived, it must have been πατρικός that misled him. Perhaps our lexicographer thinks that he had interpreted: 'For I had a freedman who had this status from his father'.

ἦνικ' αὐτὸς ἦν, if the phrase is complete, is not to be overlooked. The person who says 'when I was in being, when I was alive' is obviously dead. Now fr. 49 and 56 of the *Δραπέτιδες* show that Theseus had a part in the play. If Cratinus follows the tradition according to which Theseus was permanently detained in Hades (Hom. *Od.* xi. 631, Verg. *Aen.* vi. 617), it is possible that the scene takes place there. The speaker may be either Theseus or any other inhabitant of the underworld.

Νόμοι

113

αὐτόκερας

Ph. αὐτόκερας: αὐτόκρατον. Κρατῖνος Νόμοις. καὶ αὐτοκέρης ὁ αὐτόκρατος.

αὐτόκερας] αὐτοκέρας z

Bek. *An.* 467. 7 αὐτοκέρας: αὐτόκρατον, οἶον εὐκέραστον, συμμέτρως κεκραμένον.

Su. αὐτοκέραστον: οἶον εὐκέραστον, συμμέτρως κεκραμένον.

Phryn. *P.S.* 1. 9 αὐτόκερας: σημαίνει τὸ αὐτοκέραστον καὶ συμμέτρως κεκερασμένον ὅτι οὖν πεφυκὸς κεράννυσθαι. εἴρηται δὲ καὶ ἐπιρρηματικῶς. Cf. *ib.* 29. 1.

Poll. vi. 24 αὐτόκερας: ὁ μηδεμίᾳ προσθήκης δεόμενος. καὶ αὐτοκέρας καὶ αὐτόκρατον.

'Properly of light wines that need no water' (LSJ). The formation is similar to μετάκερας, ὁ, ἦ, τό, ('intermixed, lukewarm'). αὐτόκερας, αὐτόκρατος and αὐτοκέραστος are also regular formations, but αὐτοκέρης seems suspect.

Πανόπται

114

ἐνελήκησας

Ph. ἐνελήκησας: ἐπεψόφησας, ἐνέτεινας. Κρατῖνος Πανόπταις.

Hes. ἐνελήκησα: ἐπλησα (ἐπελήκησα?, ἐπαισα?, ἐπληξα?); ἐψόφησα.

The verb is related to λάσκω 'ring, howl, shout, scream'. Here the meaning may be 'applaud, shout in applause' or 'clap the hands in applause'; cf. ἐπιληκέω, ληκητής, λακεδόνες etc. The interpretation ἐνέτεινας may serve for both meanings: ἐντείνω φωνήν and ἐντείνω πληγὴν are both regular usages. But see Photius ἐντεῖναι: παῖσαι.

Πυλαία

115

ψευδομαρτύριον

Ph. ψευδομαρτύριον: <Κρατῖνος> Πυλαία, Χείρωσιν (fr. novum; infra fr. 118).

Poll. viii. 31 Κρατῖνος δὲ καὶ ψευδομαρτύριον εἶπεν.

= Crat. fr. inc. 454. From the Antiatticistic source? The omission of the poet's name is remarkable, as is also the asyndeton in the titles.

Σεριφιοί

116

ἄρραβών

Ph. ἄρραβών: διὰ τῶν β' ῥρ̄ ἢ χρῆσις ἀφθονωτάτη ἐστὶ παρὰ τοῖς Ἀττικοῖς. Κρατῖνος Σεριφίοις. τὸ δὲ σημαϊνόμενον δῆλον. ἢ λέξις Φρυνίχου.

ἢ λέξις Φρυνίχου in marg. z

Bek. An. 446. 23 ἄρραβών: ἐν τοῖς δύο ῥρ̄ λεκτέον.

The oldest witness of the word is now Cratinus. Phrynichus cites this use to show that the word was written with two rhos; apparently the verse needed a long by position in this place. See below, Plato com., fr. 200.

Τροφώνιος

117

ἐνδώσω

Ph. ἐνδώσω: ἀπὸ τῶν ἐνδοσίμων ἀλλημάτων. Κρατῖνος Τροφωνίῳ.

ἐνδίδωμι, 'give the key-note of a tune, strike-up' (LSJ, vi). It was first attested in Aristotle, both literally (fr. 583) and metaphorically, 'give the key-note of a speech' (*Rh.* 1414 b 26). ἐνδόσιμον is also used by Aristotle, *Rh.* 1414 b 24.

Χείρωνες

118

ψευδομαρτύριον

See above, fr. 115.

ᾠραι

119

ἀποκεῖσθαι πόρρω

Ph. ἀποκεῖσθαι πόρρω: ἀτιμάζεσθαι. Κρατῖνος ᾠραις.

Κρατῖνος ᾠραις in marg. z

Bek. *An.* 428. 17 = Su. ἀποκεῖσθαι πόρρω: ἀτιμάζεσθαι. Κρατῖνος.

= Crat. fr. inc. 367. 'To be neglected' (LSJ).

Incertae sedis

120

ἀπόδυθι τὴν στολήν

Ph. ἀπόδυσαι: μᾶλλον δὲ ἀπόδυθι οἱ Ἄττικοι λέγουσι καὶ ἀποδύντες καὶ ἡἀπόδυσις καὶ ἀποδεδυμένοι† καὶ ἀποδεδυκότα καὶ ἀποδύειν, οὐχ ὡς οἱ πολλοὶ ἀποδεδυμένον καὶ ἀποδύεσθαι. παρατηρητέον δὲ ὡς οὕτω τὰ ῥήματα λέγοντες οὐκ ἐπισυνάπτουσι 'τὰ ἱμάτια' ἢ 'τῶν ἱματίων' ἀρκούμενοι μόνη τῇ ῥηματικῇ φωνῇ δηλῶσαι τὸ νόημα. πλὴν Κρατῖνος 'ἀπόδυθι' φησὶ 'τὴν στολήν'. διό[±3] ἐννοεῖν τὴν διαφοράν.

- ἀποδύεσθαι in z; παρατηρητέον δὲ ὡς in marg. z; οὕτω τὰ ῥήματα etc. in Sz post διό aliquid non legitur (διόπερ?)

Bek. *An.* 427. 26 ἀποδύσαι: μᾶλλον δ' ἀπόδυθι ταχέως, Παμφίλη, ἡμέτερος ὁ πλοῦς.
 Hes. ἀπόδυ: ἀποδύση. ἀποδυθῆ. (ἀπόδυθι: ἀπόδυσαι Cyr.)
 Moer. 26 ἀπόδυθι Ἰατρικῶς, ἀπόδυσαι Ἑλληνικῶς.
 Phryn. *P.S.* 72. 3 ἐνδυθι: Ἰατρικὴ κλίσις ἀπὸ τῶν εἰς -μι.

Atticistic source, perhaps Phrynichus. The gloss aims at stressing the use of the active second aorist and perfect of ἀποδύω in the intransitive sense of 'strip off oneself, take off'. But our grammarian goes too far when he asserts that for the same sense in the present ἀποδύειν is used and not ἀποδύεσθαι. The gloss has also suffered from corruption: ἀποδεδυμένοι is approved, but ἀποδεδυμένον censured; a noun, ἀπόδυσσις, is inserted among the verbal forms. There lurks perhaps in the latter case a future or a participle form of the verb; ἀποδύσω is, however, always transitive; perhaps ἀποδύσας (second aorist fem. acc. pl. part.), Ar. *Thesm.* 656.

When the gloss was known only from the *Synagoge*, the quotation met with the following treatment: Bekker recognized in it a comic fragment in two lines: μᾶλλον δ' ἀπόδυθι ταχέως ..., Παμφίλη / ἡμέτερος ὁ πλοῦς. Bachmann, i. 124. 16, repeated the same reading. They were both led astray by the lemma, which gives not the imperative ἀπόδυσαι, but the infinitive ἀποδύσαι. Meineke, *FCG* iii. 401 and iv. 609, and Cobet, *Novae Lectiones* pp. 50 f., wrote ἀπόδυσαι: μᾶλλον δ' ἀπόδυθι. 'ἀπόδυθι ταχέως, Πάμφιλ', ἡμέτερος ὁ πλοῦς'. Kock, *CAF*, fr. ad. 274, accepted this reconstruction. Ruhnken, *Suppl. ad Hesych.* i. 1706, connected the second part of the gloss with the gloss ἀποθευσόμεθα: ἀποδραμούμεθα. μάλιστα ἐπὶ πλοῦ λέγεται. × — ∪ ἀποθευσόμεθα ταχέως, Παμφίλη, / ἡμέτερος ὁ πλοῦς'.

Now it is very likely that Ruhnken's restoration was correct. We have two fragments: the first by Cratinus, the second a comic adespoton, for which the only assistance towards a possible identification is offered by the name Παμφίλη: Alexis and Theopompus both wrote comedies with the title Παμφίλη, and female characters are named so in Menander's Ἐπιτρέποντες and in fr. adesp. nov. 250. 8 Austin. On undressing in Old Comedy see G. M. Sifakis, *Parabasis and Animal Choruses*, 1971, pp. 103-108.

121

ἄρραβακα

Ph. ἄρραβακα: τὴν ὄρχηστρίδα ἢ τὸν ὄρχηστήν. ἢ βλάσφημον. ἀπὸ τοῦ ἄρραβάσσειν, ὃ ἐστὶν ὄρχεῖσθαι. οὕτω Κρατῖνος.

ἄραβάσσειν z οὔτος z

Bek. *An.* 446. 26 = - ὄρχεῖσθαι.

Eust. 1854. 35 τὸν ἄρραβακα ..., ὃς ἐστὶ κατὰ τοὺς παλαιοὺς ὄρχηστής ἢ βλάσφημος. Πausanίας δὲ καὶ ἐτυμολογίαν αὐτοῦ παραδιδούς γίνεσθαι φησὶν ἀπὸ τοῦ ἄρραβάσσειν, ὃ ἐστὶν ὄρχεῖσθαι (Paus. att. fr. a 156 Erbse).

Hes. ἄρραβακα: ὄρχηστήν, ἀπὸ τοῦ ἄρραβάσσειν, ὃ ἐστὶν ὄρχεῖσθαι. οἱ δὲ τὸν βλάσφημον.

It is not difficult to see how ἄρραβάσσειν and ῥαβάσσειν (Hes. ῥαβάττειν: ἄνω καὶ κάτω βαδίζειν. τινὲς δὲ τύπτειν καὶ ψόφον ποιεῖν τοῖς ποσὶ καὶ ῥάσσειν. Phot. ῥαβάττειν: σοβεῖν καὶ τρέχειν καὶ συντόνως ποδοκτυπεῖν. — ῥαβάττειν: ἄνω κάτω ἀντιβαδίζειν) came to mean 'dance' and accordingly ἄρράβαξ 'dancer'. But βλάσφημος is an unexpected evolution of the word. It is clear that the gloss of Photius comes straight from Pausanias. Therefore, not only οὕτω Κρατῖνος but also τὴν ὄρχηστρίδα, which figures in the *Synagoge* as well, should be added to the fragment of Pausanias (α 156 Erbse).

122

Ἄφροδίτη Ψίθυρος

Ph. Ἄφροδίτη Ψίθυρος: Κρατῖνος. ἔστι δὲ ὄντως ἐν Ἀθήναις ἱερόν Ἄφροδίτης Ψιθύρας, ἀπὸ τοῦ τὰς εὐχομένας πρὸς τὸ οὖς αὐτῆς εὐχέσθαι.

B A Γ
ἱερόν Ἄφροδίτης ἐν Ἀθήναις Ψιθύρας ἀπὸ τοῦ z ordinem transponens

Hes. Ἄφροδίτη Ψίθυρος sine explicatione.

Eust. 1881. 1 ff. διὸ καὶ Ψιθύρου Ἄφροδίτης κατὰ Πausανίαν ἱερόν ἦν Ἀθήνησι καὶ Ἐρωτος δέ. οὐ καὶ Δημοσθένης, φησί, μέμνηται ἐν τῷ κατὰ Νεαίρας (39). ἐκαλεῖτο δέ, φασί, Ψίθυρος διὰ τὸ τὰς εὐχομένας αὐτῆ πρὸς τὸ οὖς λέγειν, ὅπερ ἐδήλου μὲν χρῆναι μυστηριάζεσθαι τὰ τοιαῦτα (Paus. fr. ψ 2 Erbse).

Ph. = Su. ψιθυρίζει: ... καὶ Ἀφροδίτης Ψιθύρου ἱερόν.

Ph. ψιθυρίζειν: ... καὶ Ἀφροδίτης Ψιθύρου ἱερόν Ἀθήνησι καὶ Ἐρωτος, οὐ μέμνηται Δημοσθένης ἐν τῷ κατὰ Νεαίρας.

Bek. An. 317. 11 (cf. Ph. = Su.) Ψιθυριστῆς Ἐρμῆς: ἀγάλματά εἰσιν Ἀθήνησι Ψιθυριστοῦ καὶ Ἐρωτος καὶ Ἀφροδίτης καὶ Ἐρμού, ἅπερ πρῶτος ἐποίησεν, ὥς φησι Ζώπυρος (FGrHist 336 F 2), Θησεύς, ἐπειδὴ Φαίδρα, ὥς φασί, ἐψιθύριζε Θησεὶ κατὰ Ἴππολύτου διαβάλλουσα αὐτόν. ἢ ὅτι παρὰ τὸ τοῦ Ἐρμού ἀγάλμα πορευομένους τὰ ἀπόρρητα συντίθεσθαι καὶ ψιθυρίζειν ἀλλήλοις περὶ ὧν βούλονται.

Epit. Harp. = Ph. = Su. Ψιθυριστῆς Ἐρμῆς: ἦν τις Ἀθήνησιν Ἐρμῆς οὕτω καλούμενος. ἐτιμᾶτο δὲ Ἀθήνησι καὶ Ψίθυρος Ἀφροδίτη καὶ Ἐρμῆς Ψίθυρος.

All the information concerning Aphrodite Psithyros or -ra, Eros Psithyros, and Hermes Psithyristes is collected by O. Höfer in Roscher's *Lexikon*, iii, c. 3198, Usener, *Rh. M.* lix (1904), pp. 623 ff. (= *Kleine Schriften* iv, pp. 467 ff.), Jacoby, *FGr Hist* 336 F 2 with the respective *Kommentar*, and Gerhard Radke in his two *RE* articles *Psithyristes* and *Psithyros*. Noteworthy is the connection with the Hippolytus myth. It has not proved possible to connect this precinct of Aphrodite Psithyra (and Eros; Hermes must have had a different shrine) with any extant remains, nor even to place it topographically in the area of Athens. Can it be identified with the precinct of Aphrodite ἐπὶ Ἴππολύτῳ, which some scholars are inclined to place on the southern slope of the Acropolis? (Eur. *Hipp.* 32; *IG* i.² 324. 69; *IG* i.² 310. 280).

123

ἀχθυμένη σκυτάλη

Ph. ἀχθυμένη σκυτάλη: Κρατῖνος τὴν ἄχθεσθαι ποιοῦσαν εἶπεν.

Cf. Hes. v. σκυτάλη Λακωνική, Sch. Pind. *Ol.* vi. 154, Aristoph. *Byz.* p. 274 Nauck (Ath. iii. 85 e μνημονεύων δ' αὐτῆς Ἀριστοφάνης ὁ γραμματικὸς ἐν τῷ περὶ τῆς ἀχθυμένης σκυτάλης συγγράμματι), Ap. *Rhod.* fr. 22 Michaelis (Ath. x. 451 d), Plut. *Sap. Conv.* viii. 152 e, Demetr. π. ἐρμ. 5.

Cratinus parodies the famous Archilochus phrase (fr. 185 West). Obviously it comes from the Ἀρχίλοχοι, where more imitations of Archilochus verses can be found. It is not clear whether Cratinus used it in a different sense from Archilochus.

124

γεωνόμας

Ph. γεωνόμας: τοὺς διανέμοντας τὴν γῆν ἐν ταῖς ἀποικίαις. οὕτω Κρατῖνος.

Phryn. *P.S.* 57. 15 γεωνόμας καὶ γεωμέτρης <διαφέρει>, ὅτι γεωνόμας μὲν ὁ διανέμων ἐν ταῖς ἀποικίαις ἐκάστω τὸν κλῆρον, γεωμέτρης δὲ ὁ μετρῶν τοὺς κλήρους.

Hes. γεωνόμαι: οἱ ἐν ταῖς ἀγροικίαις (leg. ἀποικίαις) διατῶμενοι κληροῦχοι καὶ νέμοντες τὴν γῆν.

γεωνόμος (not -νόμας) occurs in this sense only in *IG* i.² 45. 6. This is the well-known inscription concerning the settlement of the colony of Brea in Thrace: γεωνόμος δὲ ἡλεέσθ[αι δέκα / ἄνδρας,] ἕνα ἐχ φυλῆς· ἡοῦτοι δὲ νεμάντ[ον τὲν / γέν]. For literature on the inscription see R. Meiggs - D. Lewis, *A Selection of Greek Historical Inscriptions*, Oxford 1969, no. 49, pp. 128 ff. What is important for us is that the colonization of Brea is mentioned once more, this time by Cratinus himself (fr. 395: Hes. Βρέα: Κρατῖνος μέμνηται τῆς εἰς Βρέαν ἀποικίας. ἔστι δὲ πόλις Θράκης, εἰς ἣν Ἀθηναῖοι ἀποικίαν ἐξέπεμπον). It is very tempting to ascribe both fragments to the same comedy. It has been suggested that this comedy must have been the *Θράττα* (Busolt, *Gr. Gesch.*, iii, pp. 417, 592), which is dated immediately after the ostracism of Thucydides in 443 B.C. (fr. 71; this dating agrees with the reference to the Odeion in the same fragment: its construction is usually dated about 442 B.C.; see Judeich, pp. 78, 306). Thus the colonization of Brea is also dated at about the same time or somewhat earlier. This dating, which is also supported by the form of the letters in the inscription, helps in identifying the colonists of Brea with those sent out by Pericles to live with the Bisaltai in Thrace (Plut. *Pericl.* 11. 5) some time between 447 and 443 B.C.

125

γλυκωνοχόρδους

Ph. γλυκωνοχόρδους: τοὺς ἠδύνειν πειρωμένους ταῖς μελοποιίαις. οὕτω Κρατῖνος.

οὕτω Κρατῖνος z in marg.

A new word. As the interpretation suggests, it derives from γλύκων, 'sweet one' (Ar. *Ec.* 985), and not from Γλύκων (cf. Γλυκώνειος; 'glyconic verse'), an obscure poet, whose time and work are unknown. But cf. e.g. Ph., Hes. (Ar. fr. 169) ἀγαθόνειος αὔλησις: ἡ μαλακή. Ἄγαθων γὰρ ὁ τραγικός ἐπὶ μαλακία διεβάλλετο.

126

διαβάλλειν

Ph. διαβάλλειν: τὸ ἐξαπατᾶν καὶ παραλογίζεσθαι. Θουκυδίδης α' (?) καὶ Κρατῖνος.

καὶ Κρατῖνος z in marg.

= Su., sed καὶ Κράτης.

Hes. διαβάλλει: καταγινώσκει, ὑβρίζει, παραπατᾶ, παραλογίζεται.

Su. διέβαλεν: ἐξηπάτησε. καὶ Θουκυδίδης οὕτω κέχρηται καὶ Ἀριστοφάνης ἐν Θεσμοφοριαζούσαις (1214): 'διέβαλέ μ' ἢ γραῦς', ἀντὶ τοῦ ἐξηπάτησε.

Fr. 47 of Crates (58 Bonanno) *delendum*? See above, fr. 110, ἐνεβάλου. The reference to Thucydides increases the confusion. Perhaps it must be associated with Thuc. i. 133 παραβάλοιτο.

127

διαδοκίς

Ph. διαδοκίς: διάβολος. οὕτω Κρατῖνος.

Hes. διαδοκίς: οἱ μὲν {ὑπόθεμα τῶν δοκῶν, πλάγιον ὑπόθεμα,} ἡ τὰς ἄλλας δοκοὺς ἀναδεχομένη, οἱ δὲ δοκῶν πλάγιον ὑπόθεμα.

Is διαδοκίς, the 'cross-beam' (LSJ), used by Cratinus metaphorically? I suspect, rather, that an architectural term is suggested by διάβολος. Perhaps δίβολος has something to do with our interpretation: *IG* ii.² 1672. 307 ξύλα ... δίβολα ... ῥυμοὶ (i.e. ξύλα ῥυμεῖα) δίβολα: 'In two pieces' (LSJ) or 'ex duabus partibus commissis facta' (Dittenberger², 587, not. 219); but I am not certain whether the interpretation is correct.

128

διαπαλάττεσθαι

Ph. διαπαλάττεσθαι: τὸ διαστέλλεσθαι εἰς ἔρευναν. τὸ γὰρ ἀψάλακτον ἄθικτον. οὕτω Κρατῖνος.

= Su., sed Κράτης.

Su. ἀψάλακτος: ἀπαθής, ἀτιμώρητος. ἀψάλακτον γὰρ τὸ ἄθικτον. οὕτως Κράτης (cod. A Κραῖ).

Hes. διαπαλάττεσθαι: τὸ εἰς ἔρευναν διαστέλλεσθαι.

Hes. διαπαθάλλειν: διαστέλλεσθαι πρὸς ἔρευναν.

Hes. ἀψάλακτος: ἀκίνητος, ἀψηλάφητος, ἀκράτητος (leg. ἀκρότητος). Σκύθαις Σοφοκλῆς (fr. 550); cf.

Ph. οὐκ ἀ(πο)ψάλακτος.

Hes. ψαλάσσει: τινάσσει, ψηλαφεῖ, κινεῖ, ψαύει, ψαθάλλει, ἀφ' οὗ καὶ ἀψάλακτος ὁ ἄψαυστος.

Fr. 46 of Crates (57 Bonanno) *delendum?* A, the oldest and most important manuscript of Suda, s.v. ἀψάλακτος provides the reading οὕτως κρ^{αι}, which can only be οὕτως Κρατῖνος (so Bernhardt in his edition of the Suda). Adler ascribes the gloss to the Aristophanic Scholia (*Lys.* 275) and believes that only the reference οὕτως Κράτης comes from the gloss διαψαλάττεσθαι. But in fact the Scholia have only ἀψάλακτος: ἀπαθής, ἀτιμώρητος, and it would be absurd to elucidate this interpretation by ἀψάλακτον γὰρ τὸ ἄθικτον. It seems that the whole section from ἀψάλακτον γὰρ to Κράτης was borrowed from the gloss διαψαλάττεσθαι. In this case it is much more likely that Cratinus (or Crates) used διαψαλάττεσθαι and not ἀψάλακτον. I do not think that the interpretation given by LSJ for διαψαλάττεσθαι ('feel with the fingers, scratch') is correct.

129

ἐμπεφορβειωμένον

Ph. ἐμπεφορβειωμένον: Κρατῖνος.

ἐμπεφορβειωμένον z

Cf. Ar. *An.* 861 οὐπω κόρακ' εἶδον ἐμπεφορβειωμένον. Just like Aristophanes, Cratinus must be playing with the double meaning of φορβειά: (a) 'halter by which a horse is tied to the manger', and (b) 'mouthbound of leather put like a halter round the lips of fifers or pipers, to assist them in regulating the sound' (LSJ); cf. Ar. *Vesp.* 582.

130

χλωρὸν τυρόν

Ph. χλωρὸν τυρόν: τὸν μαλακόν. Κρατῖνος.

Phryn. *P.S.* 127. 7 χλωρὸς τυρός: ὁ νέος καὶ πρόσφατος.

Perhaps the gloss has something to do with the *Antiatticista*. The expression, however, is frequent in comedy (Ar. *Ran.* 559, Antiphan. fr. 133, cf. Alex. fr. 172. 12). It is noteworthy that from 'fresh cheese' the expression came to denote a specific marketplace in Athens where Plataeans used to gather on the last day of every month apparently to sell their fresh cheese (*Lys.* 23. 6).

DEMETRIUS

Σικελία

- 131 τὸν δῆμον ἀνασῶσαι μὲν <—> κατοικίσαι
ἐλεύθερον, ἀτύραννον

Ph. ἀτύραννος πόλις: ἢ μὴ τυραννουμένη· Δημήτριος ἐν τῇ Σικελίᾳ. 'τὸν δῆμον - ἀτύραννον'. οὕτω Φρύνιχος.

Δημήτριος etc. in Sz κατοικῆσαι (et ἰ sscr.) Sz

Phryn. P.S. 30. 15 ἀτύραννος πόλις καὶ δῆμος.

Cf. fr. 2 (*CAF* i. 796) from the same comedy:

Λακεδαιμόνιοί θ' ἡμῶν τὰ τείχη κατέβαλον
καὶ τὰς τριήρεις ἔλαβον ἐμμήρους, ὅπως
μηκέτι θαλαττοκρατοῖντο Πελοποννήσιοι.

The new fragment should be connected with this one. It offers new evidence, that the play could not have been performed before the re-establishment of democracy in 403 B.C.

One would expect κατοικίσαι τὴν πόλιν, especially since the lemma is ἀτύραννος πόλις and its interpretation ἢ μὴ τυραννουμένη, but the adjective ἐλεύθερον seems to point to δῆμον. Moreover, κατοικίζω has also the meaning of 're-establish in one's country'; cf. Aesch. *Eum.* 756 γῆς πατρώας ἐστερημένον σύ τοι κατόκισάς με. Perhaps ἀνασῶσαι με <καὶ> κατοικίσαι is the likeliest supplement in line 1.

DIOCLES

Βάκχαι

- 132 ἐγκωμιάζειν

Ph. ἐγκωμιάζειν: τὸ ἐρᾶν. Διοκλῆς Βάκχαις.

Διοκλῆς Βάκχαις z in marg.

Hes. ἐγκωμιάζει: ἐπαινεῖ, καλῶς λέγει (καλῶς ἐξαίρει τῷ λόγῳ Latte ex S Cyrelli).

The interpretation ἐρᾶν is unexpected. Even ἐγκωμιάζειν in the sense of revelling (in the house of one's mistress?) would be inappropriate.

DIPHILUS

Λήμνιαι

133

κυψέλην δ' ἔχεις
ἄπλατον ἐν τοῖς ὠσίν ἐγγέοντί σοι.

Ph. ἄπλετον: ἄπειρον. λέγουσι δὲ καὶ ἄπλατον. Δίφιλος Λημνίαις: 'κυψέλην etc.'

Δίφιλος etc. in S^z

= Bek. *An.* 425. 7 - ὠσίν (om. Δίφιλος Λημνίαις).

Su. ἄπλετον: ἄπειρον.

Hes. ἄπλετον: πολύ, μέγα, ἀμέτρητον οἶον ἄπλεθρον. ἢ τὸ μὴ πλεόμενον.

Et. M. 123. 11 ἄπλητα: ἄπειρα, πολλά.

Moer. 24 ἄπλατον Ἀττικῶς, ἄπλετον Ἑλληνικῶς.

Poll. iii. 88 ἄπλατον, ἄπλετον, ἄπειρον.

Fr. com. ad. 620 K. *delendum*. The expression 'he has wax in his ears' was used for stupid men; for a slightly different interpretation see G. Roux, *REA* 65 (1963), 286 f.; cf. Eur. fr. 213 καὶ τῷ Πυριλάμπους ἄρα Δήμῳ κυψέλη / ἔνεστιν (cf. Eur. *Μαρικᾶς* fr. 95. 78-80 Austin), Luc. *Lexiph.* 1 κυψελόβυστα ἔοικας ἔχειν τὰ ὄτα. This is probably the situation here. The new addition ἐγγέοντί σοι is difficult to explain. If it is a personal dative depending on ἄπλατον, this last cannot have the meaning given by the gloss, i.e. ἄπειρον. It should rather have its usual meaning 'unapproachable'. But even so the sense is unsatisfactory. I suspect that we should write: κυψέλην δ' ἔχεις / ἄπλατον ἐν τοῖς ὠσίν. ἐγγεόν τι σύ. 'You have an immense quantity of wax in your ears (i.e. Don't you hear?). Pour some (wine) in'. For ἐγγεον cf. Diph. fr. 58 ἐγγεον σὺ δὴ πιεῖν.

ECPHANTIDES

Σάτυροι

134

ὠμίσας

Ph. ὠμίσας: ἐκκλείσας. Ἐκφαντίδης Σατύροις.

I cannot find any convincing interpretation for the gloss. 'Put one's shoulder against the door' and so 'shut out' would be a very remote possibility. Su. ὠμησάμενος: εἰς τὸν ὄμον ἀγαγών does not seem to have anything in common with our gloss.

EPICHARMUS

135

δόλιχον

Ph. δόλιχον: τὸ ἀγώνισμα Ἐπίχαρμος.

Su. δόλιχος: τὸ ἵπποδρόμιον ἀπὸ τοῦ κάμπτειν. στάδιον δὲ ὁ ὀρθὸς δρόμος.

Su. δόλιχος: ... καὶ τὸ ὄνομα τοῦ δρόμου.

Hes. δολιχος: μακρός. ἢ μέτρον γῆς.

By the vague τὸ ἀγώνισμα the lexicographer shows that he is not interested in interpreting an unknown word. He is probably an Atticist (or Antiatticist) who distinguishes either between the adjective δολιχός and the substantive δόλιχος or between the meanings μέτρον γῆς and ἀγώνισμα, or even ὄσπριον (chick peas) and ἀγώνισμα.

EPILYCUS

Κωραλίσκος

136

μύρον δὲ βάκκαρίς τε καὶ ψάγδας ὁμοῦ

See below, Eupolis, fr. 140.

EUETES

Ἐπίκληρος

137

ἀπελθεῖν με δεῖται

Ph. δεῖται: ἀντὶ τοῦ δεῖ· ἀπελθεῖν με δεῖται. Εὐέτης Ἐπικλήρω, Ἐπίχαρμος Πολιτεία (fr. 255. 1 Kaibel).

δεिताίευε τῆς ἐπὶ κλήρω. Ἐπιχάρης Πολιτείας z

Antiatt. 88. 21 - δεῖται.

According to the Suda (s.v. Ἐπίχαρμος), Euetes was a dramatist performing in Athens at the time of Epicharmus' *floruit*, i.e. six years before the Persian war (486

B.C.). He is mentioned there together with Euxenides (who is elsewhere mentioned with Susarion and Magnes) and Myllos (who, according to Wilamowitz, was not a comedian, but a comic character). In the list of tragic victories a tragedian Euetes is placed between Aeschylus and Polyphrasmon (*IG* ii.² 2325 a 2 [Εὐ]έτης |). He must have won his sole victory some time between 485/4 and 472/1. But our Euetes must be a later comedian. Ἐπίκληρος is a title of comedies by Alexis, Antiphanes, Diodorus, Diphilus, Heniochus, and Menander (also Caecilius Statius and Sextus Turpilius), none of whom belong to Old Comedy. The name Εὐέτης does not seem to be common in Athens. We know of only one other bearer of it besides the tragedian—and now the comedian: Εὐέτης Ἀρχιδάμου Παιανιεύς, from a sepulchral inscription of the late fourth century (Kirchner, *P.A.* no. 5459).

Our gloss comes from the Antiatticistic source. The use of impersonal middle δεῖται seems to have been condemned by the Atticists. It occurs very rarely: *Pl. Men.* 79 c, *Soph. O.C.* 570, and later in Herondas and Aeneas Tacticus. It is remarkable that the Antiatticistic source knows well and excerpts from the Pseudo-Epicharmean Πολιτεία (*Antiatt.* 105. 19, 112. 16).

EUPOLIS

Ἄστροτεύτοι

138

ἐλάφεια

Ph. ἐλάφεια: τὰς ἐλαφείους ἀστραγάλους. οὕτως Εὐπολις Ἄστροτεύτοις.

Ἄπολις z

Hes. ἐλάφια: οἱ τῶν ἐλάφων ἀστράγαλοι.

Apart from the Hesychius gloss there was no other testimony that in antiquity deer knucklebones were used for playing as well as sheep ones. We have, however, several pieces of evidence for the use of knucklebones of δορκάδες, roe-deer or gazelles, which belong, of course, to the deer family. Theophr. *Char.* v. 9, Polyb. xxvi. 1. 8 call them δορκάδαιοι ἀστράγαλοι, Herond. iii. 19 δορκαλίδες (cf. *ib.* 7) and 63 simply δορκάδες, Callim. fr. 676 Pf. ζορκὸς ἄστριες, Luc. *Amor.* 16 ἀστράγαλοι Λιβυκῆς δορκός, *IG* ii.² 1533. 23 ἀστράγαλοι δορκάδαιοι, *PSI* iv. 331. 2 and 444. 2 (third cent. B.C.) simply δορκάδαιοι. Perhaps the same kind of knucklebones is referred to in the Hesychius glosses βουβάλεις: οἱ βούβαλοι ἢ ἀστράγαλοι (βούβαλις is the African gazelle) and δορχελοί: ἀστράγαλοι. In fact some large knucklebones have been found in ancient sites; H. Lamer, *RE* s.v. *Lusoria tabula*, c. 2021, mentions five such *astragaloī* in the Museum of Volterra and three in the Museo Nazionale in Naples. They are 7 cm. long and 3.5 high.

Αὐτόλυκος

139

Ph. βαβακκάριδα μεμειγμένην: οὕτως <Εὐπολις> Αὐτολύκῳ.

οὕτως Αὐτόλυκος z

Ph. βαβάκκαρις: μύρον τι. Ῥοδίαν γυναῖκα.

Hes. βάκκαρις: μύρον ποιόν.

Ath. xv. 690 a παρά πολλοῖς δὲ τῶν κωμωδοποιῶν ὀνομάζεται τι μύρον βάκκαρις.

The two Photius glosses are not placed in the same alphabetical position: βαβακκάριδα etc. is found among words starting with βακ-, βαβάκκαρις among words starting with βαβ-. It is obvious that they both belong to Eurpolis' Αὐτόλυκος. Rhodia was Lycon's wife and Autolycus' mother. Cf. Sch. Ar. *Lys.* 270 τὴν Ῥοδίαν λέγει οὕτω καλουμένην, τὴν Αὐτολύκου μὲν μητέρα, γυναῖκα δὲ Λύκωνος, ἐπ' αἰσχροῖς κωμωδουμένην; there follows Eurpol. fr. 215. See also Sch. Pl. *Apol.* 23 e Εὐπολις δ' ἐν Φίλοις καὶ ἐπὶ τῇ γυναικὶ Ῥοδίᾳ κωμωδεῖ αὐτόν, ἐν δὲ τῷ πρώτῳ Αὐτολύκῳ εἰς ξένον (= Eurpol. frr. 53, 273). The fact that no word βαβάκκαρις exists (unless the poet coined it with a pun on βάβαξ 'chatterer'), the wrong alphabetical position of the gloss βαβακκάριδα, and the meaningless text of the gloss βαβάκκαρις, suggest that both glosses have suffered severe corruption. A possible restoration would be to join them together: βάκκαρις: μύρον τι. Ῥοδίαν γυναῖκα βακκάριδι μεμειγμένην, οὕτως <Εὐπολις> Αὐτολύκῳ. If this is correct, then Eurpolis is making a word-play on the name of Autolycus' mother and a kind of unguent, ῥόδιον μύρον. Cf. Cephisodorus fr. 3 (i. 800 Kock): ἔπειτ' ἀλείφεσθαι πρῶν τὸ σῶμά μοι / μύρον ἴρινον καὶ ῥόδιον, ἄγαμαι, Ξανθία: / καὶ τοῖς ποσὶν χωρὶς πρῶν μοι β ά κ χ α ρ ι ν.

Μαρικᾶς

140

ἔχοντα τὴν σφραγίδα καὶ ψάγδα ἐρυγγάνοντα

Ph. ψάγδας: μύρου εἶδος. <Εὐπολις> Μαρικᾶ: ἔχοντα - ἐρυγγάνοντα' (fr. 198). Ἐπίλυκος Κωραλίσκῳ ἔχοντα δὲ βάκκαρις τε καὶ ψάγδας ὁμοῦ' (fr. 1; i. 803 Kock; *supra*, fr. 136).

Μαρικᾶ z Κωραλίσκῳ z

Ath. xv. 690 e ψάγδης: Ἀριστοφάνης ἐν Δαιταλεῦσιν (fr. 206) ... Εὐπολις δ' ἐν Μαρικᾶ. ἔχοντα ἐρυγγάνοντα'.

Ath. xv. 691 c τῆς δὲ λεγομένης σάγδας—μύρον δ' ἐστὶ καὶ τοῦτο—Ἐπίλυκος ἐν Κωραλίσκῳ βάκκαρις τε καὶ σάγδας ὁμοῦ'. καὶ Ἀριστοφάνης ἐν Δαιταλεῦσιν καὶ ἐν Μαρικᾶ Εὐπολις ἔχοντα λέγων.

Erot. 95.9 ψάδα (ψάγδα Nachm.): μύρου είδος, οὐ μέμνηται καὶ Εὐπολις ἐν Μαρικᾷ.

Hes. σάγδας: είδος μύρου. ἢ ψάγδας.

Hes. ψάγδας: ψαγδῆς. μύρον ποιόν.

Phot. σάγδας: μύρον τι.

The word, obviously of foreign origin (Egyptian; it probably came to Greece via Cyrene: see below), has been transmitted with the following forms: ψάγδαν -ανος (ὀ), σάγδας (ὀ), σάγδα (ἦ), ψάγδης (ὀ), ψαγδῆς (ὀ), ψάδα (ἦ).

Both fragments were known from Athenaeus, but Photius preserves a few words more in each case. For ἔχοντα τὴν σφραγίδα, 'being a forp', cf. Ar. *Eecl.* 632 τῶν σφραγίδας ἔχόντων, and the comic compound in *Nub.* 332 σφραγιδονυχαργοκομήτην. Notice also the striking similarity with Antiphanes' fr. 190.2 ἔχων... σφραγίδα καὶ μεμυρισμένος.

Eupolis' fragment is to be associated with fr. 189 from Μαρικᾶς (Ael. *V.H.* xii. 30): εἰς τοσοῦτον δὲ ἄρα Κυρηναῖοι τρυφῆς ἐξώκειλαν, ὥστε Πλάτονα παρεκάλουν, ἵνα αὐτοῖς γένηται νομοθέτης. τὸν δὲ ἀπαξιῶσαι φασι διὰ τὴν ἐξ ἀρχῆς ῥαθυμίαν αὐτῶν. ὁμολογεῖ δὲ καὶ Εὐπολις ἐν τῷ Μαρικᾷ, ὅστις αὐτῶν εὐτελέστατος σφραγίδας εἶχε δέκα μῶν· παρῆν δὲ θαυμάζεσθαι καὶ τοὺς διαγλύφοντας τοὺς δακτυλίους.

Πόλεις

141

δέκα τοῦβολοῦ

Ph. δέκα τοῦβολοῦ: διὰ τὸ μικρὸν εἶναι Ἄσωπόδωρον. Εὐπολις Πόλεσιν.

δεκάτου βόλου z; corr. Coraë's in Hes., v. infra; τοῦ βολοῦ Schmidt (βολοί = ὀβολοί)

Hes. δέκα τοῦβολοῦ (δεκάτου βόλου cod.): <ἐπὶ τοῦ> οὐδενὸς ἀξίου. βέλτιον δὲ εἰς σμικρότητα τίθεσθαι τοῦτο.

Pror. Coisl. 101 δέκα τοῦβολοῦ: ἐπὶ τῶν μηδενὸς ἀξίων, ἐπειδὴ τὰ δέκα τοῦ ὀβολοῦ πιπρασκόμενα πάνυ ἐστὶν εὐτελεῖ.

Fr. com. ad. 763 *delendum*. Cf. Sch. Ar. *An.* 17 τὸν μὲν Θαρρελείδου] Σύμμαχος Ἄσωπόδωρον. καὶ γὰρ οὗτος ἐπὶ σμικρότητι ὑπὸ Τηλεκλείδου (fr. 46; i. 221 Kock) κεκωμώδηται· καὶ γὰρ ὁ κολιοὺς μικρὸς ὢν ἐκ τῶν πτερῶν τὴν σύστασιν ἔχει. Cf. also Su. s.v. Ἄσωπόδωρος: Ἄσωπόδωρος καὶ Διδυμαχίας, ὁ ἀδελφὸς αὐτοῦ, ἐπὶ σμικρότητι σώματος διεβάλλοντο. This Διδυμαχίας, who is elsewhere (Su. s.vv. Διδυχμίας, Θαρρελείδης) transmitted as Διδυχμίας and Διδυχμαχίας, (twin?) brother of Asopodorus, has been ingeniously identified by Meineke with a certain Διδυμίας, at whom Eupolis in Χρυσοῦν Γένος jibes ὡς μικρὸν τὸ σῶμα (Ath. xiv. 658 d; Eur. fr. 284 K.). About this Asopodorus and his brother we know next to nothing, but it would be odd to find them mentioned in comedies which are chronologically so far apart: in Aristophanes' Ὀρνιθεὺς performed in 414 B.C., in Eupolis' Πόλεις in 422 (so Kaibel and Geissler), in his Χρυσοῦν Γένος in

424 (Geissler), and in a comedy by Teleclides of whom no comedy is datable later than c. 430. But if the reference in the Scholia to Aristophanes is wrong, we are confined only to the last three instances. It is now clear why Symmachus thought Asopodorus was mentioned at *Av.* 17 f. He knew that δέκα τοῦβολοῦ, 'ten a penny', had been used by Eupolis as a mock-name for Asopodorus, because of the latter's short stature. In the Aristophanic comedy *Euelpides*, speaking of the two birds, the κολοιός and the κορώνη, which were supposed to lead him to the city of birds, complains that he has bought τὸν μὲν Θαρρελείδου τουτονὶ κολοιὸν ὀβολοῦ. Symmachus obviously thought that in ὀβολοῦ there is a pun on Asopodorus' nickname and so christened him son of Tharreleides.

Ταξίαρχοι

142 ἐν ταῖσι γὰρ μάχαισιν ἀποθνήσκουσι κόκκην πρῶτοι

Ph. κόκκην: ἀντὶ τοῦ ταχέως. Εὐπολις Ταξίαρχοις: 'ἐν ταῖσι etc.'

κόκκην is new. Aristophanes used κόκκυ, the cuckoo's cry, as an exclamation for 'quick' not only at *Av.* 507, where it fits into the context, but also at *Ran.* 1384. Perhaps κόκκυ should also be preferred in our quotation. But there is a slight difference: in Aristophanes it is used as an interjection—and the bird's cry may properly serve as such. Here, however, it is used adverbially, and I wonder if it is not a comic neologism coined after the accusative-like adverbs (δίκην, μάτην etc.). In any case, the double attestation of Photius cannot be easily dismissed in favour of κόκκυ.

The fragment is also found in *P. Oxy.* 2740, fr. 1. 16 ff. (fr. 98 Austin), whose attribution to a commentary on the *Ταξίαρχοι* of Eupolis doubtfully made by Lobel is now fully confirmed. The papyrus should read κόκ[κην πρῶ]/τοι ἀντὶ τοῦ πρὶν [εἰπεῖν]/κόκκυ. Our quotation may come from Dionysus' learning the art of war from Phormion, a scene to which we have many references in the other fragments of the *Ταξίαρχοι*. In fact Phormion is the speaker in the quotation just prior to κόκκην πρῶτοι in the papyrus, fr. 1. 13 ff. [οὔ]/κ οἶσθ' Ἄρη μοι τοῦνο/μ]α; Ἄρης ὁ Φορμίω[ν ἐ]/πεκαλεῖτο.

The metre is another question. Perhaps we might have anapaests by transposing γὰρ before ταῖσι and adding a ν ephelcysticon at the end of ἀποθνήσκουσι:

/ ο ο ἐν γὰρ ταῖσι μάχαισιν
ἀποθνήσκουσι <ν> κόκκην πρῶτοι /

The fragment preceding ours in the papyrus (ll. 13-15) is iambic, but it is very difficult to determine the metre of the one following (ll. 18-20).

The wording recalls *Ar. Pac.* 444 ff.: ΕΡΜ. κεί τις ἐπιθυμῶν τ α ξ ι α ρ χ ε ἴ ν σοῖ φθονεῖ / εἰς φῶς ἀνελθεῖν, ὦ πότνι' (i.e. Εἰρήνη) ἐ ν τ α ἴ σ ι ν μ ά χ α ι ς etc. Yet it must be admitted that not much can be made out of such similarities.

Φίλοι

143 οὐδεις γὰρ οἶδεν ἐν Κέφ τις ἡμέρα

Ph. ἐν Κέφ τις ἡμέρα: Εὐπολις Φίλοις: 'οὐδεις - ἡμέρα'. οὐχ ἐστᾶσι γὰρ παρ' αὐτοῖς αἱ ἡμέραι, ἀλλ' ἕκαστος ὡς βούλεται ἄγει.

Hes. ἐν Κέφ τις ἡμέρα: παροιμία ἐπὶ τῶν οὐκ εὐγνώστων 'οὐδεις - ἡμέρα'. ὅτι οὐχ ἐστᾶσιν αἱ ἡμέραι, ἀλλ' ὡς ἕκαστοι θέλουσιν ἄγουσιν. ὅθεν λέγεται: 'σεαυτῷ νομηνίαν κηρύσσεις;' Cf. Prov. Bodl. 365; *Et. Gen.* (Miller, *Mélanges* 354).

The same proverb appears also in Crates, fr. 29. 5, and Diphilus, fr. 53.

Χρυσοῦν Γένος

144 ἄρκτους, ἐλάφους, ἐλέφαντας, ὕστριχας, χελώνας

Ph. ἄρκτος: τὸ θηρίον σὺν τῷ τ. Εὐπολις Χρυσῶ Γένει: 'ἄρκτους etc.'

		B	A	Γ	
Χρυσογένει z	ἄρκτους etc. in S ^z	ἐλέφαντας,	ἐλάφους,	ὕστριχας	litteris superscriptis ordi-
nem restituit S ^z					

Cf. Bek. *An.* 445. 14 ἄρκτον: οὐχὶ ἄρκον.

Atticistic gloss censuring the form ἄρκος. Cf. W. Crönert, *Memoria Graeca Herculaniensis*, p. 87. The metre is the 'archilochian', in which the exodos of *Vespae* is composed (1518-37). Eupolis used the same metre in fr. 139 and 236; cf. also Strattis, *Lemnomeda*, *P. Oxy.* 2743 fr. 8 (b) col. ii (fr. *220 Austin).

Incertae sedis

145 ἀπαρτί

Ph. ἀπαρτί: τοῦτο παρὰ τοῖς Ἀττικοῖς ὀξύτωνος, σημαίνει δὲ τὸ ἀπηρτισμένον. Εὐπολις καὶ Ἡρόδοτος (ii. 158. 4, v. 53).

καὶ Ἡρόδοτος z in marg.

Antiatt. 79. 30 ἀπάρτι: ἀντὶ τοῦ ἄρτι· ἀπὸ νῦν. Πλάτων Σοφισταῖς (fr. 143).

Bek. *An.* 418. 15 ἀπαρτί: παρ' Ἡροδότῳ σημαίνει τὸ ἀπηρτισμένως καὶ ἀκριβῶς: 'ἀπὸ τούτου εἰσι στάδιοι χίλιοι ἀπαρτί εἰς τὸν Ἀραβικὸν κόλπον'. παρὰ δὲ τοῖς κωμικοῖς τὸ ἐκ τοῦ ἐναντίου ... μήποτ' οὖν, τὸ μὲν πλήρες καὶ ἀπηρτισμένον ὅταν σημαίνῃ, ὀξύτονεῖται, τὸ δ' ἐναντίον βαρύνεται.

The controversy of Atticists and Antiatticists is well illustrated here. We have both glosses refuting one another, and a third mild Atticistic trying to reconcile them. In fact ἀπαρτί is the regular Attic for both meanings 'exactly' and 'on the contrary', whereas ἀπάρτι (i.e. ἀπ' ἄρτι) is only very lately attested for ἀπὸ τοῦ νῦν (Ev. Matth. 23. 39, al.). Yet nothing prevents us from supposing that Plato the comedian had used the same word with the same accent and meaning some centuries earlier. See Lobeck, *Phryn.* 18-21.

146

ἀπάτωρ

Ph. ἀπάτωρ: Εὐπολις.

The gloss seems to come from the Antiatticistic source. It is not clear, however, what it implies. ἀπάτωρ, 'without father', is not uncommon in Greek tragedy (Soph. *Tr.* 300, *O.C.* 1383, Eur. *Ion* 109, *I.T.* 864, *H.F.* 114).

147

ἀπονυχιῶμαι

Ph. ἀπονυχιῶμαι: Εὐπολις ἔφη.

In S^z

We have seen above on Aristophanes' Ὀλκάδες (fr. 78) the references to Phrynichus and other sources, who define the differences between ὄνυχιζειν, ἐξονυχιζειν, and ἀπονυχιζειν. According to them ἀπονυχιζειν and ἀπονυχιζεσθαι mean 'to pare the nails', and Menander's fr. 825 Kō., as well as some other occurrences, seem to confirm this sense. But Aristophanes, *Eg.* 709, uses it in the sense of scratching out with the nails. Perhaps our gloss refers to a similar usage: it seems to come from the Antiatticistic source.

148

βαρυγέτας

Ph. βαρυγέτας: σεμνὸς μὲν καὶ βάρος ἔχων, δοῦλος δὲ καὶ Γέτας. οὕτως Εὐπολις.

Hes. βαρυγέτας: βάρος μὲν ἔχοντας, Γέτας δὲ ὄντας (ὄνομα cod.).
Et. M. 206. 23 βουβάρας: ... καὶ καυχητιῶντα. περὶ ἀλαζόνοσ γὰρ λέγεται, ὃν καὶ βαρυγέταν εἰρήκασι.

Γέτας, a common slave-name in Menander, is not attested in literature earlier than the time of the New Comedy. Γέτο, i.e. Γέτου, either from Γέτης or -ας, is found in a fifth century Attic inscription (*IG* i.² 1068). The comic compound of our gloss seems to imply that by the time of Eupolis the ethnic, if not already made a proper name, could be taken as synonym for slave. There is a striking resemblance with an entry in the gnomologium

of P. Berol. 9773 (*Berl. Klass.-Texte* v. 2. 129 ff.), which has been included in Menander's Ἀμφισβητήσιμα by Körte (fr. 948 = *200 Austin).

(Nomen poetae)
Γέ]τα καὶ Παρμένω[ν
]ος ἐστὶ καὶ βαρύς.

But the couplet comes from a group of quotations concerning ψόγος γυναικῶν, and I wonder whether βαρυγέτας could fit into this context.

149?

γλώττας

Ph. γλώττας: τὰς τῶν αὐλῶν γλωττίδας· οὕτως Εὐπολις. ἴγλωσσα εἰ οὐκ ἐμπήξεται, ἄδηλον εἰ ἠσυχάσεται.

γλώσσα etc. in S^z

Hes. γλώσσας οὐκ ἐμπήξεται: οὐκ ἂν διαφάγοιτ', οὐκ ἂν γεύσοιτο.

Hes. γλώσσας: τὰς γλωσσίδας τῶν αὐλῶν καὶ τῶν ὑποδημάτων. καὶ τὰς λαλιάς.

Phryn. P.S. 58. 12 γλῶτται αὐλῶν καὶ γλῶτται ὑποδημάτων, ἃ γλωττίδας λέγουσιν οἱ ἀμαθεῖς.

Phryn. Ecl. 201 γλωσσίδας αὐλῶν ἢ ὑποδημάτων μὴ λέγε, ἀλλ' ὡς οἱ δόκιμοι γλώττας αὐλῶν, γλώττας ὑποδημάτων.

My first impression was that the quotation γλώσσα εἰ οὐκ ἐμπήξεται, ἄδηλον εἰ ἠσυχάσεται belongs to Eupolis, and my effort was to face the insuperable problems of metre, prosody, and sense presented by the new fragment. But, as R. Kassel pointed out to me, the expression οὕτως Εὐπολις is a formulaic end of glosses or parts of glosses, and so only γλώττας is a certain Eupolis fragment; the quotation has nothing to do with Eupolis or comedy or even poetry. There are, of course, numerous exceptions to this rule (e.g. only from Menander, see frs. 252, 733, 800 Körte, where the quotations follow the expression οὕτως Μένανδρος). Moreover, in our case γλώσσα ... ἠσυχάσεται is found only in the Supplement of cod. z, in other words it has been omitted in the main body of the Photius Lexicon. The epitomator ended the gloss with the reference to the name of Eupolis and he may well have added οὕτως to mark the end. But the quotation itself, if considered poetic, raises so many questions that Kassel's suggestion saves us from many troubles.

The similarity between the quotation in Photius and the gloss of Hesychius is so striking that one would hardly separate the one from the other. The lemma of Hesychius has been published both as a tragic fragment (ad. 205 N.²: after Meineke's suggestion that it comes from a satyr-play; = sat. inc. 24 Steffen) and as a comic one (Ἀμφισβητήσιμα 1312 K.). It has been variously emended. Since nobody could guess that γλώσσας might mean something different from 'tongues', Scaliger's emendation γλώσσαν (γλῶτταν Nauck, before his second edition of *TGF*, when he still considered it a comic fragment)

was generally accepted. Meineke deleted *δια* in *διαφάγοιτ'* (*διεσθίω*: 'eat through, consume, corrode'). Cobet changed the endings of the verbs into second person plural: *-ξετε ... -γοιτε ... -σαισθε*, and, similarly, Latte wrote in the interpretation: *οὐκ ἂν καταφάγοιτε, οὐκ ἂν γεύοισθε*. The sense given to the gloss was: He (you) will not fix his (your) tongue: He (you) would not eat (through), he (you) would not taste. But if the Hesychius gloss is to be associated with the Photius one, then *γλωσσαί* in the former should also mean 'mouthpieces of pipes' or rather 'mouthpiece of a pipe', i.e. the two reeds that form the mouthpiece. But the problem is now more complicated. What is the meaning of the interpretation? Although it may be admitted that it points more or less to the sense 'to eat', why is *διαφάγοιτο* used? How can the discrepancy between the tenses of the lemma and the interpretation be justified?

The quotation in Photius is somewhat clearer. The future *ἐμπήξεται* is always transitive; *γλωσσαί*, therefore, must be emended to accusative, *γλωσσαν* or *γλώσσας*: 'If he will not fix the mouthpiece in, it is unpredictable whether he will ever quiet down'. Maybe a troublesome piper is meant, perhaps one of those who were usually called Arabian pipers, 'who started playing for one drachma, but would not stop if they were not given four' (fr. com. ad. 268). Bad or troublesome pipers as figures of fun are quite common in Old Comedy: cf. Ar. *Ach.* 16, 866, and especially *Av.* 858 ff. and *Pax* 950 ff., where Chairis is lampooned, a piper who used to play during sacrifices so that he might earn a piece of meat from the victim.

But what precisely is the meaning of *ἐμπήγνυμι τὴν γλωτταν* and how could this act obstruct the sound of the pipe? One would rather expect the opposite: if the mouthpiece is removed, the pipe cannot play. Cf. Aeschin. iii. 229 *οὐ τὴν γλωτταν, ὥσπερ τῶν αὐλῶν, ἔάν τις ἀφέλῃ, τὸ λοιπὸν οὐδὲν ἔστιν*. Perhaps the same result could be obtained if it were possible to press the reed into the body of the pipe. But illustrations on vases show that the reeds of the pipes were wedge-shaped, like those of modern oboes or bassoons, and once fixed it would not be easy to press them deeper into their socket.

Another difficulty is caused by the presence of *οὐκ*, which may sometimes stand in conditional clauses (K.-G. ii. 2. 189 ff.) but is entirely unjustified in this case. One solution would be to delete *εἰ* and place a question-mark after *ἐμπήξεται*. The phrase then would be virtually identical with the lemma in Hesychius. Another possibility is offered by *γλώσσας <τις> οὐκ ἐμπήξεται*: 'Won't somebody press his reeds in? etc.' Perhaps the best sense is obtained by deleting *οὐκ*; then *γλώσσας εἰ ἐμπήξεται* etc.: 'If he fixes the reeds into the pipe', i.e. if he puts the pipe into operation, 'it is unpredictable whether he will ever stop'. In fact, pipers used to keep the reeds in a little case called *γλωττοκομεῖον*, and fitted them into the end of the pipe only when it was time to play the instrument.

However, all this is highly speculative and I believe that the true meaning of the anonymous quotation still escapes us. I cannot help feeling that the quotation (Hesychius and Photius combined) comes from a scene where a troublesome piper is threatened that if he does not stop playing, he will not be allowed to share in the festive meal; and that there is a play on the double meaning of the word *γλωττα*, as in the Aeschines passage quoted above. If this is the situation, I cannot see where else can it come from than a comedy. And

in this case, why should Eupolis be excluded? I fear, however, that the quotation has suffered so much from corruption, that it is now beyond recovery.

150

ἐξαῦσαι

Ph. ἐξαῦσαι: ἐξελεῖν. Εὐπολις. καὶ ὁ ἐξαστήρ ἀπὸ τούτου. Ἀρίσταρχος (?) ἐπὶ τοῦ ἐγκεκρυμμένου πυρός.

Εὐπολις in marg. z

Hes. ἐξαῦσαι: ἐξελεῖν.

Et. M. 346. 56 ἐξαστήρ: σημαίνει σκευὸς τι. παρὰ τὸ αὔω, αὔσω, αὐστήρ καὶ ἐξαστήρ.

Hes. ἐξαστήρ: πυράγρα.

ἐξαύσας in the sense of 'having taken out from the fire' is used by Plato com., fr. 38 K. (so LSJ). Eustathius, however, who is the source of Plato's fragment interprets it as ὀπτῆσαι, 'roast'. Is there a confusion with ἐξάψαι? In our case the meaning is clear. Aristarchus is probably the grammarian. Perhaps our lexicographer refers to a passage in Aristarchus' commentary on Homer, where he may have dealt with the different meanings of αὔω, ἐξαύω etc. The most likely passage seems to be the simile at *Od.* v. 488 ff.: ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ / ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι, / σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔοι. Cf. Eust. 1547. 58 ff., and Sch. *Od.* v. 490 αὔοι: ἐξάπτοι. I cannot see any more satisfactory way of interpreting Ἀρίσταρχος ἐπὶ τοῦ ἐγκεκρυμμένου πυρός.

151

κορώνεως

Ph. κορώνεως: συκῆς εἶδος. οὕτως Εὐπολις.

Ph. κορώνεως: ὡς φιάλεως (leg. φιβάλεως).

Sch. Ar. *Pax* 628 = Su. κορώνεως: ὡς φιβάλεως (φιάλεως Su.). ἔστι δὲ εἶδος συκῆς. καὶ ἐν Ἀχαρνέσιν (802). ταύτην δὲ καὶ κοράκειον λέγουσιν. ὁ γὰρ καρπὸς αὐτῆς κόρακι ἔοικε κατὰ τὸ χρῶμα.

It is very remarkable that the Attic suffix -εως is a typical ending for various kinds of grapes and vines, figs and fig-trees. Grapes and vines: ἀλωπέκεως, ἐλάεως, κανθάρεως, μεθύσεως (Poll.), μελανδάνεως (if not a false reading for μελίνεως), μελίνεως, χαιρένεως, (Poll.); figs and fig-trees: ἀμφαρίστεως (if not a false reading for δαμαρίππεως), βασιλέως, δαμαρίππεως, κοράκεως, κορώνεως, λευκερίνεως (perhaps even ἐρίνεως, Ath. iii. 75 d), φιβάλεως, χελιδόνεως. It is noteworthy that while the Scholia to Aristophanes translate κορώνεως, like Photius, as a kind of fig-tree, Pollux includes the word both in the kinds of figs (vi. 81) and in the kinds of grapes (vi. 82).

HERMIPPUS

Incertae sedis

152

ἀργέλοφοι

See above, Aeschines, fr. 1.

LEUCON

Φράτορες

153

ἐγγεγορτυνωμένος

Ph. ἐγγεγορτυνωμένος: οἶον εὐτελής. ἐσκώπτοντο γὰρ εἰς εὐτέλειαν οἱ Κρήτες. κέχρηται δὲ Λεύκων ἐν Φράτορσι τῷ ὀνόματι.

κέχρηται etc. in marg. z

For the comic coinage cf. Ar. *Nub.* 48 ἐγκεκοισυρωμένην ('luxurious as Κοισύρα'), and the lexicographically attested ἐγκεχοιριλωμένη and ἐκκεχοιριλωμένη (cf. Cratin. fr. 335).

Incertae sedis

154

ἀποζέσαι τὸν θυμόν

Ph. ἀποζέσαι τὸν θυμόν: ὡς ἂν τῆς ὀργῆς παύσαιτο. Λεύκων.

Λεύκων in marg. z

The Atticists frequently dealt with the different meanings of ἀπό in composition. The 'Index Glossarum' at the end of De Borries' edition of Phrynichus' *Praeparatio Sophistica* provides a great number of such glosses. See also above, frs. 28?, 76; below, fr. 201. Strangely enough fr. 45 of Alexis gives a collection of such compounds: ἀποζέσαι, ἀφυβρίσαι, ἀπανθήσαντα, ἀπαρυθέντα. It is noteworthy that in Alexis, just as in our fragment, ἀποζέσαι is used metaphorically: καὶ γὰρ οἶνον τὸν νέον / πολλή ᾽στ' ἀνάγκη καὶ τὸν ἄνδρ' ἀποζέσαι.

ὡς ἂν sounds strange. It belongs perhaps to the original quotation. See above, Sophocles, fr. 44, for references to glosses whose interpretations contain traces of the original quotation.

155

ἀττικουμένη

See above, Cephisodorus, fr. 109.

MENANDER

Ἄνεψιοί

156

ἐπιτίμησις

Ph. ἐπιτίμησις: ἀντι <τοῦ> διατίμησις. Μένανδρος Ἄνεψιοίς.

ἀντιδιατίμησις z: corr. E. W. Handley

The word occurs in Antiphanes, fr. 258 K. (from Stob. 97. 1): καλῶς πένεσθαι μάλλον ἢ πλουτεῖν κακῶς / τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει. As the first line is identical with Menander's *Monosticha* 421 (Jaekel), one would be tempted to suppose that the whole couple of Antiphanes was used in Menander's Ἄνεψιοί. But the difference in the meaning of ἐπιτίμησις should not be left out of account: 'valuation, appraisal' (= διατίμησις) in Menander; 'censure, castigation' in Antiphanes.

Ἄσπις

157

ἄφνω

Ph. ἄφνω: Δημοσθένης ἐν τῷ κατὰ Μειδίου (41) καὶ Μένανδρος Ἄσπιδι (49, 335) καὶ ἐν ἄλλοις (*Epir.* 99, *Cith.* 16).

Μειδίας z

The lack of any interpretation is very reminiscent of the Antiatticistic source. It seems that the Atticists approved the use of αἴφνης or ἐξαίφνης instead of ἄφνω, although the latter occurs a few times in Attic writers like Thucydides, Euripides, and Aristophanes. Phrynichus certainly approved the use of αἴφνης and ἐξαίφνης. Cf. *Ecl.* 98 ἐξεπιπολῆς λέγουσί τινες, οἰόμενοι ὅμοιον εἶναι τῷ ἐξαίφνης etc., and *P.S.* 66. 18 de B. ἐπιπολῆς: Ἄττικῶς μὲν ἄνευ τῆς ἐξ προθέσεως. οἱ δὲ ἐξεπιπολῆς λέγοντες ἐπλανήθησαν ἀπὸ τοῦ ἐξαίφνης etc.

Pollux, as usually, takes the middle course: vi. 194 ταῦτόν ἐστιν ἄφνω, ἐξαίφνης, ἐξαπίνης.

Μισούμενος

158

ἐνερόχρως

Ph. ἐνερόχρως: νεκρόχρως. Μένανδρος Μισουμένω. †ἐπὶ Ἀριστοξένου λεπτοετι ἀρμονικός†.

Μισουμένω etc. in Suppl. εἰσούμενα S^s

Et. M. 340. 10 ἐνερόχρωτες: νεκρόχρωτες, νεκροῦ χροῖαν ἔχοντες.

ἐνερόχρως appears twice in Greek literature. Alciphron i. 3. 2 uses the word in a contemptuous sense for a philosopher (ἤκουσα ἐνὸς τῶν ἐν τῇ Ποικίλῃ διατριβόντων ἀνυποδότηων καὶ ἐνεροχρώτων: v.l. ἀνυποδότηου καὶ ἐνερόχρωτος); Agathias ii. 23. 6 for sick men in Persia (καθάπερ ἐν σκηνῇ καὶ τραγωδία ἐκ τῶν σκότου πύλων ἀφιγμένοι, ἰσχυοί τινες καὶ ἐνερόχρωτες καὶ οἷοι δεδίττεσθαι τοὺς ἐντυγχάνοντας). Both witnesses are well acquainted with this particular play of Menander (Alciphron *Ep.* iv. 19. 19; Agathias *Anth. Pal.* v. 218. 11); this makes it very probable that Μισούμενος is their common source.

As regards ἐπὶ - ἀρμονικός, I imagine that two distinct glosses have been confused and that the mutilated part originally belonged to ἐνεργμός or ἐνερξίς, a word meaning several things in music, such as κροῦμα κιθαριστικόν, or τὸν ἐν μέσῃ τῇ κιθάρα πασσαλίσκον, δι' οὗ ἡ χορδὴ διήρτηται, or half the δίεςις (*Et. M.* 340. 3), and which was very likely used in one of Aristoxenus' musical treatises. Papadopulos-Kerameus in *Lexicon Sabbaiticum*: 'facile conicias: Ἀριστόξενος λέγει ἐν τοῖς περὶ ἀρμονικῶν (στοιχείων)'. Phryn. *P.S.* 30. 8 ἀπαλόχρως: διὰ τοῦ ω ἢ τελευταία, ἀλλ' οὐ διὰ τῆς ου διφθόγγου, shows what is the issue in our gloss too. The same remark is repeated in Moeris 252 λευκόχρως Ἀττικοί, λευκόχρους Ἕλληνες, and 262 μελάχρως Ἀττικοί, μελαγχρῆς Ἕλληνες (perhaps *legendum* μελάχρους Ἕλληνες, because μελαγχρῆς is very well attested in Attic comedy).

E. G. Turner, 'New Fragments of the "Misoumenos" of Menander', *BICS*, Suppl. xvii (1965), p. 13, associates the adjective with the lover in Μισούμενος. In connection with the passage in Alciphron cf. *Epitr.* 18, where Körte and Wilamowitz supplement ἀλλὰ τί παθῶν ὡς ἄθλιός τις [φιλόσοφος / βλέπει σκυθρόφ'];.

Παλλακή

159

βίον

Ph. βίον: ἐπὶ τῆς οὐσίας Μένανδρος Παλλακῆ.

Μένανδρος Παλλακῆ in marg. z

Antiatt. 83. 31 βίος: ἐπὶ {συν}ουσίας (corr. Meineke). Ἡρόδοτος (i. 30 al.), Μένανδρος Δημιουργῷ (fr. 102 Kō.), Εὐπολις Αἰξίν (fr. 24 K.), ὁ ποιητὴς πολλάκις.
Hes. βίος: ... περιουσία.

The *Antiatticista* indicates that the Atticists suggested the use of βίος only for 'life' and not for οὐσία. In fact the second meaning is quite common in Attic. As for Homer (*Antiatt.*: ὁ ποιητὴς πολλάκις) he employs only the form βίος. Menander also uses βίος for οὐσία several times. Our gloss must come from the *Antiatticistic* source, but it is clear here that it cannot be the same as the text preserved in the *Antiatticista*, as both glosses contain references to different plays of Menander.

160

Ph. ἐπίπταισμα: οὐχὶ πρόσκομμα. λέγουσι δὲ καὶ προσπταίσματα. Μένανδρος Παλλακῆ.

Hes. ἐπίπαιμα: ἐπίπταισμα, πρόσκομμα ({ἐπίπαιμα} ἐπίπταισμα: πρόσκομμα Ruhken).

Hes. προσπταισμα: πρόσκομμα.

Pol. ii. 199 τὰ δὲ ὑπὲρ τοῦς δακτύλους κρούσματα πταίσματα. Ἀριστοφάνης δὲ (fr. 773) καὶ ἐπίπταισματα αὐτὰ καλεῖ.

πρόσκομμα is condemned by the Atticists. This is clearly shown in the *Antiatticista* 112. 9 προσέκοψεν: ἀντὶ τοῦ προσέπταισεν. Ἄλεξις Ἐπιστολῆ (fr. 81). The gloss is also found in Photius (who reads προσέπταισεν) and the Suda. It is not clear which word was used by Menander in Παλλακῆ: ἐπίπταισμα or προσπταίσματα? At *Dyse.* 92 he employs προσπταίω: τοῦς δακτύλους ... προσπταίων. LSJ translates πρόσπταισμα by 'whitlow', erroneously I think. It could be better rendered as 'hurt, bruise, especially on the fingers'.

Πλόκιον

161

εἰς {τὴν} ἀγορὰν ὑμεῖς ὑφανεῖτε

Ph. εἰς ἀγορὰν ὑφαίνειν: τὸ εἰς τὴν ἀγορὰν ἐκφέρειν τὰ ὑφαινόμενα. Μένανδρος Πλοκίω· 'εἰς etc.'

- Μένανδρος = Su.

Men. fr. 810 Kō. *delendum*. εἰς ἀγορὰν here does not seem to denote place; it should rather indicate purpose: 'for selling, for money'. And this is implied in the interpretation: the woven stuff will not stay home but will be taken to the market for selling. I wonder whether τὴν in the quotation should be removed. The line has two successive substitutions of two shorts for the short elements of the verse, and no caesura. Although this is

not unparalleled in comedy (e.g. Men. *Dysc.* 165), I doubt if the line has come down to us without any lacuna.

Our fragment is to be associated with fr. 342 Kō. from Πλόκιον: λεπτόν μεθ' ἑτέρας ἴστων ὕφαινεν (ὕφαινει cod.; corr. Körte to avoid the split anapaest). The tone of the speaker is notably threatening: it was degrading for free women to work εἰς ἀγοράν.

ΣΙΚΥΩΝΙΟΣ

162

ἐμπριάσασα

Ph. †ἐμπριάσασα: ἀντι τοῦ ἀπῆλθε φασὶν ἀπολιποῦσα ὡς ὀργιζομένη†. Μένανδρος Σικυωνίῳ (fr. 7 Sandbach).

I have elsewhere tentatively suggested ἐμπριάσασα comparing Men. *Dysc.* 934 πρῆσαι αὐτοῦ, and fr. 695 ἐνδοθεν δὲ πρίεται. J.-M. Jacques, *Revue des études anciennes* 69 (1967), 308 n. 2, prefers ἐμπρήσασα intransitively in the sense of being inflamed with anger. Both suggestions are difficult to accept since no intransitive uses in this sense are attested.

But what is unintelligible in this gloss is not the lemma, which after all may represent a new unrecorded word; it is the interpretation. In no way can ἀπῆλθεν ἀπολιποῦσα ὡς ὀργιζομένη be rendered by a single word, and, what is more, by an active aorist participle. This latter can only correspond to ἀπολιποῦσα. Perhaps more than one word has been lost in the lemma. But cf. above, under Sophocles, fr. 44, for the group of glosses which preserve in their interpretations traces of the original quotation.

Ἔμνις

163

ψάλτης γὰρ ἦν τῶν ἐλλογίμων

Ph. ἐλλόγιμος: ἐν Ἔμνιδι Μενάνδρου· 'ψάλτης etc.'

'For he was a harper held in high repute'. For ψάλτης in Menander, cf. fr. 430 a Kō. ψάλτρια is rather common, especially in Ἐπιτρέποντες. Perhaps the gloss, the form of which suggests the Antiatticistic source, has something to do with Phryn. *Ecl.* 171, which prohibits the use of λόγιος in the sense of 'eloquent'. See also Moeris 249 Piers., and Thom. Mag. 227. 7 R. The latter adds καὶ ἐλλόγιμον τὸ λόγου ἄξιον.

Φάνιον

164

ἀποκριθείς

Ph. ἀποκριθείς: ἐπὶ τοῦ ἀποκρινάμενος. Μένανδρος Φανίω.

Phryg. Ecl. 78 ἀποκριθῆναι: διττὸν ἀμάρτημα, ἔδει γὰρ λέγειν ἀποκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὡσπεροῦν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι <τὸ> εἰς ἓν καὶ ταῦτὸν ἐλθεῖν. εἰδὼς οὖν τοῦτο ἐπὶ μὲν τοῦ ἀποδοῦναι τὴν ἐρώτησιν ἀποκρίνασθαι λέγει, ἐπὶ δὲ τοῦ διαχωρισθῆναι ἀποκριθῆναι.

Antiatt. 77. 12 ἀποκριθῆναι: οὐκ ἀποκρίνασθαι.

Bek. *An.* 429. 31 = Ph. ἀποκριθῆναι: ἀποχωρισθῆναι. ἀποκρίνασθαι δὲ τὸ λόγον δοῦναι ἐρωτώμενον. ἀνακρίνειν δὲ τὸ διὰ λόγων ἐρωτᾶν. λέγεται μέντοι πού ἀποκρίνεται καὶ τὸ ἀποχωρίζεται.

Bek. *An.* 429. 13 = Su (cf. Ph.) ἀποκρινεῖται λέγουσι μᾶλλον ἢ ἀποκριθήσεται. Μένανδρος Κανηφόρω (fr. 221 Kō.) 'ἄ δ' ἀποκρινεῖται, κἄν ἐγὼ λέγοιμί σοι'. Ὑποβολιμαίω (fr. 426 Kō.) 'ὡς μηδὲν ἀποκρινουμένω δ' οὕτω λάλει'.

From the Antiatticistic source. It is strange that the Atticistic gloss Bek. *An.* 429. 13 = Su. (cf. Ph.) provides two examples of the regular use of ἀπεκρινάμην from Menander. It seems that the poet made use of both forms. The passive ἀπεκρίθην for 'replied', so common in late literature, occurs very rarely in earlier Attic (Pherecr. fr. 51 K., Pl. *Alcib.* ii. 149 b, and perhaps Xen. *An.* ii. 1. 22). The new occurrence now confirms the legitimacy of this form.

Incertae sedis

165

Ph. ἀτενῆς καὶ ἀτεράμων ἄνθρωπος: οἷον ἀτεράμων ἐστὶν ὁ σκληρὸς καὶ οὐκ ἔχων τερόν, ὃ σημαίνει ἀπαλόν, ὡσαύτως καὶ ὁ ἀτενῆς σκληρὸς καὶ ἀντίτυπος. τὸ μέντοι ἀτέραμον ἐπὶ τῶν δυσεψήτων ὀσπρίων τιθέασι, τὸ δὲ τέραμον ἐπὶ τῶν ραδίως ἐψομένων. οὕτω Πλάτων καὶ Μένανδρος καὶ Ἀριστοφάνης, ὡς φησι Φρύνιχος.

lemma ἀσθενῆς z expuncto σ καὶ Ἀριστ. ὡς φησι Φρύνιχος in marg. z

Phryg. *P.S.* 33. 9 ἀτενῆς (ἀγεννῆς cod.; corr. Ruhnken) καὶ ἀτεράμων ἄνθρωπος: ταῦτὸν ὁ ἀτενῆς τῷ ἀτεράμων. τὸ μέντοι ἀτεράμων κυρίως ἐπὶ τῶν δυσεψήτων ὀσπρίων τιθέασιν.

Hes. ἀτέραμον: τὸ μὴ ἐνδιδοῦν, σκληρόν. τέρεν γὰρ τὸ ἀπαλόν.—Cf. Ph.

Hes. ἀτεράμων: σκληρὸς, ἀκαμπῆς, ἀκαταπόνητος, ἀνελεῆμων.—Cf. Ph.

Hes. ἀτεράμοσι: σκληροῖς.

Hes. ἀτέρεμνα: τὰ μὴ ἐψόμενα ὀσπρια.

Hes. ἀτέμενον (sic): σκληρόν.

Et. M. 163. 11 ἀτεράμων: ὁ σκληρὸς ... ἀτέραμον: ἀπαραίτητον, δεινόν, ἀκόρεστον πολὺ. παρὰ τὸ τέρεν τὸ ἀπαλόν. τεράμων ὁ ἀπαλὸς καὶ ἀτεράμων ὁ μὴ ὢν ἀπαλός, ἀλλὰ σκληρὸς καὶ ἀπηνῆς ἄνθρωπος. ἀτέραμον οὖν τὸ μὴ τέρεν ... τέραμον γὰρ τὸ ἀπαλόν. λέγεται δὲ ἀτέραμνα καὶ τὰ μὴ ἐψόμενα

ὄσπρια, ἃ καὶ κερασβόλα προσαγορεύεται.

Et. Gen. (Miller *Mél.* 51. 8) ἀτεράμων: ὁ σκληρός, οὗ τὸ οὐδέτερον ὁ ποιητῆς ἔφη (*Od.* xxiii. 167): 'κῆρ ἀτέραμον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες' παρὰ τὸ τέρεν.

Bek. An. 459. 3 = Ph. ἀτεράμονες: οὐχὶ ἀτέραμοι. καὶ τὸ ἐνικὸν ἀτεράμων, οὐχὶ ἀτέραμος. καὶ ὄσπρια ἀτεράμονα, οὐχὶ ἀτέραμα. Ἀριστοφάνης Ἀχαρνεῦσιν (181): 'ἀτεράμονες Μαραθωνομάχοι σφενδάμνιοι'.

Sch. Ar. Vesp. 730 ἀτεράμων: οἶονεὶ μὴ τεράμων, ἀλλὰ σκληρός. ἔνθεν δὲ καὶ ἀτέραμα ὄσπρια φασί, τὰ μὴ ἐνόμενα διὰ σκληρότητα. παρὰ τὸ 'τέρεν κατὰ δάκρυ χέουσα' (*Il.* iii. 142). καὶ Πλάτων (*Leg.* ix. 853 d) κέχρηται τῇ λέξει κερασβόλους καὶ ἀτεράμους λέγων τοὺς σκληροὺς διὰ τούτων: 'μή τις γένηται τῶν πολιτῶν κερασβόλος ἢ ἀτέραμος'. φασὶ γὰρ τὰ κατὰ τῶν κεράτων βληθέντα σπέρματα ἀτέραμα γίνεσθαι.

The Photius gloss provides a fuller version of Phryn. *P.S.* 33. 9. It is not clear which word was used by Menander: ἀτενής, ἀτεράμων or both? It is also not clear which are the quotations in Plato and Aristophanes mentioned by Phrynichus. Plato has ἀτενής at *Rep.* viii. 547 e and ἀτεράμων at *Leg.* ix. 853 d and ix. 880 e. Aristophanes uses ἀτεράμων at *Ach.* 181 and both words at *Vesp.* 730 (μηδ' ἀτενής ἄγαν ἀτεράμων τ' ἀνήρ).

Fr. 236 K. of the comedian Plato should be deleted. Photius' gloss τέραμον: ἀπαλόν, ἔψανόν. καὶ ἀτέραμον τὸ δυσέψανον. οὕτω Πλάτων, in spite of the different form (ἀτεράμων) used by the philosopher, apparently refers to *Leg.* ix. 853 d. As the Scholia to *Ar. Vesp.* 730 clearly show, Plato's passage was known with the reading ἀτέραμος.

166

γλαφυρόν (?)

Ph. γλαφυρόν: τὸ εὐτράπελον. οὕτω Μένανδρος.

τὸ<ν> Kassel

Et. Gud. 313. 10 γλαφυρώτατος: ἡδύς, καλός, σοφός, ἔμπειρος, ἀκριβής, καὶ παρὰ Μενάνδρῳ ὁ εὐτράπελος: γέγονε δὲ παρὰ τὸ γλάφω, τὸ διορύττω καὶ κοιλαίνω, γλαφυρόν ἐπὶ τοῦ κοίλου. = Αἰμωδεῖν *Lexicon* 622. 26 (in *Etymologicum Gudianum*, ed. F. G. Sturzium, Lips. 1818).

Phryn. *P.S.* 58. 2 γλαφυρά κωμῳδία (fr. com. ad. 856): ἡ εὐτράπελος καὶ εὐρυθμος καὶ χάριτος μετέχουσα μεθ' ἡδονῆς. καὶ γλαφυρός, ὁ εὐτράπελος καὶ χαρίεις.

Antiatt. 87. 19 γλαφυρώτατον: τὸν χαριέστατον.

A fragment of Menander already known from the so-called Αἰμωδεῖν *Lexicon* and the *Etymologicum Gudianum*, but neglected by Meineke and Kock. Although A. De Stefani noted the omission in *Berl. phil. Woch.* 30 (1910), 990, the fragment remained unnoticed by Demianczuk, Körte and Edmonds. It is not clear which word was used by Menander: γλαφυρόν or γλαφυρώτατος. It is noteworthy, however, that the lemma of the *Antiattici-sta* is also in the superlative.

167?

δή

Ph. δή: τόδε. καὶ Μένανδρος λέγει.

I include this gloss on the assumption that the lexicographer would never record so common a word, unless it had a special meaning. Cf. Su. δῆ: ἀντί τοῦ νῦν. Ἀριστοφάνης Νεφέλαις etc. But δῆ does not, to my knowledge, have the meaning τόδε, and the reading τόδε καὶ Μένανδρος λέγει, or the more natural one καὶ τόδε Μένανδρος λέγει, must be excluded as they deprive the gloss of its interpretation, which in this case is absolutely necessary. It is remarkable, however, that the gloss is placed in a wrong alphabetical order, between Δήλιον and δηλοί. Probably a word starting with δηλ- has been corrupted.

168

δίπυρον Δωρίδα

Ph. δίπυρον Δωρίδα: ἐταίραν δύο ἐραστάς ἔχουσαν. οὕτω Μένανδρος.

The name Doris occurs in Περικειρομένη, Κόλαξ (?), fr. inc. 951 = *161 Austin, PSI 99 = *129 Austin (identified with Menander's Ἐγχειρίδιον by D. del Corno, *La parola del passato* 121 (1968), 306), and *P. Oxy.* 2658 = 245 Austin. But in at least two cases, Περικειρομένη and fr. inc. 951, Doris is certainly a servant. δίπυρος is properly used for bread twice baked.

169

εἰκόνας

Ph. εἰκόνας: τὰς παραβολὰς. Μένανδρος.

Cf. fr. 656 Kō.: μὰ τὴν Ἀθηνᾶν, ἄνδρες, εἰκόν' οὐκ ἔχω / «εὐρεῖν» ὁμοίαν τῷ γεγονότι πρᾶγματι. But perhaps the gloss refers to εἰκάζειν, the well known playful agon practised mainly between participants in symposia, where they used to compare one another to something funny. See Ar. *Vesp.* 1308, *Av.* 804-8, *Ran.* 906 (and Radermacher ad loc.), Pl. *Men.* 80 a-c, *Symp.* 215 a, Xen. *Symp.* 6. 8-10, al.; cf. Hes. εἰκάζειν: σκώπτειν· ἴσοικάζειν.† τὸ λέγειν ὅμοιος εἶ τῷδε, Hermog. Περὶ μεθόδου δεινότητος 34 (453 Sp.), also R. Kassel, *Rh. M.* 99 (1956), 242-5, G. Monaco, *Paragoni burleschi degli antichi*, Palermo 1963 (and review by A. Schäfer in *Gnomon* 37 (1965), 620-1).

170

λελογοποίηκέν τις οὖν
πρὸς τουτονὶ γραῦς ἔνετος ὑπὸ του, μοὶ δοκεῖν.

Ph. ἔνετος: ὁ ἐξ ἐπιβουλῆς καθειμένος καὶ ἐγκάθετος· ἑλελογοποίηκέν τις - δοκεῖν'. Μένανδρος.

lemma ἐνετός z post corr. καθήμενος z : corr. Kassel

A typical New Comedy scene, where an old woman set on purpose by someone is said

to have narrated a made up story to someone else. The adjective is used in this sense, 'suborned, suppositious', by Xenophon (*An.* vii. 6. 41, *Cyr.* i. 6. 19). Otherwise the word has a technical meaning, 'inserted', or is used as a substantive instead of *περόνη*. In some cases the word is attested as *ἐνετός*, -ή, -όν. But in our case I do not see how we could avoid the original reading of the manuscript *ἐνετος*, which is the regular form for the masculine and feminine (Kühner-Blass ii. 538).

171

ἐνθρίττει

Ph. ἐνθρίττει: ἐπιθριάζει. Μένανδρος.

Both lemma and interpretation are new. But the meaning is clear enough: 'to be in a trance, divinely possessed'. Cf. Ph. (ined.) ἐνθρίττει: παρίσταται (i.e. is out of his wits; ἐξίσταται, παρεξίσταται), τῆς τοιαύτης διαθέσεως περὶ ψυχὴν νοουμένης; and Erot. 45. Ἰθρίσσειν (θύσσειν Nachmanson: θράσσειν edd.); μαίνεσθαι ὡς καὶ Ἄριστοφάνης ὁ γραμματικός (fr. 69 Nauck): θρίσσειν δέ φασι τὸ κατὰ ψυχὴν ἐξίστασθαι. As for the interpretation of ἐπιθριάζει the closest parallels are: (a) Hes. θριάζειν: φυλλολογεῖν, ἐνθουσιᾶν, ἐνθουσιάζειν. Εὐριπίδης Λικυμνίῳ (fr. 478 N.²) καὶ Σοφοκλῆς Ὀδυσσεῖ μαινομένῳ (466 P.), (b) Hes. ἐνθριάζειν: παρακινεῖν. ἀπὸ τῶν μαντικῶν θριῶν, (c) Ph. (ined.) ἐνθριάζει: παραβαίνει (leg. παρακινεῖ); (d) Hes. ἐνθρίακτος: ἐνθουσιῶν. καὶ ἐνθέακτος (-αστικός Schmidt, -αστος Pearson). Σοφοκλῆς Σίνωνι (fr. 544 P.). One is struck also by the resemblance with ἐνθε(ι)άζειν and ἐπιθε(ι)άζειν. ἐνθρίττει might well have come from Θεοφορουμένη.

172

ἐπὶ τὸν ἄνθρακα

ἐξαιρέσεις ῥιπτοῦντες

Ph. ἐξραίεσιν: ὡς ἡμεῖς Μένανδρος: 'ἐπὶ etc.'

ἐξαιρέσεις is used here for 'entrails' as in Dionysius com. fr. 3.12 (ii. 426 K.). A mageiros scene? Cf. Sotades fr. 1. 11 f. (ii. 448 K.) τρίγλας καλὰς ἠγόρασα καὶ κίχλας καλὰς, / ἔρριψα ταύτας ἐπὶ τὸν ἄνθραχ' ὡς ἔχει. Or the description of a sacrifice? Cf. *Dysc.* 547 f. τοὺς ἄνθρακάς σοι ζωπυρῶ, / ... κατατέμνω σπλάγχνα ...

173

ἐξετάζεται

Ph. ἐξετάζεται: βλέπεται. Μένανδρος.

The passive ἐξετάζομαι occurs in Ἐπιτρέποντες 106 and 360 meaning 'to be examined as regards the origin or the identity'. Cf. Hes. ἐξετάζεται: ἀριθμεῖται οὐ δεόντως (?).

METAGENES

Ὅμηρος ἢ Σοφισταί

174

ἐλοῦσι τοὺς πολεμικούς

See above, Euripides, fr. 33.

Incertae sedis

175

κραταιὸν ἀχένισμα τοῦμόν

Ph. ἀχένισμα: Μεταγένης· 'κραταιόν etc.'

A new word. ἀχενίζω means 'to cut the throat' or, more frequently, 'to seize by the throat'. ἀχένισμα is probably used here as a pugilistic term for some kind of grip or hold, perhaps metaphorically.

NICOCHARES

Incertae sedis

176

ἀχυροπόλης <γένη>

Ph. ἀχυροπόλης: Νικοχάρης ἀντὶ τοῦ χοιροπόλης γένη.

ἀχυροπόλης is new. It is strange to find a word-play between χοιροπόλης and ἀχυροπόλης in an author of the late fifth and early fourth century B.C., since the similarity in pronunciation, and therefore the confusion, between οι and υ is not attested until much later. The interpretation is also unintelligible at first sight. But I think that χοιροπόλης γένη refers to the proverb found in the Suda: χοῖρος: τὸ ζῶον. παρὰ Κορινθίους δὲ τὸ γυναικεῖον αἰδοῖον. ἔνθεν καὶ παροιμία· Ἐκροκορινθία ἔοικας χοιροπολήσειν. ἀντὶ τοῦ ἔοικας μισθαρνήσειν ἐν Κορίνθῳ· πολλαὶ γὰρ ἐκεῖ ἑταῖραι. Compare the scene between Dicaeopolis and the Megarian at *Ach.* 764 ff. What Nicochares wrote was ἀχυροπόλης γένη.

For a gloss set out the same way cf. *Antiatt.* 80. 32 ἀπόστασις: ἀντὶ τοῦ οἴνου ἀποθήκας ἔχουσα. Φιλιππίδης Μαστροπῶ (fr. 14). What Philippides had written was of course: ἀποστάσεις ἔχουσα. See also under Sophocles, fr. 44.

PHERECRATES

Αὐτόμολοι

- 177 μετέωρον αἴρουσ' αἰ πτέρυγες τὴν ναῦν <ο—,>
ἕως ἂν ἐμπαίσωσιν εἰς τὸν οὐρανόν.

Ph. ἐμπαῖσαι: ἐγκροῦσαι. Φερεκράτης Αὐτομόλοις: 'μετέωρον etc.'

μετέωρον etc. in Suppl. ἐπέσαι z μεταίωρον S^s αἴρουσιν Suppl. lacunam
post ναῦν statuit Papadopulos-Kerameus: ἄνω vel αἰεὶ suppl. Blaydes, τέως Edmonds ἐμπέσωσιν
Suppl.: ἐμπεύσωσιν Blaydes coll. Eur. *Andr.* 555.

= Fr. com. ad. ant. 5 d (Edm.; *FAC* i. 952). The emendations ἐμπαῖσαι and ἐμπαίσωσιν are dictated by the interpretation ἐγκροῦσαι. Moreover, while ἐμπίπτειν would be suitable enough when taken with τὴν ναῦν, it is difficult to associate it with πτέρυγες. (Cf. Lyc. *Alex.* 104 f. εἰς ἄρκυν ἐμπαίσασαν [v.l.]). Finally, the lexicographer would certainly adopt in the lemma the correct Attic form ἐμπεσεῖν and not ἐμπέσαι (which is not attested before the Roman period).

The resemblance to the central theme of Aristophanes' *Peace*, the journey to Heaven, is remarkable. Further similarities may perhaps be noticed between the two plays.

Ἐπιλήσιμων

- 178 ἐνεχυριμαῖος ἔστι τις παρά σοι χιτῶν

See above, Hyperides, fr. 8.

Μυρμηκάνθρωποι

- 179 ἔχω δὲ πάντως εἴμαθ' ὧν (?) ἀμφέξομαι

Ph. ἀμφέξομαι: τὸ ἀμφίεσομαι. Φερεκράτης Μυρμηκανθρώποις: 'ἔχω etc.'

ἔχω etc. om. b ἵματων z

One of the very few cases of omission in the Berlin manuscript of Photius. The fragment, confined to the lemma, had been published as fr. 125 a by Edmonds. ἵματων does not give sense. Read either ἔχω δὲ πάντως εἴμαθ' ὧν ἀμφέξομαι, or ἐγὼ δὲ πάντως ἵματιον ἀμφέξομαι. See the next fragment.

180

καὶ τριβώνιον πονηρὸν οἶον ἐνριγισκάνειν

Ph. ἐνριγισκάνειν: ἐνριγοῦν. Φερεκράτης Μυρμηκανθρώποις: 'καὶ τριβώνιον etc.'

καὶ τριβώνιον etc. in Sz

Hes. ἐνριγισκάνειν: ἐνριγοῦν.

= Fr. com. ad. ant. 34 b (Edm.; *FAC* i. 964). Van Herwerden, *Collect.* 218, had attributed it to Aristophanes on the basis of its striking similarity to Ar. *Pl.* 842/846 τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν; ... ἐν αὐτῷ ... ἐνεργίωσ' ἔτη τρία καὶ δέκα. Perhaps it can be associated with the other new fragment from Μυρμηκάνθρωποι, above: ἔχω δὲ πάντως εἶμαθ' ὧν (?) ἀμφέξομαι. The different metre is not an obstacle. That line might have begun with a cretic (—υ—).

Πέρσαι

181

ἀποκυβιστᾶς τὴν δόσιν

Ph. ἀποκυβιστᾶν: οἶον ἀποπηδᾶν καὶ στρέφεσθαι—οἱ γὰρ κυβιστῶντες στρέφονται—ἢ ἀπαρνεῖσθαι. Φερεκράτης Πέρσαις: 'ἀποκυβιστᾶς τὴν δόσιν', οἶον ἀποπηδᾶς καὶ ἀπαρνητὴ τὴν δόσιν.

ἀπαρνεῖσθε (αι sscr.) z

Πέρσαις etc. in Sz

'To plunge headlong off' (dub. LSJ). The word was attested only in Clearchus, fr. 101 Wehrli, from Ath. viii. 332 e, for a kind of fish plunging headlong into the water to escape from birds.

Of the three manuscripts of Athenaeus, however, only C (of the epitome) has the reading ἀποκυβιστήση; A reads ἀποκυμβήση, which was preferred by Kaibel in his Athenaeus edition. (The reading of E, the second codex of the epitome, is unknown to me.) I think this example is enough to disprove the strange theory of P. Maas (*Byz. Zeitschrift* 35 (1935), 299 ff.), that the epitome is based on A, and that the numerous good readings of the former are emendations due to the epitomizer himself, whom Maas identified with Eustathius. An emendation of ἀποκυμβήση to ἀποκυβιστήση made on the basis of this gloss of Photius or, perhaps, of his Atticistic source would certainly be 'zu fein für einen Byzantiner' (Maas, *op.cit.* 301).

The word is used here as comic slang for wriggling out of a debt of some kind. Perhaps an ἔρανος?

Incertae sedis

182

ἄποδα θηρία

Ph. ἄποδα θηρία: Φερεκράτης εἶρηκεν.

Antiatticistic gloss? Perhaps from a debate concerning the group of words ἄπους, δίπους, τρίπους, τετράπους, ἐκατόμπος, as against τετράποδος, ἐκατόποδος or -πεδος. See Lobeck, *Phrynichus*, Parerg. 546. Or was θηρία the point at issue? Cf. *Antiatt.* 99. 28 θηρία ἀξιοῦσι τὰ ἄγρια λέγεσθαι, ἵππον δὲ ἢ ἡμίονον πολιτικά. Εὐπολις Δήμοις (fr. 132 K.). For what domestic animals could Pherecrates then have used ἄποδα θηρία?

183

ἀπολέγομαι

Ph. ἀπολέγομαι: ὡς ἐν τῇ συνηθείᾳ φασίν, ἀντὶ τοῦ ἀρνοῦμαι καὶ παραιτοῦμαι. Φερεκράτης.

ὡς - φασίν in marg. z

As ἀπολέγομαι in this sense ('decline something offered, renounce, give up', LSJ) occurs in late authors (Polybius, Plutarch, Philo, LXX), it seems that the gloss belongs to the Antiatticistic source. Cf. *Antiatt.* 80. 25 ἀπειπασθαι τὸν παῖδα: ἀντὶ τοῦ ἀρνήσασθαι. Ἡρόδοτος πρῶτω (59. 2), and Ph. v. ἀπειπεῖν (above, Solon, fr. 19). But see Aesch. *Sept.* 273 οὐδ' ἀπ' Ἴσμηνοῦ λέγω (codd.) and fr. 17. 90 Mette μὴ ἄπειπε.

184

ἀπολοπίζειν

Ph. ἀπολοπίζειν: διὰ τοῦ ὀ μόνως καὶ οὐ διὰ τοῦ ε̄ ὡς οἱ πολλοί. οὕτω Φερεκράτης καὶ ἕτεροι.

οὕτω etc. in marg. z

Phryn. *P.S.* 44. 13 ἀπολοπίζειν: διὰ τοῦ ὀ τὴν τρίτην, οὐ διὰ τοῦ ε̄.
Ph. λοπίζειν: οὐ λεπίζειν.

We have here the Phrynichus gloss in a more complete form. The word was attested in two comic fragments (Ar. 135, Antiph. 128), in both cases brilliantly restored instead of ἀπολογίζων.

185

ἀτοπωτάτη

Ph. ἀτοπωτάτη: Φερεκράτης.

Φερεκράτης in marg. z

Antiatticistic source? Cf. Phryn. *P.S.* 35. 13 ἀτοπίας πλέως ἄνθρωπος: χρῶ and Su. (from Phryn.) ἀτοπίας πλέων πράγμα: ἀντι τοῦ θαύματος.

186

αὔξανόμενος

Ph. αὔξανόμενος: Φερεκράτης εἶρηκεν.

Antiatticistic source? Yet, wherever it comes from, it is not clear what the purpose of the gloss is, if there is any. The form αὔζανω instead of αὔζω (both of which are legitimate), or the passive instead of the intransitive active (but the intransitive is too late a usage to obtain the approval of the Atticists)?

187

βοεικόν

Ph. βοεικόν: τὸ φθέγμα τῶν βοῶν. οὕτω Φερεκράτης.

I cannot find out whether any other author used βοεικόν for the mooing of oxen. Ar. *Ran.* 924 has βόεια ῥήματα, but in an entirely different sense.

188

διακόκκω

Ph. διακόκκω: ὁ μεταξὺ χρόνος. Φερεκράτης.

A new word. Cf. Hes. μετακόκκω: ἡμέραι μεθ' ἑορτῶν ἑορτῆ οὐκ ἔστι, which has been variously emended. If this word denotes the days after the holiday (cf. ἐπίβδα), then διακόκκω should perhaps mean the time between two holidays. I cannot agree with the explanation given by Schmidt, who derives the word from κόκκοι, 'grains of pomegranate', associating it with the festivals related to Persephone. Both words must be adverbs.

189

διδάσκαλον

Ph. διδάσκαλον: οὐ καθηγητὴν λεκτέον· ἰδίως μέντοι διδασκάλους οἱ Ἀττικοὶ τοὺς μουσικοὺς βούλονται καλεῖν. οὕτω Φερεκράτης.

ἰδίως etc. in Sz

Harp. διδάσκαλον: ἰδίως διδασκάλους λέγουσι τοὺς ποιητὰς τῶν διθυράμβων ἢ τῶν κωμωδιῶν ἢ τῶν τραγωδιῶν.

El. M. 272. 22 διδάσκαλον: οὐ καθηγητὴν λεκτέον. ἰδίως δὲ οἱ Ἀττικοὶ τοὺς ποιητὰς τῶν διθυράμβων ἢ τῶν κωμωδιῶν ἢ τῶν τραγωδιῶν ἢ τοὺς μουσικούς.

An Atticistic gloss suggesting the use of διδάσκαλος instead of καθηγητής for 'teacher, instructor'. In fact, καθηγητής and καθηγέομαι are not attested in this sense earlier than the third century B.C. (see below, fr. 192). It is remarkable, however, that the Atticist makes his suggestion cautiously: 'Yet, it should be pointed out (μέντοι) that Attic writers use the word specifically for musician'. Of course, the word both in its general and technical meaning is very frequent in Attic comedy.

190

ἐμπύγωνα

Ph. ἐμπύγωνα: τὰ ἐν ταῖς πυγαῖς ἔλκη καὶ παρατρίμματα. οὕτω Φερεκράτης.

A new word. Cf. ἐμπύγια and καταπύγων.

191

ἐξένεγκον

Ph. ἐξένεγκον: οὕτω Φερεκράτης.

Antiatt. 98. 11 ἦνεγκον: ἐπὶ πρώτου προσώπου. Σοφοκλῆς Τυροῖ (fr. 669 P.), Ἀριστοφάνης Θεσμοφορίαις (sic; 742).

Ph. ἦνεγκα καὶ ἦνεγκον ἄμφω λέγουσιν, μᾶλλον δὲ τὸ ἦνεγκον· τὸ μὲν ἀπὸ τοῦ ἐνέγκαι, τὸ δὲ ἀπὸ τοῦ ἐνεγκεῖν (= Ael. Dion. η 10; - τὸ ἦνεγκον Eust. 1435. 64).

Phryn. *P.S.* 73. 1 ἦνεγκον: ἀπὸ τῆς ἐνεγκῶν μετοχῆς, ὡς ἀπὸ τῆς δραμῶν ἔδραμον. τὸ δὲ ἦνεγκα ἀπὸ τῆς ἐνέγκας. ἄμφω μὲν οὖν δόκιμα.

The form defended is imperative second person singular. It occurs at Ar. *Pax* 1109 as a reading of RV¹ (ἀπένεγκον; ἀπένεγκε V²Γ usually accepted by the editors), and in Anaxipp. com. fr. 8. 2 (Kock, iii. 301) as an emendation of Athenaeus' ἐνεγκ' by Jacobs (*Add. Ath.* 269) or Porson (? so LSJ). ἐνεγκε is relatively more frequent, but in the third person ἐνεγκάτω is very well attested (Ar. *Pax* 1149, *Thesm.* 238, Pl. *Phd.* 116 d, Xen. *Symp.* 5. 2) without, however, excluding ἐνεγκέτω (*IG* i.² 63. 33, 76. 61). This confusion is a reflection of the usages in the indicative, where ἦνεγκον and ἦνεγκα are equally legitimate, but in the second person only ἦνεγκας is attested. Veitch 671: 'We submit for the consideration of Scholars whether ἦνεγκα, imper. ἐνεγκε were not used of choice, and ἦνεγκον, imper. ἐνεγκον for the metre, or to avoid hiatus?' Cf. Rutherford, *The New Phrynichus*, p. 220. In view of this confusion we cannot say whether our gloss is in disagreement with *Antiatt.* 98. 11, and, therefore, whether it comes from an Atticistic or an Antiatticistic source.

192

ἐπιστάτης

Ph. ἐπιστάτην: τὸν παιδαγωγὸν καὶ παιδοτρίβην ἰδίως λέγουσι. δηλοῖ δὲ καὶ Φερεκράτης.

Eust. 1827. 46 οἱ δὲ παλαιοὶ τὴν λέξιν καὶ ἐπὶ παιδαγωγοῦ καὶ παιδοτρίβου οἶδασιν τεθεῖσθαι ... ἐνταῦθα δὲ μνηστέον τοῦ γραμματικοῦ Ἀριστοφάνους (fr. 67 Nauck) εἰπόντος οὕτως ῥητῶς: 'ἐπιστάτης ἐπὶ μόνου τοῦ χυτρόποδος δοκεῖ τοῖς πολλοῖς τάττεσθαι καὶ τοῦ μεταί(τη)του, ὡς παρ' Ὀμήρω (Od. xvii. 455). ἀγνοοῦσι δὲ ὅτι καὶ ὁ παιδοτρίβης οὕτω καλεῖται. τὸ δὲ καὶ ἐπὶ τῶν ἄλλων καθηγητῶν τάττειν οὐ φημι πάντως τὴν χρῆσιν δεικνύναι'.

The word is attested in the meaning of παιδαγωγός at Pl. *Leg.* 949 a, *Rep.* 412 a, Xen. *Mem.* iii. 5. 18, and in first century B.C. inscriptions (*IG* xii (1). 43). As for Aristophanes' uncertainty regarding the use of ἐπιστάτης for καθηγητής in general, cf. *Antiatt.* 96. 12 ἐπιστάτης: ἀντὶ τοῦ διδάσκαλος, ὁμολογουμένως (?) Ἀντιφάνης (fr. 316 K.), which may perhaps find a weak parallel in Pl. *Prot.* 312 d; but cf. *Ev. Luc.* 5. 5, al. ἐπιστάτα = *Rabbi*.

Our gloss, as its occurrence in Eustathius indicates, comes either from Aelius Dionysius or Pausanias.

193?

ὡς

Ph. ὡς: διατί. Φερεκράτης.

I include this gloss for the sake of its strange interpretation. *Legendum* διό? Cf. Hes. ὡς: ... καὶ διό ...

PHILEMON

Incertae sedis

194

βλίτων καὶ βλιτάς

Ph. βαίτων καὶ βαιτάς: ἀντὶ τοῦ μωρός ἢ μωρά. οὕτω Φιλήμων.

βαίτας z ἢ μωρος z

Antiatt. 84. 17 βαιτῶν καὶ βαιτάς: ἀντὶ τοῦ μωρός ἢ μωρά.

Hes. βαιτάς: εὐτελής γυνή. ἀρχαία δὲ ἡ λέξις.

Hes. βαιτῶνα: τὸν εὐτελεῆ ἄνδρα.

Hes. βλιτάς καὶ βλιτῶνας: τοὺς εὐήθεις.

Sch. Pl. *Alc.* i. 118 e βλίτται γὰρ καὶ βλιτῶνες οἱ εὐήθεις.

Ph. (- γωναϊκας = Su.) βλιτάδας: οἱ παλαιοὶ τὰς εὐτελεῖς γυναῖκας, ὡς φησι Κράτης (grammaticus).

It is obvious that βλίτων and βλιτάς is the correct reading, already proposed by Sal-

masius in the text of Hesychius, but the corruption is very old and perhaps back to a common source of Hesychius and the *Antiatticista*. Photius' gloss comes from the latter.

The word derives from βλίτον, 'blite'. Cf. βλιτομάμμας ('booby') Ar. *Nub.* 1001. Phryn. *P.S.* 55. 6 explains how βλίτον came to mean ἐκκελυμένος διὰ τρυφήν: βλίτον, ὃ ἔστι λάχανον ἐκλυτον ἄμοιρόν τε δριμύτητος. Perhaps βλιτάς had been used also by Menander: see Plin. *nat. hist.* xx. 252: 'blitum iners videtur ac sine sapore aut acrimonia ulla, unde convicium feminis apud Menandrum (fr. 832 Kö.) faciunt mariti'. It is remarkable how the same metaphor passed over into Latin literature: Plaut. *Truc.* 854 'blitea ... est meretrix' (cf. also Plaut. *Cas.* 747), and from there to Latin grammatical works: Nonius p. 80 'blitea, inutilis, a blito herba nullius usus'; *Gloss.* v. 638. 53 'blitea, inutilis'; *Gloss.* v. 592. 59 'blitea, stulta'.

195

ἐνώδια

See above, Aeschylus, fr. 31.

PHILIPPIDES

Incertae sedis

196

ἀριστήσαι

Ph. ἀριστήσαι: Ἄραρὼς Καμπυλίωνι (fr. 11; ii. 217 Kock) καὶ Φιλιππίδης καὶ ἕτεροι.

In S^z

Bek. *An.* 444. 14 - Καμπυλίωνι.

Antiatticistic source?

PHILONIDES

Incertae sedis

197

Ἄργειους ὄρῳ

Ph. Ἄργειους ὄρῳ: παροιμιῶδες ἔστι. Φιλωνίδης.

Φιλωνίδης in marg. z

Hes. Ἄργειους ὄρῳ: παροιμιῶδες.

Su. Ἄργειους ὄρῳ: παροιμία ἐπὶ τῶν ἀτενῶς καὶ καταπληκτικῶς ὀρώντων. *Prov. Append.* iii. 35 (cf.

Miller, *Mélanges* 363) και γάρ Ἀργείους ὄρας: αὕτη Σοφόκλειος (fr. 198). πεποιήται γάρ Ἐριφύλη πρὸς Ἀλκμαίωνα λέγουσα 'καὶ γάρ Ἀργείους ὄρῳ'. εἴρηται δὲ ἐπὶ τῶν ἐκτενῶς πρὸς ὀτιοῦν βλεπόντων καὶ καταπληκτικόν τι δοκούντων ὄραν. οἱ δὲ ἐπὶ τῶν εἰς κλοπὴν ὑπονοουμένων. κωμφοδονται γάρ Ἀργεῖοι ἐπὶ κλοπῇ, ὡσπερ καὶ Ἀλεξίς ἐν Μυλωθρῷ (fr. 153 K.; corr. Crusius ex Mill. *Mél.*: Σοφοκλῆς cod.) ἐχρήσατο.

See Pearson's commentary on Soph. fr. 198. The phrase obviously originated in Sophocles' Ἐριφύλη, and was later reproduced, for comic reasons or as a proverb, by Alexis and Philonides.

PHRYNICHUS

Incertae sedis

198 τιμῶντι κάτιμοῦντι τοὺς βελτίονας

See above, Lysias, fr. 15.

199? ἔξωστρον

Ph. ἔξωστρον: τὸ ἐπὶ τῆς σκηνῆς ἐκκύκλημα. Φρύνιχος.

Hes. ἔξώστρα: ἐπὶ τῆς σκηνῆς τὸ ἐκκύκλημα.

The word occurs as neuter only in *IG* xi (2). 199 a 95 (from Delos). Hesychius, Pollux iv. 127 and 129, and Polybius xi. 5. 8, record it as feminine, ἔξώστρα. In our fragment Phrynichus can be either the comedian or the Atticist. Snell included it in *TrGF* as fr. 21 a?, although he noted that the fragment 'comoediam sapit'.

PLATO COMICUS

Μέτοικοι

200 οὐκ ἐμάνθανον
κακῶν μεγίστων ἀρραβῶνα λαμβάνων

Ph. ἀρραβῶν κακῶν: Πλάτων Μετοίκοις: 'οὐκ ἐμάνθανον etc.'

In Sz Μερικοῖς z

The purpose of the gloss is to record the metaphorical expression. Collecting such

phrases is a characteristic practice of Phrynichus in his *Praeparatio Sophistica*. He also dealt with the double-rho spelling of the word (cf. above, Cratinus, fr. 116, and Bek. *An.* 446. 23). The two new comic fragments constitute the oldest (fifth century) attestations of the word, which is of Semitic origin.

Νύξ μακρά

201 ἤξειν ἀποφλεγμῆναντας εἰς διαλλαγᾶς

Ph. ἀποφλεγμῆναντας: Πλάτων Νυκτι μακρᾶ· ἤξειν etc.'

In Sz μακρά z

The gloss belongs to the same lexicographer who wrote ἀποζέσαι τὸν θυμόν (above, Leucon, fr. 154) and ἀπήνθισται (above, Aeschylus, fr. 28?). The metaphorical use of ἀποφλεγμαίνω ('cease to burn' LSJ) was previously not attested earlier than Plutarch.

Σοφισταί

202 ἄπηστα

Ph. ἄπηστα: Πλάτων Σοφισταῖς.

A new word. Perhaps an adjective of ἀπήθω (cf. ἤθω, aor. ἤσα, 'strain off') recorded here for the absence of aspiration. See Phryn. *P.S.* 25. 16, a collection of similar compounds with loss of their rough breathing. Among them we find ἀπηθεῖν or perhaps ἀπήθειν.

Συμμαχία

203 ἄγε δὴ κἀνδρείως ὡσπερ πύκτης ἀφίδρωσον
καὶ πιτύλευσον τὴν ῥῆσιν ὄλην καὶ κίνησον τὸ θέατρον

Ph. ἀφίδρωσον: ἐν Συμμαχίᾳ ὡς ἐπὶ ἀσκητικοῦ τιθεῖς ἀλληγορικῶς Πλάτων· ἄγε δὴ etc.'

Γ B A
Πλάτων ὡς ἐπὶ ἀσκητικοῦ τιθεῖς ἀλληγορικῶς ἐν Συμμαχίαις (sic) ord. transp. z ἄγε etc. in
Suppl. δὴ κ' ἀνδρείως S^s ἀφίδρασον S^s

= Fr. com. ad. ant. 45 b (Edm.; *FAC* i. 967). The editors tried to restore two anapaestic tetrameters assuming a gap either after ἄγε δὴ or before τὴν ῥῆσιν. In the first case line 1 ends with ἀφίδρωσον, in the other with καὶ πιτύλευσον. Papadopulos-Kerameus and Blaydes preferred the first solution—the latter supplemented νῦν πᾶς εὔ. Similar is the suggestion of Taillardat ἄγε δὴ <θαρρῶν λέγε> κἀνδρείως. Reinach, Kock, Herwerden, Demianczuk, and Edmonds preferred the second. But to obtain a metrically faultless first line they had to make emendations. So Herwerden wrote ἄγε δᾶνδρείως (an unprecedented crasis), Kock ἀλλ' ἀνδρείως, Reinach ἄγε δὴ κἀνδρείος ἄπερ. As πιτύλευσον was regarded an intransitive verb (see below) they tried to supplement another imperative to govern τὴν ῥῆσιν, and the suggestions were many and various: Reinach proposed καὶ κατάλεξον, or καὶ κατάπλεξον, Kock καὶ τόννευσον or καὶ σύμπηξον or καὶ κόλλησον or καὶ γόμφωσον (or a participle ἀποτορνέων or εὔ συγκολλῶν) and so forth, Edmonds καὶ ἐπίρρωσον. I think that it is simpler to assume a gap $\cup\cup \cup\cup$ — in the beginning of the line and not change anything. The most likely word to start the line is ἀλλά (or ἀλλ'), as it has been observed that the couplet forms the *katakeleusmos* of an *agon*, which always starts with this word. A vocative may perhaps fill the rest of the gap. Th. Gelzer, *Der epirrhematiche Agon bei Aristophanes*, p. 280, assigns the fragment to the beginning of an *antikatakeleusmos*, which may start with other words as well.

LSJ equates the πιτυλεύω of our fragment with πιτυλίζω 1, 'practice regular swinging of the arms, as with dumb-bells'. But the meaning should rather be associated with πτύλος, 'blow or repeated blows', used in connexion with boxing in Theocr. xxii. 127 and Poll. ii. 147 (cf. also Aesch. *Sept.* 856 and Eur. *Tro.* 1236); see W. S. Barrett on Eur. *Hippolytus* 1464, pp. 418 f. πιτυλεύω is certainly intransitive, but it governs a cognate object in its only other occurrence (Ar. *Vesp.* 678) and may very well govern τὴν ῥῆσιν here, since it is obviously taken metaphorically for 'recite vividly, combatively'.

κίνησον τὸ θέατρον, 'stir up, rouse the audience'. J. M. Edmonds claims that the phrase 'may also suggest an earthquake—a common event in Greece'; he translates: 'And so bring down the house at your will!'

The purpose of this gloss too is to record a compound with ἀπό (see above, fr. 201 and the references adduced there). It is not clear whether the meaning of ἀφιδρώω here is simply 'sweat off' (LSJ) or 'stop sweating, wipe off one's sweat'.

Incertae sedis

204

ἀπεσκελετεύθη

Ph. ἀπεσκελετεύθη: Πλάτων.

Πλάτων supra lineam z

A new word. Cf. Ph. σκελετεύεσθαι: σκληραίνεσθαι. Ἄριστοφάνης (fr. 851). This

latter is also found in late authors in the meanings of drying flesh or fruit or even embalming a corpse. It is a parallel form of σκέλλω. ἀποσκλήναι is also attested in Aristophanes, *Vesp.* 180, in the same sense of drying up and in Menander, *Her.* 30, for dying of starvation. Cf. κατασκέλλεσθαι at Aesch. *Prom.* 481. Hes. ἀπέσκλη: ἀπέθανεν; ἀποσκληαίη: ἀποξηραίνοντο, ἀποθάνοι; Bek. *An.* 435. 13 = Ph. = Su. ἀποσκληαίη: ἀποθάνοι; Bek. *An.* 435. 14 = Ph. = Su. ἀποσκλήναι: ἀποθανεῖν; Moer. 49 ἀποσκλήναι Ἰατρικῶς. ἀποξηρανθῆναι Ἑλληνικῶς. The nearest parallel, however, to our gloss is Ph. ἀποσκελευθῆναι καὶ ἀποτακῆναι καὶ οὕτως διαφθαρεῖν, where one should read ἀποσκελετευθῆναι. Perhaps our gloss belongs to the same group of glosses dealing with ἀπο- compounds as seen in the preceding fragment and often above.

205

ἐκ Δελφῶν δ' ἔχων
ἦκει τι κακὸν ἄφωνον

Ph. ἄφωνον κακόν: ὡς ἄφατον Πλάτων· ἔκ Δελφῶν etc.'

ἐκ Δελφῶν etc. in Suppl.

= Fr. com. ad. ant. 9 a (Edm.; *FAC* i. 956) from the *Lexicon Sabbaiticum*. There are several references to oracles and sooth-sayers in Plato's fragments. The most prominent comes from Ἄδωνις (fr. 3) and constitutes the actual oracle given to Cinyras, king of Cyprus, concerning the fate of Adonis, his son. There must have been also an oracle in his Λάϊος. Cf. also fr. 147 a (Edm.) χρησμοδόληρος from Σοφισταί. Finally, see our next fragment. So far as I can see there is no other occurrence of ἄφωνος in the passive meaning of 'unutterable'.

Kock, *Rh. M.* xlviii (1893), 590, noticed the striking similarity with the opening scene of Ar. *Plutus*, but Damianczuk, *Suppl. Com.* 93, went too far when he assigned the fragment to the first *Plutus*.

206

αἰσχύνομαί σ', ὃ ξένε, μακρὰν
ὁδὸν ἀνύσαντ' ἄχρηστον ἀπολύσαι

Ph. ἄχρηστον: ἀντὶ τοῦ ἀχρησμοῦ Πλάτων· αἰσχύνομαί σ' etc.'

Hes. ἄχρηστος: ὁ μὴ χρηστηριασάμενος.

Austin's suggestion to transpose ὁδὸν after ἀνύσαντ' yields perhaps better metre: αἰσχύνομαί σ', ὃ ξένε, μακρὰν ἀνύσανθ' ὁδὸν / ἄχρηστον ἀπολύσαι. For the subject matter cf. the previous fragment and the references given there to other instances of oracles in Plato. It is very probable that this fragment is to be associated with fr. 3 from

Ἄδωνις, because the remark μακρὰν ὁδὸν ἀνύσαντα is very appropriate for the case of Cinyras who came all the way from Cyprus to Delphi. For the strange use of ἄχρηστος cf. Ath. iii. 98 b about a certain poet from Philadelphia named Πομπητιανός, who used to coin novel words: ἐκάλεσε δὲ ποτε καὶ τὸν ἐκ Δελφῶν ἐπανελθόντα ἡμῶν ἐταῖρον, οὐδὲν αὐτῷ χρήσαντος τοῦ θεοῦ, ἄχρηστον'.

207

ἐκπεκτουμένη

Ph. ἐκπεκτουμένη: κατακτενιζομένη. οὕτω Πλάτων.

Hes. ἐκπεκτουμένη: κτενιζομένη. καὶ τίλλουσα.

πεκτούμενος is found once in Aristophanes, *Lys.* 685, but in the sense of being shorn. Cf. Hes. τίλλουσα, where one would expect τιλλομένη, unless ἐκπεκτοῦμαι had a transitive meaning as well. Plato used the word for 'being carefully combed'.

STRATTIS

Incertae sedis

208

ἀπαρκτίας

Ph. ἀπαρκτίας: οὕτως χρῆ λέγειν μετὰ τοῦ τ̄ καὶ οὐχ ὡς ἐνιοι ἀπαρκίαν. καὶ γὰρ ἄρκτον λέγεις. Στράτις εἶρηκεν.

μετὰ τοῦ κ̄ z ἀπαρκίαν] τίαν in marg. z

Phryn. *P.S.* 31. 18 ἀπαρκτίας: μετὰ τοῦ τ̄, οὐκ ἀπαρκίας.

Bek. *An.* 445. 15 τὸν μέντοι ἄνεμον ἄνευ τοῦ τ̄, ὡς ἡμεῖς, ἀπαρκίαν, διὰ τὸ εὐφωνον, καὶ τὴν πνοὴν ἄρκιον etc. = Ph. v. ἄρκτον.

Hes. ἀπαρκτίας: οὕτως ἄνεμος.

Cf. Eust. 1156. 17 et 1535. 16 (= Ael. Dion. a 173 Erbse).

The earliest occurrence of the form ἀπαρκτίας for the northern wind seems to be a first century B.C. epigram from Erythrae (Peek, *Griech. Vers-Inschriften*, no. 1129. 4); cf. also *IG* xiv. 1308 (translated *Septentrio*). But πνοὴ ἄρκειος was used already in Aesch. fr. 197 M. Chantraine, *Dict. Etym.* s.v. ἄρκτος, without mentioning this fragment of Aeschylus, explains the form by phonetic simplification and by popular etymology (from ἀρκέω). Cf. W. Crönert, *Memoria Graeca Herculanensis*, p. 87.

209

ἀστραγαλίζειν

Ph. ἀστραγαλίζειν: Στράττις εἶπεν.

ἀστραγαλίζω, 'play with the knucklebones', is a well-attested word. There is a reference to playing knucklebones in Strattis' Λημνομέδα, fr. 23 (= Austin fr. *220. 7): Χῖος παραστάς Κῶον οὐκ ἔῃ λέγειν, where Χῖος and Κῶος are throws of the ἀστράγαλοι. But the whole phrase is a well-known proverb: *Append. prov.* v. 28 (cf. *Ar. Ran.* 970).

TELECLIDES

Incertae sedis

210

βρικόσματα

Ph. βρικόσματα: τοὺς φόβους. οὕτω Τηλεκλείδης.

Desperatum. Perhaps βρυχήματα: τοὺς ψόφους; cf. Hes. βρυχοί: ψόφοι. Or should it be related to βριμοῦσθαι or βριμᾶσθαι which means ἀπειλεῖν, ἐκφοβεῖν? βριμήματα: τοὺς φόβους? Cf. Hes. βρίμημα: ἐπίπληξις. Finally, βρίκελοι, which among other things meant also τραγικὰ πρόσωπα and μορμολύκεια, is perhaps not unrelated. But I cannot find any connexion with Hes. βρικόσματα: ὄρχησις Φρυγιάκη, which obviously has something to do with the form Βρίγες = Φρύγες.

211

βώμακες

Ph. βώμακες: βωμολόχοι. οὕτω Τηλεκλείδης.

See above, Aristophanes, fr. 93.

THEOPOMPUS

Incertae sedis

212

Ph. ἀρίδακρυς, καὶ ἀλίδακρυς: ὁ ἐπίφορος εἰς τὸ δακρύνειν. οὕτω Θεόπομπος.

Hes. ἀρίδακρυς: ταχέως ...

The Photius gloss is certainly mutilated. This is indicated by the punctuation in the manuscript. After ἀρίδακρυς we find the comma, which in z always separates a lemma from its interpretation, and after δακρύνειν the colon, which marks the end of an entry. Moreover, there is a red reference sign above Θεόπομπος, which, however, does not correspond to any of the additions in the margin of the manuscript or in the Supplement. This sort of negligence is a characteristic feature of the corrector of z (who may have been the same person as the original scribe); see Introduction, p. 3, and K. Tsantsanoglou, Τὸ Λεξικὸ τοῦ Φωτίου, p. 104, n. 1. For all these reasons, my impression is not only that the whole gloss is curtailed but also that καὶ ἀλίδακρυς and οὕτω Θεόπομπος are not in their original place in the gloss. Therefore, I cannot say whether Theopompus had used the form ἀρίδακρυς or ἀλίδακρυς.

ἀρίδακρυς is used of persons, as in our gloss, by Aristotle (*H.A.* 608 b 9 and *Pr.* 953 b 11) and in a proverb, ἀριδάκρυες ἄνδρες ἐσθλοί, recorded in *Sch. Il.* i. 349. It occurs once in tragedy, Aesch. *Pers.* 947, γόον ἀριδάκρυν, in the sense 'lamentable'. It is remarkable that this is the only attestation of an ἀρι- compound in tragedy (ἀριφραδής in *Soph. Ant.* 347 is the reading given by Eust. 135. 25; the MSS have περιφραδής).

ἀλίδακρυς is new. A dissimilatory change of ἀρι- to ἀλι- of the type ναύκραρος > ναύκληρος (although this one seems to have been influenced by folk etymology) would perhaps be possible, but despite the numerous ἀρι- compounds we do not have a single parallel. Another possibility would be to write ἀλίδακρυς and translate 'he who weeps salty, bitter tears'; cf. Theocr. xxiii. 34 ἀλμυρὰ κλαύσεις and Hes. ἀλμυρὰ δάκρυα: χαλεπά, πικρά. According to A. S. F. Gow on Theocr. *loc. cit.*, ἀλμυρός 'is not used of tears elsewhere in Greek literature'. Finally, ἀλίφρονες in Naumachius, a second century A.D. poet, recorded in *Stob.* iv. 31. 76, might be considered. It seems to be an unparalleled ἄλις compound, confirmed only by Hes. ἀλιφροσύνη: ἱκανὴ φρόνησις. Perhaps ἀλίδακρυς, from ἄλις, might stand for 'much-weeping' or 'lamentable, tearful'. But I must admit that the Naumachius passage yields much better sense if, instead of τοῖς ἐπι φυσιώσιν ἀλίφρονες, we write τοῖς ἐπι φυσιώσιν χαλίφρονες, an emendation so obvious that I doubt whether it has not been already suggested. φυσιώσιν ἀλιτόφρονες is less likely but possible; for ἀλιτόφρων see Hes. ὠλιτόφρονας: ὠλιτροὺς τῶν φρενῶν, ἀνοήτους.

The ἄλις possibility, though weakly documented, seems to be supported by *P. Oxy.* 2259, edited by E. Lobel in 1952. The papyrus was earlier made available to R. Pfeiffer, who published it in 1949 in his *Callimachus*, i. 454 (fr. 700). The text is reproduced here (only col. ii) with Lobel's supplements:

-
- 2]ι παραπλησιω[
]ται τηι λεξει. [-ί-
- 4]δακρυς δὲ διττο[. -ίδα-
κρυς δὲ παρ' ἐνίο[ις. ὁ
- 6 μὲν γὰρ Καλλιμαχ[ος,
ηδετι (ἢ δ' ἔτι Pf.) καὶ λίην (μὴν ante corr.) ἀριδ[ά-

- 8 κρυος (-κρυς ante corr.), φησίν, Αἰσχύλ[ος]
 δὲ διὰ τοῦ τ (α ante corr.) παρὰ τὸ .[
 10 ποιήσας ἔφη. ἀλλὰ [
 τα μὲν ὀποτέρως ε.[

The reading Αἰσχύλ[ος] δὲ διὰ τοῦ τ prompted Lobel to suggest ἀρτίδακρυς like Eur. *Med.* 903 and to supplement παρὰ τὸ ἄ[ρτι] (fr. 600 Mette). Pfeiffer had suggested διὰ τοῦ τ παραγω[γὴν] ποιήσας ἔφη and attributed ἀριδάκρυτος to Aeschylus (Hes. ἀριδάκρυτον: πολυδάκρυτον). Both scholars associated the adjectives with γόνον ἀρίδακρυον in *Pers.* 947. Neither ἀρτίδακρυον, however, nor ἀριδάκρυτον fit metrically in that line, although the whole passage is desperately corrupt.

A new examination of the papyrus permits me (a) to confirm Lobel's reading παρὰ τὸ, and thus exclude ἀριδάκρυτος, and (b) to call attention to the fact that what was taken by Pfeiffer and Lobel as an alpha corrected *supra lineam* to tau is in fact easily read as a lamda with a line above it, the distinctive mark of isolated letters. Thus the text should now run like this:

-
 2]ι παραπλησίω[ς κέχρη-
]ται τῆι λέξει. [ἀρί-
 4]δακρυς δὲ διττό[ν· ἀλίδα-
 κρυς δὲ παρ' ἐνίοι[ς· ὁ
 6 μὲν γὰρ Καλλίμαχος
 ἤδεται καὶ λίην ἀριδ[ά-
 8 κρυος' φησίν, Αἰσχύλ[ος
 δὲ διὰ τοῦ λ̄ παρὰ τὸ ἄ[λις
 10 ποιήσας ἔφη. ἀλλὰ [ταῦ-
 τα μὲν ὀποτέρως ε.[

9 παρὰ τὸ ἄ[λις] is not likely because the text refers to Aeschylus as having coined a semantic parallel to ἀρίδακρυς, and it is obvious that ἄλις would not produce a synonym of that adjective, whereas a derivative of ἄλις would. With this reading it is now more tempting than with the readings of Pfeiffer and Lobel to associate the new Aeschylean word, ἀλίδακρυς, with *Pers.* 947. In the threnos following Xerxes' arrival, the Chorus sing the following lines (according to Page's edition): 935 πρόσφορογγόν σοι νόστου ταῦταν / κακοφάτιδα βοάν, κακομέλετον ἰάν / Μαρνανδουῶ θρηνητῆρος / 940 πέμψω πολυδάκρυον ἰαχάν. In the antistrophe Xerxes exhorts the Chorus to start mourning (941-3), and they respond to his words: ἦσω τοι ἴκαί < > ἴ πάνδυρτον, / 945 λαοπαθέα σέβων ἀλίτυπά τε βάρη / πόλεως γέννας πενθητῆρος. / κλάγξω δ' αὖ γόνον ἀρίδακρυον. This is not the place to record all the manuscript variants or to discuss the numerous attempts at extracting sense or metre from these words; see *Φίλτρα, Studies Presented to S. C. Kapsomenos*, Thessaloniki 1975, pp. 155-169. If we now substitute ἀλίδακρυον for ἀρίδακρυον, this would

correspond with 945 ἀλίτυπά τε βάρη and perhaps with the first half of the same line, if Weil's emendation ἀλιπαθέα σέβων (λαοπαθη τε σεβίζων MSS) were to be adopted. But this substitution would spoil the impressive formal balance between strophe and anti-strophe: ἀλι-~ἀλι-~ἀρι-, corresponding now with κακο-~κακο-~πολυ-, would then become ἀλι-~ἀλι-~ἀλι-. On the other hand, ἀλιπαθέα and ἀλίτυπα βάρη are generally taken as deriving from ἄλις, 'griefs over the disaster and the blows inflicted at sea'. Yet, if an ἄλις compound were acceptable in ἀλίδακρυον, one might well transfer the same sense to ἀλιπαθέα and ἀλίτυπα βάρη, which might then be rendered 'painful and mournful sufferings' (τύπτομαι = κόπτομαι, Her. ii. 40, 42, 61, 85, 132). A similar case may exist at *Pers.* 275, where Prien's πολύδονα σώμαθ' ἀλιβαφῆ is generally accepted for the MS reading ἀλίδονα σώματα πολυβαφῆ. 'If a scribe [mistakenly] wrote πολύδονα σώματα πολυβαφῆ and if the correction ἀλι- was put in the margin, it could have been restored to the wrong compound' (Broadhead). Yet, ἀλίδονα σώμαθ' ἀλιβαφῆ is equally possible. If a commentator explained ἀλι- by πολυ- in the margin, the latter could have been taken for a correction and restored only to the second compound.

In any case, (a) it is impossible to avoid a deliberate allusion to ἄλις in all compounds discussed (? ἀλιπαθέα, ἀλίτυπα, ἀλίδακρυον, ἀλίδονα, ἀλιβαφῆ), (b) the whole story about ἄλις compounds may be no more than an ingenious conjecture of an imaginative Hellenistic scholar, (c) ἀλίδακρυς may well have come from a lost play of Aeschylus.

213 αἰσχροῶς ἀτιμώσαντες ἐξελαύνετε

See above, Lysias, fr. 15.

214 ἀψίμαχος

Ph. ἀψίμαχος ἄνθρωπος: οἷον ὁ πάντα τρόπον ἀπτόμενος μάχης τῆς διὰ χειρῶν. οὕτω Θεόπομπος.

A typical Phrynichus gloss. The adjective ἀψίμαχος was previously first attested in Alexander of Aphrodisia (third century A.D.) but ἀψιμαχέω and ἀψιμαχία are to be found in Hyperides and Aeschines.

215 βάκχους

Ph. βάκχους: τοὺς κλάδους. οὕτω Θεόπομπος.

Hes. βάκχος: ... καὶ κλάδος ὁ ἐν ταῖς τελεταῖς.

Sch. Ar. *Eq.* 408 a (= Su.) ... οὐ μὴν ἀλλὰ καὶ τοὺς κλάδους, οὓς οἱ μύσται φέρουσιν.

We are not told in which mysteries the initiates carried branches called βάκχοι, but

it is clear that Eleusinian and, perhaps, Bacchic mysteries are meant; W. Burkert, *Griechische Religion der archaischen und klassischen Epoche*, p. 428. The word occurs twice in this meaning (both occurrences preserved in the Aristophanes scholion, *loc.cit.*): in Xenophanes, fr. 17 (Diels-Kranz), and in an anonymous verse in Nicander's Γλῶσσαι (fr. 130). Strangely enough, LSJ distinguish the two cases interpreting the first as 'branch carried by initiates', the second as 'garland'. But the occurrence in Xenophanes, which is the first attestation of the word in any meaning, does not necessarily bear the religious connotation, whereas in Nicander's citation this is almost certain. It must be the same branch or garland which was called ἰάκχα in Sicyon; see Ath. xv. 678 a (Philet. fr. 27 Powell, Timachidas *ap. Ath. loc.cit.*).

216

Γαλήνη

Ph. Γαλήνη: ἑταίρας ὄνομα. οὕτω Θεόπομπος.

Hes. Γαλίνη: ὄνομα κύριον ἑταίρας.

It is very doubtful which reading is to be preferred. Γαλίνη, which would mean 'kitten', is now found in the new Photius: γαλίνη: γαλή, ὑποκοριστικόν. See also Ath. xiii. 587 e (Philetaer. com. fr. 9. 6: about *hetairai*) Κοσσύφας δὲ καὶ Γαλείνας (Γαλήνας Musurus) καὶ Κορώνας οὐ λέγω. On the other hand, Γαλήνη is a well-known name of a Nereid (Hes. *Theog.* 244, al.), and also of a Maenad (vase-paintings: see *RE* s.v. for references). Furthermore, Γαλήνη is encountered in two fourth century B.C. invocation tablets from Attica (*IG* iii. 3. 102 b 18 and 107 a 2). It is remarkable that in the first of them she is Πολύκλειας θυγάτηρ, this Πολύκλεια being also a well-known *hetaira*. This identification has been emphasized by A. Wilhelm, *Jahreshefte des österreichischen archäologischen Institutes in Wien* vii (1904), 112 f. However, names of women derived from animal names are very frequent. Cf. Bechtel, *Die hist. Personennamen*, 589 ff.; some of the names recorded there belong to *hetairai*. Moreover, Philetaerus seems to play with this specific kind of name: Κοσσύφας, Γαλείνας, Κορώνας.

FRAGMENTS OF OTHER POETRY

ARCHILOCHUS

217

χύτρα

See below, Hipponax, fr. 220.

CALLIMACHUS

Αἴτια

218

Ph. ἐντὸς ἑβδόμης: Ἀθήνησιν ἀπειρητο ἐντὸς ἑβδόμης στρατεῖαν ἐξάγειν. τὴν δὲ αἰτίαν εἴρηκε Καλλίμαχος ἐν Αἰτίοις.

ἐν Ἀττικοῖς (sic) in marg. z

- ἐξάγειν = Su.

Hes. ἐντὸς ἑβδόμης: ἀπειρητο Ἀθήνησι στρατεῖαν ἐξάγειν πρὸ τῆς τοῦ μηνὸς ἑβδόμης (= Zen. iii. 79).

Clement Alex., *Strom.* v. 107. 4 (p. 398 Stählin), discussing the holiness of the seventh day and claiming that it was regarded as such by the Greeks too, attributes to Callimachus five hexameters, which are, however, evidently written in the easily recognizable style of the Orphic or other cosmological poetry and are certainly alien to Callimachus. In fact, both Eusebius (*Praep. Ev.* xiii. 12. 16; from Aristobulus; at xiii. 13. 34 he attributes the lines to Callimachus following Clement) and Arsenius (*Viol.* p. 237 Walz) ascribe the same verses to Linus (i. 157. 27-31 Mullach). Schneider (*Callimachea* ii, p. 412, fr. 145) explained the erroneous attribution as a misreading, καὶ Λίνος ~ Καλλίμαχος, and Pfeiffer removed the verses altogether from his own edition. But it now seems more likely that the error was due to an omission of a quotation in Clement after *ναὶ μὴν καὶ Καλλίμαχος ὁ ποιητῆς γράφει*. In this quotation the poet probably gave the mythological origin of the Attic custom of refraining from military expeditions before the seventh day of each month. This day was dedicated to Apollo (Sch. Ar. *Pl.* 1126) because he was born on the seventh (Hes. *Op.* 771; cf. the appellation Ἀπόλλων ἑβδόμειος in Attica, and the adjectives ἑβδομαγέτας; Aesch. *Sept.* 783, and ἑβδομαγενής; Plut. *Quaest. conviv.* viii. 1. 2, p. 717 d). [The seventh day after the birth of a child was also celebrated and it was on that day that the new-born were given their names (Arist. *H.A.* 588 a 8, Plut. *Quaest. rom.* 102). In fact Callimachus wrote his twelfth Iambus (fr. 202 Pf.) for such an occasion, or as the *Diegesis*

puts it εἰς ἑβδομα θυγατρίου γεννηθέντος Λέοντι γνωρίμω τοῦ ποιητοῦ.] It is interesting to note that the words ἐντὸς ἑβδόμης do not fit in the elegiac couplets of the *Aitia*.

HIPPONAX

219

βαρεῖα χεῖρ

Ph. βαρεῖα χεῖρ: Ἴππωνας τὴν δεξιάν.

Already published by O. Masson, and West (fr. 138 a). The expression is typical in Homer, alternating with *παχεῖα χεῖρ*. It is not clear whether it means anything more than 'heavy, strong hand', but the ancient interpreters of Homer assign to it numerous different meanings. Sch. *Il.* vii. 130 interpret τὰς βεβαρημένας ὑπὸ γήρωσ καὶ δυσκινήτους, and in xvii. 48 ἡ μετὰ βίας ἐρείδουσα τὸ δόρυ. Reference to an armed hand is also made in i. 89 and *Et. M.* 188. 35, and by inference they imagined the hands as *φονικὰς* (*Et. M.* 188. 35 and Sch. min. i. 89), *κακωτικὰς* (Sch. min. i. 97), *κακοποιούσας* (Eust. 54. 26), *βλαβεράς* (Hes., Sch. min. i. 97), and even *ὕβριστικὰς* (*Et. M.* 188. 35, Sch. min. i. 89), and *μυιφόνους* (Hes.). With this interpretation is connected the etymology suggested by Eustathius, 1324. 28 *παρὰ τὸ βία αἶρεσθαι*, and perhaps the strange rendering in Sch. i. 219 *ἐτέρους τοῖς ὅπλοις βαρύνουσα*. The most natural interpretation is *δυνατὴ* (Su.), *ἰσχυρά* (Hes., Sch. min. i. 219), *ἐρρωμένη* (Sch. vii. 130), and consequently *μεγάλη* (Sch. min. i. 219, Eust. 81. 15). Eustathius quotes one more opinion: *τινὲς δὲ ἐνταῦθα χεῖρα βαρεῖαν τὴν ἀριστερὰν ἐνόησαν, ὅφ' ἧς κατέχεται ἡ τοῦ ξίφους λαβή*. Literally the same interpretation, but reversed as in our fragment, is found in Stephanus' *Thesaurus* s.v. *βαρὺς*: 'Quidam tamen Dextram manum intellexerunt', unfortunately without any reference. Is it an erroneous reference to the Eustathius passage, a different reading in the text of Eustathius known to Stephanus, or a grammatical source unknown to us? In any case, the Homeric passage itself (i. 219) does not help in elucidating the problem; Achilles there may be holding the hilt with his right hand, as is natural, but if he is to be imagined as pushing the sword, not yet completely drawn out, back into its sheath, this could be done with the left hand as well. But I do not believe that these interpretations either in Homer or in Hipponax are correct.

220

ἐβορβόρυζε δ' ὥς τε κύθρος ἔτνεος

Ph. χύτραν: καὶ Ἴωνων τινές, ὡσπερ Ἀρχίλοχος (fr. novum; 295 a West; supra fr. 217). Ἴππωνας κύθραν· ἐβορβόρυζε etc.'

ἐβορβόρυζεν δ' z ἔτνε z

This (fr. 29 a West) is the fourth time the word *κύθρα* and its cognates are found in

Hipponax. The first three occurrences, however, all present problems. Fr. 107. 49, ἔγχυτον, is emended by ten Brink to ἐν κύθοις and by M. Schmidt to ἔγχυτρον. The latter emendation is adopted by West, who writes, in accordance with Photius, ἔγκυθρον. Fr. 117. 7, χυτρεῖ, comes from the third Strasbourg Epode, which is variously assigned to Archilochus (e.g. Diehl³, fr. 80) and Hipponax (e.g. West, fr. 117). The spelling of the Strasbourg papyrus is, admittedly, a very weak argument against the ascription of the epode to Hipponax, but added to the other arguments it may lead to a reconsideration of the whole problem. Moreover, it must be emphasized that, allowing for a few oversights, the papyrus, with its marginal comments and *interlinearia*, gives the impression of a scholar's book, whose text should perhaps be respected. Crönert suggested that we should write here κυθρεῖ. Finally, fr. 173, χυτροπόδιον, is ascribed by Pollux, x. 99, to the first book of the iamboi of Hipponax. But the lexicographer is not interested there in the form but in the thing itself. To make it consistent with the poet's Ionic, J. G. Renner emended to κυθροπόδιον.

βορβορύζω, onomatopoeic word meaning 'to rumble', was also known only from Ionic, Hippocr. *Int.* 6. The line is not choliambic, and it might come from the epodes, although some 'trimetri recti' are dispersed among Hipponax's choliambics. For κύθρος ἔτνεος cf. Ar. *Ran.* 505 f., *Eccl.* 845. It is, of course, uncertain who rumbled like a pot of boiling soup; the simile, were it not for the narrative tense, would fit well into the poem that derides Sannos (fr. 118 West).

For ἔτνεος (ἔτνε z) one expects a monosyllabic ending, irrespective of its spelling (-εος or -εως), which, however, would not scan. West suggests also κυθρό<που>ς ἔτνεος, thus restoring both the contracted scansion of the genitive and a spondaic ending. But he also remarks that the uncontracted scansion may be admissible at the end of the verse: Archilochus has the second person middle ending -εαι four times monosyllabic within the verse, and four times disyllabic at the end of the verse.

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