

[καί] συνουσίας κοινὰς ποιείσθαι. But if the supplements proposed above are along the right lines, as well they may be, there is a simpler solution: μεθ' ὧν ἀνάγκη <καὶ θυσίας> καὶ συνουσίας κοινὰς ποιείσθαι (or with the nouns in the reverse order). Compare Isoc. 4. 43 . . . εὐχὰς καὶ θυσίας κοινὰς ποιησαμένους . . .; 19. 10 . . . οὕτε θυσίαν οὕτε θεωρίαν οὐτ' ἄλλην ἐορτὴν οὐδεμίαν χωρὶς ἀλλήλων ἤγομεν; Isaeus 8. 16 . . . ταύτης [sc. τῆς θυσίας] ἡμεῖς ἐκονωνοῦμεν. In uncials, because of the shapes of omicron and theta (O, Θ), θυσίας and -ουσίας can be readily confused.

## ADDENDUM

In Isoc. 20. 21 (above p. 243) I now think that the anonymous referee, who preferred ὡς to ὥσπερ, is correct. Against the passages adduced in support of ὥσπερ see Aesch. 3. 247: ὡς οὖν μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωροῦμενοι, οὕτω τὴν ψῆφον φέρετε. The variant ὥσπερ is due to the influence of the following ὑπέρ.

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## ON ETYMOLOGICUM GENUINUM β 120 (65. 7 BERGER)

Βίνη· πόλις. μέμνηται δὲ ταύτης Ἡρόθεος καὶ φησιν ὠνομάσθαι ὑπὸ Φιλίππου οἰκισθεῖσαν ἀπὸ τῶν ἐν αὐτῇ συνοικισθέντων μοιχῶν. οὕτως Ὡρος.

Ἡρόθεος A Ἡρ<sup>Δ</sup> (= Ἡρωδιανός) B

The name of Orus' source for the etymology of Βίνη as transmitted in A and printed in the text by G. Berger<sup>1</sup> is highly suspect. Ἡρόθεος is a very rare name,<sup>2</sup> no author is known to have borne it. It is much more likely that the alternative reading Ἡρωδιανός is correct.

The city Βίνη is also mentioned in Theognostus' *Περὶ ὀρθογραφίας*: τὰ διὰ τοῦ ιη διὰ τοῦ ι γραφόμενα τὴν παραλήγουσαν ὀλιγιστὰ εἰσιν' . . . Βίνη ἢ πόλις' . . .<sup>3</sup> Theognostus' source here is probably Herodian. In his dedicatory epistle he names Herodian's *Καθολικὴ προσφῶδια* as a source for his work;<sup>4</sup> he cites Herodian particularly often in the second part of the treatise (canons 143 to the end, the part dealing with terminations from which the passage just quoted is taken).<sup>5</sup> Lentz was surely correct in including the word Βίνη in his reconstruction of the *Καθολικὴ προσφῶδια* on the basis of the Theognostean passage.<sup>6</sup> It would by no means have been

1. *Etymologicum Genuinum et Etymologicum Symeonis* (β), Beiträge zur klassischen Philologie, 45 (Meisenheim am Glan, 1972), p. 65. 7; this reading is likewise adopted by R. Reitzenstein, *Geschichte der griechischen Etymologika* (Leipzig, 1897), p. 320. 24, where our gloss is rightly included among fragments to be attributed to Orus' *Περὶ ἔθνικων*.

2. Attested *IG*, 12.9. 1189, line 10 (Histiaea-Oreus; 2nd cent. B.C.): Ἡρόθεος Ἡροθέου Χρεμείδης.

3. J. A. Cramer (ed.), *Anecdota Graeca e codd. manuscriptis bibliothecarum Oxoniensium*, vol. 2 (Oxford, 1835), p. 113. 25–27.

4. Cf. K. Alpers (ed.), *Theognostos, ΠΕΡΙ ΟΡΘΟΓΡΑΦΙΑΣ. Überlieferung, Quellen und Text der Kanones 1–84* (Ph.D. diss., Hamburg, 1964), p. 69. 4 (Alpers here posits a lacuna in which the names of other sources would have stood).

5. *Ibid.*, p. 27.

6. A. Lentz (ed.), *Herodiani Technici reliquiae*, Grammatici Graeci 3.1 (Leipzig, 1868), p. 333. 8.

contrary to Herodian's habits for him to have discussed the etymology as well.<sup>7</sup> Hence it seems likely that here, as often elsewhere,<sup>8</sup> Orus drew his information from Herodian. If, then, in spite of the principle of *lectio difficilior*, B's 'Ηρ<sup>Δ</sup> probably represents the original, A's 'Ηρόθεος may have resulted from misreading of the superscript and consequent false resolution of the abbreviation.<sup>9</sup>

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7. For discussion of an etymology in the *Καθ. προσ.*, cf., e.g., H. Hunger, "Palimpsest-Fragmente aus Herodians *Καθολικὴ Προσφῶδια* Buch 5-7. Cod. Vindob. Hist. gr. 10," *Jahrbuch der österreichischen Byzantinischen Gesellschaft* 16 (1967): 24: καὶ παρὰ τὸ κληήσω κληησμός καὶ κληηθμός ὅπως παρὰ τὸ θελήσω θελισμός, ἦν καὶ θελημός ὑφέρπει τοῦ θ' ἀτόνου. It is possible that Theognostus' source may have been Herodian's *Περὶ ὀρθογραφίας*, a work which, in Lentz's reconstruction, abounds in etymologies; cf., e.g., 2:499. 24 Lentz (from Choeroboscus *Orth.* in Cramer, *Anecdota Graeca*, 2:209. 1).

8. Cf. F. Ritschl, *De Oro et Orione commentatio* (Bratislava, 1834), pp. 74-75 (= *Opuscula philologica*, vol. 1 [Leipzig, 1866], p. 663).

9. Ritschl's conjecture Δωρόθεος (ibid., p. 74 [= *Opusc. phil.*, p. 662]), the name of an author whom Orus is not otherwise known to have used, is thus rendered superfluous. Note that the two dependent works, *EM* 197. 44 and *Et. Sym.* 66. 6 Berger, both agree with A in the reading 'Ηρόθεος. In view of the usual affinity of the *Et. Sym.* with *Et. Gen.* B (cf. Reitzenstein, *Geschichte*, pp. 282-84; Berger, *Etymologicum Genuinum*, p. XIV), it is worth considering whether this conjunctive error with A may provide evidence for contamination. I would like to thank the late Prof. B. Einarson for use of his photographs of *Et. Gen.* (AB) and Mr. J. A. Rogers for help in collecting materials.

## ROMANS IN TEARS

No doubt in some nineteenth-century commentary on Cicero's speeches there is a learned essay on displays of feeling by Romans; but I have not discovered it. The history of manners is in our century entirely out of fashion. Without knowledge of manners, however, we cannot picture people in action in the mind's eye, and our reconstruction of event and motive will be to that extent false.

Of course everyone who is the least acquainted with the Romans has often puzzled over the contrast between their very restrained postures and expressions in portrait statues and their continual praise of a rather gloomy decorum, on the one hand, and on the other, the extravagant show of emotions in public by the entire senatorial order, in sackcloth and ashes, or by individuals beseeching the mercy of the court. It is in that style, and certainly nothing that he was ashamed of, that Cicero pleads for a pardon before Caesar, on behalf of his young relative, "with prayers and tears, throwing ourselves at his feet."<sup>1</sup> There is, incidentally, no different conduct encountered in the Roman army, whose soldiers repent of their mutiny weeping, "precibus ac lacrimis veniam quaerebant," and whose commander joins them *flens* (*Tac. Hist.* 2. 29). In the next century, Greeks too behave the same way, supporting the case of a defendant in court with cries and tears.<sup>2</sup>

1. *Lig.* 5. 13; and Titus Brocchus is later present at the trial, in mourning and tears. 11. 32-33; compare Cn. Oppius *flens* entreating his son-in-law the tribune, in public, *Cic. Red. Quir.* 12, and many similar scenes of entreaty.

2. Philostr. *VS* 588; cf. Lucian *Toxaris* 24, the defendant is acquitted, his tiny grandson and the boy's father being in court in mourning "to arouse pity."