

NEW FRAGMENTS OF GREEK AUTHORS IN CODEX MARC. GR. 444

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Codex Marcianus Gr. 444 contains, besides other material, the *Lexicon* of Harpocraton.¹ In a discussion of some of the Greek and Latin mss. in the library (1802), Giacomo Morelli first revealed the existence of material interpolated between the glosses of Harpocraton. He printed, *exempli gratia*, five articles (nos. 3, 6, 7, 27, 31) interpolated in the first three letter-series of the *Lexicon*: among these were two new fragments of Menander (F 706–7 Koerte). I. Bekker was the first to use the ms. (to which he attached the siglum K) for an edition of Harpocraton (1833); a premature judgment on the value of the ms. led him to collate only a portion of the *A*-series.² This collation, along

¹ The manuscript is dated to the middle of the fourteenth century by H. Irigoin, *Histoire du Texte de Pindare* (Paris 1952) 183–84. It contains anonymous *Progymnasmata*; three small rhetorical works (*Περὶ στάσεων καὶ εὐρέσεως*; *Περὶ ἰδεῶν*; *Περὶ μεθόδου δεινότητος*); an epitome of Dionysius of Halicarnassus, *De compositione verborum*; excerpts from the *Catasterismi* of Eratosthenes; the *Lexicon* of Harpocraton; Pindar, *Olympians* and *Pythians* 1–4 with scholia (Ol. 1–11 belong to the second Triclinian edition, the rest to the edition of Thomas Magister); Michael Syncellus, *De constructione orationis*; Maximus Planudes, *De verbis transitivis et intransitivis*; Thomas Magister, *Ἐκλογή ὀνομάτων καὶ ῥημάτων Ἀττικῶν*. Cf. G. Morelli, *Bibliotheca manuscripta Graeca et Latina* 1 (Bassano 1802) 307–11. I have examined, from microfilm, only foll. 112^r–167^v, which contain Harpocraton.

² Bekker assumed that K was related to one of the three mss. of the full recension of the *Lexicon* on which he based his edition, C = Vratisl. 1069. He apparently made the same assumption for five other mss., H = Ambros. 26, I = Marc. 443, L = Marc. 490, M = Vat. 871 and G = Laur. Plut. 58, 4. At any rate, he collated none of them fully or adequately, and the assumptions are false. C and H are descendants of G, I is a copy of Q (= Cantabr. Bibl. Univ. Dd. iv, 63) and L is a copy of P (= Cantabr. Trin. Coll. o, 1, 5). Two scribes copied the text of Harpocraton in K. The first portion (*Ἀβας-Βαυβός*: interpolated articles 1–27) is the best representative of the *E*-family of mss., which includes X (= Vat. Gr. 2226), BC and others; the second portion (*Βεβαιώσεις-Ὑψωμοσία*) was copied from the same exemplar used by PMN. For a brief account of the affiliations of the major mss. of the *Lexicon*, see note 1 of my “Heliodorus F 1 and Philochorus F 41,” *Historia* (forthcoming).

with a (presumably) casual perusal of the rest of that series, enabled him to add nineteen articles.³ These included fragments of Menander (F 825 Koerte) and of Aristophanes (F 742 Kock), and the twenty-four articles were printed by Bekker in the apparatus to his edition. The next editor of Harpocration, G. Dindorf (1853), made no independent collation of K and reprinted Bekker's material in his *praefatio* (pp. vi-viii).

The value of K in the text-tradition of Harpocration is greater than Bekker estimated, and a full collation has brought to light 47 additional articles which take the form either of independent glosses or of additions to glosses of Harpocration. Interest in the new material lies not so much in its content, most of which is known from other sources, as in the fact that it purports to contain new references to classical authors. It has seemed advisable to print both the old and the new material, partly because it is useful to have it collected in one place, partly because editions of the old material are somewhat defective.⁴

³ Besides the articles quoted by Morelli, Bekker, followed by Dindorf, printed nos. 1, 2, 4, 5, 8-19, 21, 22 (incompletely), and 24. The article s.v. *Ἀκρίς*, said by Dindorf to be interpolated in BCFHK, is not in K.

⁴ The articles are printed according to the following scheme: folio-number, and the lemma of Harpocration which each article follows; where the latter is lacking, the articles form a continuous series, e.g. nos. 16-19. Articles interpolated within Harpocration-glosses are signaled by *sub* and *ad init.*, *ad med.*, or *ad fin.* Where clarity demands, square brackets are used to enclose interpolated material.

I use the following bibliographical notations (references, except where specified, are to pages). **Ammonius** = L. C. Valckenaer, *Ἀμμωνίου Περὶ ὁμοίων καὶ διαφορῶν λέξεων* (Leiden 1739). **Bk.** = I. Bekker, *Anecdota Graeca* 1 (Berlin 1814), page and line. **Herodian** (1) = A. Dain, *Le "Philétairos" attribué à Hérodien* (Paris 1954), entry-number. **Herodian** (2) = *Περὶ τῶν ζητουμένων κατὰ πάσης κλίσεως ὀνόματος*, Dain, pp. 74-75. **Herodian** (3) = *Περὶ τῶν ἡμαρτημένων λέξεων*, J. A. Cramer, *Anecdota Oxoniensia* 3 (Oxford 1836) 246-62, supplemented by Vat. Gr. 2226, foll. 148^r-153^r, excerpts of which were published by L. Cohn, *RhM* 43 (1888) 410-11. **Hsych.** = K. Latte, *Hesychii Alexandrini Lexicon* 1 and 2 (Copenhagen 1954, 1966), entry-number. **Moeris** = J. Pierson, *Μοίριδος Ἀττικιστοῦ Λέξεις Ἀττικῶν καὶ Ἑλλήνων* (Leiden 1759). **Mosch.** (1) = Manuel Moschopoulos, *Περὶ σχεδῶν* (Paris 1545), page and line. **Mosch.** (2) = *Συλλογὴ ὀνομάτων Ἀττικῶν* (Venice 1524). **Philemon** = L. Cohn, "Der Atticist Philemon," *Philologus* 57 (1898) 353-67. **Phryn.** = C. A. Lobeck, *Phrynichi Eclogae nomenclum et verborum Atticorum* (Leipzig 1820). **Su** = A. Adler, *Suidae Lexicon* 1-4 (Leipzig 1927-35), entry-number. **Thom.** = F. Ritschl, *Thomae Magistri Ecloga vocum Atticorum* (Halle 1832), page and line. **Erbse** = H. Erbse, *Untersuchungen zu den Attizistischen Lexica* = *Abh. d. D. Akad. d. Wiss. z. Berlin*, Jahrgang 1949, no. 4, fragments of Aelius Dionysius, entry-number. **Reitzenstein** = R. Reitzenstein, *Geschichte der griechische Etymologia* (Leipzig 1897), fragments of Oros.

I restrict comment to the question of sources of individual articles and citation of parallel passages from Hesychius and Atticist and Byzantine lexica.

1. fol. 112^r, *post* Ἀβροκόμας. Ἀβρων: κύριον, ὃς ἦν ἀνὴρ πλούσιος καὶ τρυφήλός· ὅθεν καὶ παροιμία “Ἀβρωνος βίος” ἐπὶ τῶν πολυτελῶν.

Cf. Su A 98 and Apostolius, *Prov.* 1.4 (*Corpus paroemiographorum graecorum* 2, p. 240).

2. fol. 115^v, *post* Ἀλωπεκόννησος. Ἀλεῖν: τὸ ἐν τῷ βίῳ ἀλήθειν. Δημοσθένης καὶ Λυσίας ἐχρήσατο.

From an Atticist lexicon: cf. Phryn. 151, followed by Thom. 21.14, who imply wrongly that the word is non-Attic. The word is not found in the extant works of Lysias and Demosthenes, and these authors are cited for its use only here.

3. Ἀλεκτρυών: ἐπὶ θήλεος καὶ ἄρρενος λέγεται. καὶ Μένανδρος (F 706 Koerte) “τὴν ἀλεκτρυόνα μοι δοὺς ᾤχετο.” ἔστι δὲ παρὰ ποιηταῖς καὶ ἀλεκτορὶς ὄνομα.

Latte (*ad* Hsych. A 2859) suggests an Atticist source (cf. Phryn. 228 and Thom. 4.13). The citation of Menander is found only here.

4. Ἀλωτόν: τὸ δυνατόν ληφθῆναι, καὶ δυσάλωτον τὸ δυσκόλως ἔχον ληφθῆναι. ἀλητόν δὲ τὸ πεπλανημένον, ὅθεν ὀρειάλητον.

The words ἀλητόν and ὀρειάλητον are not found in the senses required. Thom. 267.6 condemns ὀρειάλωτον = ἐν ὄρει πλανώμενον as barbaric. The same material is found in Mosch. (2) 136 with the forms ἀλωτόν and ὀρειάλωτον.

5. fol. 116^r, *post* Ἀμβλωθρίδιον. Ἀμφιμάσχαλοι: χιτῶνες οἱ ἐκατέρωθεν ἔχοντες χειρίδας. ἦσαν δὲ κυρίως οἱ τῶν ἐλευθέρων, ἑτερομάσχαλοι δὲ οἱ τῶν οἰκετῶν.

From Herodian (1) 15.

6. fol. 116^r, *post* Ἀμμωνίς. Ἀμβλυώττειν: Ἀττικῶς τὸ μὴ σφόδρα ὀρᾶν. γράφεται δὲ κοινῶς ἀμβλυωπεῖν, ὡς Μένανδρος (F 707 Koerte) “ἀμβλυωπούντων ἀνδρῶν.”

— ὀρᾶν from Herodian (1) 86: cf. Hsych. A 3508–9. The quotation from Menander is found only here.

7. fol. 116^r, *post* Ἀντρῶνες. Ἀντικρυς: ἀντὶ τοῦ φανερώς. Δημοσθένης “καὶ ἀντικρυς ἦν τοῖς ὁμοφύλοις ἐχθρός.” παρὰ δὲ Ἀλεξάνδρῳ καὶ χωρὶς τοῦ ὁ εἴρηται “ἀντικρυ δ’ ἀπόφημι” (Il. 7.362). ποιητικὸν δέ· τὸ γὰρ χωρὶς τοῦ ὁ τοπικὸν ἐστίν.

in marg. ut vid. καὶ γρ(άφεται) αἰετὰ μετὰ τοῦ κατὰ

Except for the reference to and alleged quotation from Demosthenes, the material is from Herodian (2) 74: cf. Aelius Dionysius *A* 147 Erbse, with references, and Hsych. *A* 5423. Since the quotation is not in the extant works of Demosthenes, Voemel (in Baiter-Sauppe, *Oratores Attici* 2.254), comparing schol. Plat. *Theag.* 153A (p. 112 Greene) ἀντικρύ... παρὰ Δημοσθένει δὲ ἐν τῷ Κατὰ Ἀριστοκράτους (*immo* 19.154) ἀντὶ τοῦ φανερώς, suggested that the name of another author was omitted in the present article after Δημοσθένης.

8. Ἀνακῶς: ἀντὶ τοῦ ἀσφαλῶς παρὰ Πλάτωνι τῷ κωμικῷ (F 202 K) “καὶ τὰς θύρας ἀνακῶς ἔχειν.”

From Moeris 43: cf. Hsych. *A* 4393.

9. Ἀναλέγοντες: ἀντὶ τοῦ ἀπαγορεύοντες παρὰ Θουκυδίδη.

The text should probably be emended to ἀπολέγοντες (with Hsych. *A* 6427: ἀπολέγοντες· ἀπαγορεύοντες) but the false citation of Thucydides is also found in Thom. 22.5: ἀναλέγων δὲ Θουκυδίδης μόνος φησίν, ἀντὶ τοῦ ἀπαγορεύων. Thucydides does not use ἀπολέγω in this sense or ἀναλέγω at all.

10. fol. 119^r, *post* Ἀνωρθίαζον. Ἀντιπελαργεῖν καὶ ἀντιπελάργωσις: ἐπὶ τῶν ἐπισταμένων χάριν ὑφ’ ὧν εὖ ἔπαθον καὶ ἀντιδιδόντων, διὰ τὴν τῶν πελαργῶν πρὸς τοὺς ἑαυτῶν πατέρας γεγρακότηας ἀντίδοσιν τῆς γεννήσεως αὐτῶν καὶ ἀνατροφῆς.

Cf. Hsych. *A* 5453.

11. Ἀντρώνιος ὄνος: παρὰ Φερεκράτει (F 15 K). ἔστι δὲ παροιμία λεγομένη ἐπὶ τῶν μεγάλων μὲν ὄντων, ἀνοήτων δέ.

Φερεκράτη cod. Read Ἀντρώνιος with Hsych. *A* 5542.

12. fol. 119^r, *post* Ἀξονι. Ἀξίος φαμεν λόγου καὶ ἄξιος ἐπαίνου. ἦδη δὲ καὶ ἀντὶ τοῦ εἰπεῖν ἔκκριτον καὶ λυσιτελὲς ἄξιον Ἀττικοὶ λέγουσιν, οἶον τὸ “ἄξιον ἐπριάμην.”

From Herodian (1) 73.

13. fol. 119^v, *post* Ἀπαρτιλογία. Ἀπονυχίζειν: τὸ ἀφαιρεῖν τὰς ὑπεραυξήσεις τῶν ὀνύχων παρὰ Μενάνδρῳ (F 825 Koerte). δίχα δὲ τῆς προθέσεως τὸ λεπτολογεῖσθαι σημαίνει, ὃ καὶ μετὰ τῆς ἐξ λέγεται ἐξονυχίζειν. τὸ αὐτὸ δὲ καὶ τερθρεῖαν λέγουσιν.

From Herodian (1) 38, who does not cite Menander; and the citation is found only here.

14. fol. 122^r, *post* Ἀποφοράν. Ἀπελεύθερος: ὁ δοῦλος ὢν, εἴτα ἀπολυθεὶς τῆς δουλείας, ὡς καὶ παρ' Αἰσχίνῃ (1.114; 3.41). ἐξελεύθερος δὲ ὁ διὰ τина αἰτίαν δοῦλος γεγονώς, εἴτα ἀπολυθεὶς. ἔστι δ' ὅτε καὶ οὐ διαφέρουσιν.

An abbreviated version of Ammonius 20-21, who does not cite Aeschines.

15. fol. 123^r, *post* Ἀρύββας. Ἀρύβαλον: ἔστιν εἶδος ποτηρίου στενοστόμου.

From Moeris 91.

16. Ἀναβιών: ἀντὶ τοῦ ἀναβιώσας. Πλάτων Σκευαῖς (F 131 K) "ἀναβιών ἐκ τῆς νόσου." καὶ Ἀριστοφάνης (F 742 K).

From Moeris 21, who quotes Plato but does not cite Aristophanes. The Aristophanes-citation is unique.

17. Ἀναλγής: ὁ μὴ ἀλγῶν. ἀνάληγτος δὲ ὁ μὴ τοῦ προσήκοντος ἐπιστρεφόμενος, ὡς παρ' Αἰσχίνῃ "οὐ γὰρ τοσοῦτον ἀνάληγτοι ἦσαν ὥστε καὶ κολλάζειν ἅπαντας." καὶ ἀναλγήτως παρὰ τῷ αὐτῷ.

ἀνάληγτος — ἐπιστρεφόμενος from Herodian (1) 274: cf. Ammonius 17-18 and Mosch. (2) 138. The words do not occur in Aeschines.

18. Ἀνακογκυλίσασθαι: ἐπὶ τοῦ ἐν τῷ βίῳ λεγομένου ἀναγαργυρίσασθαι. Εὐπολὶς ἐν Φίλοις (F 275 K).

From Herodian (1) 75.

19. Ἀναμφιλέκτως, Ξενοφῶν ἀναμφιβόλως, Θουκυδίδης.

From Herodian (1) 109: ἀναμφιλέκτως καὶ ἀναμφιβόλως ἀναντιρρήτως δ' οὐκ ἐροῦμεν. The words do not occur in Thucydides and Xenophon.

20. fol. 123^v, *post* Ἀρχαιρεσιάζειν. Ἀρχαιρεσίας: θηλυκῶς Ἀττικοὶ καὶ Δημοσθένης Φιλιππικοῖς (13.19). ἀρχαιρεσίαν οὐδετέρως κοινῶς.

From Moeris 10. For a similar false citation of the *Philippics*, cf. Moeris 14, s.v. Εὐλαβεῖσθαι.

21. fol. 123^v, *post* Ἀρχαίως. Ἀρριχος: κόφινος πυκνός, εἰς ὃν ἐτρύγων. Ἀριστοφάνης γοῦν ἐν Ὀρνισι (1309-10) τὴν διαφορὰν τοῦ ἀρρίχου καὶ κοφίνου φησὶν· “ἀλλ’ ὡς τάχιστα τοὺς ἀρρίχους καὶ τοὺς κοφίνους ἅπαντας ἐμπίμπλη πτερῶν.”

From Moeris 55. The trimeter is defective and should run τάχιστα σὺ μὲν ἰὼν τοὺς. σὺ μὲν ἰὼν, as well as ἅπαντας, are omitted in the mss. of Moeris used by Pierson.

22. Ἀργός: ἐπὶ τε ἀρσενικοῦ καὶ θηλυκοῦ Ἀττικῶς. καὶ ὁ κωμικός (Adesp. F 590 K) “ἀργοὶ κάθηνται μοι γυναῖκες τέτταρες.” καὶ Σοφοκλῆς (Ph. 97) “γλῶτταν μὲν ἀργὸν χεῖρα δ’ εἶχον ἐργάτιν.” γράφεται δὲ καὶ ἀργή κοινῶς, καὶ Δημοσθένης “ἀργὴν ἔχων στρατιάν.”

— τέτταρες from the first half of Herodian (1) 305. Cohn, *RhM* 43 (1888) 418, argues that ὁ Κωμικός refers to Aristophanes: while probable (cf. Herodian [1] 111), the suggestion is not certain, for the expression refers to Diphilus in Herodian (1) 34. Cohn further suggested that the scribe of K used a fuller recension of Herodian or that he added the quotation from Sophocles himself. An abbreviated version (ἀργός — Ἀττικῶς) of the article is in Mosch. (2) 138. The quotation is not in Demosthenes: cf. Xenophon, *Cyr.* 1.6.17: στρατιὰν ἀργὸν τρέφειν.

23. fol. 124^r, *sub* Ἀσήμαντα *ad fin.* τὰ δὲ αὐτὰ καὶ ἄσημα γράφεται.

24. fol. 124^r, *post* Ἀσπασία. Ἀσκώλια: ἐορτὴ παρ’ Ἀθηναίοις, ἐν ᾗ ἤλλοντο τοὺς ἀσκούς εἰς τιμὴν τοῦ Διονύσου. καὶ ἀσκωλιάζειν κυρίως τὸ ἐπὶ τὸν ἀσκὸν ἄλλεσθαι. ἐν μέσῳ γὰρ τοῦ θεάτρου ἐτίθεντο ἀσκοὶ πεφυσημένοι, εἰς οὓς ἀναλλόμενοι ἐνωλίσθαινον, ὡς Εὐβουλος (F 8 K) “καὶ πρὸς γε τοῦτο ἀσκὸν εἰς μέσον καταθέντες εἰσάλλεσθαι κακχέξετε ἐπὶ τοῖς καταρρέουσιν.” οὕτω καὶ Δίδυμος (p. 248 Schm.). ἀσκωλιάζειν καὶ τὸ ἐπὶ ἐνὸς ποδὸς ἄλλεσθαι.

From the scholion to *Ar. Pl.* 1129: cf. Hsych. *A* 7723.

25. fol. 126^r, *sub* Ἀφαίρεσις *ad init.* κοινῶς μὲν ἀπλῶς ἀρπαγή.] ἰδίως [δὲ] λέγεται κτλ.

Cf. Mosch. (2) 139: ἀρπαγή, ἡ μετὰ βίας ἀφαίρεσις.

26. fol. 126^r, *sub* Ἀφορμή *ad init.* κοινῶς μὲν ἡ ἀπλῶς πρόφασις.] ἰδίως [δὲ] παρ’ Ἀττικοῖς κτλ.

27. fol. 126^v, *post* Βαυβοῦς. Βαλανεῖον: μέρος τι τοῦ λουτροῦ, ἵνα τὸ πῦρ ἄπτεται. ὠνόμαστο δ' οὕτως διὰ τὸ τὰ τῶν βαλάνων κελύφη καίειν, ὡς εἶναι τὸν ἀέρα τοῖς σώμασι τῶν ἀνθρώπων ὠφελοῦντα. ἀπὸ μέρους δὲ ἐκλήθη καὶ τὸ πᾶν βαλανεῖον, ὥσπερ καὶ ἐστία ἀπὸ μέρους τῆς οἰκίας ἔνθα τὸ πῦρ ἄπτεται.

28. fol. 128^r, *post* Βόθυνος. Βόλβιτον: ἡ τῶν βοῶν κόπρος ἣτις βόλιτον εἴρηται Ἀττικῶς.

= Mosch. (I) 84.17-18: cf. Moeris 95, Phryn. 357, and Herodian (I) 41. I use = instead of "from" here and in some of the following articles (29, 30, 40, 41) on the assumption that Mosch. (I) and K share a common source. The possibility that these articles are taken from Mosch. (I) should not be discounted: if this is so, it is of some chronological relevance, for the *Περὶ σχεδῶν* was written in or near 1289 (cf. R. Aubreton, *Démétrius Triclinius et les recensions médiévales de Sophocle* [Paris 1949] 17).

29. fol. 128^r, *sub* Βομβυλιός. ἀπὸ τοῦ βόμβου [τοῦ τῶν μελιττῶν ἤχου.] Ἰσοκράτης κτλ.

= Mosch. (I) 84.10-11: cf. Hsych. B 802.

30. fol. 128^v, *post* Βωμολοχεύεσθαι. Βουλυτός: ὁ τῆς ἐσπέρας καιρὸς ὅτε τοὺς βοῦς λύουσιν, ὡς Ὅμηρος (*Il.* 16.779) καὶ Ἀριστοφάνης (*Av.* 1500).

— λύουσιν = Mosch. (I) 179.2: cf. Moeris 97 and Hsych. B 936. Only the form βουλυτόνδε is found in Homer.

31. fol. 129^v, *post* Γναφεύς. Γαλεώτης: ζῷον ἐστὶ καὶ τινες μὲν φασιν ἐν τοῖς ὄφεσιν εἶναι, τινὲς δὲ τὸν μῦν οὕτως ὀνομάζουσι. καὶ τοῦ μὲν ἐνὸς μάρτυς Αἰλιανὸς (*NA* 3.17) λέγει "τὸ γῆρας ὁ γαλεώτης φθονῶν, ὡς τοῖς ἐπιληπτικοῖς χρήσιμον, ἀποκρύπτει." γῆρας οὖν εἰπών, ἔοικε κατὰ τοὺς ὄφεις εἶναι τὸ ζῷον· ἐπὶ γὰρ τούτων φαμὲν γῆρας τὴν λεβηρίδα. τοῦ δ' ἐτέρου μάρτυς Ἀριστοφάνης (? *Nub.* 173).

The quotation is a garbled version of Aelian's language.

32. Γάλλους τοὺς εὐνούχους καλοῦσιν, ὧν ἔργον ἡ παράχρησις καὶ τὸ σφοδρῶς συνουσιάζειν. καλοῦσι δὲ τινες οὕτω καὶ τοὺς ἀπλῶς πρὸς συνουσίαν εὐκαταφόρους.

An expanded version of the usual Γάλλος· ὁ ἀπόκοπος, ἥτοι ὁ εὐνούχος (Hsych. *Γ* 109 = Bk. 230.5). For παράχρησις used *sensu obscuro*, cf. *Su Π* 493.

33. Γλάμων: ὄνομα κύριον, ὡς Καλλίστρατός φησιν. λέγεται δὲ οὕτω καὶ ὁ λημῶν καὶ διύγρους ἔχων τοὺς ὀφθαλμούς, ὅθεν καὶ γλαμῶν ἐπὶ τούτου.

From schol. Ar. Ran. 588: cf. Hsych. Γ 93.

34. fol. 129^v, sub Γραφεύς ad fin. καὶ γραφή ἢ ζωγραφία.

Cf. Oros, Περὶ πολυσημάντων λέξεων (Reitzenstein, 340 line 17): Γραφή· σημαίνει δ'· τὴν κατηγορίαν καὶ τὴν ἀπλῶς ἐπιστολιμαῖον ἔχουσαν χαρακτηῖρα [...] γραφήν καὶ τὴν ζωγραφίαν.

35. fol. 130^r, sub Δεήσεις ad init. ἀντὶ τοῦ ἰκετεῖται.] Ἀντιφῶν δὲ δεήσεις ἀντὶ τοῦ ἐνδείας εἶπεν Ἀληθείας α (F II DK).

οἰκετεῖται cod.; Harp. ἀντὶ τοῦ ἐνδείας· Ἀντιφῶν Ἀληθείας α. Cf. Bk. 190.10: ἰκετεῖα καὶ ἰκετηρία· ἰκετεῖα ἐπὶ δεήσεως, ἰκετηρία ἐπὶ συγγνώμης καὶ τύχης.

36. fol. 130^r, sub Διαγορεύειν. ἐνταῦθα γὰρ χωρισ[] ἢ πρόθεσις ὑποσημαίνει.

lectio incerta: ? χωρισμόν

37. fol. 132^v, sub Διαιτηταί ad fin. τὸ δὲ ἔργον τῶν διαιτητῶν διαιτῶν καὶ τὸ πρᾶγμα δίαιτα.

38. fol. 132^v, sub Διδάσκαλος ad init. ἀπλῶς μὲν ὁ τοιοῦτό τι διδάσκων.] ἰδίως διδασκάλους κτλ.

39. fol. 133^r, sub Δίκη ad init. σημαίνει μὲν καὶ ἄλλα τοῦνομα. [δίκη γὰρ τὸ δίκαιον αὐτό, καὶ ἡ τούτῳ ἐπιστατοῦσα θεός, ἣν καὶ παρθένον Ἡσίοδος (Op. 256) φησιν, καὶ ἡ περὶ τοῦ δικαίου κρίσις, καὶ ἡ ἐξ αὐτῆς τιμωρία.] ἰδίως δὲ λέγεται κτλ.

Cf. Ammonius 44: δίκη· ἡ τε κρίσις καὶ ἡ τιμωρία καὶ τὸ δίκαιον.

40. fol. 133^r, post Διωμοσία. Δίσκος: δι' οὗ ἡγωνίζοντο. ἦν δὲ χαλκοῦν τι περιφερές, ἀσπίδι μικρᾷ ἐοικός.

= Mosch. (I) 79.12-13.

41. Διακονοῦμαι: ἀντὶ τοῦ διακονῶ. Λυσίας ἐν τῷ Κατὰ Θρασυβούλου.

— διακονῶ = Mosch. (I) 79.6-7. Cf. Hsych. Δ 1062 and Philemon 358: διακονεῖσθαι· οὐ διακονεῖν; διακονούμενος· οὐ διακονῶ. The words occur in a list of verbs which προφέρονται ἐνεργητικῶς καὶ παθητικῶς, οἷον . . . διακονῶ καὶ διακονοῦμαί σοι. The list is in a fragment of a lexicon in a Munich ms. published by G. Hermann, *De emendanda ratione*

Graecae grammaticae (Leipzig 1801) 346, no. 177. The citation of Lysias is unique.

42. Διαμαχοῦμαι: Δημοσθένης· ἀντὶ τοῦ μαχοῦμαι.

The verb is not found in Demosthenes except as a corruption in some mss. at 17.18: πρὸς τοῦτο δὲ μαχομένους οὐδέποτε παύσασθαι (δὲ μαχομένους A, διαμαχομένους vulg., δὲ διαμαχομένους Y). It is possible that this article is somehow connected with 62.

43. Δηρῶντες: Ὑπερείδης· ἀντὶ τοῦ ἀγροὺς ἀφανίζοντες.

δηρῶντες cod. The verb is not elsewhere attested for Hyperides and the citation is unique.

44. fol. 133^v, post Δωροξενία. Δικαιοῦν: ἐπὶ κολάσεως· Αἰσχίνης “δικαιώσαντες τουτονὶ θανάτῳ.” τὸ δὲ πρᾶγμα δικαίωσις, ὡς Θουκυδίδης (8.66.2). καὶ δικαιωτήρια τὰ κολαστήρια ὄργανα.

ὄργανα cod. Cf. Hsych. Δ1799. Neither verb nor phrase is in Aeschines, and the citation is unique. ὄργανα presumably results from a confusion of the two meanings of κολαστήριον, viz. place of punishment and instrument of punishment.

45. fol. 134^r, post Ἐγγυθήκη. Ἐγγυῶσιν οἱ διδόντες τὰς κόρας, ὡς Ἀριστοφάνης, “ἀλλ’ ὡς ἀληθῶς ἐγγυήσει σοι τὴν καλλίπαιδα,” καὶ κατεγγυᾶν ἐπὶ τοῦ αὐτοῦ, “ἦν σοι κατηγγύησ’ ἐταιρίαν σέβων” (Eur. Or. 1079) καὶ Ὑπερείδης “τὰς δ’ ἐαυτοῦ θυγατέρας κατεγγυῆσαι βαρβάροις.” ἐγγυῶνται δὲ οἱ λαμβάνοντες· “ὁ δ’ ἡγγυᾶτο γύναιον” Ἀριστείδης. ἐγγυᾶσθαι καὶ τὸ ὑπισχνεῖσθαι.

Cf. Mosch. (2) 142: ἐγγυῶ καὶ κατεγγυῶ· τὸ δίδωμι κυρίως κόρην “ἦν σοι κατεγγύησ’ ἐταιρίαν σέβων.” ἐγγυῶμαι δὲ παθητικῶς τό τε ὑπισχνοῦμαι καὶ τὸ λαμβάνω ὡς γυναικα ὡς ἔχει τὸ τοῦ Λιβανίου “ἕτερον ἐγγυάσθω γύναιον.” W. Schmid, *Der Atticismus* 2, does not include γύναιον in his selective index to Aristides.

46. fol. 134^v, sub Ἐκλογεῖς ad fin. τὸ δὲ ἔργον αὐτῶν ἐκλέγειν.

47. Ἐπιλέξασθαι: Αἰσχίνης. ἐπιλέγειν ἐστὶ τὸ τὰ ἔκκριτα λαμβάνειν, ὅθεν καὶ ἐπιλεκτον τὸ ἔκκριτον.

The adjective ἐπιλεκτος occurs twice in Aeschines, 2.169 (with the scholion in Baiter-Sauppe, *Orat. Att.* 2.38: ἐπιλέκτοις· ἐκλεγομένοις στρατιώταις ἀριστίνδην) and 175.

48. fol. 135^r, *post* 'Εκφυλλοφορήσαι. 'Εκφορά: ἐπὶ νεκρῶν, ὡς 'Αριστοφάνης (Pl. 1138). καὶ ἐπὶ τῶν σκευῶν, ὡς ὁ αὐτὸς πολλάκις.

The word in the second sense (*ἔκφορα*) is not found in Aristophanes, except as a variant in Pl. 1138, which some scholiasts gloss as ἔξω φερόμενα or ἄξια ἐκβληθῆναι: cf. also the scholia to Pl. 1008 and Eccl. 926.

49. fol. 135^v, *sub* 'Ελικτῆρες *ad init.* ἐνωτίων εἶδος. Λυσίας (12.19) [καὶ 'Αριστοφάνης (F 320.14 K)].

50. fol. 135^v, *post* 'Εμποδῶν. "Εμπορος: κυρίως ὁ θάλατταν πλέων, ὃς ὠνούμενος ἐπὶ ξένης πωλεῖ· παρὰ τὸ πόρος. πόρος δὲ κυρίως ἐπὶ ὕγρου. καὶ εὖπορος ὁ ἔχων ἀεὶ τὸν ἐπιρρέοντα πλοῦτον ἐκ μεταφορᾶς τοῦ ὕδατικοῦ πόρου.

From schol. Ar. Pl. 521: "Εμπορος ὁ πραγματευτικὸς ἄνθρωπος. κυρίως —πόρος (ὕγρων sch., Su E 1045). Cf. Hsych. E 2503 and Mosch. (1) 144.

51. fol. 135^v, *sub* "Εμπουσα *ad med.* ἐφαίνετο. [τινες δὲ φασιν εἶναι ταύτην μονόπουν καὶ ἐτυμολογοῦσιν οἶον ἐνίποδα διὰ τὸ ἐνὶ ποδὶ κεχρῆσθαι. ἕτεροι δέ, ὅτι ἐξηλλάττετο τὴν μορφήν. ἔνιοι δὲ τὴν αὐτὴν τῇ 'Εκάτῃ, ὡς 'Αριστοφάνης ἐν τοῖς Ταγηνισταῖς (F 500-1 K) "χθονίας 'Εκάτης πείραν σοφῶν ἐξελεξιόμενῃ." εἶπ' ἐπιφέρει, "τί καλεῖς τὴν "Εμπουσαν;" πλήρης δὲ τοῦ ὀνόματος ἢ κωμωδία.

χθονία θ' 'Εκάτῃ σπείρας ὄψεων Porson; ἐλελιζομένη Seidler. *τινες* — "Εμπουσαν from sch. Ar. Ran. 293 (*τινες δέ, οἱ μὲν sch.; μονόπουν, μονόποδα sch.; ἕτεροι, οἱ sch.*).

52. fol. 136^r, *sub* 'Εν Λίμναις Διόνυσον *ad fin.* Καλλίμαχος (F 305 Pf.) "λιμναῖοι δὲ χοροστάδας ἦγον ἑορτάς."

From sch. Ar. Ran. 216 (Λιμναίω sch., οἱ λιμναῖοι Stephanus).

53. fol. 136^v, *post* 'Εν Φρεάτου. 'Ενέχυρα καὶ ἐνέχυρον ἐνικῶς. καὶ ἐνεχυράζειν καὶ ἐνεχυριάζειν τὸ ἐνέχυρον λαμβάνειν, ὡς 'Αριστοφάνης (? F 484 K). γίνεται δὲ ἀπὸ τοῦ ἐνέχεσθαι.

Only ἐνεχυράζομαι occurs in Aristophanes (Nub. 35 and 241; Eccl. 926). ἐνεχυριάζομαι seems to be post-classical. It is found in the mss. of Aeschines at 3.86, where editors emend to ἐνεκωμιάζειν. Kock prints Ar. F 484 = Harp. s.v. Δήμαρχος, ὅτι δὲ ἡνεχυρίαζον οἱ δήμαρχοι κτλ., but the mss. vary between ἐνεχύραζον, ἐνεχυρίαζον, and ἡνεχυρίαζον, of which the first is preferable.

54. *Ἐνεύναιον*: *ἰμάτιον τὸ ἐν τῇ εὐνῇ*. *Ἀριστοφάνης*.

— *εὐνῇ* from Herodian (1) 175. The citation of Aristophanes is unique and this meaning of the word is otherwise first attested in the Stoic Hierocles (*Berliner Klassikertexte* 4, p. 25 von Arnim).

55. fol. 136^v, *sub* *Ἐξένιζε* *ad fin.* *ξενίζειν καὶ τὸ ἐν τῇ ξένη διατρίβειν καὶ τὸ εἰς ξενίαν δέχεσθαι, ὡς Αἰσχίνης* (2.111).

Cf. Mosch. (1) 44.4 and 119.24–26.

56. fol. 136^v, *sub* *Ἐπαιρόμενος* *ad fin.* *ἡγουν παρεκάλεσεν ἐφ' ἑαυτὴν ἦρεν*.

Cf. schol. Ar. Nub. 43.

57. fol. 137^v, *sub* *Ἐπιβολή* *ad init.* *ἡ ζημία [ὡς ὁ Δημοσθένης* (21.177) *καὶ] πολὺ κτλ.*

Cf. schol. *ad loc.* (p. 642 Dindorf) and Hsych. E 4649.

58. fol. 138^r, *sub* *Ἐπεσκήψατο* *ad fin.* *καὶ ἐπιστεῖλαι δὲ τὸ ἐντεῖλαισθαι ἐστι διὰ γραμμάτων*.

From Herodian (1) 247: cf. Ammonius 55.

59. fol. 138^v, *sub* *Ἐπὶ κόρρης* *ad fin.* *Δείναρχος δὲ “ἐπὶ κόρρης ἐπάταξε τὸν ἄνδρα” φησίν*.

From an Atticist lexicon: cf. Aelius Dionysius E 55 Erbse, with references.

The citation of Dinarchus is unique: cf. Pherecrates F 155b: *ἐπὶ κόρρης αὐτὸν ἐπάταξεν*.

60. fol. 139^r, *sub* *Ἐπιπλον* *ad fin.* *γράφεται δὲ ταῦτα καὶ σκεύη καὶ σκευάρια, ὡς Μένανδρος*.

The word is not elsewhere attested for Menander.

61. fol. 139^v, *post* *Ἐπώνια*. *Ἐπεκθύσασθαι*: *ἐλέγετο τὸ μὴ τῶν ἱερείων [οὐ] καλῶν φανέντων δεύτερον ἱερεῖον ἀνατεμεῖν, ὡς Ἀριστοφάνης*.

— *ἀνατεμεῖν* from Herodian (3) 251 Cramer, supplemented by Cohn 410: *Σφάλλονται οἱ λέγοντες ἐπὶ τῶν μάντεων ἔθυσε τὸ ἐσκέψατο, ἐθύσατο προσήκον. θῦσαι μὲν γὰρ τὸ ἄνευ μαντείας ἀπλῶς σφάξαι. τὸ δὲ καὶ τὰ ἱερεῖα ἐπισκοπῆσαι καὶ σκέψασθαι, θύσασθαι λέγεται. καὶ γὰρ ἐθυσάμην, καὶ κεῖνος ἐθύσατο ἐπὶ τῆς μαντείας. μόνως οὕτως ῥητέον καὶ τὸ τῶν ἱερείων μὴ καλῶς φανέντων δεύτερον ἱερεῖον ἀνατεμεῖν ἐπεκθύσασθαι ἔλεγον οἱ ἀρχαῖοι*.

The first part of this article, on the difference between *θύω* and *θύομαι*, has been discussed by Stengel.⁵ The word *ἐπεκθύομαι* is known from two other occurrences. In Arrian, *Epict.* 2.7.9, it means to offer sacrifice for the purpose of divination, without the notion of repeated sacrifice.

Galen, *De diebus decret.* 1.12 (Vol. 9, p. 833 Kühn), remarks that people criticize doctors for refusing to predict the future, *κἂν μηδὲν ἔχωμεν ἐνίοτε βέβαιον σημείον, καίτοι τοῖς ἱεροσκόποις τε καὶ τοῖς οἰωνισταῖς ἐπεκθύεσθαι καὶ ἐποιωνίζεσθαι συγχωροῦσιν, ὅταν ἀσαφῇ γένηται τὰ μαντεύματα.*

The practice of repeating sacrifices with new victims until favorable omens were obtained is especially familiar in military contexts, and it was a sign of particular good luck if favorable auspices were achieved with the first victim (Xen. *Hell.* 4.3.9; 6.5.2).⁶ It is probable that the text should be emended to *ιερώων μὴ καλῶν φανέντων* "the omens not appearing favorable." It is legitimate to say that sacrificial victims are favorable, but *σφάγια* is the word used here (Herod. 6.112; Xen. *Hell.* 6.5.21, where *σφάγια* are distinguished from *οἰωνοί*, and both from *ιέρα* = omens).

62. *Ἐπίδοξος*: ὁ προσδόκιμος, ὡς Δημοσθένης "καὶ διαμαχεῖσθαι πρὸς ταῦτα ἦν ἐπίδοξος."

— *προσδόκιμος* an abbreviated version of Herodian (1) 144: cf. Phryn. 132 and Mosch. (2) 145.

63. fol. 139^v, *sub* Ἐπωνυμοὶ *ad init.* Λυσίας καὶ] Δημοσθένης κτλ.

64. fol. 140^v, *sub* Ἐτερόφθαλμος *ad fin.* ἐτερόφθαλμος λέγεται καὶ ὁ τὸν ἕτερον ἀφηρημένος τοῖν ὀφθαλμοῖν, ὡς ὁ Φίλιππος. μονόφθαλμος δὲ ὁ ἐκ γενετῆς ἓνα ἔχων ὀφθαλμόν, ὡς ὁ Κύκλωψ. ὁ δὲ Κρατῖνος (F 149 K) καὶ Στράβων Γεωγραφικοῖς (1.2.10) μονόμματος εἰρήκεσαν.

— *Κύκλωψ* from Herodian (1) 279: cf. Phryn. 136 (Cratinus), Ammonius 61–62, Hsych. E 6577 and Mosch. (2) 141. The reference to Strabo is found only here.

65. fol. 142^r, *post* Ζητητής. Ζώνη μὲν ἐπὶ τε ἀρρένων καὶ θηλειῶν λέγεται· ζώνιον δὲ ἐπὶ τοῦ θήλεος μόνον, ὡς Ἀριστοφάνης (*Lys.* 72) πολλάκις.

⁵ P. Stengel, *Opferbräuche der Griechen* (Leipzig and Berlin 1910) 9–12.

⁶ Cf. P. Stengel, *Die griechischen Sakralaltertümer* = Müller's *Handbuch* 5, 3 (Munich 1890) 44–45.

— *μόνον* from Herodian (I) 281. The article is a correction of Atticist lexica (Ammonius 65, Moeris 69, Mosch. [I] 87.4–5), which define *ζώνη* as a man's belt and *ζώνιον* as a woman's girdle. The reference to Aristophanes is found only here.

66. fol. 147^r, *sub* Καταχύσματα *ad med.* ὅτι τῶν νεωνήτων οἱ δεσπόται τραγήματα κατέχεον [καθίζοντες αὐτοὺς παρὰ τὴν ἐστίαν] Ἀριστοφάνης Πλούτῳ (768) δηλοῖ [καὶ Λυσίας.] ὅτι δὲ τῶν ἀπὸ θερίας καὶ τῶν νυμφίων, Θεόπομπος Ἡδυχάρει (F 14 K) [“φέρει σὺ τὰ καταχύσματα ταχέως κατάχει τοῦ νυμφίου καὶ τῆς κόρης.”]

The added material, except the reference to Lysias, is taken from schol. Ar. Pl. 768: cf. Hsych. K 1525.

67. fol. 161^v, *sub* Πρόβολοι *ad fin.* ἀπὸ τοῦ πρόβολοι καὶ οἱ προστάται.

Cf. Mosch. (I) 91.17: πρόβολος καὶ ὁ προστάτης.

68. fol. 161^v, *sub* Πρόκλησις *ad fin.* λέγεται πρόκλησις καὶ τὸ προκαλεῖσθαι τινα εἰς μάχην κυρίως· τίθεται δὲ καὶ ἐπὶ τοῦ ἀπλῶς πρότερον εἰπεῖν.

69. fol. 162^v, *post* Προσφορά. Πρό<τρ>οπος: οἶνος ὁ πρὸ τοῦ πατηθῆναι ῥυεῖς· Μένανδρος Διδύμαις.

— *ῥυεῖς* from Moeris 305: cf. Mosch. (I) 91.12–13: πρόουρος—πατηθῆναι τὴν σταφυλὴν ῥεύσας. The reference is probably to the famous Lesbian wine called *πρότροπος* or *πρόδρομος* (Ath. 1.30B; 2.45E). If the citation of Menander is genuine, it is the first reference to the wine.

70. fol. 165^r, *post* Σπερμολόγος. Σπέκλος: ὁ τῆς συνουσίας ἡχος οὕτω λέγεται· ὅθεν καὶ σπεκλοῦν ἐπὶ τούτου, ὡς Ἀριστοφάνης (Lys. 152).

σπλεκοῦν or *σπεκλοῦν* is corrected in Aristophanes from the reading *πλεκοῦν*. *σπέκλος* is not otherwise attested, but the information comes from schol. Ar. Pl. 1081, defining *σπέκλωμα*.

71. fol. 165^r, *sub* Στεφανῶν τοὺς νευνηκότας *ad fin.* καὶ Μενάνδρῳ (F 78 Koerte) [ἀπὸ τοῦ πλεονάζοντος δὲ τοῦτο λέγεται.]

καὶ M. ἐν Αὐτὸν πενθοῦντι Harp.

Discussion of the problems presented by this material may be prefaced with a statistical conspectus. Apart from the material taken from

Aristophanes-scholia, there are seven references (= citations or quotations) to Demosthenes (2, 7, 20, 22, 42, 57, 62), only two of which are found in the extant works (20, 57); five references to Aeschines, three false (17, 44, 47) and two correct (14, 58); four references to Lysias (2, 41, 63, 66); three to Thucydides, two false (9, 19), one correct (44: perhaps from Harp. s.v. *Δικαίωσις*); two to Hyperides (43, 45), and one each to Xenophon (false, 19), Dinarchus (59), Aristides (false, 45), Aelian (correct, 31) and Strabo (correct, 64). For the poets, there are two references to Homer (7, 30) and one to Hesiod (39): there are thirteen references to Aristophanes, four independently attested (21, 48, 49, 65), seven not found elsewhere (16, 22, 30, 45, 48, 54, 61), and two doubtful (31, 33); four to Menander (6, 13, 60, 69); and one each (all independently attested) to Pherecrates (11), Cratinus (64), Eupolis (18), Sophocles (22), and Euripides (45).

The major problems are two. Given the frequency of false citation, where authenticity can be controlled (e.g. Thucydides, Xenophon, Demosthenes, Aeschines), is it credible that other citations are authentic, where authenticity cannot be controlled (e.g. Aristophanes, Menander, Hyperides)? Secondly, it is noticeable that most citations take the form of additions to material preserved in extant lexica. What is the source of these additions?

Discussion of the second problem is complicated by the fact that existing editions of these lexica are somewhat defective.⁷ Thus, Cohn suggested that the addition of the verse from Sophocles in 22 might mean that the scribe of K had access to a fuller version of Herodian, a suggestion which receives slight support from 21, which has a better text of Moeris than that in the mss. used by Pierson. On the other hand, Cohn's suggestion does not help much to explain the false citation of Demosthenes (which was not known to him) in the same article.⁸ It seems unlikely, if not absolutely impossible, that fuller

⁷ Herodian's *Philetairos* is also contained in Vind. Gr. 172, and Dain's remarks (p. 9) should be corrected accordingly. The Paris edition of Mosch. (1) was based on a ms. which had many omissions: the editor added a collation of another and better Paris ms. at the end of the text. For Moeris, cf. C. Wendel, "Die Überlieferung des Attizisten Moiris," *Philologus* 84 (1928) 178-200.

⁸ The false citation of Demosthenes does not by itself militate against the existence of a fuller version of the *Philetairos*, for the existing text has several false references: cf. Herodian (1) 84 (Demosthenes), 198 (Xenophon), 250 (Aeschines), *et al.*

versions of Herodian, as well as of Moeris and of Ammonius, were available, each in a separate text-tradition, to a scholar in the thirteenth or fourteenth century.

At this stage, any attempt at a final solution to these problems is premature. Certain approaches to a solution can, however, be excluded. (a) It is known that late Byzantine (Palaeologan) scholars had the habit of adding to inherited lexical material citations from their own reading.⁹ This is not the case here, for the only works cited by name, Lysias' *Κατὰ Θρασυβούλου* and Menander's *Δίδυμαι*, were not extant at this time, and the same is true of the works of many other of the authors cited. (b) It would seem that the possibility of mere scribal invention is to be excluded, for two scribes, and not one, have the same kind of additions; a false citation of Thucydides is found independently in Thomas Magister (9); the interpolated articles preserve (and, so far as it is possible now to judge, uniquely preserve in the lexicographic tradition) occasional good material: the reference to Strabo (64) and the discussions of *Γαλεώτης* (31) and *Γάλλοι* (32). (c) Finally, the scribes copied from two different exemplars of the *Lexicon* of Harpocration (see above, note 2), and the evidence is decisive that the interpolations were in neither of these exemplars. It goes without saying, of course, that this material cannot be attributed to Harpocration.

Conversely, these and other considerations, especially the fact that nearly all the additions are to lexical sources—only one (66) to a scholion to Aristophanes—suggest the hypothesis that both scribes of K are drawing immediately from the same source, a loosely alphabetized lexicon compiled from earlier Atticist lexica and scholia to Aristophanes, and that it was in the process of compilation that the additions were made. It is still uncertain, however, when this mixed lexicon was compiled (it could have been done at any time between the fifth and fourteenth centuries) and whence the compiler derived his references to Greek authors.¹⁰

⁹ An instance in point is Moschopoulos' addition of the quotation from Libanius in 43.

¹⁰ It is at once a pleasure and a duty to record my gratitude to the Association's referee for his excellent criticism, constructive and destructive, of an earlier draft of this article.