VARIA GRAECA

by N. C. Conomis

(University of Cape Town)

1) Monumenta Lycurgi oratoris
Among the works the orator Lycurgus is credited with having erected during his administration (c. 338—326) are the three bronze statues in honour of the three tragedians ([Plut.] x oratt. vit. 841 f.) 1. He was himself later honoured with representations in art for the great services he rendered to the state. After his death his statue was according to a resolution of the people set up in the Agora 2, where the statues of other orators stood. Pausanias saw the statue in the second century A.D. It was of bronze and stood in the interior Kerameikos by the statues of the eponymous heroes, Amphiaras and Eirene 3. The Life of Lycurgus, falsely ascribed to Plutarch, speaks of more than one statue 4. According to this source Lycurgus also stood in the Erechtheion, sculptured in wood, with his sons, probably all represented as priests of Poseidon Erechtheus. The work was executed by Timarchos and Kephisodotos, the sons of Praxiteles 5.

A fragment, perhaps of the actual pedestal of the bronze statue, was found at Athens [Plut., x oratt. vit. 843c] and was published in 1886 6. It is the inscription now E.M. 10607 = I.G. II2 3776 (II 5,1363b), fragment of a basis of Hymettan marble. The mutilated inscription which dates from the 4th century reads: [Δυκαυργος Δυκαυργος Βο]υτάδης]

Four fragments of Hymettan marble belonging to a pedestal were found at the church [Plut., x oratt. vit. 843c] and were published in 1860 7. They are E.M. 10606 = I.G. II2 4259 (III 944). The inscription is of the Roman times and reads: ΛΥΚΟΥΡΓΟΣ / Ο ΡΗΤΩΡ

More Herms of Roman times were found in Italy. They are mutilated and bear inscriptions. The inscription of the herm in vinea Mangani (I.G. XIV 1176) reads: ΛΥΚΟΥΡΓΟΣ and so does another one in vinea Bonelli. A mutilated herm now in the Vatican Museum (I.G. XIV 1177) reads also Δυκαυργος, while the fragment of a fourth herm found at Tibur and now in the same museum as the previous one (I.G. XIV 1178) reads:

ΛΥΚΟΥΡΓΟΣ
ΛΥΚΟΦΡΟΝΟΣ
ΑΘΗΝΑΙΟΣ

1 See Schefold K., Die Bildnisse der antiken Dichter und Denker, 1943, pp. 36,88,92. 207.
2 [Plut.] 843c: ανάκεντας δ' αυτού χαλκη εκών ἐν Κεραμεικῳ κατὰ ψήφισμα. Cf. ibid. 852d.
3. Pausan. i 8,2 μετὰ δὲ τὰς εἰκόνας τῶν ἑπωνύμων ἐστὶν ἀγάλματα θεῶν, Ἀμφιάραος καὶ Εἰρήνη γέρωνακ Πλοῦτον παῖδα ἐνταῦθα Δυκαυργός τε κεῖται χαλκοῦς δ' Δυκαυργος.
5 Ibid. 843e-f.
6 Δελιτ. Ἀρχ. 1888, p. 190.
7 Kumanudis, Εἰπιγρ. Ἑλλ. ανέξαθ., 1860, p. 14 no. 22.
From Magnesia on the Maeander in Asia Minor an inscription was published by O. Kern (Die Inschriften von Magnesia am Maeander, 1900, no. 349); it is a mutilated herm of the Roman times and of white marble reading:

Λυκούργος
Λυκόφρονος
Ἀθηναῖος

Lastly a portrait which represented Lycurgus holding a victory was recognised on a panathenaic amphora dating probably from 313 B.C. ⁸

2) Pollux

Our biographical knowledge of Pollux and his chronology is so deficient that his mention in an inscription recently published by Prof. B. D. Meritt from the Agora of Athens deserves a note. The inscription contains a list of contributors to some fund, see Hesperia 1960, pp. 29ff.


This Julius Polydeuces is the sophist from Naucratis, the author of the well-known Onomasticon extant in an abridged version, see Bethe R.E. x. 773—779. It is known that he ingratiated himself with the emperor Commodus and that through his support he secured the chair (no doubt of Rhetoric) at Athens. This is mentioned by Philost. Soph. Vit. ii 12 (p. 593): ἔλεγε τῇ ταύτῃ καὶ μελιχρῇ τῇ φωνῇ ἀπαγγέλλειν, ἦ καὶ βασιλέα Κόμμακνον θέλεις τὸν Ἀθηναῖον θρόνον παρ᾽ αὐτοῦ εὑρεῖν. He composed the Onomasticon for Commodus — then Caesar —, while he was carrying on his duties as professor at Athens, see Onomasticon i 1—2, viii praef.

Bethe was once prepared to accept that the Onomasticon was composed between 166 and 176 A.D. (see Onomast., i p. v) and that Pollux became professeur before 176. Afterwards, however, in his article on Pollux in the R.E. he accepted the view of M. Naechster (De Pollucis et Phrynichi controversiis, Leipzig Diss. 1908, pp. 29ff.) that it was after 178 that Pollux became professeur at Athens and this date is also accepted by the O.C.D. s. Pollux. The Onomasticon then would seem to have been composed after 178 but at a rough estimate before March 180 when Commodus became sole emperor.

Who Pollux’s heirs were we do not know but probably his wife and son are meant. The mention of his name in a document of this nature would probably suggest that he was a person of some means. The approximate dating of the inscription unfortunately does not help to decide the year of Pollux’s death with any accuracy. But the date of the inscription which was given by the editor as approximately between 150—190 A.D. should perhaps be slightly modified and be fixed after 180. This is because Pollux did not hold the chair until after 178 and it is fair to assume that he held it for some time in the course of which he composed his work shortly before his death. On the other hand since he died at the age of fifty-eight his death occurred conceivably only a few years after his call to the chair. If this admittedly rough reasoning be true it follows that the year 190 would seem rather a remote terminus ante quem for the inscription. This is perhaps further suggested by the form Ἰουλιοῦ Πολυθέυκους οἱ χληρονομοῖο which one should think would only be justified shortly after his death.

I take this opportunity for a further note on the *Onomasticon*, iii 114: ὁν τὰ ἐνναϊκία μεγαλόφρων, μεγαλοφύσις, μεγαλογνώμων, ἐλεύθερος, ὑπέρανο λημμάτων, χρείττων χρημάτων, οὐκ ἀντικαταλλακτόμενος χρήματα τοῦ καλοῦ, πλοῦτον τὴν ἀρετήν τιθέμενος, οὐδὲν ἄν λήμμα προσεμένος ὁ τὸ ταῖς γιγνομέναι πρόσετην, ἡδέως ἀν εἰς & δεί διδοὺς ἢ λαμβάνων ἀφ’ ἐν ὅ δει τ. Ἀδων Ἀνάσα II corr. Bekker cl. p. 190.23 = καὶ λαμβάνων ἀφ’ ὅν ὅ δει καὶ μή διδοὺς εἰς & δεί ἀπεδμοι. Bentley ἦδοιν coniec., Beethe ἡ λαμβ. — ὅ δει εἰς p. 190.23 male repetitum putat. λαμβόν S, λαμβόν F.

Ἐλεύθερος seems hard here and I would rather prefer to read ἐλεύθερος; then ἦδοιν ἀν εἰς & δεί διδοὺς ἢ λαμβάνων ἀφ’ ὅν ὅ δει seems to me the correct reading. I do not understand which δεί was added by Bekker nor why Beethe says that the expression is here out of place having been repeated from iii 113. In both cases the expressions seem to be in place: in iii 113 Pollux gives synonyms of φιλάργυρος and the phrase λαμβάνων ἀφ’ ὅν ὅ δει καὶ μή διδοὺς εἰς & δεί is intended as a synonym and for his purpose it is indeed one. In iii 114 he gives the opposites (ὅν τὰ ἐνναϊκία) and again the phrase ἦδοιν ἀν εἰς & δεί διδοὺς ἢ λαμβάνων ἀφ’ ὅν ὅ δει is intended as a synonym of μεγαλόφρων and is an effective one.

What remains to be pointed out in this connection is that both these phrases have their origin in a saying of the orator Lycurgus. In Lycurgus' life by Pseudo-Plutarch 842b it is said that when he was on one occasion accused in the assembly he replied: ἄλλῳ ὁν ἔγου μεν διδοὺς, οὐ λαμβάνων ἐξόμαξε. The saying comes also in Plut. *Comp. Nic. et Crassii* 1: ὡς καὶ Λυκοῦργος ὑστερον ὁ βήτωρ ἐπαργοφάσατο πρὸς τὸν δήμον, αἰτιῶν ἔξωκενετὶ τινὰς τῶν συνοφαντῶν: "ὕδομαι γὰρ," ἐπει, "εἰ τοσοῦτον χρόνον πεπολυτευμένος παρ᾽ ὑμῖν, διδοὺς περιόρισαι πρότερον ἢ λαμβάνων." After Pollux it occurs in Johannes Diaconus *Comm. in Hermogenem*, cod. Vat. gr. 2228 f. 473r, published by H. Rabe in *Rh.M.* 1908, p. 143: ὅ Λ. ἐν Ἀθήναις ἐπι τῷ πεπεισαν τὸν συνοφαντὸν ἀγχυρω λοιδορομένος "ἐτα" ἐφὶ ἀοίδαι τίς ὑμῖν δικοῦ εἶναι, πολλάκις, ὅς τοσοῦτον χρόνον τὰ δημοσίᾳ πράττον παρ᾽ ὑμῖν διδοὺς μᾶλλον δικοῦς ἢ λαμβάνων ἐλημμαί.; "On this passage see also K. Jander *Orat.*, et Rhett. *Gracc. frgm. nuper reperita* (Bonn, 1913), p. 14, and K. Fuhr *BPBW* 1913, p. 992.

In vii 113 the phrase χρησωφυλάκων ἀρχή is not Greek and Kaibel's emendation seems unavoidable. Χρησωφυλάκων explained by L.S.J. as office of the χρησωφυλακός seems, to say the least, very capricious; cf. Arist. *Athen. Pol.* 43.3 χρησὶν ἐπιμελήσῃς and the note of Sandys *ad loc.* Hesychius' χρησωφυλάκων ἀρχή ἐπὶ τῆς ἐπιμελείας δικαίως must be corrupt but one is not sure whether one should read χρησὶν ἀρχή, χρησωφυλακική or something else. Sandys' quotation *ad loc.* from Pollux viii 113 is misleading. In i 64 Αἰσχύλου ἐν Προμηθεὶς Πυρκαῖ (fr. 205) to be read ὀμολόγου with cod. C (ὡμολόγου). At viii 126 εἰ τῇ χρῆ Ἐκατερώ πιστεύει τῷ τὰ ψηφισμάτα συνεχόντας, to be read συνεχόγενς with L. In vi 55 βολβοὶ, τευτάδα etc. Post bολβοὶ Α. ad. σέρις καὶ ἱστίων. For σέρις see L.S.J. s.v.; ἱστίων is worth noticing as the ancestor of modern Greek ἱστία (= endive), traced back to the Latin *intusbus* (*Εντυμον* Geop.; *Εντυμον* Gal., *Εντυμον* Edict. Dial. 6.3.4); see L.S.J. s.v., Ἱστόρ. Λεξ. τῆς Νέας *Ελληνικής* s.v. ἱστία, N. Andriotes *Ετυμολογικό Δεξιοτήτι τῆς Κοινῆς Νεωλλ.* (Athens 1951) s.v. ἱστία. 48
Finally a few misprints deserve mention: iii 79 read καρφοσπωλῶν, vi 54 χαρίν (?) — not an adverb, ix 50 κλείσιον (?) cf. i 50 and Meisterhans9 p. 51 n. 391; ix 107 παρδίν, vii 125 ἠεία (?), viii 122 'Αρδητή.

3) P. Oxy. 2331: Anonymous
This papyrus contains verses on the labours of Hercules. It was published by Mr. Lobel, and Prof. Page commented on the text in C.R. 1957, pp. 189—191.

Lines 11—12: άλλ' αυτός (scil.'Ἡρακλῆς) ἐρχεται καταδικαίων καρνάρις ἀντώμος δεινός ἄφροικος.

For the first adjective of 1.12 Prof. Page suggests that it may come from the Latin carnalis and that it means 'fleshly'. This is very attractive if it refers to Hercules' stature. However, the other adjectives of 1.12 rather refer to Hercules' character and it may be that καρναρις comes from carnarius and means 'butcher', 'man of blood', simply a 'cruel man'. In Modern Greek the word γαστίς (= butcher) is likewise often used metaphorically to denote a cruel, bloodthirsty man9 and I would not be surprised if καρναρις was in this context used with such a meaning. I would therefore keep the text as it is and accent καρνάρις.

As for the meaning of καρνάριος as 'carter' P. Flor. 207.5 al. (iii A.D.) — see L.S.J. s.v. κάρφων — which Mr. Lobel mentions, I would remark that probably it should be read καρφύτως and I consider κάρφων as wrongly written for κάρφον (= cart). The word κάρφον (once κάρφος δ, Edict. Diocl. 15.38a) was well established in Greek since the first centuries of our era and the forms κάρφων and καρνάριος should be accounted for as slips or, perhaps rather as a point of ignorance on the part of some non-Greek scribe.

The second adj. ἄστωμος cannot in this context, as Prof. Page notes, mean just 'speechless' or 'hard-mouthed' (L.S.J. s.v.), σκληρόστωμοι (Souda s.ἄστωμοι θυτεί). His suggestion 'unless the writer means ἄστωμος, effrenus', is interesting but perhaps there is no need to suspect a mistranslation from Latin into Greek. "Ἄστωμος may here have a meaning not preserved elsewhere in the extant Greek literature and it may be that we have a case where Modern Greek would help. In the Cypriot dialect ἄστωμος is in everyday use. It is applied primarily to somebody who has no appetite for food and eats little, but often by a kind of popular irony (?) to one who eats too much. Whether the meaning 'greedy', 'gluttonous' would be suitable in this case I leave it to others to decide, but Hercules is often represented in this light, particularly in comedy10. Further we learn from the Ἀττωρ. Δείξιν. τῆς 'Ελλήν. Γλώσσας (s. ἄστωμος) that in Tsakonia ἄστωμο means ὁ μὴ ἀμέλιόν, ἀμέλιγος, and it may be that this is the meaning here, Hercules being represented as keeping silent like a man who has already set his mind on something.

As regards ἄγροικος, either form, i.e. ἄγροικος or ἄγροικος, would do and the accent is not in this case really significant. It is believed that ἄγροικος was the original form and that in the new Attic dialect the form ἄγροικος came into use (v. Kühner-Blass Gramm. 326.7, Schwzyer Griech. Gramm.1 383).

9 Cf. Latin lanius and carnifex and English butcher.
10 Cf. e.g. Epich. fr. 2 Κ, Phryn. fr. 23 Κ where the expression ὁ οὐκόστος Ἱηρακλῆς is used ironically, Ar. P. 741, Lyri. 928, Ran. 621. etc; cf. also the proverb Ἱηρακλῆς ξενίζεται.
In later Greek the form ἄγροικος was re-introduced and prevailed. The convention as regards its use is given by Pollux ix 12 ἄγροικος ὁ σκιαῖος, καὶ ἄγροικος ὁ ἐν ἄγρῳ τινὶ ἐπὶ δ' ἀμφότερον ὁ ἄγριος, καὶ μᾶλλον ἐπὶ τοῦ σκιαῖος, cf. also Schol. Ar. Nub. 43. As this papyrus is a late document (possibly iii A.D.) I would rather read ἄγροικος. As to the suggestion that ἄγριος should have been used instead of ἄγροικος it is understood that ἄγροικος carries, at least in part, the meaning of ἄγριος (cf. Pollux supra) so that sometimes ἄγροικος actually intrudes where ἄγριος was originally written (cf. e.g. Ael. Lett. 13, Loeb). But in the present passage Hercules apparently is represented as 'boorish' or 'churlish' (cf. Ar. Nub. 628, 646, al., Thphr. Char. 4), in which case ἄγροικος is good.

Since the above note was written I had access to the article of Prof. P. Maas (Greece and Rome 1958, p. 171—3) where he makes some excellent remarks on this papyrus. He reads ἄγροικος and ἄγριος. About ἄροικος he comments: 'a rare word, here perh. = 'not a trained speaker', as opposed to the Challenger's cleverness'. That this meaning is possible becomes clear from the use of the word in Tsakonia referred to above. I also think that this meaning suits Hercules better than the one I suggested above, if the subject of the papyrus is a poetical dialogue between Hercules and his challenger.

From the point of view of the gryllos involved this papyrus was treated also by W. Biensfeld in his dissertation on Grylloi (Cologne 1956); cf. J.H.S. 1960, p. 241.

4) Bekker Anecdota
No doubt some of these passages must have been emended by other scholars in articles now difficult of access and I therefore would like to say that in these notes I underline my own doubts rather than seek to offer solutions to others. 183.5 αἱμορία ἔλαχι παράξ. καὶ τῆς ἑλάτας τῆς λευκομένης αἱμορίας τῷ στέλεχος ἱερὸς λέγεται.

There is no doubt that the sacred olives αἱ μορίαι are meant (cf. Phot. Souda s. morēzi). As far as I know this is the only passage where the fruit, as distinct from the tree, is called μορίαι. 12.

257.4 Ἐπεοβουτάδης ὁ γένος Ἀθηναίος, καθαρὸν Ἀττικόν τῷ γνήσιον. Read e.g. Ἐπεοβουτάδης ὁ γένος Ἀθηναίος καθαρὸς Ἀττικόν. <έτειν γὰρ> τῷ γνήσιον; cf. Phot. the Souda, (and Harpocr.) s.v.

258.7 εὐκίμωθη, <χιλία ἐξημιμόθη.> Read χιλία ἐξημιμόθη (scil. δραχμῆς), as it becomes obvious from other lexicographers; the corruption is explained through the frequent use in later Greek of the neuter plural starting from cases of internal accusative, where the accusative of the noun was left out and the accusative of the adjective was put in the neuter plural.

273.5 κοίτης, πλεγμάτων, κίστη ἡ αὐτοκίστη τῆς ἁρσαίας. Read κοίτης; κίστη or γίοστή today in the Cypriot dialect is the place of the

11 In L.S.J. s.v. the presentation is not satisfactory.
12 Also confused — as regards the meaning of σικός — is Harpocratio s. σικός.
13 I may perhaps mention that I take Βούταδης ὁ ἡμιολικός τῆς Ομηρίδος φιλός ... read in Harpocr., Souda and elsewhere to be a careless entry for the correct Βούταδης.
hen-coop where the hens lay their eggs. Accordingly read ἀγαλαστη. For the form ἀγόλων or ἀγολόν in later Greek see Chatzidakis Mev. καὶ Νέα Ἑλ. ii p. 236; Schwzyzer Griech. Gramm. 1598. 280.2 Μεταξικά λειτουργᾶται ὑπ' ἐν ταῖς παμφατικής συκαφερραία τῶν ἥχουντος μεταξικῶν. μέταξικοὶ δ' εἶς ἐν ὦ ξένοι ή 'Αθήνην οἰκούντες. It may be that the compiler of this gloss at first intended to conclude the entry with ὄν τῶν 'Αθήνην οἰκούντων μεταξικῶν 14 seems to be needed, but for some reason he went on and gave the definition of μεταξικαί. Οἰκούντων was then changed because of the following οἰκούντες (cf. Phot. Souda s. μέταξικαί). I do not see how ἥχουντων can be justified. I suggest that it should be obelized.

316.23 Χαλκάσιον τόπον, δύσω δ' χαλκάς πιπράσκεται δε ἐπού τὸ Ἡφαιστείνων. χαλκῶν ἀν χαλκᾶς ἱθατερ κοδέξ, νοι λιτοε. The lemma should read either χαλκάσιον or preferably χαλκάσιον, because of the bronze vessels are meant by χαλκάς; then πιπράσκεται· πιπράσκεται 15 δε ἐπού ... 385. Ἀλόα ... ἀπ' δε τοῦ συγκωλόζεσθαι. Read συνωλ'εσθαι as the sense of the passage requires, and Eustath. p. 772.28 and other grammarians show (v. Paus. attic. A 76, Erbse).

394.20 ἀνδροκόνοι· ἀνδροφόνοι. In the indices ἀνδροκόνοι is accented falsely. It occurs also in Hesychius and perhaps it is not to be emended into ἀνδροκόνοι (v. L.S.J. s. v. and Addenda), but to be referred to κονέω 16 = kill, cf. Hsch. κοκ' ὄνη κακ' ... πεφόνευκεν; cf. also L.S.J. s. διακανών Add., ἔπικανών, τρικόνητος, κονή.

5) Miscellaneous glosses
Cyrill. Vindobon. no. 171. γέφρα· στρωτιρέδια. Στρωτιρέδια according to Harpocration (cf. also Phot. Souda s. v.) were τα μικρά δοκίδα τα ἑπάνω τῶν δωροδόκων τιθέμενα. See F. Noack Elenis p. 209, L.D. Caskey AJA. 1910, p. 303—6, F. Ebert Fauchenrücke, pp. 38—40, Pritchett Hesper. 1956, p. 303. The diminutive στρωτήριον is preserved in the Br. M. 228.49. A further diminutive form in Hsch. and the Souda s. γεφράδια is στρωτερίδιον. Στρωτιρέδια should be read also in Cyrillicus, one of Souda’s sources, and Du Cange Glosarium s. v. and γεφράδια made the alteration long ago.

In the same glossary θάλλος· θάλστημα should be accented θαλλός and for θάλλον· ὁ χαλάδος τῆς ἐλιάς perhaps θαλλόν (see Sophocles Gr. Lex. s. v.), which in P. Oxy 1481.7 (ii A.D.) in plur. = 'presents', etc., see L.S.J. s. v., Buck-Petersen Reverse Index, p. 79a; I do not know whether θάλλον (?) from a plural θάλεια [Wilcken Chr. 323.20 (ii A.D.)] could be supported. Θάλλον if kept above would have to be derived from θάλος and this presents difficulties.

Likewise θέρστρωτον· περιμήλλον γυγνικεύον ἢ μαρφέοιν. ἢ θερστον ἰμιτὰς ἢ εἶδος μαχαίρας ὁ καλούμεν ὁ δὲ περιμήλλον δεῖπνων should read: ... ἢ θερστον

14 In the decree of Themistocles published recently from Troezen, E.M. 13.330, Hesper. 1960, pp. 198 ff., 1.7 reads ... καὶ τοῦτος ἡ ξένους τοὺς ἀκούντας ἢ 'Αθηνην. 15 I now see that πιπράσκεται is added by other scholars, e.g. Wycherley The Athen. Agora: Testim., no. 286. 16 Buck-Petersen Reverse Index derive ἀνδροκόνος from χαλκοῦ.
This is a confusion of two entries as it seems: to the first ἄγγριας refer the words ἄγγριας τοῦ ἄγγριας ἄγγριας (cf. LXX i Κί 13.20 v.1., P. Petr. 1.12.18+). It is also called ἄγγριας τοῦ ἄγγριας Max. Tyr. 13.20, v.1. ἄγγριας, Max. Tyr. 30.6, cf. also Sophocles Gr. Lex., s.v.


Read ἄγγριας cl. Souda s.v. ἄγγριας.

In the same glossary: ἀλόνης ἀλοιφῆς should be ἀλόνες and ἀλοιφῆς ἀλομήσως should read αἱ ἀλομήσως ... Also θέμοι ἄγγριας τόπων; perhaps to be read ἰδιόκροτον (θείας ἱερας in Τσετς Η. 12.743), though in medieval texts it is often written τέφρων (see Du Cange Glossarium s.v. and Sophocles ad loc.) and cf. the Byzantine form τεφριδίος.

In the case of ἄγγριας οὐσία the noun has dropped as it seems, but from Hesychius ἄγγριας ὁ λότας one should perhaps read ἄγγριας λότας. In L.S.J. s.v. ἄγγριας τοὺς ἑρεθίσμους, οἱ δὲ τὰς ἀνὰς Οἰρίων ap. E.M. 6.49 it should read ἄγγριας, cf. Hsch. s.v. The v. ἄγγριας is in use in Modern Greek, especially in some of the dialects.

Cramer Anecd. Oxon., ii 172.18 ἀξονιτὶ ἄμουτὶ, ἄμωθι.

Read ἀμωθί cl. ibid. 313.11 ff. and Bekker an. 213.23 = 365.25. Further as ἀμωθί does not really mean ἀξονίτι, perhaps one should read ἀμωθί, cl. e.g. the Souda s. ἀμωθί, ἀμωθί.

Ibid. 232.28 κατείτηρία ὡς κατείτηρια κατείτηρον δὲ τοῦ νεκροῦ βόλος.

Read first κατείτηρια (neut. pl.) and κατείτηρια; then δόβος for βόλος. Cf. Hsch. s.v., Cram. An. Paris., iv 184.28 s. κατείτηρια, etc. For κατείτηρια cf. the Souda s.v., etc., κατείτηρια in I.G. Π.197 and elsewhere.

Ibid. 234.18 κόρης τὸ κόπτιον. To be read κοπτίον

Paroem. Gr. Π Π. Π. XIV 36 (p. 615) Πλατάνη δοκιμάσει ἔστι δὲ φύλου τῆς μήκος; δὲ τοῦτος γοῦν ἔσται τὸν τῶν ἐρωμένων στοργῆν, τούθεν τὸ ἄντιχερος καὶ τοῦ λιγνοῦ, κάτω ἀντικύπτοντες; καὶ εἶ μὲν ἔχον τοῦ ἐστέργοντος; εἶ δὲ οὖν, τὸ ἀνάτολων.

To be read πλατάνη (also in the Souda s.v. and s. πλαταγώνων) and εἶ δὲ οὖν, cl. Souda s. πλαταγώνων where εἶ δὲ οὖν is read.


2 incert. an πτηλούδιον aut πτηλούδιον.

To be read: δισείπαστον, ἔχοντα πτηλούδιον and cf. Schol. Plat. on Menex. 240c. The termination -όδιον started in later Greek (see Buck-Petersen Reverse Index, p. 64b) and is still alive in some dialects of Modern Greek. Δισείπαστοσ is quoted in L.S.J. s.v. and τόπους δισείπαστον is mentioned in Anon. Hist. in R.E.G. 5.320 etc. It equals the δίσειπτοσ χώρα of Phut. Phil. 14.
Acta Classica is published annually by the Classical Association of South Africa. The journal has been in production since 1958. It is listed on both the ISI and the SAPSE list of approved publications.

For further information go to: http://www.casa-kysa.org.za/acta_classica.htm