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NOTES ON THE GREEK RHETORS.

IN the course of reading some of these writers I have made the following notes. Some of the suggestions have very probably been anticipated, and in such cases I can only plead the legal maxim, *superflua non nocent*. The references are to volume and page of Spengel's edition (Lipsiae, 1853-6), and Anon. l. 427 has been cited as Cornutus.

1. οἱ μὲν οὖν πολιτικοὶ κατ' ἀρχὰς χρώνται ταῖς ἀναλήψεσι καὶ τῇ παλιλλογίᾳ. Tiberius, 3. 71.

As these words occur in a section dealing with ἐπανάληψις I think we should read ἐπαναλήψεσι.

2. καὶ τὸ Ἡσιόδειον

μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀφελόντα
ἔσθειν.

Trypho, 3. 194.

Göttling in his edition of Hesiod (1831) wished to transpose ἀνεπιρρέκτων with ἀνεπιξέστων supr. l. 744, and took the prohibition to mean 'quod in culina feceris (i.e. in domus tuae penetralibus) noli aliis cinere prodere.' See his note. As against this we have ὥς μὴ κορῶναι κρώζοιεν ἐν ἀνεπιξέστω τῷ δώματι, Eumath. V. 16, and the above citation by Trypho, who adds, *τούτεστι, μὴ ἀκρατῇ μηδὲ λίχνον εἶναι*. This supports the view of Melanchthon and Erasmus, quoted by Göttling, 'ex ollis non sacrificatis ne capias cibum, i.e., ne edas priusquam dixeris precationem.' M. 'ne ritu pecudum ad cibum capiendum irruamus, sed ita demum edamus, si prius inde primitias dis immolauerimus.' E. Men should wait until grace has been said, and, *exemplum duorum iuniorum Crachittorum secuti*, not 'shriek for goose before their turn comes to be helped.'

3. ἐξ ὧν ἡ φροντὶς εἰσαγείρεται, Longinus, l. 315. 'ἐγείρεται Bakius.' Perhaps ἐξεγείρεται.

4. ἐνέργειά ἐστι φράσις ὑπ' ὅψιν ἄγουσα τὸ νοούμενον . . . ἔχονται δὲ τῆς ἐνεργείας καὶ αἱ τοῦ Ὀμήρου παραβολαί. Trypho, 3. 199. It would seem an obvious correction to write ἐνάργ—and in view of ἔστι δὲ ἐνάργεια λόγος ὑπ' ὅψιν ἄγων τὸ δηλούμενον. Cornutus, l. 439, I think it should be made. Cf. Longinus, l. 264; Demetr. Phal. 3. 307. But on the other hand we have δεῖ . . . στοχάζεσθαι . . . ἐνεργείας. Arist. l. 139 (*Rhet.* 3. 10), and though several MSS. read ἐναργείας, yet no such correction is possible ib. 141. λέγω δὲ πρὸ ὀμμάτων ταῦτα ποιεῖν ὅσα ἐνεργοῦντα σημαίνει. οἶον . . . οὐ σημαίνει ἐνέργειαν. κ.τ.λ. Still, as I said, I think Trypho wrote ἐνάργεια.

5. τοῦτο δὲ τὸ μέρος αὐξήσεις τῷ μεγέθει τῶν ἐγκωμίων ἐπεργαζόμενος. Menander, 3. 442. I should prefer ἐπεξεργαζόμενος. Cf. ἐπεξεργάζεσθαι τινα τῶν παρέργων εἶναι δοκούντων. Theon, 2. 83.

6. ὁ γοῦν Ἐφορος ἐν τῷ περὶ λέξεως δι' αὐτοῦ τοῦ ἀπαγορεύοντος λόγου, μὴ τῇ εὐρύθμῳ χρῆσθαι διαλέκτῳ, εὐθὺς ἐν ἀρχῇ στίχον εἴρηκεν. Theon, 2. 71.

It can, I fancy, have only been by an oversight that the editor did not write ἐνρύθμῳ, seeing that he has corrected with Finckhius the εὐρυθμον of the MSS. in τὴν ἔμμετρον καὶ ἔνρυθμον λέξιν, *ib. sup.*

7. εὐτελισμός . . . τὸ πρᾶγμα σμικρυνῶ καὶ εὐτελήσω. Phoebammon, 3. 54. We should write εὐτελίσω. Cf. ἑαυτὸν εὐτελίζοντος, Anon. 3. 141. And κατηντέλισε for ὑμᾶς δὲ κατηντέλησε. Anon. 3. 149. Cf. πράξεις . . . κατευτελίζοντος. Plut. 2. 1097c.

8. τὸ δὲ κεῖσθαι σχῆμα μὲν δηλοῖ . . . δευρὶ τὴν χεῖρα, ἀλλ' οὐ δευρὶ μετήνεγκεν, οὕτως ἥσθητο, οὕτως ἐνεώρα μοι. Longinus, 1. 300. 'ἥσθητο libri ἥστο Bakius.' As I cannot believe that Longinus wrote ἥσθητο, and the context favours the notion of sitting rather than of dress, I should prefer ἥστο.

9. καλιὰν τὸν πίθηκον. Cocondrius, 3. 233.

Either the scribe or the printer has dropped a letter. Write καλλιὰν.

10. ὀνοματοποιὰ ἐστὶ λέξις ἣ μέρος λόγου πεποιημένον κατὰ μίμησιν τῶν ἀποτελουμένων ἡχων, ὡς καταχλευασμός ἢ ζέοντος λέβητος ἡχώ. Anon. 3. 210.

It is clear that καταχλευασμός is not the word wanted here, and, I think, equally clear what the right word is. καχλάζω is of fairly frequent occurrence, and L. Sc. cite καχλασμός from Manass. Chron. 229. They also give κάχλασμα, Hesych., where I have failed to find it, but Stephanus quotes it from Eustath. 11. ψ., where it is glossed as βράσμα, ζέσις. The scribe was thinking of the familiar χλευασμός, with which the writer deals a little later, and so wrote as above when he should have written κατακαχλασμός.

11. In the same passage, as another instance of onomatopoea, is given κότταβος ἀσπίδων. Members of Dublin University may be inclined to support this by quoting πολλὸς δὲ κοττάβων ἀραγμός | Κυπρίδος προσφδὸν | ἀχεῖ μέλος ἐν δόμοισιν, but χωρὶς ἢ τιμὴ θεῶν, and the κόναβος ἐν πύλαις χαλκοδέτων σακέων of Aeschylus (S.C.T. 160) suggests the true reading, which is supported by πεποιημένα δὲ οἶον κέλαδος, κόναβος, κελαρύζειν, καὶ τὰ τοιαῦτα. Theon, 2. 81. We have already had some evidence that at this point the mind of the scribe went wandering, and it is a pleasing fancy that just here it reverted to the festival of the previous night, a festival unmarred by 'Dora' or Lord D'Abernon. It might even be suggested that his present aberrations were not wholly unconnected with—but perhaps, 'Twere to consider too curiously, to consider so.'

12. ὁ μὲν (φονεὺς) εἰς ἓνα παρατυχόντα μαιφονεῖ. Aphthonius, 2. 34.

This can hardly be right, and as he has just below τοῦ πάντας μαιφονεῖν, I would either omit εἰς or write εἰς.

13. τοῦ Διὸς βοηθοῦντος τοῖς Τρωσὶ καὶ ἡττον μνηστευομένου τοῖς Ἑλλήσιν. Anon. 3. 119.

The key to this curious saying is to be found in the *Dionysiaca* of Nonnus, who writes as follows :

Δηριάδῃ δ' εὐδοντι κατηφέος ὑψόθεν εὐνῆς
Βάκχῳ πιστὰ φέρουσα παρίστατο θούρις Ἀθήνη,
γνωτῷ δ' ἐσσομένην ἐτέρην μνηστεύετο νίκην· 26. 1.

The old Latin translation gives *spondebat*, but Bacchus was not present to be promised anything, and I take the meaning to be 'sought to procure victory for,' as in fact she does by urging on the luckless Deriades to fight by a wholly unjustified assertion of his invulnerability. This is also the meaning, though Koechly doubted it, of the later passage (37. 608), where the defeated pancratiast, in imminent peril of suffocation,

νίκην ἀντιπάλου μνηστεύεται ἔμφρονι σιγῇ,
ἀνέρα νικήσαντα κατηφεί χειρὶ πατάξας,

With these passages to guide us we can, by the alteration of a single letter, set the text right, καὶ ἦτταν κ.τ.λ.

14. οὐ θήσεις δὲ ἐξάπαντος τὰ λαμβεῖα διὰ τὸ εἶναι αὐτὰ συνήθη τοῖς πολλοῖς καὶ γνώριμα, ἀλλὰ παραδώσεις μᾶλλον. Menander, 3. 413.

Spengel notes 'παραδώσεις P(aris 1874): παρωδήσεις ceteri.' The reading of P does not appear to afford any satisfactory sense, and the notion of parody is quite alien to the context. Now in Hesychius we find *παροδούμενον* : *παροιμαζόμενον*, and, just below, *παροιμία* : *βιωφελὲς λόγος παρὰ τὴν ὁδὸν λεγόμενος*. From this it is possible to infer a verb *παροδέω* = *to mention by the way*, or, *obiter*, which will give exactly the sense required here.

15. διηγήσεις are divided into ἀληθεῖς, i.e. αἱ ἐπὶ τῶν κριτῶν λεγόμεναι, and πεπλασμένοι, i.e. αἱ καθ' ἑαυτὰς λεγόμεναι, which latter subdivide into βιωτικάι, ιστορικάι, μυθικοί, περιπετικάι. Cornutus, l. 435.

The last word may be *περιπατητικάι*, but is more probably *περιπατικάι*, a form found in Cebes, 13.

16. δεῖ . . . μήτε περιόδοις μακραῖς χρῆσθαι . . . ἀλλὰ περιστέλλειν καὶ μὴ περιουσιάζειν. Cornutus, l. 459.

περιστέλλειν does not give the meaning required, and I suggest that it came by an easy error from *περιουσιάζειν*, the true reading being *συστέλλειν*.

17. Again just below we find ὥσπερ καὶ Δημοσθένης ἐν τῷ περὶ τοῦ στεφάνου· τὴν γὰρ δευτέραν περιφορὰν ἀπεριγράψως ἐξέτεινε διὰ τὸ πλείονων κατασκευῶν δεῖσθαι. No satisfactory sense can be extracted from *περιφορὰν*, which comes from the same error as *περιστέλλειν* above. It may be noted that the combination *περι-*, excluding the two corrected instances, occurs five times in this section of eighteen lines. I had thought of *καταφορὰν* as *ταῖς καταφοραῖς* occurs earlier in the passage, but I now think that *ἐπιφορὰν* given in the Addenda is right, as *ἐπιφορὰς* occurs just before.

18. τὸ γὰρ τοιοῦτον μέρος (of the subject) ἀδύνατον περιστοιχεῖσθαι διὰ τὸ ἄπειρον. Menander, 3. 348.

This may be right, though the word seems otherwise unknown, but he probably wrote *περιστοιχίζεσθαι*.

19. ἡ δὲ περίφρασις . . . πολλὰ γὰρ τὰ περιπεφραγμένα. Alexander, 3. 32. An obvious error of the scribe or printer.

20. προσυναπάντησις ἐστίν, ὅταν δύο ἐξενεγκῶν ὀνόματα πρὸς τὸ τελευταῖον πρότερον τὴν ὑπάντησιν ποιήσῃται, ὡς καὶ τὸ Ὀμηρικόν,

ἔνθ' ᾧμα οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων.

τὸ γὰρ ὀλλύντων τὸ εὐχόμενον προσαποδέδοται. Alexander, 3. 40.

He uses this verb quite correctly in two earlier passages. αἰτιαλογία δὲ ἐστίν, ὅταν προβέντες τι πρὸς τὸ γενέσθαι σαφέστερον αὐτὸ τὴν αἰτίαν προσαποδιδῶμεν. 3. 17. ἐπάνοδος δὲ ἐστίν, ὅταν δύο ὀνόματα διάφορα προτιθέντες μήπω τοῦ νοῦ πέρας ἔχοντος, ἐπανίωμεν ἐπὶ τὰ προκείμενα καὶ τὸ λείπον τῇ νῶ προσαποδιδῶμεν. 3. 30. But here the meaning is that ὀλλύντων which belongs to the second word εὐχολὴ has been brought in before ὀλλυμένων, which belongs to the first word οἰμωγὴ. We should therefore read *προσαποδέδοται*. The error probably arose from taking the first syllable of the opening word of the sentence to be *προσ-* instead of *προ-*.

21. *προσαπόδοσις*. 'A Rhet. figure by which a word is repeated in the second member of a sentence, v. Cic. *Orat.* 3. 52, Quint. 9. 3.' 94. So L. Sc. s.v.

This is supported by Phoebammon, who writes ὁμώνυμον . . . τῇ ἐπιμονῇ ἢ προσεπανάδοσις (an obvious error, due to τῇ ἐπαναδόσει in the previous line), 3. 55, and adds, καὶ ἡ προσαπόδοσις τοιαύτη, ἥς παράδειγμα. τίς ὁ λύσας τὸν χρησμόν; Θεμιστοκλῆς; τίς ὁ βασιλέα καταναυμαχήσας; Θεμιστοκλῆς. 3. 56. So, too, reading *prosapodosis*, Mart. Cap. 5. 175. 'Pr. redditio orationis, id est, cum nomen in postrema parte membri, aut eadem quaecumque pars orationis redditur, ex qua idem membrum coepit: ut si dicas: Publicas tibi calamitates imputare debet respublica.'

The reference to Cic. I have failed to find, but in Quint., as the context shows, the word is the substantive of *προσαποδίδωμι* as used by Alexander, 3. 17, *supr.*: 'Vtrum, quod Rutilius αἰτιολογίαν uocat? . . . Προσαπόδοσιν dicit, quae ut maxime seruetur, sane in pluribus propositis: quia aut singulis statim ratio subiciatur; ut est apud C. Antonium, *Sed neque accusatorem eum mctuo, qui sum innocens: neque competitorem uereor, qui sum Antonius: neque consulem spero, qui est Cicero.*' *cet.*

The only other instance I have noted is where παρεμβολή is distinguished from ὑπερβατόν. τὸ μὲν γὰρ ὑπερβατόν ἐν τῇ ἀλλαγῇ τῶν μορίων καὶ τῇ προσαπόδοσει τοῦ ἀκολουθοῦντος σχήματος. ἡ δὲ παρεμβολὴ ἰδίαν ἔχει διάνοιαν. Alexander, 3. 39. Here the sense seems to require *προσαποδόσει*.

22. τὸν ἐν προλήψει τιμῆς περιπεσόντα κακοῖς. Choeroboscus, 3. 255. A comparison of this passage with τὸν ἐν προσλήψει μείζονος τιμῆς κακοῖς περιπεσόντα, Anon. 3. 214, shows that here too we should read *προσ-*.

23. We are told, δεῖ τοίνυν συνεστραμμένον εἶναι τὸ προοίμιον, καὶ σπερμα-

ικῶς ἔχειν τὰ πράγματα, καὶ ἀπηλλάχθαι πάσης ἀγωνιστικῆς ἐπιχειρήσεως. Cornutus, l. 433, and that its φράσις should be σπερματικῶς ἔχουσά τινα τῶν πραγμάτων τῆς διηγήσεως, whereas that τῶν πίστεων should be ἐναγώνιος τε καὶ πικρὰ καὶ περιόδοις καὶ κώλοις ἀνυομένη. ib. 458. But we are also told, τὴν δὲ τῶν πίστεων ἐρμηνείαν οὔτε ἀφελὴ εἶναι δεῖ, καθάπερ ἐν τῇ διηγήσει, οὔτε ἀνηπλωμένην καὶ σπερματικῶς ἔχουσαν τὰ πράγματα, ἀλλὰ καὶ συνεστραμμένην, καὶ οἷον εἰπεῖν κωνοειδῆ, καὶ τὸ σύνολον ἀγωνιστικὴν. ib. 452. This seems clearly inconsistent, and I would suggest that the words have got out of their proper order, and that after ἀνηπλωμένην they should run ἀλλὰ καὶ συνεστραμμένην, καὶ σπερματικῶς ἔχουσαν τὰ πράγματα κ.τ.λ. The meaning I take to be in all cases that the facts are briefly alluded to here and there and not set out at full length. And so in σπερματικῶς πάλιν τὰς ὑποθήκας ἐκθήσομαι. Clem. Al. 308. Cf. ἡ σπερματικὴ τῶν κεφαλαίων ἐπαγωγή. (*sparsim inserta capitula*) Ulp. Dem. 9. 6.

24. οἷον ἡ ὄρνις καὶ τὰ ὑποζύγια ἰσχυραὶ ἢ στεραιαί. Anon. 3. 172.

The writer may have used this form, but it is simpler to write στερεαί.

25. ἔλλειψις . . . τὸ κατὰ μέσον συγκοπή, οἷον μονόνυχας μώνυχας. Zonaeus, 3. 166, which enables us to correct, κατὰ μέσον, οἷον μονώνυχας μώνυχας. Trypho, 3. 198.

26. μείωσις δὲ ὅταν σμικρύνων τι λέγῃς, ὡς Ἀριστοφάνης, οἷον τριηρίτη, βοιδάριον, κυναρίδιον. Cornutus, l. 440. 'πυαρίτη Kayser ex Ar. *Vesp.* 710. κυνιδάριον idem.'

The latter correction may stand, but to the former there are two good objections. In the first place, the word in Ar. *l.c.* according to Dindorf (1876), Blaydes (1886, 1893), Graves (1894), and the Oxford text (1900), is not πυαρίτη but πυριάτη; and in the second place neither one nor the other is a diminutive. The original word must have been a diminutive of τριήρης, e.g. τριηρίδιον, and the copyist wrote the more familiar one in a momentary lapse *aut mentis aut calami*, οἶά τε πολλὰ . . . πέλονται with such persons, as the present writer has good reason to know. (*Exempli gratia*, on re-reading my original draft I found that I had written πεπλαγμέναι for πεπλασμέναι. Cf. 19 *supr.*)

HERBERT W. GREENE.