

NOTES ON THE AESOP ROMANCE NEW SERIES, I*

The text of the so-called *Aesop Romance* or *Life of Aesop* has attracted the attention of scholars for a very long time. A turning point in the history of the text was the discovery of a parchment codex of the 10th century (*siglum*: G) containing a unique version of the text, which was edited in the monumental work of B. E. Perry, *Aesopica*¹). Perry in his edition and other publications refers to this new version as *Vita G*, in order to distinguish it from other versions and especially the one edited by A. Westermann²), for which he uses the term *Westermanniana* in honor of its first editor. In order to avoid the cumbersome term *Vita G* and to honor its distinguished first editor, I have ventured to introduce the term *Perriana* to designate this version³) and have used the *siglum* G for the codex alone. The same practice is followed in this paper.

Perriana, ch. 4, p. 36, 20:

In this chapter we read the story of Aesop's encounter with the priestess of Isis who had lost her way. In the lines immediately preceding the passage discussed below, the priestess approaches Aesop from behind. Thus, he is unaware of her presence and of her identity, when she first addresses him. Upon hearing her voice (lines 19–21):

* For introductory remarks on the text and bibliography see my two earlier papers published in Greek with summaries in English under the title *Κριτικά, γλωσσικά και ερμηνευτικά εις τήν περί Αἰσώπου Μυθιστορίαν: Συμβολή Α'*, in: *Πλάτων* 21, 1969, 251–69, and *Κριτικά, γλωσσικά...: Συμβολή Β'*, *Ἀθηνᾶ* 73/74, 1973, 231–44 (hereafter referred to as *Συμβολή* I and II respectively; the English summary of *Συμβολή* II accompanies only the offprints).

1) B. E. Perry, *Aesopica: A Series of Texts Relating to Aesop or Ascribed to Him or Closely Connected with the Literary Tradition That Bears His Name; Collected and Critically Edited... with a Commentary and Historical Essay*, vol. I: Greek and Latin Texts, Urbana, Ill., 1952, pp. 35–77 (hereafter referred to as *Aesopica* I).

2) *Vita Aesopi ex Vratislaviensi ac partim Monacensi et Vindobonensi codicibus...* edidit A. Westermann, *Brunsvigae* [et] *Londini* 1845.

3) See *Συμβολή* I, p. 252.

ἐπιστραφεὶς... ὁ Αἴσωπος καὶ θεασάμενος τὸ τῆς θεοῦ σχῆμα ἀνθρώπινον περικείμενον, θεοσεβῆς ὑπάρχων προσεκύνησεν καὶ ἤρξατο διανεύειν...

“ἀνθρώπῳ Post, nescio an recte” (= Perry in apparatu cr.)

From the foregoing it is evident that the editor himself felt doubts concerning the reading ἀνθρώπινον of the ms., and it is not difficult to surmise the reasons for his dissatisfaction. The passage, as printed above, cannot be understood without doing violence to the rules of logic or of syntax. Presumably, Post felt that an object was needed here for the participle περικείμενον, because this is what his emendation provides (ἀνθρώπῳ).⁴

If Post’s emendation – which Perry did not adopt – is accepted, the passage becomes very awkward. A literal translation of the passage would be, “when Aesop turned around and saw the garb of the goddess on a human being...”. Since Aesop had already heard the voice of the priestess when he turned around, what else but a human being might he have expected to see? The awkwardness of the passage, however, is removed, if we emend ἀνθρώπινον into ἀνθρώπῳ. In such a case, ἀνθρώπῳ would be the subject of the participle περικείμενον, while τὸ τῆς θεοῦ σχῆμα would serve as its object. This usage of περικίμαι – with Acc. rei and in the sense “to wear”, “to be clothed in” – is strongly attested and especially for its participle.⁵) As far as the word-order of the passage is concerned, the position that the object of περικείμενον occupies may appear a bit strange, but it is explained by the emphasis required by the logic of the narrative. The garb of the goddess is the new element that enters Aesop’s consciousness and also the one that makes the strongest

4) L. Daly’s translation of this passage (Aesop without Morals: The Famous Fables and Life of Aesop Newly Translated and Edited, New York and London 1961, p. 33: “a woman wearing the raiment of a goddess”) makes good sense by itself, but it also appears to be a rather free rendition of the Greek (τῆς θεοῦ becomes “of a goddess”); he may have either adopted Post’s emendation and translated it freely, or presumed tacitly an emendation of the text.

5) See LSJ⁹, s.v. περικίμαι II; G.W.H. Lampe, A Patristic Greek Lexicon, Oxford 1961, s.v. περικίμαι 2 c, d and 3; W. Bauer (transl. W.F. Arndt – W. Gingrich), A Greek-English Lexicon of the New Testament and Other Early Christian Literature⁴, Chicago 1952, s.v. περικίμαι 2 a, b.

impression on him; for that reason Aesop immediately *θεοσεβῆς ὑπάρχων προσεκύνησεν*.⁶⁾

Perriana, ch. 7, p. 38, 2-3:

αἱ Μοῦσαι... εἰς τὸ Ἑλικῶνα ἀνέβησαν [ὄρος].

ελικόν cod. et Perry in apparatu *ελικόν* perp. leg. Parathomopoulos

This passage has been discussed recently by Parathomopoulos, who observes that “l’ expression τὸ Ἑλικῶνα ἀνέβησαν ὄρος n’est pas du grec. Il faut écrire τὸν Ἑλικῶνα ὄρος”.⁷⁾

The remedy proposed, however, is hardly Greek either, and the deletion of the verb (*ἀνέβησαν*) reduces the passage to absurdity. The difficulties of the passage are easily removed, if we edit the text as follows:

αἱ Μοῦσαι... εἰς τὸν Ἑλικῶνα⁸⁾ ἀνέβησαν [ὄρος].

The word *ὄρος* in the passage must have originated with a gloss which was later copied into the text, a common enough occurrence in the *Perriana*. Glosses of the same puerile character occur also in other passages of the text; see, e. g., ch. 6, p. 37, 12-13: *μυλακοῦ πνεύματος ὄντος [ἀέμου] Ζεφύρον*; ch. 39, p. 49, 15-16: *ἀπελθὼν φακὸν ἐψησον ἡμῖν [ἄσπιριον]*; ch. 52, p. 52,35: *οἱ σχολαστικοὶ... χολέρα [ἀσθένεια] [sic] ἐκρούσθησαν*.⁹⁾

Perriana, ch. 10, p. 38,29 and 28; *Westermanniana*, chs. 10, p. 82,29 and 77b, p. 97,5:

In chapter 10 of the *Perriana* we read an amusing, vivid dialogue between Aesop’s master and Zenas, the overseer of the

6) There may have also been a general tendency to place the object of *περικείμεαι* before the verb itself, especially among post-classical authors; in the numerous passages referred to or cited in the dictionaries (see preceding note) the object appears before the verb very frequently as, e.g., in Lucian, *Icar*. 14: *ἀετοῦ τὴν πτέρυγα τὴν δεξιὰν περικείμενος*.

7) See M. Parathomopoulos, *Aesopica* I, in: *Πλάτων* 26, 1974, 291.

8) The reading *ελικόν* cannot be considered a corrupt explanatory note on *ὄρος*, both because of the word-order of the passage and because the author of the *Perriana* refers to the mountain by its name elsewhere (ch. 36, p. 48,22). This also contrasts the *Perriana* with the other versions of the text (*Westermanniana*, *Planudea*, and *Lolliniana*), in which Helicon is never mentioned; see C. M. Birch, *Traditions of the Life of Aesop*, St. Louis, Mo., 1955, p. 93.

9) See also Perry’s remarks in *Aesopica* I, p. 23.

slaves. Zenas comes to the master in great hurry to report that *τερατώδες τι πρᾶγμα συνέβη ἐν τῷ κτήματί σου* (= line 23), namely, that the dumb Aesop had suddenly gained the faculty of speech. Zenas has difficulty getting to his point, because of his agitation and of his master's interruptions. The dialogue reads, in part, as follows (lines 26–30):

ὁ δὲ Ζηνάς εἶπεν “Αἴσωπος ὁ σαπρός, ὃν ἀπεπέμψω εἰς τὸν ἀγρόν σκάπτειν, ὁ προγᾶστωρ—” ὁ δὲ κύριος· “τί τέτοκεν;” ὁ δὲ· “οὐ τι τοιοῦτον, ἀλλὰ νωδὸς ὢν ἐλάλησεν.” ὁ δεσπότης· “μηδὲν σοι τῶν ἀγαθῶν γένηται. [τί] τοῦτο νομίζεις τερατώδες εἶναι;” Ζηνάς· “ναί, καὶ μάλα.” ὁ δεσπότης· “διὰ τί; ...”

Two changes in the text seem appropriate, which are in keeping with the vivid color of the dialogue and, indeed, enhance it.

(a) It is unnecessary to athetize the *τί* of the codex in front of *τοῦτο νομίζεις* (= line 29), because the passage should be edited as follows: *τί; τοῦτο νομίζεις τερατώδες εἶναι*; I translate: “*What? Do you consider that to be monstrous?*” *τί* here is used alone¹⁰) as a simple question with exclamatory color; syntactically it stands as an absolute in relation to the rest of the sentence¹¹). A similar use of *τί* occurs in Plato, *Phaedo* 84c (ed. J. Burnet): *Σιγή οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους... Κέβης δὲ καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην. καὶ ὁ Σωκράτης ἰδὼν αὐτῶ ἤρετο, Τί; ἔφη, ὑμῖν τὰ λεχθέντα μῶν μὴ δοκεῖ ἐνδεῶς λέγεσθαι; Moreover, the same usage occurs several times in the *Westermanniana* as, e. g., in ch. 74, p. 95,5: “*τί; ἐγὼ τοῦτο οὐκ ἐνεθυμούμην;*”¹²)*

(b) The use of *τί* which was discussed above points also to a more satisfactory way of editing the first question of the master, *τί τέτοκεν*. The editor obviously considers *τί* to be the object of the verb *τέτοκεν*.¹³) This implies that the master was expecting Aesop to give birth to something and he is now asking merely what that something turned out to be; in other words, it is *τί*

10) See, e. g., Aristophanes, *Ec.* 862–64 (ed. F. W. Hall – W. M. Geldart²).

11) See LSJ⁸, s. v. *τις, τι*, B 8 a and 8 e. This use of *τί* is very common in Modern Greek.

12) See *Westermanniana*, ch. 76, p. 95,24 and the passages noted below, in section (c) and in note 16.

13) So also Daly, who translates (Aesop without Morals, p. 35): “What has he given birth to?”

that conveys the main weight of his question. Thus, Zenas' answer, *οὐ τι τοιοῦτον, ἀλλὰ... ἐλάλησεν* [sc. *Αἴσωπος*] seems a bit off the mark, because he does not answer the question "what has Aesop given birth to?", but rather the question "has Aesop given birth to something?" For Zenas' actual answer the question conveyed by the verb alone (*τέτοκεν*;) would have been not only sufficient, but actually more appropriate.¹⁴⁾ This is precisely the meaning of the master's question, if we edit it, *τί; τέτοκεν*; In this case *τί* stands alone as an absolute question of exclamatory color, which prepares and intensifies the question asked through *τέτοκεν*.

Finally, if we look at the entire dialogue in ch. 10, it becomes evident that the author is striving after comic effect and portrays the master as making fun of Zenas' excitement. The way in which our passage is edited in *Aesopica* directs the main thrust of the master's irony against Aesop; on the contrary, if the change proposed here is accepted, Zenas -or both Zenas and Aesop- remains the butt of the master's irony.

(c) The foregoing discussion of the use of *τί* allows us to dispense with detailed argumentation on proposing a different way of editing a passage of the *Westermanniana*, namely:

Ch. 10, p. 82,29-30 (Perry): *ὁ δὲ "τί," φησι, "μὴ δένδρον ὄψιμον... ἢ τετράπονν... ἐγέννησεν;"*¹⁵⁾

Edit.: *ὁ δὲ "τί;" φησι, "μὴ δένδρον..."*¹⁶⁾

Perriana, ch. 26, p. 44,3-4:

Chapters 25 and 26 of the *Perriana* may be viewed as one unit with regard to their narrative content; they contain a description of the sale of Aesop by a slave-dealer to the philosopher Xanthus. The dominant scene in this section is a dialogue between Aesop on the one side, and Xanthus along with the

14) To put it into purely syntactical terms, Zenas' answer is more appropriate to a *Satzfrage* than to a *Wortfrage*; see R. Kühner - B. Gerth, *Ausführliche Grammatik der griechischen Sprache*, II, 2, 3rd ed. Hannover and Leipzig 1904, pp. 515 ff.

15) A. Westermann's edition (above note 1), p. 10,10-12 has in this passage several differences from Perry's text and on the point concerning us here it reads: *ὁ δὲ φησι "τί; μὴ δένδρον ὄψιμον..."*

16) The same use of *τί* occurs again in *Westermanniana*, ch. 77b, p. 97,5, and the passage is edited better by Perry ("*καὶ τί, μορμολόκιον; οὔτοι οὐκ*

σχολαστικοί who accompanied him on the other. The primary aim of Xanthus is to assess the background and the capabilities of his prospective slave. The description of this episode is very vivid and calls to mind folk-narratives.¹⁷⁾

Xanthus knows nothing about Aesop when they first meet, and this is presumably why he asks him a series of questions through which he hopes to learn Aesop's identity and perceive his talents. Aesop's answers, however, instead of providing the information that Xanthus seeks, serve to reveal the shallowness and irrelevancy of the philosopher's questions.

It is important for our purpose to note that neither the slave-dealer informs Xanthus of Aesop's name, nor does the philosopher or the σχολαστικοί inquire about it. Nevertheless, in ch. 26, p. 44,3-4 of the *Perriana* the σχολαστικοί comment favorably on a caustic answer that Aesop gave to Xanthus with the remark, "καλῶς, μὰ τὴν Ἥραν ὁ Αἰσώπος ἀπεστομάτισεν τὸν καθηγγητήν."

This is the third time¹⁸⁾ that the σχολαστικοί comment on Aesop's answers in this section of the *Perriana*, but the first and only instance that they use Aesop's name.¹⁹⁾ A careful reading of the narrative that precedes the passage cited above in both the *Perriana* and the *Westermanniana* makes clear that neither the σχολαστικοί nor Xanthus had learned Aesop's name; hence, it was not possible for them to use it here²⁰⁾, nor could the author

εἰσὶ τῶν σοφῶν;") than by Westermann (p. 38,1-3), who places a comma both after τί and after μορμολύκιον.

17) Diogenes Laertius VI, 29-30, reports a similar tradition concerning the philosopher Diogenes. The theme of our narrative is discussed in detail and with due reference to other ancient stories and motifs by G. Donzelli, Una versione Menippea della Αἰσώπων πράσις, RFIC, n. s., 38, 1961, 225-76. See also H. Zeitz, Der Aesoproman und seine Geschichte. Eine Untersuchung im Anschluß an die neugefundenen Papyri, Aegyptus 16, 1936, 230-31 (where the reference should be to Diog. Laert. VI, 29, instead of II, 29). A similar theme and similar motifs appear also in Modern Greek folklore; see, e. g., *Εὐγενίον Σπαθάρη, Ὁ Καραγκιόζης στὸ Δικαστήριο*, Act I, scene 2, phonograph record by His Master's Voice, GCLP 19, EMI-Regal XREG 2023.

18) The other two instances occur in ch. 25, p. 43,14-15 and 22-24.

19) In the corresponding section of the *Westermanniana* the σχολαστικοί comment twice on Aesop's answers: in ch. 25, p. 85,23-25 and in ch. 26, p. 85,29-30. In both instances they do not refer to Aesop by name.

20) At the end of the episode Xanthus buys Aesop without having learned his name. Nevertheless, in the subsequent episodes Xanthus does use Aesop's name; see, e. g., *Perriana*, ch. 28, p. 44,32 and *Westermanniana*, ch. 29, p. 86,16. There is no explanation in the text as to how Xanthus

have made a lapse and allowed them to use it in an episode which is built on an inquiry concerning Aesop's identity and talents. Thus, we suggest that the passage be edited,

“καλῶς, μὰ τὴν Ἥραν, [ὁ Αἴσωπος] ἀπεστομάτισεν²¹) τὸν καθηγγητήν.”

The athetized proper name²²) must have originated as an explanatory note, which later crept into the text in the usual fashion.

Perriana, ch. 26, p. 44,6:

Here we have an exchange between Aesop and his master, in which the slave tells Xanthos that if he should decide to run

came to learn his slave's name. Should the name of Aesop be deleted from those passages as well? I do not think so. The unexplained use of Aesop's name in these and other episodes is amply justified by the folk character of the narrative. “Omniscience” is a well-known feature of the narrative technique in folk-stories (see, e. g., Vl. Propp, *Morphologie du conte*, French transl. from the 2nd ed. of the Russian original by M. Derrida, T. Todorov, and C. Kahn, Paris 1970, pp. 86–89). Outside the framework of each episode the author is not interested with consistency in how a character happened to learn something. In the episode discussed above, the author did not choose to explore how Xanthos learned Aesop's name. Nevertheless, once the episode ends, the author feels free to allow Xanthos to use Aesop's name. The very transition from one episode to another is reason enough for allowing something in a later episode that he did not allow in the former one. Our demand for logical consistency with regard to the episode in chapters 25–26 is limited to the narrative within those two chapters; it arises from the very subject of the narrative – an enquiry concerning Aesop by characters who do not know his identity – and is strengthened by the need for logical coherence within a single episode. These factors are not operative, however, once the author moves to another episode, and hence there is no need to athetize Aesop's name in the subsequent episodes.

21) The verb ἀπεστομάτισεν (cod.: -ησεν) was introduced into the text hesitantly by Perry (see *Aesopica* I, p. 27); it has been emended to ἐπεστομάωσεν *vel* ἀπεστόμωσεν by X. X. Χαρίτωνίδης, *Πλάτων* 4, 1952, 105–106. Charitonides, however, does not discuss the possibility of the very likely emendation into ἀπεστόμωσεν (see G. W. H. Lampe, *A Patristic Greek Lexicon*, s. v. ἀποστομίζω (and esp. the passages cited therein from Palladius, *Hist. monach.* 27,19: τοὺς φιλοσόφους ἀπεστόμιζεν and from *Ev. Thom.* A 19,2: ἐθαύμαζον, πῶς παιδίον ἀποστομίζει τοὺς διδασκάλους τοῦ λαοῦ) or into ἐπεστομάτισεν (see Lampe and LSJ⁹, s. v. ἐπιστοματίζω).

22) If we athetize the name of Aesop, the only indication left in the passage that the σχολαστικοί are speaking of him comes from the verb-

away,

οὐ λήγομαι σὲ σύμβουλον²³⁾

λήγομαι leg. Perry λήγομαι leg. Papathomopoulos ληγομαί G

From the brief *apparatus criticus* given above, it is clear that both Perry and Papathomopoulos²⁴⁾ have made a slight error each in reporting the reading of the manuscript and that Perry's error made natural the introduction of the form λήγομαι into his text. Papathomopoulos, however, seems unaware of the fact that λήγομαι is a genuine and strongly attested hellenistic Future of λαμβάνω, which is cited in a great many dictionaries²⁵⁾ and grammars²⁶⁾, and thus has left Perry's text unchanged. Be that as it may, since the codex reads λήγομαι, this form should be printed in the text²⁷⁾.

Perriana, ch. 67, p. 56,37 and ch. 103, p. 67,13:

(1) κατὰ τοὺς πάλαι χρόνους βασιλέως υἱὸς ἐγένετο (ch. 67, p. 56,37).

υἱὸς Perry υἱός Papathomopoulos

ending. This fact, however, causes no difficulty, because the *σχολαστικοί* refer to Aesop through the same means in the two passages of the *Wester-manniana* mentioned above (note 19) and in the first of the two passages of the *Perriana* noted earlier (above note 18).

23) It should be noted that the codex (fol. 31^v) does have the form σύμβουλον also at the beginning of ch. 26 (p. 43,25), correctly reported by Perry and erroneously read by Papathomopoulos (op. cit., p. 293) as συμβουλῶν.

24) Op. cit., p. 289, note 6.

25) See, e. g., LSJ⁹ and LSK (= the Modern Greek transl. and partial revision of the 8th ed. of Liddell's and Scott's dictionary by *M. Κωνσταντινίδης* and *Ε.Π. Μόσχος*), s. v. λαμβάνω; Fr. Preisigke – E. Kiessling, *Wörterbuch der gr. Papyrusurkunden*, Berlin 1925–31, s. v. λαμβάνω; W. Bauer (transl. W.F. Arndt – F.W. Gingrich), *A Greek-English Lexicon*, s. v. λαμβάνω; E.A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, New York 1887, s. v. λαμβάνω.

26) See, e. g., F. Blass – A. Debrunner, *A Greek Grammar of the New Testament* (transl. R.W. Funk), Chicago 1961, p. 42, § 77 and § 101 (p. 53), s. v. λαμβάνω; E. Mayser, *Grammatik der gr. Papyri aus der Ptolemäerzeit*, I², 1 (ed. H. Schmoll), Berlin 1970, p. 166 and I², 2 (Berlin and Leipzig 1938), s. v. λαμβάνω, pp. 184–85; A.N. Jannaris, *A Historical Greek Grammar*, London 1897, § 996, (p. 266), s. v. λαμβάνω; E. Schwyzer, *Gr. Grammatik*, I, München 1939, p. 761, note 4; R. Helbing, *Grammatik der Septuaginta*, Göttingen 1907, p. 22.

27) See *Ev. Matt.* 10,41 (ed. Nestle): ὁ δεχόμενος προφήτην... μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον... μισθὸν δικαίου λήμψεται; *Ev. Jo.* 14,3 (ed. Nestle): πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς; also *POxy.* 1664, 11–12: τὰς γὰρ ἐντολάς σου ἠδιστα ἔχων ὡς χάριτας λήμψομαι. The Future

(2) *υἰὸν ἐποιήσατο* (ch. 103, p. 67, 13)*υἰὸν* Perry *υἰόν* Papathomopoulos

The introduction into the text of the forms of *υἰός* instead of *υἰός* seems odd in view of the general linguistic style of the Aesop Romance. Be that as it may, Papathomopoulos has proposed these changes, because he considers Perry's reading of the codex faulty and reads himself *υἰς* and *υἰν* respectively.²⁸⁾ A check of the readings in the manuscript (fol. 47^r, line 15 and fol. 58^r, line 18)²⁹⁾ makes clear that Perry read the text correctly and Papathomopoulos incorrectly. The word is abbreviated in both instances, and a standard abbreviation symbol is placed over it³⁰⁾. Papathomopoulos has mistaken the abbreviation symbol for the circumflex sign, perhaps because it resembles the circumflex sign used in Modern Greek (but not the Byzantine one used in the codex)³¹⁾. A comparison of the sign over *υἰς* on fol. 47^r with the sign, e. g., over *ἄνοι* (= *ἄνθρωποι*) in line 20 of the same folio and the sign used there for a circumflex (e. g., lines 13 and 11: *ἑαντῶν* and *εἰπεῖν*) leaves no doubt. The same remarks could be made about the *υἰν*³²⁾ on fol. 58^r, where the

λήψομαι also appears in the *Perriana* (see, e. g., ch. 35, p. 48,9); since alternate forms of words, however, are abundant in the text, it does not seem advisable to try to impose uniformity throughout it.

28) Op. cit., p. 299.

29) I have studied the ms. both in microfilm and in photographs.

30) The use of this sign to indicate an abbreviation was very common; see, e. g., H. Follieri, *Codices Graeci Bibliothecae Vaticanae selecti (Exempla scripturarum edita consilio et opera procuratorum Bibliothecae et Tabularii Vaticani, fasc. IV)*, Vatican 1969, table 15 (10th cent.), col. 1, lines 10 and 12 etc.; table 21 (981 A. D.), col. 2, lines 5 and 6 etc.; table 23 (11th cent.), line 3; table 27 (1004 A. D.), col. 1, line 6. The use of the same abbreviation sign is strongly attested in subsequent centuries, too; see, e. g., A. Turyn, *Codices Graeci Vaticani saeculis XIII et XIV scripti... (Codices e Vaticanis selecti quam simillime expressi... consilio... curatorum Bibliothecae Vaticanae, XXVIII)*, Vatican 1964, table 1 (1203 A. D.), line 3 etc.; table 107 (1330-1331), line 20 etc.

31) It may be recalled here that the word *υἰός* is frequently abbreviated in the mss., despite its brevity; see R. Devreesse, *Introduction à l'étude des manuscrits grecs*, Paris 1954, p. 41; see also the tables in L. Traube, *Nomina Sacra*, München 1907, pp. 56-87. See also the following note.

32) Papathomopoulos did not notice that the form *υἰόν* is abbreviated the same way (*υἰν*) on fol. 60^r, line 14; the sign is used once more in the same line over *θω* (for *θεῶν*) and in the preceding line over *θν* (for *θεόν*); more examples on the opposite page of the codex (= fol. 59^v; e. g., line 8 *σῆα* for *σωτήρα* and line 20 *πῆα* for *πατέρα*).

abbreviation sign is not even over the ι as Papathomopoulos reports ($\upsilon\tilde{\iota}\nu$) but rather over the υ ($\upsilon\tilde{\iota}\nu$).

Perriana, ch. 127, p. 74,14 and *PRoss.-Georg.* I,18r,24:

In this chapter we are informed that the leaders of the Delphians, wishing to kill Aesop and $\mu\eta$ ἔχοντες εὐλογον αἰτίαν ἐμηχανήσαντό τι πανούργον, ἵνα μὴ οἱ παραδημοῦντες δυνήσωνται αὐτῷ βοηθῆσαι (= lines 13–14).

The editor has let stand in the text the ms. reading *παραδημοῦντες*, obviously a participle of *παραδημέω*. This verb, however, is not attested by any other source, nor is the noun *παραδημος*, from which it might have been derived.³³⁾ Papathomopoulos has proposed that *παρεπιδημώ* is the verb needed in the passage, because “on ne connaît pas de verbe *παραδημώ* [sic], mais seulement *παρεπιδημώ*”³⁴⁾. Neither *παραδημώ* nor *παρεπιδημώ*, however, are verbs attested by any source. Moreover, neither verb is likely to have been formed in ancient Greek and have the meaning required in our passage, as evidenced by the form and sense of all other similar verbs³⁵⁾. Indeed, if one had to choose between a form of the unattested and incorrectly formed *παρεπιδημώ* and a form of the correctly formed *παραδημέω*, which is after all attested by our ms., one would have no hesitation in choosing the latter. Such a choice, however, is unnecessary, because we do have from several sources the verb *παρεπιδημέω*, beside the also well attested noun *παρεπίδημος*;

33) Perry seems to have considered *παραδημοῦντες* a genuine form, but strangely he did not include it in his: Some Addenda to Liddell and Scott, *AJPh* 60, 1939, 29–40. The same omission is found in the book of his disciple W.H. Hostetter, *A Linguistic Study of the Vulgar Greek Life of Aesop*, Urbana, Ill., 1955, p. 117, where *παραδημέω* is not included among the “Words not Listed in Liddell and Scott”. Thus, one would be inclined to think that *παραδημοῦντες* in Perry’s text is merely a typographical error (for *παρεπιδημοῦντες*), were it not for the fact that he uses the same participle in his edition of the Goleniščev papyrus (see below).

34) Papathomopoulos, op. cit., p. 301. There is no ground, however, for assuming that Perry had in mind *παραδημώ* – as Papathomopoulos presumes – rather than the correctly formed *παραδημέω*. To imagine such a verb as *παραδημώ* and with a meaning that would fit in the passage requires a level of ignorance that is not fair to attribute to a scholar such as Perry.

35) Thus we have ἀπόδημος-ἀποδημέω, ἔκδημος-ἐκδημέω, ἐνδημος-ἐνδημέω, ἐπίδημος-ἐπιδημέω, ὁμόδημος-ὁμοδημέω, παρενδημέω, συναπόδημος-συναποδημέω, συνέκδημος-συνεκδημέω.

its participial form *παρεπιδημοῦντες* is the one needed for emending the passage quoted above³⁶).

Another emendation of the passage is suggested indirectly by the supplement *οι παρο]ντες* first proposed by H. Weil³⁷) and adopted by G. Zereteli³⁸) and H. Zeitz³⁹) for the corresponding passage of the Goleniščev papyrus (= *PRoss.-Georg.* I, 18^r, 24)⁴⁰). Even on palaeographical grounds alone *οι παρόντες* may be rejected as an emendation for the *Perriana* passage when compared to *οι παρεπιδημοῦντες*.

Perry in his edition of the papyrus⁴¹) prints line 24 as follows: [*μενοι δε μηπως οι παραδημου]ντες ξενοι βοθησασιν αυ[τω φανε-*

If Perry's approximate calculation of the length of the papyrus lines is accepted⁴²), then *οι παρεπιδημου]ντες* is a preferable supplement to *οι παρο]ντες* for the papyrus text itself; it is also preferable to Perry's *οι παραδημου]ντες* and it allows perhaps the

36) The participle *παρενδημοῦντες* might also be possible here (see Preisigke – Kiessling, s. v. *παρενδημέω*). This is, however, a poorly attested verb and, incidentally, poorly interpreted by the dictionaries. It occurs only once in a papyrus and its presumed meaning in LSJ⁹ ("to take up residence in a place") does not fit in the passage to which the dictionary refers. The passage is cited in Preisigke – Kiessling (who give the verb the unconvincing meaning *wobin abwandern*) and also in the *Μέγα λεξικόν ὅλης τῆς ἑλληνικῆς γλώσσης* issued in Athens by the publishing house of *Δημητράκος*. This last dictionary interprets the verb in a better way, but still not clearly. A careful reading of the papyrus passage shows that the verb means "to take up temporary residence in a place". In our passage of the *Perriana*, however, the meaning needed is slightly different, i. e., "to sojourn in a place as a stranger", and thus *παρεπιδημοῦντες* remains preferable to *παρενδημοῦντες*.

37) See H. Weil, *La légende d'Esopé*, in his: *Etudes de littérature et de rythmique grecques*, Paris 1902, p. 124; Weil – who published his study first in *RPh.*, n. s., 9, 1885, 19–24 – edited only the first 27 lines of the papyrus. His reading and supplement to line 24 was actually *οι παροντ]ες*, but all the other editors read also the *τ* in the word.

38) *Papyri russischer und georgischer Sammlungen herausgegeben von G. Zereteli*, vol. I: *Literarische Texte* bearb. von G. Zereteli und O. Krueger, Tiflis 1925, no. 18^r, line 24 (p. 121).

39) *Die Fragmente des Äsopromans in Papyrushandschriften*, Giessen 1935, p. 18. Zeitz and Zereteli actually read *οι παρο]ντες*.

40) Further bibliography on the papyrus see in B. E. Perry, *Studies in the Text History of the Life and Fables of Aesop*, Haverford, Penna., 1936, pp. 58–59; see also L. Castiglioni, *Papiri greci letterari conservati in Russia e Georgia, Aegyptus* 7, 1926, 226–27.

41) Perry, *Studies*, p. 61.

42) *Ibid.*, p. 59: "approximately fifty or fifty-two letters to a line".

replacement of *μηπως* (a supplement proposed by Zereteli and adopted also by Zeitz) with the supplement of Weil *μη*, which is now supported by the evidence of the corresponding passage of the *Perriana*.

Perriana, ch. 131, p. 75, 19–20:

A dim-witted *παρθένος* describes to her mother how she ceased being a *παρθένος*. She says (in Perry's text): *ἀνήρ τις μακρὸν πυρρόν νευρῶδες ἔξω καὶ ἔσω τρέχον ἔσω μοι ἐνέβαλεν*.

La Penna has devoted a small section of a paper to this passage and emended the expression *ἔξω καὶ ἔσω* into *ἔξω ἔσω* because "contraria ἀσυνδέτως saepe inter se opposita occurrunt: ἄνω κάτω... etc."⁴³).

Neither *ἔξω καὶ ἔσω* nor *ἔξω ἔσω* are apt in the context of the passage; what is needed here is a transposition of the adverbs: *ἔξω καὶ ἔσω* into *ἔσω καὶ ἔξω*. Although such a transposition hardly requires further support when one considers the act described, it may be recalled here that (a) the abbreviation for *καὶ* precedes *ἔξω* in the Goleniščev papyrus of the *Vita*⁴⁴); (b) the evidence of the *Westermanniana* mss. weighs in favor of the

43) See A. La Penna, *Coniectanea et marginalia I*, *Philologus* 106, 1962, 269–70.

The same emendation has been proposed by Papathomopoulos, *op. cit.*, p. 301. Papathomopoulos knows and cites La Penna's article on p. 289, note 4 and again on p. 295 (in connection with another emendation), but strangely he passes over in silence La Penna's contribution in this instance. The basic argument of Papathomopoulos is also the same as La Penna's: "Il faut écrire *ἔξω ἔσω*, expression asyndétique...". The same silence is found in Papathomopoulos' article, p. 292, concerning La Penna's interesting restoration of the text of *Perriana*, ch. 19, p. 41, 16ff., although La Penna devotes to it a section of his paper (*op. cit.*, p. 268), and which Papathomopoulos repeats as his own.

Concerning our passage, Papathomopoulos seems to think that the conjunction *καὶ* was introduced into the text by Perry ("*ἔξω καὶ ἔσω* Perry"), although the absence of angular brackets in Perry's edition makes it evident that this is not so. Concerning the *καὶ* see further comments immediately below.

44) See G. Zereteli, *PRoss.-Georg.* I, no. 18^v, 18 (p. 124) and p. 115; C.F. Kumaniecki, *De Aesopi Vita supplenda*, *Aegyptus* 13, 1933, 52; H. Zeitz, *Die Fragmente des Asopromans*, pp. 15 and 22, 70; B.E. Perry, *Studies*, pp. 64 and 65 (note on line 3).

order proposed here⁴⁵) and led Perry to adopt ἔσω καὶ ἔξω in the text of that version⁴⁶).

It is more difficult to decide whether the καὶ should be retained and Perry himself had doubts about it with regard to the *Westermanniana* passage⁴⁷). Both readings are possible, but since we have evidence supporting καὶ both from the Goleniščev papyrus and from *Westermanniana* mss., it seems preferable, in terms of the present state of our knowledge of the transmission of the text, to retain the conjunction as well⁴⁸).

Perriana, ch. 133, p. 75,28–29; *Westermanniana*, ch. 133, p. 106, 9–10; *Corpus fabularum Aesopiarum*, I, 2, no. 302,1:

Perriana: ὅτε ἦν τὰ ζῶα ὁμόφωνα, μῦς φιλιάσας βατράχῳ ἐκάλεσεν αὐτὸν ἐπὶ δεῖπνον...

Westermanniana: ὅτε ἦν ὁμόφωνα τὰ ζῶα, μῦς βατράχῳ φιλιώσας ἐκάλεσεν αὐτὸν εἰς δεῖπνον...

The reading *φιλιάσας* in the text of the *Perriana* has been recently athetized by Papathomopoulos, who considers it “bizarre” and states that instead of it he would expect *φιλιώσας*.⁴⁹) It is not possible to guess how Papathomopoulos came to expect *φιλιώσας* – which does not appear in the mss. of the Aesop Romance – when the mss. of both versions offer a variety of other

45) The evidence of the *Westermanniana* mss. is much clearer than it appears in Papathomopoulos’ paper. Papathomopoulos purports to cite the readings of the *Westermanniana* mss., but in reality he cites the readings only of 3 mss. (SRM) and does not mention the evidence of codd. P and W which run against his view. The picture presented by the *Westermanniana* mss. is as follows (see Perry, *Aesopica* I, p. 204, ad loc.): ἔσω καὶ ἔξω S ἔσω ἔξω R ἔξω καὶ ἔσω M ἔσω βαλὼν καὶ ἔξω (ἔξωθεν P) PW.

46) See *ibid.*, p. 106,2. L.Daly, *op. cit.*, p. 88, translates this whole sentence rather freely and for our phrase he essentially adopts the reading of the *Westermanniana*.

47) Perry, *Aesopica* I, p. 204: “ἔσω ἔξω R, *fort. recte*”.

48) The asyndetic expression cited by La Penna and in E. Schwyzer, *Gr. Grammatik*, II, p. 701, to whom La Penna refers, shows only that the omission of καὶ is permissible – not necessary (see, e. g., Preisigke – Kiessling, s. v. ἔσωθεν); The Modern Greek parallel μέσα ἔξω, which Papathomopoulos adduces in support of the emendation ἔξω ἔσω, actually supports the word-order proposed here (ἔσω καὶ ἔξω) rather than the one he favors. Furthermore, in Modern Greek both the asyndetic and the co-ordinate expressions occur (μέσα ἔξω or μέσα καὶ ἔξω).

49) *Op. cit.*, p. 301.

possible verb forms⁵⁰). Nevertheless, the form *φιλιάσας* in the *Perriana* should not be touched, because it makes good sense in the passage, it belongs to a verb known from several other sources (*φιλιάζω*)⁵¹), and it appears even in several manuscripts of the *Westermanniana*⁵²). On the contrary, the reading of the *Westermanniana* text (*φιλιωθεις*) seems dubious. Since both the *Perriana* and a basic family of the *Westermanniana* mss. (SBP) coincide in reading *φιλιάσας*, which is also the *lectio difficilior* of the *Westermanniana* mss., it seems that *φιλιάσας* should be printed in the text of both versions.⁵³)

Some Addenda to LSJ⁹ and Other Dictionaries

The Aesop Romance has been a rich quarry which has yielded many new Greek words, forms, meanings, and uses.⁵⁴) The first scholar to explore systematically that aspect of the text was Perry, and many of the words that he noted have already found their way in the recent (1968) Supplement to LSJ⁹. The quarry is not yet exhausted, and below we are listing new words, forms, and meanings culled from the Aesop Romance⁵⁵), which are not found in LSJ⁹ or LSJ⁹ Suppl. Of course, words, meanings etc. not found in the Greek dictionaries in general⁵⁶) are also recorded.

50) In addition to *φιλιάσας* the *Westermanniana* mss. provide the variants *φιλιωθεις* and *φιλήσας*; see Perry, *Aesopica*, I, p. 205, ad loc.

51) See, e. g., LSJ⁹, s. v. *φιλία*; LSK, s. v. *φιλιάζω*; G. W. H. Lampe, *A Patristic Gr. Lexicon*, s. v. *φιλιάζω* and E. A. Sophocles, *Lexicon*, s. v. *φιλιάζω*. See also Aesop's fable no. 6,14 (Perry, *Aesopica* I, p. 324): *ἑτέροις φιλιάσωσιν*. There is also a mime by Herodas entitled *Φιλιάζουσαι*...

52) See Perry, *ibid.*, p. 205, where *φιλιάσας* is listed as the reading of SBP. Perhaps also the isolated reading of cod. W: *φιλήσας*, which was adopted by A. Westermann in his edition (p. 54,14), may have resulted from trivialization of *φιλιάσας*.

53) The reading *φιλιωθεις* is retained in the text of the fable also in the edition A. Hausrath – H. Hunger, *Corpus fabularum Aesopiarum*, I, 2, Leipzig (Teubner) 1959, no. 302 (p. 111), which follows essentially the text of the *Westermanniana*. Hence, if it is changed to *φιλιάσας* in the *Westermanniana*, it should be changed in the fable as well.

54) See B. E. Perry, *Some Addenda to Liddell and Scott* (above note 33); the words listed by Perry are noted again – almost with no additions of new words – by W. H. Hostetter, *A Linguistic Study*, pp. 108–114 and 114–121; see also *Χ. Χ. Χαριτωνίδης, Κριτικά*, in: *Πλάτων* 4, 1952, 110 (he lists mostly words already listed by Perry); *Ι.-Θ. Παπαδημητρίου, Συμβολή* I, pp. 255–56 and 265–67; *Συμβολή* II, pp. 241–44.

55) With the exception of no. 8 below.

56) The dictionaries and other publications checked are the following: LSJ⁹, LSJ⁹ Suppl.; LSK; Stephanus' *Thesaurus*; the dictionaries of G. W.

1. ἀναγκαῖα, τὰ = *latrina*, toilet; *Westermanniana*, ch. 67, p. 93, 35–36: ὅταν καθεζόμεθα εἰς τὰ ἀναγκαῖα and *ibid.*, 37–38: σοφός τις... πολὺν χρόνον ἐκαθέζετο εἰς τὰ ἀναγκαῖα. This meaning is attributed only to the singular in LSJ⁹, which mentions only one source. For comments on this meaning and further documentation see *E.Ληναῖον* (= a pen-name of X. X. Χαριτωνίδης), Ἀπόρρητα, Θεσσαλονίκη 1935, pp. 196–97; cf. *ibid.*, p. 189; Φαῖδ. Κονκουλέ, Βυζαντινῶν Βίος καὶ Πολιτισμός, vol. 4, Athènes 1951, p. 310.
2. δωρεά, ἡ = endowment, talent; *Perriana*, ch. 6, p. 37, 27–28: ἔπεισεν δὲ καὶ τὰς... Μούσας ἐκάστην τι τῆς ἰδίας δωρεᾶς χαρίσασθαι. This meaning of the word is not found in any of the works listed above (notes 54 and 56).
3. θαυμασιότης, ἡ = admiration (or perhaps, astonishment); *Perriana*, ch. 23, p. 42, 28–29: καθηγητά... τί τῆς σῆς θαυμασιότητος ἄξιον; This meaning not in LSJ⁹, but see G. W. H. Lampe, s. v. θαυμασιότης.
4. θρούλημα, τό = ὁ θροῦς, sound (chatter) of birds; *Perriana*, ch. 6, p. 37, 15–16: καὶ ποικίλων ὀρνέων καὶ πολυνόμων ἤχει τὸ θρούλημα. This meaning of the word is not found in any of the works listed above (notes 54 and 56); W. H. Hostetter, *A Linguistic Study*, p. 109, gives “common talk” as the meaning of the word⁵⁷), but it is clear that this cannot be accepted for our passage.
5. ἱεράσιος, ὁ, ἡ = ἱερός; *Perriana*, ch. 117, p. 71, 22: ἱερασίον βασιλέως and *ibid.*, p. 72, 1: ἱερασίον Βουβάστεως.⁵⁸
6. καθαίρετος, ὁ (adj.) = ἐξάιρετος (see LSK, s. v. ἐξάιρετος, and Δημητράκος, s. v. ἐξάιρετος 3 and 4); *Perriana*, ch. 16, p. 40,

H. Lampe, W. Bauer (transl. W. F. Arndt – F. W. Gingrich), Du Cange, E. A. Sophocles, Preisigke – Kiessling; H. Van Herwerden, *Lexicon Graecum suppletorium et dialecticum*; the *Ἱστορικὸν λεξικὸν τῆς νέας ἑλληνικῆς*, which is being published by the Academy of Athens; the *Μέγα λεξικὸν* issued by Δημητράκος (see above note 36); Στ. Α. Κομανοῦδη, *Συναγωγὴ λέξεων ἀθηναορίστων ἐν τοῖς ἑλληνικοῖς λεξικοῖς*; the *Ἐνδοτήριον* to the first 45 vols. of the *Journal Ἀθηνᾶ*; the *Gesamt-Register* to the 20 first vols. of *Glotta*; the papers of R. Renehan, *Greek Lexicographical Notes*, in: *Glotta* 46, 1968, 60–73; *ibid.* 47, 1969, 220–34; *ibid.* 48, 1970, 93–107; *ibid.* 49, 1971, 65–85; *ibid.* 50, 1972, 38–60 and 156–81; the papers of Th. Drew-Bear, *Some Greek Words*, in: *Glotta* 50, 1972, 61–96 and 182–228; the special studies cited in the preceding footnote.

57) This is the meaning given to the word in LSJ⁹, which cites only one reference.

58) Hostetter, *op. cit.*, p. 117 notes the word, but she misinterprets it.

22–23: ἐπισέρχεται οὖν ὁ Αἴσωπος καὶ θεωρεῖ παῖδας καλλίστους, πάντας καθαιρέτους, ὡς Διονύσους καὶ Ἀπόλλωνας.⁵⁹)

7. κοινός, ὁ (subst.) = written debt-agreement; synonym in the *Perriana*, ch. 122, p. 73, 1: δανείου γραφή; *Perriana*, ch. 122, p. 73, 5–6: ὁ δὲ Αἴσωπος ἐκβαλὼν τὸ χειρόγραφον ἔφη “ἀνάγνωτε τὸν κοινὸν τοῦτον.” This meaning of the word is not found in any of the works listed above (notes 54 and 56).

8. παρενδημέω: see above note 36.

9. προσποιέομαι = to take notice; *Perriana*, ch. 64, p. 56, 3: ὁ ἄγροικος οὐ προσποιήσατο. This meaning of προσποιεῖμαι is not recorded in LSJ⁹ and the other works listed in notes 54 and 56, with the notable exception of the Lexicon of Bauer (transl. Arndt and Gingrich), where it is listed s. v. προσποιέω 2, and accompanied by two references to a religious text. In Stephanus’ Thesaurus, s. v. προσποιέω, among the numerous passages cited therein two or three are included in which the verb seems to have the meaning suggested here. It is noteworthy that in all the instances mentioned above the verb is used in a negative form.

10. φλογή, ἡ = sun-heat, burning (of sun-rays); *Perriana*, ch. 28, p. 45, 11–13: “τρία βονλόμενος ἐκφυγεῖν φαῦλα... ζεστότητα γῆς, οὖρον δοιμύτητα, καὶ φλογὴν ἡλίου.” The word is not found in any of the works listed above (notes 54 and 56).

11. φυσικά, τά = excreta; *Perriana*, ch. 67, p. 56, 33–34: ἐνόσσετο τὸ κυλίδιον (= κοιλίδιον) τοῦ Ξάνθου τῶν φυσικῶν καλούντων αὐτὸν εἰς ἀποχώρησιν. The meaning is further clarified by the narrative that follows *ibid.*

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59) Cf. La Penna, *op. cit.*, p. 268 and Perry, *Aesopica I*, p. 40, note 98.