

## MISZELLE

### TWO IAMBIC ADESPOTA FROM PHILITAS' ATAKTOI ΓΛΩΣΣΑΙ

In the first ever collection of rare dialect words entitled Ἐτακτοὶ γλῶσσαι the scholar and poet Philitas of Cos illustrated the usage of the rare terms he discussed with quotations from earlier poets. The practice is well attested with two anonymous elegiac distichs in fr. 40 K. from Athenaeus 15. 678a (ἰάκχα) and fr. 53 K. from an interpolated passage in Strabo 3.5.1 (μελαγκράνινος).<sup>1</sup> In two cases, however, fr. 44 and 50 K., Philitas seems to draw on poetry written in iambs. Both appear to be neglected as iambic adespota.

#### *I. A comic (?) Adespoton*

παύσω σε τῆς σκύζης

Hesych. σ 1148 Schmidt σκύζης· παρὰ Φιλίτα (fr. 50 K.)· 'παύσω ... σκύζης', ἀντὶ τοῦ τῆς κάπρας.  
ἐγὼ in vicinitate expectes.

According to Aristotle, Hist. anim. 572b24f. σκυζᾶν 'be in heat' is the vox propria to describe the sexual fever experienced by female dogs in their time for copulation: αἱ ὕες δ' ὅταν ἔχουσι πρὸς τὴν ὀχείαν ὀρητικῶς, ὃ καλεῖται καπρᾶν, ὠθοῦνται καὶ πρὸς τοὺς ἀνθρώπους. περὶ δὲ τὰς κύνας τὸ τοιοῦτον πάθος καλεῖται σκυζᾶν, cf. also 574b2 (dogs), 572a30 (mares). Greek comedy likes zoological metaphors with sexual connotations<sup>2</sup> and takes up this verb as an abusive term of lustful women, cf.

The following abbreviations are used:

K.	G. Kuchenmüller, Philetæi Coi reliquiae (Diss. Berlin 1928).
Lamberterie	Ch. de Lamberterie, Grec σκυζᾶν, σκύζεσθαι et les grognements d'Héra, REG 107 (1994) 15–46.
PCG	R. Kassel – C. Austin (edd.), Poetae Comici Graeci (Berlin – New York 1983–).
SEG	J. J. Hondius (ed.), Supplementum Epigraphicum Graecum (Leiden 1923–1971), new series ed. H. W. Pleket, R. S. Stroud, al. (Amsterdam 1979 [1976–77]–).
SH	H. Lloyd-Jones – P. J. Parsons (edd.), Supplementum Hellenisticum (Berlin – New York 1983).
TrGF	B. Snell, al. (edd.), Tragicorum Graecorum Fragmenta (Göttingen 1971 [ <sup>2</sup> 1986]–).

1) Fr. 47 K. = Hesych. β 71 Latte βαίβυκος· πελεκᾶνος (L. Dindorf: βαβυκῶς πελεκαν ὡς cod.) Φιλίτας, is dactylic too. On anonymous quotations in glossographic works see O. Schneider, Nicandrea (Leipzig 1854) 24. Pamphilus retained those in his comprehensive *Glossai*.

2) See Lamberterie 20f., J. Taillardat, Les images d'Aristophane (Paris 1965) 160–161 with n. 32. The classic examples are σκυζᾶν (Lamberterie 21 f.), καπρᾶν (Kassel – Austin on Hermippus PCG 9), and ἀναθᾶν (Kassel – Austin on Phe-

Phot. Lex. α 1663 Theodoridis (b, z) ἀνασκυζᾶν (Adesp. PCG \*485) ἐπὶ τοῦ ἐξοιστρεῖν καὶ ἀκολασταίνειν. καὶ ἐσσκυζᾶν Κρατίνος (PCG 447). Φρύνιχος δὲ (PCG 86) σκυζᾶν ἔφη (ἔφη om. b), for which cf. Phrynichus, Praer. soph. 18.13 Βοργε σκυζᾶν μὲν ἔστιν τὸ πρὸς τὸ πάσχειν ὄργαν καὶ τίθεται ἐπὶ τῶν νεωτέρων ἢ παιδῶν ἢ γυναικῶν. τὸ δὲ ἀνασκυζᾶν σημαίνει μὲν (τὸ) (add. Bekker) αὐτό, τίθεται δὲ ἐπὶ τῶν πρεσβυτέρων. The term is related to Hesych. σ 1150 Schmidt σκύζουσιν ἴσχυη ὑποφθέγγονται. ὄσπερ κύνες, cf. Pollux 5.86 Bethe (of dogs) σκύζειν (L. Dindorf, ThGL VIII, 451 s.v. σκύζομαι : σκυζᾶν codd.) δὲ τὸ καθεῦδοντας ὑποφθέγγεσθαι. The substantive occurs only here and in a defixio of the 2nd cent. AD from Messene (Sicily) SEG 4.47, which speaks for a humble provenance.

From this quotation in Hesychius and from id. v 262 Schmidt ὑπ' ἀνὴν (fort. ὑπ' ἀνὴν, cf. v 260) παρ' Ἑκαταίω (Musurus : παρεκατέω cod.; = Hecataeus 1 F 365 Jacoby) Φιλίτας (fr. 51 K.), former editors of Philitas<sup>3</sup> concluded that the Coan wrote iambics. But the ground for such an assumption is very slender. "Von Iamben sind nur unsichere Spuren vorhanden" wrote Wilamowitz.<sup>4</sup> Meineke wanted to emend παρὰ Φιλίτα into παρὰ Φιλῆμονι or Φιλεταίρω, but M. Schmidt ad loc. suggested that this is an anonymous quotation from Philitas' "Ἀτακτοὶ γλώσσαι aiming at illustrating the usage of the gloss σκύζα, perhaps as part of his discussion of the Homeric σκύζομαι (cf. esp. Il. 8.483). In fact, Hesychius seems to preserve a verbatim quotation from "Ἀτακτοὶ γλώσσαι. τῆς κάπρας may well be the erudite rendering of Philitas, as may be μελιτώματα in fr. 36 K. = Athenaeus 14. 646d ἀμόρα: τὰ μελιτώματα Φιλίτας ἐν Ἀτάκτοις ἀμόρας φησὶν καλεῖσθαι. μελιτώματα δ' ἔστιν πεπεμμένα. That this is not Hesychius' wording may be demonstrated by κ 738 Latte κάπρας ἀκολασίας.<sup>5</sup> It is suitable as another zoological metaphor with equivalent meaning in comedy. The coupling with σκύζη was no doubt suggested by their approximation in Aristotle, l. c.

The fragment seems to be derived from comedy (cf. Aristoph. Equit. 429 ἐγὼ σε παύσω τοῦ θράσου, Lys. 446 παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου) or, less likely, from invective iambic poetry in the style of Hipponax. It was published as Anon. fr. 177 Meineke = Adesp. fr. 740 Kock, but it is not recorded among the comic Adespota in PCG VIII.<sup>6</sup>

recreates PCG 185). On dogs in particular see S. Lilja, Dogs in Ancient Greek Poetry (Helsinki 1976) 69 f.

3) C. Ph. Kayser, Philetæ Coi fragmenta quae reperiuntur (Göttingen 1793) 68, N. Bach, Philetæ Coi, Hermesianactis atque Phanoclis reliquiae (Halle 1829) 61 f., esp. 67. "Ineptit Bacchius p. 67" noted Meineke on Com. Anon. fr. 177 (vol. IV, p. 648). The second entry in Hesychius is corrupt ("glossam non expedio" Schmidt ad loc.) and appears to come from Hecataeus. For a different proposal see R. Tossi in: F. Montanari (ed.), La philologie grecque à l'époque hellénistique et romaine (Vandœuvres – Genève 1994 [1993]) (Entr. Fond. Hardt 40), 147 n. 5. Asclepiades of Samos is known to have written choliambics, SH 216–217 (see G. Hutchinson, Hellenistic Poetry [Oxford 1988] 264 n. 80), and Theocritus, according to τινες (Suidas), and Callimachus practised iambics.

4) U. v. Wilamowitz-Moellendorff, Hellenistische Dichtung in der Zeit des Kallimachos II (Berlin 1924) 116. The iambic fragments ascribed to Philitas in Stobaeus, all of which were published among Philemon's genuine fragments by Kock (see PCG VII, p. 317), have nothing to do with the Coan.

5) I find no sympathy with Latte's editing of the text ἡκάπρας ἀκολασίας, "ft. κάπραιας" in apparatus. "La correction ... n'a pas lieu d'être" Lamberterie 21 n. 14. For the formation cf. κνύζομαι / κνύζα, further λέπρα / λεπράν and see Ed. Schwyzer, Gr. Gr. I 731.

6) To judge from the Comparatio Numerorum in vol. VIII, p. 511 "Philet. fr.

## II. A tragic (?) *Adespoton*

ὄμπιον στάχυν

Schol. Apoll. Rhod. 4.989i (302.7sq. Wendel) στάχυν ὄμπιον: πολύν, δαμυλῆ. Φιλιτᾶς ἐν Ἀτάκτοις γλώσσαις (fr. 44 K.) ἀπέδωκεν ὄμπιον στάχυν' τὸν εὐχυλον καὶ τρόφιμον. Κυρηναίων δέ τινες τὸν πλούσιον καὶ εὐδαίμονα ὄμπιον καλοῦσιν κτλ.

The iunctura can form a dactylic or an iambic sequence. It is dactylic in Apoll. Rhod. 4.989 = Nonnus, Dion. 47.50, iambic in Lycophron 621 Δηοῦς ... ὄμπιον στάχυν /, where Lycophron seems to have his eyes fixed on Philitas, see A. Rengakos, Lycophron als Homererklärer, ZPE 102 (1994) 123–124. The scholiast's wording favours the latter possibility. ὄμπιος first appears in tragedy in an Attic ambience, cf. Sophocles fr. 246 Radt, Moschio TrGF 97 F 6.10 and the editors of *Adespotia* TrGF vol. II also admit ὄμπιος λειμών, transmitted by lexicographic sources, as fr. 594a. The possibility that Philitas himself employed ὄμπιος in his elegiac *Demeter* is probable, see author, Callimachus fr. 1.9–12 Again, ZPE 121 (1998) 61. The term was trivialised after its Callimachean reception in *Aetia* fr. 1.10 Massimilla ὄμπνια Θεσμοφόρος, cf. also Hec. fr. 111, 144 Hollis, Eratosth. Cyr. fr. 16.17 Powell ὄμπιον ... καρπὸν ... Δημήτερος.

ὄμπιον στάχυν is in the style of Euripides, cf. Bac. 750 εὐκαρπὸν ... στάχυν /, fr. 373.1 Nauck πύρινον (στάχυν) / (?), Hyrsip. fr. 60.94 Bond ... ὄ[στε κάρπιμον στάχυν] /, and it may be a variation thereof. It would appear that Philitas picked up this expression from an unknown tragedy and discussed it in what seems to have been a comprehensive treatment of the rare Attic vocable ὄμπιος. The case looks strong, though one needs to enter the caveat that commentators are not always reliable on word order.<sup>7</sup>

Rethymno

Konstantinos Spanoudakis

50 p. 107 Kuch.", the editors of PCG seem to consider this as a non-comic or Philitan fragment.

7) For example Suidas v 38 Adler ὑδατηγός ἀνὴρ for Callim. Hec. fr. 74.25 Hollis ἀνὴρ ὑδατηγός, cf. also *ibid.* fr. 102.1, but these examples may not be exact as the lemmatist seems to draw on Salustius' (?) commentary, rather than on the poem, see A. S. Hollis, Callimachus, *Hecale* (Oxford 1990) 42 and in general *id.*, ZPE 123 (1998) 63 n. 22.

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