

SUDA: THE CHARACTER AND DYNAMICS OF AN ENCYCLOPEDIA BYZANTINE
DICTIONARY

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In the field of Greek publishing in classical studies, the year 2002 could be characterized as the year of the *Suda*, or, more properly, of the lexicon of *Suidas*.¹ Two publishers, one in Athens, the other in Thessaloniki, have published this work. The former has reproduced it in facsimile; the latter has re-set Immanuel Bekker's critical edition of the lexicon (1854).² It is a common phenomenon both in Greece and abroad for the same work of the historical and literary past to be made accessible through various editions and multiple translations. What seems strange in this instance is that a work which has been judged dry and monotonous (based solely on the criterion of genre) is expected to appeal to a lay public, for which both editions are clearly intended. The lack of a critical apparatus,³ the absence of citations and other related references (necessary in lexicographical and other works requiring critical commentaries in order to reconstruct the history of the textual tradition and to understand the

¹ Within the context of this paper, I employ the name *Suda*; this should not be interpreted as acceptance of this name as opposed to *Suidas*. Rather, it represents the *de facto* acceptance of its common usage by literary critics and lexicographers of the Byzantine language in Greece and internationally. It should be noted that the two standard lexica of medieval Greek, that of Kriaras (1969-1997) and the *Lexikon zur byzantinischen Gräzität*, both use the form *Suda*. The method of reference I follow in the present study has been aptly formulated by Erbse (1960, 174): "[...] in der *Suda* [...], d.h. in jenem lexikalischen Sammelwerke, das wir unter dem Namen 'Suidas' zu zitieren pflegen." The question of the lexicon's name is briefly summarized below.

² (a) *Λεξικόν Σουδα ἢ Σουῖδα*. A Philological Reconstruction (Φιλολογική ἀποκατάστασις): Imm. Bekker, vols. I-II, CD Rom, Athens: Georgiadis (2002); (b) *Λεξικό Σουῖδα, 10ος αἰώνας μ.Χ.* Introduction by V. Katsaros, Thessaloniki: Thyrathen (2002). The former publication is a facsimile and replaces an earlier six-volume edition by the same publisher. The Athenian publisher specifies which critical edition he is reproducing, the latter publisher does not note which version of the text he employs. It is implied in note 29 (page 20) of the Introduction that this too is based on Bekker's edition, and this is borne out by a comparison to Bekker's text.

³ Bekker's edition (1854) likewise lacks a critical apparatus. Krumbacher's criticism (1897, vol. II, 569): "Durch Weglassung des kritischen Apparates [...] ist hier der ganze *Suidas* glücklich in einem Bande untergebracht, frielich so, dass für den Gelehrten (und wer benützt sonst den *Suidas*?) die Ausgabe unbrauchbar ist."

superficially simple, but actually difficult, texts), the fact that no distinction is made between ancient entries and subsequent additions,⁴ the adoption of Bekker's critical edition (which interferes with the characteristic trait of the *Suda* in that it replaces the peculiar –by the standards of ancient lexicography– “corresponding” arrangement of entries with a strictly alphabetical one⁵), and the fact that the edition of the *Suda* published in Athens is accompanied by a CD-ROM, while that published in Thessaloniki is accompanied by an abridgement, all indicate that these editions are aimed at the needs of a broader audience than that of specialists. The intentions of the editors, as expressed in their advertising, produce the same impression.⁶ The Athenian publisher, with its *sui generis* ideological bias, incorporates the reissuing of the *Suda* within a larger effort to bring about a renaissance of the Greek spirit and a resurrection of Greek education. The Thessaloniki publisher, on the other hand, promotes the *Suda* as the oldest surviving encyclopedia and as a valuable source not only for the specialist but for those devoted to philology, linguistics, and antiquity. Similarly, the presentation of the latter edition in a weekly newspaper (Papagiannidou 2003) reveals the desire to reach a broader public. Both the title of the presentation (“The Byzantine Larousse”) as well as the comments it contains,⁷ are indicative of the sensation which reception of the *Suda* may arouse in the broader reading public which is the potential buyer of these specific editions, and the dimensions it may acquire.

Without disregarding or underestimating the Greek reader's relationship with his historical and literary past, one may claim that there is no comparable parallel in international publishing. And this concerns not only small publishing houses, which would be reluctant to invest in such a costly undertaking, but also publishing giants in the field of classical studies. But even outside this field, both publishers and reading public lack the requisite attitude. But we will not dwell further on this point. The reason why it is interesting lies in its motive, which is mirrored or reflected in the program of a day-long conference devoted to the lexicography of Greek civilization, which considered the *Suda* a forerunner of

⁴ Adler (1931, 681 ff.) makes reference to these later additions and their sources. She places them in a smaller font (cf. Adler 1928-1938, vol. I, XXIII).

⁵ On the innovation introduced by Bekker's edition (1854), see Adler 1931, 678; 1928-1938, vol. I, XII. Both Bernhardt (1834-1853, vol II, XXXVI ff.) and Adler (1931, 679) make reference to the “correspondence” system. Cf. Krumbacher 1897, 564; Hunger 1978, vol. II, 41; Alpers 1990, 26; Katsaros 2002, 10.

⁶ At my disposal were the “2003 Catalogue” of Georgiadis Publishing (Athens), and an advertising brochure (n.d.) from Thyrathen Publishing (Thessaloniki).

⁷ Especially characteristic are such comments by Papagiannidou (2003) as: “This is no longer an encyclopedia; it is a Treasure (Θησαυρός)” –the capital *theta* consciously alluding to a popular magazine of the period– and “How did Aristotle's family escape from Hollywood?”

modern and contemporary encyclopedic lexica of the ancient world, and a source equivalent to works such as the *Realencyklopädie*, or to handbooks dealing with the period of its composition.

Starting from the realization that this appraisal, as well as the *Suda's* success through the ages, both in terms of conception and execution, is closely related to its idiosyncratic format, this study aims to reconstruct the history and the character of the *Suda*, on the one hand at the grammatical level and on the other hand at the ideological level, as these emerge from the work itself and from its literary and cultural context. In the initial, typological part of this study, I will attempt to identify the character and demonstrate the genre orientation of the *Suda* on the basis of a comparison with representatives of the lexicographic and encyclopedic genres. At the same time, with the help of information gleaned from encyclopedic works of antiquity and Byzantium, we will attempt to approximate the process and manner of the work's compilation. In the second part of this study, we will focus on the question of the ideology which inspired the *Suda's* conception and determined its goals. By analyzing representative examples from the lexicographical portion of the work, we will attempt to evaluate its dynamics, employing as our criterion a basic characteristic of the lexicography of a civilization, i.e., the temporal dimension both as regards the material chosen for entries and the manner in which this is interpreted, as well as the reception of the work on the part of its contemporary user and by extension its modern reader.

1. THE *SUDA* AS A LEXICOGRAPHIC AND ENCYCLOPEDIA WORK

The *Suda*, in contrast with other works of its genre, does not directly reveal either its character or its aim and method of compilation, as occurs in the dedicatory letters accompanying the lexicon of Hesychius and Photius –to mention specific representatives of lexicography which, under our approach, may be considered models for the *Suda*– or with respect to its encyclopedic character, the Forward to Pliny the Elder's *Naturalis Historia* and that to each of the 53 *Hypotheses* which constituted the *Ἐκλογαί* of Constantine VII Porphyrogenitos, or even the forwards of the works *Commentarii ad Homeri Iliadem* and *Commentarii ad Homeri Odysseam* by Eustathius of Thessaloniki as representative of its philological aspect.⁸ Neither within the work nor in the supplied forward is the specific genre

⁸ Theodoridis (1989) analyzes the forwards of the works *Commentarii ad Homeri Iliadem* (Eust. 1. 1-5. 27) and *Commentarii ad Homeri Odysseam* (Eust. 1379. 8-1380. 19), as well as their meanings vis-à-vis the reconstitution of the philosophical aims and interpretative method of Eustathios.

positively identified, as occurs with the title *Λέξεων Συναγωγή* borne by the lexicon of Photius,⁹ or with the titles *Πανδέκται*, *Λειμών*, or other works which we tend to bundle into the encyclopedic genre.¹⁰ The introductory phrase of the forward (*Su.* I 1,1): «Τὸ μὲν παρὸν βιβλίον Σοῦδα, οἱ δὲ συνταξάμενοι τοῦτο ἄνδρες σοφοί» and the listing of 12 names and 11 lexica,¹¹ from which, as the editor of the forward would have us believe, the compiler drew his material or – according to the opinion expressed in this passage– the compilers “of this book”, constitutes a later addition,¹² both deceptive in the manner of its composition, defective in regards to its supposed sources, and above all as regards the thematic breadth of the *Suda*.

An alternative solution to the question of the work’s genre was pursued by expanding the meaning of the word *Suda*, on which research has concentrated following the gradual abandonment of the view that the name *Souidas*, which Ada Adler adopted by convention in her edition (1928-1938), was the actual name of the compiler or the head of the team which undertook the compilation.¹³ Each interpretation of the genre to which *Suda* belonged¹⁴ looked to identify the character of the lexicon, which, either as a *fortification* (Dölger 1936) or as a *moat*

⁹ Cf. Phot. I 3.1: “Λέξεων συναγωγή κατὰ στοιχεῖον, δι ὧν ῥητόρων τε πόνοι καὶ συγγραφέων ἐξωραϊζονται μάλιστα.” For the reconstruction of the title of Photius’ lexicon see Tsantsanoglou 1967, 89 ff.

¹⁰ The titles of encyclopedic works, such as *κηρίον*, *κέρας Ἀμαλθείας*, *Μοῦσαι*, *πανδέκται*, *ἐγχειρίδια*, *λειμών*, *πίναξ* και *σχέδια*, appear in Pliny *N.H.* praef. §24. Many of these titles appear in representative works of the genre presented by Fuchs (1962). For similar titles, see also Beck 1959, 412, 663; Hunger 1978, vol. II, 41.

¹¹ See *Su.* I 1, 2: “Εὐδήμος ῥήτωρ περὶ λέξεων κατὰ στοιχεῖον. Ἐλλάδιος, ἐπὶ Θεοδοσίου τοῦ νέου, περὶ λέξεων κατὰ στοιχεῖον. Εὐγένιος Αὐγουστοπόλεως τῆς ἐν Φρυγίᾳ, παμμυγῆ λέξιν κατὰ στοιχεῖον. Ζώσιμος Γαζαῖος λέξεις ῥητορικὰς κατὰ στοιχεῖον. Κεκίλιος Σικελιώτης ἐκλογὴν λέξεων κατὰ στοιχεῖον. Λογγῖνος ὁ Κάσσιος λέξεις κατὰ στοιχεῖον. Λούπερκος Βηρύτιος Ἀττικὰς λέξεις. Οὐηστῖνος Ἰούλιος σοφιστὴς ἐπιτομὴν τῶν Παμφίλου γλωσσῶν, βιβλίων ἑννεήκοντα ἑνός. Πάκατος κατὰ στοιχεῖον περὶ συνηθείας Ἀττικῆς. Πάμφιλος λειμῶνα λέξεων ποικίλων, περιοχὴν βιβλίων ζε’. ἔστι δὲ ἀπὸ τοῦ ε στοιχείου ἕως τοῦ ω, τὰ γὰρ ἀπὸ τοῦ ἄλφα μέχρι τοῦ δέλτα Ζωπυρίων ἐπεποιήκει. Πωλίων Ἀλεξανδρεὺς Ἀττικῶν λέξεων συναγωγὴν κατὰ στοιχεῖον”.

¹² Adler refers to the problem of the foreword’s authenticity (1931, 678, 681), and provides the relevant older bibliography; cf. Theodoridis 1982-1988, vol. II, XXVII def. 1.

¹³ Concerning the name *Souidas* and the evidence for it in both the direct and indirect tradition, see Adler 1931, 678; cf. Bernhardt 1834-1853, vol. II, XXVII ff.; Krumbacher 1897, vol. II, 562 ff.; Hunger 1978, vol. II, 41 n. 44, and Katsaros 2002, 8. The logic of adopting this name becomes clear from Adler’s observation (1931, 678): “ Die Form *Σουίδα*s hat sich schon im Anfang der Renaissance festgesetzt [...] und muss aus praktischen Rücksichten beibehalten werden”; cf. Alpers 1981, 12 n. 6.

¹⁴ A brief summary of these interpretations is offered by Katsaros 2002, 8 ff.; cf. Hunger 1978, vol. II, 41 n. 44; Alpers 1981, 12 n. 6, and Tosi 2001, 1075.

(Grégoire 1936) or as an acronym with the meaning “Compilation of Names in Alphabetical Order” (*Συναγωγή Ὀνομαστικῆς Ὑλης Δι’ Ἀλφαβήτου*) (Lammert 1938), or *Διαφόρων Ἀνδρῶν* (Grégoire 1937), indicates a work compiled from numerous sources which contains analysis of variegated material. The interpretations of the genre of the *Suda* refer to such works, as they reduce the word *Suda* to the Latin words *Guida* (Mercati 1955-1957) or *Summa* (Siamakis 1994), which furthermore attempt to solve the problem of the double name *Souida-Suda* in the direct and indirect tradition on the basis of paleographic corruption.¹⁵ These attempts do not appear to have been firmly established, as in a recent study (Hemmerdinger 1998) the term *Souidas* resurfaces as a personal name connected to the creator of the lexicon or the leader of the team that compiled it.

A safer method to determine the genre –or, more properly, the genres– to which the *Suda* belongs and, by extension, to determine its generic peculiarity, is to examine the scope of its source material as this emerges through its 31,342 entries. Excepting the succeeding interventions and the subsequent enrichments the lexicon has undergone, the sources it draws from may be grouped into the following categories:¹⁶ a) lexicographical sources, b) marginalia and commentaries from antiquity, c) proverbs, d) historical works, e) biographies, f) philosophical texts, g) theological sources, and h) works of literature. The breadth of these sources becomes conspicuous if one begins to even summarily enumerate the individual documents included in these categories. Included in the lexicographical sources of the *Suda*, for example, are:¹⁷ a) the so-called “enhanced *Συναγωγή*,”¹⁸ aka the lexicon of Photius –in case this is a source for the *Suda*, as opposed to the original compilation–,¹⁹ b) a rhetorical lexicon,

¹⁵ According to Mercati (1955-1957), the original title *Guida* was corrupted to *Cuida*, which was transliterated into Greek as *COYIΔA* and *COYΔA*. In Siamakis’ opinion (1994), the title *ΣΟΥΜΜΑ* was copied as *ΣΟΥΜΑ*, which in turn was misread as *ΣΟΥΙΔΑ*, and in certain manuscripts transcribed as *ΣΟΥΔΑ*.

¹⁶ This classification of the sources of the *Suda* is based on Adler’s presentation (1931, 685 ff.; 1928-1938, vol. I, XVI ff.).

¹⁷ The individual works which comprise the *Suda*’s lexicographical sources are presented by Adler 1931, 686 ff.; 1928-1938, vol. I, XVII ff.

¹⁸ Wentzel (1895) uses the term “erweiterte *Συναγωγή*” to describe the expanded form of the lexicon *Συναγωγή λέξεων χρησίμων*, which in turn constitutes an enriched variation of the lexicon of Cyrillus. In addition to Wentzel, the following writers also describe the evolution of the *Συναγωγή* from its original form to its various extended variations: Erbse (1950, 22 ff.; 1965, VII ff.); Alpers (1981, 69 ff.; 1990, 24 ff.; 2001, 202) and Cunningham (2003, 13 ff., 43 ff.).

¹⁹ The question of whether Photius is the *Suda*’s lexicographical source or whether both works are based on alternative versions of the “extended *Συναγωγή*” has been studied by Adler (1931, 686 ff.) and Theodoridis (1982-1998, vol. II, XXVII ff.), but their conclusions differ. While Adler (op. cit.) follows the view pioneered by Wentzel (1895) *communis opinio*, namely that the *Suda* and

apparently the source of the *Λέξεων ῥητορικῶν*, known as Bekker's 5th lexicon, c) the abridged version of Harpocration's lexicon, d) the so-called *Lexicon Ambrosianum*, an extended abridgement of Diogenianus' lexicon, e) the *Λέξεις Ῥωμαϊκαί*, a lexicon of Latin loan words, f) the *Τακτικά*, a lexicon of military terminology, g) etymological lexica, and h) Aristotle's *Φυσικὴ ἱστορία*, abridged by Aristophanes of Byzantium. In the class of historical works utilized by the *Suda* we must include:²⁰ a) the *Ἐκλογαί* of Constantine VII Porphyrogenitos, b) Byzantine chronicles, c) histories of the Attic orators, and d) collections of prophecies. However, the network of sources the *Suda* draws upon is even more complex. This is because many of the individual works that comprise the *Suda*'s direct sources are compilations which themselves include a large number of texts incorporated into them. Thus, the "enhanced *Συναγωγή*" –or the lexicon of Photius²¹– includes, apart from the *Συναγωγή λέξεων χρησίμων* in its original form,²² the lexicon of Harpocration, the atticizing lexica of Aelius Dionysius of Halicarnassus and of Pausanias, the two lexica to Plato (that of Boethus and that of Timaeus), the 4th and 5th lexica of Bekker –the *Δικῶν ὀνόματα* and *Λέξεις ῥητορικαί*, respectively– and the Homeric lexicon of Apollonius the Sophist.²³ Furthermore, the *Ἐκλογαί* of Constantine VII Porphyrogenitos –the *Suda*'s chief historical source– has assimilated a large number of historiographic works.²⁴ Adler (1931, 700 ff.; 1928-1938, vol. I, XIX) identifies 32 historiographers, from Herodotus to Georgius Monachus, from whose works the *Suda* draws its historical material.

The topical breadth of the *Suda* and the network of its sources, as revealed through this brief presentation, contribute to identifying its genre if one is willing to overcome the conventional limits posed by genre. Its arrangement, based on names, and its alphabetical ordering of entries, would suggest classifying the *Suda* as a lexicographical work; however, comparing the *Suda* with contemporary lexica (such as that of Photius) in terms of their sources and themes makes these

Photius can both be traced back to the "enhanced *Συναγωγή*," Theodoridis (op. cit.), revising his previous opinions (cf. Theodoridis 1982-1998, vol. I, LXXII ff.), suggests that the *Suda* evolved out of the lexicon of Photius. Cunningham rebuts this (2001, 20; 2003, 29 ff. n. 39), bringing Wentzel's views once more to the fore; cf. Bossi 2002.

²⁰ Adler (1931, 686 ff.; 1928-1938, vol. I, XIX ff.) refers to the historical sources of the *Suda*.

²¹ On the sources of Photius' lexicon see Theodoridis (1982-1998, vol. I, LXXII ff.). If we follow the views of Theodoridis (1982-1998, vol. II, XXXVII-L), we must accept that an "enhanced *Συναγωγή*" never existed and therefore, the sources from which the *Συναγωγή λέξεων χρησίμων* was enriched are the same as direct sources for Photius' lexicon.

²² Cunningham (2003, 43 ff.) presents the sources of the *Συναγωγή λέξεων χρησίμων*.

²³ Concerning the sources of the "enhanced *Συναγωγή*", see Wentzel (1895, 482); cf. Adler (1931, 691 ff. and the bibliography at n. 18).

²⁴ On the sources of the *Ἐκλογαί*, see below ff. n. 49.

criteria appear superficial and entirely inadequate for determination of its genre. On the other hand, the use of the term encyclopedia to describe another lexicographic achievement of the Byzantine period, the *Etymologicum Genuinum*,²⁵ gains actual meaning vis-à-vis the *Suda* since it is not limited to grammatical and semantic interpretation, but rather includes entries with informational content, drawn from the fields of history, philosophy, theology and, to a lesser extent, geography and the natural sciences, covering areas of knowledge which form the purview of an encyclopedia.²⁶ On the basis of the above, it should become clear that, as this study asserts, the *Suda* is a cross between two genres and two types of compilatory works, the lexicon and the encyclopedia.²⁷

Following the conventions of both genres, we will attempt to reconstruct the method of the *Suda*'s compilation, determining its genre by comparing it with examples from lexica and encyclopedias. This presentation will contribute to the checking and possibly the correction of certain opinions recur in the research relating to the nature of the *Suda* and the personality of its compiler or that of the leader of the team which compiled it.

With respect to the technique employed in their compilation, ancient lexica, as early as their Hellenistic apogee,²⁸ followed standard procedures. These are the techniques of abridgement and compilation, which, either separately or jointly, comprise the basic compositional means for the great lexicographical works of

²⁵ Reitzenstein (1907, 814) calls the *Etymologicum Genuinum* a "grammatische Enzyklopädie"; cf. Tolkiehn (1925, 2473). Alpers (1991) studied the encyclopedic character of the lexicon through the lens of its literary-cultural context.

²⁶ On the genre of the encyclopedia, and its most representative exemplars, see Fuchs (1962) and Fornaro (1997); cf. Grebe (1999, 37 ff.).

²⁷ See for example: "Die *Suda* kann als Mittelding zwischen einem Konversationslexikon und einem sprachlich-etymologischen Wörterbuch bezeichnet werden" (Hunger 1978, vol. II, 41) and "Die Eigenart der *Suda* besteht nun darin, dass sie – über das sprachliche, d.h. grammatikalische, etymologische, dialektologische usw., Material hinaus – eine grosse Zahl von Sachartikeln bietet, welche sie eben in eine gewisse Nähe zu den in der Neuzeit so genannten Konversationslexika gebracht hat" (Hunger 1991, 137). Also: "C'est, dirait-on, un 'dictionnaire de la conversation' à l'usage des gens 'cultivés'" (Lemerle 1971, 299); "κρᾶμα λεξικοῦ κι ἐγκυκλοπαιδείας" (Siamakis 1994, 83) and "Τό Λεξικό τοῦ Σουΐδα εἶναι ἓνα ἔργο πού συνενώνει στό περιεχόμενό του τό ὑλικό ἑνός ἀλφαβητικοῦ λεξικοῦ (ἐρμηνευτικοῦ, γραμματικοῦ καί ἐτυμολογικοῦ τύπου) καί ἑνός βυζαντινοῦ πραγματολογικοῦ λεξικοῦ, πού ἔχει χαρακτηριστεῖ ὡς ἐγκυκλοπαίδεια (γραμματολογικοῦ, ἱστορικοῦ καί λογοτεχνικοῦ ὑλικοῦ)" (Katsaros 2002, 7). Tosi (2001, 1075) characterizes the *Suda* as a "kolossale Enzyklopädie" while Degani (1995, 525) calls it a "vera e propria enciclopedia di notizie d'ogni genere".

²⁸ Tolkiehn (1925, 2433 ff.), Alpers (1990, 14 ff; 2001, 194 ff.) and Degani (1995, 505 ff.) refer to the origins and evolution of ancient lexicography and present the most important of the Hellenistic lexica.

the later imperial and Byzantine years. The precise methodology is clarified by Photius in his *Bibliotheca*, during the description of lexicographical works (most of them atticizing). In cod. 152 he recommends that the two editions of the work *Ἀττικῶν ὀνομάτων λόγοι πέντε* by Aelius Dionysius of Halicarnassus be merged into one, while in cod. 153 he notes that the work *Ἀττικῶν ὀνομάτων συναγωγή* by Pausanias could be absorbed into the work of Aelius Dionysius whose creation he suggests on the basis of the abridgement. Likewise, in cod. 155 he recommends the merging of Boethus' and Timaeus' lexica to Plato, both of which he describes in cod. 154, and he also proposes that to these be added a similar lexicon by Boethus and dedicated to Athenagoras, entitled *Περὶ τῶν παρὰ Πλάτωνι ἀπορουμένων λέξεων*.

The first historical approach to, and meta-lexicographical consideration of, the genre was made by Hesychius of Alexandria. In his dedicatory epistle to Eulogius, which serves as preface to his lexicon,²⁹ Hesychius reports that earlier lexicographers created works whose sole aim was to interpret the vocabulary of a single writer or a single literary genre.³⁰ According to Hesychius, no writer earlier than Diogenianus devoted himself to the collection of earlier lexicographical material and through this to the interpretation of vocabulary which appears in epic, lyric, and dramatic poetry and in prose and scientific literature.³¹ The claim to exhaustive vocabulary coverage, which according to Hesychius was asserted by Diogenianus in his lexicon *Περιεργοπένητες*,³² is the

²⁹ See He. I 1.1-2.57. On the identity of Eulogius, see Latte 1953-1966, vol. I, VII ff. and Hunger 1978, vol. II, 35 n. 11.

³⁰ See He. I 1.1: "Πολλοὶ μὲν καὶ ἄλλοι τῶν παλαιῶν τὰς κατὰ στοιχεῖον συντεθείκασι λέξεις, ὧ πάντων ἐμοὶ προσφιλέστατε Εὐλόγιε· ἀλλ' οἱ μὲν τὰς Ὀμηρικὰς μόνως ὡς Ἀππίων καὶ Ἀπολλώνιος ὁ τοῦ Ἀρχιβίου· οἱ δὲ τὰς κωμικὰς ἰδίᾳ καὶ τὰς τραγικὰς ὡς Θεῶν καὶ Δίδυμος καὶ ἕτεροι τοιοῦτοι· ὁμοῦ δὲ πάσας τούτων οὐδὲ εἷς."

³¹ See He. I 1.5: "Διογενιανὸς δὲ τις μετὰ τούτους γεγρονῶς ἀνὴρ σπουδαῖος καὶ φιλόκαλος, τὰ τε προειρημένα βιβλία καὶ πάσας τὰς σποράδην παρὰ πᾶσι κειμένας λέξεις συναγαγών, ὁμοῦ πάσας καθ' ἕκαστον στοιχεῖον συντέθεικε· λέγω δὴ τὰς τε Ὀμηρικὰς καὶ κωμικὰς καὶ τραγικὰς, τὰς τε παρὰ τοῖς λυρικοῖς καὶ παρὰ τοῖς ῥήτορσι κειμένας, οὐ μὴν ἀλλὰ καὶ <τὰς> παρὰ τοῖς ἰατροῖς τὰς τε παρὰ τοῖς ἱστοριογράφοις."

³² See He. I 1.11: "συλλήβδην δὲ {ὁμοῦ} οὐδεμίαν λέξιν ἔσθ' ἦν παρέλιπεν οὔτε τῶν παλαιῶν οὔτε τῶν ἐπ' ἐκείνου γεγεννημένων" and 16: "ἐπιγράψας τα βιβλία Περιεργοπένητας, καὶ ταύτη χρησάμενος τῇ διανοίᾳ· ἠγείτο γάρ, οἶμαι, μὴ μόνοις πλουσίοις, ἀλλὰ καὶ τοῖς πένησι τῶν ἀνθρώπων χρησιμεύσειν τε καὶ ἀντὶ διδασκάλων ἀρκέσειν αὐτά, εἰ μόνον περιεργασάμενοι πανταχόθεν ἀνευρεῖν ταῦτα δυνηθεῖεν καὶ ἐγκρατεῖς αὐτῶν γενέσθαι." The lexicon of Diogenianus (2nd century AD) constitutes a condensed version of the work of Vestinus (first half of the 2nd century AD), which is itself an abridgement of the lexicon of Pamphilus (1st century AD), which contained 95 books. The authors who refer to the lexicon of Diogenianus include Cohn (1903, 778 ff.) and Bossi (2000), while the authors who refer to

same claim made by Hesychius himself regarding his own lexicon – as opposed to Photius’ explicit claim to limit his lexicon to the interpretation of prose vocabulary.³³

When translating the testimony of Hesychius and relating it to the lexicographical data of the *Suda*, we may note the following: The *Suda* constitutes a typical example of ancient and Byzantine lexicography, since it strictly follows the rules dictated by the genre as regards method of composition. Various objections have been expressed to date, which attribute ineptitude to the compiler or team of compilers, as well as confusion and lack of rigorous method in arranging the material.³⁴ However, these flaws can only be interpreted –at least with respect to the lexicographical component of the *Suda*– as conventions of the genre. Ancient and Byzantine lexica, in contrast to modern representatives of the genre,³⁵ made up from the time which ancient lexicography was established a list of words and meanings within a given generic type, where these words appear in each excerpted author. This effectively means that, if one word appears in two grammatical forms, it must be translated and interpreted in each of these forms individually, since each form draws on a different usage and employs a different author as its source. In such cases, the various meanings are listed separately instead of being classified under the same entry. Therefore, as the number of authors embraced by a lexicon grows, and as the lexicon struggles to cover wider literary and linguistic ground, so its volume increases, and so too do the entries dealing with a single word. From this perspective, it is anachronistic to speak of “redundant” entries, since, according to the rules of ancient lexicography, such repetitions provide more complete coverage and serve to expand the literary and interpretative scope of the lexicon. The breadth

Vestinus include Matthaios (2002, 134 ff.) and the authors who refer to Pamphilus include Wendel (1949, 337 ff.) and Tosi (2000, 214 ff.); cf. Alpers 2001, 200.

³³ See Photius I 3. 16-17. On the character and significance of Hesychius’ and Photius’ lexica, see Hunger 1978, vol. II, 35 ff., 39 ff.; Wilson 1983, 43, 90 ff., and Alpers 1990, 25, 26; 2001, 200, 202.

³⁴ The opinions of Krumbacher (1897, 567) are as representative as they were influential on subsequent research: “*Suidas* aber wollte in seinem Werke alle Gattungen der Litteratur und alle Jahrhunderte umfassen; für diesen Zweck konnten die vorhandenen Sammlungen und Glossare allein nicht genügen. Daher vermehrte er die Exzerpte aus diesen vielleicht um mehr als das Doppelte durch die Früchte seiner eigenen Lektüre, frielich ohne rechte Methode und namentlich ohne historischen Sinn. Er scheidet weder die ältere Sprache von der späteren, noch das Seltene vom Gewöhnlichen, noch Prosa von Poesie; [...]. Am deutlichsten zeigt sich der unmethodische Sinn in seinem Verfahren, wo er mehrere Glossen zu einem Lemma fand; statt dieselben in einen Artikel zu verarbeiten, führt er sie nach einander auf, ohne auch nur die etwa vorhandenen Widersprüche zu beseitigen. [...]”.

³⁵ Alpers (1990, 19 ff.; 2001, 205) has called attention to the differences between ancient and modern lexicography.

of an ancient lexicon, then, is correlated to the extent of the vocabulary it provides vis-à-vis each individual author and across literary genres, as well as the vocabulary that occurs in specific uses of language, for instance in dialectical forms or in the context of certain styles or models (such as the atticizing model). And if one considers the compiling procedure used to produce an ancient lexicon, the total vocabulary coverage of the work becomes a function of the *sources* it makes use of – in this case, already available lexica. In this respect a later lexicographer possesses a distinct advantage over his predecessors, since he has the flexibility to expand, complete and enrich the available nucleus of vocabulary using either older literary works ignored by his precursors or more contemporary material. From a lexicographic standpoint, the *Suda* takes full advantage of this opportunity, for it incorporates as many sources as possible, with the result that it covers more authors, more linguistic fields and a greater time-span than any previous lexicon.

In the sphere of lexicography, a work's claim to comprehensiveness typically depends on the compiler's stated intentions. However, the other genre which rivals lexicography for the classification of the *Suda*, the encyclopedia, asserts this claim by definition.³⁶ Already Speusippus, who is traditionally associated with the foundation of the genre in antiquity (Fuchs 1962, 504 ff.; Fornaro 1997, 1055), attempts, in his work *Ὅμοια*,³⁷ to present all elements which comprise the universe in a systematic fashion, connecting his argument to the principle that we cannot understand a constituent part without comprehending the whole to which it belongs.³⁸ This claim to comprehensiveness is repeated by Pliny the Elder and by Constantine VII Porphyrogenitos, in the prefaces to their works *Naturalis Historia*³⁹ and *Ἐκλογαί*,⁴⁰ respectively. Though the *Suda* makes no such statement of purpose, the very result confirms that this lexicon shares these aims,

³⁶ For a definition of the encyclopedic genre and a list of representative works which belong to it, see Fuchs 1962, 504 and Fornaro 1997, 1054 ff. For information about the encyclopedic genre in antiquity, see Grimal 1966.

³⁷ On this work by Speusippus see Isnardi Parente 1980, 214 ff., 377 ff.; cf. Stenzel 1929, 1638 ff.

³⁸ Speusippus declares this principle in his fr. 38 Isnardi Parente (=Arist. *APo.* II 13, 97a6): “οὐδὲν δὲ δεῖ τὸν ὀριζόμενον καὶ διαιρούμενον ἅπαντα εἰδέναι τὰ ὄντα. καίτοι ἀδύνατόν φασι τινες εἶναι τὰς διαφορὰς εἰδέναι τὰς πρὸς ἕκαστον μὴ εἰδότα ἕκαστον· ἄνευ δὲ τῶν διαφορῶν οὐκ εἶναι ἕκαστον εἰδέναι· οὐ γὰρ μὴ διαφέρει, ταῦτόν εἶναι τούτῳ, οὐ δὲ διαφέρει, ἕτερον τούτου.” See also Isnardi Parente 1980, 256 ff. and Stenzel 1929, 1650 ff.

³⁹ See Plin. *N.H.* praef. §13: “rerum natura, hoc est vita, narratur” and “res ardua [...] omnibus vero naturam et naturae sua omnia [sc. dare].”

⁴⁰ See Const. Porphyry. *Excerpta de legationibus*, preface 2. 5: “[...] μεγαλοφυῶς τε καὶ εὐεπιβόλως πρὸς ἐπὶ τούτοις καταμερίσαι εἰς ὑποθέσεις διαφόρους, τρεῖς ἐπὶ τοῖς πεντήκοντα τὸν ἀριθμὸν οὔσας, ἐν αἷς καὶ ὑφ’ αἷς ἅπαντα ἱστορικὴ μεγαλουργία συγκλείεται.”

not only on a linguistic-lexicographical level but also vis-à-vis the fields of history, philosophy, theology, and the natural sciences.

Despite our inability to determine the precise method of the *Suda*'s compilation on the basis of internal information, we may nonetheless glean interesting facts about the process by which a compilatory work of this magnitude and complexity was undertaken, and perhaps approach the personality of the compiler (or the leader of the compiling team), through comparisons with the techniques employed by Pliny the Elder and Constantine VII Porphyrogenitos and his team.⁴¹

In his *Naturalis Historia*, Pliny aims to present and interpret all knowledge relating to nature and natural phenomena, both within and beyond everyday human experience. As a result, his work –a genuine treasure-trove of knowledge, in the view of his contemporaries–⁴² exceeds the limits of biology and the natural sciences, and includes anthropology as well as the history of culture and civilization. Pliny himself refers to the manner in which he compiled his work (Plin. *N.H.* praef. §17-19), and the details provided by the writer are corroborated by the testimony of Pliny the Younger (Plin. *Epist.* III 5). According to this information, there are five discrete stages in the compilation process:⁴³ a) reading of the sources with the help of an assistant, b) excerpting of sentences or entire passages by Pliny himself and their recording by an assistant, c) arrangement of the information obtained, d) interpretative adaptation of the material to suit each section and, finally e) editing of the sources and shaping the text into its final form. Pliny himself refers to the sources he employed. In addition to his personal research using the primary sources into subjects “quas aut ignoraverant priores aut postea invenerat vita” (Plin. *N. H.* praef. §17), Pliny collected 20,000 passages from 2,000 books, based, according to the author himself, on 100 select authors. In fact, there was a larger number of sources. In the indices to the sources accompanying the contents of each book of the *Naturalis Historia* (Plin. *N.H.* I) – Pliny proudly announces the novelty of naming his sources–⁴⁴ are listed 146 Latin authors and 327 Greek ones.

⁴¹ I have chosen these works as reference points for this presentation on the compositional method of an ancient encyclopedia, because their prefaces have been preserved.

⁴² See Plin. *N.H.* praef. §17: “ut ait Domitius Piso, thesaurus oportet esse non libros.” On the identity of Domitius Piso, see König-Winkler 1997, 390.

⁴³ Locher and Rottländer (1985) analyze Pliny's technique, based on his linguistic testimony.

⁴⁴ See Plin. *N.H.* praef. §21: “argumentum huius stomachi mei habebis quod in his voluminibus auctorum nomina praetexui. est enim benignum, ut arbitrator, et plenum ingenui pudoris fateri per quos profeceris, non ut plerique ex iis, quos attigi, fecerunt. [§22] scito enim conferentem auctores me deprehendisse a iuratissimis ex proximis veteres transcriptos ad verbum neque nominatos, [...]”.

We have comparable information about another work which is closer to the *Suda* both chronologically and culturally. This is the *Ἐκλογαί* of Constantine VII Porphyrogenitos, an historically-oriented encyclopedia divided into 53 sections (*ὑποθέσεις*).⁴⁵ Only a small portion of this work is preserved:⁴⁶ the section *De legationibus* in its entirety, approximately half the section *De virtutibus et vitiis*, fragments from the sections *De insidiis* and *De sententiis* and finally, the titles of 21 of the remaining sections (Büttner-Wobst 1906, 105 ff.; Lemerle 1971, 281). With respect to its sources, the *Ἐκλογαί* follows the method introduced by Pliny in his *Naturalis Historia*. In the preface to the section *De legationibus*,⁴⁷ Constantine VII Porphyrogenitos promises to provide the names of the authors used in the composition of each section.⁴⁸ This promise is kept, as we may infer from those sections of the *Ἐκλογαί* which have come down to us and which open with a list of sources.⁴⁹ In the preface, Constantine VII Porphyrogenitos also supplies practical information concerning the method of the work's composition, similar to that provided by Pliny in the preface of his *Naturalis Historia*. The process can be divided into the following stages: a) collection of sources, b) selection of the works which will be used and excerpting of useful passages, c) apportionment of passages among the 53 sections, and d) stylistic and linguistic adaptation of excerpts to each section (Const. Porphyry. *De legationibus*, preface 1. 21-2. 12). An incidental find in the manuscript tradition enlivens our understanding of the encyclopedia's compositional method. Cod. Bruxellensis 11301/16, which preserves the first part of the section *De legationibus*, contains the following note in the margin of leaf 2r: "ὁ ἐρανίσας τὸ παρὸν Θεοδόσιος ἐστὶν ὁ μικρός."⁵⁰ The editorial team, which Constantine VII Porphyrogenitos supervised and coordinated, apparently divided the tasks as follows. In the first stage, the

⁴⁵ The *Ἐκλογαί* of Constantine VII Porphyrogenitos are presented by Hunger (1978, vol. I, 360 ff.); see also Lemerle 1971, 280 ff.

⁴⁶ It is worth noting that, according to the calculations by Büttner-Wobst (1906, 97), the entire work would correspond to 212 volumes of Teubner editions. The surviving portion of the work is only about 1/35 of the total.

⁴⁷ This preface, since it also survives in identical form in the section *De virtutibus et vitiis*, apparently accompanied each section of the work, with technical modifications such as reference to the title of each section, its place within the work, and its list of sources; see Büttner-Wobst 1906, 90 and Lemerle 1971, 281.

⁴⁸ See Const. Porphyry. *De legationibus* (preface 2. 16): "ἐμφαίνει δὲ τουτὶ τὸ προσοίμιον, τίνας οἱ λόγοι πατέρας κέκτηνται, καὶ ὅθεν ἀποκυῖσκονται, ὡς ἂν μὴ ὦσιν αἱ κεφαλαιώδεις ὑποθέσεις ἀκατανόμαστοι καὶ μὴ γνήσιοι, ἀλλὰ νόθοι τε καὶ ψευδώνυμοι."

⁴⁹ Lemerle (1971, 285 ff.) gives a list of authors who were included and used in the preserved sections of the *Ἐκλογαί*. On its sources, see de Boor 1912; 1914-1919 and Büttner-Wobst 1906, 90 ff.

⁵⁰ On this piece of information and its significance for the process and technique of creating the *Ἐκλογαί*, see Büttner-Wobst 1906, 99 ff. and Lemerle 1971, 285.

writers who would be used as sources for each section were assigned to scholars, who worked on the various texts, noting the excerpts to be copied. Theodosios completed the second stage of the editorial process: he received the excerpts from the scholars, separated out and copied the passages relevant to each section, and sent them to the editorial team for further processing.

The above descriptions of the method of composition used in two basic representatives of the encyclopedic genre and their similarities makes attractive the hypothesis that the *Suda* followed a similar technique and organization. The *Suda's* direct precedent, the experience of creating the *Ἐκλογαί* of Constantine VII Porphyrogenitos, as well as other contemporary encyclopedias,⁵¹ makes this hypothesis even more compelling. Beyond the practical necessity to understand how the *Suda* was created, the resulting work itself requires us to recognize the existence of a personality, or of a team, which guided, oversaw, and controlled its creation. The diametrically opposed views, i.e. that of Adler (1931, 681) on the one hand: “Das mechanische Zusammenarbeiten lässt keine Verfasserpersönlichkeit durchschimmern”, and that of Krumbacher (1897, 568) on the other: “das Wörterbuch des *Suidas* [ist] ein grossartiges Denkmal gelehrten Sammelfleisses”, agree on the basis of studies which allow precisely the contribution of the compiler and his team to the creation of the work to appear. Apart from technical issues, such as the symmetry in the construction of individual entries (Prandi 1999), and in their distribution throughout the entire work,⁵² the particular personality which emerges in his full philological capability in the course of encountering issues of textual criticism (Theodoridis 1988; 1982-1998, vol. II, LVII ff.), in his historical education,⁵³ and in the breadth of learning revealed by the enhancement and completion of his sources in support of fuller documentation (Theodoridis 1988; 1982-1998, vol. II, LI ff.). In the second part of this study, we will have the opportunity to identify the personality of the compiler and his team in the lexicographical section of the *Suda*.

2. THE DYNAMICS AND AIM OF THE *SUDA*

⁵¹ Cf. the citation in n. 55.

⁵² See Hunger 1978, vol. II, 41: “die Ausarbeitung im ganzen ist [...] insofern gleichmässig, als nicht wie sonst öfters gegen den Schluss eine gewisse Verdünnung eintritt.”

⁵³ The studies included in Zecchini's collected volume (1999) discuss the *Suda's* capacity for dealing creatively with its historical sources.

Any discussion of the *Suda's* dynamics is obliged to touch upon what we conventionally name the “movement of encyclopedism,”⁵⁴ or the “cultura della Συλλογή”—to use the neutral term coined by Odorico (1990)—of which the *Suda* is culturally and ideologically a part. With its origins in the 9th century, this movement culminates in various encyclopedic works compiled, directed, or inspired by Constantine VII Porphyrogenitos,⁵⁵ and constitutes the philological “agenda” whose fruits include the *Suda* itself.

One point of direct interest in determining the *Suda's* ideological dynamics and temporal dimension lies in the approach to knowledge employed by contemporary encyclopedic works, in particular Constantine VII Porphyrogenitos' *Ἐκλογαί*. At this point, a comparison between this work and Pliny's *Naturalis Historia* may be useful.

In justifying his choice of subject within his preface, Pliny admits that his work serves no esthetic purpose which would make it a pleasing read. He follows the lead of those authors who prefer to benefit the public with their scientific expertise rather than attain popularity through the entertaining nature of their work.⁵⁶ The value of his work lies in the clarification of intrinsically obscure issues which, despite having been previously explored, remained difficult to understand.⁵⁷ The agenda of Constantine VII Porphyrogenitos, as declared in the preface to the sections of his *Ἐκλογαί*, is completely different. Whereas for Pliny knowledge is presented as an immutable treasure unaffected by the passage of time, knowledge as it is approached by Constantine VII Porphyrogenitos has a definite temporal dimension. For him knowledge means “knowledge of the past,” whether this be knowledge accumulated in the past or newly discovered information pertaining to the past itself. In both cases, there is a normative dimension to the knowledge. The lessons of the past are beneficial to people,

⁵⁴ Lemerle (1971, 267 ff.) discusses the encyclopedism of the 10th century in a chapter of the same name; cf. Dain 1953. On the use of the term “encyclopedism” see the comments by Odorico (1990, 1 ff.).

⁵⁵ Lemerle (1971, 274 ff., 288 ff.) surveys the encyclopedic works of Constantine VII Porphyrogenitos, apart from the *Ἐκλογαί* and those that fall under the rubric of the 10th century encyclopedic movement.

⁵⁶ See Plin. *N.H.* praef. §12: “Meae quidem temeritati accessit hoc quoque, quod levioris operae hos tibi dedicavi libellos. nam nec ingenii sunt capaces, quod alioqui in nobis perquam mediocre erat, neque admittunt excessus aut orationes sermonesve aut casus mirabiles vel eventus varios, iucunda dictu aut legentibus blanda sterili materia” and §16: “Equidem ita sentio, peculiarem in studiis causam eorum esse, qui difficultatibus victis utilitatem iuvandi praetulerint gratiae placendi.”

⁵⁷ See Plin. *N.H.* praef. §14: “magna pars studiorum amoenitates quaerimus; quae vero tractata ab aliis dicuntur immensae subtilitatis, obscuris rerum tenebris premuntur.”

while ignorance of the past leaves them vulnerable to deception and evil.⁵⁸ One characteristic of the 10th century encyclopedic movement is the search for archetypes in the past. According to Lemerle (1971, 268), this desire, expressed in the encyclopedic works of this era, amounts to an “obsession du passé hellénique.”

Considering the idea of the past to be the moving force and ideological substrate of the 10th century encyclopedic movement, let us attempt to identify how this idea works in the *Suda*, and how the concept of time is realized in its lexicographical portion. Our ultimate goal will be to evaluate its dynamics, as these fluctuate in the lexicon’s synchronic and diachronic dimensions.

Herbert Hunger (1991) has approached the same question from a different angle in a work characteristically entitled “Was nicht in der *Suda* steht, oder: Was konnte sich der gebildete Byzantiner des 10./11. Jahrhunderts von einem ‘Konversationslexikon’ erwarten?” Starting from an analysis of those entries related to the *Suda*’s immediate historical and cultural present, Hunger is led to the conclusion that the lexicon’s Byzantine element, when compared to corresponding information concerning Greek antiquity, is limited (Hunger 1991, 153). Taking this conclusion under consideration in our own investigation, one may conclude that in this manner the *Suda* is indirectly responding to the ideal expressed in the preface to the *Ἐκλογαί*, i.e., the saving and preserving of the knowledge of the past, whose goal is to avoid the negative influence brought about by time.

To return to the question of determining the chronological organization of the *Suda*’s lexicographical material, we will rely on a selective presentation and analysis of the most representative entries, in which (grammatical) forms as such *ἡμεῖς*, *παρ’ ἡμῖν*, *ὑφ’ ἡμῶν* or the adverb *νῦν*, accompanied by the verb *λέγειν* (as e.g., in the phrase *ὡς ἡμεῖς λέγομεν*) or by the participle *λεγόμενον* (as in the phrase *τὸ παρ’ ἡμῖν* or *τὸ ὑφ’ ἡμῶν λεγόμενον*).⁵⁹ Functioning as temporal indicators, these phrases help to identify the subject understood in each case by the first person. They also help the temporal degree occupied by this subject

⁵⁸ See Const. Porphyr. *Περὶ πρέσβων*, preface 1. 12: “ἐπεὶ δὲ ἐκ τῆς τῶν τοσούτων ἐτῶν περιδρομῆς ἀπλετόν τι χρῆμα καὶ πραγμάτων ἐγένετο καὶ λόγων ἐπλέκετο, ἐπ’ ἀπειρόν τε καὶ ἀμήχανον ἢ τῆς ἱστορίας ἠδύρνετο συμπλοκή, ἔδει δ’ ἐπιρροπέστερον πρὸς τὰ χεῖρω τὴν τῶν ἀνθρώπων προαίρεσιν μετατίθεσθαι χρόνοις ὕστερον καὶ ὀλιγώρως ἔχειν πρὸς τὰ καλὰ καὶ ῥαθυμότερον διακεῖσθαι πρὸς τὴν τῶν φθασάντων γενέσθαι κατάληψιν, κατόπιν γινομένης τῆς ἀληθοῦς ἐπιτεύξεως, ὡς ἐντεῦθεν ἀδηλία συσκιάζεσθαι τὴν τῆς ἱστορίας ἐφεύρεσιν, πῆ μὲν σπάνει βίβλων ἐπωφελῶν, πῆ δὲ πρὸς τὴν ἐκτάδην πολυλογίαν δειμαινόντων καὶ κατορροδούντων.”

⁵⁹ The entries of the *Suda* which are being examined, as well as their sources, parallel passages, and relevant testimonia are included in the Appendix to this study. The citations to the Appendix are made by reference to their number within their class (n.c.) in the *Suda*.

linguistically. And, through the meaning offered, we are assisted in our identification of the linguistic register and by extension, the usage by which the word is distinguished.

The first person, as it functions on the basis of the temporal markers we have selected for test purposes, is identified –either superficially or essentially, as we shall see below– to the modern speaker to whom the *Suda* is directly addressed. And it presents –theoretically or in actuality– the linguistic state of affairs obtaining at that time, as experienced by the whole of the linguistic community addressed through the first person. As regards the meaning of the words listed in the lexicon, ἡμεῖς is compared, either in a positive sense –in the case of agreement– or in a negative one: a) with the writer or the literary text –in most cases, an ancient Greek literary text– where the word being interpreted is found; b) with the use of a word in a given linguistic model (in most instances one written in the Attic dialect), c) with the speaker of a dialect, and/or d) with an undetermined user, since the subject to which the ἡμεῖς corresponds is not identified. In most cases, however, this may be identified with the older user of the particular word, without indicating how distant this speaker is chronologically from the contemporary speaker/user of the *Suda*. In these specific entries, the first person refers to a more modern language usage, as is indicated by the meaning provided.

As regards the meaning of the words defined, and using as criterion the means of composition of the entries, the material we are considering may be distinguished on the basis of temporal indicators into three categories. The first, we call the *category of appropriation* of an ancient meaning. Let us consider a number of examples, in order to define the term *appropriation* and the way in which the temporal parameter functions in this category:

Suda's entry *a1731*, ἀμφίθετον φιάλην,⁶⁰ refers to the meaning of a Homeric expression encountered twice in the *Iliad*, at Ψ 270 (πέμπτω δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε) Ψ 615 ff. (πέμπτον δ' ὑπελείπετ' ἄεθλον, / ἀμφίθετος φιάλη τὴν Νέστορι δῶκεν Ἀχιλλεύς / Ἀργείων ἀν' ἀγῶνα φέρων), as explanation for one of the prizes during the games in honor of the dead Patroclus. As appears from the testimonia and the large number of definitions which have been provided in relation to the form of this particular vessel, the Homeric phrase and more specifically, the meaning of the descriptive adjective ἀμφίθετος, was anything but familiar to Alexandria's philologists and lexicographers.⁶¹ We will

⁶⁰ See Appendix, n.c. 1.

⁶¹ The testimonia in Appendix (n.c. 1) present the opinions of Alexandrian philologists and lexicographers in the first and second groups of sources.

not dwell on the individual meanings which have been provided.⁶² What chiefly interests us is the means by which these were passed on, a survey of which helps us to understand the stages through which the composition of the entries passed, and more generally, the process of compiling ancient and Byzantine lexica. In accordance with the means of their transmission, the various meanings of the phrase ἀμφίθετον φιάλην may be grouped into six categories. The first category⁶³ is composed of interpretations of Homeric scholia, with that of Aristarchus being preeminent, returning in the scholia of Pseudo-Didymus and in the Homeric lexicon of Apollonius the Sophist and repeated –with attribution or anonymously– by contemporary and later philologists and lexicographers in the testimonia composing the second group of sources. This second group⁶⁴ is composed, basically, of the testimony of Athenaeus; its core source was most likely the lexicon of Pamphilus,⁶⁵ who apparently had collected all the interpretations he could locate.⁶⁶ Eustathios would later draw his information from Athenaeus.⁶⁷ Entry α 4021 of Hesychius, which is included in this group, is based on Diogenianus, whose testimony in turn leads to the lexicon of Pamphilus, through the abridgement of Vestinus.⁶⁸ The corresponding entry in the *Etymologicum Magnum* (EM. 92, 36 entry ἀμφίθετος φιάλη) offers the same meanings as Hesychius, differing however in the order of presentation of these. A third group of testimony is composed by the *Συναγωγή λέξεων χρησίμων*,⁶⁹ from which both Photius and the *Suda* draw information. The meaning offered by the *Συναγωγή* is nothing more than a paraphrase of Aristarchus and a recording of the meaning ἀπύθμενος, assigned by the grammarian Parthenios to the adjective ἀμφίθετος.⁷⁰ For this particular entry, the source for the *Συναγωγή* was Cyrillus, who apparently had taken into consideration the lexicon to the

⁶² For the varying interpretations of the Alexandrians inspired by that of Dionysius Thrax (Athen. 11, 501b [cf. Eust. 1299, 55 {in Ψ 270}] = Dion. Thrax fr. 28 Linke [Appendix n.c. 1]), as well as modern interpretations, see Linke 1977, 52 ff., and relevant bibliography under n.s 4-8; see also Andronikos 1968, 30.

⁶³ See Appendix n.c. 1, first group of sources.

⁶⁴ See Appendix n.c. 1, second group of sources.

⁶⁵ See Erbse 1969-1986, vol. V, 411 (to *Sch. Hom. Ψ 270a* and *b*): “Athen. Fort. e Pamphilo pendet”.

⁶⁶ The trajectory of the testimony of Athenaeus is presented in Appendix n.c. 1.

⁶⁷ A summary of the compilation process of Eustathius’ testimony is provided in Appendix n.c. 1.

⁶⁸ For the story of the compilation of Diogenianus’ lexicon, see above, n. 40.

⁶⁹ See the passages referred to as sources in entry α 1731 of the *Suda* (Appendix n.c.1).

⁷⁰ See Athen. 11. 501a (cf. Eust. 1299. 58 [on Ψ 270], Appendix n.c. 1). On the grammarian Parthenius, see Matthaios 2001, 364.

poems of Gregorius Nazianzenus.⁷¹ In the first part of the entry, the *Suda* repeats the entry in the *Συναγωγή* word for word. But in contrast to this work, as well as to Photius, the *Suda* extends the interpretation by adding to its second part an almost verbatim citation from the *Sch. Hom. Ψ 270α*, which is traceable to Aristonicus and this, in turn, to Aristarchus *οὐ τὸ παρ' ἡμῶν ποτήριον, ἀλλὰ γένος λέβητος, ἐκ παντὸς μέρους δυνάμενον ἔδραν ἔχειν*. In Erbse's view, the *Suda* at this point is drawing from a commentary to the *Iliad*.⁷² This commentary, for which Erbse adopted the name Apio et Herodorus (ApH.), is a source for Homeric philological interpretation for the *Etymologicum Genuinum*, the *Suda*, cod. Venetus A, and Eustathius.⁷³

That of most immediate interest in the *Suda's* entry α 1731 is the phrase *οὐ τὸ παρ' ἡμῶν ποτήριον*, which the compiler extracts and records precisely as it stood in the source. There is no indication we are to understand the phrase *παρ' ἡμῶν* in a neutral sense. Since the *Suda* contains systematic temporal markers in its entries, as these are found in the *Suda's* sources, we are obliged to consider this tendency as deliberate, quite apart from the process which characterizes the compiling of ancient and Byzantine lexicography. The *Suda* adopts the first person from its source and through this, the contemporary dimensions of the use of the phrase *ἀμφίθετος φιάλη* and the meaning it provides. Thus, the *Suda* functions as a "time machine", transferring the contemporary user ten centuries back in time – twenty centuries, for a user today. In case the latter (as doubtless was the case with the former) is not interested in, and does not study the critical commentary on sources and parallel passages, it will be difficult to understand that the *Suda* does nothing more than to convey the meaning, and accordingly, the use of a word, into the linguistic present.

The question concerning the extent to which the adoption of an ancient meaning of a word, and, through such adoption, the re-activation and synchronization of the usage of the word being interpreted, corresponds to the linguistic reality of the *Suda* and may be identified with the linguistic situation obtaining in the original source must be answered on a case by case basis. The

⁷¹ See Appendix n.c. 1, third group of sources. For this information, my gratitude goes to Professor Helmut van Thiel (Cologne), who is preparing an edition of the lexicon of Cyrillus. On the latter, see Hunger 1978, vol. II, 37 ff.; Tolkieln 1925, 2465 ff.; Alpers 1990, 24 ff.; 2001, 201 ff.

⁷² See Erbse 1969-1986, vol. V, 411 [on *Sch. Hom. Ψ 270a* and *b*]: "Su. A 1731, fort. ex hyp. *Iliad*"; cf. Erbse 1960, 179. On the relation between the *Suda* and the Homeric scholia, see Adler 1931, 697 ff. and, in greater detail, Erbse 1960, 174 ff.

⁷³ See Erbse 1960, 123 ff.; 1969-1986, vol. I, XLV ff. According to Alpers (1991, 254 ff.), this commentary as well as the *Etymologicum Genuinum*, was compiled in the 9th c. under the direction of the grammarian Cometas and circle of scholars at the School of Magnaura during the time of Leon the Mathematician. On the intellection movement of the era, see Lemerle 1971, 148 ff.

words *φιάλη* or *ποτήριον*, or the adjective *ἀμφίθετος*, were apparently not distinguished semantically in their Byzantine usages. But this was not the case for all entries, in which, through the temporal marker, is observed the phenomenon of appropriation of the meaning of a word and, further, of the transfer of its usage to the *Suda*'s linguistic present. This becomes clear from the interpretation of the word *πρότμησις* –a Homeric *hapax* at Λ 424– with the meaning *τὸ παρ' ἡμῖν ἴτρον*. At entry π 2888, the *Suda*,⁷⁴ through the commentary of *Apio et Herodorus* (*ApH.*) to the *Iliad*, reproduces the Homeric scholia and updates the views of Alexandrian philologists.⁷⁵ The word *ἴτρον* or *ἴτρον* is not widely attested in the Byzantine period, as one may conclude from a search in *TLG* and from the passages to which *LBG* makes indicative reference.⁷⁶ The fact that the *Suda* does not refrain from citing similar entries and meanings should not be seen only as slavish obedience to its sources. Rather, it may be seen as connecting the fabric of ancient (and Byzantine) lexicography, which assists not only in the creation of a new text, but at the same time aims to provide an understanding of a text belonging to the literary, historical, and scholarly past.

But even beyond this, we cannot attach merely “archaeological” value to the claim of contemporaneity posed by the *Suda* in the updating of vocabulary data to the linguistic context of its day, that is, assume that the aim is to attest the use of a word and its meaning for exclusively historical purposes. The process of appropriation, as demonstrated in the examples which fall into this category, uses as a reference point, and is directly addressed to, the contemporary reader of the *Suda*, according to the interpretations of atticizing words included in the lexicon.⁷⁷ In fact, these entries constitute the majority of testimonia, where the aforementioned temporal markers appear. Apart from the definitions, the *Suda* also receives phrases such as *ὡς ἡμεῖς λέγομεν, τὸ παρ' ἡμῖν ἢ τὸ ὑφ' ἡμῶν λεγόμενον* verbatim from the atticizing lexica it uses as sources. In such cases the *Suda* does not simply copy its sources; it also raises the same canonical claim on the atticizing use of the language as do its sources. Here the *Suda* mirrors one of the central aspects of the prevailing linguistic setting of its time, and addresses a need originating from the philological and literary circumstances of contemporary scholarly literature.⁷⁸

⁷⁴ See Appendix n.c. 2.

⁷⁵ Relevant testimony is offered in the second group of sources in the Appendix n.c. 2. On ancient interpretations of the word *πρότμησις*, see Linke 1977, 51 ff.

⁷⁶ See *LBG* entry *ἴτρον* (vol. 4, 661) and entry *ἴτρον* (vol. 4, 722).

⁷⁷ For examples of atticizing words, see Appendix n.c. 3 and 4.

⁷⁸ On the place of atticizing in Byzantine language and literature see Horrocks 1997, 151 ff., 169 ff. and Hinterberger 2002, 156 ff.

But the *Suda* does not linger on this level; it proceeds one step further. A second group which includes the temporal markers previously analyzed is constituted by those entries in which the definitions are attested in earlier lexica and in the *Suda's* sources, but are adjusted to the linguistic circumstances of the era. In such cases the prevailing contemporary interpretation is emphasized, and indicated by the marker *ἡμεῖς* or *παρ' ἡμῶν*, a notation which is absent from the sources. Such entries fall under the *category of adjustment* to a word's definition. The following examples can be consigned to this category:

In entry ψ 10,⁷⁹ the *Suda* offers, among others, the following phrase as an interpretation of the form *ψαλίδα*: *ἦν ἡμεῖς ἀψίδα φαμέν*. The meaning *ἀψίς* is known from Hesychius,⁸⁰ but only in the *Suda* do we meet this formulation of the definition with the temporal marker *ἦν ἡμεῖς [...] φαμέν*, which makes the definition current.

In entry σ 594 of the *Suda*⁸¹ we find the phrase: *ἢ ὅπερ ἡμεῖς καμελαύκιον λέγομεν* in the definition of the word *σκιάδειον*. This is not found in the entry's direct source, which is a comment on line 1508 of Aristophanes' *Birds*.⁸² The definition of the word *σκιάδειον* using the word *καμελαύκιον* is already known in the lexicographical tradition from Hesychius.⁸³ Its modification with the temporal marker *ὅπερ ἡμεῖς [...] λέγομεν*, however, is the work of the *Suda's* compilers, as is evidenced in the sources.

In entry τ 129 of the *Suda*⁸⁴ the word *ταρσός* is interpreted as follows: *ὁ τάλαρος· τὸ καλάθιον παρ' ἡμῶν*. Apion and the Homeric commentaries which refer to this word provide the meaning *καλαθίσκος*.⁸⁵ The temporal marker *παρ' ἡμῶν* is found only in the entry in the *Suda*.

The third and final category is made up of those entries to which an additional meaning of the word is appended, without it being attested in the sources used by the *Suda* for this concrete lemma. This is the *category of addition and expansion* of a word's semantic field. One characteristic of such cases is that the new meaning added by the *Suda* is closer to Byzantine vocabulary than to the vocabulary of the period when the word was originally recorded. Furthermore,

⁷⁹ See Appendix n.c. 5.

⁸⁰ See He. Ψ 40 Schmidt (Appendix n.c. 5, where other relevant testimonia are also presented).

⁸¹ See Appendix n.c. 6.

⁸² See Appendix n.c. 6. A definition similar to that provided by the *Suda* is found in the following passage derived from Triclinius *Sch. Ar. Ach.* 439c Wilson: "πιλίδιον περικεφαλαίαν τινά, τὸ νῦν λεγόμενον καμελαύκιον."

⁸³ See He. σ 971 Schmidt (Appendix n.c. 6). For the word *καμελαύκιον* see the relevant entry in *LBG* (vol. 4, 754).

⁸⁴ See Appendix n.c. 7.

⁸⁵ These testimonia are collected in Appendix n.c. 7.

such entries are not parts of later additions to the work. Examples of this third group include:

In entry κ 2301,⁸⁶ in the interpretation of the word *κώρυκος*, the *Suda*, apart from to the meaning *θυλάκιον*, which appears in the *Συναγωγή* (Σ κ 546) and in Photius (κ 1329),⁸⁷ provides the definition *τὸ παρ' ἡμῖν βουλγίδιον*. This interpretation is an addition of the *Suda*, as it does not appear in any of the direct or indirect sources to this entry.⁸⁸

In entry θ 496 the *Suda* interprets the word *θριδακίνη* as follows: *τὸ παρ' ἡμῖν μαϊούλιον. λέγεται δὲ καὶ θρίδαξ*.⁸⁹ The phrase *τὸ παρ' ἡμῖν μαϊούλιον* seems to be an addition by the *Suda*, since in this form it is absent from the sources and parallel passages in this particular entry.⁹⁰ In entry θ 751 of Hesychius, the form *θριδακίνα* is interpreted with the meaning *μαρούλια* ('lettuces').⁹¹ It is interesting to note the variation between the interpretations of the word *θριδακίνη* in the two lexica. While in Hesychius the temporal marker *παρ' ἡμῖν* defines the meaning *θρίδαξ*, in the *Suda* it describes the more current meaning *μαϊούλιον*.⁹² Interestingly enough, as one discovers through a search of *TLG* in conjunction with *LBG*, the use of the word *θρίδαξ* is not widely attested in Byzantine literature; instead we find the forms *θριδάκη* and *θριδάκιν*.⁹³

In entry π 3260 of the *Suda*⁹⁴, the word *πτίνη* is defined as follows: *πλέγμα ἀπὸ θαλλῶν, [...]. πτίνη οὖν, ὅπερ λέγεται παρ' ἡμῖν φλασκίον*. In the first part of the interpretation the *Suda* draws its information from the commentary to line 798 of Aristophanes' *Birds*.⁹⁵ In the second segment, however, it adds a more current definition, the meaning *φλασκίον*, which also appears in the *Etymologicum Gudianum*.⁹⁶

In summary, we may say that the *Suda*, in the latter two categories of entry modification, updates the interpretations it draws from its sources in a twofold manner. Firstly, it introduces linguistic synchronicity and adjusts its

⁸⁶ See Appendix n.c. 8.

⁸⁷ Related testimonia may be found in Appendix n.c. 8.

⁸⁸ For the meaning and attestation of the use of the word *βουλγίδιον*, see the corresponding entry in the *LBG* (vol. 2, 290) and Steiner 1988, 161.

⁸⁹ See Appendix, n.c. 9.

⁹⁰ See the passages collected in Appendix n.c. 9.

⁹¹ See Appendix n.c. 9.

⁹² For the meaning and use of the word *μαϊούλιον* and its relation to the form *μαρούλια* of Hesychius, see Steiner (1988, 160).

⁹³ See for instance *LBG* entries *θριδάκη, ἡ* and *θριδάκιν, τό* (vol. 4, 692).

⁹⁴ See Appendix n.c. 10.

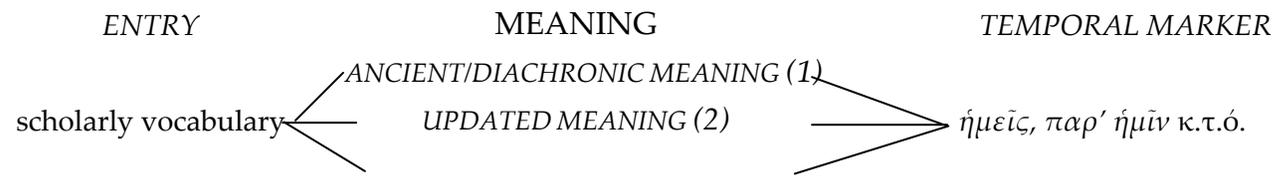
⁹⁵ See Appendix n.c. 10.

⁹⁶ See *Et. Gud.* 487, 51 entry *πτίνη* (Appendix n.c. 10). For the *Etymologicum Gudianum*, and its sources and chronology, see Reitzenstein 1907, 814 ff.; Alpers 1990, 29; 2001, 203 ff.

lexicographical past to its historical present; secondly, takes into consideration its own linguistic context and addresses the needs of its day by employing familiar vocabulary to interpret the past. For, apart from the *ἡττικισμένη φράσις* ('atticizing, scholarly language'), the *Suda* also employs *κοινῆ καὶ καθωμιλημένη ἀπαγγελίαν* (vulgar language), as its age required.⁹⁷

So far we have examined the dimension of time through the definitions in the lexicon, not through the actual vocabulary that comprises the entries. The lexicographic part of the *Suda* contains more than scholarly vocabulary, although this certainly makes up the larger part of the entries. Vulgar words appear less frequently than scholarly ones. It is characteristic of its vocabulary sampling that out of the 153 "Byzantine" words included in the *Suda* (as it expressly identifies them), one fifth can be traced to later additions to the lexicon, as can be seen in Steiner (1988), though she does not call attention to this fact. These entries undoubtedly contribute to our reconstruction of "Byzantine vocabulary"⁹⁸ – yet, upon scrutiny (such as is found in the present study), they lose some of their importance due to the fact that they alter the original nature of the *Suda*. It is equally characteristic that, out of the remaining vocabulary presented by Steiner, fewer than half the words (about 50, to be precise) constitute self-contained entries in the lexicon. Out of these, most are Latin loan words, whose definitions the *Suda* draws from a lexicon entitled *Λέξεις ῥωμαϊκαί*.⁹⁹ The greater part of the Byzantine vocabulary is incorporated into the interpretations of chiefly scholarly words; essentially these entries constitute translations into the vernacular (Hunger 1991, 140 ff.).

If we now diagram the inferences drawn from our inspection of entries based on their temporal dimension, we may conclude the following:



⁹⁷ It is indicative that Constantine VII Porphyrogenitos himself, in his *Περὶ βασιλείου τάξεως* (*De ceremoniis*), uses the vulgar for clarity and ease of understanding, as he declares in the preface (Const. Porphyr., *Περὶ βασιλείου τάξεως*, preface 5.2-6). Also, in his *Πρὸς τὸν ἴδιον υἱὸν Ῥωμανόν* (*De administrando imperio*), he claims that *ἐπίδειξιν καλλιγραφίας ἢ φράσεως ἡττικισμένης* (showing off his elegant writing or scholarly style) is not his purpose; rather, he is content to use the *στην κοινὴν καὶ καθωμιλημένην ἀπαγγελίαν* (Const. Porphyr., *Πρὸς τὸν ἴδιον υἱὸν Ῥωμανόν*, 1, 68.3-10). For more on this subject see Lemerle 1971, 275 ff., 278. On the role of the vulgar in Byzantine language and literature see Horrocks 1997, 159 ff., 190 ff.

⁹⁸ See the relevant study by Schönauer (2002).

⁹⁹ On this particular source for the *Suda*, see Adler 1931, 695 ff.

CONTEMPORARY MEANING (3)

Key: The numbers refer to the three categories of entries defined above:

(1) is the category of appropriation;

(2) is the category of adjustment;

and (3) is the category of addition and expansion.

But what does this formula mean vis-à-vis our initial query – namely, how the lexicon plots the dimension of time? As our examination reveals, the *Suda* elevates its linguistic past, as this is recorded in its entries, to semantic relevance, though without ignoring its present. In this manner, it remains faithful to the philological agenda which inspired its conception and determined its execution. If we remove its normative content, this is the same agenda on which this period's encyclopedic activity is also grounded, to judge from the preface to the *Ἐκλογαί* of Constantine VII Porphyrogenitos. More precisely, on the level of vocabulary the *Suda* revises its linguistic past by either (1) retaining the entry in its original form, thus updating the scholarly word in question and its ancient definition by appropriating it in the present; (2) adapting it to a more current meaning; or (3) adding a new definition. Consequently, the *Suda* is neither a lexicon of the vernacular nor of scholarly language. It is a work that uses scholarly literature as a reference point, without ignoring its historical present. However, due to its inclusion –even partially– in the lexicographic genre, which, due to the compiling procedures in use at the time, reproduces older linguistic material, the *Suda* is a historical lexicon,¹⁰⁰ though it does not advertise its identity as such. The diachronicity of a historical lexicon is covered by the *Suda* via the process of appropriation, as described above, while employing an artificial synchronicity, as it identifies its own reader with the reader of its sources. However, since, as we have seen in the above figure, the process of adjusting an ancient meaning to more current vocabulary data is performed using the very means employed by the appropriation procedure (namely, the temporal markers *ἡμεῖς*, *παρ' ἡμῶν*, and so forth), we may assert, *mutatis mutandis*, that the chief synchronic element of the *Suda* also takes on a diachronic dimension.

Thus far, researchers have addressed this phenomenon with a more reductionist approach. Specifically, it has been attributed to the failure of the *Suda* and its compilers to accurately discriminate between the chronological

¹⁰⁰ On the definition of the term “historical lexicon” see Charalambakis 2003, 99.

layers to which the vocabulary they collect refers.¹⁰¹ Such an approach flows from the definition which Justus Lipsius gives of the *Suda*: “pecus est Suidas, sed pecus aurei velleris.”¹⁰² This opinion rests on the treasure-trove of information and knowledge the work contains, but it ignores the *Suda*'s unique character, which is not hidden except in its compilational and, therefore, secondary method of compilation. The present study reveals, at least on the lexicographical level, the personal and thus conscious choice of the compiler (or the compiling team) to interfere with its sources, and often override them, in order not to regurgitate, but rather to transmit knowledge, adjusting it to the linguistic, intellectual, and ideological needs of its day. Along with the various elements noted by researchers to date –namely, the uniqueness of its genre, the critical facility with which it approaches its sources, and the breadth of its historical and literary learning– the conclusions of the present approach suggest the pioneering character of the *Suda*, in contrast with Wilson (1983, 147), who balks at characterizing it “one of the major achievements of Byzantine scholarship.”

Let us return to the two recent editions of the *Suda* intended for the broader Greek public, and to the intentions accompanying each: on the one hand, the ideology captured in the lexicon's attempt to update the past, and on the other hand, the modern reader's curiosity about that past. From these we may abstractly reconstruct the character and dynamics of the *Suda*. Jenkins (1963, 48) stated that “if a test of literature be that a work can be read with pleasure and profit in and for itself, then the *Souda* will properly fall within this category.” In accordance with this view, the modern reader, whether specialist scholar or amateur antiquarian, finds the answer to the question posed at the beginning of this study, that is, the reason why the *Suda* is not only a living philological tool but an interesting read for the broader public.

APPENDIX

1. ΑΜΦΙΘΕΤΟΣ ΦΙΛΛΗ

¹⁰¹ See Krumbacher's opinions, as they are expressed in n. 34 above; cf. Katsaros 2002, 10: “In the *Suida*, there is no distinction between ancient vocabulary and later additions, between rare and common words, between prose and poetic language. Its objective is to include as many entries in its Lexicon as possible, excerpting many previous lexicographical works.”

¹⁰² This reference to Lipsius is drawn from Bernhardt (1834-1853, vol. II, XXV).

Su. α 1731 Ἀμφίθετον φιάλην: κατὰ πᾶν μέρος αὐτῆς τιθεμένης, ἀπύθμενον. | οὐ τὸ παρ' ἡμῖν ποτήριον, ἀλλὰ γένος λέβητος, ἐκ παντὸς μέρους δυνάμενον ἔδραν ἔχειν.

First group of sources:

Sch. Hom. (A) Ψ 270a (Ariston.). ἀμφίθετον φιάλην: ὅτι {φιάλην} (del. Erbse) οὐ τὸ παρ' ἡμῖν ποτήριον, ἀλλὰ γένος τι λέβητος ἐκπέταλον, ἐκ παντὸς μέρους δυνάμενον ἔδραν (ἔδραν om. A, ex *Su.* suppl. Erbse) ἔχειν· διὸ ἀμφίθετον.

Cf. *Sch. Hom.* (A bT) Ψ 243a (ex.). φιάλη: ἀγγεῖω λεβητοειδεῖ ἐκπεπλατυσμένῳ ἄνωθεν (bT) φησὶν οὖν “ἀμφίθετον φιάλην ἀπύρωτον” (Ψ 270) (T) (...); Athen. 11, 468e· ἐστὶ δὲ χαλκίον ἐκπέταλον λεβητῶδες; Athen. 11, 501c· ὥστε καὶ τὴν φιάλην εἶναι χαλκίῳ προσεοικυῖαν ἐκπετάλω; *Sch. Hom.* (A) Ψ 616a (Ariston. | Nic.). ἀμφίθετος φιάλη <τὴν Νέστορι δῶκεν Ἀχιλλεύς> (suppl. Villoison): πρὸς τὴν ἀμφίθετον, ὅτι ἡ πανταχόθεν ὑπέρεισιν ἔχουσα. (...) | (...); D ad Ψ 270. ἀμφίθετον: διπλῆν, οἶονεῖ ἔχουσαν καὶ ἐπὶ στόμα καὶ ἐπὶ τὸν πυθμένα θέσιν; Ap. Soph. 25, 9: ἀμφίθετον· οἶον καὶ ἐπὶ στόμα δυναμένην τίθεσθαι καὶ ἐπὶ τὸν πυθμένα· (...); Ap. Soph. 163, 11: φιάλη κατασκευάσμα τι “ἀμφίθετον φιάλην”. ἔστι δὲ ἀμφίθετος ἢ κατὰ πυθμένα καὶ κατὰ στόμα δυναμένη τίθεσθαι.

Sch. Hom. (bT) Ψ 270b (ex.). ἀμφίθετον φιάλην: οἱ μὲν ἐξ ἀμφοῖν μεροῖν αἰρομένην, οἱ δὲ πανταχόθεν ἰσταμένην. χαλκίον δὲ λεβητῶδες ἦν, δύο ὦτα ἀμφοτέρωθεν ἔχον, δι' ὧν ἐβαστάζετο.

Second group of sources:

Athen. 11, 500f: Φιάλη. Ὅμηρος μὲν ὅταν λέγη “ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε” (Ψ 270) καὶ [501a] “χρυσὴν φιάλην καὶ δίπλακα δημόν” (Ψ 243), οὐ τὸ ποτήριον λέγει, ἀλλὰ χαλκίον τι {καὶ} (del. Kaibel) ἐκπέταλον λεβητῶδες, ἴσως δύο ὦτα ἔχον ἐξ ἀμφοτέρων τῶν μερῶν. Παρθένιος δ' ὁ τοῦ Διονυσίου ἀμφίθετον ἀκούει τὴν ἀπύθμενον φιάλην. Ἀπολλόδωρος δ' ὁ Ἀθηναῖος ἐν τῷ Περὶ τοῦ κρατῆρος ῥησιδίῳ (*FGrHist.* 244 fr. 220) τὴν κατὰ τὸν πυθμένα μὴ δυναμένην τίθεσθαι καὶ ἐρεῖδεσθαι, ἀλλὰ κατὰ τὸ στόμα. τινὲς δὲ φασιν, ὃν τρόπον ἀμφιφορεὺς λέγεται ὁ ἀμφοτέρωθεν κατὰ τὰ ὦτα δυνάμενος φέρεσθαι, οὕτως [501b] καὶ τὴν ἀμφίθετον φιάλην. Ἀρίσταρχος (p. 152 Lehrs) δὲ τὴν δυναμένην ἐξ ἀμφοτέρων τῶν μερῶν τίθεσθαι, κατὰ τὸν πυθμένα καὶ κατὰ τὸ στόμα. Διονύσιος δ' ὁ Θραῖξ (fr. 28 Linke) τὴν στρογγύλην, τὴν ἀμφιθέουσαν κυκλοτερεῖ τῷ σχήματι. Ἀσκληπιάδης δ' ὁ Μυρλεανὸς “ἡ μὲν φιάλη” φησί, “κατ' ἀντιστοιχίαν ἐστὶ πιάλη, ἢ τὸ πιεῖν ἄλις

παρέχουσα· μείζων γὰρ τοῦ ποτηρίου. ἢ δὲ ἀπύρωτος ἢ ψυχρήλατος ἢ ἐπὶ πῦρ οὐκ ἐπιτιθεμένη, [501c] καθότι καὶ λέβητα καλεῖ ὁ ποιητὴς τὸν μὲν ἐμπυριβήτην, τὸν δὲ ἄπυρον, “καὶ δὲ λέβητ’ ἄπυρον βοὸς ἄξιον ἀνθεμόεντα” (Ψ 885) τὸν δεχόμενον ἴσως ὕδωρ ψυχρὸν, ὥστε καὶ τὴν φιάλην εἶναι χαλκίῳ προσεοικυῖαν ἐκπετάλω, δεχομένην ψυχρὸν ὕδωρ. τὴν δ’ ἀμφίθετον πότερα δύο βάσεις ἔχειν δεῖ νομίζειν ἐξ ἐκατέρου μέρους, ἢ τὸ μὲν ἀμφί σημαίνει τὸ περὶ, τοῦτο δ’ αὖ περιττόν; ὥστε λέγεσθαι τὴν περιττῶς πεποιημένην ἀμφίθετον, ἐπεὶ τὸ ποιῆσαι θεῖναι [501d] πρὸς τῶν ἀρχαίων ἐλέγετο. δύναται δὲ καὶ ἢ ἐπὶ τὸν πυθμένα καὶ τὸ στόμα τιθεμένη· ἢ δὲ τοιαύτη θέσις τῶν φιαλῶν Ἰωνικὴ ἐστὶ καὶ ἀρχαία. ἔτι γοῦν καὶ νῦν οὕτως Μασσαλιῆται τιθέασιν τὰς φιάλας ἐπὶ πρόσωπον”. (...) Ἐρατοσθένης ἐν τῷ ἐνδεκάτῳ Περὶ κωμωδίας (fr. 25 Strecker) τὴν λέξιν ἀγνοεῖν φησι Λυκόφρονα· (...). Ἀπίων δὲ [501e] καὶ Διόδωρος (...). καὶ Δίδυμος (p. 42 Schmidt) δὲ τὰ αὐτὰ εἰπὼν (vide infra Athen. 11, 468d) κτλ.

Athen. 11, 468d: “βέλτιον δὲ λέγειν”, φησὶν ὁ Δίδυμος ἐν τῷ τοῦ δράματος ἐξηγητικῷ (p. 89 Schmidt), “ὅτι παρήκουσεν Ὀμήρου λέγοντος “πέμπτω δ’ ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν” (Ψ 270). [468e] ἔδοξε γὰρ ἔκπωμα εἶναι· ἐστὶ δὲ χαλκίον ἐκπέταλον λεβητῶδες, ἐπιτηδείως ἔχον πρὸς ὑδάτων ψυχρῶν ὑποδοχάς. δακτυλωτὸν δ’ οἷον κύκλω τὴν φιάλην κοιλότητος ἔχουσαν ἔνδοθεν οἷον δακτύλων, ἢ ἐπεὶ περιείληπται τοῖς τῶν πινόντων δακτύλοις. τινὲς δὲ ἀπύρωτον φιάλην τὸ κέρας· οὐ γὰρ γίνεται διὰ πυρός. λέγοι δ’ ἂν ἴσως κατὰ μεταφορὰν ἔκπωμα τὴν φιάλην”.

Aristonicus (doctrina Aristarchi; cf. *sch. Hom.* Ψ 270a) + comm. ex. (cf. *sch. Hom.* Ψ 270b) | comm. ex. (cf. *sch. Hom.* Ψ 270b) | Parthenius | Apollodorus Atheniensis | ignoti (cf. *sch. Hom.* Ψ 270b) | Aristarchus (D ad loc., Ap. Soph. [cf. *sch. Hom.* Ψ 270a]) | Dionysios Thrax | Asclepiades Myrleanus | Eratosthenes | Apio et Diodorus | Didymus: ----> **Pamphilus** ----> *Athenaeus*

Eust. 1299, 55 (ad Ψ 270): Ἀμφίθετος δὲ φιάλη ἢ ἀμφοτέρωθεν αἰρομένη τῶν ὠτων κατὰ τοὺς ἀμφιφορεῖς, ἢ κατὰ Ἀρίσταρχον ἢ ἐκατέρωθεν τίθεσθαι δυναμένη κατὰ πυθμένα καὶ κατὰ στόμα ἤτοι πρόσωπον, ὡς δῆλον ἐκ τοῦ “τιθέασιν Μασσαλιῶται τὰς φιάλας ἐπὶ πρόσωπον. ἦν δὲ καὶ Ἰώνων”, φασίν, “ἢ τοιαύτη θέσις”. ἄλλως δὲ

κατὰ τὸν Θραῖκα Διονύσιον ἀμφίθετος ἢ ἀμφιθέουσα, ὃ ἐστὶ κυκλοτερὲς ἔχουσα σχῆμα, παρὰ τὸ θέειν, ἐξ οὗ καὶ ὁ θόλος, οὗ χρῆσις ἐν Ὀδυσσεΐα, ἢ δύο βάσεις ἔχον ποτήριον ἐξ ἐκατέρου, φασί, μέρους. ὡς δὲ Παρθένιος νοεῖ, ἀπύθμενος. ἢ περιττῶς πεποιημένη. ἢ γὰρ ἀμφί ἴσον δύναται τῇ περὶ, αὕτη δὲ σημαίνει τὸ περιττόν. (...) [1299, 61] ἔστι δέ, φασίν, ἢ φιάλη αὕτη χαλκεῖον ἐκπέταλον λεβητῶδες, δύο ἔχον ὦτα, δεχόμενον ψυχρὸν ὕδωρ, ἐπὶ πῦρ οὐκ ἐπιτιθέμενον. διὸ καὶ ἀπύρωτον αὐτὴν φησι. (...) [1299, 63] ποτηρίου δὲ ἦν εἶδος κατὰ τὴν τοῦ Δειπνοσοφιστοῦ ἱστορίαν. Ἀπολλόδωρος δέ, φασίν, ἀμφίθετον λέγει τὴν μὴ κατὰ πυθμένα, κατὰ μόνον δὲ στόμα δυναμένην ἐρείδεσθαι. ἄλλοι δὲ φασιν, ὅτι καθότι λέβης ὁ μὲν ἐμπυριβήτης, ὁ δὲ ἄπυρος, ὁ δεχόμενος ἴσως ψυχρὸν, οὕτω καὶ φιάλη ἀπύρωτος ἢ ἐπὶ πῦρ οὐκ ἐπιτιθεμένη, ἢ ψυχρήλατος. ὅτι δὲ φιάλη κατὰ ἀντιστοιχίαν πιάλη ἐτυμολογεῖται, ἀφ' ἧς δηλαδὴ ἔστι πιεῖν ἄλις, μείζων γὰρ αὕτη ποτηρίου, καὶ ὅτι τὸ ῥηθὲν λεβητῶδες ἐπέταλον ἀπύρωτον δακτυλωτόν τε ἐλέγετο καὶ κέρας δὲ εἶναι ὑπωπτεύθη, ἐπεὶ μὴ γίνεται διὰ πυρὸς, (...), [1300, 5] καὶ ὅτι ψέγεται ὁ εἰπὼν τὴν τοιαύτην φιάλην ἔκπωμα, Δίδυμος (p. 301 Schmidt) γὰρ ὁ γραμματικὸς ποτήριον χαλκοῦν αὐτὴν οἶδεν ἐκπέταλον, ὡς ἐρρέθη, λεβητοειδές, εὐθετον εἰς ψυχροποσίαν, καὶ ὅτι δακτυλωτὸν λέγεται, ὡς κοιλότητος ἔχον ἔνδοθεν οἶον δακτύλων κατὰ τὸν Δίδυμον, (...) [1300, 10] ἔστιν ἐκ τῶν παλαιῶν πλατύτερον ἀναλέγεσθαι.

Athenaeus [ignoti (*sch. Hom.* Ψ 270*b*) | Aristarchus (D ad loc. et Ap. Soph.) | Asclepiades Myrleanus | Dionysius Thrax (ex Athenaeo pleniori?) | x (fons ignotus; ex Athenaeo pleniore?) | Parthenius | Asclepiades Myrleanus | Aristarchus (*sch. Hom.* Ψ 270*a*) | Apollodorus Atheniensis | Asclepiades Myrleanus (ex Athenaeo pleniore) | Didymus] ----> **Eustathius**

He. α 4021 (unde EM. 92, 36 ἀμφίθετος φιάλη) ἀμφίθετος φιάλη· ἐκατέρωθεν τίθεσθαι δυναμένη ἢ ἀμφοτέρωθεν τετορευμένη. ἢ κύκλον ἔχουσα. ἢ πυθμένα ἄνευ ὠτων. <ἦ> (add. Musurus) διὰ μέγεθος ἀμφοτέραις ταῖς χερσὶν αἰρουμένη (l. αἰρομένη) καὶ τιθεμένη.

Pamphilus ----> Diogenianus ----> Hesychius

Third group of sources:

Lex. in Greg. Nazianz. carmina α 230: ἀμφίθετος: ἐκατέρωθεν δυναμένη τίθεσθαι.

Cyr. (S) rec. van Thiel ἀμφίθετος φιάλη: (...) ἐκατέρωθεν τίθεσθαι δυναμένη.

Σ α 425· ἀμφίθετον· κατὰ πᾶν μέρος αὐτῆς τιθεμένης ἀπύθμενον.

Cf. Σ(b) α 108; Phot. α 1330 ἀμφίθετον <φιάλην> [suppl. Reitzenstein]: κατὰ πᾶν μέρος αὐτῆς τιθεμένην, ἀπύθμενον.

Gregor. Nazianz. —> Cyrillus —> Cyrillus + Glossarium Homericum?

---> **Synagoge**

Synagoge + hyp. Iliad. (cf. *Sch. Hom.* Ψ 270a) ----> *Suidas*

2. ΠΡΟΤΜΗΣΙΣ

Su. π 2888: πρότμησις ὀμφαλός: τὸ παρ' ἡμῖν ἴτρον. διὰ τὸ πρῶτον τέμνεσθαι ἐν τοῖς βρέφεσι.

First group of sources:

He. π 3998 Schmidt πρότμησιν: κατὰ τὸν ὀμφαλόν.

Cyr. rec. van Thiel πρότμησις: ὁ κατὰ τὸν ὀμφαλὸν τόπος.

Cyr. rec. van Thiel πρότμησιν: τὸν ὀμφαλόν.

Σ π 727 πρότμησις: ὁ κατὰ τὸν ὀμφαλὸν τόπος.

Σ π 728 πρότμησιν: ὀμφαλόν.

Phot. 401,5 Porson πρότμησις: ὁ κατὰ τὸν ὀμφαλὸν τόπος.

Second group of sources:

Sch. Hom. (A) Λ 424b (Ariston.). {δουρὶ κατὰ} (del. Dindorf) πρότμησιν: ὅτι ἅπαξ τὴν πρότμησιν ὠνόμασεν. ἔστι δὲ ὁ ὑπὸ τὸν ὀμφαλὸν τόπος κατὰ τὴν λαγόνα, διὰ τὸ πρῶτον ἐν αὐτῷ τέμνεσθαι τεχθέντα τὰ παιδιά. τοῦτον δὲ λέγουσιν ἰατρῶν παῖδες ἥτρον (Villoison: ἴτρον A).

Sch. Hom. (T) Λ 424c (ex. [Ariston.]). πρότμησιν: ἅπαξ εἴρηται Ὀμήρω. ἔστι δὲ ὁ κατὰ τὸν ὀμφαλὸν τόπος, ὃν λέγομεν ἡμεῖς ἥτρον.

Cf. *sch. Hom.* (A) Λ 424d (ex.). πρότμησιν: Διονύσιος ὁ Θραῶξ (fr. 26 Linke) τὴν ὄσφυν, Φυλότιμος ἰατρὸς (fr. om. Steckerl) τὸν τράχηλον, Ἀρίσταρχος τὸ ἀπὸ τῆς ἥβης ἕως τοῦ ὀμφαλοῦ, τὸ ἦτρον (Villoison: ἴτρον A). Παρμενίσκος (fr. 4 Breithaupt) δὲ τὸν ὀμφαλὸν διὰ τὸ τοῦτον πρῶτον ἐκτέμνεσθαι γεννωμένου τοῦ βρέφους· ἢ ὅτι κατ' αὐτὸν εἰς δύο τέμνεται ἴσα ὁ ἄνθρωπος; *sch. Hom.* (T) Λ 424e¹ (ex.) et (b) Λ 424e² (ex.); Eust. 854, 17 (ad Λ 424): ὅτι πρότμησιν οἱ μὲν αὐτὸν φασι τὸν ὀμφαλόν, ὡς οἱ περὶ Παρμενίσκον, διὰ τὸ πρῶτον τέμνεσθαι γεννωμένου τοῦ βρέφους, ἢ ἐπεὶ κατ' αὐτὸν εἰς δύο τέμνεται μέσος ὁ ἄνθρωπος. ἕτεροι δέ, ὡς καὶ οἱ περὶ Ἀρίσταρχον, πρότμησιν φασὶν τὸν ἀπὸ τῆς ἥβης τόπον ἄχρι τοῦ ὀμφαλοῦ, ὃν καὶ ἦτρον καλοῦμεν. ὁ δὲ Θραῶξ Διονύσιος τὴν ὄσφυν οὕτω καλεῖν, ὃν φασιν οἱ παλαιοὶ ἐκπίπτειν τοῦ ὀρθοῦ, διότι οὐδαμοῦ ὄσφυν ὁ ποιητὴς τιτρώσκει, ἐπειδὴ θεοῖς ἰέρωται ὡς ζωογονίας αἰτία καὶ σπέρματος; D ad Λ 424 πρότμησιν: τὸν κατὰ τὴν λαγόνα τόπον, κατὰ τὸν ὀμφαλόν, διὰ τὸ πρῶτον ἐν αὐτῷ τέμνεσθαι τεχθέντα τὰ παιδιά; Ap. Soph. 135, 34: πρότμησις: ὁ παρὰ τὸν ὀμφαλὸν τόπος ἢ ὑπὲρ τὸν ὀμφαλόν, κατὰ λαγόνα. μετενήνεκται δὲ ἀπὸ τῶν τετραπόδων, ἅπερ ἀνατέμνεται ἀπ' ἐκείνου τοῦ μέρους. ἢ κατὰ τὸν μηρὸν (...). οἱ δὲ τὴν ὄσφυν ἀποδιδοῦσιν, οἱ δὲ αὐτὸν τὸν ὀμφαλὸν διὰ τὸ ἐκτέμνεσθαι τῶν βρεφῶν. τῶν ἅπαξ εἰρημένων; Or. 121, 16; Et. Gud. 483, 15; EM. 691, 15.

Cyrillus ----> Synagoge

Synagoge + hyp. Iliad. (cf. *sch. Hom.* et testimonia) ----> *Suidas*

3. ῬΑΦΑΝΙΣ

Su. ρ 55: Ῥαφανίς· Ῥαφανίδα φασὶν Ἀττικοί, ἦν ἡμεῖς Ῥεφανόν φαμεν· πάλιν δὲ Ῥάφανον, ἦν ἡμεῖς Κράμβην. εἴρηται δὲ Ῥαφανίς παρὰ τὸ Ῥαδίως φαίνεσθαι· λόγος γὰρ, ὡς σπειρόμεναι θᾶπτον ἀνίασι (...).

Sch. Ar. Pl. 544c Chantry. φυλλεῖ ἰσχνῶν Ῥαφανίδων: Ἀττικοὶ Ῥαφανίδα φασὶν ἦν ἡμεῖς Ῥάφανον, πάλιν δὲ Ῥάφανον ἦν ἡμεῖς Κράμβην.

Sch. Ar. Pl. 544d Chantry. εἴρηται Ῥαφανίς παρὰ τὸ Ῥαδίως φαίνεσθαι· λόγος γὰρ ὡς σπειρομένη θᾶπτον ἄνεισιν.

Cf. He. ρ 141 Schmidt Ῥαφάνη: Κράμβη; He. ρ 143 Schmidt Ῥαφανίς καὶ Ῥάφανος διαφέρει παρὰ τοῖς Ἀττικοῖς· Ῥάφανος μὲν γὰρ ἢ Κράμβη, Ῥαφανίς δὲ ἢ παρ' ἡμῖν Ῥάφανος; He. ρ 144 Schmidt Ῥάφανος: Κράμβη; Phryn. Ecl. 111: Ῥάφανον ἐπὶ τῆς Ῥαφανίδος μὴ θῆς· σημαίνει γὰρ τὴν Κράμβην; Poll. 1, 247: λαχάνων ὀνόματα (...) Ῥάφανος· ἢ Κράμβη δὲ οὕτως ἐκαλεῖτο. ἦν δὲ οἱ πολλοὶ Ῥάφανον καλοῦσι, Ῥαφανίς; Amm. gl. 424: Ῥάφανοσιν καὶ Ῥαφανίς διαφέρει.

ράφανον μὲν γὰρ Ἀττικοὶ λέγουσι τὴν παρ' ἡμῖν κράμβην, ραφανίδα δὲ τὴν παρ' ἡμῖν
ράπανον; *Amm. gl.* 425: ῥέφανον καὶ ράφανον διαφέρει<ν φασίν> παρ' Ἰωσι καὶ Ἀττικοῖς.
ῥέφανον εἶναι ἦν καὶ ἡμεῖς φαμεν, ράφανον δὲ τὴν κράμβην; *Phot.* 417, 23 *Porson* ράφανος:
κράμβη. ραφανίς δὲ ἦν ἡμεῖς ράφανον.

4. ΛΟΓΟΠΟΙΟΣ

Su. λ 656 λογοποιός: ὁ ὑφ' ἡμῶν ἱστορικὸς λεγόμενος. Ἰσοκράτης (11, 37) καὶ
Ἡρόδοτος (2, 134, 3).

Harp. λ 25 λογοποιός: ὁ ὑφ' ἡμῶν ἱστορικὸς λεγόμενος. Ἰσοκράτης Βουσίριδι (11,
37) καὶ Ἡρόδοτος ἐν τῷ β' (2, 134, 3).

Phot. λ 380 λογοποιός: ὁ ὑφ' ἡμῶν ἱστορικὸς λεγόμενος. Ἰσοκράτης (11, 37) καὶ
Ἡρόδοτος (2, 134, 3).

5. ΨΑΛΙΣ

Su. ψ 10 ψαλίδα: ἦν ἡμεῖς ἀψίδα φαμέν. Νόμων ιβ' (*Pl. Leg.* 12, 947d): θήκην δὲ ὑπὸ
γῆν αὐτοῖς εἰργασμένην εἶναι ψαλίδα προμήκη λίθων πολυτίμων.

He. ψ 40 Schmidt ψαλίδες: ἀψίδες τῶν στύλων.

Cf. Poll. 9, 49; *cod. V apud EM.* 817, 14; Σ α 1203 ἀψίδες: καμάραι; Σ(b) α 2624; *Phot.* α 3490
ἀψίδες: καμάραι; *Su.* α 4729 ἀψίδες: καμάραι; *He.* α 8958 ἀψίδες: τὰ κύκλα τῶν τροχῶν. αἱ
περιφέρειαί. ἢ καμάραι.

6. ΣΚΙΑΔΕΙΟΝ

Su. σ 59: σκιάδειον: κατασκευάσμα τι, ὅπερ ἐφόρουν αἱ κανηφόροι ἀπιοῦσαι εἰς
τὰ Ἐλευσίνα, ἕνεκεν τοῦ μὴ καίεσθαι ὑπὸ τοῦ ἡλίου. ἢ ὅπερ ἡμεῖς καμελαύκιον
λέγομεν.

Sch. Ar. av. 1508a *Holwerda.* τουτὶ λαβῶν μου τὸ σκιάδειον: κατασκευάσμα τι ὅπερ
ἔχουσιν αἱ κανηφόροι ἀπιοῦσαι εἰς τὰ Ἐλευσίνα ὑπὲρ τοῦ μὴ κάεσθαι ὑπὸ τοῦ
ἡλίου. δίδωσι δὲ αὐτῷ τουτο, ἵνα καλύψῃ αὐτὸν καὶ μὴ ὄραθῆ ὑπὸ τοῦ Διός.

Cf. He. σ 971 Schmidt: σκιάδειον· σκηγή, καμελαύκιον; He. τ 837 Schmidt: τίαρς· καμελαύκιον; He. κ 2618 κίδαρς· είδος καμελαυκίου; *sch. Ar. Ach.* 439c Wilson: πιλίδιον· περικεφαλαίαν τινά, τὸ νῦν λεγόμενον καμελαύκιον.

7. ΤΑΡΣΟΣ

Si. τ 129 ταρσός: ὁ τάλαρος· τὸ καλάθιον παρ' ἡμῖν.

Cf. Apio 101, 8 (332, 8) Ludwich: ταρσός· τὸ ἴχνος. καὶ ὁ ποιμενικὸς τάλαρος, ἤγουν ὁ καλάθισκος τῶν ἐρίων καὶ ἐν ᾧ τὸ γάλα σκευάζεται; *sch. Hom. (HPQ)* ι 219. ταρσοί: ταρσοὶ μὲν πλεκτοὶ καλάθισκοι, ἐν οἷς τυροκομοῦσι καὶ ἐκτυποῦνται οἱ τυροί. λέγονται δὲ καὶ τάλαροι καὶ ψυγοί, ἤτοι ψυκτῆρες, διότι ἐν αὐτοῖς τὸ γάλα ψύχεται. ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, ὃ ἐστὶ ξηρᾶναι; D ad ι 219: ταρσοί: οἱ καλάθισκοι, ἐν οἷς τυροκομοῦσι καὶ ἐκτυποῦνται οἱ τυροί. λέγονται δὲ καὶ τάλαροι καὶ ψυγοὶ ἢ ψυκτῆρες, διότι ἐν αὐτοῖς τὸ γάλα ψύχεται. ἔστι δὲ ἀγγεῖα πλεκτά. ταρσοὶ δὲ παρὰ τὸ τέρσαι, ὃ ἐστὶ ξηρᾶναι; *sch. Hom. (E)* ε 151: τέρσοντο: ἐξηραίνοντο· ἐξ οὗ καὶ ταρσός, ὁ καλάθισκος.

8. ΚΩΡΥΚΟΣ

Si. κ 2301 κώρυκος: θυλάκιον. τὸ παρ' ἡμῖν βουλγίδιον· ἡ πλέγμα δεκτικὸν ἄρτων.

Σ κ 546 κώρυκος: θυλάκιον

Phot. κ 1329 κώρυκος: θυλάκιον

Cf. Paus. κ 62; He. κ 4884 et κ 3699; Ap. Soph. 106, 11; D ad ι 213 et ad ε 267; *sch. Hom.* ε 267 (unde Eust. 1534, 47); *sch. Ar. Lys.* 1211a Hangard: θυλάκους; *sch. Ar. Lys.* 1211b Hangard: πλέγμα δεκτικὸν ἄρτων.

9. ΘΡΙΔΑΚΙΝΗ

Si. θ 496 θριδακίνη: τὸ παρ' ἡμῖν μαϊούλιον. λέγεται καὶ θρίδαξ.

He. θ 751 θριδακίνα: εἶδος μάζης παρὰ Ἀττικοῖς. καὶ αἱ παρ' ἡμῖν θριδακες, ἤτοι μαρούλια.

Cf. He. θ 585 θιδρακίνη: θίδραξ καὶ θρίδαξ; He. τ 623 Schmidt τετρακίνη: ἡ ἀγρία θρίδαξ; Phryn. *Ecl.* 101: θριδακα Ἡρόδοτος (3, 32, 3) ἰάζων, ἡμεῖς δὲ θριδακίνην ὡς Ἀττικοί; Phot. θ 228 θριδακίνας: εἶδος μάζης; *Et. Gen.* (AB) s.v. θριδακίνας, unde *EM.* 456, 1 θρίδαξ θριδακος, θριδακίνη, εἶδος μάζης καὶ λαχάνου. τινὲς ἀπὸ τῶν τριῶν φύλλων· τρίφυλλος γὰρ κατ' ἀρχὰς, ὡς καὶ θρίναξ. τινὲς δὲ ὅτι τρίζει δακνομένη· ἢ ὅτι τῷ θέρει γίνεται, θεριδακίνη τίς, τὸ μαϊούλιον; *Et. Gud.* 265, 19 θρίδαξ: τὸ μαϊούλιον, ὅτι ἀπὸ τριῶν φύλλων σύγκειται. τρίφυλλος γὰρ καὶ κατ' ἀρχὰς ὡς καὶ θρίδαξ. καὶ τὰ φύλλα τῆς συκῆς θρία λέγουσιν οἱ Ἀττικοί, τὰ εἰς τρία διηρημένα. (...).

10. ΠΥΤΙΝΗ

Συ. π 3260 πυτίνη: πλέγμα ἀπὸ θαλλῶν, ἄπερ Διυτρέφης ὁ νεόπλουτος ἔπλεκε. καὶ ἀλλαχοῦ φησι· “Διυτρέφης πυτιναῖα ἔχων πετερά” (*Ar. av.* 798). πυτίνη οὖν, ὅπερ λέγεται παρ' ἡμῖν φλασκίον.

Sch. Ar. av. 798b Holwerda. ὡς Διυτρέφης γε: Εὐφρόνιος τὰ παρὰ τῷ τραχήλῳ τῆς πυτίνης κρεμάμενα ἱμαντάρια ἐκατέρωθεν πετερὰ καλεῖσθαι· καὶ ὅτι οὗτος πυτίνας ἔπλεκεν.

Sch. Ar. av. 798c Holwerda. οὗτος θάλλινα ποιῶν ἀγγεῖα ἐπλούτησε καὶ ἰππάρχησε καὶ ἐφυλάρχησεν.

Sch. Ar. av. 798h.α. πυτίνη πλέγμα ἐστίν.

Cf. He. π 4486 Schmidt πυτίνη πλεκτηί, λάγυνος· οἶνον. ἔπλεκον δὲ ταύτας ὡς ἐπὶ τὸ πολὺ οἱ δεσμῶται, καὶ σπυρίδας, καὶ τὰ τοιαῦτα. ἢ ἡ ἀμῖς. ἢ κνήκος ὁ τὸν τυρὸν πηγνύων; Phot. 412, 24 Porson πυτίνη: πλεκτηί λάγυνος· Ἀριστοφάνης (*Ar. av.* 798); *Et. Gud.* 487, 51 πυτίνη: τῷ λόγῳ τοῦ αἰητήνη· πυτίνη δὲ σημαίνει τὸ λεγόμενον φλασκίον.

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