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DOKTORI DISSZERTÁCIÓ

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**Studies in the Lexicography and Codicology of a Humanist  
Vocabularium  
The Analysis of the Manuscript ÖNB Suppl. Gr. 45**

Lexikográfiai és kodikológiai tanulmányok egy humanista  
vocabulariumról  
Az ÖNB Suppl. Gr. 45. jelzetű kódex vizsgálata

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## INTRODUCTION

The present PhD dissertation is dedicated to the in-depth analysis of a single manuscript kept in the manuscript collection of the Austrian National Library (Österreichische Nationalbibliothek) in Vienna under the signature ÖNB Suppl. Gr. 45.<sup>1</sup> In the majority of the 15<sup>th</sup>-century codex lexicographical content can be found: an extensive Greek-Latin wordlist, a very short thematic list of Greek-Latin tree names and a relatively short Latin-Greek vocabulary.

The importance of the manuscript ÖNB Suppl. Gr. 45 primarily for the research on the history of the Hungarian humanism lies in the fact that the codex was once possessed by the famous Hungarian humanist poet, Janus Pannonius. Since Janus Pannonius translated several Greek works to Latin, the detailed examination of a Greek-Latin dictionary he presumably also used can offer valuable details for the researchers of Janus's translations and Greek knowledge. Another significant aspect of the manuscript from the viewpoint of the research on the Hungarian humanism is its close connection with King Matthias Corvinus's famous Corvinian Library: after Janus Pannonius's death the codex with all probability landed in King Matthias's book collection, where another humanist, Taddeo Ugoletto, the royal librarian also used the Greek-Latin dictionary in the manuscript to enlarge the vocabulary of his own dictionary. The manuscript ÖNB Suppl. Gr. 45 is also important from a lexicographical point of view. The extensive Greek-Latin dictionary in the codex contains an extremely rich material of marginal notes: in the margins one can find more than a thousand glossary notes written in various languages (Greek, Latin and Italian), having different origins and contents. However, despite the fact that the manuscript proves to be significant from several viewpoints, it has never been analysed and studied thoroughly; only some short papers have been published that either focus on or touch upon the Vienna codex.

In the dissertation, a complex analysis of the manuscript ÖNB Suppl. Gr. 45 is presented. The first chapter focuses on the codicological characteristics of the codex: its present condition, watermarks, folio and page numbering, binding, book-plates, gatherings and catchwords are described in details. Special attention is paid to the discussion of the hands transcribing the main text and inserting the glossary notes in the margins. The content of the manuscript is also recorded in meticulous detail. The second chapter explores the

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<sup>1</sup> The manuscript ÖNB Suppl. Gr. 45 can be found under the following link on the website of the Austrian National Library: <http://data.onb.ac.at/rec/AL00159293> (downloaded on 10 August 2014). The manuscript has been fully digitized recently; the digital images are available from the above attached link by clicking to the option "Digitalisat" on the right.

provenience of the manuscript: based on internal and external evidence, the history of the codex is presented from Italy through Hungary to Vienna in chronological order. The third chapter deals with the textual history of the extensive Greek-Latin dictionary found in the manuscript. Finally, the fourth chapter focuses on the glossary notes found in the margins of the Greek-Latin dictionary, where their content and sources are explored.

The conclusions and findings presented in this dissertation are the result of several years' research work on the manuscript ÖNB Suppl. Gr. 45. During these years, I mainly used high-quality digital images to study the pages of the Vienna manuscript. However, at the end of the year 2010 I also had the possibility to consult the original manuscript in the manuscript collection of the Austrian National Library and I also managed to decipher some hardly visible marginal notes and titles with the help of ultraviolet light used in dark room, which helped the compilation of a more precise and more complete codicological description of the manuscript. For the research on the textual history of the Greek-Latin dictionary and for the thorough mapping of the sources of the glossary notes inserted in its margins the classical method of collation with further manuscripts was applied. Whenever it was possible, I consulted the relevant manuscripts in the original (ÖNB Suppl. Gr. 47 again in Vienna, Cod. Gr. 4 in Budapest and Mon. Gr. 142 and 253 in Munich) to carry out the process of collation, while in the case of other manuscripts I was able to use digital images (Res. 224 and Σ I 12 in Madrid) or a black-and-white photocopied version (Vat. Pal. Gr. 194).

## I THE CODICOLOGICAL DESCRIPTION OF THE CODEX ÖNB SUPPL. GR. 45

This chapter mainly focuses on the codicological description of the manuscript ÖNB Suppl. Gr. 45. The actual discussion of the physical characteristics and the content of the codex are preceded by the overview of the relevant literature dealing with the manuscript ÖNB Suppl. Gr. 45. It is briefly outlined from which aspects various articles and books (either monographs or manuscript catalogues) discuss or touch upon the Vienna codex both in the Hungarian and international scenes.

After the overview of the relevant literature, the physical characteristics are presented in details: several codicological features of the manuscript are discussed. The condition of the codex is described together with later restoration works on the manuscript and the characteristics of the binding are also discussed. The book-plates stuck to the pastedown of the front board are presented in connection with the possessors of the manuscript indicated by the exlibris. The watermarks characteristic of the paper codex are also dealt with and it is also analysed what kind of information they offer us regarding the dating of the manuscript. Such features as page numbering, gatherings and the use of catchwords related to the inner structuring of the manuscript are also discussed in depth. The handwritings found in the manuscript are also examined in detail. The question of the scribe or scribes is one of the most significant issues in this chapter since it is closely related to the person of the famous humanist poet, Janus Pannonius, who has been regarded as the scribe of the manuscript until recently.

The detailed presentation of the physical characteristics of the manuscript is followed by the description of its content. In the case of all structural units, their layout and place in the whole of the manuscript are discussed. The edited versions of the texts found in the various structural units are also indicated, where it is possible. In the discussion of the physical characteristics and the content of the Vienna codex all available descriptions in manuscript catalogues are contrasted and amended, where it seems necessary in the light of the results of the thorough study of the manuscript.

## 1 The history of studying the manuscript

The history of studying the manuscript ÖNB Suppl. Gr. 45 can be outlined relatively briefly. In the Hungarian scene, the study of the manuscript has always been connected with two prominent fields of the research of the Hungarian humanism in the 15<sup>th</sup> century: the research on Janus Pannonius and his books and that of the Bibliotheca Corviniana, the royal library of King Matthias I Corvinus.

Csaba Csapodi deals with the manuscript ÖNB Suppl. Gr. 45 in his paper written about the reconstructed library of Janus Pannonius in Pécs:<sup>2</sup> he lists the Vienna codex among the extant manuscripts once possessed by Janus Pannonius. Csapodi accepts the widespread assumption that Janus Pannonius was the scribe of the manuscript; he even states that this idea can be confirmed through the comparison of the handwriting in the lexicon with the extremely scant material preserved from Janus's handwriting.<sup>3</sup> Here, Csapodi also classifies the manuscript as an authentic Corvinian manuscript which was taken to Vienna from Matthias's royal library by Alexander Brassicanus. Moreover, Csapodi also deals with the binding of the codex: he supposes that the blind-stamped binding of the Vienna codex reflects a characteristic binding type in Janus Pannonius's library.

Csapodi also includes the Vienna codex classified as an authentic Corvinian manuscript in his book *The Corvinian Library. History and Stock*, where he collects and briefly describes the manuscripts which once belonged to the stock of the royal library.<sup>4</sup> However, in his later collection of the authentic Corvinian manuscripts written in collaboration with his wife, Klára Csapodi-Gárdonyi, in the *Bibliotheca Corviniana* published in 1990 the codex ÖNB Suppl. Gr. 45 is not listed among the Corvinian manuscripts now kept in the Austrian National Library, Vienna.<sup>5</sup> It is not clear whether the codex was omitted by accident or it was left out on purpose since Csapodi had revised his former standpoint about its Corvinian status.

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<sup>2</sup> Csapodi 1975: 191-193 (Nr. 3).

<sup>3</sup> On the question of Janus Pannonius's autograph, see Csapodi 1981: 46-51. On page 47, Csapodi lists the so far known items displaying Janus's handwriting, then he also adds a possible new item to the list, a Sevilla manuscript (its signature is 82-4-8). However, his argumentation regarding the so called Sevilla II codex is heavily criticized by Iván Boronkai in his book review (see Boronkai 1982: 293-294) and in another book review by Ferenc Csonka (see Csonka 1984: 634-635).

<sup>4</sup> See Csapodi 1973; ÖNB Suppl. Gr. 45 is described on p. 456, under the number 1013. *Vocabularium Graecolatinum et Latinograecum*.

<sup>5</sup> See Csapodi & Csapodi-Gárdonyi 1990; the Corvinian manuscripts now kept in Vienna are listed on pages 61-68.

Zsigmond Ritoók was the first to exploit the vocabulary collected in the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 in the study of Janus Pannonius's translations from Greek to Latin.<sup>6</sup> Ritoók presents numerous examples illustrating the various methods Janus applied in his translations. When dealing with Janus's choice of Latin equivalents for certain Greek words Ritoók often cites the equivalents given in the dictionary of the Vienna manuscript for the sake of comparison. In the majority of the cases, the Latin equivalents used by Janus Pannonius can evidently be traced back to the dictionary he used.

It was István Kapitánffy, who studied the Greek-Latin dictionary in the Vienna manuscript more profoundly. His interest in the lexicon was raised by the widespread assumption that the codex was copied or even compiled by Janus Pannonius. In his first paper on the Greek-Latin dictionary published in 1991,<sup>7</sup> Kapitánffy convincingly rejects the idea of Janus's authorship by pointing at the fact that the bilingual lexicon in the Vienna manuscript indirectly goes back to the 8<sup>th</sup>-century codex Harleianus 5792.<sup>8</sup> Then he also argues against the supposition that Janus Pannonius was the scribe of the Greek-Latin dictionary during his Ferrara years in Guarino Veronese's school.<sup>9</sup> In his paper published in 1995 in German,<sup>10</sup> apart from revisiting the questions already discussed in his previous article, Kapitánffy dealt with the largest group of marginal notes quoting scholia to Aristophanic comedies. He proposes that this group of glossary notes was inserted by the hand of Guarino Veronese.<sup>11</sup>

The papers written by István Kapitánffy about the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 inspired László Horváth to apply the vocabulary of the codex in his investigations of Janus Pannonius's translation of the Plutarchean work *περὶ πολυπραγμοσύνης* (Plut. *Mor.* 515B-523B).<sup>12</sup> In this work, Janus translates the Greek compound *πολυπραγμοσύνη* with the Latin word *negotiositas*, which was later replaced by Erasmus's version *De curiositate* in the title of the Plutarchean work. Horváth argues that Janus's translation for the Greek word could have also originated from the Greek-Latin dictionary of ÖNB Suppl. Gr. 45, where the verb *πολυπραγμονῶ* also has the Latin equivalent *negotior* inserted between the two columns of lemmas, although the noun *πολυπραγμοσύνη* itself is missing from the dictionary.<sup>13</sup>

<sup>6</sup> See Ritoók 1975: 403-415.

<sup>7</sup> Kapitánffy 1991: 178-181.

<sup>8</sup> Kapitánffy 1991: 179.

<sup>9</sup> Kapitánffy 1991: 179-181.

<sup>10</sup> Kapitánffy 1995: 351-357.

<sup>11</sup> Kapitánffy 1995: 356.

<sup>12</sup> Horváth 2001: 199-215.

<sup>13</sup> Horváth 2001: 209.

In a paper published in 2009,<sup>14</sup> Edit Madas revisits the question of the authentic Corvinian manuscripts already discussed in Csaba Csapodi's *The Corvinian Library. History and Stock* and in the *Bibliotheca Corviniana* by Csaba Csapodi and Klára Csapodi-Gárdonyi. Mainly on the basis of the volumes mentioned, she compiles a chart containing 221 manuscripts usually considered as "Corvinas," then she classifies the manuscripts in eleven groups. The manuscript ÖNB Suppl. Gr. 45 can be found in group 6 with the title: "Manuscrits grecs n'ayant vraisemblablement pas trouvé place dans la bibliothèque *Corviniana*, mais peut être conservés à proximité."<sup>15</sup>

Gábor Bolonyai predominantly deals with the glossary notes in the margins of the Greek-Latin dictionary in ÖNB Suppl. Gr. 45 in his paper investigating the sources of the marginal notes which Taddeo Ugoletto, King Matthias's royal librarian inserted in his brand-new Crastonus dictionary by hand.<sup>16</sup> Through the meticulous comparison of the glossary notes in the two dictionaries, Bolonyai reveals that a considerable amount of marginal notes (more than one thousand items) had been transcribed from the glossary notes of ÖNB Suppl. Gr. 45 into the margins of his Crastonus dictionary by Taddeo Ugoletto, who – as the royal librarian in Buda – had access to a large selection of manuscripts in King Matthias' royal library.<sup>17</sup> He also analyses Ugoletto's method of selecting glossary notes from the Vienna manuscript for transcription and attempts to find his motivations for the copying of the marginal notes in his own dictionary. From the viewpoint of the research on the codex ÖNB Suppl. Gr. 45, the article is definitely significant since it successfully identifies a so far unknown user of the manuscript and it indirectly reinforces the assumption that the manuscript had once been part of the stock of the Corvinian library.

Out of the Hungarian scene, in the international specialized literature of the field, the manuscript ÖNB Suppl. Gr. 45 is predominantly discussed in manuscript catalogues and again in its connection with the humanist poet, Janus Pannonius.

In his book *Die Schreiber der Wiener griechischen Handschriften* published in 1920, Josef Bick also lists Janus Pannonius among the scribes the Greek manuscripts kept in Vienna: the transcription of the codex ÖNB Suppl. Gr. 45 is attributed to the humanist poet.<sup>18</sup>

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<sup>14</sup> Madas 2009: 35-78.

<sup>15</sup> Madas 2009: 70. (Nr. 190)

<sup>16</sup> Bolonyai 2011: 119-154.

<sup>17</sup> Bolonyai 2011: 122ff.

<sup>18</sup> Bick 1920: 54-55 (Nr. 47) and Tafel XLV.

Bick provides a detailed description of the codex: he deals with its content, the watermarks, binding, possessors etc.<sup>19</sup>

In an exhibition catalogue,<sup>20</sup> Otto Mazal presents a short description of the codex ÖNB Suppl. Gr. 45 among other manuscripts and incunabula from the collection of the Austrian National Library in Vienna. Here, the basic data of the manuscript can be found (writing, scribe, binding, provenience), and he emphasizes the significance of the manuscript and similar dictionaries in the humanistic studies and work in the Renaissance. In a paper published almost ten years later, Mazal deals with those items of the manuscript and incunable collection of the Vienna library (*Handschriften- und Inkunabelsammlung*, ÖNB) which originally belonged to the stock of King Matthias I Corvinus's royal library.<sup>21</sup> In this context, he also lists the manuscript ÖNB Suppl. Gr. 45 among the 42 authentic Corvinian codices kept in Vienna<sup>22</sup> and he mentions Janus Pannonius as the scribe of this manuscript.<sup>23</sup> He also lists ÖNB Suppl. Gr. 45 among the codices originating from the possession of Alexander Brassicanus and then being part of Johannes Fabri's library.<sup>24</sup>

Currently the most detailed description of the codex ÖNB Suppl. Gr. 45 can be found in the official manuscript catalogue of the Austrian National Library.<sup>25</sup> In it, Herbert Hunger discusses the content of the manuscript, its present condition, watermarks, scribe, possessors, binding etc. In his description, Hunger also refers to Kapitánffy's paper from 1991, where the Hungarian scholar refutes the supposition that Janus Pannonius was the author or scribe of the Greek-Latin dictionary.

Ernst Gamillscheg gives a short description of the manuscript ÖNB Suppl. Gr. 45 in the catalogue collecting the items on display at a 1994 exhibition of the manuscript and incunable collection of the Austrian National Library.<sup>26</sup> Apart from data usually given in the previous descriptions (binding, provenience, writing etc.), Gamillscheg also cites Kapitánffy's

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<sup>19</sup> Vogel & Gardthausen 1909: 479 (in the addenda section; addendum to p. 446) also mention Janus Pannonius as a scribe. However, they attribute the transcription of *Vind. Palat. Suppl. Gr. 51* to him instead of Suppl. Gr. 45 due to a possible misunderstanding. They refer to Weinberger 1908: 65, where ÖNB Suppl. Gr. 30 (a Diodorus manuscript, see Hunger 1994: 59-60) is discussed: it was copied by Johannes Thettalus Scoutariotes (see his signature on f. 248r), and possibly it was once possessed by Janus Pannonius (Weinberger 1908: 64-65; also cited by Hunger 1994: 60). On Weinberger 1908: 65, the description of Suppl. Gr. 51 (a Xenophon codex; see Hunger 1994: 95-97) starts as well, but in it Janus Pannonius is not even mentioned.

<sup>20</sup> Mazal 1981: 301-302 (Nr. 224).

<sup>21</sup> Mazal 1990: 27-40.

<sup>22</sup> Mazal 1990: 27.

<sup>23</sup> Mazal 1990: 37.

<sup>24</sup> Mazal 1990: 39-40.

<sup>25</sup> Hunger 1994: 85-87.

<sup>26</sup> Gamillscheg & Mersich 1994: 44 (Nr. 3).

argument<sup>27</sup> against the so far accepted assumption that Janus Pannonius was the scribe of the manuscript.

In a paper published posthumously<sup>28</sup> in 1996, Peter Thiermann deals with the extant Greek-Latin dictionaries from the medieval times to the Renaissance.<sup>29</sup> He collects the humanistic copies of the late antique Greek-Latin dictionary attributed to Ps.-Cyrillus which all go back to the codex Harleianus 5792. Among the 16 *codices recentiores*, he also mentions the manuscript ÖNB Suppl. Gr. 45 and he names Janus Pannonius as its scribe.<sup>30</sup>

In his recent book, Paul Botley also mentions Janus Pannonius as the scribe of the manuscript: he states that Janus copied the lexicon around 1450, in Ferrara during his Greek studies.<sup>31</sup>

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<sup>27</sup> On the basis of Kapitánffy 1991.

<sup>28</sup> See In Memoriam [Peter Thiermann], in Hamesse (ed.) 1996: 676. His dissertation with the title *Das Wörterbuch der Humanisten. Die griechisch-lateinische Lexikographie des fünfzehnten Jahrhunderts und das 'Dictionarium Crastoni.'* is unpublished. However, Botley 2010 cites this dissertation with page numbers frequently, especially on pp. 192-194, in notes 134-157 written to pp. 63-65, which clearly shows that he managed to have access to the unpublished work. According to his account written via e-mail to Dr. László Horváth's inquiry (dated 16 October 2013), he managed to consult Thiermann's dissertation at the Warburg Institute, London, where the work was kept locked in a special cabinet that time. Botley assumes that it was on long term loan that time, but he suspects that that copy is no longer available at the Warburg Institute. I did not manage to track down the unpublished dissertation.

A short research plan by Thiermann can be found in *Gnomon* 66 (1994), on p. 384 (*Arbeitsvorhaben*) and a short account of the research can be consulted in the journal *Wolfenbütteler Renaissance Mitteilungen* 18/2 (1994), on pp. 94-95 (*Forschungsvorhaben*).

<sup>29</sup> Thiermann 1996: 657-675.

<sup>30</sup> Thiermann 1996: 660; he cites Mazal 1981 in n. 15.

<sup>31</sup> Botley 2010: 63. He cites Hunger 1994, Thiermann 1996 and Csapodi 1973, see Botley 2010: 192, n. 129.

## 2 Physical characteristics of the manuscript

The earliest description of the manuscript ÖNB Suppl. Gr. 45 is found in the codex Ser. nov. 3920, on f. 116r-v. It was written by the librarian Michael Denis in the 18<sup>th</sup> century; the codex was listed then with the number CCXVI, and its current signature was added by a later hand in the margin of f. 116r (“nunc Suppl. gr. 45.”). Denis describes shortly the physical characteristics of the manuscript, its content and most importantly he mentions the famous note left by Janus Pannonius which is not visible nowadays, but it was due to this remark that the transcription (and sometimes even the compilation) of the lexicon was attributed to Janus Pannonius.<sup>32</sup>

Modern codicological description of the manuscript ÖNB Suppl. Gr. 45 can be found in five sources which are the following in chronological order according to the dates of publication: J. Bick’s *Die Schreiber der Wiener Griechischen Handschriften* (1920);<sup>33</sup> Csapodi’s *The Corvinian Library. History and Stock* (1973);<sup>34</sup> Mazal’s *Byzanz und das Abendland* (1981);<sup>35</sup> Gamillscheg’s *Matthias Corvinus und die Bildung der Renaissance* (1994)<sup>36</sup> and Hunger’s *Katalog der griechischen Handschriften der Österreichischen Nationalbibliothek* (Teil 4. Supplementum Graecum; 1994).<sup>37</sup> Out of the five sources Hunger’s description is the most up-to-date and the most detailed one, although it also needs corrections at several points (e.g. the description of the book-plates and the possessors). To the printed descriptions listed above one should also add the online description of the manuscript ÖNB Suppl. Gr. 45 available at the website of the Austrian National Library: it is less detailed than Hunger’s printed description, but it contains more recent information about some aspects of the codex.<sup>38</sup>

### 2.1 Basic data of the manuscript and its condition

The size of the paper<sup>39</sup> codex is 300/305 × 210 mm<sup>40</sup> and it comprises 333 folios numbered with Arabic numerals, which are preceded by three folios numbered with Roman numerals.

<sup>32</sup> On this question see pp. 15-18 in details.

<sup>33</sup> Bick 1920: 54-56.

<sup>34</sup> Csapodi 1973: 456.

<sup>35</sup> Mazal 1981: 301-302.

<sup>36</sup> Gamillscheg 1994: 44.

<sup>37</sup> Hunger 1994: 85-87.

<sup>38</sup> The online description is available under the following link: <http://data.onb.ac.at/rec/AL00159293> (downloaded on 25 August 2014).

<sup>39</sup> According to Bick 1920: 54: “mäßig starkes, wenig geplättetes, enggerippeltes Papier mehrerer Arten.”

The codex is in a very bad condition: almost all of the folios are ragged and have been damaged by water and humidity, which makes the decipherment of the written text difficult or even impossible in several cases. The manuscript was restored by J. Bick and R. Beer in 1911. The work took two months (February and March of 1911) and it was recorded on f. Ir in a short note: “*Dorsum voluminis restauratum foliaque paene omnia miserum in modum lacerata tenuissimis chartis obductis magno cum labore refecta sunt mensibus Februariis et Martis a. 1911. Bick, Beer.*” Thus, the damaged parts of the pages were replaced or reinforced with thin, delicate sheets, which unfortunately resulted in the loss of a part of the marginal notes.

## 2.2 Watermarks

On the pages of the manuscript, four different watermarks can be detected. For the study of the watermarks, I used three on-line databases,<sup>41</sup> but the most similar ones can be found in Briquet’s collection.<sup>42</sup>

1. Out of the two watermarks depicting a basilisk the standing basilisk figure on ff. 11-100, 105, 106, 111-113, 118-120, 169-298 and 309-328<sup>43</sup> resembles the watermark Briquet 2667 (“Basilic”) to some extent, although one can find differences, as well (e.g. the curving of the basilisk’s tail).<sup>44</sup> The watermark was used in 1447, in Ferrara.
2. The other watermark of a flying basilisk on ff. 121-168 and 299-308<sup>45</sup> resembles Briquet 2680 (“Basilic”) the most, although they are not completely identical.<sup>46</sup> This watermark originates from Reggio Emilia, 1448.

<sup>40</sup> Hunger 1994: 85 and Mazal 1981: 301 give this data, while Bick 1920: 55 writes c. 207 × 305 mm, Csapodi 1973: 405 has 300 by 210 mm and Gamillscheg writes 305 × 210 mm.

<sup>41</sup> WZMA — Wasserzeichen des Mittelalters (<http://www.ksbm.oeaw.ac.at/wz/wzma.php>); Piccard Online (<http://www.piccard-online.de/start.php>), Briquet Online ([http://www.ksbm.oeaw.ac.at/\\_scripts/php/BR.php](http://www.ksbm.oeaw.ac.at/_scripts/php/BR.php)). I had the possibility to study the watermarks on the digital images kindly provided by Dr Christian Gastgeber (Institut für Byzanzforschung, ÖAW).

<sup>42</sup> Both Bick 1920: 54-55 and Hunger 1994: 86 find the most similar watermarks to those in ÖNB Suppl. Gr. 45 in the Briquet database.

<sup>43</sup> Hunger 1994: 86.

<sup>44</sup> See figs. 1-2 in the appendix *I Illustrations* on p. 148; cf. BO [http://www.ksbm.oeaw.ac.at/\\_scripts/php/loadRepWmark.php?rep=briquet&refnr=2667&lang=fr](http://www.ksbm.oeaw.ac.at/_scripts/php/loadRepWmark.php?rep=briquet&refnr=2667&lang=fr); last download time: 30 April 2014. Bick 1920: 54 also finds this watermark similar to that of ÖNB Suppl. Gr. 45, while Hunger 1994: 86 finds the watermark Briquet 2669 (Mantua 1459) similar to that in the manuscript.

<sup>45</sup> Hunger 1994: 86.

<sup>46</sup> See figs. 3-4 in the appendix *I Illustrations* on p. 149; cf. BO [http://www.ksbm.oeaw.ac.at/\\_scripts/php/loadRepWmark.php?rep=briquet&refnr=2680&lang=fr](http://www.ksbm.oeaw.ac.at/_scripts/php/loadRepWmark.php?rep=briquet&refnr=2680&lang=fr); last download time: 30 April 2014. Both Hunger 1994: 86 and Bick 1920: 54-55 find this motif the most similar to the watermark in the codex, although Bick calls it griffon (“Greif”) instead of basilisk.

3. The motif of the lion standing on two feet appears on ff. 1, 4-7, 10, 101-103, 108-110.<sup>47</sup> In my opinion, it resembles most the watermark Briquet 10501 (“Lion, simple”), which is dated to 1437 and originates from Ferrara.<sup>48</sup>

4. The watermark in the shape of triple mountains occurs on ff. 2, 3, 8, 9, 104, 107, 114-117, 331.<sup>49</sup> To the middle boss a vertical line is attached which is intersected by a shorter diagonal at its end; in its inner panel two motifs resembling circles can be found. This image seems to resemble two motifs in Briquet’s collection: Briquet 11768 (“Monts, style general”) and 11769 (“Monts, style general”), although in the latter case the intersecting diagonal runs in a reversed way. The former motif is from Lugo, 1452, while the latter one originates from Ferrara, 1454.<sup>50</sup> According to both Hunger and Bick, the image in the Vienna codex resembles Briquet 11768.<sup>51</sup>

The folios 329 and 330 do not contain any watermarks.<sup>52</sup>

### 2.3 Folio and page numbering

The manuscript was numbered twice: first the folios, then the pages were numbered. The folio numbers are written in the top right corner of the rectos with Arabic numerals; the blank leaves at the beginning and at the end of the manuscript originally lacked this folio numbering. In some cases, when a longer glossary note is found in the upper margin, the folio numbering on the rectos is written under the glossary note in the right margin, or when a glossary note is added in the right margin starting from the top of the page, the page numbering is placed in the upper margin (e.g. 71r; 116r). This phenomenon suggests that the addition of the folio numbering is subsequent not only to the transcription of the main text, but to the insertion of the marginal notes, as well.

The addition of the folio numbering can be attributed to at least two different hands. A characteristic hand added the Arabic numerals to the top right corner of the rectos up to f.

<sup>47</sup> Hunger 1994: 86.

<sup>48</sup> See figs. 5-6 in the appendix *I Illustrations* on p. 150; cf. BO [http://www.ksbm.oeaw.ac.at/\\_scripts/php/loadRepWmark.php?rep=briquet&refnr=10501&lang=fr](http://www.ksbm.oeaw.ac.at/_scripts/php/loadRepWmark.php?rep=briquet&refnr=10501&lang=fr); last download time: 30 April 2014. Hunger 1994: 86 and Bick 1920: 55 also find this Briquet watermark the closest to the watermark in the Vienna manuscript, although according to Bick it reminds of Briquet 10504 regarding some of its characteristics.

<sup>49</sup> Hunger 1994: 86.

<sup>50</sup> See figs 7-9 in the appendix *I Illustrations* on p. 151; cf. BO [http://www.ksbm.oeaw.ac.at/\\_scripts/php/loadRepWmark.php?rep=briquet&refnr=11768&lang=fr](http://www.ksbm.oeaw.ac.at/_scripts/php/loadRepWmark.php?rep=briquet&refnr=11768&lang=fr); and BO [http://www.ksbm.oeaw.ac.at/\\_scripts/php/loadRepWmark.php?rep=briquet&refnr=11769&lang=fr](http://www.ksbm.oeaw.ac.at/_scripts/php/loadRepWmark.php?rep=briquet&refnr=11769&lang=fr); last download time: 30 April 2014.

<sup>51</sup> Hunger 1994: 86; Bick 1920: 55.

<sup>52</sup> Hunger 1994: 86.

329r, which is the last leaf containing writing: these numbers are of bigger size and are built up of thicker, dynamic lines written in black ink; they might be attributed to the hand of a later librarian. However, the hand skipped some pages by accident in the process of numbering: after f. 148, a folio was omitted which was later numbered by another hand as 148b and the same happened after f. 165: the originally omitted page was numbered 165b by the same hand making corrections. This means that the codex comprises more than 333 folios numbered with Arabic numerals than it is indicated in the majority of its descriptions.<sup>53</sup> It seems that the same hand inserted folio numbering on the rectos left out by the first hand and on the rectos of the blank folios 330-333: these numbers are smaller and of thinner lines. There must have been a larger time span between the numbering activities of the two hands, since the numbers written by the first hand have almost faded away, whereas the numbers of the second hand are clearly visible.

A third, contemporary hand is responsible for complementing the folio numbering to page numbering by adding numbering also in the bottom left corner of the versos. This hand also inserted the Roman numerals on the first three folios (both on the rectos and on the versos) and added Arabic numerals to the bottom left corner of the versos of the subsequent folios. This happened before the codex was digitized in 2010/2011 for the convenience of the users of the digitized pictures; the numbering of the third hand is not visible yet on the microfilm version of the manuscript available in the manuscript collection of the Library of the Hungarian Academy of Sciences (MTAK Mf 1196/II).

## 2.4 Gatherings and catchwords

The majority of the codex ÖNB Suppl. Gr. 45 (ff. 1r-328v<sup>54</sup>) is built up of gatherings containing ten folia, i.e. five bifolia folded together. The first three folia numbered with Roman numerals (ff. I-III) constitute a single gathering, while at the end of the codex we can find a gathering of three folia (ff. 329-331), and finally a bifolium is attached (ff. 332-333). The end of each gathering is usually indicated with the use of catchwords. These catchwords are placed in the bottom-right corners of the last pages in the gatherings. In the first part of the

<sup>53</sup> Mazal 1981: 301, Gamillscheg 1994: 44 and Hunger 1994: 85 give the number 333 for the folios with Arabic numerals. In contrast, Bick 1920: 55 and Csapodi 1973: 405 write 329 folios instead of 333: they either refer to the number of the folios numbered with Arabic numerals which have writing on them since the last leaf containing writing is f. 329r or the last empty folios (ff. 330-333) had not been numbered by the time they compiled their descriptions.

<sup>54</sup> Ff. 1r-328v is a unit of 330 folia, although the numbering is disturbing. It is to be attributed to the fact that there are two folia numbered 148 (148 and 148b) and two folia numbered 165 (165 and 165b) due to the above discussed omission of two folia in the course of the numbering of the leaves.

dictionary, the words tend to have some kind of framing around them: above and under the catchwords and on their left and right we can find a short line with two strokes crossing in the middle and three dots organized in the form of a triangle. In the Greek-Latin dictionary always the first Greek lemma of the next gathering is used as catchword. Sometimes the Greek lemma appears in a shortened form as catchword (e.g. the lemma βούλιμος ὁ μέγας λιμός at the beginning of f. 51r is shortened to βούλιμος as a catchword on f. 50v). However, this kind of shortening is not a tendency; there are cases where longer Greek lemmas are written as catchwords without any modification (e.g. the lemma σβεννύω καὶ σβέννυμι on f. 239r is used in the same form as catchword on f. 238v). In the Latin-Greek dictionary, we would expect the first Latin lemmas of the new gatherings to be used as catchwords. However, there also the Greek lemma is used as catchword, which suggests that in the Latin-Greek dictionary it was the Greek column which was copied first.<sup>55</sup> In some cases, no catchword can be found at the end of the gatherings: they might have been accidentally or intentionally (at the endings of structural units in the codex, e.g. on f. 298v, where the Greek-Latin dictionary ends) omitted or they have become invisible due to the restoration of the damaged paper. The following table outlines the structure of gatherings in the codex ÖNB Suppl. Gr. 45:<sup>56</sup>

ÖNB Suppl. Gr. 45	Number of folia	Use of catchword
ff. I-III	3	no
ff. 1-10	10	yes
ff. 11-20	10	yes
ff. 21-30	10	yes
ff. 31-40	10	yes
ff. 41-50	10	yes
ff. 51-60	10	yes
ff. 61-70	10	yes
ff. 71-80	10	yes

<sup>55</sup> For more details on this question see pp. 16-17.

<sup>56</sup> Hunger 1994: 86 deals with the structure of the gatherings in the codex ÖNB Suppl. Gr. 45. However, his description does not agree at all with the structure of gathering clearly suggested by the catchwords. It seems that he was not aware of the fact that the page numbering is confusing due to the omission of two leaves after f. 148 and f. 165, which were later numbered as f. 148b and 165b.

ff. 81-90	10	? (perhaps not visible due to restoration)
ff. 91-100	10	? (perhaps not visible due to restoration)
ff. 101-110	10	yes
ff. 111-120	10	yes
ff. 121-130	10	yes
ff. 131-140	10	? (perhaps not visible due to restoration)
ff. 141-149 (148 and 148b!)	10	yes
ff. 150-159	10	yes
ff. 160-168 (165 and 165b!)	10	yes
ff. 169-178	10	? (perhaps not visible due to restoration)
ff. 179-188	10	yes
ff. 189-198	10	yes (very faint traces)
ff. 199-208	10	yes (very faint traces)
ff. 209-218	10	yes
ff. 219-228	10	yes
ff. 229-238	10	yes
ff. 239-248	10	yes
ff. 249-258	10	yes
ff. 259-268	10	yes
ff. 269-278	10	yes
ff. 279-288	10	yes
ff. 289-298	10	? (not visible due to restoration or intentionally omitted at the end of the Greek-Latin dictionary)
ff. 299-308	10	yes
ff. 309-318	10	? (perhaps not visible due to restoration)
ff. 319-328	10	no (end of structural unit)

ff. 329-331	3	no
ff. 332-333	2	no

**Table 1 Catchwords**

## 2.5 Scribes

### 2.5.1 Janus Pannonius as scribe?

Until recently, the transcription of the Vienna manuscript was attributed to Janus Pannonius on the basis of the remark in brackets attached on a slip on f. IIIv (Fig. 10, appendix *I Illustrations*).<sup>57</sup> The following can be read on this slip: “*Lexicon graeco latinum. Supplement. XVI. (Autogr. Jani Pannonii, vid. schedas sub n° CCXVI.)*” Instead of *Autogr.* the same hand wrote first *Apogr.*, which was immediately deleted. A subsequent hand added the modern-day signature on the slip later: *S. gr. 45*. It was again this hand that indicated that the word *schedas* in the remark refers to the relevant pages of the codex Ser. nov. 3920. In the codex Ser. nov. 3920, on f. 116 we can find the description of the manuscript ÖNB Suppl. Gr. 45 (that time having the signature CCXVI) written by the 18<sup>th</sup>-century librarian Michael Denis. Denis made the following observation in describing the codex on f. 116r: “*Codex forma folii majoris, chartaceus, foliorum trecentum viginti novem, seculo decimo quinto per duas columnas nitide scriptus hanc Notam praefert: Ιανος ὁ παννονιος ἴδια χειρι εγραψεν. ὅταν τα ἑλληνικα γραμματα μαθειν ἔμελεν. Janus Pannonius propria manu scripsit, quando graecas literas discere cura fuit.*”<sup>58</sup> (In English translation: Janus Pannonius wrote with his own hand, when he started to learn the Greek letters.<sup>59</sup>) Denis thus concludes that on the basis of this remark Janus Pannonius was the scribe of the manuscript: “*Manum igitur habemus elegantissimi Poetae et demum Quinqueecclesiensis Episcopi...*” Denis even assumed in his description that the poet copied the extensive Greek-Latin dictionary during his studies in

<sup>57</sup> The question whether Janus Pannonius was the scribe of the manuscript ÖNB Suppl. Gr. 45 was already discussed in Ötvös 2008: 238-242. Since extremely scant authentic material is preserved that shows Janus’s handwriting, a comparison of the handwriting in the Vienna manuscript with the extant examples of the poet’s handwriting can hardly help us settle this question. On Janus’s handwriting see p. 4, n. 3 for more details and for relevant bibliography.

<sup>58</sup> Regarding accents, aspiration marks, spelling and punctuation, I closely follow Denis’ script (ÖNB Cod. Ser. nov. 3920, 116r). I express my thanks to Dr. Christian Gastgeber (Institut für Byzanzforschung, ÖAW), who sent me the digital images of the relevant pages from Denis’s original description.

<sup>59</sup> As for the translation, it is to be noted that Denis obviously derived the verb form ἔμελεν from μέλω, since he translated it with the expression *cura fuit*. However, this derivation is objectionable regarding grammar, because this verb tends to occur in expressions constructed with the personal dative case. Consequently, according to István Kapitánffy, the verb form ἔμελεν rather derives from μέλλω, which fits the sentence both grammatically and semantically. In Janus’s time, no distinction was made in the pronunciation of simple and geminate consonants, the two verbs were pronounced identically. See Kapitánffy 1991: 181.

Ferrara, in Guarino Veronese's school: “*Conditum hoc singularis diligentiae monumentum ab Jano, dum Ferrariae Guarino utriusque linguae magistro uteretur, perspicuum est.*”

Bick supposes that the *Nota* observed and copied by Denis was perhaps originally written on a flyleaf which was later damaged and eventually lost. Although even Bick could not find any traces of this remark in the codex, he accepted Denis's opinion based on the *Nota* and he indicated Janus as the scribe of the manuscript ÖNB Suppl. Gr. 45 in his description published in 1920. He also accepted Denis's assumption and claimed that Janus must have copied the manuscript between 1447 and 1453 (or 1458), i.e. in the years the poet spent in Guarino's school in Ferrara.<sup>60</sup> This could be the reason why Janus is present on several lists that contain the names of scribes working during the Renaissance<sup>61</sup> and in several descriptions of the manuscript Janus is indicated as its scribe.<sup>62</sup>

However, István Kapitánffy contradicted the consensus established in the literature about Janus's role as a scribe in the preparation of the manuscript ÖNB Suppl. Gr. 45 and offered an alternative interpretation of the now lost remark quoted by Denis in his paper published in 1991.<sup>63</sup> Kapitánffy based his argumentation on his observations regarding the process of the transcription of the Greek-Latin dictionary.

First of all, Kapitánffy observed that the columns had been written with different pens: a soft-pointed pen must have been applied for copying the Latin words; while a hard-pointed one for the Greek items since they consist of uniformly thin lines.<sup>64</sup> The colour of the ink used for the transcription of the Greek and Latin columns also seems to be different: the Greek columns were copied with a brownish ink that nowadays looks somewhat fainter, whereas the Latin columns were copied with a slightly darker, blackish ink.<sup>65</sup>

The use of the different inks and different pens for the transcription of the Greek and Latin columns clearly suggests that the Greek lemmas and their Latin equivalents were not transcribed line by line, instead, the Greek column was copied first, the Latin one only after it. This statement concerning the method of the transcription can be proven with several characteristic scribal errors, as well. For instance, the verso of folio 174 can illustrate this

<sup>60</sup> Bick 1920: 55.

<sup>61</sup> E.g. Vogel & Gardthausen 1909: 479.

<sup>62</sup> Csapodi 1973: 456; Mazal 1981: 302.

<sup>63</sup> Kapitánffy 1991: 178–181; the arguments presented there are also summarized in German in Kapitánffy 1995: 351–354.

<sup>64</sup> Kapitánffy 1991: 179; Kapitánffy 1995: 352. See Fig. 11 in the appendix *I Illustrations* on p. 153.

<sup>65</sup> Kapitánffy only mentions the difference of the inks used for the transcription of the Greek and Latin columns as a possibility (see Kapitánffy 1991: 179–180 and Kapitánffy 1995: 352), which can be attributed to the fact that he could only consult the microfilm version of the manuscript ÖNB Suppl. Gr. 45 in the manuscript collection of the Library of the Hungarian Academy of Sciences (MTAK Mf 1196/II): this microfilm version with its bluish colours does not reproduce the colours of the original codex.

phenomenon effectively (Fig. 12, appendix *I Illustrations*): in line 6, the scribe of the Latin column wrote the Latin equivalent of the seventh Greek lemma next to the sixth Greek item. It was in line 8 that he finally realized his mistake and attempted to correct it by adding *nequid*, the Latin equivalent of the Greek word μητί between the two columns in line 6. Then, by drawing lines, he managed to connect the Greek lemmas with their own Latin equivalents misplaced by one line each. The same scribal error can be observed on several further folios, as well.<sup>66</sup> As the examination of the catchwords presented above clearly suggests,<sup>67</sup> even in the Latin-Greek dictionary in the Vienna codex it was the Greek part, i.e. the columns containing the Greek lemmas that was copied first, and the columns of the Latin lemmas were added only afterwards.

Considering the arguments gathered above, we can conclude that it was only after copying the column of the Greek lemmas that the scribe turned to the transcription of the Latin column in the entire lexicographical part of the manuscript (i.e. in the Greek-Latin dictionary, in the Greek-Latin thematic list of tree names and in the Latin-Greek wordlist). This assumption renders the hypothesis that Janus was the scriptor of the manuscript even less probable since a language learner like Janus at that time would have decided to copy the text line by line instead of proceeding by columns so as to improve his vocabulary even in the course of the transcription.<sup>68</sup> However, at this point, the question arises how the remark by Michael Denis can be explained. In Kapitánffy's witty argumentation, Denis was right, but the remark only refers to itself, not to the whole of the manuscript as for instance Bick also believed: it was only the sentence “Ιανος ὁ παννονιος ιδια χειρι εγραψεν. όταν τα ἑλληνικα γραμματα μαθειν ἐμελεν” that could have been written by Janus, *sua manu*, when he was probably experimenting with his newly acquired Greek knowledge.<sup>69</sup> Thus, the remark cited by Denis cannot prove that Janus was the scribe of this manuscript.

There is a further argument supporting this conclusion. In quoting the note written by Janus, Denis did not use accents, and aspiration marks are also missing in two cases (Ιανος, εγραψεν). However, in other Greek quotations, he does reproduce these diacritic marks correctly; he only avoids their application if the original manuscript lacks them. Consequently, it must have been Janus, who failed to use accents and aspiration marks correctly. Janus' failure in the application of diacritic marks, together with his semantic and

<sup>66</sup> E.g. on ff. 69v, 78r, 180v, 182v, 207v. On f. 78r, the scribe did not connect the related, but misplaced lemmas through drawing lines, he rather used symbols made up of dots of identical number (one to six dots) and strokes of identical number (two) to show which Greek and Latin lemmas belong together.

<sup>67</sup> See p. 13 for details.

<sup>68</sup> Kapitánffy 1991: 180.

<sup>69</sup> Kapitánffy 1991: 180-181.

syntactic errors (the mistaking of μέλω for μέλλω already noted and the lack of the subjunctive after ὅταν), proves the rudimentary character of his Greek knowledge. Hence the fact that accents are applied throughout the main text seems to rule out the supposition that Janus was the scribe of the manuscript.<sup>70</sup>

In the manuscript descriptions of Hunger and Gamillscheg, Janus's role as the scribe of ÖNB Suppl. Gr. 45 is not presented as an unquestionable fact based on Bick's interpretation of Denis's description; they also cite Kapitánffy's opposing view without taking sides.<sup>71</sup> The online description of ÖNB Suppl. Gr. 45 at the website of the Austrian National Library categorically refuses Bick's standpoint regarding Janus's role as the scribe of the codex: "Janus Pannonius ist gegen J. Bick nicht Kopist der Handschrift."<sup>72</sup> However, even in the more up-to-date related literature the view that Janus Pannonius was the scribe of ÖNB Suppl. Gr. 45 still seems to prevail.<sup>73</sup>

### 2.5.2 The Greek script of the main text

Regarding the handwriting of the Greek main text in ÖNB Suppl. Gr. 45, three of the manuscript descriptions provide us with very short, concise diagnosis: the Greek lemmas are written with a Greek minuscule script.<sup>74</sup> The neat, careful, clear-cut formal bookhand in the main text of the Greek-Latin dictionary (ff. 1r-298r) might be best categorized as belonging to the so-called "sober style" (*filone sobrio*).<sup>75</sup> The script is slightly slanting to the right. Although it is basically a minuscule script, on the whole it resembles a majuscule script reduced in size. On the one hand, this might be attributed to the fact that the hand tends to use the majuscule version of several letters (e.g. Γ, Δ, Η, Τ). This practice is also characteristic of the two well-known representatives of the sober style: Theodorus Gaza (c. 1400 – 1475/6) uses the majuscule *delta*, while Manuel Chrysoloras (c. 1350/5 – 1415) tends to write majuscule *alpha*, *eta* and *gamma*.<sup>76</sup> On the other hand, since the descenders (e.g. in the case of

<sup>70</sup> Once again, for drawing my attention to this important point, my grateful acknowledgements are due to Dr Christian Gastgeber, who also examined the way how Denis uses diacritic marks in Greek quotations in his manuscript descriptions.

<sup>71</sup> Gamillscheg 1994: 44; Hunger 1994: 86. Hunger refers to *BZ* 84/85 (1991/1992) 189, where a short German summary of Kapitánffy's 1991 paper published in Hungarian can be found.

<sup>72</sup> Cf. <http://data.onb.ac.at/rec/AL00159293> (downloaded on 25 August 2014).

<sup>73</sup> Cf. e.g. Thiermann 1996: 660 and Botley 2010: 63.

<sup>74</sup> Csapodi 1973: 456: "Greek minuscula cursiva;" Mazal 1981: 301: "Griechischer Text in relativ sorgfältiger griechischer Minuskel" and Gamillscheg 1994: 44: "Geschrieben ... in ... einer für Lateiner typischen griechischen Minuskel der Zeit." For an example of the Greek script see Fig. 11 in the appendix *I Illustrations* on p. 153.

<sup>75</sup> For a short description of the so-called "filone sobrio" see Eleuteri & Canart 1991: 10-11.

<sup>76</sup> Cf. Eleuteri & Canart 1991: 10 and 27-32.

$\varphi$ ,  $\rho$ ,  $\psi$ ) and the ascenders do not project under or above the bilinear frame significantly, one has the general impression that the script is almost bilinear.

Several letters appear in two distinct forms in the Greek script. The letter *beta* has a wider form, with loops of larger size placed right above each other, while it also has a more prolonged form with significantly smaller loops written at a distance from each other. The letter *gamma* usually appears in a bilinear majuscule form that is not joined to the subsequent letter with a ligature, but sometimes its minuscule cursive form also occurs forming ligature with the next letter. Regarding the letter *delta*, one can find its triangle-shaped majuscule forms and also its minuscule form with a more rounded loop and a high ascender forming ligature with the subsequent letter. It is even more interesting that one can observe a tendency for the use of the two distinct forms of the letter *delta*: while in the first two thirds of the manuscript almost exclusively the formal, majuscule form is used, in the last third of the manuscript (starting approximately from f. 223) its cursive form starts to prevail. Such distinct forms can also be found in the cases of *eta* and *theta*: one can find a more formal, capital version not used in ligatures and a cursive one joined to the subsequent letter – in the case of the letter *theta*, the cross-bar protrudes from the body to connect with the following letter. The letter *tau* also has two distinct forms: a bilinear capital *tau* and a cursive one with a prolonged upright slanting to the right and violating bilinearity and with a short upper stroke protruding almost exclusively to the left and slightly leaning downwards. *Iota* subscript is usually not indicated (e.g. 3v 2; 5r 25; 18r 25; 30r 1), but there are exceptions, as well (e.g. 7r 24). Although the script might not be determined as cursive on the whole, it does show cursive tendencies: some of the letters tend to be joined with ligatures. Characteristic ligatures are for instance  $\varepsilon\iota$ ,  $\varepsilon\nu$ ,  $\varepsilon\nu$ ,  $\varepsilon\xi$ ,  $\eta\nu$ ,  $\nu\nu$ ,  $\sigma\tau$ ,  $\sigma\sigma$ .

In the Greek script of the main text diacritical marks (accents, aspiration marks and trema) are consequently used. Accents and aspiration marks are generally used correctly, but some errors also occur. Instead of acute accents on the last syllable grave accents are written consequently. Tremas are usually applied in the case of *iota* (e.g. on ff. 131v and 132r).

In the case of Greek lemmas consisting of two or more words, the words are evenly spaced, no *scriptio continua* is used (e.g. on ff. 133r 14, 137r 3). However, there is an exception to this tendency: prepositions are usually written together with the noun they belong to without spacing (e.g. on ff. 86r 11; 95v 16-17).

In the Greek main text abbreviations occur relatively rarely. The different declinated forms of the nouns ἄνθρωπος, οὐρανός and θεός consequently appear in an abbreviated form

(e.g. 8v 8, 122r 10, 104v 8).<sup>77</sup> Inflectional endings are only occasionally abbreviated. For instance, the plural genitive ending –ον tends to be abbreviated with a wavy line above the word (e.g. 61r 19; 101r 25),<sup>78</sup> while the ending –ον can also be found in an abbreviated form (e.g. 71r 7; 95r 21).<sup>79</sup> The conjunction καί has a characteristic abbreviation: it resembles a less rounded capital letter S with a grave accent (e.g. 8v 8; 135r 13).

In the case of several Greek lemmas corrections can also be observed. Mostly single letters or syllables originally left out are inserted: with a small stroke under the word it is indicated exactly from where the letter/s is/are left out and the missing letters or syllables are inserted above the word (e.g. 20r 17; 35v 11; 62v 3-4). In some cases, however, similar mistakes remained unnoticed (e.g. 98r 8: ἐξεπίπηδες instead of ἐξεπίτηδες).

It is interesting to see that starting from f. 299r a change can be observed in the character of the Greek handwriting of the main text. On f. 299r a new structural unit starts in the manuscript: a Latin-Greek dictionary.<sup>80</sup> From here onwards one has the overall impression that the Greek handwriting is more fluent, more cursive in its character compared to what one can observe in the previous part of the manuscript (see Fig. 13, appendix *I Illustrations*). In the case of those letters that tend to occur in two distinct forms (e.g. γ, δ, η, θ, τ) – usually a more formal capital form and a cursive minuscule version – in the previous part of the codex, the cursive versions seem to prevail starting from f. 299r, although the more formal, capital forms also appear occasionally. However, in the previous part of the manuscript, the opposite tendency can be detected. Starting from f. 299r, ligatures also tend to be used more often, which further promotes the cursive character and the fluency of the Greek handwriting.

On f. 320r, again a new structural unit starts in the manuscript: from here onwards, the layout of two distinct columns – a Latin and a Greek one – appearing on a single page is replaced by continuous Greek text.<sup>81</sup> The change in the Greek handwriting is apparent: the writing – as opposed to the Greek script in the Greek-Latin dictionary – is not bilinear; the ascenders and descenders project well below and above the line respectively. The script is cursive; subsequent letters are usually joined with ligatures. This script can be observed on f. 320r-v (see Fig. 14, appendix *I Illustrations*),<sup>82</sup> while on ff. 321r-329r another hand with a

<sup>77</sup> Cf. Thompson 1912: pp. 77-78.

<sup>78</sup> Cf. Allen 1889: p. 26 and Plate IX; Thompson 1912: p. 83.

<sup>79</sup> Cf. Allen 1889: 20 and Plate VI.; Thompson 1912: 83.

<sup>80</sup> For further details on this structural unit see pp. 33-35.

<sup>81</sup> For further details on this structural unit see pp. 35-36.

<sup>82</sup> Hunger 1994: 86 describes this script as follows: “gleichzeitige (Mitte 15. Jh.) Hand von anderem Duktus, mit häufiger Verbindung von Buchstaben und Spiritus mit Akzenten.”

different ductus can be found (see Fig. 15, appendix *I Illustrations*).<sup>83</sup> This latter Greek script is again cursive and ligatures are often used, but it differs from the cursive Greek script on f. 320r-v in several letter forms and ligatures. For instance, the καί is characteristic and in ligature it uses a larger ε the middle stroke of which is usually joined with the subsequent letter. When letters having descenders (e.g. ρ, φ) are used in ligature, the binding is rather pointed characteristically and not rounded.

Thus, when one compares the more formal, almost bilinear Greek writing in the Greek-Latin dictionary with the more fluent and dynamic cursive Greek handwritings starting from f. 320r, the question arises how many Greek hands copied the Greek text in the manuscript. In this issue, only Hunger takes sides in his description of the codex. In his opinion, the Greek text in the manuscript was copied by three hands: the main Greek hand (“Haupthand”) copied the Greek text up to f. 319v, then another contemporary hand transcribed the text on f. 320r-v, and finally a further – again broadly contemporary (“etwa gleichzeitige”) hand – copied the text on ff. 321r-329r.<sup>84</sup> However, despite the apparent differences in the Greek scripts, it is also possible that the Greek main text was copied by two hands instead of three. When scrutinizing the neat, careful formal bookhand of the Greek lemmas in the Greek-Latin dictionary, one has the impression that with the occasional divergences from the generally formal character of the handwriting (e.g. the cursive letter forms, ligatures, occasional violation of bilinearity) the scribe “betrays” himself: perhaps he attempted to imitate the earlier Greek script of the exemplar he used together with its content in the Greek-Latin dictionary of ÖNB Suppl. Gr. 45, but sometimes he automatically relapsed to his own Greek handwriting in the course of the mechanical transcription. In accordance with this assumption, it is possible that one of the cursive Greek handwritings visible from f. 320r can be identified as the real, more fluent and cursive Greek handwriting of the scribe.<sup>85</sup> In this respect, the Greek handwriting on ff. 299r-320r can be regarded as transitory: the cursive tendencies the traces of which can already be observed in the previous part of the manuscript are increasing there; the hand seems to abandon gradually the use of the earlier Greek script.

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<sup>83</sup> Hunger 1994: 86 writes the following about this hand: “Weitere etwa gleichzeitige Hand mit charakteristischem καί.”

<sup>84</sup> Hunger 1994: 86; regarding the main hand (“Haupthand”) who copied the Greek text up to f. 319v Hunger quotes both Denis’s assumption (i.e. the scribe was Janus Pannonius) and Kapitánffy’s contrasting standpoint without taking sides.

<sup>85</sup> It would be a further question to consider which of the two cursive Greek scripts (the one on f. 320r-v or the other one on ff. 321r-329r) could be identified as the cursive writing of the scribe copying the Greek text up to f. 319v.

### 2.5.3 The Latin script of the main text

The Latin script of the main text (see Fig. 11, appendix *I Illustrations*) in the manuscript ÖNB Suppl. Gr. 45 is categorized in two of the manuscript descriptions: it is undoubtedly a cursive humanist script.<sup>86</sup> The fluent and dynamic Latin script – similarly as the Greek one – is slanting to the right. Usually minuscule letters are used, but the starting letters of the Latin lemmas are sometimes written with capital letters – this phenomenon can often be observed in the case of lemmas starting with the letter *i*. The letters are usually rounded, the loops (e.g. in the case of the letters *g, p, b, d*) are emphatic. Two different forms of the letter *s* are used: a longish, protracted one and a rounded one – the latter one tends to occur in word-final position. The mid-stroke of the letter *e* is characteristically lengthened at the end of words, which lends decorative function to this letter in word-final position. The ascender of the letter *d* often slants to the left (e.g. 114v 17, line 26). There are several letters that consequently appear in ligature in the Latin script (e.g. *ae, ct, st*).

In the Latin script the usual contemporary Latin abbreviations are used in high numbers. The liquid consonants (*m, n, r*), distinct syllables (-*en-*, -*em-*, -*is-*, -*ti-*, -*er-* etc.) and endings (-*us*, -*rum*, -*ur* etc.) are usually abbreviated. The generally used prefixes (*con-, contra-, de-, sub-, pro-, per-, pre-/ prae-, par-, pri-* etc.) also appear in an abbreviated form. In the case of words that occur often among the Latin lemmas (e.g. *vel, sine, bene, habeo, causa, respondeo, sententia, potestas* etc.) again the abbreviated forms tend to prevail.<sup>87</sup>

Regarding punctuation, in the Latin script almost exclusively the centered dot or interpoint is used that has several functions: it introduces and closes the list of Latin equivalents and it also separates the single Latin lemmas within a line.

In the Latin script one can also find corrections. If a letter is mistaken within a word, usually the correct letter is written above the wrong one (e.g. 2r, line 13) or the scribe attempts to modify the wrong letter to the right one (e.g. 2r line 13; 3r line 6; 11r line 8). Superfluous letters tend to be deleted (e.g. 62r line 24: *cereris spiritus captus* – the superfluous *s* at the end of *spiritus* is deleted with two strokes). If a letter or syllable is accidentally left out from a word, it is corrected by adding the missing letter(s) above the word – often it is indicated with a stroke under the word between which letters the missing part is to be inserted (e.g. 7r line 23; 38r line 7; 42v 2), but one can also find examples when it is not indicated explicitly (e.g. 17v line 18).

<sup>86</sup> Mazal 1981: 301: “lateinischer Text in kursiver Humanistenschrift” and Gamillscheg 1994: 44: “Geschrieben ... in Humanistica cursiva.”

<sup>87</sup> For the abbreviations mentioned in the passage see Cappelli 1990.

The Latin script is only present in the lexicographical part of the manuscript ending on f. 320r. At this point, the question emerges whether the same hand wrote both the Greek and Latin columns in the Greek-Latin and Latin-Greek dictionaries or two scribes were employed for the transcription of the Greek and Latin parts. István Kapitánffy argues<sup>88</sup> for the latter possibility mainly on the basis of the above mentioned scribal errors revealing the column-by-column method of the transcription<sup>89</sup> and the difference in the writing tools and inks used for the copying of the Greek and Latin parts.<sup>90</sup> Strictly speaking, however, these arguments (i.e. the scribal errors and the different writing tools and inks) cannot confirm undoubtedly that two scribes copied the Greek and Latin texts in the dictionaries; they can only prove that the Greek and Latin parts were transcribed column by column and not line by line.

Deciding this question on a palaeographical basis would be difficult, since one should compare two entirely different scripts – a Latin and a Greek one. However, a typical scribal error seems to reveal the Greek handwriting of the Latin hand. It occurs several times in the Greek-Latin dictionary that due to the omission of a Greek lemma in the Greek column a contaminated lemma pair is created in the dictionary that is corrected by the Latin hand. On f. 103v, in line 17 the contaminated word pair ἐπιδρομή *porrectio* can be found (Fig. 16, appendix *I Illustrations*): in the intercolumnium, next to the Greek lemma the Latin hand adds its correct Latin equivalent, while next to the Latin lemma its original Greek equivalent is inserted, thus, two correct word pairs are formed: ἐπιδρομή *incursio* and ἐπίδοσις *porrectio* (CGL II<sup>91</sup> 307, 60 and 62). The same can be observed in two subsequent lines on f. 108v (Fig. 17, appendix *I Illustrations*): in line 23 originally ἐπιτυχών *procurator* could be found, which was corrected to ἐπιτυχών *adeptus* and ἐπίτροπος *procurator* (CGL II 312, 28 and 30), while in line 24 the contaminated word pair ἐπιτυχία *tutor* was corrected to the two distinct word pairs ἐπιτυχία *imperatio* and ἐπίτροπος ὁρφανοῦ *tutor* (CGL II 312, 29 and 31). On f. 146r similar contamination can be found in line 21 (Fig. 18, appendix *I Illustrations*): κατεγγυημένη *conftractio*, which can be attributed to the fact that two lemmas were left out from the Greek column. The Latin hand partly corrects the scribal error: the missing word pairs are added in the right-hand margin (κατεάζω *frango* and κατεγγυημένη *desponsa*; cf. CGL II 345, 22-23), but the Greek equivalent of the Latin lemma *conftractio* was not inserted (cf. CGL II 345, 22). In these instances, the Greek lemmas added in correction of the

<sup>88</sup> Kapitánffy 1991: 180 and Kapitánffy 1995: 352.

<sup>89</sup> See pp. 16-17.

<sup>90</sup> See p. 16.

<sup>91</sup> The abbreviation *CGL II* is used for Goetz & Gundermann 1888 throughout the dissertation. For citing the text of the codex Harleianus 5792, I follow Goetz's transcription throughout this paper.

contaminations show the Greek handwriting of the Latin hand: although these Greek words are usually written more hastily, they seem to show similarities with the handwriting of the Greek hand.<sup>92</sup> Thus, it cannot be excluded that the Greek and Latin parts in the dictionaries were transcribed by a single scribe.<sup>93</sup>

### 2.5.3 *The Greek script of the marginalia*

In the margins a high number of Greek glossary notes<sup>94</sup> can be found written by a single hand. The Greek handwriting of the marginalia (see Fig. 20, appendix *I Illustrations*) seems to be identical with the Greek script on f. 320r-v.<sup>95</sup> As it has been discussed above, this cursive Greek script is very fluent and dynamic, ligatures are frequently used, and the ascenders and descenders tend to project under the baseline and above the upper line respectively.

Perhaps due to the limited space available in the margins where the glossary notes are inserted, abbreviations appear somewhat more often than in the Greek script of the main text. Usually the case ending -ov is abbreviated with two upper strokes slanting to the right (e.g. 33v 21, 49r 17, 110v 25).<sup>96</sup> Further often abbreviated case endings are the genitive plural -ον, which is indicated with a waved line resembling a circumflex (e.g. 265r 10, 286r 3, 297v 19)<sup>97</sup> and the genitive singular -ον, where the ν is written above the ο in ligature thus forming a monogram of the two letters (e.g. 49v 17, 138vv 26, 213v 10).<sup>98</sup> A few times, other word endings are also abbreviated: for instance -οι with an upper stroke slanting to the left (269r 22) or -αις with double apostrophes (e.g. 291r 15).<sup>99</sup> One can also find abbreviations of *nomina sacra* type regularly occurring in the Greek of the main text, as well: ἄνθρωπος with a

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<sup>92</sup> Kapitánffy 1991: 180 also cites a single example where the Greek handwriting of the Latin hand is revealed. On f. 70r, in line 25 a Greek lemma with its Latin equivalent is inserted in the right-hand margin, where – according to Kapitánffy – the Greek lemma is only a clumsy imitation of the handwriting in the Greek column. However, the very short Greek lemma seems to be corrected (at least the two *iotas* in it), which makes it a less adequate and sufficient example for the purposes of comparison.

<sup>93</sup> For this question a further example might also be relevant. On f. 75v, in lines 2-3 (Fig. 19, appendix *I Illustrations*) the Latin equivalents appear transposed and thus two contaminated lemma pairs were created: δύστοπος *imperspicuus* and δυσόποτος *infastus*. The Latin hand writes the letter *b* next to the lemma *imperspicuus* and the letter *a* next to the lemma *infastus* thus indicating their right order. However, the two lemma pairs already appear in the contaminated form in the 8<sup>th</sup>-century codex Harleianus 5792 published in the second volume of the *Corpus Glossariorum Latinorum* (CGL II 282, 5-6). Thus, the fact that the Latin hand corrected the possibly inherited contamination might also show that the Latin hand had Greek knowledge, which can also support the hypothesis that a single hand copied both the Greek and Latin parts.

<sup>94</sup> For details about the marginal notes see Chapter IV on pp. 87-120.

<sup>95</sup> Hunger 1994: 86 also has the same opinion.

<sup>96</sup> Cf. Allen 1889: 20 and Plate VI.; Thompson 1912: 83.

<sup>97</sup> Cf. Allen 1889: 26 and Plate IX; Thompson 1912: 83.

<sup>98</sup> Cf. Thompson 1912: 83.

<sup>99</sup> Cf. Allen 1889: 5 and Plate I; Thompson 1912: 82.

horizontal line above it for ἄνθρωπος (249r 25).<sup>100</sup> Finally, although it is not a form of abbreviation strictly speaking, the -ώ written above endings of verbs (159r 26) indicates the contracted form of the verbs ending in -έω, -άω and -όω. It is characteristic of the Greek verbs in the main text, as well.

In the Greek glossary notes one can find corrections in the script from the same hand. In the majority of the cases, the hand simply overwrites the erroneous version with the correct one: very often the glossator corrects erroneous letters (e.g. 13r 26, 33r 26, 62r 12, 120v 26) and seldom erroneous diacritic marks (33r 26, 138v 26) in this way. Missing letters or syllables are inserted above the words (114r 24, 120v 26, 177r 10, 189r 11), but letters written above a word can also indicate alternative (textual?) versions (e.g. 209r 7). However, in some cases, one can find misspellings left uncorrected (e.g. 296r 4, 15r 7, 49r 6), although it cannot be decided whether it was the glossator who was responsible for the error or the glossator simply followed the orthography of the source from where he copied the quotations.

#### **2.5.4 The Latin script of the marginalia**

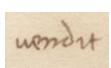
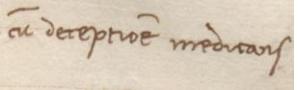
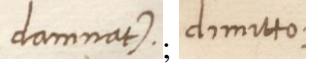
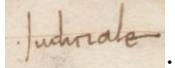
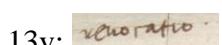
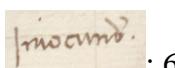
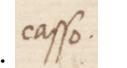
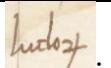
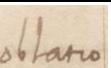
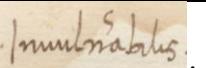
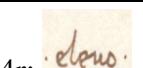
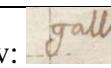
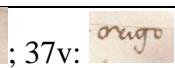
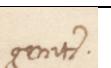
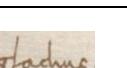
Apart from the Greek glossary notes, Latin marginalia can also be observed in the margins of the Greek-Latin dictionary.<sup>101</sup> It is a problematic question whether the hand adding these marginal notes was identical with the hand copying the Latin lemmas.<sup>102</sup> It is obvious that the glossary notes (Fig. 21, appendix *I Illustrations*) were written with a darker ink and with a writing instrument drawing thinner lines compared to the Latin lemmas, which clearly indicates that the marginal notes were added after the transcription of the Latin lemmas was completed. The Latin writing of the marginal notes seems to be somewhat smaller with occasional angular tendencies. In the marginalia, the same Latin abbreviations are used, although abbreviations tend to occur somewhat more often than in the Latin lemmas. On the whole, the writing of the marginalia seems to be more dynamic than that of the Latin lemmas. In the writing of the marginalia, one can also observe that some letters tend to be characteristically different from their equivalents in the writing of the Latin lemmas. For instance, one of the most characteristic letters is the minuscule *d* the ascender of which leans heavily to the left, while *d*'s in the Latin lemmas tend to have upright ascenders. The minuscule *c* is often angular consisting of an upright and a horizontal stroke, while in the Latin lemmas it tends to be rounded. The letter *l* in ligature tends to be joined to the following

<sup>100</sup> Cf. Thompson 1912: 77-78.

<sup>101</sup> For details on these marginal notes see Chapter IV on pp. 121-131.

<sup>102</sup> On this question nothing can be found in any of the codicological descriptions discussing the manuscript ÖNB Suppl. Gr. 45.

letter with a stroke connected to the upright of the *l* in an acute angle. The descender of the letter *g* often lacks the loop; the letter *g* rather resembles the number nine.

Letter	Type 1	Type 2
<i>d</i>	3r:  ; 3v: 	6r:  ; 
<i>c</i>	3r:  ; 13v: 	5v:  ; 6r: 
<i>l</i>	4r:  ; 14r: 	6r:  ; 14r: 
<i>g</i>	11v:  ; 37v: 	3r:  ; 21v: 

*Table 2 Characteristic letters of the Latin marginalia*

In the second column of the table above, the characteristic letters of the marginalia can be found. However, these letters do not appear exclusively in this form in the glossary notes; one can find examples where they are more similar to their equivalents in the handwriting of the Latin lemmas (see the third column of the table). Thus, one should also count with the possibility that the differences in the handwriting of the marginalia (somewhat smaller size, higher number of abbreviations, different letter forms) are to be simply attributed to the fact that these are marginal notes. Entering additional glossary notes and transcribing the main text of the manuscript are two different writing processes: marginalia are often added hastily, in a more dynamic and less regulated way and the hand needs to exploit the remaining space, thus squeezing longer content into smaller space at times. For the time being, it remains thus an open question whether the marginalia were added by a different hand with a handwriting similar to that of the Latin main text or the differences in the handwriting of the glossary notes are merely the result of the different writing space and context.

## 2.6 Binding

The manuscript has brown blind-tooled leather binding made of calfskin over wooden boards; the binding is not marked with any kind of coat of arms.<sup>103</sup> The outer frame of the binding is

<sup>103</sup> See Figs. 22-24 in the appendix *I Illustrations* on pp. 161-163.

formed by parallel intersecting quintuple fillets and it is filled with palmettes. Inside this frame, a second border is similarly created by parallel intersecting quintuple fillets; this time the inside area of the inner frame is filled with knotwork design. The centre panel is divided into four triangles by two diagonally intersecting quintuple fillets which are doubled thus forming a small rhomboid at the point of intersection. The space framed by the diagonals and the central small rhomboid are filled with small floral tools. In the right-hand side and the left-hand side triangles of the centre panel the same small floral tools can be found, this time organized in a way to form a larger floral pattern. In the upper and lower triangles of the centre panel a rosette is stamped. Clasps and catches are missing now; the binding was restored in 1911 as it is indicated in Bick and Beer's note on f. Ir ("Dorsum voluminis restauratum..."). Pastedowns are attached to the wooden boards inside the manuscript: book-plates can be found on the pastedown attached to the front board, while the pastedown of the back board is blank.

The binding is possibly from the second half of the 15<sup>th</sup> century and with most probability it is of Hungarian origin.<sup>104</sup> The blind-tooled decoration of the binding can be best identified as transitory between the Gothic and Renaissance trends in the Hungarian book binding: the intersecting diagonals dividing the centre panel into triangles are rather characteristic of the Gothic bindings, while the central organization of the decoration (with the small rhomboid containing a floral tool in the point of intersection of the two diagonals) rather anticipates the Renaissance trends.<sup>105</sup> Mazal dates the binding to the last third of the 15<sup>th</sup> century and he gives either Hungary or Austria as its origin.<sup>106</sup> Csapodi assumes that the binding of the codex ÖNB Suppl. Gr. 45 illustrates the characteristic binding type of Janus Pannonius's library and he locates this binding to Pécs, Hungary.<sup>107</sup> As a parallel, one can find a manuscript now kept in the university library of Leipzig (Rep. I. 98) which was once part of the stock of Janus Pannonius's library and has similar blind-stamped leather binding.<sup>108</sup> Anyway, the binding of the manuscript Suppl. Gr. 45 definitely differs from the

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<sup>104</sup> Cf. Bick 1920: 55. The online description of the manuscript ÖNB Suppl. Gr. 45 also dates the binding to the second half of the 15<sup>th</sup> century; cf. the website of the Austrian National Library under the following link: <http://data.onb.ac.at/rec/AL00159293> (downloaded on 25 August 2014).

<sup>105</sup> Cf. Koroknay 1973: 35. Mazal 1981: 302 identifies the binding of ÖNB Suppl. Gr. 45 as Gothic in its style, while Csapodi 1973: 405 describes as "transition from Gothic to renaissance."

<sup>106</sup> Mazal 1981: 302.

<sup>107</sup> Csapodi 1975: 193. Hunger 1994 and Gamillscheg 1994 do not give any details about the dating or the origin of the binding of the manuscript. Bick 1920: 55 also proposes the possibility that the binding was prepared in Pécs ("vielleicht in Fünfkirchen"), where Janus Pannonius resided as a bishop.

<sup>108</sup> See Csapodi 1975: 193 (Nr. 4) and 208 (photos of the bindings of ÖNB Suppl. Gr. 45 and Rep. I. 98 for the sake of comparison).

characteristic bindings of the Corvinian manuscripts which were typically bound in silk, velvet or gilt leather.<sup>109</sup>

## 2.7 Book-plates

There are three book-plates stuck on each other attached to the pastedown of the front board. The topmost exlibris indicates the ownership of Johann Fabri (1478-1541), Bishop of Vienna.<sup>110</sup> He attached his book-plate on the exlibris of Johann Alexander Brassicanus (1500-1539), who also placed his notation of ownership together with his book-plate.<sup>111</sup>

Up to 2008, only these two book-plates were recognized in the literature.<sup>112</sup> However, a further exlibris has been revealed under that of Brassicanus.<sup>113</sup> It had been damaged by the glue applied for the attachment of the upper exlibris, thus only the lower half of the image and a part of a distich deterring potential thieves are discernible. I managed to identify<sup>114</sup> it as the exlibris of Johann Cuspinianus (born Spiessheimer), the Viennese humanist and diplomat (1473-1529).<sup>115</sup> In the bottom right corner of the book-plate preserved in the codex, his characteristic monogram for *Cuspinianus Medicus Poeta* is also visible. In its first publication, the exlibris was dated about 1520. Later, on the basis of its style, Ankwickz-Kleehoven dated it about 1510.<sup>116</sup> However, he suggested another date when he discovered that the woodcut known as Cuspinianus' book-plate is based — with some modifications — on a portrait of Cuspinianus painted by Lucas Cranach. The portrait of the Viennese humanist

<sup>109</sup> Cf. Rozsondai 2004: 194-195.

<sup>110</sup> See Fig. 25 in the appendix *I Illustrations* on p. 164.

<sup>111</sup> See Fig. 26 in the appendix *I Illustrations* on p. 165.

<sup>112</sup> Kapitánffy 1995: 354 mentions both book-plates being stuck on each other, whereas Hunger 1994: 86 does not deal with Brassicanus' ownership of the codex probably because he was not aware of the fact that a further exlibris is hidden under Bishop Fabri's book-plate. Mazal 1981: 302 lists both Brassicanus and Fabri as possessors of the manuscript, although he only mentions Fabri's exlibris. Csapodi 1973: 456 and Gamillscheg 1994 list both Brassicanus and Fabri as previous owners of the codex, but they do not mention the presence of their bookplates.

<sup>113</sup> See Fig. 27 in the appendix *I Illustrations* on p. 166. It was Dr. Christian Gastgeber (Institut für Byzanzforschung, ÖAW), who, studying the codex in the Austrian National Library, Vienna, discovered the third exlibris hidden under the book-plate of Brassicanus. Here, I would like to offer my thanks to him for providing me with the digital images of the three subsequent book-plates attached to the inner side of the front page of the codex.

<sup>114</sup> This identification was first published in Ötvös 2008: 244-245, then it is presented in the context of the provenience of ÖNB Suppl. Gr. 45 in more details in Ötvös 2010: 103-108. Since the digitalization of the manuscript ÖNB Suppl. Gr. 45 at the end of 2010 and in the beginning of 2011, the presence of Cuspinianus's exlibris together with his possessionhip has also been indicated in the online description of the codex at the website of the Austrian National Library, cf. <http://data.onb.ac.at/rec/AL00159293> (downloaded on 25 August 2014).

<sup>115</sup> Cuspinianus' book-plate was first published by Stiebel 1894: 112. There, besides Stiebel's short description of the exlibris emphasizing its Gothic characteristics, its image is also reproduced.

<sup>116</sup> Ankwickz-Kleehoven 1919: 14f.

together with a matching portrait of his wife, Anna was ordered when the couple got married, thus, not later than 1503. Ankwicz-Kleehoven assumes that the woodcut dates from soon after the execution of the two portraits, that is, shortly after 1503.<sup>117</sup> However, Cuspinianus' book-plate occurs very rarely in extant manuscripts since it was usually removed by the subsequent possessors. Ankwicz-Kleehoven managed to find remnants of his exlibris in ÖNB Cod. 2504, where it had been covered by Johann Fabri's book-plate.<sup>118</sup>

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<sup>117</sup> Ankwicz-Kleehoven 1927: 231-232.

<sup>118</sup> Ankwicz-Kleehoven 1919: 14, n. 15.

### 3 The content of the manuscript

#### 3.1 Greek-Latin dictionary (ff. 1r-298r)

inc. [ἀβάκχευτος,] -εντον *Imbachatus*, -ti; expl. ὠχυρωμένος *vallatus*

In the major part of the manuscript an alphabetic Greek-Latin dictionary is found; the edited version of this dictionary is available in the second volume of series *Corpus Glossariorum Latinorum*.<sup>119</sup> The dictionary originally had its own title in the manuscript in the upper margin of f. 1r from which now only extremely faint letters are visible to the naked eye of the careful student of the codex. Hunger, however, failed to find these traces since he writes in his description that the dictionary has no title in the codex (“ohne Titel Cod.”).<sup>120</sup> With the help of ultraviolet light used in a dark room, some fragments of the title can be deciphered: 1. ... λέξεων ἐλληνικῶν λατινικῶς ... 2. κατὰ τὸ ἀλφάβητον. The end of the dictionary is indicated with the Greek word *τέλος* written next to the last Latin lemma on f. 298r in red ink.

On a page, two columns can be found: the one on the left contains the Greek lemmas, while the other on the right has their Latin equivalents. On average 26 pairs of lemmas can be found per page written in 26 lines, although sometimes Greek lemmas occupying two lines occur as well. The lines and the margins were ruled in ink in advance. In the four margins numerous glossary notes in Greek, Latin and Italian are added.<sup>121</sup>

In the dictionary, the lemmas are organized in a strict alphabetic order: in the majority of the cases, they seem to follow an absolute alphabetic order, which is not usual in the contemporary wordlists.<sup>122</sup> However, one can also observe deviations from this order. A part of them seems to be motivated or at least explainable: the alphabetic order is not so strict among words of various grammatical categories stemming from the same root, i.e. nouns, adjectives, adverbs, verbs that go back to the same root.<sup>123</sup> Another part of the deviations apparently has no such motivation, although these cases usually occur less frequently.<sup>124</sup> The alphabetic sections are clearly separated from each other: they are introduced with a large initial letter written in red ink usually in the margin and then they are closed with a phrase

<sup>119</sup> Goetz & Gundermann (ed.) 1888: 215-483.

<sup>120</sup> Hunger 1994: 85.

<sup>121</sup> In his description, Hunger 1994: 85 only mentions Greek and Latin marginal notes added to the Greek-Latin dictionary.

<sup>122</sup> Cf. Daly 1967: 69-75. (Reviewed by Alpers 1975: 113-117.)

<sup>123</sup> Examples: on f. 53r γαληνός, γαληνότης, γαληνότατος, γαληνάριος; on f. 58v δακτύλιος ὁ τῆς ἔδρας, δακτυλίδιον, δακτυλιάῖος, δακτυλίου ἐκτύπωμα; on f. 122r ἡδύς, ἡδύτερον, ἡδύτατα, ἡδύτης.

<sup>124</sup> Examples: on f. 53v γαύρως, γαμψώνυχος, γαυρότης, γαμψός, γαυρός; on f. 59r δαπανηρός, δάπεδον τὸ ἔδαφος, δαπανηρότερον.

always formulated in the same way and similarly written in red ink which indicates the transition from one letter to another, e.g. “τέλος τοῦ Β καὶ ἀρχὴ τοῦ Γ” on f. 52v. Within an alphabetic section, the transition is indicated even on the level of the second letters with a mark resembling a reversed P placed in the margin.

### 3.2 Greek-Latin thematic wordlist (f. 298r-v)

inc. ἄπιος *pirus*; expl. στρόβιλος *pinus*

A short Greek-Latin thematic wordlist of tree names can be found on one and a half pages; only one marginal note is added to the list in the right-hand margin of f. 298r.<sup>125</sup> The items in the list are not organized in alphabetic order. The list is introduced with the following Greek title written in red ink: τινὰ τῶν ὄνόματα (sic!) ὁμοίως Λατινικῶς ἐρμηνευθέντα (f. 298r). The first Greek lemma starts with a large initial letter in red ink placed in the margin. The wordlist is closed with the Greek word τέλος again written in red ink. The layout of this short section is the same as in the case of the Greek-Latin wordlist: the lemma pairs are organized in two columns; the lines and the margins were ruled in ink in advance.

In the thematic wordlists of the hermeneumata published in the third volume of the *Corpus Glossariorum Latinorum*<sup>126</sup> one can find several collections of tree names usually under the heading περὶ δένδρων *De arboribus*.<sup>127</sup> However, the list of tree names in the manuscript ÖNB Suppl. Gr. 45 does not agree throughout with any of the versions found in the various hermeneumata: one can find matching lemma pairs in the hermeneumata – sometimes more, sometimes less – but they tend to appear in a different order as the one in the Vienna manuscript and there are often differences regarding the Greek and Latin equivalents (more than one Latin/Greek equivalent is given, either the Latin or the Greek equivalent is different from the version in ÖNB Suppl. Gr. 45, there are additional Greek/Latin equivalents

<sup>125</sup> See Hunger 1994: 85, where the title of the wordlist and its incipit and explicit with the matching loci in CGL II are provided.

<sup>126</sup> Georgius Goetz ed., *Hermeneumata Pseudodositheana: accedunt hermeneumata medicobotanica vetustiora*. Corpus Glossariorum Latinorum, vol. III. Leipzig 1892; henceforth abbreviated as *CGL III*.

<sup>127</sup> Such thematic sections can be found in the following hermeneumata published in CGL III: in the Hermeneumata Leidensia (CGL III 25, 59-26, 37); in the Hermeneumata Monacensis (CGL III 191, 28-192, 22); in the Hermeneumata Einsidlensis (CGL III 263, 32-264, 64); in the Hermeneumata Montepessulana (CGL III 300, 30-301, 25); in the Hermeneumata Stephani (CGL III 358, 10-359, 11); in the Fragmentum Bruxellense (CGL III 396, 76-397, 25) and in the Hermeneumata Vaticana (two separate sections: περὶ δένδρων *de arboribus* CGL III 427, 39-428, 30 and περὶ ύλέων *de silvestribus* CGL III 428, 31-429, 13). Originally, the Hermeneumata Amploniana also contained a section of tree names (it is indicated with the number XXXV in the contents list in CGL III 82, 42) which has not been preserved.

etc.).<sup>128</sup> With one exception (ἀμυγδαλέα *nux longa, amygdalus* on f. 298v 8), all of the word pairs in the list of tree names can also be found in the preceding alphabetic Greek-Latin dictionary in the manuscript where they appear in their place according to the alphabetic order, often with minor differences compared to those in the thematic list of tree names (difference in the ending, in orthography, some kind of addition to the lemma – most often it is of explanatory character added to the Greek tree name such as τὸ δένδρον, εἶδος φυτοῦ, ὁ καρπός). It is however, conspicuous that the Greek lemmas of the same tree names in the alphabetic dictionary tend to have the same Latin equivalents as the ones in the thematic wordlist after the alphabetic one.

It seems that exactly the same thematic list of tree names can be found in at least one more manuscript: in the codex Σ I 12<sup>129</sup> now kept in the Real Biblioteca de San Lorenzo de El Escorial, Madrid, on ff. 309v-310r. In Revilla's description of the manuscript<sup>130</sup> the first two and the last two Greek-Latin lemma pairs are given from this thematic section of plants found in the Madrid manuscript which agree perfectly with the first two and last two lemma pairs in the Vienna manuscript.<sup>131</sup> Although I did not have the possibility to collate the whole of the thematic section in the Madrid codex with the one in the Vienna manuscript, it is significant that no such agreement can be detected with any of the collections of tree names in the various hermeneumata mainly published in the third volume of the *Corpus Glossariorum Latinorum*. This might suggest that this short thematic list of tree names has its own textual tradition different from the one of the hermeneumata; perhaps from some point it was handed down in a branch of the manuscript tradition together with the longer alphabetic Greek-Latin dictionary.

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<sup>128</sup> This is also true for the *Hermeneumata Celtis*: it also contains a section of tree names (ÖNB Suppl. Gr. 43, ff. 41v-42v; not yet published; I owe thanks to Dr Christian Gastgeber for the digital images of these folios) where one can find several matching items with the list of tree names in ÖNB Suppl. Gr. 45, but there are differences, too (regarding e.g. order, equivalents, gender).

<sup>129</sup> This manuscript is important for the analysis of the codex ÖNB Suppl. Gr. 45 from several viewpoints. On the one hand, it contains the same alphabetic Greek-Latin dictionary on ff. 91r-293r that was collated with the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 – on this issue and for the results of the collation see pp. 77-83 for more details. On the other hand, the examination of a group of marginal notes in the Madrid manuscript also proved to be instructive for the analysis of a major group of marginal notes found in the margins of the Greek-Latin dictionary of ÖNB Suppl. Gr. 45. On this question see pp. 115-120 for further details.

<sup>130</sup> Revilla 1936: 256. In the description of the Madrid codex Harlfinger in Moraux et al. 1976: 152 presents only the first and last lemma pairs of this section, while Miller 1966 does not mention this section of thematic plant names at all in his description of the manuscript Σ I 12.

<sup>131</sup> According to Revilla 1936: 256, the first two items in this section in the manuscript Σ I 12 are ἄπιος pirus (= ÖNB Suppl. Gr. 45, f. 298r 10) and ἔλαια olea (= ÖNB Suppl. Gr. 45, f. 298r 11), and the last two lemma pairs are ρύμνος ramnus, spina alba (= ÖNB Suppl. Gr. 45, f. 298v 22) and στρόβιλος pinus (ÖNB Suppl. Gr. 45, f. 298v 23).

### 3.3 Latin-Greek dictionary (ff. 299r-320r)

inc. *Abitus, -us, -ui ἀπαλλαγή; expl. praesepe φάτνη*

The Latin-Greek dictionary is published in the second volume of the *Corpus Glossariorum Latinorum* under the title *Idiomata codicis Harleiani*.<sup>132</sup> The dictionary begins with a Latin title the ending of which is now illegible due to the restoration of the paper: *Nomina latina per alphabetum posita g[raece translata?]*.<sup>133</sup> The end of the dictionary is indicated with the Greek word τέλος written in red ink on f. 320r. On a page, two columns can be found: the column on the left contains the Latin lemmas, while in the column on the right their Greek equivalents can be read. A page usually contains 32 lines, i.e. 32 Latin-Greek word pairs. The folios 299r to 318v were ruled in hardpoint, i.e. with blind lines, while from f. 319r onwards the leaves are again ruled in ink.

The Latin-Greek dictionary is not a wordlist simply organized in alphabetical order: it contains a series of alphabetical wordlists grouped according to grammatical considerations. The wordlists can be classified as *idiomata generum*<sup>134</sup> where three main groups can be found: 1) masculine Latin words and their Greek equivalents that are of different gender; 2) feminine Latin words and their Greek equivalents of different gender and 3) neuter Latin words and their Greek equivalents again of different gender. These groups can be further divided into subgroups.<sup>135</sup> The subgroups have their own titles in the *Idiomata codicis Harleiani* found in the second volume of the *Corpus Glossariorum Latinorum*, while the Vienna manuscript lacks such titles. The transition from a subgroup to another is indicated with a separating mark resembling a reversed P in the right margin, although the beginning of a new alphabetic section is also highlighted in the same way. The beginning of a new major group is more emphatic visually: it is indicated with an empty line. However, in some cases, the beginning of subgroups is also indicated with an empty line in combination with the above mentioned separating mark (see e.g. on f. 308v). Furthermore, new subgroups and new alphabetic sections often start with a Latin lemma the first letter of which is written with majuscule character.

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<sup>132</sup> CGL II 487-506.

<sup>133</sup> In his description, Hunger 1994: 85 writes that the Latin-Greek dictionary has no title (“ohne Titel Cod.”) in the Vienna manuscript. On the digital image of f. 299r, the words *per alphabetum posita g[* are clearly visible, while I managed to decipher the first two words of the title using ultraviolet light in a dark room in the manuscript department of the Austrian National Library.

<sup>134</sup> On the so-called *idiomata generum* see Dionisotti 1988: 15-17.

<sup>135</sup> Hunger 1994: 85 does not mention the grammatical subdivision of the Latin-Greek dictionary or does not classify the sections in the Latin-Greek dictionary as *idiomata generum*.

### **A) 299r-304r Masculine Latin words**

- a)* 299r-302v Masculine Latin words that have feminine Greek equivalents (cf. CGL II 487, 1-7. *Sunt quedam nominaque latine quidem masculino genere efferuntur grecae autem feminino εισιντινα ονοματα ατινα ρωμαιστιμεν αρρενικω γενει εκφερονται ελληνιστιδε θηλυκω*). In this section the Latin lemmas are grouped in accordance with their endings: *-us, -or / -er, -x, -s* and *-o*. The Latin lemmas having the same ending are finally organized in alphabetic order.
- b)* 302v-304r Masculine Latin words that have neuter Greek equivalents (cf. CGL II 490, 54-60. *Item que latine quidem masculinogenere efferuntur grecae vero neutro ομοιος ατινα ρωμαιστιμεν αρρενικωγενει εκφερονται ελληνιστιδε ουδετερω*). The Latin lemmas are again organized according to their endings, and the lemmas with the same ending are listed in alphabetic order.

### **B) 304r-312r Feminine Latin words**

- a)* 304r-308v Feminine Latin words that have masculine Greek equivalents (cf. CGL II 492, 25-30. *Item que latinae quidem feminino genere efferuntur grece autem masculino ομοιως ατινα ρωμαιστι μεν θηλυκω γενει εκφερονται ελληνιστιδε αρρενικω*). The lemmas are further subdivided in accordance with their endings: *-a, -o / -tio, -s (-is, -ns, -es, -x)*, and they are organized in alphabetical order within the same subdivision.
- b)* 308v-312r Feminine Latin words that have neuter Greek equivalents (cf. CGL II 496, 13-18. *Item quae latine quidem feminino genere efferuntur grece uero neutro ομοιως ατινα ρωμαιστιμεν θηλυκω γενει εκφερονται ελληνιστιδε ουθετερου*). The lemmas are organized in the same way as in the previous subgroup.

### **C) 312r-320r Neuter Latin words**

- a)* 312r-315r Neuter Latin words that have masculine Greek equivalents (cf. CGL II 499, 35-40. *Item quae latine quidem neutro genere efferuntur grece uero masculino ομοιως ατινα ρωμαιστι μεν ουθετερωγενη εκφερονται ελληνιστιδε αρρενικων*). The subdivision again is made according to the endings of the Latin lemmas: *-um, -r, -en, -e, -l, -us*; within the subsections the lemmas are organized in alphabetic order.
- b)* 315r-320r Neuter Latin words that have feminine Greek equivalents (cf. CGL II 502, 24-29. *Item quae latine quidem neutro genere efferuntur grece uero feminino ομοιως ατινα ρωμαιστιμεν ουθετερω γενει εκφερονται ελληνιστιδε θηλυκω*). The lemmas are organized according to the same principle as in the previous subsection.

Occasional deviations from the alphabetic order within subgroups of lemmas sharing the same ending occur several times: the deviation tends to be indicated in a marginal note.<sup>136</sup> Apart from these glossary notes, the dictionary contains hardly any marginalia. Minor deviations can also be found in the groups containing lemmas with the same ending.

The Madrid manuscript Σ I 12 already mentioned in connection with the thematic list of tree names also contains the same *idiomata generum* on ff. 293v-309v. The first and last lemma pairs of the three main groups (masculine Latin words and their Greek equivalents on ff. 293v-297v; feminine Latin words and their Greek equivalents on ff. 297v-303v and neuter Latin words and their Greek equivalents on ff. 303v-309v) presented in the manuscript description by Revilla<sup>137</sup> again show complete agreement with the first and last two items in the three main groups of the Latin-Greek dictionary of the Vienna manuscript. However, the place of the Latin-Greek dictionary is different in the two manuscripts: in the Madrid codex it follows the longer Greek-Latin dictionary and precedes the short thematic wordlist of tree names, while in the Vienna manuscript it follows the short thematic wordlist copied after the Greek-Latin dictionary.

### 3.4 Proverbia e Plutarchi operibus excerpta (f. 320r-v)

inc. ἡ φύσις ἄνευ μαθήσεως, τυφλόν; expl. καὶ ἐօρτὴ θεραπαίνων καλεῖται

The short section does not have a separate title in the manuscript, nor is its ending indicated with the so far usual insertion of the Greek word τέλος. It contains some proverbs excerpted from Plutarch's *Moralia*, often together with a short explanation. In this case, in the margin, the word παροιμία is written in the margin sometimes which shows where the new proverb and its short discussion begin. The proverbs are excerpted from various Plutarchean writings collected in the *Moralia*. On f. 320r, excerpts from the following works can be found: *De liberis educandis* (2B 2-4; 4A 4-5; 6C 4);<sup>138</sup> *Quomodo quis suos in virtute sentiat profectus* (75E 10-75F 3).<sup>139</sup> On f. 320v, the proverbs originate from the following writings: *De sera numinis vindicta* (549D 7-8; 558A 6);<sup>140</sup> *De vitioso pudore* (533B 4);<sup>141</sup> *Parallela minora*

<sup>136</sup> E.g. on f. 301v, in the left margin: *Ista non stant per ordinem alphabeti*; on f. 307r, in the right margin: *non sequuntur per ordinem*.

<sup>137</sup> Revilla 1936: 256.

<sup>138</sup> Plutarchi *Moralia*, vol. I. Recensuerunt et emendaverunt W. R. Paton et I. Wegehaupt, praefationem scr. M. Pohlenz, editionem correctiorem cuarvit Hans Gärtner. Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana. Lipsiae, 1974. 3, 6 and 11.

<sup>139</sup> Plutarchi *Moralia*, vol. I, 151.

<sup>140</sup> Plutarchi *Moralia*, vol. III. Recensuerunt et emendaverunt W. R. Paton, M. Pohlenz, W. Sieveking. Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana. Lipsiae, 1972. 398 and 419.

(313A 4-10).<sup>142</sup> The excerpts are not precise quotations of the Plutarchean texts; there are modifications compared to the source texts. The Plutarchean locus is given only twice in the manuscript: on f. 320r, at the very beginning of this section (*πλούταρχος ἐν τῷ περὶ παίδων ἀγωγῆς*) and on f. 320v, before the last excerpt (*πλούταρχος ἐν τοῖς παραλλήλοις*).

As for the layout of the text, the lines and frames are again ruled in ink; the text is no more written in two columns in accordance with its content.

### 3.5 Proverbia alphabetice ordinata (ff. 321r-326v)<sup>143</sup>

inc. Ἀγνότερος πηδαλίου. ἐπὶ τῶν ἀγνῶς βιοῦντων; expl. χύτραν ποικίλλειν. ἐπὶ τῶν ἀδυνάτων

The section has its own separate title in the manuscript added in the upper margin of f. 321r, which is also visible fairly well in the digital image of the page: Παροιμίαι Ἑλληνικαὶ ἔτι κατὰ τὸ ἀλφάβητον. The end of the section is indicated with the Greek remark *τέλος τῶν παροιμῶν* on f. 326v. In this unit, Greek proverbs arranged in alphabetical order can be found. The proverbs are followed with short explanations about their meaning and/or origin. The beginning of new alphabetical sections is always indicated with the use of a larger initial letter placed in the margin for the first proverb of the section. Next to the initial letter, the separating mark resembling a reversed P can also be found. In the middle of the margin, the relevant letter is written for the second time, sometimes almost next to the enlarged initial letter. The letters indicating the actual alphabetic section in the middle of the margin are fainter and seem to have been written in red ink, possibly by a different hand. In one case, at the beginning of the epsilon section (on f. 322v), the letter in red ink in the middle of the margin is mistakenly a delta instead of the epsilon. On a page, usually 26 lines are found; the lines and frames were ruled in ink in advance.

The proverbs in this section of the manuscript appear frequently in the Greek literary corpus, in the works of various authors. Most often they can be found in the alphabetical collections of the paroemiographi whose works are published in the two-volume corpus *Paroemiographi Graeci*: Zenobius, Diogenianus, Plutarchus, Gregorius Cyprius, Macarius,

<sup>141</sup> Plutarchi *Moralia*, vol. III. 357.

<sup>142</sup> Plutarchi *Moralia*, vol. II, fasc. 2. Recensuerunt et emendaverunt W. Nachstädt, W. Sieveking, J. B. Titchener. *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana*. Lipsiae, 1971. 31 (Nr. 30B).

<sup>143</sup> In his description, Hunger 1994: 85-86 treats the two sections of proverbia (proverbs from Plutarch and alphabetically arranged proverbs) as a single unit. Here, I have decided to treat them as two separate units since the second section of proverbs is introduced with a Greek title in the manuscript the function of which is to introduce new structural units throughout the codex.

Aesopus, Apostolius, Arsenius, and Mantissa proverbiorum.<sup>144</sup> The proverbs copied in the Vienna manuscript are also present in the *Suda* lexicon, in the relevant alphabetical sections. Moreover, there is an instance where the proverb and its explanation in the manuscript can only be found in the *Suda* in the same form.<sup>145</sup> However, the majority of the proverbs tend to appear in various sources in the same form or at times with minor differences.<sup>146</sup>

On f. 329r, the same explanation is added to four paroemia in the margin; the fact that the same explanation is relevant to all four paroemia is indicated with a bracket joining them together. These four paroemia with the same explanation occur together in three sources with possible minor deviations.<sup>147</sup>

In this section, only one marginal note can be found in the upper margin of f. 326r: it seems to be an additional proverb with a lengthy explanation which was inserted in accordance with the alphabetical order of proverbs. It cannot be identified with the help of the online *Thesaurus Linguae Graecae*.

### 3.6 Corporis humani partes (ff. 327r-328v)

inc. τὸ ἀπαλὸν, βρέγμα; expl. πέλμα δὲ τὸ ὑπὸ κάτω τοῦ ποδὸς

The section is introduced with a Greek title on f. 327r: Μέρη τοῦ ἀνθρωπίνου σώματος, while its end is not indicated with the Greek word τέλος usually appearing in this function in the manuscript. The first item of the section starts with an enlarged initial letter placed in the margin. On a page, usually 26 lines are written; the lines and frames were ruled in ink in advance.

In this section, the parts of the human body are listed with short Greek definitions. The edited version of the Greek text can be found in the appendix of the volume collecting the

<sup>144</sup> *Paroemiographi Graeci. Zenobius, Diogenianus, Plutarchus, Gregorius Cyprius cum appendice proverbiorum.* Ediderunt E. L. a Leutsch et F. G. Schneidewin. Gottingae, 1839.; *Paroemiographi Graeci. Tomus 2. Diogenianus, Gregorius Cyprius, Macarius, Aesopus, Apostolius et Arsenius, Mantissa proverbiorum.* Edidit Ernestus Ludov. a Leutsch. Gottingae, 1851.

<sup>145</sup> F. 322r: γύργαθον φυγάς, ἐπὶ τῶν μάτην πονούντων. γύργαθος οὖν κλίνη ἐν ἡ τοὺς παρέτους καὶ δαιμονιώδεις στροβοῦσι. The proverb with the same explanation can only be found in Suda γ 508. Other sources only contain the first half of the explanation (ἐπὶ τῶν μάτην πονούντων): Diogenianus Cent. II 21; Gregorius Cyprius Cent. II 77 and Appendix proverbiorum Cent. I 89.

<sup>146</sup> The incipit and the explicit of this section can well illustrate this phenomenon. The first proverb appears in various sources with possible minor differences: Diogenianus Cent. I 11; Macarius Chrysocephalus Cent. I 20; Michael Apostolius Cent. I. 13; Suda α 281; Eudemus, Περὶ λέξεων ὅντορικῶν f. 4, 9. The closest version is that of Michael Apostolius to the one found in ÖNB Suppl. Gr. 45. However, Hunger 1994: 86 identifies the source of the first proverb as Diogenianus I 11, which has a slightly different text variant: βεβιωκότων instead of βιοῦντων. The explicit can be found at the following loci: Gregorius Cyprius Cent. III 36 (Cod. Leid.); Appendix proverbiorum Cent. V 33; Michael Apostolius Cent. XVIII 43; Suda χ 610. This time, all of these sources have the proverb and its explanation in the same form as it appears in the Vienna manuscript.

<sup>147</sup> Zenobius Cent. III 77; Photius ε 835 and Suda ε 1154.

works of the medical writer Rufus of Ephesus.<sup>148</sup> The textual edition of the text the author of which is unknown was prepared on the basis of two codices: Vat. Pal. 302, on f. 84r (**A** in the apparatus criticus of the edition) and Vat. Col. 12 (**B** in the apparatus).<sup>149</sup> I have collated the version found in ÖNB Suppl. Gr. 45 (represented with the alphabetic letter **C** in the collation) with the edited text established on the basis of the two Vatican manuscripts.<sup>150</sup> ÖNB Suppl. Gr. 45 does not show perfect agreement with any of the versions found in the Vatican codices. In some instances, it agrees with **A** as opposed to **B** (e.g. on p. 599, in lines 3, 7, 16): these are mostly minor differences, while on p. 600, in lines 10-12 a longer addition found in **B** is similarly missing from **A** and **C**. There are, however, instances where **B** and **C** agree as opposed to **A** (e.g. on p. 599, in lines 2, 7, 17; on p. 600, in lines 3, 5, 9 and 29). Furthermore, in numerous cases **A** and **B** agree as opposed to **C** (e.g. on p. 599, in lines 9, 16; on p. 600, in lines 3, 8, 22). It is conspicuous that on p. 600, in line 15 the text has been corrected by the editor since **A** and **B** similarly contain a corrupted version: **C**, however, contains the same version as the one emended. In another case (on p. 600, in line 17), all three codices contain the same corrupted version emended by the editor.

In two instances (on f. 327r), the text was corrected perhaps by the same hand: in both cases, the word to be replaced is marked with three dots forming a triangle, then the dots are repeated in the margin and are followed with the correct words. Apart from these corrections, no glossary notes are added to the Greek text in the margins.

### 3.7 Qui rem metricam invenerint (f. 328v)

inc. τὸ μὲν ἡρωικὸν ἔξευρε πρῶτον καὶ προήνεγκεν ἀπόλλων ὁ πύθιος; expl. ὅσα τῶν μέτρων γένη

The section has its own title in the manuscript: οἱ τῶν μέτρων εὑρεταί. The end of the section is indicated with the Greek word *τέλος* twice: once it is written right at the end of the Greek text by the same hand, and then it is added again in the inferior margin by another hand that possibly did not notice that the word had already been written at the end of the text. The page was ruled in ink in advance.

<sup>148</sup> Daremberg & Ruelle (ed.) 1963: 599-600; Appendice, Section VI. Premier texte anonyme inédit. Dénominations de la nature de l'homme. Hunger 1994: 86 does not provide this information.

<sup>149</sup> Cf. Daremberg & Ruelle 1963: LIV.

<sup>150</sup> The detailed collation can be found in the appendix *II Corporis humani partes (ff. 327r-328v). Collation* on pp. 168-170.

The text lists the inventors of the various metres. No edited version of the text is available.

### **3.8 Short note (f. 329r)**

On f. 329r, a short note can be found about the son of Tarquinius Priscus and the βούλλα in Greek, with some introductory words in Latin. The note is to be conferred with a passage in Plutarch's *Aetia Romana* (287F 3-288B 27).<sup>151</sup>

### **3.9 Blank pages (ff. 329v-333v)**

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<sup>151</sup> Plutarchi *Moralia*, vol. II, fasc. 1. Recensuerunt et emendaverunt W. Nachstädt, W. Sieveking, J. B. Titchener. *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana*. Lipsiae, 1971. 329 (101).

## 4 Summary

In this chapter first an outline of the literature discussing the manuscript ÖNB Suppl. Gr. 45 has been presented. It is the first time that such overview of the literature relevant to the Vienna codex has been given – the necessity of such overview can be justified by the fact that this manuscript occupies a significant position in the research of the history of the Hungarian humanism through its connection with Janus Pannonius.

In the subchapter focusing on the physical features of the manuscript existing descriptions of the codex ÖNB Suppl. Gr. 45 published in manuscript or exhibition catalogues are contrasted, expanded or corrected, where it seemed necessary on the basis of the thorough study and on-the-spot examination of the manuscript. The description of page numbering and the size of the manuscript have been corrected through the realization of the fact that some pages were skipped accidentally during the process of numbering the leaves of the manuscript. The use of catchwords has been again examined thoroughly, which also helped revisit the structure of the paper codex, i.e. how it is made up of gatherings. Watermarks found in the manuscript have also been re-examined and the related standpoints of the manuscript descriptions have also been contrasted.

In the section focusing on the scribes of the manuscript a further argument is presented confirming István Kapitánffy's standpoint of rejecting the widely accepted assumption that Janus Pannonius was the scribe of the codex ÖNB Suppl. Gr. 45. In the detailed description of the Greek and Latin scripts in the manuscript the question of the number of the hands is also discussed in details showing that it cannot be excluded that the same hand copied the Greek and Latin lemmas in the lexicographical part of the manuscript, even if Kapitánffy attempted to argue for two scribes: one copying the Greek lemmas and another one copying the Latin ones.

A very significant result presented in the first chapter is undoubtedly the revelation and identification of the third exlibris hiding under the two upper exlibrises of Johann Faber and Alexander Brassicanus. Thus, a so far unknown possessor of the manuscript, Johann Cuspinianus has been revealed, which is an important addition to the history of the manuscript ÖNB Suppl. Gr. 45 and at the same time raises new questions in connection with the provenience of the codex.

The description of the content of the manuscript has been considerably expanded and corrected in this chapter. The introductory title of the Greek-Latin dictionary in the codex has been revealed with the help of ultraviolet light – the existence of this title had remained

unknown earlier. The short thematic list of Greek-Latin tree names has been examined thoroughly: it has been collated both with the existing hermeneuma tradition and with another manuscript found in Madrid ( $\Sigma$  I 12). The Latin-Greek dictionary found in ÖNB Suppl. Gr. 45 has been described in more details as it can be found in the existing manuscript descriptions and its features characteristic of the *idiomata generum* have also been highlighted in details. Finally, the so far unknown source of the section *Corporis humani partes* has also been identified and the version found in the manuscript ÖNB Suppl. Gr. 45 has been collated with its edition.

## **II THE PROVENIENCE OF THE MANUSCRIPT ÖNB SUPPL. GR. 45**

In this chapter an attempt will be made to reconstruct the provenience of the manuscript ÖNB Suppl. Gr. 45.<sup>152</sup> The history of the codex will be discussed in chronological order and will be presented in relation with its three main stages: Italy (Ferrara), Hungary (Pécs and Buda) and Vienna. For the reconstruction of the provenience of ÖNB Suppl. Gr. 45 both external (e.g. watermarks, book-plates) and internal (e.g. Taddeo Ugoletto, the royal librarian's notes) evidence is exploited.

### **1 The manuscript in Italy**

On the basis of the watermarks<sup>153</sup> found in the manuscript ÖNB Suppl. Gr. 45, the history of the codex definitely starts in Italy since all four watermarks occurring on the leaves of the codex can be located in Italy.<sup>154</sup> The majority of the watermarks seem to point to the city of Ferrara. Two of the four watermarks (standing basilisk and lion standing on two feet) appearing in the manuscript seem to originate from Ferrara. The third watermark (triple mountains) can either be associated with a similar watermark from Lugo or with another one from Ferrara. The fourth watermark (flying basilisk) seems to originate from Reggio Emilia, which is actually very close to Ferrara. Again on the basis of the watermarks, the manuscript can be dated to the middle of the 15<sup>th</sup> century, around 1450.<sup>155</sup>

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<sup>152</sup> The results presented in this chapter were partly published in Ötvös 2009 in Hungarian and in Ötvös 2011 in English.

<sup>153</sup> For a detailed analysis of the watermarks see Chapter I on pp. 10-11.

<sup>154</sup> István Kapitánffy also located the place of the transcription to Italy on the basis of the Italian words occurring sporadically among the Latin lemmas, see Kapitánffy 1991: 180. However, the presence of the Italian words in the Greek-Latin dictionary does not prove necessarily that the manuscript was copied in Italy since the Italian words are adopted from another tradition of Greek-Latin lexica. For details see pp. 121-131.

<sup>155</sup> In the codicological descriptions found in manuscript catalogues the codex is usually also dated to the middle of the 15<sup>th</sup> century and located to the city of Ferrara, see Bick 1920: 54; Csapodi 1973: 456; Mazal 1981: 302; Hunger 1994: 85 (only the dating is given) and Gamillscheg 1994: 44. In the online description of the manuscript on the website of the Austrian National Library the codex is also dated to the middle of the 15<sup>th</sup> century, between 1440 and 1460, cf. <http://data.onb.ac.at/rec/AL00159293> (downloaded on 26 August 2014).

## 2 From Italy to Hungary: Janus Pannonius as the possessor of the codex

The first possessor that can be traced back in the history of the manuscript ÖNB Suppl. Gr. 45 was the famous Hungarian humanist poet, Janus Pannonius. His possessoryship can be proven with the “Nota” that was possibly written on a flyleaf now lost and was observed and described by the 18<sup>th</sup>-century librarian Michael Denis in the codex Ser. nov. 3920, on f. 116r: “*Codex (...) hanc Notam praefert: Ιανος ὁ παννονιος ιδια χειρι εγραψεν. ὅταν τα ἑλληνικα γραμματα μαθειν ἐμελεν. Janus Pannonius propria manu scripsit, quando graecas literas discere cura fuit.*” Based on Denis’s observation, a slip is attached on f. IIIv that also associates the manuscript with Janus Pannonius: “*Lexicon graeco latinum. Supplement. XVI. (Autogr. Jani Pannonii, vid. schedas sub n° CCXVI.).*”<sup>156</sup>

In the light of what has been said so far, we can reconstruct the early history of the codex as follows. In the middle of the 15<sup>th</sup> century, around 1450 the manuscript was copied in Italy, with all probability in Ferrara as the watermarks suggest. Then the young Janus Pannonius used the wordlist in the manuscript when he was learning Greek during his studies (1447-1454) in Guarino Veronese’s school in Ferrara.<sup>157</sup> Possibly it was in his Ferrara years when he added the remark copied by Denis. On returning to Hungary to occupy the bishopric of Pécs in 1459, he brought along the codex since he needed it to carry on studying Greek texts. As analogy, one can think of two English humanists, Thomas Grey and Robert Fry, who were both Guarino’s students. As the reconstruction of the stock in their libraries reveals, both possessed a Greek-Latin dictionary which they brought home from Italy.<sup>158</sup> Janus seems to even have the codex rebound in Hungary, perhaps in Pécs.<sup>159</sup>

In Hungary, Janus Pannonius possibly used the manuscript ÖNB Suppl. Gr. 45: he needed the Greek-Latin dictionary in the codex for the study of Greek texts. In one of his letters he complained that only his Greek books were left in his library since his friends had carried away all his books written in Latin. He writes the following to Galeotto Marzio:

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<sup>156</sup> It is another more complex question whether Janus Pannonius was also the scribe of the manuscript as Denis states. For the detailed discussion of this issue see pp. 15-18. From the viewpoint of the provenience of the codex, this question is not relevant now; the only thing Denis’s remark proves is that Janus definitely possessed the codex and he did use it, as well.

<sup>157</sup> For ample material on Janus Pannonius’s Ferrara years see Huszti’s biography (Chapters 2-9); on Janus’ Greek studies in Guarino’s school see Huszti 1931: 22-23. In Guarino’s school, a most important method for the instruction of Greek was the preparation of translations from Greek to Latin. In this way two aims could be achieved at the same time: students could come to know the Greek authors and could learn and practise the Greek language simultaneously; see e.g. Sabbadini 1896: 124ff.

<sup>158</sup> Weiss 1957: 93 and 102.

<sup>159</sup> On this question see pp. 26-28 for details.

*“Postremo suades ut libros mittam. An nondum etiam satis misisse videor? Graeci mihi soli restant, Latinos iam omnes abstulisti. Dii melius! quod nemo vestrum Graece scit! Puto et ex Graecis nullum mihi fecissetis reliquum. Quodsi didiceritis, ego mox Iudaicum ediscam; et ex Ebraeis codicibus Bibliothecam inscribam.”*<sup>160</sup> In this situation – even if it might be partly poetic exaggeration – a dictionary was essential for Janus Pannonius.

Janus seems to have used the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45 also for his translations of Greek works into Latin. In his article analysing Janus's translations from Greek, Zsigmond Ritoók observes that in several cases with all probability Janus used the Latin equivalents found in the Greek-Latin dictionary.<sup>161</sup> László Horváth presents a particular example in connection with Janus Pannonius's translation of Plutarch's work περὶ πολυπραγμοσύνης (Plut. Mor. 515B-523B).<sup>162</sup> Here Janus uses the Latin equivalent *negotiositas* for the translation of the Greek compound πολυπραγμοσύνη – the Latin equivalent used by Janus was later replaced with Erasmus's version *De curiositate* in the title of Plutarch's work. Horváth argues that Janus might have used the dictionary in ÖNB Suppl. Gr. 45 for the translation of the Greek word πολυπραγμοσύνη: although the compound is missing from the dictionary, the verb πολυπραγμονῶ on f. 219v also has the Latin equivalent *negotior* inserted between the two columns.<sup>163</sup> With all probability, the manuscript ÖNB Suppl. Gr. 45 remained in the possession of Janus until his death in 1472.

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<sup>160</sup> Teleki 1784: 98-99.

<sup>161</sup> Ritoók 1975: 405ff.

<sup>162</sup> Horváth 2001: 199-215.

<sup>163</sup> Horváth 2001: 209. The Latin equivalent *negotior* cannot be found in the 8<sup>th</sup>-century codex Harleianus 5792, see CGL II 412, 59. It seems to be a later addition from another tradition of Greek-Latin lexica. On this group of glossary notes see pp. 121-131 for details. However, it is possible that the insertion of the Latin equivalent *negotior* next to the Greek verb πολυπραγμονῶ is mistaken. In one of the representatives of the other tradition of Greek-Latin lexica, in the Madrid manuscript Res. 224 (for details on this codex see p. 127) we can find the following Latin equivalent next to this Greek verb (f. 202v): *in rebus non pertinentibus implicor*. This Latin equivalent was also added in the left margin in ÖNB Suppl. Gr. 45 (with a slight modification: instead of *non*, *nihil* can be read there). In the Madrid codex, the Latin equivalent *negocior* belongs to the Greek verb πολιτεύω (together with *civilitor*), which directly precedes the verb πολυπραγμονῶ. Thus, due to the proximity of the two Greek lemmas in the other tradition of Greek-Latin lexica it is also probable that the Latin verb *negotior* was mistakenly inserted next to the Greek verb πολυπραγμονῶ. Being unaware of this mistake, Janus then could have used the Latin equivalent *negotior* trusting his dictionary.

### 3 The manuscript in the stock of the Bibliotheca Corviniana

According to Csaba Csapodi's hypothesis, Janus Pannonius' books were confiscated for King Matthias's royal library after the humanist's fall and death in 1472.<sup>164</sup> Since Janus's books were not marked with coat of arms nor with notation of ownership, they could mingle in the stock of the Corvinian library without any trace. Csapodi offers several arguments in support of his hypothesis. Firstly, there are three (or perhaps four) among the few books identified as Janus's possession which could only make their appearance abroad after the dissolution of the Corvinian library and which were plausibly possessed by Janus and then by King Matthias. A further argument lies in the high proportion of the Greek codices characteristic of both Janus's and King Matthias's book collections. Possessing a bilingual, Latin and Greek book collection was very unusual in that age. Thus, it is plausible that the confiscation of Janus' bilingual library stimulated the establishment of a similarly bilingual, Latin and Greek royal library.<sup>165</sup>

Furthermore, apart from Csapodi's arguments, there is indirect evidence suggesting that the manuscript ÖNB Suppl. Gr. 45 was once part of the stock of the Corvinian library. It seems that the royal librarian and tutor of Johannes Corvinus, Matthias's illegitimate son, Taddeo Ugoletto (1448-1515) used the manuscript in the Corvinian library. However, Ugoletto had his own Greek-Latin dictionary as well: he owned a copy of the first printed Greek-Latin dictionary edited by Johannes Crastonus. It was first published in 1478 in Milan, a second edition was released five years later, on 10 November 1483 in Vicenza. Ugoletto obtained a copy of the second edition sent by his friend, a certain Paulus Romuleus as a present. Now it is preserved in Vienna (ÖNB Ink. X. E. 9).<sup>166</sup> Originally, the printed dictionary contained about 15000 entries on 520 pages, to which Ugoletto added more than a thousand new items in the margins (missing entries, alternative meanings, grammatical information etc.). He finished

<sup>164</sup> Csapodi 1975: 205-206.

<sup>165</sup> Csapodi 1973: 456 (No. 1013) lists the manuscript ÖNB Suppl. Gr. 45 (referred to as *Vocabularium Graecolatinum and Latinograecum*) as authentic Corvinian manuscript. However, in his subsequent work, *Bibliotheca Corviniana* (Budapest 1999) written together with his wife Klára Csapodi-Gárdonyi, he does not include the codex in the catalogue of the Corvinian manuscripts and we cannot find any reference whether this was a conscious decision. In contrast, in his article written in 1990 Otto Mazal lists the codex ÖNB Suppl. Gr. 45 among the Corvinian manuscripts, see Mazal 1990: 27. So there is no consensus in the literature regarding the Corvinian status of the Vienna manuscript. The codex does not have the typical characteristics of the authentic Corvinian manuscripts (e.g. the coat of arms of the Hunyadi family with the black raven or the typical Corvinian bindings made of silk, velvet or gilt leather; cf. Rozsondai 2004: 195), which makes it more difficult to decide whether the manuscript ÖNB Suppl. Gr. 45 can be regarded as an authentic Corvinian codex. In a more recent article, Edit Madas categorized the codex ÖNB Suppl. Gr. 45 among those manuscripts that were not kept directly in the Corvinian library, but possibly in its proximity ("Manuscrits grecs n'ayant vraisemblablement pas trouvé place dans la bibliothèque *Corviniana*, mais peut être conservés à proximité"), cf. Madas 2009: 70 (No. 190).

<sup>166</sup> A very brief codicological description of the incunable is available in Csapodi & Csapodi-Gárdonyi 1988: 105 (No. 254), where the name of Crastonus is mis-spelled as *Crastonius*.

his work on the dictionary by 20 June 1484, that is in not more than six months' time as his note at the end of the book informs us: *Selectum xx<sup>o</sup>. Iunii mcccclxxxiii<sup>o</sup>.*

Ugoletō's notes were scrutinized by Gábor Bolonyai, who presented his results in a paper published in 2011.<sup>167</sup> As he observed, Ugoletō's additions can be divided into four different – sometimes overlapping – groups: single Greek lemmas with their Latin equivalents; Greek explanations or definitions; words or expressions given together with the author's name (sometimes even with the title of the work where they appear) and passages quoted from classical authors.<sup>168</sup> The entries added by Ugoletō are organized in almost perfect alphabetical order, which suggests that they were copied from an already prearranged text at once. Their layout can further confirm this assumption: the entries generally follow each other with a tendency of slightly slanting to the right. By comparing a part of Ugoletō's additions with the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45, Bolonyai managed to prove that Ugoletō copied that wordlist extensively.<sup>169</sup> Bolonyai also presents statistics showing what kind of additions Ugoletō adopted from the Greek-Latin dictionary of ÖNB Suppl. Gr. 45. Ugoletō seems to have focused on glosses from the scholia to Aristophanes's *Nubes* and *Plutus*.<sup>170</sup> Regarding prose writers, Ugoletō adopted mostly glosses related to or quoted from Xenophon's works. According to Bolonyai's opinion, if we assume that Ugoletō's selection of glosses found in the margins of ÖNB Suppl. Gr. 45 was the result of deliberate decisions rather than random transcription, his preference of certain authors and works might as well indicate which works he had read before or planned to read in the near future. Thus, perhaps Aristophanes's *Nubes* was already in Ugoletō's educational schedule at the time of enlarging the material of his own dictionary.<sup>171</sup>

However, it can be demonstrated that Ugoletō also used other glossaries, lexica and presumably literary works apart from the material found in the Greek-Latin dictionary in the codex ÖNB Suppl. Gr. 45.<sup>172</sup> These additions also tend to differ in their layout and appearance (different pen and ink, less careful and neat handwriting, additions not organized under each other in a slightly slanting row).<sup>173</sup> This second layer of additions, which were probably inserted at a different time compared to the additions taken from ÖNB Suppl. Gr.

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<sup>167</sup> Bolonyai 2011: 119-154.

<sup>168</sup> Bolonyai 2011: 120.

<sup>169</sup> Bolonyai 2011: 122.

<sup>170</sup> A similar tendency is apparent in ÖNB Suppl. Gr. 45, as well, cf. pp. 87-88.

<sup>171</sup> Bolonyai 2011: 123-124.

<sup>172</sup> For a detailed analysis of these additions cf. Bolonyai 2011: 127ff.

<sup>173</sup> Bolonyai 2011: 128.

45,<sup>174</sup> are also significant since with their help further items can be detected in the stock of the Corvinian library.

From the viewpoint of the provenience of the manuscript ÖNB Suppl. Gr. 45, however, Ugoletto's additions taken from its Greek-Latin dictionary are more important. Ugoletto's notes can provide indirect evidence for the availability of the manuscript ÖNB Suppl. Gr. 45 in the royal library between 1483 and 1484. Since no external evidence (e.g. characteristic binding or coat of arms) can be found in the case of ÖNB Suppl. Gr. 45 clearly proving its presence in the stock of the Corvinian library, the internal evidence gained this way can confirm our assumption originating from Csapodi's theory that after Janus Pannonius's death the manuscript ÖNB Suppl. Gr. 45 eventually landed in the Corvinian library or at least in its proximity.<sup>175</sup>

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<sup>174</sup> Bolonyai 2011: 129-130.

<sup>175</sup> Cf. Madas's classification of the manuscript ÖNB Suppl. Gr. 45 on p. 45, n. 165.

## 4 From Hungary to Vienna

For reconstructing the later history of the codex ÖNB Suppl. Gr. 45, the book-plates attached to the pastedown of the front board by its possessors are of invaluable help. There are three book-plates stuck on each other revealing three subsequent possessors of the manuscript.<sup>176</sup>

The undermost exlibris is that of Johann Cuspinianus (born Spiessheimer), the Viennese humanist and diplomat (1443-1529),<sup>177</sup> which means that this was the first book-plate glued to the pastedown of the front board.<sup>178</sup> Representing the interests of Emperor Maximilian I, Cuspinianus visited Hungary several times as a diplomat to negotiate with King Wladislas II, the successor of King Matthias Corvinus. Between 1510 and 1515, during his numerous visits to Buda, he could have the opportunity to examine the stock of the Corvinian library and to get hold of some valuable codices as well. In one of his letters Cuspinianus confesses his strong affinity for codices, especially for authentic Corvinian manuscripts with the following words: “*Ego ut aperte fateor, heluo sum librorum et undique singulos evolvo angulos. Sic repperi in bibliotheca regia Budae tum multos insignes codices, tum illum praecipue Johannem Monachum... .*”<sup>179</sup> Cuspinianus was on friendly terms with Felix Petantius, the librarian of the Corvinian library that time, Ugoletto’s successor, whose help the Viennese humanist could exploit for the acquisition of Corvinian manuscripts.<sup>180</sup> In his monograph about Cuspinianus, Ankwicz-Kleehoven lists nine Corvinian manuscripts whose notation of ownership indicates that they were possessed by Cuspinianus.<sup>181</sup>

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<sup>176</sup> For a detailed description of the three book-plates see pp. 28-29.

<sup>177</sup> Hans Ankwicz-Kleehoven studied thoroughly various aspects of Cuspinianus’ life and career: he edited Cuspinianus’s extensive correspondence (Ankwicz-Kleehoven 1933), he wrote an extensive article about Cuspinianus’s book collection (Ankwicz-Kleehoven 1948) and finally he even dedicated a monograph to the Viennese humanist and diplomat (Ankwicz-Kleehoven 1959).

<sup>178</sup> This book-plate hiding under the two upper book-plates has been revealed only recently and has been unknown in the literature up to its revelation; for further details see pp. 28-29.

<sup>179</sup> Cuspinianus’s letter addressed to Willibald Pirckheimer written on 18 October 1515 in Vienna; cf. Ankwicz-Kleehoven 1933: 71.

<sup>180</sup> Cf. Ankwicz-Kleehoven 1948: 219. Cuspinianus’s younger fellow-countrymen like Johannes Gremper, Georg Tannstetter or Joachim Vadian usually also attempted to move the librarian Petantius even with tears and imploration, when they wanted to obtain some Corvinian books. A good example for this dealing is provided by Nikolaus Gerbel, who reports how the manuscript of Philostratus was seized by Gremper, “*qui multis ... laboribus, multis precibus, multis denique lachrymis librum hunc a Budensi Bibliotheca extorsit,*” quoted by Ankwicz-Kleehoven 1948: 219, n. 4.

<sup>181</sup> The nine codices are the following: 82, 138, Hist. Gr. 16 and Suppl. Gr. 30 in the Austrian National Library; Cod. Lat. 417 (former ÖNB Cod. 25), Cod. Lat. 423 (former ÖNB Cod. 109), Cod. Lat. 426 (former ÖNB 152) and Cod. Lat. 427 (former ÖNB 1076) in the National Széchényi Library, Budapest; Cod. 458 in the Stiftsbibliothek, Göttweig; Cod. Lat. 175 in the Staatsbibliothek in Munich. See Ankwicz-Kleehoven 1959: 124, n. 64, who, however, still lists the four codices found in Hungary in the stock of the National Széchényi Library since 1934 as ÖNB codices. In Csaba Csapodi’s work *The Corvinian Library. History and Stock* published in 1973 we can find even more codices – precisely thirteen codices (one of them is problematic from this respect) –

Cuspinianus could also obtain the manuscript ÖNB Suppl. Gr. 45 from the royal library during one of his visits to Buda between 1510 and 1515. He might have needed the Greek-Latin dictionary in the codex for his extensive studies on Greek texts while he was working on his historical work, the *Caesares*.<sup>182</sup> In one of his letters he mentions that he read through Zonaras's *Epitome historion* in two months' time: “*Transcurri enim his duobus mensibus totum librum* [sc. Zonaras's book].”<sup>183</sup> Later he writes in the *Consules* (1553) that he prepared excerpts from parts of Diodorus's *Bibliothece*: “*Sex ego libros graecos a decimo sexto usque vigesimum reperi Budae in bibliotheca regia, cum illic oratorem Caesaris agerem: e quibus paucula pro commode meo excerpti.*”<sup>184</sup> Both Greek works were available in Corvinian codices he obtained from Buda (now ÖNB Hist. Gr. 16 and Suppl. Gr. 30). It is interesting that both Greek codices finally landed in Brassicanus's book collection just like the manuscript ÖNB Suppl. Gr. 45. However, Cuspinianus must have had some kind of Greek-Latin dictionary even before obtaining the codex ÖNB Suppl. Gr. 45, although one might assume that it was less extensive and of poorer quality.

It is a further question whether it is possible to determine the precise date when Cuspinianus acquired the manuscript ÖNB Suppl. Gr. 45 between 1510 and 1515. Unfortunately, a precise answer cannot be found to this question with the help of Cuspinianus's diary,<sup>185</sup> since he only outlines his visits to Buda with a few words in the diary: he mentions when he arrived, when he was given audience by the king, when he got (positive) answer from the king and finally when he returned to Vienna. It is striking, however, that while in the years 1510, 1511, 1512 and 1515 he met King Wladislas II only once or twice,<sup>186</sup> in 1513 he visited the king in Buda four times (26 January – 27 February, 13 June – 4 July, 8 – 23 August and 12 – 31 December),<sup>187</sup> and then in 1514 five times (3 – 6 January, 7 – 16

which were possessed by Cuspinianus: 70, 106, 164, 369, 394, 417, 478, 481, 503, 642(?), 669, 708 and 935 (the numbers here indicate Csapodi's numbering).

<sup>182</sup> Cuspinianus's Greek knowledge was well-known and is often referred to in his extensive correspondence. For instance, we can read the following in a letter written by the Swabian humanist Johann Reuchlin to Cuspinianus on 6 April 1512, in Stuttgart: “*Nam te graeca quoque legere et intellegere sentio, ut ex tuis amoenissimis litteris accepi,*” cf. Ankwickz-Kleehoven 1933: 32. In another letter addressed to Propst Augustin Käsembrot dated on 23 February 1511 in Vienna, Cuspinianus complains about the poor quality of contemporary translations from Greek to Latin: “*Fecit enim ignorantia litterarum graecarum huiusmodi monstra et interpretum negligentia quotidie parit errores graviores et subinde periculosiores, quos oculati tantum vident et qui lingua utraque sunt instituti...*,” cf. Ankwickz-Kleehoven 1933: 18.

<sup>183</sup> Cuspinianus' letter to Emperor Maximilian I (Vienna, the end of April 1513); cf. Ankwickz-Kleehoven 1933: 45.

<sup>184</sup> *Consules*, p. 160; cited by Ankwickz-Kleehoven 1948: 220, n. 3.

<sup>185</sup> Cuspinianus's diary was edited by Theodor Georg von Karajan and was published in 1855, in Vienna.

<sup>186</sup> Cf. Karajan 1855: 403-404 and 407-408.

<sup>187</sup> Cf. Karajan 1855: 404-406.

February, 13 – 25 April, 31 August – 25 September and 23 October – 30 November).<sup>188</sup> Based on these data, we might narrow down the time of the acquisition of the manuscript ÖNB Suppl. Gr. 45 to the years 1513 and 1514.

After Cuspinianus's death on 19 April 1529 the diplomat's library was inherited by his sons, Sebastian Felix and Nikolaus Chrysostomus, who decided to sell their father's library. The first person who was interested in the business was Bernhard von Cles (1484-1539), Prince-bishop of Trento that time. It was Johann Alexander Brassicanus (1500-1539),<sup>189</sup> who mediated between the sellers and the possible purchaser. However, the Prince-bishop of Trento finally withdrew from the business since he found the price too high. Eventually it was Johannes Fabri, Bishop of Vienna (1478-1541), who purchased the majority of Cuspinianus's library: 636 volumes.<sup>190</sup>

However, in accordance with the three book-plates glued to the pastedown of the front board, the manuscript ÖNB Suppl. Gr. 45 could not be among the 636 books purchased by Bishop Fabri, since Cuspinianus's exlibris is followed by Alexander Brassicanus's exlibris together with his notation of ownership.<sup>191</sup> Consequently, the next possessor of the manuscript after Cuspinianus was Brassicanus. For the time being, it cannot be revealed exactly how and when the codex became part of the stock of Brassicanus's library: whether he acquired it in Cuspinianus's lifetime or only after his death. Anyway, from this respect, the history of the manuscript ÖNB Suppl. Gr. 45 is not exceptional at all: for instance, the Zonaras codex (ÖNB Hist. Gr. 16) first possessed by Cuspinianus was later acquired by Brassicanus and finally became part of Bishop Fabri's book collection.<sup>192</sup>

In a recent article András Németh examined Brassicanus's inventory of bequest (*Inventarium bonorum doctoris Jo<ha>n<i>s Alexandri Brassicani*) now kept at the Archiv der Universität Wien under the signature Fasc. 49 Nr. 100.<sup>193</sup> The inventory consisting of 48 folios was compiled in December 1539, shortly after Brassicanus's death, it lists 1369 items

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<sup>188</sup> Cf. Karajan 1855: 406-407.

<sup>189</sup> For a short overview of his career see Németh 2013: 282; while Németh 2013: 282, n. 1 provides further bibliography on Brassicanus's life and career.

<sup>190</sup> Cf. Ankwicz-Kleehoven 1948: 224-225 and Földesi 2002: 94.

<sup>191</sup> For Brassicanus's exlibris see Ankwicz-Kleehoven 1919: 30-32.

<sup>192</sup> In the margins of the Zonaras codex one can find glossary notes from the hands of both Cuspinianus and Brassicanus; on this question see Ankwicz-Kleehoven 1959: 124, n. 60 and 61. According to Ankwicz-Kleehoven 1959: 124, Brassicanus obtained the Zonaras codex after Cuspinianus's death, which might perhaps offer us an analogy for the acquisition of the manuscript ÖNB Suppl. Gr. 45 as well and can lead us to the assumption that the Greek-Latin dictionary also became part of Brassicanus's book collection only after Cuspinianus's death.

<sup>193</sup> Németh 2013: 282-305.

the majority of which – with the exception of approximately 50 items – are books.<sup>194</sup> The importance of the inventory lies in the fact that it contains Brassicanus's properties listed in the order of their placement in Brassicanus's house. Thus, the inventory can show us how, according to which system Brassicanus, the Viennese bibliophile organized his books into groups within his collection. However, the inventory does not provide ample data on the books listed, which makes the identification of the single items on the list more difficult.<sup>195</sup> In the inventory, on f. 27v, we can find the following item: “*Lexicon grecum manuscriptum in arcum*” (no. 825). Although the inventory is unfortunately very laconic also about this item, Németh cautiously identifies it with the manuscript ÖNB Suppl. Gr. 45.<sup>196</sup> Not surprisingly, the dictionary was grouped together with Greek authors and Greek grammars in Brassicanus's book collection according to the inventory reflecting the placement of the items listed.<sup>197</sup>

After his death in 1539 Brassicanus's library was also purchased by Johann Faber: he managed to enlarge his book collection with 1324 new items through this business.<sup>198</sup> The manuscript ÖNB Suppl. Gr. 45 must have been among these 1324 books purchased by the bishop. In his last will and testament written in 1540 the bishop bequeathed his complete book collection to the Collegium Sancti Nicolai, which he founded in 1531. This act of bequest is recorded in Fabri's exlibris dated to 1 September 1540,<sup>199</sup> which can also be found in the codex ÖNB Suppl. Gr. 45. Eventually Bishop Fabri died on 20 May 1541, his book collection landed in the Collegium Sancti Nicolai that time in accordance with his last will. The extensive collection was relocated from the Collegium to the old Universitätsbibliothek in 1718, and finally the collection landed in the Hofbibliothek in 1756 upon Maria Theresa's request after the Viennese Universitätsbibliothek had been wound up.<sup>200</sup>

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<sup>194</sup> Németh 2013: 285.

<sup>195</sup> Németh 2013: 286.

<sup>196</sup> Németh 2013: 303.

<sup>197</sup> The following items can be found in the neighbourhood of the Greek-Latin dictionary in the inventory on f. 27v: (821) “Libanius Sophista in perg<amen>a scriptus in 4 grece;” (822) “Varia opuscula greca et Selecta scripta in perga<meno> 4;” (823) “Heron Alexandrinus grece scriptus liber;” (824) “Homeri Odyssea grece in pergamento scripta in arcum;” (826) “Xenophontis Ciri pedia grece scripta in perg<amen>o arcus;” (827) Theocritus et Hesiodus grece ar<cus>;” (828) “Aeschili tragedie cum scholiis grecis manuscripte 4to;” (829) Sophoclis tragedie tres cum scholiis grecis scripte 4;” (830) “Grammatica greca Moscopuli scripta 4to;” (831) Georgii Gemisti Pletonis quedam scripta in perg<amen>o;” (832) “Grammatica greca Emanuelis Moschopuli manuscripta;” see Németh 2013: 298. For the identification of these items see Németh 2013: 303-304.

<sup>198</sup> Ankwicz-Kleehoven 1948: 226.

<sup>199</sup> For details about this exlibris see Ankwicz-Kleehoven 1919: 32-33.

<sup>200</sup> Földesi 2002: 95.

## **5 Summary**

At the end of this chapter, it seems to be appropriate to summarize quickly the phases in the reconstructed history of the codex ÖNB Suppl. Gr. 45. In the middle of the 15<sup>th</sup> century, around 1450 the manuscript was copied in Italy, with all probability in Ferrara. Janus Pannonius possibly used it during his studies in Guarino's school and then he brought along the codex when he returned to Hungary in 1459. After his death, it was confiscated for the royal library of King Matthias Corvinus together with his other books in 1472. Between 1483 and 1484, Taddeo Ugoletto, the royal librarian used the codex for adding notes to his own dictionary. Thus, the codex was presumably still part of the stock of the Corvinian library or at least was in its proximity then.

From the royal library, Johann Cuspinianus obtained the manuscript during one of his visits to Buda between 1510 and 1515. His visits to Hungary were most numerous in 1513 and 1514, thus one might take the risk of narrowing down the possible years for Cuspinianus's acquisition of the codex to 1513 and 1514. After Cuspinianus – in accordance with the order of the book-plates glued on the pastedown of the front board – Brassicanus was the next possessor of the codex, who obtained it after Cuspinianus' death in 1529 at the latest. When Brassicanus died in 1539, Bishop Fabri purchased his book collection and became possessor of the manuscript ÖNB Suppl. Gr. 45 as well. He bequeathed it to the Collegium Sancti Nicolai and finally the codex landed in the Hofbibliothek in 1756 after the Viennese Universitätsbibliothek had been wound up.

### **III THE TEXTUAL HISTORY OF THE MANUSCRIPT ÖNB SUPPL. GR. 45**

This chapter deals with the textual history of the extensive Greek-Latin dictionary occupying the major part of the manuscript ÖNB Suppl. Gr. 45. First, a short overview of the relevant literature is provided outlining how and to what extent the issue has been discussed earlier. Then the 8<sup>th</sup>-century codex Harleianus is presented that contains the oldest extant Greek-Latin dictionary counting as the indirect source of the Greek-Latin wordlist in the Vienna manuscript.

The dictionary became widespread in Europe from the 15<sup>th</sup> century: numerous manuscripts from the 15<sup>th</sup> and 16<sup>th</sup> centuries have been collected in this chapter that well illustrate this process. These *codices recentiores* also count as possible candidates in our quest of contemporary Greek-Latin dictionaries more closely related to the one found in the Vienna manuscript on the level of textual tradition. Four of the more recent codices that I had the possibility to study and analyse thoroughly are collated with the Greek-Latin dictionary of ÖNB Suppl. Gr. 45, which gives an insight into the methodology of mapping the textual background of the Vienna manuscript. Moreover, in the process of the collation, a contemporary manuscript has been identified that seems to be related more closely to the codex ÖNB Suppl. Gr. 45 through the textual tradition of its lexicographical content. The relevant manuscript is presented in details in this chapter and is contrasted to the textual tradition and lexicographical content of ÖNB Suppl. Gr. 45.

## 1 Literary overview and the codex Harleianus 5792

In the Hungarian specialized literature, Csaba Csapodi boldly assumed that Janus Pannonius was not only the scribe of the manuscript ÖNB Suppl. Gr. 45, but he was even the compiler of the extensive Greek-Latin vocabulary list found in the codex.<sup>201</sup> This supposition was refuted by István Kapitánffy,<sup>202</sup> who found out that the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45 indirectly goes back to the Greek-Latin dictionary found in the codex Harleianus 5792 published in the second volume of the series *Corpus Glossariorum Latinorum*.<sup>203</sup> In the international specialized literature discussing or touching upon the manuscript ÖNB Suppl. Gr. 45, the assumption that Janus Pannonius was the compiler of the Greek-Latin dictionary does not appear; Janus only tends to be indicated as the scribe of the manuscript in several sources.<sup>204</sup> In the most up-to-date description of ÖNB Suppl. Gr. 45, the codex Harleianus 5792 as edited in CGL II is given as the indirect source of the Greek-Latin dictionary in the Vienna codex.<sup>205</sup>

The manuscript Harleianus 5792 is a parchment codex now kept at the British Library, in London. The full manuscript has been digitized and it is available online at the website of the British Library for the purposes of studying.<sup>206</sup> A description of the manuscript can be found in the preface to the second volume of the series *Corpus Glossariorum Latinorum*.<sup>207</sup> A more up-to-date description with a list of relevant bibliography is available again online at the website of the British Library.<sup>208</sup>

The content of the manuscript<sup>209</sup> can be divided to two groups. The first part of the manuscript (ff. 1v-272r) contains lexicographical texts: an extensive Greek-Latin glossary (ff.

<sup>201</sup> In his monograph written about the textual tradition of Janus Pannonius, Csapodi lists the manuscript ÖNB Suppl. Gr. 45 among Janus's works, see Csapodi 1981: 100. In an earlier writing about Janus Pannonius's books and his library in Pécs, Csapodi claims that the importance of the Vienna manuscript partly lies in the fact that it presents to us the basis of Janus's Greek and Latin vocabulary, see Csapodi 1975: 192. This statement again seems to imply that Csapodi regards Janus as the compiler of the vocabulary list. However, in his book *The Corvinian Library. History and Stock* published in 1973, Janus is only indicated as the scribe and possessor of the manuscript, see Csapodi 1973: 456.

<sup>202</sup> Kapitánffy 1991: 179 (in Hungarian) and Kapitánffy 1995: 352 (in German).

<sup>203</sup> Goetz & Gundermann 1888: 215-483.

<sup>204</sup> For details see pp. 6-8. For the discussion of the question whether Janus was the scribe of the manuscript see pp. 15-18.

<sup>205</sup> Hunger 1994: 85.

<sup>206</sup> The manuscript Harley 5792 is available under the following link on the website of the British Library: [http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley\\_ms\\_5792\\_fs001r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5792_fs001r) (downloaded on 9 May 2014).

<sup>207</sup> Goetz & Gundermann 1888: XX-XXVI.

<sup>208</sup> The description is available under the following link on the website of the British Library: <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=6563&CollID=8&NStart=5792> (downloaded on 9 May 2014).

<sup>209</sup> The detailed content of the manuscript is again available online at the website of the British Library: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley\\_MS\\_5792](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_5792) (downloaded on 9 May 2014).

1v-240v) attributed to Cyril and therefore known as Pseudo-Cyril in the literature,<sup>210</sup> a Latin-Greek wordlist (ff. 241r-259v) organized as *idiomata generum*,<sup>211</sup> a list of Latin synonyms with some Greek equivalents (ff. 260r-267r) attributed to Cicero, then a further list of Latin synonyms (ff. 268v-272r) follow. The second part of the codex (ff. 273r-276v) contains medical texts: a note on the virtues and ingredients of one medicine (f. 273r) and a collection of medical recipes (ff. 273v-276v). The manuscript is dated to the 8<sup>th</sup> century: the first part is dated after 730, while the second part is dated to the second half of the 8<sup>th</sup> century.<sup>212</sup>

In Western Europe the manuscript only reappeared in the 1430s, when Nicolaus Cusanus (Nicholas of Cues, 1401-1464) brought it with him to the Council of Basle, which began in 1431.<sup>213</sup> Then in the 18<sup>th</sup> century the manuscript became part of the Harley Collection, when the bookseller Nathaniel Noel bought it together with other manuscripts from Cusanus's collection for Edward Harley. Harley's heirs sold the manuscript with the other codices of the Harley Collection to the British nation which formed one of the foundation collections of the British Library.<sup>214</sup> The binding of the manuscript is a post-1600 "Harleian" binding of gilt-tooled red morocco that can be attributed to Christopher Chapman.<sup>215</sup>

The Greek-Latin dictionary, that is the indirect ancestor of the Greek-Latin vocabulary list found in the Vienna manuscript ÖNB Suppl. Gr. 45 can be found at the very beginning of the manuscript, on ff. 1v-240v. On a page, one can find two columns written in uncial script: the first one contains the Greek lemmas, while the second one has their Latin equivalents. Usually 34-38 lines can be found on a page. Unfortunately, we do not know much about the origin and compilation of the extensive dictionary. Dionisotti assumes that it must have had multiple sources difficult to identify due to the efficient technique of editing: the wordlist is alphabetized to six or even more letters, the nouns tend to be indicated in the nominative and verbs in the first person singular present indicative. However, according to Dionisotti, some lemmas seem to reveal that one source of the dictionary was a Latin-Greek wordlist turned inside out mechanically.<sup>216</sup> Moreover, mistakes seem to suggest that the compiler of the

<sup>210</sup> Published in CGL II, pp. 215-483.

<sup>211</sup> Published in CGL II, pp. 487-506.

<sup>212</sup> Cf. <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=6563&CollID=8&NStart=5792> (downloaded on 9 May 2014). Goetz & Gundermann 1888: XX date the manuscript to the 7<sup>th</sup> century ("saeculo VII scriptus").

<sup>213</sup> See the inscription "Nicolai de Cusa" on f. 1r and cf. e.g. Botley 2010: 63.

<sup>214</sup> Cf. <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=6563&CollID=8&NStart=5792> (downloaded on 9 May 2014).

<sup>215</sup> Cf. <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=6563&CollID=8&NStart=5792> (downloaded on 9 May 2014).

<sup>216</sup> Dionisotti 1988: 10 and ch. n. 23 in Dionisotti 1988: 36.

dictionary was not a Latin speaker. Dionisotti concludes that in spite of the supposed Eastern sources of the Greek-Latin dictionary, in its final form it seems to have been compiled for Western users, perhaps in Byzantine Italy. Probably it was also copied in Italy into the earliest known manuscript, the Harleianus 5792.<sup>217</sup> However, this is all what we know about the diffusion of this Greek-Latin dictionary before the 15<sup>th</sup> century.

There is, actually, another early copy of the dictionary in the manuscript Laudunensis 444 written in the 9<sup>th</sup> century, in Gaul. The dictionary is found at the beginning of the manuscript, on ff. 5r-255v and has the inscription “*Incipit glossarium grecum per ordinem alphabeti.*”<sup>218</sup> It has a number of variant readings (both Greek and Latin) that are more correct than in the codex Harleianus. However, Goetz proved that these are rather emendations and cannot be attributed to the use of an independent source.<sup>219</sup> Thus, a lost intermediary copy is to be assumed between the Harleianus and the Laudunensis codices;<sup>220</sup> they seem to represent different branches of the textual tradition of the Greek-Latin dictionary.

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<sup>217</sup> Dionisotti 1988: 11.

<sup>218</sup> For details see Goetz & Gundermann 1888: XXVI-XXX and Dionisotti 1988: 12-13.

<sup>219</sup> Cf. Goetz & Gundermann 1888: XXVII-XXX.

<sup>220</sup> Cf. Dionisotti 1988: 12-13.

## 2 *Codices recentiores* stemming from the cod. Harleianus 5792

The Greek-Latin dictionary as known in the codex Harleianus 5792 thus reappears in Europe when Nicolaus Cusanus brings the 8<sup>th</sup>-century manuscript to the Council of Basle beginning in 1431. From then onwards, numerous copies of the dictionary were made and the wordlist quickly became widespread throughout Europe.<sup>221</sup>

In the preface to the second volume of the *Corpus Glossariorum Latinorum*, Goetz lists ten codices from the 15<sup>th</sup> and 16<sup>th</sup> centuries that contain the Greek-Latin dictionary indirectly stemming from the codex Harleianus 5792.<sup>222</sup> These ten codices are as follows:

- 1) **Cod. Vallicellianus B 31.** The 15<sup>th</sup>-century paper codex contains the Greek-Latin dictionary on ff. 144r/a-242r/b.<sup>223</sup> The Latin-Greek *idiomata generum* can also be found in the manuscript.<sup>224</sup>
- 2) **Bibliothecae aedilium Flor. eccles. cod. CCXIX.** The paper codex from the 15<sup>th</sup> century contains 265 folios.<sup>225</sup>
- 3) **Cod. Laurent. "acquisti 92."** The paper codex from the 15<sup>th</sup>/16<sup>th</sup> century consists of 158 folios. It is similar to the preceding codex Bibl. aed. Flor. eccles. no. CCXIX to such extent that with all probability this codex was transcribed either directly from that one or from the same source text.<sup>226</sup> The manuscript was once owned by Francesco da Castiglione.<sup>227</sup>
- 4) **Cod. Laurent. 57, 16.** The paper codex from the 15<sup>th</sup>/16<sup>th</sup> century contains 328 folios. The Greek-Latin dictionary in the manuscript is not complete; it ends with T, with the lemma pair Τρίπολα *Trige, pluraliter tantum.*<sup>228</sup>
- 5) **Cod. Escurial Σ I 12.** The 15<sup>th</sup>-century manuscript contains the Greek-Latin dictionary on ff. 91r-293r.<sup>229</sup>

<sup>221</sup> About this process a comprehensive overview can be found in Botley 2010: 63.

<sup>222</sup> Goetz & Gundermann 1888: XXX-XXXI. The codex Laudunensis 444 is not part of the textual tradition of the Greek-Latin dictionary in these *codices recentiores* according to Goetz & Gundermann 1888: XXX: "... ab Harleiano antiquissimo pendentes non intercedente Laudunensi..."

<sup>223</sup> Goetz & Gundermann 1888: XXX.

<sup>224</sup> Goetz & Gundermann 1888: XXXIII.

<sup>225</sup> Goetz & Gundermann 1888: XXX.

<sup>226</sup> Goetz & Gundermann 1888: XXX.

<sup>227</sup> Botley 2010: 63 and 192, n. 131.

<sup>228</sup> Goetz & Gundermann 1888: XXX; Bandini 1961: 357.

<sup>229</sup> Goetz & Gundermann 1888: XXX. The manuscript is discussed in details on pp. 77-79.

6) **Cod. Parisinus lat. 2320 A.** The manuscript contains both the Greek-Latin dictionary and the Latin-Greek *idiomata generum* also found in the codex ÖNB Suppl. Gr. 45. The lexicographical section on ff. 52-158 was written at the end of the 15<sup>th</sup> century or in the 16<sup>th</sup> century.<sup>230</sup>

7) **Cod. Parisinus gr. 2627.** The parchment codex from the 15<sup>th</sup>/16<sup>th</sup> century contains 111 folios. The Greek-Latin dictionary is found on ff. 1-102.<sup>231</sup> According to the manuscript description, the dictionary in the codex starts with the word pair Ἀβαρῆς *non gravis*,<sup>232</sup> which is the third lemma pair in the Greek-Latin dictionary found in the codex Harleianus 5792 and in the manuscript ÖNB Suppl. Gr. 45. Thus, the original first two lemma pairs are missing in the Greek-Latin dictionary of the codex Parisinus gr. 2627. The manuscript also contains the *idiomata generum* found in the codex Harleianus 5792, although here the Greek lemmas precede the Latin ones.<sup>233</sup>

8) **Cod. Parisinus gr. 2628.** The parchment codex from the end of the 15<sup>th</sup> century contains 395 folios. It was copied by Georgius Hermonymus Spartanus.<sup>234</sup> According to the short manuscript description, the first lemma pair in the Greek-Latin dictionary is Ἄσπτος *Inlangibilis, innocuous*,<sup>235</sup> which differs from the first lemma pair found in the codex Harleianus 5792 and in the manuscript ÖNB Suppl. Gr. 45.

9) **Cod. Cantabrigiensis bibliothecae universitatis 979. Kk V. 12.** The paper codex consists of 120 folios. On each page of the Greek-Latin dictionary having the title *Glossarium Graeco-Latinum Philoxeni* one can find four columns: two columns of Greek lemmas and two other columns containing their Latin equivalents. However, the Latin equivalents are missing after the lemma εὐεπίληπτος. The Greek writing can be dated to the beginning of the 16<sup>th</sup> century, while the Latin part was not written by a single hand; the later of the two hands seems to belong to the 17<sup>th</sup> century. The Greek-Latin dictionary starts with the lemma pair Ἀβαρῆς *non gravis* similarly as in the codex Parisinus gr. 2627. The manuscript also contains the Latin-Greek *idiomata generum* found in the codex Harleianus 5792. However, the Latin equivalents are again missing in the Cambridge codex.<sup>236</sup>

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<sup>230</sup> Goetz & Gundermann 1888: XXX; Lauer 1940: 404.

<sup>231</sup> Goetz & Gundermann 1888: XXX-XXXI.

<sup>232</sup> Omont 1888: 15.

<sup>233</sup> Goetz & Gundermann 1888: XXXIII.

<sup>234</sup> Goetz & Gundermann 1888: XXXI.

<sup>235</sup> Omont 1888: 15.

<sup>236</sup> *A Catalogue...* 1863: 685; Goetz & Gundermann 1888: XXXI.

10) **Cod. Neapolitanus II D 34.** The 15<sup>th</sup>-century manuscript contains a Greek-Latin dictionary on ff. 3-318. The wordlist starts with the lemma pair ἀβέλτερος *ineptus, stultus*, which is only the tenth lemma pair in the codex Harleianus 5792 and in the Vienna manuscript ÖNB Suppl. Gr. 45. In the codex, several pages are left completely or partly empty; perhaps the scribe intended to add new lemmas there later.<sup>237</sup>

According to Goetz, out of the ten manuscripts he listed the codices Vallicellianus B 31 and Parisinus gr. 2627 are the closest to the codex Harleianus 5792 if one compares the texts of the Greek-Latin dictionaries found in these manuscripts, while from this respect the manuscripts Laurent. 57, 16 and Parisinus gr. 2628 are the furthest. The latter two manuscripts contain numerous interpolations and the original order of the lemmas is also often altered.<sup>238</sup>

Apart from the ten 15<sup>th</sup>/16<sup>th</sup>-century codices listed by Goetz, there are several further codices in libraries and manuscript collections worldwide that also contain the Greek-Latin dictionary indirectly stemming from the version found in the codex Harleianus 5792. To start with, the manuscript ÖNB Suppl. Gr. 45, the very subject of this dissertation is such a codex that contains the Greek-Latin dictionary but it is missing from Goetz's list. In the manuscript collection of the Austrian National Library (Österreichische Nationalbibliothek), a further manuscript, ÖNB Suppl. Gr. 47 also contains the same Greek-Latin dictionary on ff. 3r-94r.<sup>239</sup>

In the manuscript collection of the Bayerische Staatsbibliothek, Munich one can also find two manuscripts that contain the Greek-Latin dictionary: Mon. gr. 142 and 253 – in the latter one only a part of the complete dictionary can be read.<sup>240</sup>

In Naples, in the Biblioteca Nazionale di Napoli, apart from the codex Neapolitanus II D 34 also listed by Goetz, a further manuscript, cod. Neap. II D 33 also contains the Greek-Latin dictionary.<sup>241</sup> The paper codex from the end of the 15<sup>th</sup> century contains the originally Greek-Latin dictionary on ff. 1-249. However, here the dictionary was reversed to a Latin-

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<sup>237</sup> Goetz & Gundermann 1888: XXXI; Formentin 1995: 38-39. Formentin in her manuscript description mistakenly claims that the scribe was the compiler of the dictionary as well, cf. Formentin 1995: 38: "Scriba unus, qui etiam auctor lexici fuit..."

<sup>238</sup> Goetz 1888: XXXI.

<sup>239</sup> The manuscript ÖNB Suppl. Gr. 47 is mentioned by Dionisotti 1984-85: 304, n. 1 among the *codices recentiores* containing the Greek-Latin dictionary attributed to Pseudo-Cyril. It is also cited by Thiermann 1996: 659, n. 11. For further details on ÖNB Suppl. Gr. 47 and for a collation with ÖNB Suppl. Gr. 45 see pp. 62-67.

<sup>240</sup> The two manuscripts are also mentioned by Dionisotti 1984-85: 304, n. 1 among the *codices recentiores* containing the Greek-Latin dictionary. For further details on the two codices and for a collation with ÖNB Suppl. Gr. 45 see pp. 68-76.

<sup>241</sup> It is also mentioned by Dionisotti 1984-85: 304, n. 1 among the *codices recentiores* containing the Greek-Latin dictionary.

Greek wordlist by changing the original order of the Greek and Latin lemmas. The dictionary starts with the lemma pair *Non gravis ἀβαρής*, which is the third lemma pair in the Greek-Latin dictionary found in the codex Harleianus 5792. On ff. 249-252v the manuscript also contains Latin-Greek *idiomata generum*. The Latin and the Greek parts were written by the same hand throughout the codex.<sup>242</sup>

In Basle, one can also find a manuscript containing the Greek-Latin dictionary attributed to Pseudo-Cyril: the codex Basil. A III 17.<sup>243</sup> The paper codex from the 15<sup>th</sup> century contains the Greek-Latin dictionary on ff. 380-512 and according to Dionisotti it is probably a direct copy of the codex Harleianus 5792 made for John of Ragusa.<sup>244</sup> After his death in Basle in 1443, the Dominicans there inherited the manuscript.<sup>245</sup> The dictionary is bound together with the works of Cyril,<sup>246</sup> which were written by a different hand. This manuscript was used for the *editio princeps* of Stephanus's lexicon in 1573.<sup>247</sup>

At the Yale University Library, a further manuscript is kept that contains the Greek-Latin dictionary attributed to Cyril of Alexandria: the codex Beinecke 291, on ff. 1r-151v. It was copied by the scribe Phanourios Karabelos for Michael Ialinas in Italy in 1489.<sup>248</sup>

In Milan, in the Biblioteca Ambrosiana, one can also find a 15<sup>th</sup>-century manuscript containing the Greek-Latin dictionary: the codex B.46 sup. *olim* T.211 (gr. 90). Since the manuscript has the note "1472 die 11 septb," the *terminus ante quem* of the transcription of the dictionary is 1472. The codex was possessed by Giorgio Merula.<sup>249</sup>

It is also possible that some 15<sup>th</sup>-century manuscripts kept at the Topkapi Palace, Istanbul also contain the Greek-Latin dictionary and/or the Latin-Greek *idiomata generum* found in the codex Harleianus 5792. In his earlier writing, Mordtmann lists two Greek-Latin

<sup>242</sup> Cf. the description of the manuscript in Formentin 1995: 37-38.

<sup>243</sup> It is also mentioned in Dionisotti 1984-85: 304, n. 1 among the *codices recentiores* containing the Greek-Latin dictionary.

<sup>244</sup> Dionisotti 1984-85: 314, n. 3. According to Botley 2010: 63, Cardinal John of Ragusa, who took part in the Council of Basle, perhaps copied his own manuscript of Pseudo-Cyril personally from Cusanus's manuscript. However, it is interesting that according to Omont's manuscript description (Omont 1886: 406), the very first lemma pair in cod. Bas. A III 17 is different from the first lemma pair found in cod. Harl. 5792: the Basle manuscript has "Αὐτὸς *Intactus*, while the Harley manuscript has Αβαρής *inbauchatus*. The same Greek lemma can be found as *incipit* in the Greek-Latin dictionary of cod. Par. gr. 2628 as in the Basle manuscript (cf. p. 58), although the Latin equivalents are already different in the two manuscripts. Beside the first lemma pair, Omont also provides the second and the third lemma pairs and the last two lemma pairs in the Greek-Latin dictionary of the Basle manuscript: these items show agreement with the ones in the codex Harleianus 5792.

<sup>245</sup> Dionisotti 1984-85: 314, n. 3.

<sup>246</sup> For a detailed content of the manuscript see Omont 1886: 406.

<sup>247</sup> Botley 2010: 192, n. 128; Dionisotti 1984-85: 314, n. 3.

<sup>248</sup> Botley 2010: 63 and 192, n. 133 mentions the Yale manuscript among the Renaissance copies of the Greek-Latin dictionary found in the codex Harleianus 5792. A description of the manuscript Beinecke 291 is available at the website of the Yale University Library, written by Barbara A. Shailor under the following link: <http://brbl-net.library.yale.edu/pre1600ms/docs/pre1600.ms291.htm> (downloaded on 15 May 2014).

<sup>249</sup> Botley 2010: 63 and 192, n. 130.

glossaries among the codices kept in the Topkapi Palace,<sup>250</sup> while in a later paper he mentions a Greek-Latin lexicon and a Latin-Greek vocabulary.<sup>251</sup> Gaselee mentions two manuscripts that might be of interest regarding the textual tradition of the Greek-Latin dictionary and the Latin-Greek *idiomata generum* in the Harley manuscript: a “Lexicon Graeco-Latinum” (no. 23, paper codex from the 15<sup>th</sup> century) and a “Lexicon Latino-Graecum et Graeco-Latinum” (no. 30, paper codex from the 15<sup>th</sup> century).<sup>252</sup> In his list, Deissmann also mentions the same manuscripts listed by Gaselee earlier,<sup>253</sup> but this time Deissmann provides slightly more information about the manuscripts: for instance, he describes the binding of the two manuscripts, he claims that the two paper codices are in good condition, and he also tells the readers that one of them (no. 30) has several notes added by later hands. However, no information is provided about the dictionaries found in these manuscripts (e.g. *incipit*, *explicit*) that would help us to decide whether they are connected to the Greek-Latin dictionary and/or to the Latin-Greek idiomata in the Harley codex through their textual tradition.

Ideally, the thorough examination and collation of all extant manuscripts known from the 15<sup>th</sup> and 16<sup>th</sup> centuries that contain the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 would help us to identify the exact place of ÖNB Suppl. Gr. 45 in the textual tradition of the Greek-Latin wordlist and to find the closest relatives of the Vienna manuscript regarding the textual history of the bilingual vocabularium. However, the high number of more recent manuscripts containing the same lexicon raises difficulties: Goetz already lists ten related manuscripts to which seven further codices have been added above; these *codices recentiores* are scattered mainly in the libraries and manuscript collections of Europe. Moreover, with all probability the list could be extended with further manuscripts since the Greek-Latin dictionary was very widespread due to practical reasons.

Naturally, the detailed analysis and collation of all the 17 *codices recentiores* collected above is beyond the scope of the present PhD dissertation focusing on the manuscript ÖNB Suppl. Gr. 45. In what follows, four manuscripts will be presented and collated with ÖNB Suppl. Gr. 45: ÖNB Suppl. Gr. 47 (Vienna, Österreichische Nationalbibliothek), Mon. gr. 142 and 253 (Munich, Bayerische Staatsbibliothek) and Σ I 12 (Real Biblioteca de San Lorenzo de

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<sup>250</sup> Mordtmann 1850: 759: “zwei griechisch-lateinische glossarien” (nos. 4 and 5 among the Greek manuscripts).

<sup>251</sup> Mordtmann 1854: 583: “Ein griechisch-lateinisches wörterbuch” (no. 16 among the Greek manuscripts); “Lateinisch-griechisches vocabularium” (no. 37 among the Latin manuscripts).

<sup>252</sup> Gaselee 1916: 10.

<sup>253</sup> Deissmann 1933: 67: no. 23 “Lexicon Graeco-Latinum” (15<sup>th</sup> c., paper codex) and Deissmann 1933: 70: no. 30 “Lexicon Latino-Graecum und Graeco-Latinum” (15<sup>th</sup> c., paper codex).

El Escorial). I had the possibility to study the original manuscripts in Vienna and in Munich, while I used the digitized version of the Greek-Latin dictionary in the Madrid manuscript. Naturally, the examination and collation of these four manuscripts do not provide us with an absolute answer to the question how to place the codex ÖNB Suppl. Gr. 45 among the other contemporary *codices recentiores*, but trends can be observed effectively that can also help later research work in this issue. Moreover, the collation of the four manuscripts with ÖNB Suppl. Gr. 45 is also important from the viewpoint of the methodology of how one can place a version of a popular bilingual lexicon among related contemporary texts forming a family that go back to the same ancestor indirectly.

## 2.1 Collating the Greek-Latin vocabulary lists in ÖNB Suppl. Gr. 45 and 47

The parchment<sup>254</sup> codex ÖNB Suppl. Gr. 47 from the middle of the 15<sup>th</sup> century consists of 101 folios.<sup>255</sup> Its size is 275/280 × 200/205 mm and it has brown blind-stamped leather binding with wickerwork pattern (“Flechtwerk muster”) made of calfskin.<sup>256</sup>

On the recto of f. 1, Latin and Hebrew alphabets can be found. The folios 1v and 2r are blank. On the verso of f. 2 one can find a Greek alphabet (*Alfabetum grecorum*), where variant letter forms (minuscule and majuscule), the corresponding Latin minuscules and the Greek pronunciation in Latin letters are given. The Latin transcription of the Greek pronunciation reflects the contemporary Greek pronunciation (e.g. β = *vita*; η = *hita*; σ = *sima*; υ = *ipsilo*). This is followed by a section with the title “Diptongi[!] qui scribuntur et non proferuntur:” here the diphthongs *ai*, *ei*, *oi*, *ou* with their pronunciation (*e*, *i*, *i*, and *u* respectively) are given. After this, one can find the declination of the Greek definite article in masculine (*Articuli praepositivi masculini generis*<sup>257</sup>), feminine (*femenini[!] generis*) and

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<sup>254</sup> With the exception of fol. 101, which is paper.

<sup>255</sup> The codex is described in Hunger 1994: 89-90. A further description by Ernst Gamillscheg can be found in Gamillscheg & Mersich 1994: 42-43. One can read a third description of the codex in Schlosser & Hermann 1932: 135-136 (no. 90). An online description can be read at the website of the Austrian National Library: <http://data.onb.ac.at/rec/AL00226352> (downloaded on 28 August 2014). The digitalized version of the manuscript is available from the above given link by clicking on the option “Digitalisat.”

<sup>256</sup> Cf. Bick 1920: 56, n. 1; Hermann 1932: 135 (the most detailed description of the binding); Hunger 1994: 90; Gamillscheg & Mersich 1994: 42.

<sup>257</sup> Hunger 1994: 89 transcribes this title as follows: “Articuli propositio masculini generis.” However, the abbreviation *p* with a horizontal stroke above it corresponds to *praē/pre* instead of *pro*, see Cappelli 1990: 257. The end of the word was simply misread.

neuter (*Neutri generis*). At the bottom of the page the handwritten exlibris of Bishop Fabri can be read, which was written by one of the bishop's clergymen, Leonhard Frey.<sup>258</sup>

The Greek-Latin dictionary occupies the major part of the codex, from f. 3r to 94r. It has no separate title in the handwriting as opposed to Suppl. Gr. 45, and it ends with a kolophon lacking the name of the scribe: τέλος τῆς βίβλιου ταύτης. θεῷ δὲ διὰ παντὸς δόξα. From f. 94r to 101r parts from Guarino Veronese's *Erotemata* (ἀπὸ τῶν προσωδιῶν ἐρωτήματα) can be read. This section again ends with a kolophon,<sup>259</sup> which reveals that the scribe responsible for this part<sup>260</sup> was Christophorus Persona Romaios (ca. 1416-1485). He lived in Rome and he was the prefect of the Bibliotheca Vaticana from 1484.<sup>261</sup> He was above all known as the translator of Greek authors (e.g. of the Byzantine historian Agathias).<sup>262</sup>

As the kolophon on f. 101r informs us, the manuscript was copied for an unnamed bishop from Kaffa – in Bick's opinion it was Bishop Jacobus Campora, who was appointed by Pope Eugene IV.<sup>263</sup> Then the codex was possessed by Johannes Cuspinianus, who left the signature 433 in f. 1r.<sup>264</sup> Afterwards the manuscript landed in the library of Bishop Fabri, whose exlibris is fixed to the pastedown pasted to the inner side of the front cover. Finally it became part of the stock of the University Library in Vienna.

<sup>258</sup> „Liber est Revrendissimi patre et domini doctore Iohannis Fabri episcopi viennense prōp̄s et non Episcopatus peccunys emptus et post mortem ipsius in bibliothecam collegy sui Sancti Nicolai ad usum inhabitantium studentum et studiosorum iuxta suam ordinationem collocandus. Actum 10. ianuar̄. Anno a Christo nato MDLX. Ex singulari mandato, et ex ore ipsius Reverendissimi Episcopi, Leonhardus Frey.” The words *patre*, *doctore* and *viennense* should have been written in the genitive instead of the ablative, cf. the transcriptions of further written exlibris in Horváth 1900: 362-385 (nos. 19, 20, 28 - none of them were written by Leonhard Frey). In his article dealing with the book-plates of Viennese humanists, Ankwickz-Kleehoven quotes the text of Bishop Fabri's hadwritten exlibris from Ink. 10 A 19 in the Austrian National Library. Here, the adjectives related to the bishop are in the genitive case. See Ankwickz-Kleehoven 1919: 33, n. 87.

In the exlibris in Suppl. Gr. 47 the date given by Leonhard Frey (1560) is apparently mistaken for 1540.

<sup>259</sup> “τέλος σὺν θεῷ{ζ} τῶν ἐρωτιμάτων[!] παρ’ ἔμοι γεγραμμένων τοῦ Χριστοφόρου Περσόνας Ῥώμαίου καὶ ἐν τῇ{ζ} τῆς Ῥώμης πόλει οἰκοῦντος. ἔγραφον δὲ πρὸς χάριν τοῦ αἰδεσμωτάτου[!] καὶ ὑπὲρ πάντων ἐναρέτου ἐπισκόπου τῆς Καφᾶς.”

<sup>260</sup> According to Gamillscheg & Mersich 1994: 42 and Hermann 1932: 136, the whole of the codex was copied by Christophorus Persona Romaios, while Bick 1920: 56 and Hunger 1994: 89-90 assign the transcription of ff. 3r-94r to an unidentified hand from the 15<sup>th</sup> century and ff. 94r-101r to Christophorus Persona Romaios. Both the presence of the two distinct kolophons and the fact that the more detailed second kolophon talks only about the copying of Guarino's *Erotemata* would support Bick and Hunger's assumption. The same standpoint can be found in the online description of the manuscript at the website of the Austrian National Library: <http://data.onb.ac.at/rec/AL00226352> (downloaded on 28 August 2014).

<sup>261</sup> See Bignami Odier 1973: 25 and 37, n. 53 and 54.

<sup>262</sup> See Bick 1920: 57. A short biography of Christophorus Persona Romaios is also available in Hoffmann 1924: 9-12. Hoffmann also discusses the two exemplars of his Latin translations of Agathias's *De bello Gothorum* dedicated to King Matthias and to his Queen, Beatrix.

<sup>263</sup> Bick 1920: 57, on the basis of Le Quien 1740: 1106. Bick's suggestion is adopted by Hermann 1932: 136; Hunger 1994: 90 and Gamillscheg & Mersich: 1994: 43.

<sup>264</sup> See Ankwickz-Kleehoven 1948: 214, especially n. 6.

The first page of the Greek-Latin dictionary (f. 3r) is illuminated. The columns are framed in all four margins with waving creeper-decoration with fan-formed ornament. The big initial letter *alpha* is decorated with fine golden lines.<sup>265</sup> In the dictionary the word-initial letters of the Greek lemmas are written with red ink, whereas the other letters are light brown. On some of the pages the letters which had become fainter or were less visible due to the particularities of the parchment pages (mostly on hair sides) were later rewritten and strengthened with a much darker brown ink. At the beginning of each letter in the Greek alphabet starting from *beta* a bigger initial letter in red usually occupying more than a line was intended, but the emphatic red initial letter was only inserted at the beginning of *beta* (f. 16r). In the case of the other letters one can only see the empty space left for the initial letter.

As for the layout of the dictionary, on a page one can see four columns: the first and the third columns contain the Greek lemmas and the second and the fourth the Latin equivalents respectively. Furthermore, compared to the number of lines in a column in Suppl. Gr. 45, in Suppl. Gr. 47 there are more lines, their number ranges from 34 to even 40 or 41. Thus, there is less space for the lemmas, which inevitably affects the content of the dictionary. The lines are not ruled, only the borders of the four columns are indicated with vertical ruling on each of the pages.

The text in the wordlist was written with small, neat letters. First, the word-initial Greek letters were written down in red ink, the rest of the Greek words were only added afterwards in light brown ink. Aspiration marks are only inserted when the word-initial vowel bears the stress, as well. In this case, aspiration and stress were written in light brown ink. If another vowel bears the stress, then the aspiration mark is missing, it is not inserted later in light brown ink.<sup>266</sup> The usual abbreviations are used both in the Latin and in the Greek words.

When scrutinizing the dictionary in Suppl. Gr. 47, one can discover a few scribal errors which happened in the course of the transcription. On f. 36r col. II, 4-5 the Latin equivalents of the word pairs εὐαφής *ingenuitas* (CGL II 316, 22) and εὐγένεια *tractabilis* (CGL II 316, 23) had been accidentally transposed. The error was corrected by the same hand: a small letter *b* was written before the Latin word *ingenuitas* and a small letter *a* was added before *tractabilis*. Moreover, the Greek lemmas are connected with their matching Latin equivalents with single lines, which is a usual way of correcting such scribal errors in Suppl. Gr. 45. However, in Suppl. Gr. 45 these two word pairs were copied without scribal error, cf.

<sup>265</sup> For more details on the illumination on f. 3r see Hermann 1932: 135.

<sup>266</sup> I have chosen to use the interpretative transcription regarding the use of diacritic marks when I quote from Suppl. Gr. 47.

113v 1-2. On f. 6v in Suppl. Gr. 47 the scribe erroneously copied again the Latin equivalent (*inconsultus*) of the previous Greek lemma (ἀνεξέταστος, CGL II 225, 58) next to the Greek lemma ἀνεξίκακος (CGL II 225, 59). Here, the error remained unnoticed. Suppl. Gr. 45 displays no scribal error here, cf. 15<sup>v</sup> 1-2. However, such scribal errors occur in far less number in Suppl. Gr. 47 than in Suppl. Gr. 45.

I have chosen to collate the lemmas starting with *alpha* in Suppl. Gr. 45 and 47 basically for two reasons. Firstly, the number of the lemmas starting with *alpha* (more than 2300) is high enough to provide us with reasonable material to draw conclusions. Secondly, in the codex Harleianus there is an extensive lacuna between the lemmas Αλιξ *hocallex'* *singularitatum declinabitur* (CGL II 225, 7) and Ανδραχνηιδοσλαχανου *poracula* (CGL II 225, 8) due to the loss of a bifolium,<sup>267</sup> and it is important for the textual tradition to observe how Suppl. Gr. 47 treats this lacuna as compared to Suppl. Gr. 45, where the lacuna is filled with 121 word pairs (12r 11-14v 1).

The lacuna found in the codex Harleianus is present only partly in Suppl. Gr. 47. First, there is a lacuna between 6r II, 12 (ἄλλοτε *alias*) and 13 (ἀναβαίνω *ascendo*) in Suppl. Gr. 47, whereas Suppl. Gr. 45 has 45 word pairs between the two lemmas (from 12v 7 to 13r 26). Then a few lemmas later another lacuna starts in Suppl. Gr. 47 between 6r II, 22 (ἀνάγνωσις *recitatio*) and 23 (ἀνδράκων[!] *portulaca*), where Suppl. Gr. 45 displays 41 word pairs (from 13v 13 to 14v 2). However, a part of the lemmas are not missing from the whole of Suppl. Gr. 47: 19 of them had been inserted between 6v I, 4 (ἀμάθεια *ruditas*) and 6v I, 21 (ἀμείβομαι *alterno*; and 6<sup>v</sup> I, 22 ἀμείβη ἐπιστολή *mutua epistola*), where they do not fit the alphabetical order.

Apart from the lacunas already mentioned, there is a further lacuna in the *alpha* section in Suppl. Gr. 47: between 4r II, 34 (ἀδοξία ἐμβάλλω *dedecoro*) and 35 (αἴγειρος *alnus*) in Suppl. Gr. 47, one can find 72 extra lemmas in Suppl. Gr. 45 (between 5r 18 and 6v 11). A folio might have either been skipped by the scribe in the course of the transcription or been completely missing from the source text, as the number of the missing lemmas would be approximately equivalent to the number of lemmas to be found on two pages.

Suppl. Gr. 47 shares a common lacuna with Suppl. Gr. 45 compared to the codex Harleianus: between 71v 19 (διόρθωσις *correctio, emendatio*) and 71v 20 (δίνυρος *humidus*)

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<sup>267</sup> Cf. Goetz, *Praefatio*, in Goetz & Gundermann 1888: XXXI.

in Suppl. Gr. 45 and between 23v II, 29 (*διόρθωσις correctio*) and 30 (*δίνγρος liquidus*) in Suppl. Gr. 47 one can find 38 extra word pairs in the codex Harleianus (CGL II 278, 28 - 279, 10). However, in both Vienna manuscripts the missing lemmas are inserted after the Greek lemma δογματίζω (72r 25 in Suppl. Gr. 45, and 24r I,15 in Suppl. Gr. 47), which obviously causes disorder in the alphabetic sequence of the lemmas. After the Greek lemma δογματικός (CGL II 279, 43), the two Vienna codices are again in agreement with the codex Harleianus.

After dealing with the lacunas, I intend to discuss some further differences between the two codices which came out during the collation of the *alpha* sections in both vocabulary lists. The first and most striking difference is the smaller number of Latin equivalents given in Suppl. Gr. 47. Due to the layout of four columns per page, in most of the cases there is no enough space for all of the Latin equivalents listed in Suppl. Gr. 45. For instance, if we compare the lemmas on 1r in Suppl. Gr. 45 with those in Suppl. Gr. 47, we will find that in the case of 10 lemmas (Suppl. Gr. 45 1r 8, 9, 10, 13, 16, 21, 23, 24, 25 and 26) out of 26 only one Latin equivalent is given in Suppl. Gr. 47, whereas Suppl. Gr. 45 has more than one (Table 1<sup>268</sup>). This tendency is characteristic of the whole of Suppl. Gr. 47. However, in a few cases, the opposite of this phenomenon can also be observed: Suppl. Gr. 47 has more Latin equivalents, than Suppl. Gr. 45.<sup>269</sup>

Again, due to the lack of space, longer Greek lemmas are often shortened. In most of the cases, where there is a short definition next to the Greek lemma in Suppl. Gr. 45 (and in the codex Harleianus), it is omitted in Suppl. Gr. 47.<sup>270</sup> This strategy is characteristic even when the insertion of the short definitions is intended to highlight different meanings of the same Greek words. For instance, on 44r, lines 24-25 we can find the following word pairs in Suppl. Gr. 45: ἄφθονος, ὁ πολλήν[!] *opimus, copiosus* and ἄφθονος, ὁ μὴ φθονῶν *nulli invidens, sine invidia*, where the short definition/synonym highlights the difference in meaning. However, in Suppl. Gr. 47, 15r one can only find the Greek word ἄφθονος in two consecutive lines. In some cases, the definition added to the Greek lemma is not deleted completely, it is just shortened. For example, Suppl. Gr. 45, 6v 15 has αἰγών, ὁ τόπος ἥτοι ἡ μάνδρα *caprile*, while we can find a shortened version of the Greek

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<sup>268</sup> For the tables see appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on pp. 171-173.

<sup>269</sup> Cf. e.g. Suppl. Gr. 45 1v 19; 7r 24 and 9r 22 with the matching lemmas in Suppl. Gr. 47 (Table 2).

<sup>270</sup> Cf. for example Suppl. Gr. 45 10r 15 and 16; 23v 15; 29r 3; 33r 15; 37v 22-23; 44r 24-25 with the matching lemmas in Suppl. Gr. 47 (Table 3).

lemma in Suppl. Gr. 47, 4r: *αἰγών, ὁ τόπος caprile*. However, in some cases the whole Greek lemma is retained in Suppl. Gr. 47, as well.<sup>271</sup>

In several cases, the Latin equivalents are different in Suppl. Gr. 47 and in Suppl. Gr. 45.<sup>272</sup> In these cases, Suppl. Gr. 47 often agrees with the version found in the codex Harleianus as opposed to Suppl. Gr. 45.

Compared to Suppl. Gr. 45, Suppl. Gr. 47 lacks several lemmas. A part of them is missing from Goetz's edition of the codex Harleianus,<sup>273</sup> while another part is present both in the Harleianus and in Suppl. Gr. 45.<sup>274</sup> However, in few cases, extra lemmas can be found in Suppl. Gr. 47, although it is quite rare (e.g. after the matching lemmas of Suppl. Gr. 45 5r 6; 17r 3; 19v 11; 30r 4; 41r 15 etc.).

In Suppl. Gr. 47 we can rarely find additions written by another hand. For instance, next to the lemma Suppl. Gr. 47 58v II, 17 ὅλως *omnino*, another hand entered the Latin synonym *totaliter* with darker ink and with a bit square handwriting. The same hand might have noted *intende* next to the lemma Suppl. Gr. 47 72r I, 34 πρόσχες *adverte*. The Latin equivalents *adverte* and *intende* are both present in Suppl. Gr. 45, 231r 14. One can find only a few additional word pairs entered in the margins (Suppl. Gr. 47, 20r II, 20; 38v I, 20; 92r II, 1-2).

All in all, the major differences in the existence of lacunas even in the *alpha* section clearly suggest that the two versions of the extensive Greek-Latin dictionary in the Vienna codices, Suppl. Gr. 45 and 47 are not related closely, they seem to belong to different branches of the tradition. This assumption is further supported by the fact that Suppl. Gr. 47 tends to contain shortened Greek lemmas and a reduced number of Latin equivalents, which often show significant divergence from the ones in Suppl. Gr. 45. Moreover, several individual lemmas present in Suppl. Gr. 45 (and in the codex Harleianus) are missing from Suppl. Gr. 47, which seems to be a further argument against the direct relationship of the two versions of the dictionary.

<sup>271</sup> Cf. e.g. 3r 8; 18r 25; 22v 5; 26v 18; 36r 2-3; 39v 22-23; 44r 12 (Table 4).

<sup>272</sup> Some examples from the *alpha* section: Suppl. Gr. 45 1v 3; 1v 26; 3r 22; 7v 7; 8v 11; 9r 9; 11v 2; 14v 8; 16r 14; 16v 12; 17v 26 (Table 5).

<sup>273</sup> E.g. Suppl. Gr. 45 1v 6; 2v 4; 3r 1; 4r 20; 9r 20; 9v 10; 10r 4; 14v 4-5; 15r 5 etc.

<sup>274</sup> E.g. Suppl. Gr. 45 2r 6; 3v 20; 4r 12; 7r 7; 8r 16; 9v 18; 11r 13; 15r 21; 21r 26 etc.

## 2.2 Collating the Greek-Latin dictionaries in ÖNB Suppl. Gr. 45, Mon. Gr. 142 and 253

Two codices now kept in the manuscript collection of the Bayerische Staatsbibliothek, Munich also contain the same Greek-Latin dictionary as the one found in the codex ÖNB Suppl. Gr. 45. The two Munich codices are closely connected from several viewpoints: through their material (paper), provenience and numerous common textual characteristics of their Greek-Latin dictionaries. The significant connections between the two manuscripts justify their discussion in the same subchapter.

The paper codex Mon. Gr. 142 from about 1435 consists of 221 numbered folios; its size is 292 x 212 mm.<sup>275</sup> The other Munich manuscript, Mon. Gr. 253 is again a paper codex from the 15<sup>th</sup> century (again around 1435?) containing 166 numbered folios.<sup>276</sup> The manuscripts have the same type of binding: late Gothic wooden boards partly bound in brown leather, ordered by one of their possessors, Hartmann Schedel in the 15<sup>th</sup> century, in Nuremberg. The bindings are decorated with blind-tooled lines and different single stamps with blind impression: eagle in quadrat and lily in rhomboid were used for the binding of Mon. Gr. 142, and another floral pattern was used for Mon. Gr. 253. On the upper wooden boards of both manuscripts, a small piece of parchment can be found with the Latin indication of the content of the manuscripts (Mon. Gr. 142: *Liber grecus cum declaracione latina*; Mon. Gr. 253: *Diversa erotemata greca? cum vocabulis*) and under that, two signatures are present (from the Hörwarth catalogue and that of the Schedel library within the Fugger library; the latter one on Mon. Gr. 142 is only visible in ultraviolet light<sup>277</sup>).

The first part of the manuscript Mon. Gr. 142 contains various lexicographical works and other teaching materials.<sup>278</sup> The codex starts with the Greek-Latin dictionary (ff. 1r-102r) also present in ÖNB Suppl. Gr. 45; the dictionary has no separate title in the Munich manuscript. Within the dictionary, on a separate sheet (f. 41Ar), various excerpts from the New Testament are inserted. On ff. 103r-142v, material from the *Hermeneumata Monacensia*

<sup>275</sup> The most recent description of this codex is in Hajdú 2003: 185-191. An older description can be found in Hardt 1806: 119-121. In Hardt's description, the manuscript is referred to with the signature Cod. Gr. 142.; the volume can be viewed online: <http://www.digitale-sammlungen.de/~db/bsb00008170/images/index.html>. A copy of Hardt's description is glued to fol. IV<sup>v</sup> in the manuscript. Date of checking the original manuscript in the Bayerische Staatsbibliothek: 21 June 2012.

<sup>276</sup> For this manuscript, no recent description is available now; for up-to-date information on the progress of the modern cataloguing process see the website of the Bayerische Staatsbibliothek: <http://www.bsb-muenchen.de/Griechische-Handschriften.1684.0.html>. Again, an older description can be found in Hardt 1806: 53-55 (under the signature Cod. Gr. 253); the volume is available online: <http://www.digitale-sammlungen.de/~db/bsb00008171/images/index.html>. Date of checking the original manuscript in the Bayerische Staatsbibliothek: 18 June 2012.

<sup>277</sup> Cf. Hajdú 2003: 190.

<sup>278</sup> For a detailed description of the contents of Mon. Gr. 142, see Hajdú 2003: 185-188.

was copied:<sup>279</sup> an alphabetically organized Greek-Latin word list (ff. 104v-123v), a further Greek-Latin word list organized in thematic groups (ff. 124r-139r) and colloquia (Greek-Latin text for practising; ff. 139v-142v). On ff. 143r-160v, an alphabetic index to the previous hermeneuma material is provided: the Latin words appearing in the alphabetical and thematic word lists and in the colloquia are organized alphabetically so that the readers of the manuscript could also use this part as a Latin-Greek word list. Again, a sheet is inserted in the manuscript after f. 115: on one side (f. 115Ar) parts from the work *Canones ex epistulis 53 et 54* by Basilius Caesariensis can be read, while the other side (f. 115Av) has some excerpts from *Epistula canonica ad Domnum* by Cyrillus Alexandrinus with interlinear translation.

The rest of the manuscript Mon. Gr. 142 contains no more lexicographical works. On ff. 162r-173v, an excerpt from the New Testament can be found: the text is found in Latin on the left-hand side of the pages and in Greek on the right-hand side. Then comes a speech by Demetrius Hyaleas Constantinopolitanus (ff. 174r-185r) addressed to the participants of the Council of Basle, the text also has interlinear Latin translation. The speech on ff. 174r, 175r-185r is an autograph written by Demetrius Hyaleas Constantinopolitanus.<sup>280</sup> It is followed by another short excerpt from the New Testament (194r-195v). On ff. 206r-208r, Emperor John VIII Palaeologus's chrysobullon to the Council of Basle can be read. Then a short anonymous letter (ff. 208v-209r) comes about the preparations for the Council of Florence. The manuscript ends with excerpts from the work *De spiritu sancto* by Basilius Caesariensis (ff. 210r-211r), again with interlinear Latin translation.

Unfortunately, no such extensive description about the contents of the manuscript Mon. Gr. 253 is available; one can only consult Hardt's outdated account.<sup>281</sup> The Greek-Latin dictionary stemming from Harleianus 5792 is to be found on ff. 75r-98v. The manuscript does not contain the whole of the dictionary: only the section starting with alpha is complete, the beta section is fragmentary; it ends with the word pair βράγχος *raucus* on f. 98v. However, it is evident from the manuscript that the transcription of the whole dictionary was planned originally: on the top of some sheets, single word pairs or starting letters are written (e.g. f. 128Br τὸ φοός *lux*, 128Er χωρὶς *sine*, 128HR ω), which indicates that the space necessary for the copy of the Greek-Latin dictionary was calculated in advance. Then, in the course of the copying, something must have happened; the scribe did not finish the transcription of the dictionary.

<sup>279</sup> The edited version can be found in *CGL III*, on pp. 119-220.

<sup>280</sup> Cf. Hajdú 2003: 188.

<sup>281</sup> Cf. p. 68, n. 276.

Apart from the Greek-Latin dictionary, various other contents also appear in Mon. Gr. 253. The contents are rather heterogeneous: on f. 1r, the manuscript starts with Manuel Moschopulus's *Erotemata*, then on ff. 68r-74r, alphabetically organized Latin-Greek dictionary can be found. From 100r onwards, a short excerpt from the *Gospel According to John* can be found, while on f. 105v a short letter written by Libanius to Eumolpius can be read with interlinear Latin translation. From f. 112r to 113r, again a short Greek-Latin wordlist can be found, which is followed by an excerpt from the decree of the Council of Chalcedon (chapter 28). From 116r, some psalms of David are visible, whereas on f. 129r another erotemata start (attributed to a certain Frater Antonius de Massa). In between, there appear several pages in the manuscript where grammatical practices can be found (e.g. ff. 66r-67r: declension of the personal pronouns, possessive adjectives and other pronouns in Latin; f. 99r: a list of Greek prepositions; f. 100v: various declensions, declension of Greek nouns in Latin transcription).

The two manuscripts are closely connected through their provenience. One of the watermarks (Ochsenkopf; ox's head) appearing in the codex Mon. Gr. 142 (on ff. 162-173, 178, 194-217) is identical with the watermark in Mon. Gr. 253, on ff. 102/107, 127/128J, while similar paper is used in Mon. Gr. 253, ff. I'-IV' as in Mon. Gr. 142, ff. I/II.<sup>282</sup> Mon. Gr. 142 was most likely written around 1435, at the Council of Basle.<sup>283</sup> Later, both manuscripts can be found in Hartmann Schedel's library, although it is still unclear how Hartmann Schedel (1440-1514) obtained them and what happened to them before that. The fact that the two manuscripts once belonged to Schedel's library is unquestionable since both of the manuscripts have Schedel's characteristic autograph exlibris written with red ink (*Liber Doctoris Hartmanni Schedel de Nuremberga*) on the inner side of the covering wooden board and the binding of the two codices is also typical of the Schedel library. From the contemporary catalogue of the Schedel library,<sup>284</sup> Mon. Gr. 253 is to be identified with the item "Grammatica greca. Erothimata et alia huius lingue," while Mon. Gr. 142 is with most probability identical with the item "Vocabularius maior in lingua Greca et Latina ac alia."<sup>285</sup> In 1552, Schedel's grandson, Melchior sold the Schedel library to Jakob Fugger. Thus, for about 20 years, Mon. Gr. 142 and 253 were parts of the Fugger library in Augsburg. On the

<sup>282</sup> Cf. Hajdú 2003: 189.

<sup>283</sup> Cf. Hajdú 2003: 190.

<sup>284</sup> An edition of the catalogue can be found in Richard Stauber's writing *Die Schedelsche Bibliothek. Studien und Darstellungen aus dem Gebiete der Geschichte* published in 1908. The two Latin titles are listed in the section *Libri Grammaticales in utraque lingua*, on p. 228. Stauber, however, does not identify Mon. Gr. 142 with the item "Vocabularius maior in lingua greca et latina ac alia." On this question, see Hajdú 2002: 46-47 for details.

<sup>285</sup> Cf. Hajdú 2002: 46-47.

parchment pieces attached to the wooden cover of each of the manuscripts even their signature in the Fugger library can be deciphered. On the cover of Mon. Gr. 142, the signature Stat. 3. n. 13. B. can be read – today only with ultraviolet light, while the signature of Mon. Gr. 253 in the Fugger library was Stat. 9 n° 28 B. From the signature, it is also clear that the two manuscripts were kept in a separate section where the former stock of the Schedel library was placed.<sup>286</sup> Finally, in 1571, both manuscripts became parts of the stock of the Münchener Hofbibliothek together with the other items of the Fugger collection.<sup>287</sup>

In the Greek-Latin dictionary in Mon. Gr. 142 (ff. 1r-102r) one can find four columns (two columns with the Greek lemmas and two columns with their Latin equivalents respectively) and averagely 40-41 lines of lemmas on each of the pages. Ruling is only applied for indicating or emphasizing the place for the two sets of columns (Greek and Latin); the lines were drawn with red ink. No horizontal ruling can be observed for the allocation of the lines. The establishment of the vertical ruling seems to be posterior compared to the transcription of the wordlist: in some cases, where the Latin equivalents are too long and cannot be squeezed in the space designed for them, the vertical ruling breaks where the Latin words would violate them (e.g. on ff. 2v, 5r, 6r, 7v) or sometimes the ruling is adapted to incorporate word(s) placed for some reason in the margin (e.g. on ff. 70r-v, 82v). If the ruling had been anterior to the copying of the material, the Latin words would have been written over the ruling. Thus, here the function of the vertical ruling is to make the pages more transparent through separating the two connected columns of Greek lemmas and Latin equivalents.

The starting letters of the new alphabetical sections are illuminated and have a more elaborate and larger form. The starting letters of the Greek lemmas are not written one by one in the columns, instead, they are written only once, always above the first Greek word of the column, in red ink. With all probability, all of these illuminated starting letters were added after the transcription of the whole dictionary: at the beginning of each alphabetical section, next to the elaborate, large illuminated letter, a smaller letter in black ink can also be found which indicated the beginning of the new section for the scribe responsible for the additional illumination. Nevertheless, the illumination needed correction e.g. at the beginning of the beta section (on ff. 16r, 17r) where first alpha was written above the Greek columns. Purely

<sup>286</sup> Cf. Hajdú 2002: 47-48, in more details.

<sup>287</sup> In the Hofbibliothek, only cod. Mon. Gr. 253 was first catalogized as a Greek manuscript, while cod. Mon. Gr. 142 was originally catalogized as a Latin manuscript; it was some decades later when the latter manuscript was also catalogized together with the Greek codices. For details, see Hajdú 2002: 48-49 and Hajdú 2003: 190.

decorative illuminations running in the margins or under the columns can be observed on ff. 1r, 3r and 15v.

The dictionary was obviously copied column by column since there are several instances where the Greek lemmas are not in agreement with the Latin equivalents placed next to them. Usually, these errors are corrected by drawing lines which connect the Greek lemmas with their own Latin equivalents, e.g. on ff. 2v, 3r, 18r, 20v, 58v. On ff. 24r and 67r, approximately 30 word pairs were left out accidentally by the scribe. The missing lemmas are inserted on a separate sheet (ff. 23A and 66) in both cases. In the main text of the dictionary, a hand with a pointing finger shows the original place of the inserted lemmas. The fact that in both cases approximately 30 lemmas are missing suggests that the Greek-Latin dictionary in Mon. Gr. 142 was copied from a manuscript where 30 word pairs were written on a single page – the scribe of Mon. Gr. 142 might have skipped a whole page in the source text by accident in these cases.

There are also signs showing that the scribe is not always able to decipher the words written in the source text: for instance, on f. 34r, around the end of the first Latin column, the scribe copies only the first two letters of the Latin word (*pu...;* = CGL II 305, 20), then the whole Latin equivalent was copied afterwards. There are several other additional corrections made with red ink, as well (e.g. on ff. 34r, 42r, 96v). In some cases, however, the Latin lemmas are completely missing, and they were not added later, either (mainly on ff. 72r-73r). Here, however, it is likely that it was not the scribe who failed to decipher the source text properly and decided to omit these items; the omissions can rather be attributed to lacunas in the source text. In the corresponding section of the Harleianus 5792 codex published in CGL II (on pages 403-407) one can find numerous lacunas in the Latin text: in several cases, only the word endings or the last few letters of the Latin equivalents are preserved or in several instances, lacunas can be found in the middle of the Latin words. Possibly in the course of the transmission most of these incomprehensible fragments of Latin words were completely omitted; the scribe of the Greek-Latin dictionary in Mon. Gr. 142 might have used such an exemplar.<sup>288</sup>

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<sup>288</sup> There are, however, instances in Mon. Gr. 142 where the Latin equivalents from the Harleianus 5792 were transmitted in their fragmentary state. E.g. the Greek lemma ἀβλεψία has the fragmentary Latin equivalent \*\*\**citudo* in the Harleianus (CGL II 215, 17; instead of *caecitudo*) and it appears in Mon. Gr. 142 as *cituto* (f. 1r; its fragmentary state is not indicated). In ÖNB Suppl. Gr. 45, however, we can find the full Latin equivalent *caecitas* (f. 1r 15), while Mon. Gr. 253 lacks the Latin equivalent here.

Extensive glossary notes do not appear on the margins of the Greek-Latin dictionary; only corrections and missing lemmas (e.g. 98r) are added there or lemmas that do not fit the available space (e.g. on ff. 70r-v, 82r-v, 89r)

According to Hajdú, the Greek-Latin dictionary in Mon. Gr. 142 was copied by a clumsy schoolboy-like Western hand, perhaps by Giovanni Tortelli.<sup>289</sup>

The layout of the Greek-Latin dictionary in Mon. Gr. 253 (ff. 75r-98v) is very similar to that of the dictionary in Mon. Gr. 142. On a page, one can find four columns: two columns of Greek lemmas and two columns with their Latin equivalents respectively; a column consists of approximately 28-30 lines. Vertical ruling is used throughout the dictionary which designates the place of the two pairs of columns on each page, while horizontal ruling is only applied on ff. 87r-97r, 98v. The ruling here seems to be anterior to the copying of the lemmas since the words which cannot be squeezed in their space are written across the ruling, while in Mon. Gr. 142 the ruling breaks in these cases.

The starting letters of the Greek lemmas are written throughout the column on ff. 75r (only the first Greek column), 96r-98v (the whole of the beta section). In the rest of the dictionary, the starting letters are either not indicated at all (on ff. 75r-87r) or are written only in the first few lines of the Greek columns. When it is possible, not only single starting letters are indicated only once at the beginning of the Greek columns, but also longer sequences of the Greek lemmas, e.g. prefixes, diphthongs (on ff. 87r-89v ἀπο-; 94r-v αὐ-; 94v-96Av<sup>290</sup> ἀφ-; 96Br ἀχ-, ἀψ- and ἀω-). At the beginning of the alpha and beta sections, a space of two lines is left obviously for a large initial starting letter: possibly illuminated letters were here planned, just as the case in the Greek-Latin dictionary of Mon. Gr. 142, at the beginning of each alphabetical section.

The question whether the dictionary was copied column by column or line by line from the source text is difficult to decide. On the one hand, the fact that wherever the Latin equivalents do not fit the space available, they are continued in the next line, under the Greek lemma would suggest that the dictionary was copied line by line. However, there is again evidence suggesting the opposite possibility: first, on ff. 87v-96Br the Greek lemmas were copied with brownish ink and the Latin equivalents with blackish ink (at times, though, the Latin equivalents are also written with brownish ink). In the rest of the dictionary, the two

<sup>289</sup> Hajdú 2003: 189. For Giovanni Tortelli, see Eleuteri & Canart 1991: 184-186, with an example of his handwriting on p. 185.

<sup>290</sup> Here, the numbering of the folios is wrong: the number 95 was omitted, while the number 96 appears twice (I refer to the first one as 96A and the second one as 96B).

columns seem to have been copied with inks of the same colour. Another phenomenon suggesting that the dictionary was copied column by column is that once the Greek lemmas are not in agreement with the Latin words next to them, the matching words are connected with lines afterwards (on f. 88v), although it happens very rarely as compared to what one can observe in Mon. Gr. 142. On the basis of what has been observed so far, two possibilities seem to emerge: 1) the scribe of the dictionary first chose to copy the wordlist line by line, then, at 87v, he decided to try the other method and started to transcribe the dictionary column by column from then onwards; or 2) the scribe used the method of transcribing the source text column by column (as suggested by the use of inks with different colours), and he used a source text where the longer lists of Latin equivalents were similarly continued right under the Greek lemmas: following his exemplar, the scribe left those lines blank in copying the Greek columns where the Latin equivalents were supposed to continue. This assumption presupposes that in the exemplar roughly similar space was available for the columns as in Mon. Gr. 253. However, the fact that even those pages where the Greek and Latin columns were copied with inks of different colours contain lemmas where the Latin equivalents are continued under the Greek lemma (e.g. on ff. 88v, 89r-v, 90r) renders the second possibility more probable.

In the Greek-Latin dictionary, the Latin equivalents are missing next to the Greek lemmas very often (several examples can be found e.g. on ff. 79r-v, 80v, 81v), even if they are present in the Harleianus codex. In the majority of the cases, the lack of the Latin equivalents is indicated with a colon written next to the Greek lemma. In other cases, only the first few letters of the Latin lemmas are copied (e.g. on f. 80v next to the Greek lemma ἀνεξερεύνητος only the first few letters of the Latin equivalent *inextricabilis* are present: *inex-*, while Mon. Gr. 142, ÖNB Suppl. Gr. 45 and the codex Harleianus all contain its full form; on f. 79v ἀκτὴ τὸ φυτόν *sab-*, while the other three manuscripts have the full form *sambucus*). These phenomena might suggest that the scribe had problems in deciphering the Latin text in the exemplar he used. Possibly, it was planned that a corrector would have a look at the dictionary after the copying to add the missing Latin lemmas afterwards. However, this step never took place (just like the additional insertion of large, decorative initials at the beginning of the alphabetical sections) since the transcription of the dictionary was never completed.

To collate the two Munich manuscripts and the manuscript ÖNB Suppl. Gr. 45, I chose to compare the first 20 folios of the Greek-Latin dictionary in the Vienna codex with the corresponding parts of the Munich codices. Obviously, one can only choose from a limited

material due to the fact that the dictionary in Mon. Gr. 253 abruptly ends with the beta section. Secondly, in the codex Harleianus there is an extensive lacuna between the lemmas Αλιξ hocallex' singularitertantum declinabitur (CGL II 225, 7) and Ανδραχνηειδοσλαχανου porcacla (CGL II 225, 8) due to the loss of a bifolium, and it is important for the textual tradition to observe how the two Munich manuscripts treat this lacuna as compared to Suppl. Gr. 45, where the lacuna is filled with 121 word pairs (12r 11-14v 1). For the purposes of the collation, I did not consider minor orthographical differences since it cannot be decided whether they are the result of the strict adaption of the exemplar's orthography or they might reflect – even only partly – the scribe's orthography.

In the course of the collation, one has the general impression that the dictionaries in the two Munich codices follow more closely the textual tradition of the cod. Harleianus 5792 published in CGL II than the dictionary in ÖNB Suppl. Gr. 45 does. First and foremost, in the two Munich manuscripts, the extensive lacuna present in the codex Harleianus due to the loss of a bifolium can also be found and it is not filled with a set of 121 word pairs as it can be observed in ÖNB Suppl. Gr. 45. In Mon. Gr. 142, even smaller lacunas of some letters which occur in the Latin equivalents and ultimately take their origin from the codex Harleianus are sometimes preserved, while ÖNB Suppl. Gr. 45 tends to contain the full forms of the Latin equivalents in these instances.<sup>291</sup> Then in the majority of the cases, the extra lemmas in the ÖNB Suppl. Gr. 45, i.e. lemmas that are not present in Harleianus 5792 are also missing from the two Munich codices (see Table 1 in appendix III for examples<sup>292</sup>). When lemmas present in the edition of the Harleianus version of the dictionary are missing from ÖNB Suppl. Gr. 45, they tend to appear in the two Munich manuscripts in the same form and at the same place as in the Harleianus (see Table 2 for examples).

The lemma pairs in the Harleianus 5792 as edited in CGL II are often different form their equivalents in ÖNB Suppl. Gr. 45. However, in these cases, the lemmas in the Munich codices tend to follow those in CGL II rather than the version found in the Vienna codex. If one collates the lemmas in ÖNB Suppl. Gr. 45 with the two Munich codices, on a page containing 26 lemma pairs, one will on average find 8-13 lemma pairs which differ from the corresponding lemma pairs in the Harleianus 5792 and from those in the two Munich codices exactly the same way. The difference can be realized in several ways, e.g. 1) the Greek lemma in ÖNB Suppl. Gr. 45 has more Latin equivalents than in the other three codices or vice versa;

<sup>291</sup> For a good example, see p. 72, n. 288.

<sup>292</sup> The relevant tables to the collation of Mon. Gr. 142 and 253 can be found in the appendix *III The Textual History of ÖNB Suppl. Gr. 45. Collations* on pp. 174-177.

2) the Latin equivalent has a different form/ending/gender; 3) the Greek lemma is slightly different, while its Latin equivalent is the same (for examples see Table 3).

Apart from cases showing that the textual traditions of the two Munich codices are more closely connected to the codex Harleianus 5792 than that of ÖNB Suppl. Gr. 45, there are instances suggesting that the textual traditions of the two Munich manuscripts are closely interrelated. This interrelation seems to be striking right at the beginning of the dictionary in these codices: they share the same incipit (ἀβαξ *abbagus* Mon. Gr. 142 f. 1r; ἀβαξ Mon. Gr. 253 f. 75r, with the Latin equivalent missing), i.e. they start with the same lemma pair, which is actually only the second lemma pair both in the edited version of Harleianus 5792 (CGL II 215, 2) and in ÖNB Suppl. Gr. 45 (f. 1r 2); the Harleianus and the Vienna codices share the same incipit (Ἄβάκχεντος, -χεντού *Imbacchatus*, -ti in ÖNB Suppl. Gr. 45, f. 1r 1 and Ἄβάκχουτος *inbauchatus* in CGL II 215, 1). There are again several examples showing that the corresponding lemma pairs in the two Munich codices agree precisely, even if they differ from the corresponding lemma pairs in the Harleianus and the Vienna codices (see Table 4). However, one can also find instances where the two Munich codices show differences: Greek lemmas can have different Latin equivalents or the number of Latin equivalents can be different or one of the codices contains a lemma that cannot be found in the other one (see Table 5).

On the basis of the collation the results of which have been briefly described above, it can be concluded that although the Greek-Latin dictionaries in the two Munich codices and in the manuscript ÖNB Suppl. Gr. 45 indirectly definitely go back to the same text (its oldest version known is in the codex Harleianus), they do not share the same direct ancestor, i.e. they do not form a group of manuscripts sharing common characteristics of textual tradition. In contrast, the two Munich codices seem to be more closely related regarding the textual traditions of their Greek-Latin dictionaries: it can be assumed that they shared the same ancestor in an intermediary phase of the transmission, which would explain why they show obvious agreements contrasted to ÖNB Suppl. Gr. 45. However, their direct source text is not likely to be the same since they also exhibit differences at times.

## 2.3 Collating the Greek-Latin vocabulary lists in ÖNB Supp. Gr. 45 and Σ I 12

The manuscript Σ I 12 is now kept in the Real Biblioteca de San Lorenzo de El Escorial in Madrid.<sup>293</sup> The paper codex consisting of 311 folios<sup>294</sup> is basically a collection of manuscript fragments with diverse dating, written by different hands and having their own provenience.

The content of the manuscript is heterogeneous. Among others, the manuscript contains parts of Aristotle's *Rhetoric* with marginal notes (ff. 1-44), a collection of alphabetically organized proverbs (ff. 47-50v), the paraphrase of Aristotle's *Physics*, Book I (ff. 54-56), Dionysius Halicarnasseus's *De Thucydide epistula ad Ammaeum* (ff. 57-59), *Philopatris* attributed to Lucian (ff. 62-66v), Galen's *De totius morbi temporibus* (ff. 68-70av), four Greek charters connected to the town Monembasia (ff. 71-73), Plutarch's *De animae procreatione in Timaeo*. In the rest of the manuscript, lexicographical content can be found: an extensive Greek-Latin vocabulary list (ff. 91-293), a Latin-Greek lexicon (ff. 293v-309v) and a short list of Greek and Latin plant names (ff. 309v-310).<sup>295</sup>

The different parts of the manuscript were written by various different hands. Some of them have been identified; for instance ff. 54-56 were written by Bessarion, ff. 68-70av by Nikolaos Melanchroinos and ff. 75-87 by Georgios Tribizias.<sup>296</sup> The scribe of the lexicographical unit on ff. 91-310 is so far unknown; it was probably a Western hand. The same hand copied the collection of proverbs on ff. 47-51, which indicates that the two sections belong together.<sup>297</sup> Don Diego Hurtado de Mendoza was the possessor of at least the unit containing Aristotle's writing: his exlibris can be found on f. 1r in the margin at the bottom of the page.<sup>298</sup> In the literature no specific information can be found regarding the provenience of the lexicographical section on ff. 91-310 and on ff. 47-51. The manuscript has the typical Escorial binding.<sup>299</sup>

The dating of the various sections bound together in the codex is also problematic. Revilla dates the lexicographical section (ff. 47-51 and 91-310) to the 16<sup>th</sup> century,<sup>300</sup> while

<sup>293</sup> The website of the Madrid library can be found here: <http://rbmne.patrimonionacional.es/>.

<sup>294</sup> In his description of the manuscript, Miller indicates 310 folios instead; see Miller 1966: 58-67. In the codex, one can find 310 numbered folios, while fol. 70a was accidentally omitted from the numbering, cf. Revilla 1936: 252-256.

<sup>295</sup> The detailed content of the manuscript can be found in Revilla 1936: 253-256; Miller 1966: 58-67 (it also contains the editio princeps of the four Greek charters on pp. 59-66) and in Moraux et al. 1976: 151-152 (the description is written by D. Harlfinger).

<sup>296</sup> Cf. Moraux et al. 1976: 152. Revilla 1936: 253 identifies the scribe of ff. 57-59 with Michael Apostolius, but Harlfinger in Moraux et al. 1976: 152 rejects this idea.

<sup>297</sup> Cf. Revilla 1936: 253 and Moraux et al. 1976: 152.

<sup>298</sup> Cf. Revilla 1936: 253 and Moraux et al. 1976: 152.

<sup>299</sup> Cf. Moraux et al. 1976: 151.

<sup>300</sup> Revilla 1936: 253.

Miller dates the collection of proverbs and the vocabulary lists to the 17<sup>th</sup> century.<sup>301</sup> Neither of them provides ground for the dating given. Compared to Revilla and Miller's standpoint, Harlfinger dates the lexicographical section much earlier, at the end of the 14<sup>th</sup> century, around 1400 on the basis of the watermark (deer) characteristic of this section.<sup>302</sup> Thiermann, however, argues that this dating must be too early given that the dictionary of Pseudo-Cyril (the codex Harleianus 5792) reappeared only around 1430.<sup>303</sup>

The lexicographical section starting on f. 91r has its own title added in the upper margin: *Lexicon graecolatinum*.<sup>304</sup> On each page, two columns can be found: one column containing the Greek lemmas and another one where their Latin equivalents are visible. On a page, usually 40-43 lines are added; the lines are not ruled in advance. In the generous margins and in the intercolumnium a great number of glossary notes<sup>305</sup> can be found which are sometimes separated physically from the main text with single lines. Whenever a new alphabetic section starts, the starting letter of the first word is written emphatically in the margin: in a larger size and separated from the rest of the starting word (see e.g. on f. 91r, 120v, 125r).<sup>306</sup>

The Greek-Latin lexicon was with most probability copied column by column: first the Greek column was transcribed, then the other column containing the Latin equivalents was added. This method of transcription can easily be detected through occasional scribal errors. On f. 114r, although no scribal error appears, the Latin column slightly diverges from the Greek one, which results in the fact that the Latin lemmas are not placed exactly next to their Greek equivalents, but slightly below them. This divergence was also perceived by the scribe, who marks the related Greek and Latin lemmas in lines 29-32 with symbols consisting of dots or strokes of diverse number.<sup>307</sup> The same phenomenon can be observed on f. 180v, lines 20-21. On f. 216r, in line 20, the Latin equivalent of the Greek lemma was accidentally omitted by the scribe. It was later inserted in the Latin column, between lines 19 and 21 by a

<sup>301</sup> Miller 1966: 58 and 67.

<sup>302</sup> Cf. Moraux et al. 1976: 150.

<sup>303</sup> Thiermann 1996: 659, n. 12. Thiermann also announces here his plan to write about this question of dating in more details in a future study. This plan, however, was never realized due to his early death.

<sup>304</sup> Before the title, the letters *Di* can be read, which were crossed out with a single line: with all probability, the scribe first started to write *Diccionarium*, then he suddenly changed his mind and wrote *Lexicon* instead. For a black-and-white image of f. 91r, the first page of the Greek-Latin dictionary in the manuscript Σ I 12 see Fig. 28 in the appendix *I Illustrations* on p. 167.

<sup>305</sup> For details about the marginal notes see pp. 115-117.

<sup>306</sup> Since I had the possibility to study the Greek-Latin dictionary in the Madrid manuscript using black-and-white images provided by the Real Biblioteca de San Lorenzo de El Escorial, I cannot determine whether a different ink (e.g. red) was used for the emphatic initial letters.

<sup>307</sup> This method of using symbols created with a diverse number of dots or strokes to connect the related lemmas is also used by the scribe of the Greek-Latin lexicon in ÖNB Suppl. Gr. 45; see e.g. f. 78r, lines 2-8.

subsequent hand who again marked the related lemmas in the two columns in lines 19-20 using symbols created from a varying number of dots.

The scribe seems to have encountered difficulties in deciphering and copying his source text, mainly the Latin part: at some places, parts of the Latin lemmas are missing; the missing part is always indicated with underlining or dots. In these cases, a subsequent hand supplements the lemmas with the missing parts. For instance, on f. 107r, in line 28, the first two letters of the first Latin equivalent of the Greek lemma ἀπόδεσμος are missing; their place is indicated with two dots (..*ligamen*); on the dots the first two letters (*al-*) are added by another hand. Sometimes whole Latin equivalents are left out by the scribe and their place is again indicated with dots or underlining (e.g. on f. 107r, lines 24 and 30).

To explore how the Greek-Latin vocabulary lists in ÖNB Suppl. Gr. 45 and in Σ I 12 are related to each other the Greek and Latin lemmas in the alpha section were collated for two reasons. Firstly, the number of the lemmas starting with *alpha* (more than 2300) is high enough to provide us with reasonable material to draw conclusions. Secondly, in the codex Harleianus there is an extensive lacuna between the lemmas Αλιξ *hocallex'* *singularitertantum declinabitur* (CGL II 225, 7) and Ανδραχνηιδοσλαχανου *porcaca* (CGL II 225, 8) due to the loss of a bifolium,<sup>308</sup> and it is important for the textual tradition to observe how Σ I 12 treats this lacuna as compared to Suppl. Gr. 45, where the lacuna is filled with 121 word pairs (12r 11-14v 1). For the purposes of the collation, I did not consider minor orthographical differences since it cannot be decided whether they are the result of the strict adaption of the exemplar's orthography or they might reflect – even only partly – the scribe's orthography.

The extensive lacuna found in the alpha section of the codex Harleianus is filled throughout in the manuscript Σ I 12 (from f. 97v, line 39 to f. 99r, line 33) similarly as in ÖNB Suppl. Gr. 45. Among the Greek-Latin dictionaries collated with the Vienna manuscript so far the two Munich codices, Mon. Gr. 142 and 253 contain the lacuna as inherited from the codex Harleianus,<sup>309</sup> while in ÖNB Suppl. Gr. 47 the lacuna is filled only partly.<sup>310</sup> In the place of the original lacuna of the codex Harleianus the supplemental lemmas in the manuscripts Σ I 12 and ÖNB Suppl. Gr. 45 remarkably agree in the overwhelming majority of

<sup>308</sup> Cf. Goetz, *Praefatio*, in Goetz & Gundermann 1888: XXXI.

<sup>309</sup> See p. 75 for the details.

<sup>310</sup> For the details see p. 65.

the cases.<sup>311</sup> It is even more striking that wherever ÖNB Suppl. Gr. 45 lacks the Latin equivalents of the Greek lemma in this section, the same Latin lemmas are also missing from Σ I 12.<sup>312</sup> In a few instances, however, minor differences might occur: for example, Σ I 12 diverges from ÖNB Suppl. Gr. 45 regarding the number of Latin equivalents, i.e. it contains either less<sup>313</sup> or more<sup>314</sup> Latin equivalents than the Vienna manuscript.

In the course of the collation of the Greek-Latin lexicon in ÖNB Suppl. Gr. 45 and Σ I 12 two major tendencies seem to emerge. Firstly, the dictionary in Σ I 12 tends to agree with the Harleianus codex, i.e. with its edited version regarding the number of Latin equivalents. When ÖNB Suppl. Gr. 45 has more or less Latin equivalents than the edited version of the codex Harleianus, Σ I 12 will usually be in agreement with the latter one.<sup>315</sup> However, in a few cases, the opposite of this tendency can also be observed, i.e. the number of Latin equivalents in the manuscript Σ I 12 rather agrees with ÖNB Suppl. Gr. 45 than with the codex Harleianus.<sup>316</sup> Furthermore, there are also instances where the Latin equivalents of Σ I 12 do not show agreement either with ÖNB Suppl. Gr. 45 or with the edited version of the codex Harleianus. The Madrid manuscript diverges from the other two codices sometimes regarding the number of Latin equivalents, sometimes regarding its form, or even completely different Latin words can appear as Latin equivalents.<sup>317</sup>

The other major tendency can be detected in the vocabulary of the Greek-Latin dictionary, i.e. in the presence or complete lack of whole lemma pairs: in this respect, Σ I 12 tends to agree with ÖNB Suppl. Gr. 45 as opposed to the edited version of the codex Harleianus. The additional lemma pairs in ÖNB Suppl. Gr. 45 missing from the codex Harleianus tend to be present in Σ I 12, too. When lemma pairs missing from ÖNB Suppl. Gr. 45 can be found in the codex Harleianus, i.e. the opposite of the previous scenario occurs, the manuscript Σ I 12 again follows ÖNB Suppl. Gr. 45 through the lack of the same lemma pairs.<sup>318</sup>

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<sup>311</sup> See Table 1 in the appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on p. 178 for examples.

<sup>312</sup> E.g. ÖNB Suppl. Gr. 45 13r 25 and Σ I 12 98r: ἀμφίστομος καὶ ἀμφήκης τὸ ἀντό [Latin vacat]; ÖNB Suppl. Gr. 45 13v 25 and Σ I 12 99r: ἀνακωχεύει ἐπὶ νηῶν, τὸ ἐν πελάγει ἡρεμεῖν [Latin vacat].

<sup>313</sup> E.g. ÖNB Suppl. Gr. 45 13r 26 ἀμφισβητῶ discepto, dubito - Σ I 12 ἀμφισβητῶ discepto; ÖNB Suppl. Gr. 45 12v 12 ἀμαρτάνω pecco non potior - Σ I 12 ἀμαρτάνω pecco, -cas.

<sup>314</sup> E.g. ÖNB Suppl. Gr. 45 12v 22 ἀμελειστί sine mora - Σ I 12 98r ἀμελειστί absque tarditate, sine mora;

<sup>315</sup> See Table 2 in the appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on p. 178 for examples.

<sup>316</sup> See Table 3 in the appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on p. 179 for examples.

<sup>317</sup> See Table 4 in the appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on p. 179 for examples.

<sup>318</sup> See Table 5 in the appendix III *The Textual History of ÖNB Suppl. Gr. 45. Collations* on p. 180 for examples illustrating both cases.

The two manuscripts also show agreement regarding the way the lemmas are presented in the Greek-Latin dictionary. While the edited version of the codex Harleianus tends to provide only the basic forms of the lemmas (nominative singular for nouns, adjectives, pronouns etc. and the present imperfect form in the indicative, first person singular for verbs) without any additional information about the conjugation or declination, one can find such information both in ÖNB Suppl. Gr. 45 and in Σ I 12. Next to the Greek lemmas such grammatical information appears consistently in the Greek-Latin lexicon of both codices: usually the genitive singular ending is added to nouns, adjectives, pronouns etc., while for the verbs the ending of the second person singular form, present imperfect in the indicative is provided. It is striking that the consistent addition of such grammatical information in the Greek column ends abruptly exactly at the same point in both manuscripts: with the Greek lemma ἀντιπαραγραφή, -φῆς (ÖNB Suppl. Gr. 45 20r 15; Σ I 12 103r 10). From then onwards, additional grammatical information is provided at random in the Greek columns throughout the dictionary of both manuscripts.

No such consistency can be discovered in the Latin columns: the addition of extra grammatical information seems to be more random in both manuscripts. For nouns, adjectives, pronouns the genitive singular form can be added. For verbs, the Latin columns in ÖNB Suppl. Gr. can add the second person singular form, present imperfect in the indicative, while Σ I 12 sometimes provide all forms familiar from modern Latin dictionaries (second person singular present imperfect in the indicative; first person singular present perfect in the indicative and perfect participle neuter singular).

It is even more interesting to observe that the two manuscripts seem to share common textual errors or divergences from the edited version of the codex Harleianus that must have emerged at a certain point and in a certain branch of the transmission and from then onwards they could have been handed down as a part of the textual tradition. For instance, in ÖNB Suppl. Gr. 45, f. 9r, line 25 two lemma pairs (*ἀκμὴ σιδήρου*, *ἀκμὴ ἡλικίας* acies: ut ferri, flos: ut aetatis) can be found in a single line. In Σ I 12, f. 96r, line 18 again the two lemma pairs are inserted in the place of a single entry (*ἀκμὴ σιδήρου*, *ἀκμὴ ἡλικίας* acies, -ciei, aetatis flos), while in the edited version of the codex Harleianus only the first lemma pair appears (CGL II 222, 53). Another illustrative example: the lemma pair *ἀποφρίσσω* abhorreo (CGL II 242, 32) was originally omitted from the lexicon in both manuscripts, but later, by a subsequent hand it was added in the margin of ÖNB Suppl. Gr. 45 (on f. 33r 26: *ἀποφρίττω* abhorreo) and in the intercolumnium of Σ I 12 (on f. 111v 28: *ἀποφρίττω* abhorreo).

To sum up, the Greek-Latin lexicon in the manuscript Σ I 12 seems to be closely related to the similar dictionary in ÖNB Suppl. Gr. 45. Their connection is not only confirmed by the way both of them fill the extensive lacuna of the codex Harleianus in the alpha section with highly similar entries, but it is also supported by the striking agreement in the set of lemma pairs in contrast to the set of entries in the edited version of the codex Harleianus. Furthermore, it is also remarkable how similar additional grammatical information is inserted in both versions of the Greek-Latin dictionary, especially in the Greek columns. The same textual variants occurring in the two manuscripts that diverge from the text of the edited version of the codex Harleianus also suggest that the Greek-Latin lexica in the Vienna and Madrid codices belong to the same branch of the transmission. However, despite the numerous remarkable agreements described above, the two versions of the Greek-Latin dictionary were definitely not copied from the same exemplar, i.e. they cannot have the same direct source since differences also occur. The most striking divergence is apparent in the number of Latin equivalents: in this respect Σ I 12 tends to follow the edited version of the codex Harleianus instead of the dictionary in ÖNB Suppl. Gr. 45.

Apart from the extensive Greek-Latin lexicon, the manuscript Σ I 12 also contains a shorter Latin-Greek dictionary (ff. 293v-309v) and a short thematic list of Greek and Latin plant names (ff. 309v-310) similarly as ÖNB Suppl. Gr. 45 does (on ff. 290r-320r and f. 298r-v respectively).<sup>319</sup> The Latin-Greek lexicon in the two manuscripts seems to be identical: both contain a series of alphabetical wordlists in three groups following grammatical considerations (so-called *idiomata generum*): 1) masculine Latin words and their Latin equivalents; 2) feminine Latin words and their Latin equivalents and 3) neuter Latin words and their Latin equivalents.<sup>320</sup> Their vocabulary also seem to agree on the basis of the first two and last two lemma pairs cited from all three grammatical groups in Revilla's description of Σ I 12.<sup>321</sup>

The short thematic list containing names of plants, especially those of trees also seems to be identical in the Vienna and Madrid manuscripts based on the collation of the first two

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<sup>319</sup> The dictionary can also be found in the *Corpus Glossariorum Latinorum* under the title *Idiomata codicis Harleiani*, see CGL II 487-506.

<sup>320</sup> I could not consult the relevant folios of the manuscript Σ I 12 either in the original or in the form of digital images. Miller 1966: 67, Moraux et al. 1976: 152 and Revilla 1936: 256 give a description of this section. Miller mentions it very briefly, only giving the first two entries of the dictionary. Both Moraux et al. and Revilla mention the three grammatical groups, but Revilla provides a more detailed description by citing the first and last two lemma pairs from all three grammatical groups.

<sup>321</sup> See Revilla 1936: 256.

and last two lemma pairs which are in complete agreement.<sup>322</sup> This thematic word list in this form cannot be found in the *Corpus Glossariorum Latinorum* and I did not manage to detect it in any of the more recent, 15<sup>th</sup>-century or 16<sup>th</sup>-century codices containing the extensive Greek-Latin dictionary. Thus, the fact that both ÖNB Suppl. Gr. 45 and Σ I 12 contain it is even more remarkable, although the placement of the thematic word list is different in the two codices: it precedes the Latin-Greek lexicon in the Vienna manuscript, while their order is the opposite in the Madrid manuscript.

Through the presentation of the results of the collation of the extensive Greek-Latin dictionary in ÖNB Suppl. Gr. 45 and Σ I 12 it has already been shown that remarkable agreements connect the two manuscripts suggesting that they belong to the same branch of transmission. This connection is further confirmed by the fact that the Greek-Latin lexicon appears together with the same Latin-Greek lexicon and Greek-Latin thematic word list of tree names in both manuscripts. Based on this fact, one might also assume that the Vienna and Madrid manuscripts both belong to the same branch of transmission where all three lexicographical sections (i.e. the Greek-Latin and Latin-Greek lexica and the short thematic word list) were originally handed down together.

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<sup>322</sup> Again, I did not have the possibility to consult the folios containing the thematic wordlist either in the original codex Σ I 12 or in the form of digital images. While this section is not mentioned by Miller 1966; Moraux et al. 1976: 152 and Revilla 1936: 256 give a short description of the wordlist. Again, it is Revilla's description that cites the first and last two entries of the wordlist. Cf. p. 32.

### 3 Summary

In this chapter the textual tradition of the manuscript ÖNB Suppl. Gr. 45 has been explored. After the presentation of its indirect source, the codex Harleianus 5792, the diffusion of the Greek-Latin dictionary in the 15<sup>th</sup> and 16<sup>th</sup> centuries has been discussed. Goetz's list of ten *codices recentiores* containing the Greek-Latin dictionary has been enlarged with eight further items<sup>323</sup> and the possibility of further copies preserved in the Topkapi Palace, Istanbul has been discussed, as well.

The Greek-Latin dictionary found in ÖNB Suppl. Gr. 45 has been collated to four contemporary manuscripts: ÖNB Suppl. Gr. 47, Mon. gr. 142 and 253 and Σ I 12. It has been revealed that ÖNB Suppl. Gr. 47 is not closely related to the other Vienna manuscript regarding the texts of the Greek-Latin dictionaries they contain. On the one hand, ÖNB Suppl. Gr. 47 partly retains the extensive lacuna in the alpha section of the codex Harleianus 5792 and a further lacuna is also found in the alpha section of ÖNB Suppl. Gr. 47 which is not present in ÖNB Suppl. Gr. 45. On the other hand, remarkable differences can also be found between the Latin equivalents in the two versions of the same bilingual lexicon.

The manuscripts Mon. gr. 142 and 253, which are clearly interrelated regarding both their provenience and the text of the Greek-Latin dictionaries they contain, are not related closely to ÖNB Suppl. Gr. 45, either; they belong to different branches of the textual tradition of the Greek-Latin lexicon. The two Munich codices also retain the extensive lacuna in the alpha section, and on the whole their texts seem to be closer to that of the 8<sup>th</sup>-century codex Harleianus than the one found in ÖNB Suppl. Gr. 45. This might be attributed to the fact that Mon. gr. 142 – and presumably also Mon. gr. 253 – was copied around 1435, at the Council of Basle.

From Goetz' list two further *codices recentiores* can be excluded from the candidates for textually related manuscripts, since the manuscripts Bibliothecae aedilium Flor. eccles. cod. CCXIX and Parisinus gr. 2627 also retain the extensive lacuna found in the Harley manuscript.<sup>324</sup>

However, the Madrid manuscript Σ I 12 seems to be closely related to ÖNB Suppl. Gr. 45 on several grounds. Firstly, the extensive lacuna found in the alpha section of the Harley codex is also filled with lemma pairs in the Madrid manuscript; the lemma pairs found in the

<sup>323</sup> Dionisotti already added six items to Goetz's original list of ten codices from the 15<sup>th</sup> and the 16<sup>th</sup> centuries, see Dionisotti 1984-85: 304, n. 1. This enlarged list of sixteen manuscripts was adopted by Thiermann 1996: 659.

<sup>324</sup> Goetz 1888: XXXI.

place of the lacuna show striking agreement in the Madrid and Vienna codices. Secondly, the two manuscripts seem to share common textual errors and/or divergences from the edited version of the codex Harleianus regarding the presence or lack of certain lemma pairs. Moreover, it is also remarkable that additional grammatical information is similarly added especially in the Greek columns of the Greek-Latin dictionaries in the two manuscripts.

The codex Σ I 12 also contains the Latin-Greek *idiomata generum* and the short thematic list of tree names also found in ÖNB Suppl. Gr. 45. The fact that the short thematic list of tree names cannot be found in this form in any of the *hermeneumata* published in the third volume of the *Corpus Glossariorum Latinorum* or – to my knowledge – in any of the *codices recentiores* containing the Greek-Latin dictionary makes this agreement even more striking. All these observations seem to confirm that the two manuscripts ÖNB Suppl. Gr. 45 and Σ I 12 are closely related and belong to the same branch of the textual tradition of the Greek-Latin dictionary appearing first in the codex Harleianus. Moreover, on the basis of the close relationship of the Vienna and Madrid manuscripts, one might also assume that in this branch of the transmission the three lexicographical sections, i.e. the Greek-Latin dictionary, the Latin-Greek *idiomata generum* and the short thematic list of tree names were originally handed down as a whole, organic lexicographical unit.

#### **IV MARGINAL NOTES IN THE MANUSCRIPT ÖNB SUPPL. GR. 45**

In the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 thousands of glossary notes can be found in the margins and between the two columns containing the Greek and Latin lemmas. Basically, they can be divided into two major groups through analysing the characteristics of the handwriting and through mapping their sources. The main aim of this chapter is to explore the sources of the two major groups of interrelated glossary notes: exploring their sources might also contribute to a better understanding of the textual history of the Greek-Latin dictionary in the Vienna manuscript and of the history of the codex itself.

In this chapter, glossary notes belonging to the two major groups will be analysed thoroughly. First, the layout, i.e. the location of the marginalia within the manuscript and their connection to the main text of the Greek-Latin dictionary (either physical connection or connection on the level of meaning) will be discussed. The language use and the content of the glosses will also be subject of the discussions.

Special emphasis will be laid on the exploration of the sources of the marginal notes belonging to the two major groups. On the one hand, where applicable, glossary notes containing quotations from or clear references to Greek literary passages will be collated with their up-to-date textual editions. On the other hand, glossary notes of predominantly Greek literary origin building up one of the major groups will be collated with the marginalia in a Madrid codex ( $\Sigma$  I 12) that contains a Greek-Latin dictionary belonging to the same textual tradition as the one in ÖNB Suppl. Gr. 45, while the marginalia from the other major group will be collated with the main text of a Greek-Latin dictionary that belongs to a different textual tradition.

## 1 Glossary notes of predominantly Greek literary origin

One of the two major groups of glossary notes predominantly comprises quotations of Greek literary origin and can ultimately be divided into four subgroups. On the basis of the genre of the literary works quoted, one can find two major subgroups within this group of glossary notes that are rather unified regarding their sources: marginal notes quoting Aristophanic scholia and glossary notes of legal origin that can ultimately traced back to the 10<sup>th</sup>-century Byzantine legal text called *Synopsis Major Basilicorum*, the abridged version of the monumental code of law, *the Basilika* (τὰ Βασιλικά). The two subgroups of glossary notes quoting Greek literary texts do not only differ regarding the genres of the literary sources, but they are also present in the margins of the manuscript in different quantities. While more than 400 glossary notes take their origin from Aristophanic scholia in the margins of the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45, one can find less than a hundred marginal notes quoting Greek legal texts there. Beside these two subgroups, one can identify two further subgroups as well that are more heterogeneous regarding their content and sources: one of them contains quotations from and references to further Greek literary authors (mostly prose writers), while the marginal notes belonging to the other one is rather related to Greek lexicographical sources.

Despite the apparent differences in genre and quantity, however, the four subgroups of glossary notes are clearly connected through the common palaeographical characteristics of Aristophanic scholia, Byzantine legal texts, miscellaneous Greek authors and Greek lexicographical sources quoted in the margins.<sup>325</sup>

### 1.1 Glossary notes quoting Aristophanic scholia

#### 1.1.1 General characteristics

In the Greek-Latin dictionary of the manuscript ÖNB Suppl. Gr. 45 the highest number of glossary notes is quoted from scholia written to the plays of Aristophanes: one can find more than 400 quotations from Aristophanic scholia written in the margins of the dictionary. More than a half of these marginal notes (more than 250 items) are quoted from the scholia written to the Aristophanic play *Nubes*.<sup>326</sup> The second biggest group contains approximately 160

<sup>325</sup> For a short palaeographical description of these glossary notes see pp. 24-25.

<sup>326</sup> These marginal notes can be found in the appendix IV *Glossary Notes Quoting Scholia to Nubes* on pp. 181-200.

marginal notes quoted from the play *Plutus*,<sup>327</sup> the first play by Aristophanes on the Byzantine curriculum. The predominance of the plays *Nubes* and *Plutus* can easily be explained since these two plays formed part of the Byzantine triad of Aristophanic plays (*Ranae* being the third one) which were transmitted – often together with their scholia – in a far greater number of manuscripts compared to the other plays of the comedy writer.<sup>328</sup>

The origin of the quotations inserted in the margins is indicated in the majority of the cases; only about a tenth of the quotations from Aristophanic scholia lack the indication of the source. However, the source of the quotes is naturally not given in details, only the name of Aristophanes – with a preposition in several cases – is provided in various abbreviated forms either at the beginning or at the end of the quotations. The most frequently used abbreviation for Aristophanes is *Ar.* (without preposition) in the marginal notes occurring several hundred times, while the second most frequently used form is the same abbreviation with the preposition *in*, that is, *in Ar.* for *in Aristophane*, appearing almost a hundred times. The abbreviations *Aristoph.*, *in Aristoph.* and *in Arist.* (the latter two again for *in Aristophane*) occur almost with the same frequency: approximately ten times each. The abbreviations *Arist.* and *apud Ar.* (for *apud Aristophanem*) appear only a few times. Finally, in a few cases, the name of Aristophanes appears in Greek in a short Greek sentence with which the quotation is introduced.<sup>329</sup> The different abbreviated forms indicating the source of the quotes show a certain distribution in the Greek-Latin dictionary: in the first part of the dictionary (up to f. 33r), the abbreviations *in Aristoph.*, *Aristoph.*, *in Arist.* and *Arist.* tend to occur, then in the following part (ff. 33r–93r) the abbreviation *in Ar.* is characteristic, and finally in the remaining part of the dictionary the abbreviation *Ar.* is dominating.

The glossary notes are usually added to the margins of the dictionary: they can be found in the upper (e.g. on f. 14r–v) and lower margins (e.g. on ff. 13r, 18v, 28v) and also in the side margins – generally in the wider one (e.g. on ff. 4v, 5r, 7r, 10r). One can often find two or even more quotations from Aristophanes inserted under each other (e.g. on f. 204v). In a few cases such quotations are added in the intercolumnium (e.g. on ff. 131v, 147v, 266r); they tend to be relatively shorter in accordance with the space available there. In a few cases,

<sup>327</sup> The marginal notes quoted from the scholia to *Plutus* can be found in the appendix *V Glossary Notes Quoting Scholia to Plutus* on pp. 201–212.

<sup>328</sup> For a discussion and a list of the manuscripts of Aristophanes with the indication of their contents see White 1906: 1–20 and 255–278. The predominance of the so-called Byzantine triad (*Nubes*, *Plutus* and *Ranae*) in the manuscript tradition becomes apparent even if one only quickly scans the contents of the codices listed. For an account about the use of the Aristophanic plays as school texts during the Renaissance see Botley 2010: 88–91.

<sup>329</sup> Cf. e.g. the marginal note added to f. 55v 26: γλισχραντιλογεξεπίτρυπτον ὁ Ἀριστοφάνης καλεῖ... (sch. Nub. 1004a–b).

the glossary note is inserted at the place of a missing Latin lemma (e.g. on f. 10r, line 19) or at times the glossary note is even organized as an additional part of the dictionary: the glossed item from Aristophanes is written under the last Greek lemma of the page and the gloss from the scholion is written under the column of the Latin explanations (e.g. on f. 141r). This latter organization shows well that the quotations from the Aristophanic scholia are usually intended as lexicographical additions to the vocabulary of the dictionary.

The glossary notes containing quotations from Aristophanic scholia can be related to the main text of the dictionary on several grounds. To start with, the most straightforward form of relationship between the glossary note and the main text is when the quotation is intended as an explanation, definition for the Greek lemma in the main text (e.g. on ff. 5r 14, 7r 24, 14r 1, 59r 7). In these cases, the lemmas are quoted as they appear in the Aristophanic scholia, that is, not in first person singular indicative present (verbs) or in nominative singular (nouns, adjectives). In other cases, some kind of lexicographical relationship can be discovered between the Greek of the main text and the lemma of the scholion entry. Sometimes the lemma of the scholion belongs to the same word family which appears in the main text. For instance, next to the lemma διάτηξις (f. 68r 15) the scholion explains the verb form διατήξας, or the quotation explains the word ιχθυηρούς next to the Greek lemma ιχθύς (f. 133r 26). There can be, however, a looser lexicographical relationship between the lemma in the scholion quoted and the Greek lemmas in the main text: very often the quotations are added next to those Greek lemmas in the main text which match alphabetically the lemma highlighted in the scholion. For instance, the scholion giving explanation to ἀνθρήνας is inserted next to the Greek lemmas starting with ἀνθρα- (f. 17r 12). Thus, this group of glossary notes quoting scholia to Aristophanes can also be regarded as addition to the vocabulary of the dictionary. Finally, in some cases, the quotations from Aristophanic scholia are related to other lexicographical marginal notes from the same hand. For instance, next to the Greek lemma ἀτιμῶ (f. 41r 24) a short marginal note explains the difference between ἀτιμῶ and ἀτιμάζω, then it is followed by a quotation from a scholion to *Nubes*, where a form of ἀτιμάζω (ἀτιμάσῃ) is highlighted.

On the basis of the content of the quotations, this group of glossary notes might be divided into two subgroups: lexicographical and grammatical notes. Among lexicographical notes, one can often find very short definitions consisting of only one or two words (e.g. ff. 4v 6, 126v 8, 128v 15) and longer ones, as well (e.g. ff. 50r 6; 231v 7). Another characteristic type of lexicographical notes quoted from Aristophanic scholia is when the glossary note lists Greek synonyms to the lemma (e.g. ff. 5r 14, 134v 4, 158r 22). In some cases, the glossary

notes highlight the semantic difference between two similar words.<sup>330</sup> Sometimes glossary notes quoted from Aristophanic scholia contain “encyclopaedical” information: one can find entries about gods (e.g. on f. 177r 10 about a mythological story) and other mythological figures (e.g. on f. 213v 10 about Peleus), about dramas, writers and other literary works (e.g. on f. 167v 9 about the drama *Marikas*) and about places (e.g. on f. 165Br 1). These notes tend to be longer than the ones giving definitions or synonyms (e.g. the marginal note inserted on f. 213v 10 on the Peleus story is remarkably long). A further type of lexicographical notes occurring rarely is when the scholion collects lexicographically related words to the lemma with short explanations.<sup>331</sup>

A high number of glossary notes contain some kind of grammatical information, e.g. different irregular forms of verbs (aorist: f. 140v 9; future: ff. 33v 10, 197v 12; imperative: f. 169r 12), accuracy (f. 221r 24), declension of nouns (f. 291v 13), diminutive form (f. 49r 6), case of the adjunct of the verb (ff. 54r 11, 147r 8), pronunciation (f. 128v 23 on vowel length). In some cases, the glossator does not quote scholia to clarify a grammatical question, but rather an explanation independent of the Aristophanic scholia is used for the illustration of which Aristophanes’s text is exploited (e.g. ff. 277r 19, 298r 1). The glossator often quotes definitions containing an etymological explanation, as well (e.g. ff. 49v 17, 96v 8, 122r 19). In other cases, glossary notes contain dialectical characteristics (e.g. ff. 112v 17, 141r 26, 78r 15, 89v 18, 228v 9). The majority of these marginalia naturally highlight Attic features; other dialectal characteristics (e.g. Ionic, Phrygian) appear only sporadically. Apart from scholia of grammatical content, notes with reference on stylistics also appear, they naturally tend to focus on the characteristics of the poetic language (e.g. f. 17r 12).

The glossary notes of lexicographical and grammatical (stylistic) content can usually be interpreted on their own, that is, without their original context, the plays by Aristophanes. They gain a new context through their addition to the Greek-Latin dictionary. However, there are some Aristophanic scholia added in the margins of the dictionary which can hardly be interpreted without their original context (e.g. ff. 18v 26; 36v 7).

The great majority of the marginal notes quote the Aristophanic scholia in their original Greek language without adding Latin translation. However, there are a few marginal notes where the scholia quoted had been translated to Latin with the exception of the Greek

<sup>330</sup> E.g. ἐδίδαξα docui ipse, sed ἐδιδάξαμην Aristophanes ironice alibi loquens ponit, ἀντὶ τοῦ εἰς διδασκαλεῖον ἔπειψα (fol. 78r 19; schol. Nub. 1338b); φασιανοί, ἵπποι τινες, φασιανικοί δὲ ὅρνιθες. Aristophanes (fol. 283r 3; sch. Nub. 109c); in Aristophane. βλέφαρα αἱ πτύχες τῶν ὄφθαλμῶν, ἥγουν τὰ ὄμματόφυλλα. βλεφαρίδες δὲ αἱ τρίχες αἱ ἐμπεφυκυῖαι τοῖς βλεφάροις (fol. 49v 10; sch. Plut. 730).

<sup>331</sup> E.g. Aristophanes. Σφῆττος τόπος ἐν Ἀθήναις, δόθεν καὶ Σφῆττοι ἐπίρρημα, καὶ ὁ πολίτης, Σφῆττος, οἶνος. καὶ Σφῆττοις δόξος, ώς ἔσικε δέ, δριμύτατον δόξος Σφῆττοι ἐγίνετο (f. 260v 9; sch. Plut. 720).

lemma explained. Among these glossary notes, one can find shorter definitions (e.g. f. 4v 6) or longer descriptions (e.g. ff. 18v 26, 93v 1), as well. At times, only the closing sentence of the glossary note appears in Latin translation, the previous part of the quotation is added in Greek (e.g. ff. 13v 1, 64v 22). In some cases, a short Latin introduction is provided before the Greek quotation (e.g. ff. 5r 14, 81v 22), or the glossary note presents the Aristophanic scholia in a “mixture” of Greek and Latin (e.g. f. 78r 19): the lexicographical parts remain in Greek, while the explanatory parts are translated to Latin. In other instances, a Latin translation is added to the Greek quotation (e.g. f. 169r 1). The most characteristic use of Latin in the Greek quotations is when two Greek synonyms or synonymous expressions are connected with the Latin preposition *pro*, which is a frequently appearing phenomenon in the margins of the dictionary (e.g. ff. 11v 19, 78v 22, 79r 12, 80r 23, 95r 1). In the same function, at times, the Latin verb form *est* is used (e.g. f. 72r 20).

### **1.1.2 The origin of the Aristophanic glossary notes**

In the literature on the Vienna manuscript,<sup>332</sup> it is only István Kapitánffy, who touches upon<sup>333</sup> the question of the origin and textual tradition of the Aristophanic glossary notes, more precisely that of the glossary notes quoting scholia to the play *Nubes*.<sup>334</sup> Using the textual editions of the *scholia vetera*<sup>335</sup> and *scholia recentiora*<sup>336</sup> to *Nubes*, he finds out that the majority of the marginalia quoting scholia to *Nubes* are taken from Demetrius Triclinius’s second redaction of scholia or are closely related to it at least. He also recognizes that some of these marginalia are quoted from the group called “anonyma recentiora” by Koster in his 1974 textual edition. From these observations Kapitánffy reaches the conclusion that the person who added these marginalia to the Greek-Latin dictionary must have used a codex containing the two Aristophanic plays, i.e. *Nubes* and *Plutus* together with the scholia, and the scholia in this hypothetical codex must have been taken from the second Triclinian edition, although some of the scholia must have had another origin there.

I have attempted to collect and identify all the marginal notes quoting Aristophanic scholia in the Greek-Latin dictionary: these marginal notes can be found in the appendix

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<sup>332</sup> For an overview of the literature dealing with the manuscript ÖNB Suppl. Gr. 45 see pages 4-8.

<sup>333</sup> See Kapitánffy 1995: 355-356.

<sup>334</sup> Kapitánffy excluded the marginalia quoting scholia to *Plutus* from his examination of the textual tradition of the Aristophanic scholia since when he prepared his paper published in 1995 the modern editions of the *scholia vetera* and *scholia recentiora* to *Plutus* were still not available to him, cf. Kapitánffy 1995: 355. The edition of the *scholia vetera* to *Plutus* was published with the date 1994, while the *scholia recentiora* were published two years later, in 1996 – both textual editions were edited by Marcel Chantry.

<sup>335</sup> Holwerda 1977.

<sup>336</sup> Koster 1974.

section.<sup>337</sup> I also collated these glossary notes with the textual editions of the relevant Aristophanic scholia (Koster 1974 and Holwerda 1977 for *Nubes*; and Chantry 1994 and 1996 for *Plutus*): the matching scholia are indicated in brackets after each Aristophanic glossary note in the related appendices. In several instances, however, differences can be detected between the marginalia and the related scholia: in these cases the abbreviation *cf.* (= compare) is used in front of the indication of the scholia in the brackets, which means that the marginal note does not agree with the indicated scholion precisely, but seems to be closely related to it. At the same time, it is important to bear in mind that at times precise collation of the marginal notes and the Aristophanic scholia is not possible, since the glosses do not always reproduce the scholia in direct quotation: this case can be well illustrated with the phenomenon when the Greek scholia appear partly or completely in Latin translation.<sup>338</sup>

On the basis of the collation of the marginalia and the scholia to *Nubes*, it can be stated that on the whole István Kapitánffy was right in claiming that the majority of these glossary notes take their origin or are at least closely related to the scholia of the second Triclinian edition, while some of them rather originate from a group of scholia called “*anonyma recentiora*” by their editor, Koster. The results gained from the thorough collation, might, however, make Kapitánffy’s result based on the collation of scholia chosen at random more precise. Approximately 73% of the glossary notes take their origin from the second Triclinian redaction<sup>339</sup> of the *Nubes* scholia. While the second Triclinian edition shows agreement either with the first and/or second Thoman versions<sup>340</sup> of the *Nubes* scholia or with the first Triclinian version<sup>341</sup> several times, a third of these 73% agrees exclusively with the second Triclinian version, which suggests that the second Triclinian redaction is to be regarded as the ultimate source of these glossary notes within the Thoman-Triclinian corpus of scholia to *Nubes*. Approximately 22% of the glossary notes quoting scholia to *Nubes* can be traced back

<sup>337</sup> Appendices IV *Glossary Notes Quoting Scholia to Nubes* and V *Glossary Notes Quoting Scholia to Plutus* on pp. 180-211.

<sup>338</sup> The question of glossary notes containing Aristophanic scholia in partial or complete Latin translation is discussed on pp. 90-91.

<sup>339</sup> In Koster’s 1974 textual edition the second Triclinian redaction (TR<sup>2</sup>) was edited on the basis of the following manuscripts: cod. Vaticanus Gr. 1294 (14<sup>th</sup> c.), cod. Oxoniensis Bodleyanus Holkhamensis Gr. 88 (15<sup>th</sup> c.), codicis compositi Cantabrigiensis Bibl. Publ. Nn. 3, 15 alter codex (15<sup>th</sup> c.), cod. Vindobonensis Phil. Gr. 163 (14<sup>th</sup> c.), cod. Laurentiano-Vaticanus (Laur. 31, 22 partim et Vat. Gr. 61 partim; 14<sup>th</sup> c.), cod. Ambrosianus L 41 sup. (15<sup>th</sup> c.), cod. Parisinus Coislinianus 192 (14<sup>th</sup> c.); cf. Koster 1974: XXV-XXXVII (details) and CXXVI (overview).

<sup>340</sup> In the 1974 textual edition by Koster the first Thoman version of the *Nubes* scholia was edited on the basis of the following codex: codicis compositi Cantabrigiensis Bibl. Publ. Nn. 3, 15 prioris codicis pars vetus (14<sup>th</sup> c.), while for the second Thoman redaction the following codices were used: cod. Venetus Marcianus 472 (14<sup>th</sup> c.), cod. Cremonensis 171 (14<sup>th</sup> c.), cod. Parisinus 2820 (14<sup>th</sup> c.), cod. Vaticanus 57 (14<sup>th</sup> c.); cf. Koster 1974: V-XX (details) and CXXVI (overview).

<sup>341</sup> In Koster’s 1974 textual edition the first Triclinian redaction is based on the cod. Parisinus Suppl. Gr. 463 (14<sup>th</sup> c.); cf. Koster 1974: XX-XXV (details) and CXXVI (overview).

to the group identified as “anonyma recentiora” in Koster’s textual edition.<sup>342</sup> The marginalia within this group in about half of the cases show remarkable agreement with a single manuscript, cod. Parisinus Gr. 2827, indicated as *Par*<sup>343</sup> in the textual edition. Finally, a few of these marginal notes seem to go back to the *scholia vetera* to *Nubes* (appr. 2.5%),<sup>344</sup> while some other marginalia take their origin from the scholia written by Joannes Tzetzes (appr. 2%).<sup>345</sup>

The majority (approximately 71%) of the glossary notes quoting scholia to *Plutus* can be found in the edition of *scholia recentiora* to Aristophanes’s *Plutus* by M. Chantry:<sup>346</sup> these marginalia either show stricter textual agreement or are closely related to the scholia published there. Usually these glossary notes tend to agree with the Thoman-Triclinian corpus,<sup>347</sup> although in several cases they are rather related to the versions found in other groups of codices containing the scholia: in the so-called “codices mixti,”<sup>348</sup> or in the codices already used for the edition of the *scholia vetera* (“codices iam ad scholia vetera edenda adhibiti”)<sup>349</sup> or in the codices of the so-called *scholia Leidensia*.<sup>350</sup> There are only a few instances (glossary notes added to 34v 9; 89v 18 and 134r 20) where the glossary notes show agreement exclusively with the versions of the second Triclinian recension. Although the proportion of these glossary notes is much lower than in the case of the glossary notes quoting scholia to *Nubes*, one might assume on the basis of the analogy of the Aristophanic glossary notes that the marginalia quoting *Plutus* scholia should also be ultimately traced back to the second Triclinian recension in the same way as the marginalia quoting *Nubes* scholia. A significant part (approximately 20%) of the glossary notes quoting *Plutus* scholia cannot be found among the *scholia recentiora* edited by Chantry, but are present among the scholia edited earlier by Dübner.<sup>351</sup> Finally, in a few cases, the marginalia seem to show agreement

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<sup>342</sup> The scholia edited as “anonyma recentiora” were based on various groups of codices that are listed under the headings “Mixti et contaminati” and “Scholia Leidensia” in the section *Codicum conspectus*, cf. Koster 1974: CXXVI-CXXVII. For detail on these manuscripts see Koster 1974: XLVIII-XCII.

<sup>343</sup> For a description of the manuscript see Koster 1974: LXIII-LXV.

<sup>344</sup> For a list and description of the codices used for the textual edition of the *scholia vetera* to *Nubes* see Holwerda 1977: III-X.

<sup>345</sup> The scholia to *Nubes* by Joannes Tzetzes were edited by Holwerda 1960.

<sup>346</sup> Chantry 1996.

<sup>347</sup> The list of codices of the Thoman and Triclinian recensions can be found in Chantry 1996: XI; for details on these manuscripts see Chantry 1996: XIII-XIX.

<sup>348</sup> The so-called “codices mixti” are listed in Chantry 1996: XI; for details on these manuscripts see Chantry 1996: XIX-XXIII.

<sup>349</sup> These manuscripts are listed in Chantry 1996: XI-XII; for details see Chantry 1996: XXIII-XXIV.

<sup>350</sup> These codices are listed in Chantry 1996: XII; for details see Chantry 1996: XXIV-XXV.

<sup>351</sup> See Dübner 1883: 323-387.

either with the *scholia vetera* edited by Chantry<sup>352</sup> or with Joannes Tzetzes's scholia edited by Massa Positano<sup>353</sup> – the proportion is less than 5% regarding the *scholia vetera* and the Tzetzes scholia respectively.

### 1.1.3 Divergences from the Aristophanic scholia

It often occurs that the glossary notes quoting Aristophanic scholia do not agree precisely with their source texts, although their relatedness is straightforward. On collating the glossary notes with the related scholia, one can identify in what ways the scholia tend to differ from their ultimate source texts. Some of the main tendencies have been collected here:

1. In the marginal notes, an abridged version of the scholia appears, some parts are left out. It seems that the lexicographical skeleton of the scholia quoted is usually retained; the explanatory parts (synonyms, further examples etc.) tend to be shortened or completely left out.

For instance, the glossary note added to f. 5r 14<sup>354</sup> illustrates well this phenomenon. The marginal note lists four synonyms (*τὸ φιλοσοφεῖν, τὸ παίζειν, τὸ ὀλιγωρεῖν, τὸ φλυαρεῖν*) to the Greek lemma *ἀδολεσχῶ*. The scholion,<sup>355</sup> however, presents examples for all of the four synonyms which had been left out from the marginal note. In the marginal note added to f. 102v 6,<sup>356</sup> again, basically the synonyms were kept and the explanatory part was shortened in the scholion; only its last, conclusion-like part is retained.<sup>357</sup>

2. In the marginal notes the original Greek scholia are sometimes quoted in – usually partial – Latin translation.<sup>358</sup> One can find both shorter and longer quotations from Aristophanic scholia in Latin translation in the margins. The glossary notes added to ff. 4v 6,<sup>359</sup> 18v 6<sup>360</sup> or

<sup>352</sup> For the list of the codices used for the critical edition of the *scholia vetera* see Chantry 1994: X; for details on the codices see Chantry 1994: XI-XIX. A new edition of the *scholia vetera* to *Plutus* is also available in Chantry 2009 together with French translation and commentary.

<sup>353</sup> For the list of the codices of the Tzetzes scholia see Massa Positano 1960: IX; for details on the codices see Massa Positano 1960: LIII-LXXIX.

<sup>354</sup> Quattuor significat hoc verbum (sc. *ἀδολεσχῶ*). *τὸ φιλοσοφεῖν. τὸ παίζειν. τὸ ὀλιγωρεῖν. τὸ φλυαρεῖν.*

<sup>355</sup> Sch. nub. 1480e AnRec: *τὸ ἀδολεσχεῖν τέσταρα σημαίνει. τὸ φιλοσοφεῖν, ὡς τὸ “ὅ δὲ δοῦλος σου ἡδολέσχει ἐν τοῖς δικαιώμασι σου”, τὸ παίζειν, ὡς τὸ “ἐξῆλθεν Ἰακὼβ ἀδολεσχῆσαι εἰς τὸ πεδίον”, τὸ φλυαρεῖν, ὡς τὸ “ἀδολεσχεῖς, ἄνθρωπε”, καὶ τὸ ὀλιγωρεῖν, ὡς τὸ “ἡδολέσχησα καὶ ὀλιγοψύχησε τὸ πνεῦμά μου”.*

<sup>356</sup> ἐπέχω, τὸ κωλύω αρριπτή Aristophanem, καὶ τὸ παρέχω, παρὰ γάρ καὶ ἐπὶ ταυτοσήμανται είσι.

<sup>357</sup> Sch. nub. 1382b Th1/2, Tr1/2: οὐ μόνον “ἐπέχω” τὸ κωλύω, ἀλλὰ καὶ τὸ δίδωμι. ὕσπερ γὰρ οὐδὲν ἔτερόν ἐστι τὸ “παρέχω” τὸ δίδωμι, ἢ παρὰ σοὶ ἔχω τι, οὕτω καὶ “ἐπέχω” ἀντὶ τοῦ ἐπὶ σοὶ ἔχω τι. ἢ γὰρ παρά καὶ ἡ ἐπὶ ταυτοσήμαντοι είσιν.

<sup>358</sup> Cf. pp. 90-91.

<sup>359</sup> ἀδελφιδῆ. fratris filia. In Aristophane. Cf. sch. nub. 47 Tr1/2: ἀδελφιδῆν] τοῦ ἀδελφοῦ αὐτοῦ θυγατέρα.

<sup>360</sup> ἀντέλλοι σελήνη, inquit Aristophanes. τελονμένης, φησί, τῆς σελήνης οἱ τόκοι δίδονται. quae si non oriretur, quomodo οἱ δανειστοί possent scire mensem exactum et repetere usuras. quare si non oriretur amplius, nec ego solverem eas. Cf. sch. nub. 755a Tr2: τελονμένης, φησί, τῆς σελήνης οἱ τόκοι δίδονται. εἰ δὲ οὐκ ἂν ἀνατέλλοι,

78r 19<sup>361</sup> are good examples. In several instances, the usually short, one-word explanations quoted from Aristophanic scholia are linked with the Latin preposition *pro* to the lemma to be clarified.<sup>362</sup>

3. In some cases, the scholia quoted are usually rearranged so that the lexicographically more relevant information (synonyms, short definition, or meaning of the lemma) could be emphasized. For instance, in the marginal note to f. 157r 11 the alternative meaning is given first and then comes the illustrative quotation from Simonides, whereas the scholion presents the quotation first.<sup>363</sup>

4. Some of the quotations are modified so that they would fit the new context of the dictionary: some details (e.g. pronouns) otherwise straightforward in the scholia needed clarification.

For instance in a longer marginal note written to f. 77r 20 the pronoun τουτοῦ found in the scholion is modified to the proper noun Στρεψιάδου since the reference would not be clear otherwise in the glossary note. In a short one-word definition added to f. 148Bv 20<sup>364</sup> the conjunction γὰρ – being superfluous in the definition – was left out. In the original scholion which is a bit longer it has an explanatory function.

In the marginal note written to f. 4v 6, in the lemma ἀδελφιδῆ and in its definition the nominative is used, although in the scholion they are given in the accusative. However, this kind of transformation (providing the base form of a noun/adjective or a verb instead of the declined/inflected one appearing in the scholion) occurs relatively rarely; usually the declined/inflected forms are retained.

5. At times, various explanations of related expressions/words which appear in two entries at different points of the scholion are combined in a single marginal note. For instance, in the glossary note added to f. 295r 18 the word ψήφισμα appears in two different contexts with similar meaning.<sup>365</sup>

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πῶς ἂν οἱ δανεισταὶ γνόντες τὸν μῆνα τελούμενον ἀπαιτήσαιεν τοὺς τόκους; ὥστε εἰ μηκέτι ἀνατέλλοι σελήνη, οὐδὲ αὐτὸς ἀποδοίην τοὺς τόκους.

<sup>361</sup> ἐδίδαξα docui ipse. sed ἐδιδάξαμην Aristophanes ironice alibi loquens ponit, ἀντὶ τοῦ εἰς διδασκαλεῖον ἔπειμψα. Cf. sch. nub. 1338a Tr2: ἐδίδαξάμην ἦγουν εἰς διδάσκαλον ἔπειμψα. ἔστι δὲ κατ' εἰρωνείαν.

<sup>362</sup> Cf. the glossary notes added to ff. 11v 19, 78v 22, 79r 12, 95r 1, 105v 11, 127v 17, 129r 26 etc.

<sup>363</sup> καὶ παλαιιστοῦ αἰγινίτου ὄνομα. In Simonide. unde, ἐπαίξαθ' ὁ Κριός οὐκ ἀεικέως. Cf. sch. nub. 1356a Tr2: τοῦτο τὸ μέλος ἐκ Σιμωνίδου ἔστιν. ἐπέξαθ ὁ Κριός οὐκ ἀεικέως. ἦν δὲ ὁ Κριός οὗτος παλαιιστὴς αἰγινήτης.

<sup>364</sup> κεστρεὺς, ὁ κέφαλος. Aristophanes. Cf. sch. nub. 339a Tr2.

<sup>365</sup> Aristophanes. ψήφισμα μακρόν, ἦτοι δικοραφίας μεγάλας καὶ ὑποθέσεων κρίσεις καὶ στροφάς. (sch. nub. 1019 Th1/2, Tr1/2) ψηφίσματ' οὐ γράφουσιν (Nub. 1429), ἦτοι οὐκ ἔχουσι δικαστήρια καὶ κρίσεις, ὡσπερ ἡμεῖς. (sch. nub. 1429 Tr2)

It is even more interesting that within single marginal notes sometimes different versions of the Aristophanic scholia are quoted: in the case of *Nubes* scholia, for instance, both the text of the Triclinian recension and that of the so-called scholion group “anonyma recentiora” are present side by side.<sup>366</sup> Through the combination of the two different versions of the scholia, the marginal notes offer a more thorough clarification of the lemmas. From this respect, the glossary note added to f. 33r 26<sup>367</sup> is even more instructive: there two different textual variants of the scholion belonging to the group “anonyma recentiora” are quoted after each other; the two variant explanations are connected with the Latin word *alibi*.

Finally, there are some glossary notes where one can find major differences in comparison to the scholia in the latest editions. For instance, in the marginal note added to f. 48r 21, the first half of the scholion is completely left out, while the second half is reasonably shortened. In the glossary note added to f. 283r 3 only the skeleton of the complete sentence in the scholion is retained: the key words of the scholion are highlighted.<sup>368</sup> Moreover, one can also find glossary notes indicated as Aristophanic in the margins of the dictionary that are partly or completely missing from the modern editions of scholia to *Plutus* and *Nubes*.<sup>369</sup>

All in all, it seems obvious that the glossary notes of Aristophanic origin cannot be related directly to any traditions of Aristophanic scholia known to us. Instead, at this point two possibilities emerge: 1) The glossator used a manuscript which is lost or not known to us today. This supposed exemplar might have contained also scholia slightly diverging from the preserved ones or might have had additional notes in the margins which eventually the glossator used. 2) The second possibility is that it was the glossator who significantly modified the scholia in the marginal notes by combining different textual variants of the scholia and by rephrasing or summarizing them with his own words through lifting the key words and terminology of the scholia adapted, which helps the identification of the sources of these marginal notes. At times, however, the glossator might have even explained the Aristophanic lemmas with his own words, eventually using synonyms not present in the scholia.

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<sup>366</sup> Cf. e.g. the glossary notes added to ff. 116v 18, 138v 1 or 232r 22.

<sup>367</sup> ἀποφθέρει. μεταφθείρει (sch. nub. 789c AnRec Par). alibi μετὰ φθορᾶς ἀπέρχῃ (cf. sch. nub. 789c AnRec ChisReg; cf. sch. plut. 598d ChisLPar). In Aristophane.

<sup>368</sup> Φασιανοί, ἵπποι τινες, φασιανικοὶ δὲ ὅρνιθες. Aristophanes. Cf. sch. nub. 109c Tr2: φασιανούς φησιν ἵππους δηλονότι, ἀλλ’ οὐκ ὅρνις· φασιανικοὶ γὰρ οὗτοι λέγονται.

<sup>369</sup> Cf. the glossary notes to ff. 31r 23, 110r 1, 126r 7, 159v 12, 200r 10, 232r 22.

## 1.2 Glossary notes of legal source<sup>370</sup>

### 1.2.1 General characteristics

After the discussion of the largest group of glossary notes that can be traced back to Greek literary sources, the second largest group is to be analysed. However, this group of glossary notes differs greatly from the group of Aristophanic marginalia regarding its genre: these marginal notes quote legal texts.

In the margins of the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45 65 glossary notes citing legal sources can be found.<sup>371</sup> The majority of them are relatively short: the glossator quotes only one or two sentences. However, in some cases, six or seven sentences are cited from legal texts. These glossary notes are almost exclusively written in Greek with no Latin translation added. However, in two cases (cf. glossary notes added to ff. 11r 19; 65v 5) the Greek quotation is followed by its Latin translation, once (marginal note to f. 48v 13) only a part of the Greek marginal note is translated into Latin, while in further two cases (glossary notes to ff. 8r 16; 280r 25) a Latin keyword grasping the gist of the quotation is added after the Greek text. Finally, there is a peculiar case (marginal note to 243v 17) where the language of the quotation is exclusively Latin.

The source of these marginal notes is almost always indicated in a similar way as in the case of marginal notes quoting Aristophanic scholia. In the first part of the Greek-Latin dictionary, up to 97r one can find the abbreviation ἐκ τῶν νόμ. for ἐκ τῶν νόμων at the beginning of the marginal notes of legal source. Up to f. 97r, 23 legal glossary notes can be found. In 19 of them the abbreviated form of ἐκ τῶν νόμων indicates the source of the marginal note. In two cases (marginal notes to ff. 19r 17; 69v 16), there is no indication of the source of the quotation. In the glossary note written to f. 65v 5, the abbreviation ἐκ τῶν νόμ. is missing, but the Latin expression *e legibus* preceding the Latin translation of the Greek quotation indicates the source. The glossary note written in the upper margin of f. 71r is dubious in this respect: the damaged part of the leaf had been replaced with a new piece of paper where the abbreviation ἐκ τῶν νόμ. should stand. Here, the marginal note glosses two distinct Greek lemmas of the dictionary. Since the second one is introduced with ἐκ τῶν νόμων, one might suppose that the legal source of first one was also indicated. Where the Greek lemma is glossed with citations from two different sources, the second one is

<sup>370</sup> The results of this subchapter were first published in Ötvös 2011; before this publication this group of glossary notes had never been described and analysed – or even mentioned – in the related literature.

<sup>371</sup> These glossary notes can be found in the appendix VI *Glossary Notes of Greek Legal Source* on pp. 213-224.

introduced with the Latin word *Item* (marginal note to f. 8r 16) or with *Item e legibus* (marginal note to 93r 24).

Starting from f. 102v, the glossary notes of legal source tend to be indicated with a capital *L.*, which stands for *Leges*. Out of 42 marginal notes only six (marginal notes to ff. 161v 1; 161v 14; 212r 6; 222v 23; 273v 3; 283r 22) lack this indication.

The majority of the legal quotations are glosses to certain Greek lemmas, although a part of these lemmas are not legal terms strictly speaking (e.g. 3v 7 ἀγρός; 73r 23 δόλος; 161v 14 λειμών; 263r 23 τάφος etc.). In some cases, where there is no enough blank space in the margin next to the Greek lemma for its glossary note, the note is inserted on the next page, usually in the upper margin (e.g. ad 71r 1; 151v 1). Sometimes the marginal note glosses a derivative of the Greek lemma: for instance, the glossary note written to the lemma μεσέγγυος (171r 6) explains the term μεσεγγυητής.

In four cases, the legal marginal notes gloss the Latin lemma instead of its Greek equivalent. The Latin lemma appears in the marginal note either in the Latin translation of the Greek quotation (marginal notes to ff. 11r 19; 243v 17) or directly in the Greek text in Greek transcription (marginal notes to ff. 104r 6; 198r 26).

Five times the hand makes lexicographical addition to the vocabulary of the dictionary by inserting further Greek words either with the Latin equivalent or with Greek synonyms first, and then he glosses his own addition with a quotation from legal source (marginal notes to ff. 12v 26; 27r 14; 69v 16; 151r 10; 222v 23).

In further four cases, the glossary note is intended as a lexicographical addition to the Greek lemmas in the dictionary, they are inserted in the margins so that the key term explained in them would suit the alphabetical order of the wordlist (marginal notes to ff. 159r 3; 161v 1; 212r 6; 218r 14).

### **1.2.2 The origin of the legal glossary notes**

Using the online version of the *Thesaurus Linguae Graecae*<sup>372</sup> one can identify easily the work from which the quotations - or at least the vast majority of the quotations - ultimately take their origin: the *Basilika* (τὰ Βασιλικά).<sup>373</sup> It is a monumental collection of laws

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<sup>372</sup> <http://stephanus.tlg.uci.edu.ubproxy.ub.uni-heidelberg.de/inst/fontsel>

<sup>373</sup> For a quick reference and further bibliography on this work one might consult Kazhdan 1991: 265-266 and Hunger 1978: 455-457.

consisting of 60 books. Its compilation began under Emperor Basil I (867-886) and was completed in the first part of the reign of Emperor Leo VI (886-911).<sup>374</sup>

The *Basilika* was compiled mainly from the legal material present in the so-called *Corpus Juris Civilis*, that is, in the Justinianic law corpus consisting of the *Institutes*, the *Digest*, the *Codex Justinianus* and the *Novels* of Justinian I. The Latin source texts, especially from the *Digest* and the *Codex Justinianus*, were usually presented in Greek translations predominantly of the 6<sup>th</sup> century. However, the original legal material was significantly altered through the elimination of superfluous parts and through the total rearrangement of the material: each of the 60 books are subdivided into titles (*tituli*) arranged according to subject, where the related laws from the Latin source texts were gathered. Thus, the *Basilika* became more practical, more “user-friendly” since – being written in Greek – it was more easily accessible in an empire where Greek was on its way to become dominant over Latin and – having a clear structure organized according to subjects – it made easier to consult the related legal regulations in a certain question.<sup>375</sup>

The textual tradition of the *Basilika* is problematic. No extant manuscript contains all of the 60 books of the vast law collection or a significant part of the whole work. Generally, the extant manuscripts present only one or two books; the majority of the books are preserved only in one codex. Fifteen of the 60 books are lost; these are partially reconstructed on the basis of later excerpts, summaries, commentaries etc. such as the *Epanagoge aucta*, the *Synopsis major Basilicorum*, the *Peira*, the *Tipoukeitos* and the commentary of Balsamon. Pringsheim divides the extant manuscripts into three groups according to their content: 1) manuscripts containing only the text of the *Basilika*; 2) manuscripts where scholia are appended to the main text and 3) manuscripts preserving only fragments from the *Basilika*.<sup>376</sup> To provide an overview of the complicated textual tradition of the *Basilika*, Pringsheim’s table is to be presented with some modifications and remarks.<sup>377</sup>

<sup>374</sup> The work was finished between 886 (Leo VI’s accession to the throne) and 890. However, the circumstances of its compilation and the exact date of its completion and publication are debated; on this problem see e.g. Schminck 1989: 90-93; Scheltema 1955: 291-292 and Pringsheim 1956: 1-3. Its most recent edition is H. J. Scheltema, N. van der Wal and D. Holwerda eds., *Basilicorum libri LX*, Text (Series A), 8 vols., Scholia (Series B), 9 vols. Groningen 1953-1988. When I refer to one of these volumes, I use the abbreviation *Bas. libri A* or *B* (depending on the series cited) together with the relevant volume number.

<sup>375</sup> From the viewpoint of the history of the Byzantine law, it is an important question whether the publication of the *Basilika* annulled the validity and the force of the Justinianic law corpus, i.e. whether the regulations present in the *Corpus Juris Civilis*, but eliminated from the material of the *Basilika* were valid or not. On this question, see Scheltema 1955: 287-310.

<sup>376</sup> Pringsheim 1956: 28-36.

<sup>377</sup> Pringsheim 1956: 34-35. The modifications - if not indicated otherwise - are based on the prefaces in the volumes of *Bas. libri ser. A*.

MANUSCRIPT	LOCATION	CENTURY	BOOKS CONTAINED	NO. OF BOOKS	REMARKS
<b>Group 1: mss. containing only the text with no scholia<sup>378</sup></b>					
<i>Cod. Coislinianus</i> <i>151</i>	Paris	14 <sup>th</sup> c. <sup>379</sup>	1-9	9	<i>Bas. libri A I,</i> Praef. V.
<i>Cod. Parisinus</i> <i>graecus 1357</i>	Paris	15 <sup>th</sup> c. (copy)	46-52	7	<i>Bas. libri A VI,</i> Praef. V-VI.
<i>Cod. Venturi</i>	Bibl. Riccardiana	10/11 <sup>th</sup>	53	1	<i>Bas. libri A VII,</i> Praef. XIV-XVIII.
<i>Cod. Vaticanus</i> <i>1656</i>		11 <sup>th</sup> c.	41	1	
<b>Group 2: mss. containing the text with scholia</b>					
<i>Subgroup A: text and old scholia</i>					
<i>Cod. Escorialiensis</i> <i>Its copies:</i> <i>a) Cod.</i> <i>Scorialensis</i> <i>graecus R II 13</i> <sup>380</sup>	Madrid	c. 1100	7-8	2	lost; <i>Bas. libri A I,</i> Praef. V-VII.
<i>b) Cod. Vossianus</i> <i>graecus</i> <sup>381</sup>	Leyden	1547	8		
<i>Cod. Parisinus</i> <i>graecus 1349</i>	Paris	c. 1100	45-48	4	<i>Bas. libri A VI,</i> Praef. V.
<i>Cod. scriptus</i> <i>Berolinensis fol.</i> <i>28</i> <sup>382</sup>	Berlin	c. 1200	15-18	4	destroyed, <i>Bas.</i> <i>libri A II, Praef.</i> V-XIII.

<sup>378</sup> Pringsheim 1956: 34 lists a further codex in this group: the Codex Ambrosianus (cod. Ambrosianus F 106 sup. scriptus, 10<sup>th</sup> century), which contains only excerpts from books 16-60 (originally from all 60 books). Pringsheim 1956: 28 quotes Contardo Ferrini's preface (p. V) written to his book *Basilicorum supplementum alterum* (Lipsiae 1897): "excerpta tantum ex singulis libris in modum eclogae" [non vidi]. Scheltema and van der Wal list this manuscript among the testimonia using the name *Florilegium Ambrosianum* ("Exhibit florilegium capitum Basilicorum eodem ordine redactorum quo in Basilicis occurunt," *Bas. libri A I., Praef. IX-X.*). As this manuscript does not contain the complete version of the *Basilika* text, I have also decided to eliminate it from the table.

<sup>379</sup> In Pringsheim's table the codex is dated to the 11<sup>th</sup> century. The origin of this misdating is explained in Scheltema and van der Wal's preface to *Bas. libri A I*, p. V, n. 2.

<sup>380</sup> In Pringsheim's table under the name Cod. Haenel.

<sup>381</sup> In Pringsheim's table under the name Cod. Lugduno-Batavus.

<i>Cod. Vaticanus Reginensis Pii Secundi graecus 15</i> <sup>383</sup>	Rome	11 <sup>th</sup> c.	58-60	3	<i>Bas. libri A VII, Praef. V-VII; Bas. libri A VIII, Praef. VI-XV.</i>
<b><i>Subgroup B: text with old and new scholia</i></b>					
<i>Cod. Coislinanus 152</i>	Paris	13/14 <sup>th</sup> c.	11-14	4	<i>Bas. libri A I, Praef. V.</i>
<i>Cod. Parisinus graecus 1350</i>	Paris	c. 1300	60	1	<i>Bas. libri B VIII, Praef. VI-VIII.</i>
<i>Cod. Laurentianus plutei LXXX, 11</i>	Florence	12 <sup>th</sup> c.	28-29	2	<i>Bas. libri A IV, Praef. V-VI.</i>
<i>Cod. Parisinus graecus 1345</i>	Paris	c. 1200	38-42	5	<i>Bas. libri A V, Praef. V.</i>
<b><i>Subgroup C: Copies of the mss. from subgroup B</i></b>					
<i>Cod. Parisinus graecus 1348</i>	Paris	13 <sup>th</sup> c.	20-30	10	<i>Bas. libri A III, Praef. V.</i>
<i>Cod. Parisinus graecus 1352</i>	Paris	13 <sup>th</sup> c.	1-18	18	<i>Bas. libri A I, Praef. V.</i>
<i>Cod. Parisinus graecus 1354</i>	Paris	16 <sup>th</sup> c.			Pringsheim's remark: Hervetus' copy from Cod. Laur. LXXX,11 and Cod. Par. gr. 1349.
<b><i>Mss. containing only fragments</i></b>					
<i>Cod. Vaticanus gaecus 2075</i>	Rome	11/12 <sup>th</sup> c.			<i>Bas. libri A VI, Praef. VII.</i>
<i>Cod. Parisinus graecus 1367</i>	Paris	12 <sup>th</sup> c.			<i>Bas. libri A V, Praef. V-VIII.</i>
<i>Cod. Medico-Laur. LXXX, 6</i>	Florence	15 <sup>th</sup>			

<sup>382</sup> In Pringsheim's table under the name Cod. Constantinopolitanus.

<sup>383</sup> In Pringsheim's table under the name Cod. Vaticanus ineditus 1566.

<i>Cod. Medico-Laur.</i> <i>XL, 5</i>	Florence	14 <sup>th</sup>			
<i>Cod. rescriptus</i> <i>Vaticanus graecus</i> 903 <sup>384</sup>	Rome	10 <sup>th</sup> c.			<i>Bas. libri A I,</i> <i>Praef. VII-IX.</i>

**Table 3 Overview of the mss. containing parts of the *Basilika***

The first complete textual edition of the *Basilika* was published by Karl Wilhelm Ernst Heimbach in five volumes between 1843 and 1850.<sup>385</sup> The edition was definitely a major achievement, since he used new manuscripts from the French National Library and he also collated manuscripts for the first time which were already known but had not been exploited for constituting the text of the *Basilika*.<sup>386</sup> Beside the edition of the Greek text, Heimbach also prepared the Latin translation of the monumental work.

Although the significance of Hemibach's contribution to the study of the *Basilika* with his edition is undoubtedly, there were several serious problems with this edition. First, it was not the editor himself who collated the manuscripts for the textual edition, but his brother, Gustav Ernst Heimbach. From time to time, the brother made mistakes in transcribing the readings from the manuscripts which were sometimes corrected by Karl Heimbach with a successful conjecture.<sup>387</sup> Moreover, the editor merely adopted the readings of manuscripts which had already been published without checking the manuscripts again. Furthermore, the editor did not attempt to separate the scholia according to the date of their composition and their author.<sup>388</sup> Finally, he did not make any effort to reconstruct the lost books of the *Basilika* with the help of the extant testimonia.

Zachariae von Lingenthal realized these defects in Heimbach's edition. Instead of merely criticizing the textual edition, he intended to show how the edition of the *Basilika* could be improved. He prepared the edition of some books using a newly discovered manuscript where he attempted to separate the scholia and to restore the text of an

<sup>384</sup> In Pringsheim's table under the name Cod. Vaticanus ineditus 903.

<sup>385</sup> *Basilicorum libri LX.* Post Annibal Fabroti curas ope codd. mss. a Gustavo Ernesto Heimbachio aliisque collatorum integiores cum scholis edidit, editos denuo recensuit, deperditos restituit, translationem latinam et adnotationem criticam adiecit Carolus Guilielmus Ernestus Heimbach. Vols. I-V. Lipsiae 1843-1850. In 1870 a sixth volume was added to the series: *Prolegomena et manuale Basilicorum* (Lipsiae 1870). A digital reprint edition was published in Milan between 2002 and 2008 under the direction of Michele A. Fino with a preface by Fausto Goria.

<sup>386</sup> Cf. Pringsheim 1956: 4.

<sup>387</sup> Pringsheim 1956: 4.

<sup>388</sup> Cf. Scheltema 1939: 324-346.

incompletely preserved book. This edition was published as a supplement to Heimbach's edition.<sup>389</sup>

In the meantime, new manuscripts were discovered a part of which was published in separate volumes.<sup>390</sup> Moreover, further research was made on the evolution of the scholia appended to the *Basilika*.<sup>391</sup> Thus, several scholars realized that a new edition of such an important legal source was inevitable.<sup>392</sup> Finally, it was H. J. Scheltema, N. van der Wal and D. Holwerda, who prepared the new edition of the text of the *Basilika* in eight volumes and that of the related scholia in nine volumes between 1953 and 1988.<sup>393</sup>

If one examines the quotations of legal source in ÖNB Suppl. Gr. 45 thoroughly, one will realize that the distribution of the quotations from the *Basilika* is not even. Altogether, definitions, remarks and descriptions are quoted from 28 books of the monumental law collection. The highest number of quotes (19) was taken from the second book, while eight quotations stem from Book 60. The hand quotes three times from Books 8, 53 and 56 and twice from Books 10, 11, 35 and 48. Finally, 19 different books of the *Basilika* were cited only once.

<i>Book</i>	<i>Quotations</i>	<i>No. of quotes</i>
<b>2</b>	ad 3v 7; 4v 18; 10v 16; 11r 19; 19r 17; 49r 14; 70v 10; 93r 24; 151r 22; 151v 1; 161v 14; 171r 6; 179v 13; 182r 1; 198r 26; 218r 14; 271v 16; 282v 22; 283r 22	<b>19</b>
<b>7</b>	ad 71r 1	<b>1</b>
<b>8</b>	ad 69v 16; 71r 1; 231r 7	<b>3</b>
<b>10</b>	ad 48v 13; 73r 23	<b>2</b>
<b>11</b>	ad 65v 5; 253v 10	<b>2</b>
<b>13</b>	ad 171r 6	<b>1</b>
<b>15</b>	ad 110v 11	<b>1</b>

<sup>389</sup> C. E. Zachariae a Lingenthal, *Supplementum editionis Basilicorum heimbachianae lib. XV-XVIII Basilicorum cum scholiis antiquis integros nec non lib. XIX Basilicorum novis auxiliis restitutum continens*. Leipzig 1846.

<sup>390</sup> E.g. E. C. Ferrini & J. Mercati, *Basilicorum libri LX vol. VII. Editionis Basilicorum heimbachianae Supplementum alterum reliquias librorum ineditorum ex libro rescripto ambrosiano ediderunt*. Leipzig 1897.

<sup>391</sup> Pringsheim 1956: 8-16.

<sup>392</sup> Cf. Scheltema 1939 and Pringsheim 1956.

<sup>393</sup> See p. 99, n. 374.

<b>19</b>	ad 236r 2	<i>I</i>
<b>20</b>	ad 94r 23	<i>I</i>
<b>24</b>	ad 18v 15	<i>I</i>
<b>25</b>	ad 93r 24	<i>I</i>
<b>26</b>	ad 103v 11	<i>I</i>
<b>28</b>	ad 220v 21	<i>I</i>
<b>33</b>	ad 116r 2	<i>I</i>
<b>34</b>	ad 280r 25	<i>I</i>
<b>35</b>	ad 278v 18; 280r 25	2
<b>36</b>	ad 159v 3	<i>I</i>
<b>39</b>	ad 8r 16	<i>I</i>
<b>40</b>	ad 64r 25	<i>I</i>
<b>44</b>	ad 161v 1	<i>I</i>
<b>49</b>	ad 8r 16	<i>I</i>
<b>53</b>	ad 27r 14; 97r 15; 115v 9	3
<b>54</b>	ad 104v 16	<i>I</i>
<b>56</b>	ad 212r 6; 278r 13; 294r 8	3
<b>57</b>	ad 32r 4	<i>I</i>
<b>58</b>	ad 135v 17; 143r 18	2
<b>59</b>	ad 263r 23	<i>I</i>
<b>60</b>	ad 66r 21; 78r 6; 104r 6; 176r 24; 197v 21; 222v 23; 251r 21; 273v 3	8

**Table 4 The distribution of the legal quotations in the *Basilika***

Since the 28 books from where quotations were taken for the Greek-Latin dictionary in ÖNB Suppl. Gr. 45 are usually not neighbouring books, one must suppose that the hand citing the *Basilika* must have used a manuscript or a series of manuscripts containing the complete legal work. To our present knowledge, there is no such manuscript; moreover, fifteen books have been lost. Naturally, one cannot exclude the possibility that at the time of glossing the dictionary the complete text of the *Basilika* was available in manuscript.

However, six quotations of legal content (marginal notes to ff. 12v 26; 102v 26; 111r 7; 151r 10; 176r 9; 220v 26) cannot be found in the *Basilika*, while further five legal glosses (104r 6; 110v 11; 135v 17; 161v 1; 253v 10) are taken only partly from the *Basilika*. In other

quotations, striking differences can be discovered between the text quoted in the dictionary and the text transmitted in the *Basilika* (the most striking being the marginal note to f. 116r 2).

Considering the problems described above, I propose that the glosses of legal content in the codex ÖNB Suppl. Gr. 45 were not directly taken from the monumental *Basilika*, but rather from one of its abridged versions, the *Synopsis Major Basilicorum*.<sup>394</sup> On the one hand, it seems to me more plausible that the glossator had the compact and “user-friendly” version of the grandiose legal collection. Humanists often used popular handbooks (e.g. Nonius Marcellus, Gellius, Quintilianus) instead of the complete works.<sup>395</sup> This trend is also apparent in the case of the literary quotations as for instance Lucretius is quoted from Nonius Marcellus’s *De compendiosa doctrina*.<sup>396</sup> Thus, his use of the compact *SBM* instead of the whole *Basilika* would suit nicely this tendency. On the other hand, there is firm textual evidence confirming that the glossator exploited the *SBM* as direct source text.

The original Greek title of the *SBM* present in manuscripts is the following: ἐκλογὴ καὶ σύνοψις τῶν βασιλικῶν ἔξηκοντα βιβλίων σὺν παραπομπāις κατὰ στοιχεῖον. In modern editions, it is called *Synopsis Major* so that it could be distinguished from the so called *Synopsis Minor* (τὸ μικρὸν κατὰ στοιχεῖον),<sup>397</sup> a compilation of legal regulations from the 13<sup>th</sup> century partly based on the *SBM*. The *SBM* was compiled earlier, probably in the 10<sup>th</sup> century.<sup>398</sup> This abridged version contains approximately one-tenth of the legal material found in the *Basilika*. The material was arranged alphabetically: the author chose certain key words from the headings (*tituli*) in the *Basilika* and then he gathered the relevant legal regulations from the *Basilika* under each heading. The author either gives word-by-word quotations from the *Basilika* or an abridged version of the original text. Moreover, he adds the *locus* of the citations. This arrangement suggests that the intention of its author might have been to make the monumental *Basilika* more easily accessible and even to replace it in certain situations.

The work must have been popular: it is preserved in numerous manuscripts. In its most recent textual edition, fifty manuscripts are listed containing the *SBM*.<sup>399</sup> The textual tradition and the manuscripts containing the *SBM* are described by N. G. Svoronos in most details.<sup>400</sup>

<sup>394</sup> Henceforth abbreviated as *SBM*.

<sup>395</sup> On this trend with focus on Janus Pannonius see e.g. Horváth 2001: 202-204.

<sup>396</sup> E.g. the marginal note written to f. 37v 1 quoting Lucretius’s *De rerum natura* (V, 517) is definitely taken from Nonius Marcellus’ *De compendiosa doctrina* (I, 13, 3-5) since its text matches with Nonius’s version as compared to the textual tradition of Lucretius’s *De rerum natura*.

<sup>397</sup> For quick reference and literature see e.g. Hunger 1978: 474; and Fögen 1991: 1995.

<sup>398</sup> For quick reference and literature see e.g. Hunger 1978: 462; and Burgmann 1991: 1995. Its modern edition is J. Zépos & P. Zépos, *Synopsis Basilicorum. Jus Graecoromanum V*. Athens 1931.

<sup>399</sup> Cf. Prolegomena 7-9, in: Zépos & Zépos 1931.

<sup>400</sup> See Svoronos 1964. In this book the main focus is on the transmission and texts of the appendices added to the *SBM*. However, the most recent information on the manuscripts of the *SBM* is to be found in L. Burgmann,

The text of the *SBM* is in most cases transmitted together with an appendix usually containing imperial novels from the 10<sup>th</sup> century up to the 12<sup>th</sup> century.<sup>401</sup> The appendix appears in two different forms. Svoronos in his book focuses on the appendices of the *SBM*. Consequently, he approaches the manuscripts of the *SBM* from the viewpoint of its appendices. He establishes three different groups of manuscripts: 1. manuscripts containing the text of the *SBM* without appendix; 2. manuscripts containing the text of the *SBM* with the so called appendix A; 3. a) manuscripts containing the text of the *SBM* with the so called brief appendix B and b) manuscripts containing the text of the *SBM* with the so called developed appendix B.<sup>402</sup> However, these three groups are not to be equated with the textual families of the *SBM*. Instead, the manuscripts from groups 1 and 2 constitute the family A, while the manuscripts from group 3 constitute the family B. The versions in both families eventually go back to a distant common archetype.<sup>403</sup>

The first edition of the *SBM* appeared in 1575, where the text was edited by Jo. Leunclajus.<sup>404</sup> The editor's Latin translation was also presented in the *editio princeps*. However, Leunclajus did not present the material in the original alphabetical order of the *SBM*, but he attempted to reconstruct the order of the books and headings as they appear in the *Basilika* from where the material was taken. After Leunclajus, it was Labbaeus who published a volume of observations and emendations in relation with the work.<sup>405</sup> The most recent edition was published in 1931.<sup>406</sup> The editors use only one codex from the University Library of Leipzig, which was originally prepared in 1541 in Venice and which is the copy of an earlier codex.<sup>407</sup> The text in the codex was collated with Leunclajus's edition and Labbaeus's *Observationes*.<sup>408</sup> Thus, strictly speaking, the modern edition has no *apparatus*

M. Th. Fögen, A. Schminck, D. Simon: *Repertorium der Handschriften des byzantinischen Rechts*. Teil I. Die Handschriften des weltlichen Rechts. (Nr. 1-327). (Forschungen zur byzantinischen Rechts I, Band 20). Frankfurt am Main 1995. With the help of its index (Autoren und Werke, pp. 459-460), one can find 46 manuscripts containing the complete *SBM*, 9 manuscripts containing excerpts from the *SBM*, and there are further manuscripts where shorter passages from the *SBM* or scholia written to the *SBM* are preserved.

<sup>401</sup> In the textual edition of the *SBM*, the appendices are not published nor are they described in details.

<sup>402</sup> Svoronos 1964: 3-4.

<sup>403</sup> Svoronos 1964: 4-5.

<sup>404</sup> LX librorum Βασιλικῶν i. e. universi juris Romani auctoritate principum Rom. Graecam in linguam traducti. Ecloga sive Synopsis hactenus desiderata, nunc edita per Joan. Leunclajum ex Joan. Sambuci V. C. bibliotheca. Item Novellarum antehac non publicatarum liber. Ajunctae sunt Adnotationes interpretis, quibus multae leges multaque loca juris civilis restituuntur et emendatur. Basileae per Eusebium Episcopum et Nicolai Fr. heredes. MDLXXV.

<sup>405</sup> Anno 1606 Parisiis apud Adrianum Beys via Jacobea prodiderunt Caroli Labbaei *Observationes et Emendationes in Synopsis Βασιλικῶν*. In quibus multa loca restituuntur, plurimae lacunae replentur, quaedam capita nunc primum in lucem proferuntur: quaedam etiam leges Digestorum et Codicis rationibus illustrantur et interpretantur... . Ex MSS. codd. Biblioth. Reg.

<sup>406</sup> Zépos & Zépos 1931.

<sup>407</sup> Zépos & Zépos 1931: 8 and 11.

<sup>408</sup> Zépos & Zépos 1931: 11-12.

*criticus* where the variant readings of the codices would be included. Although it seems that the manuscripts all go back to a distant common archetype,<sup>409</sup> there are obvious differences<sup>410</sup> which the user of this edition cannot detect.

At the beginning of the textual edition of the *SBM*, an *Index titulorum* can be found. In some of the manuscripts, it precedes the *SBM*, in some it follows the *SBM*, and there are codices where it is missing. The editors of the *SBM* suggest that the *Index* was not compiled by the author of the *SBM*, but it was added later since there are major differences between the indices preserved in the various manuscripts.<sup>411</sup>

In what follows, I intend to compare the legal quotations in the manuscript ÖNB Suppl. Gr. 45 with the text of the *SBM* and that of the *Basilika* in an attempt to prove that the glossator exploited the abridged version of the *Basilika* rather than the monumental legal collection itself.<sup>412</sup>

1. Some of the quotations in the manuscript ÖNB Suppl. Gr. 45 appear only in the *SBM*, it cannot be found in the *Basilika*, while all of the quotations which can be read in the *Basilika* are also present in the *SBM*.

ad 12v 26: ἐκ τῶν νόμων. κοῦλπα ἔστιν ἡ μεγάλη ἀμελεία. ἡ δὲ μεγάλη κοῦλπα ἔστι δόλος. (SBM P I, 85)

ad 102v 26: Leges. ἐπιβολή ἔστιν ἐπίδοσις ἀπόρου κτήσεως πρὸς κληρονόμους ἢ συντελεστὰς καὶ ὁμοχώρους καὶ ὁμοκήνσους. (SBM E XXXIV Index)

ad 111r 7: Leges. ἐρημοδίκιος ἔστιν ὁ ἐκ μονομεροῦ εἰσηγήσεως τὴν καταδίκην ἐσχηκώς. (SBM E XLII Index)

ad 176r 9: Leges. μνηστεία ἔστι, μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων. (SBM M XV,1)

2. There are some quotations only a part of which can be found in the *Basilika*. However, the whole of these quotations can be identified in the *SBM*. In the quotations below the passages that can only be found in the *SBM* are set in bold.

ad 104r 6: Leges. **οἱ κακότροποι** ήτοι περίεργοι, οἱ τῷ ἐτέρῳ ὑποκείμενον ἡ πραχθὲν ὡς ἕδιον καὶ ἀνεύθυνον πρὸς ἔτερον μεταφέροντες τῷ στελλιονάτους ὑπόκεινται ἐγκλήματι ὡς ἀντιβαδιασταί, ὑποθέμενος τοῖς πολλοῖς τὰ αὐτὰ πράγματα κατέχεται τῷ στελλιονάτους

<sup>409</sup> Zépos & Zépos 1931: 9: "In universum tamen ea est textus conformatio in omnibus, ut quod olim suspicatus eram, duas vel tres ejus recensiones a se invicem distinguendas esse, id jam nolim existimare."

<sup>410</sup> Zépos & Zépos 1931: 9: "Reperitur quidem varietas lectionum: nonnunquam verba quaedam, imo integra capita a librariis modo omissa modo addita vel transposita, et παραπομπαὶ auctoris aliquando neglectae sunt."

<sup>411</sup> Zépos & Zépos 1931: 12. However, the exact differences are noted in an apparatus in the textual edition.

<sup>412</sup> See the appendix VI *Glossary Notes of Greek Legal Source* on pp. 212-223 for more details on the comparison of the text of the legal quotations in the Greek-Latin dictionary of the manuscript ÖNB Suppl. Gr. 45 and the texts of the *SBM* and the *Basilika*.

έγκλήματι, ἔτοιμος δὲ ὅν πᾶσι καταβάλλειν, ἀπαλλάττεται τοῦ ἐγκλήματος. (SBM K I Index + SBM K I,2; B LX,30,5)

ad 110v 11: Leges. ἐργολάβος ἐστὶν ὁ χρήματα δεδωκὼς ἐπὶ τῷ ἐκχωρηθῆναι ἀγωγήν. οἱ ἐργολάβοι ιδίαις ὕλαις κτίζοντες ποιοῦσιν αὐτὰς παραχρῆμα τοῦ δεσπότου τοῦ ἐδάφους. (SBM E XLI Index + SBM E XLI,3; B XV,1,39)

ad 135v 17: Leges. ὁ καινοτομῶν, παραγγέλλεται. τὸ περὶ τῆς καινοτομίας παράγγελμα ἐπὶ τοῖς μέλλουσιν ἔργοις ἀρμόζει. ἐὰν ὁ ἐπὶ καινοτομίᾳ παραγγελθεὶς κτίσῃ χωρὶς προτροπῆς, διὰ νομίμου παραγγελίας καταλύει τὸ ἔργον. (SBM K IX Index + SBM K IX,26; B LVIII,10,1 partim rest.)

ad 161v 1: λεγάτον ἐστὶ δωρέα ἐν διαθήκῃ καταληφθεῖσα. λεγάτον ἐστὶ μείωσις τῆς κληρονομίας. (SBM Λ I,1 + SBM Λ I, 31; B XLIV,1,116 rest.)

ad 253v 10: Leges. σύμφωνόν ἐστι δύο ἢ τριῶν εἰς ταυτὸν ἢ πλειόνων συνέλευσις εἰς τὸ ἀρεστὸν καὶ συναίνεσις. ὅσα σύμφωνα γένηται ἢ ὑπεναντία νόμων ἢ ὑπεναντία τῶν καλῶν τρόπων, ταῦτα μηδὲ μίαν ἔχειν ἵσχυν ἀναμφιβόλου νομίμου ἐστὶν. σύμφωνόν ἐστι δύο συναίνεσις καὶ συνέλευσις. (SBM Σ VIII,1 + SBM Σ VIII,15; B XI,1,67.)

3. There are some quotations where one can detect that the glossator used the abridged version of the *SBM*. The most striking example is the marginal note written to 116r 2:

Leges. ὁ εὔνοῦχος, ὄνομά ἐστι γενικόν, τέμνεται δὲ εἰς τρία. οἱ μὲν γὰρ αὐτῶν εἰσὶ σπάδωνες, οἱ δὲ καστράτοι, οἱ δὲ θλιβίαι. καὶ σπάδωνές εἰσιν οἵτινες διά τι πάθος ἢ ψῦξιν ἐνοχλήσασαν τοῖς γονίμοις μορίοις παιδοποιεῖν κωλύονται. τούτου δὲ ἀπαλλαγέντες παιδοποιοῦσι. θλιβίαι δέ, οἵτινες ὑπὸ τῆς τροφοῦ ἢ τῆς μητρὸς τυχὸν ἔκθλιψιν τῶν διδύμων ὑπέστησαν. καστράτοι δέ εἰσιν ἐφ' ὃν γέγονεν ἐκτομὴ τῶν γεννητικῶν μορίων. ὁ μὲν οὖν καστράτος καὶ ὁ θλιβίας εἴσθεσιν τινὰ οὐ λαμβάνουσιν. ἐπειδὴ οὐδὲ παιδοποιεῖν δύνανται. ὁ δὲ σπάδων λαμβάνει. ἐπειδὴ τοῦτον ἐλπὶς εἰκὸς τοῦ πάθους ἀπαλλαγέντα δύνασθαι παιδοποιεῖν. (SBM E XLIII,3; B XXXIII,1,59 rest.)

οἱ μὲν γὰρ αὐτῶν: τῶν γὰρ εὔνοῦχων οἱ μὲν B | καὶ σπάδωνές: καὶ σπάδωνες μέν SBM | ὑπὸ τῆς τροφοῦ B | Inter ... μορίων et ...λαμβάνει in brevius redactum habet SBM, quod secutus est glossator vocabularii. | ὁ μὲν οὖν καστράτος: καὶ ὅτι ὁ μὲν καστράτος SBM | εἴσθεσιν: εἰς θέσιν SBM

After the word μορίων there are two more short sentences in the *Basilika* which are left out from the *SBM*. Then the next two sentences in the quotation (ὁ μὲν οὖν καστράτος καὶ ὁ θλιβίας εἴσθεσιν τινὰ οὐ λαμβάνουσιν. ἐπειδὴ οὐδὲ παιδοποιεῖν δύνανται. ὁ δὲ σπάδων λαμβάνει.) are again the partly shortened and partly reworded version of what one can find in the *Basilika*. However, the shortened and rewritten version of the glossary note agrees nicely with the text transmitted in the *SBM*.

In the other cases, words or shorter expressions present in the *Basilika* are missing both from the quotations and from the text of the *SBM*. However, in these instances one must also count with the possibility that the omission of single words or expressions might be the result of possible alterations made by the glossator himself or it might be attributed to the use of a manuscript containing textual variants in comparison with the manuscript used by the modern editors of the *SBM*. Unfortunately, this question cannot be solved since no valid *apparatus criticus* is provided in this latest edition. Some examples:

ad 198r 26: Leges. στιπενδίονυμ λέγεται, διὰ τὸ ἀπὸ λεπτῶν ἀργυρίων συνάγεσθαι. τὸ δὲ αὐτὸ καὶ τριβοῦτον λέγεται, ἀπὸ τοῦ ἐπικλᾶσθαι τοῖς καταβάλλουσιν, ἢ ἐπιμερίζεσθαι τοῖς στρατιώταις. (*SBM P I,146; B II,2,25*)

λέγεται: λέγεται τὸ σιτηρέσιον Β | τριβοῦτον: τριβοῦτον ἥγουν φόρος Β |

ad 236r 2: Leges. κυρίως ῥεμβὸς ἐστὶν ὁ συνεχῶς ἀναιτίως πλανώμενος καὶ τοὺς καιροὺς εἰς ἀνόνητα δαπανῶν, βραδέως εἰς τὸν οἶκον ἀναστρέφει. (*SBM A XII,4; B XIX,10,17 rest.*)

δαπανῶν: πράγματα δαπανῶν Β

ad 263r 23: Leges. τάφος ἐστίν, ἐν ᾧ τὸ σῶμα ἢ ὄστεα ἀπετέθη, οὐ πᾶς ὁ ταφῆ ἀφορισθείς, ἀλλ' ὅσον ἐστὶ τὸ σῶμα. μνημεῖον δέ ἐστι τὸ διὰ τὴν μνήμην φανόμενον. (*SBM T V,7; B LIX,1,2 partim rest.*)

ὅστεα: ὄστεα ἀνθρώπου Β

ad 271v 16: Leges. τῷ τῆς τροφῆς ὄνόματι καὶ τὰ βρώσιμα καὶ τὰ πόσιμα περιέχεται, καὶ τὸ ἔνδυμα, καὶ τὰ πρὸς τὸ ζῆν ἀναγκαῖα, καὶ τὰ πρὸς φυλακὴν ἢ φροντίδα τοῦ σώματος ἐπιτήδεια. (*SBM P I,160; B II,2,41.*)

ζῆν: ζῆν τὸν ἀνθρωπὸν Β

Inversely, one can find quotations in the margins of ÖNB Suppl. Gr. 45 where extra words or expressions are present which can also be found in the *SBM*, but are missing from the *Basilika*.

ad 78r 6: ἐκ τῶν νόμων. κατὰ τῶν ἀποφθειρόντων δοῦλον ἢ τοὺς ἀγαθοὺς τρόπους αὐτοῦ. ἀρμόζει ἡ περὶ κλοπῆς εἰς τὸ διπλάσιον ἀγωγῆ. οὐ γὰρ δεῖ ἀτιμωρήτους εἶναι τὰς τοιαύταις τῶν ἀνθρώπων ἐγχειρήσεις. (*SBM Y XIV,12; B LX,6,37*)

εἰς τὸ διπλάσιον: om. Β

4. There are numerous cases where one can find minor differences (definite articles, particles or prepositions omitted or added,<sup>413</sup> orthographical variants,<sup>414</sup> variant word orders,<sup>415</sup> variant

<sup>413</sup> E.g. marginal notes to ff. 27r 14; 70v 10; 93r 24; 94r 23; 151r 22.

<sup>414</sup> E.g. marginal notes to ff. 11r 19; 159v 3; 161v 1; 197v 21.

<sup>415</sup> E.g. marginal notes to ff. 8r 16; 70v 10; 71r 1.

verb forms,<sup>416</sup> prefixes, suffixes<sup>417</sup> etc.) between the text of the glosses and the two legal sources or only one of them in contrast to the other. In these instances it would be impossible to decide whether the glossator changed or misread<sup>418</sup> something in his source or he used a source containing variant readings or he decided to include scholia appended to the main text.

In some cases, however, one might suspect that it was the glossator who altered his source text when he was preparing the glossary notes. When the glossator quotes from the index section of the *SBM*, he obviously transforms the περὶ + genitive constructions so that he would get a definition with the term defined in the nominative. The glossary note written to f. 111r 7 well illustrates this technique. In the *Index* of the *SBM* we can find the following: περὶ ἐρημοδίκων, τουτέστι τῶν ἐκ μονομεροῦς εἰσηγήσεως τὴν καταδίκην ἔχοντων (*SBM E XLII Index*), while the glossator transforms this as follows: ἐρημοδίκιος ἐστιν ὁ ἐκ μονομεροῦς εἰσηγήσεως τὴν καταδίκην ἐσχηκώς.<sup>419</sup> In another marginal note (ad 71r 1),<sup>420</sup> the glossator does not quote the first part of the passage in his source text containing the *verbum regens*, so he transforms the infinitives to *verba finita* so that he would get a gloss comprehensible without its context. Finally, the glossator evidently omits or adds the particle δὲ (or rarely γὰρ) in accordance with the context of his marginal notes: when he starts with a quotation containing δὲ, he omits it as it is unnecessary at the beginning of the gloss,<sup>421</sup> and when he joins a quote to another in the same gloss he tends to use the particle δὲ to connect the two sentences.<sup>422</sup>

5. Apart from the differences discussed in section 4, there are three problematic quotations. The gloss written to f. 151r 10<sup>423</sup> cannot be found either in the text of the *SBM* presented in its

<sup>416</sup> E.g. marginal notes to ff. 93r 24; 171r 6.

<sup>417</sup> E.g. marginal note to f. 220v 21.

<sup>418</sup> The variant πᾶσα βασιλικὴ ἀντιγραφὴ in the gloss written to f. 19r 17 in contrast to πᾶσα πάντως ἀντιγραφὴ in both the *SBM* and the *Basilika* for instance can be attributed to the misreading of the glossator: the previous passage in both legal sources contains the expression βασιλικὴ ἀντιγραφὴ (ἀνίσχυρος ἔστω βασιλικὴ ἀντιγραφὴ χηρεύσα... *SBM B IV,5; B II,5,25*), which can easily explain such an error.

<sup>419</sup> Further examples: ad 103v 11. *Leges*. ἐπίδικόν ἐστιν, οὐδὲ δεσποτεία φιλονεικεῖται (ἐπίδικόν ἐστιν, οὐδὲ περὶ ἐπιδίκων, τουτέστιν ὧν *SBM E XXXV Index*) and 104r 6. *Leges*. οἱ κακότροποι ἡτοι περιέργοι, οἱ τῷ ἑτέρῳ ὑποκείμενον ἢ πραχθὲν ὡς ἴδιον καὶ ἀνεύθυνον πρὸς ἔτερον μεταφέροντες τῷ στελλιονάτους ὑπόκεινται ἐγκλήματι ὡς ἀντιβαδιασταί, ὑποθέμενος τοῖς πολλοῖς τὰ αὐτὰ πράγματα κατέχεται τῷ στελλιονάτους ἐγκλήματι, ἔτοιμος δὲ ὧν πᾶσι καταβάλλειν, ἀπαλλάττεται τοῦ ἐγκλήματος. (οἱ κακότροποι ἡτοι περιέργοι, οἱ: περὶ κακοτρόπων ἡτοι περιέργων καὶ δολίων τῶν *SBM K I Index* | μεταφέροντες: μεταφερόντων, οἵτινες καὶ *SBM K I Index*).

<sup>420</sup> Ad 71r 1: ἐκ τῶν νόμων. μὴ ἔξέστω τῷ δικολόγῳ λαθραίως ἢ φανερῶς ὑβρίζειν τὸν ἔαυτοῦ διάδικον. ἐὰν δὲ ὑβρίσῃ, ἀτιμάσθω. ἀλλὰ μηδὲ σύμφρωνον ἢ συνάλλαγμα ποιείτω περὶ τῆς δίκης ἢ περὶ τῶν μισθῶν μετὰ τοῦ οἰκείου πρόσφυγος. (*SBM Σ X, 4-5; B VIII,1,15.*)

ἔξέστω: ἔξεναι *SBM*, B | ἀτιμάσθαι: ἀτιμοῦσθαι αὐτὸν *SBM*, B | ποιείτω περὶ τῆς δίκης: περὶ τῆς δίκης ποιεῖσθαι *SBM*, B

<sup>421</sup> See e.g. marginal notes to ff. 69v 16; 102v 26; 110v 11; 115v 9; 135v 17; 197v 21; 236r 2.

<sup>422</sup> See e.g. marginal notes to ff. 151v 1; 182r 1; 197v 21; 280r 25.

<sup>423</sup> Ad 151r 10: *Leges*. τὸ ἐγκλημα τοῦ κλεπτοτελωνήσαντος, καὶ εἰς κληρονόμους ἐπιβαίνει.

latest edition or in that of the *Basilika*. In the *Index* of the *SBM* one can find the heading περὶ κλεπτοτελωνήματος (*SBM* K XIII), so it might be possible that one or several of the manuscripts contain an extra passage under this heading. Another marginal note written to 220v 26<sup>424</sup> can only be identified in the *Epanagoge* and in the *Procheiros nomos*, but I did not manage to find it either in the *Basilika* or in the *SBM*. Again, one cannot exclude the possibility that it is present in some manuscripts of the *SBM*. Finally, in the glossary note written to 10v 6,<sup>425</sup> a longer expression agrees with the *Basilika*, while the edited text of the *SBM* presents a variant expression. Similarly, the question is whether the variant in the margin of ÖNB Suppl. Gr. 45 is found also in another manuscript of the *SBM*.

After the textual arguments for the *SBM* as the source of the legal quotations, it might be useful to present how these quotations are distributed in the *SBM*.

<i>Book</i>	<i>Quotations</i>	<i>No. of quotes</i>
<b>A</b>	ad 236r 2; 280r 25	2
<b>B</b>	ad 19r 17; 48v 13	2
<b>Δ</b>	ad 8r 16; 64r 25; 65v 5; 69v 16; 70v 10; 71r 1; 73r 23; 278v 18	8
<b>E</b>	ad 93r 24; 94r 23; 102v 26; 103v 11; 110v 11; 111r 7; 116r 2	7
<b>K</b>	ad 104r 6; 135v 17; 151r 22; 159v 3; 278v 18	5
<b>Λ</b>	ad 104v 16; 161v 1	2
<b>M</b>	ad 171r 6; 176r 9; 176r 24; 222v 23	4
<b>N</b>	ad 27r 14; 97r 15; 115v 9	3
<b>Π</b>	ad 8r 16; 143r 18; 220v 21	3
<b>P</b>	ad 3v 7; 4v 18; 10v 16; 11r 19; 12v 26; 49r 14; 93r 24; 151v 1; 161v 14; 171r 6; 179v 13; 182r 1; 198r 26; 218r 14; 271v 16; 282v 22; 283r 22	17
<b>Σ</b>	ad 32r 4; 71r 1; 197v 21; 231r 7; 251r 21; 253v 10	6
<b>T</b>	ad 212r 6; 263r 23; 294r 8	3
<b>Υ</b>	ad 66r 21; 78r 6; 273v 3	3
<b>X</b>	ad 18v 15	1
<b>Ω</b>	ad 278r 13	1

*Table 5 The distribution of the legal quotations in the SBM*

It is clear from the table that the majority of the glosses are quoted from the P section, more exactly from *SBM* P I, which has the title Περὶ ρημάτων σημασίας (its original Latin title in

<sup>424</sup> Ad 220v 26: *Leges. πόρος ἔστιν ὁ ἀπὸ καμάτου τινὶ περιγινόμενος. κληρονομίαι δὲ καὶ λεγάτα καὶ δωρεαί, οὐ περιέχονται. αἱ γὰρ δωρεαί, ὡς μισθοῦ τινος ἡγησαμένου περιγίνονται ἡμῖν.* (*Epanagoge* 26,5,3; *Prochiron vel Procheiros nomos* 19,7,4.)

<sup>425</sup> Ad 10v 16: ἐκ τῶν νόμων. τῷ ὀνόματι τῆς βαλάνου πάντες οἱ καρποὶ δηλοῦνται. ἐπεὶ καὶ τῷ ὀνόματι τῶν ἀκροδρύων πάντα τὰ δένδρα. (*SBM* P 1, 28 and 7; B 2,227.)

ἐπεὶ: ἐπειδὴ B, om. *SBM* | πάντα τὰ δένδρα: πάντες οἱ καρποὶ δηλοῦνται *SBM*

the *Digest* is *De verborum significatione*).<sup>426</sup> This is a rather lengthy section with its 179 subsections, where basic legal terms are defined briefly and the subsections are organized in the alphabetical order of the legal terms defined in them. The glossator seems to have used this section as a source of quick reference, which can explain the high number of quotes from this section.

All in all, we can definitely rule out the *Basilika* as the direct source of the legal quotations found in the manuscript ÖNB Suppl. Gr. 45. Starting out from the problematic textual tradition of the *Basilika* and using paralleling examples, we have shown that its abridged version, the *SBM* is a more probable candidate due to its wide availability and its compact, user-friendly format. Moreover, the textual evidence presented above apparently confirms our assumption that the legal glossary notes in the codex were rather taken from the *SBM* than from the monumental law collection, the *Basilika*, although a few of the glossary notes of legal content cannot be detected in the modern edition of the *SBM*, either.

### 1.3 Other glossary notes of Greek literary origin

In the margins of the Greek-Latin dictionary one can find further glossary notes of literary origin that were added by the same hand that inserted the glosses quoting Aristophanic scholia and the *SBM*. Compared for instance to the large group of glossary notes containing several hundreds of Aristophanic scholia, this group consists of only approximately a hundred glosses quoting miscellaneous Greek literary sources.<sup>427</sup>

The majority of these glossary notes (approximately one third of them) can be traced back to Xenophon's works,<sup>428</sup> while approximately 28 glosses quote Plutarch's various works.<sup>429</sup> Plato's works are also quoted approximately 14 times.<sup>430</sup> Apart from these three major sources of the miscellaneous literary quotations, one can find marginalia that can be traced back to the works of the following authors: Thucydides (appr. 5), Aristotle (appr. 4; from the *Nicomachean Ethics*, *Topics* and *Politics*), Lucian of Samosata (appr. 4), Herodotus (appr. 2), Homer (appr. 1; from the *Odyssey*), Demosthenes (appr. 2) and Plato Comicus, the

<sup>426</sup> Zépos & Zépos 1931: 495-507.

<sup>427</sup> See the appendix VII *Other Greek Literary Quotations in the Margins* on pp. 225-232.

<sup>428</sup> E.g. to the works *Anabasis*, *Hellenica*, *Cyropaedia*, *Memorabilia*.

<sup>429</sup> I.e. various pieces of the *Moralia* and biographies from the *Parallel Lives*.

<sup>430</sup> E.g. *The Republic*, *Apology*, *Laches*, *Timaeus*, *Phaedrus*, *Laws*.

Athenian comic poet, a contemporary of Aristophanes (appr. 1).<sup>431</sup> In some cases, however, the Greek authors are quoted or referred to through the text of the *Suda* lexicon (e.g. in the glosses added to ff. 49r 3, 50v 26, 179r 18).

In the majority of the cases, the source of the quotation is indicated similarly as in the marginal notes quoting Aristophanic scholia or the *SBM*.<sup>432</sup> However, the indication of the source occurs in various ways: 1) in Greek, either with a preposition (*κατά* or *παρά*) or without preposition, or sometimes a verb is also used in the introduction of the quotation together with the author's name, e.g. *κατὰ Πλάτωνα* (ad 284v 8), *Ξενοφῶν* (ad 11v 12), *παρὰ Θουκυδίδη* (ad 179r 18), *ό Πλάτων ... λέγει* (ad 7r 9); 2) in Latin, either with a preposition (*apud, in, secundum*) or without a preposition, or sometimes the structure author's name + verb introduces the quotation, e.g. *apud Platonem* (ad 22v 1), *in Platone* (ad 74r 17), *Plato* (ad 111v 25), *Herodotus vero ait* (ad 54r 14); and 3) even in a mixture of Greek and Latin, e.g. *ut Ξενοφῶν* (ad 43v 9), *apud Θουκυδίδην* (ad 210r 10). Furthermore, in several instances not only the name of the author is indicated, but the title of the work, as well, e.g. *Plato in II De re publica* (ad 11v 18); *Πλάτων ζ περὶ Νόμων* (ad 159v 18), *Πλάτων ἐν τῷ Ε τῶν Πολιτειῶν* (ad 270r 24), *Xenophon in Oeconomico* (ad 275r 5), *Plutarchus in Vita Romuli* (ad 111r 13).

Similarly as in the case of the marginalia quoting Aristophanic scholia, the scholia that can be traced back to other Greek literary sources usually do not contain word-by-word quotations from the authors mentioned above: these scholia rather exploit their source texts in the relation of lexicography. In several cases, the source text appears in a reasonably shortened form in the margins. For instance, in the marginal note added to f. 12v 1, the different meanings of a verb (*ἀλύειν*) are highlighted, although the examples illustrating the alternative meanings present in Plutarch's original text have been left out from the gloss. In several cases, the original text is used for providing a short definition or a Greek synonym for a Greek lemma (e.g. gloss added to ff. 24v 26, 156v 1, 208r 1).

In numerous instances, the original Greek text appears partly or completely in Latin translation. Sometimes only a Greek word or expression is given together with its Latin translation or definition to illustrate in what meaning a Greek author used that specific word

<sup>431</sup> Pirrotta argues that the fragments 19-20 from the play *Daidalus* in Kock's edition *Comicorum Atticorum Fragmenta* have been wrongly attributed to Plato Comicus. It was based on an Aristophanic scholion (Sch. in Ar. Nub. 663a) where the scholiast probably wrongly attributed the three lines to Plato Comicus; for the details see Pirrotta 2009: 85. From the point of view of the marginalia in the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 it seems plausible then that the marginal note indicating Plato Comicus as its own source is to be rather traced back to the scholion written to *Nubes*, line 663.

<sup>432</sup> Occasionally, it also occurs that the source is not indicated, e.g. in the case of the marginal note added to f. 12v 1.

or expression (e.g. glosses added to ff. 22v 1, 48r 5, 74r 17, 111v 25, 114r 16; longer Latin definitions can be found in the marginal notes added to ff. 78r 11, 109r 25, 148v 9). The marginal notes draw the readers' attention to peculiarities of a Greek author's language use or orthographical practice at times: for instance, the glosses added to ff. 123r 25 and 294r 20 highlight Xenophon's avoidance or application of synaeresis, while in the marginal note added to f. 282v 3 Xenophon's use of a dual form is indicated.

All in all, in the case of the glossary notes that can be traced back to various Greek literary sources, one can reach a conclusion similar to the one regarding the marginalia of Aristophanic origin. The glosses usually do not contain direct quotations from Greek authors; there are significant divergences from the literary texts preserved to us, although the relatedness of the marginalia to the Greek literary *loci* identified is straightforward. Again, one can count with two possibilities: the marginalia were either taken from some other textual tradition(s) of the Greek authors identified or it was the glossator who modified the original quotations to fit his aims in the marginalia.

#### 1.4 Glossary notes of non-literary origin

There is a fourth group of marginal notes in the Greek-Latin dictionary of the manuscript ÖNB Suppl. Gr. 45 that was entered by the same hand as the one adding the Aristophanic and legal marginalia and the glosses related to miscellaneous Greek literary authors.<sup>433</sup> The marginal notes belonging to this group cannot be traced back to Greek literary sources: the origin of many of these glossary notes cannot be identified even with the help of the huge database of the online *Thesaurus Lingae Graecae*, while numerous glosses in this group seem to be related to Greek lexicographical sources,<sup>434</sup> mainly to the *Suda* lexicon. However, in these cases the source is not indicated in the marginal notes as opposed to the general practice we could observe in the case of the Aristophanic, legal and other literary glosses. Again, these glossary notes usually do not contain word-by-word quotations from the above mentioned lexicographical sources, although their relatedness is straightforward.

In several aspects, these glossary notes are similar to the marginalia quoting Aristophanic scholia, legal texts and various Greek literary authors. Their length is varied: one can find glosses that are only a few words long (e.g. ad 7r 15; 13r 11; 136v 19; 140v 17), but

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<sup>433</sup> See the appendix *VIII Non-literary Greek Quotations in the Margins* on pp. 233-243. This appendix does not contain all of the marginal notes belonging to this subgroup; it rather presents a collection of such glosses for the sake of illustration.

<sup>434</sup> E.g. Hesychius, Zonaras, *Etymologicum Magnum*, Photius.

one can also find marginalia that are several lines long (e.g. ad 143r 26; 243r 19). Their content is also similar to that of the groups of glossary notes analysed so far. Many of them contain some kind of lexicographical information: for instance synonyms (e.g. ad 75v 17; 160v 19; 234r 1), definitions (e.g. ad 3v 23; 69r 26; 127r 19), etymological explanations (e.g. ad 6r 21; 18r 4) or clarification of the differences between similar words (e.g. ad 1v 20 – the difference between two synonymous verbs, φιλῶ and ἀγαπῶ is highlighted; ad 6r 15 – the difference between the masculine form ἄθλος and the neuter form ἄθλον is clarified), while several glosses from this group provide the users of the dictionary with some grammatical information (e.g. ad 1v 20). Many of the glosses are partly written in Latin (e.g. ad 18r 4; 70v 11; 71v 26; 129r 26) – a phenomenon also familiar from the previous groups of marginalia.

## 1.5 Collation with the marginalia in the Madrid codex Σ I 12

So far, the possible identification of the glossator who added the marginalia analysed above (ie. the marginalia quoting Aristophanic scholia, the *SBM* and other Greek literary and lexicographical sources) has been expected from the thorough mapping of the textual history of these glossary notes mainly within the textual history of the Aristophanic scholia to *Plutus* and *Nubes* and that of the *Synopsis Major Basilicorum*. For instance, István Kapitánffy attempted to identify the glossator with Guarino Veronese on this basis.<sup>435</sup> However, Kapitánffy did not identify the source of the marginal notes of legal content, thus, in his identification of the glossator he only relied on the marginal notes quoting scholia to *Plutus* and *Nubes* and glosses quoting entries from the *Suda* lexicon, since Guarino possessed manuscripts of Aristophanes's works (including the plays *Nubes* and *Plutus* together with the scholia) and a manuscript containing the *Suda* lexicon. In this identification the glossary notes of legal content originating from the *SBM* pose a problem: to our knowledge, Guarino did not possess any manuscripts containing the *SBM* or other legal texts.<sup>436</sup>

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<sup>435</sup> See Kapitánffy 1995: 356.

<sup>436</sup> For a list of the Greek manuscripts possessed by Guarino see Omont 1892: 79-81 and more recently Diller 1961: 318-321. According to Diller, Guarino bought his manuscript of the *Suda* lexicon during a visit to Rhodes; the codex is now lost, but there is possibly another codex (Laur. 55, 1) that is an apograph of Guarino's exemplar, see Diller 1961: 319. Guarino possessed the 14<sup>th</sup>-century manuscript Vat. Pal. gr. 116 containing Aristophanic works; see Diller 1961: 319. A further manuscript, Holkham Hall 88 containing eight Aristophanic plays with scholia and interlinear Greek glosses was identified as Guarino's copy by Giannini 1971. According to Giannini 1971: 288, this manuscript could be item no. 43 on the list published by Omont 1892: 80 ("43. Aristophanis comediae octo cum scholiis, et cum quadam Ephestionis appendice de metris, ubi sunt etiam nonnulla de caractere."), which Diller 1961 failed to identify. The *SBM* or other manuscripts containing legal texts cannot be found either on Omont's or on Diller's list.

However, instead of searching for a new candidate, another humanist in possession of the manuscripts that contain all of the works appearing in the marginalia, a new approach is needed in this question since the Greek-Latin dictionary in the Vienna manuscript ÖNB Suppl. Gr. 45 is not the only vocabulary list containing quotations from scholia written to the Aristophanic plays *Plutus* and *Nubes* and from the *SBM*: the manuscript Σ I 12 now kept in the Real Biblioteca de San Lorenzo de El Escorial in Madrid also contains the same quotations in the margins.<sup>437</sup>

This paper codex consisting of 311 folios is basically a collection of manuscript fragments with diverse dating, written by different hands and having their own provenience. The content of the manuscript is heterogeneous. The lexicographical part can be found in the second part of the manuscript: an extensive Greek-Latin vocabulary list (ff. 91-293), a Latin-Greek lexicon (ff. 293v-309v) and a short list of Greek and Latin plant names (ff. 309v-310).<sup>438</sup> The different parts of the manuscript were written by various hands: the scribe of the lexicographical unit on ff. 91-310 is so far unknown; it was probably a Western hand.<sup>439</sup> The same hand copied the collection of proverbs on ff. 47-51, which indicates that the two sections belong together. The dating of the various sections bound together in the codex is also problematic.<sup>440</sup>

The lexicographical section starting on f. 91r has its own title in the upper margin: *Lexicon graecolatinum*. The dictionary belongs to the same textual tradition as the vocabulary list in the Vienna manuscript ÖNB Suppl. Gr. 45. On each page, two columns can be found: one column containing the Greek lemmas and another one where their Latin equivalents are visible. On a page, usually 40-43 lines are added; the lines are not ruled in advance.<sup>441</sup>

In the margins, the Greek-Latin dictionary in the Madrid manuscript contains hundreds of glossary notes apparently from two different hands.<sup>442</sup> One of the glossators who seems to be

<sup>437</sup> The description of the manuscript is available in Revilla 1936: 252-256; Miller 1966: 58-67 and Moraux et al. 1976: 150-153 (written by Dieter Harlfinger based on his autopsy in April 1967). For a more detailed discussion of this manuscript see pp. 77-79. The results of the collation of the two sets of marginal notes in the Vienna and Madrid manuscripts were first presented in Ötvös 2014: 238-242.

<sup>438</sup> The content of the manuscript is described in Revilla 1936: 253-256; Miller 1966: 58-67 and Moraux et al. 1976: 151-152.

<sup>439</sup> See Moraux 1976: 152.

<sup>440</sup> For a discussion on the various standpoints regarding the dating of the lexicographical section in Σ I 12 see pp. 77-78.

<sup>441</sup> I had the possibility to study the black-and-white digital images of the Greek-Latin dictionary in the manuscript Σ I 12 provided by the Real Biblioteca de San Lorenzo de El Escorial in Madrid.

<sup>442</sup> Out of the three codex descriptions, only Revilla mentions that the Greek-Latin dictionary contains glosses from several different Greek authors, see Revilla 1936: 255-256. For illustration, see Fig. 28 in the appendix I

called Benedictus according to one of the glosses<sup>443</sup> usually enters marginalia from scholia written to the Aristophanic plays *Plutus* and *Nubes*, from the *SBM* and sometimes from other Greek authors (e.g. from Aristotle, Lucian, Homer, Plato, Plutarch and Xenophon) and from Latin authors (Cicero, Isidore), while the other hand usually adds passages from Latin authors (Aulus Gellius, Cicero, Livy, Seneca, Suetonius, Virgil).<sup>444</sup> The glossary notes inserted by the first hand tend to show striking agreement with the glossary notes entered in the margins of the Vienna manuscript ÖNB Suppl. Gr. 45 even at first sight. For the purposes of a thorough investigation, I have chosen to collate the marginal notes found in the alpha sections of the two manuscripts. Since marginal notes containing Aristophanic, legal and other Greek literary quotations occur in a relatively high number in the whole of the Greek-Latin dictionary of ÖNB Suppl. Gr. 45, the collation of a single section can provide us with valuable information about the connection of these glossary notes in the Madrid and Vienna manuscripts.<sup>445</sup>

The alpha section of the Vienna codex contains approximately 50 (53) quotations from scholia to *Plutus* or *Nubes*. All of these quotations can be found in the marginalia of the Madrid manuscript, as well. The source of the quotations is also indicated with the same abbreviations in the codex Σ I 12: *Aristoph.*, *in Aristoph.*, *in Arist.*, *in Ar.* A part of the quotations show word-by-word agreement in the two dictionaries, particularly in the case of shorter quotations consisting of only a few words. On f. 7r 24, for instance, two synonyms are quoted from the scholia to *Nubes*,<sup>446</sup> which are also present in the Madrid manuscript in the same form. However, we can also find longer quotations showing word-by-word agreement, e.g. on f. 37v 18.<sup>447</sup> It is even more instructive to see that the marginalia in the two manuscripts sometimes share the same variant or even textual error compared to the textual tradition of the Aristophanic scholia. A particularly nice example can be found for this phenomenon if one collates the marginalia quoting a scholion to *Nubes* 44c: ἀκόρητος, ὀνεπιμέλητος, ἀκαλλώπιστος. ώρῳ γὰρ τὸ ἐπιμελοῦμαι. In Aristophane (on f. 10r 7 in ÖNB Suppl. Gr. 45 and on f. 96v in Σ I 12): both codices have ώρῳ instead of κορῷ which appears in the codices of the *Nubes* scholia.<sup>448</sup>

*Illustrations* on p. 167, where the first page (f. 91r) of the Greek-Latin dictionary in the manuscript Σ I 12 is reproduced. On the first page of the bilingual dictionary glossary notes are also visible.

<sup>443</sup> Cf. Σ I 12, f. 141v: “alibi ita ego benedictus legi...”

<sup>444</sup> Cf. Thiermann 1996: 659-660.

<sup>445</sup> The results of the collation can be found in the appendix *IX Marginalia in the mss. ÖNB Suppl. Gr. 45 and Σ I 12. Collation* on pp. 244-257.

<sup>446</sup> Sch. Nub. 1042a: αἴρουμένον προκρίναντα. In Aristophane.

<sup>447</sup> Sch. Nub. 1156a-b: In Aristophane. ἀρχεῖα, κεφάλαια, ὅτι οἱ πρῶτοι τόκοι παραταθέντος τοῦ δανείου, κεφάλαια γινόμενοι, τόκους δέχονται ἄλλους.

<sup>448</sup> See Koster 1974 ad loc.

In several cases, however, the Vienna manuscript tends to present a modified version of the Aristophanic scholia: they are either shortened or they are partly or completely translated into Latin,<sup>449</sup> while in the Madrid manuscript longer versions of the marginalia can usually be found.<sup>450</sup> Shortening in the Vienna manuscript is usually effected in two ways: either by omitting parts of the longer marginalia found in the codex Σ I 12 or by giving a summary of them. A good example for shortening the original scholia by leaving out parts of it is offered on f. 5r 14. While the Madrid manuscript quotes the full scholion to *Nubes*, the Vienna manuscript retains only the four different meanings of the verb ἀδολεσχῶ and omits the examples provided as an illustration of the alternative meanings.<sup>451</sup> The order of the four meanings is different in both codices compared to the scholion: the last two meanings are listed in a reversed order in both of them. The agreement in the order of the meanings nicely shows the relationship of the two marginalia even if one is shortened. For giving a summary of an originally longer marginal note the following gloss might be illustrative in the Vienna manuscript: on f. 11v 10, only the gist of the longer marginal note in the Madrid codex is found in Latin, i.e. the Greek lemma, ἀλεκτρυόν, can also mean “hen” in the works of Plato, the Athenian comic poet, a contemporary of Aristophanes. The codex Σ I 12, however, contains the whole Aristophanic scholion on this question.<sup>452</sup> Sometimes it also happens that parts of the original Aristophanic scholia are translated into Latin in ÖNB Suppl. Gr. 45, while the Madrid manuscript contains the original Greek version in all of these instances. For instance, on f. 4v 6 in ÖNB Suppl. Gr. 45,<sup>453</sup> a very short quotation – the explanation of the Greek word ἀδελφιδῆ – is translated into Latin. However, relatively longer passages from scholia also appear in Latin translation sometimes in ÖNB Suppl. Gr. 45 (e.g. on f. 18v 26), while the codex Σ I 12 retains the original Greek version of these scholia.

In the alpha section of the Vienna manuscript, 10 quotations are inserted in the margins from the abridged version of the *Basilika*, the *SBM*. All of these quotations can also be found in the margins of the Madrid manuscript, with the same indication of the source, i.e.

<sup>449</sup> For details about this tendency see pp. 94-96.

<sup>450</sup> Such divergences are highlighted with grey colouring in the relevant appendix.

<sup>451</sup> Sch. Nub. 1480e: τὸ ἀδολεσχεῖν τέσσαρα σημαίνει. τὸ φιλοσοφεῖν, ώς τὸ “ὁ δὲ δοῦλος σου ἡδολέσχει ἐν τοῖς δικαιώμασί σου”, τὸ παίζειν, ώς τὸ “ἔξηλθεν Ἰακώβ ἀδολεσχῆσαι εἰς τὸ πεδίον”, τὸ φλυαρεῖν, ώς τὸ “ἀδολεσχεῖς, ἄνθρωπε”, καὶ τὸ ὀλιγωρεῖν, ώς τὸ “ἡδολέσχησα καὶ ὠλιγοψύχησε τὸ πνεῦμά μου”. ÖNB Suppl. Gr. 45, f. 5r 14: quattuor significat hoc verbum τὸ φιλοσοφεῖν, τὸ παίζειν, τὸ ὀλιγωρεῖν, τὸ φλυαρεῖν.

<sup>452</sup> ÖNB Suppl. Gr. 45, f. 11v 10: apud Platonem comicum et gallina (it refers to the Greek lemma ἀλεκτρυόν in the main text of the Greek-Latin dictionary; cf. sch. Nub. 663a). Σ I 12, f. 97v: (...) ἀττικοὶ δὲ καὶ τὰς θηλείας οὕτως ἔκάλουν. Πιλάτων γὰρ ὁ κωμικὸς οὕτω λέγει. ἐνίστε πολλαὶ τῶν ἀλεκτρυόνων καὶ ὑπηνέμια τίκτουσιν φὰ πολλάκις. In Aristophane.

<sup>453</sup> ÖNB Suppl. Gr. 45, 4v 6: ἀδελφιδῆ. fratri filia in Aristophane. Σ I 12, f. 93r: ἀδελφιδῆν, τοῦ ἀδελφοῦ αὐτοῦ θυγατέρα. In Aristophane. Cf. sch. Nub. 47.

ἐκ τῶν νόμων. Compared to the marginal notes quoting Aristophanic scholia, it is striking that the quotations from the *SBM* tend to show word-by-word agreement in the two codices in the overwhelming majority of the cases, although these quotes tend to be longer than the ones from Aristophanic scholia. A good example can be found on f. 18v 15 in ÖNB Suppl. Gr. 45 compared to the matching gloss on f. 102r in Σ I 12. If any, only minor differences can be observed between the quotations in the two manuscripts. For instance, on f. 19r 17 in ÖNB Suppl. Gr. 45, the word πάντος is left out from the quotation, although it is also present in the textual tradition of the *SBM*. This might also be a scribal error, since the following word, πᾶσα, also has the beginning πα-. In the case of the legal quotations, the two manuscripts also share the same textual variants not found elsewhere in the textual tradition of the *SBM* in several instances. This might be illustrated with the following example: in both the Vienna and Madrid codices,<sup>454</sup> the quote ends with the words πάντα τὰ δένδρα, while the manuscripts of the *SBM* contain the ending πάντες οἱ καρποὶ δηλοῦνται instead.

Apart from quotations from Aristophanic scholia and the *SBM*, other literary quotations also appear in both manuscripts: from Plato, Homer, Plutarch, Xenophon and even a Latin quotation from Nonius's *De compendiosa doctrina*. In the Vienna manuscript, however, these glossary notes tend to appear in a shortened way again: the full quotations are often omitted and only their lexicographical information is retained. An illustrative example is offered on f. 21v 25 in ÖNB Suppl. Gr. 45.<sup>455</sup> However, one can also find instances where the Vienna manuscript also retains the full quotation (e.g. on f. 11v 18), although this is definitely a rarer phenomenon.

The matching marginal notes in the Vienna and Madrid manuscripts often contain additional lexicographical or grammatical information that can be traced back to lexicographical sources in some of the cases. They are again predominantly written in Greek, although in some instances we can find Latin glosses, as well (e.g. f. 1r 26). Such glosses of lexicographical content either give a short definition (e.g. f. 3v 23) or insert additional Greek-Latin lemma pairs (e.g. f. 13r 7 and 9). These marginalia in the Vienna manuscript are again sometimes shortened or summarized compared to the matching glosses in the Madrid manuscript (e.g. f. 27r 26, 44v 23).

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<sup>454</sup> ÖNB Suppl. Gr. 45, f. 10v 16 and Σ I 12, f. 97r: ἐκ τῶν νόμων. τῷ ὀνόματι τῆς βαλάνου πάντες οἱ καρποὶ δηλοῦνται. ἐπεὶ καὶ τῷ ὀνόματι τῶν ἀκροδρύων πάντα τὰ δένδρα.

<sup>455</sup> ÖNB Suppl. Gr. 45, f. 21v 25: ἄξιος apud Xenophontem. Carus ut annona cara est. Σ I 12, f. 104r: σημειούεον ὅτι ἔστιν ὁτε ἄξια λέγομεν ὕνια τὰ πολλοῦ δηλονότι τιμώμενα. Ξενοφῶν. ὅταν γε πολὺς σῖτος καὶ οἶνος γένηται ἄξιον ὄντων τῶν καρπῶν, οὐκ ἀλιστελεῖς αἱ γεωργίαι γίγνονται. Cf. Xen. *De vectigalibus*, 4, 6, 5.

All in all, exploring the source of the – mainly – Aristophanic and legal glossary notes in the Greek-Latin dictionary of the manuscript ÖNB Suppl. Gr. 45 through a collation with another manuscript kept in Madrid can thus lead us to the following conclusions: 1) The high number of the Aristophanic and legal glossary notes seems to indicate that their addition was the result of a systematic and organized process aiming at the conscious enlargement and broadening of the original lexicographical material; 2) This group of glossary notes in the Vienna manuscript seems to originate from or be more closely related to a lexicographical tradition rather than a literary one: the striking agreements of the glossary notes in the Vienna and the Madrid manuscripts suggest that a set of marginal notes containing mainly Aristophanic and legal quotations once made their appearance in the textual tradition of the Greek-Latin lexicon found in the codex Harleianus and then perhaps were handed down as a part of the dictionary in this branch of the tradition. Thus, it does not seem probable that these glossary notes in the Vienna manuscript could offer any valuable information about the person of the glossator either through their textual tradition or their content as it has been assumed earlier.

## 2 A group of marginal notes from another textual tradition<sup>456</sup>

### 2.1 General characteristics

In the Greek-Latin dictionary of ÖNB Suppl. Gr. 45 a group of marginal notes can be found which can apparently be separated both from the main text of the dictionary and from other groups of interrelated glossary notes through analysing the characteristics of the handwriting and through mapping its ultimate source. The glossary notes from this group are usually inserted either after the Latin lemmas of the dictionary in the right margins or in the intercolumnium in a position where they precede the Latin lemmas they belong to. For instance, the recto of f. 4<sup>457</sup> can offer an overall picture of this group of marginal notes; we can find several such additions there. In line 3, next to the Latin lemmas *propinquitas* and *affinitas*, *appropinquatio* and *conversatio* are inserted. In line 12, next to the Latin lemmas *disciplina* and *educatio* further Latin lemmas can be found (*vita*, *diaeta*, *regula vivendi*), which provide us with further possible equivalents of the Greek entry ἀγωγή, ἐπὶ τῆς ἀναγωγῆς. In the next line, again, further Latin equivalents of the Greek entry ἀγωγός are inserted after the Latin lemma *dictus*, -us, ui: *ducibilis*, *dux viae*, *ductor*. It is fairly easy to separate these marginal notes from the Latin lemmas of the dictionary after a cursory look even if the glosses are inserted in continuation of the list of the Latin lemmas: although the Latin handwriting is very similar – or perhaps the same as the handwriting of the Latin lemmas – a darker ink and a different writing tool drawing considerably thinner lines were used for the addition of these marginal notes.<sup>458</sup>

It would be difficult to estimate the exact number of glossary notes belonging to this group. Such marginalia appear on almost all of the pages of the Greek-Latin dictionary; most often we can find more than one glossary notes from this group on a single page. Furthermore, there are several pages where they appear in a relatively high number (e.g. f. 2v: 9; f. 9r: 9; f. 13r: 12; f. 44v: 11; f. 56v: 10). To provide an overall picture of the quantity and distribution of these glossary notes in the whole of the dictionary, the first three alphabetic sections (alpha, beta and gamma) were analysed. The three sections are found on ff. 1r-58v in the dictionary comprising 298 folios (ff. 1r-298r), thus, the three sections examined add up to approximately a fifth of the size of the complete dictionary. In this way, data gained from the analysis of these sections can show us tendencies valid for the whole of the dictionary. The

<sup>456</sup> The results presented in this subchapter were first published in Ötvös 2013.

<sup>457</sup> See Fig. 21 in the appendix *I Illustrations* on p. 160.

<sup>458</sup> For a short description of the handwriting see pp. 25-26.

first three alphabetic sections comprise 58 folios, i.e. 116 pages, where such glossary notes are inserted in almost 500 instances.<sup>459</sup> This means that on average marginal notes belonging to this group are added in four instances on each of the pages. On the basis of this average number, it can easily be calculated that the whole dictionary contains more than 2000 such additions.

Regarding language and content, the marginal notes are not unified in this group. Predominantly Latin marginal notes are inserted. Most often, they give synonyms of the original Latin lemmas or alternative meanings of the Greek entries.<sup>460</sup> The additional alternative meanings are sometimes joined to the original Latin equivalents with the Latin word *vel* or *aliquando*.<sup>461</sup> In some cases, the marginal notes complement the already given Latin equivalent(s) thus making the lexicographical information in the dictionary more precise.<sup>462</sup> At times we can find even short Latin definitions in the margins.<sup>463</sup> Apart from glossary notes of predominantly lexicographical content, grammatical additions can also be found, although they appear less often. In some cases, the grammatical category of the lemma is given.<sup>464</sup> Grammatical comments can also contain the etymology of the Greek lemma<sup>465</sup> or – in the case of verbs – additional information on the augmentation.<sup>466</sup>

As the grammatical marginalia have already anticipated, in this group of marginalia one can also find glossary notes at least partly written in Greek or relevant to one of the Greek entries. Sometimes an additional Greek lemma related to the Greek entry is inserted with its Latin equivalent.<sup>467</sup> It also occurs at times that irregular forms of the Greek lemma (irregular

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<sup>459</sup> The distribution of the glossary notes in three alphabetic sections is as follows: in the alpha section (on ff. 1r-46r; 91 pages) cc. 380, in the beta section (on ff. 46r-52v; 14 pages) cc. 60 and in the gamma section (on ff. 52v-58v; 13 pages) cc. 50 such marginal notes can be found. The average number of glossary notes is four in all three sections.

<sup>460</sup> E.g. ad 2v 8 ἀγλαίζω – clarifico: honoro; ad 2v 15 ἄγνεύω – castus sum: lustro, castum facio; ad 16v 8 ἀνήκω – pertineo, attineo: ascendo, contingo, convenio; ad 30r 9 ἀπόνοια – amentia: arrogantia, socordia, desperatio, suspicio, audacia, insolentia.

<sup>461</sup> E.g. ad 2v 6 ἄγκων – cubitus: vel locus eminens; ad 10r 21 ἀκρατῆς – incontinentis, intemperans: vel inops; ad 7v 19 αἰτία – causa, querela, titulus, questio, culpa: ratio, aliquando confirmatio; ad 12r 12 ἀλκή, ἡ δύναμις – robur: vel subsidium, aliquando proelium poetice.

<sup>462</sup> E.g. ad 14v 9 ἀνδρίας – statua: praecipue viri.

<sup>463</sup> E.g. ad 7r 3 αἴθυντα – mergus vel fulica: avis indica et marina quae malum signum est navigantibus quia in tempestate appetit; ad 13v 14 ἀναθορῶ – exilio: cum quis cum impetu excitatur.

<sup>464</sup> E.g. ad 46r 26 βαβαῖ – babae, at at: adverbium admirantis.

<sup>465</sup> E.g. ad 8r 3 αἰχμάλωτος – captivus: αἰχμή cuspis et ἀλόω; ad 18r 4 ἀνοίγω – patefacio: ab οἴγω quod non est in usu; ad 49v 5 βλασφημῶ maledico, contumelia afficio a βλάπτω καὶ φημί.

<sup>466</sup> E.g. ad 14r 23 ἀνατρέπω – refello: et mutat ε in α in ἀορίστῳ παθητικῷ; ad 16r 22 ἀνέχομαι – tolero patior sustineo: in cremento potest mutari etiam α in η; ad 18r 4 ἀνοίγω patefacio: recipit ε in augmentis.

<sup>467</sup> E.g. ad 6r 15 ἄθλον – praemium certaminis: ὁ ἄθλος certamen; ad 6r 25 ἄθλος – innocens: θῶος damnatus; ad 7r 6 αἰκίζομαι σέ – affligo multo: αἰκία verberatio.

verb forms or irregular declensions) are inserted<sup>468</sup> or one can also find alternative versions of the Greek lemmas in the margin.<sup>469</sup>

However, in some instances, even Italian marginal notes appear inserted in the same manner and with the same ink and writing tool as the Latin and Greek marginalia mentioned so far. The Italian marginal notes provide lexicographical additions: they either translate the Latin lemmas or offer further alternative meanings of the Greek lemma.<sup>470</sup>

## 2.2 The origin of the glossary notes

In the textual tradition of the manuscript ÖNB Suppl. Gr. 45, I have not found any traces of this group of marginal notes so far. As it has been discussed earlier in details,<sup>471</sup> the Greek-Latin dictionary in the Vienna manuscript indirectly goes back to the Greek-Latin lexicon in the 8<sup>th</sup>-century Codex Harleianus 5792, on ff. 1v-272, which is now kept in the British Library and its digitized form is available on the website of the British Library.<sup>472</sup> The edited version of the Greek-Latin dictionary of the Harleianus is available in the second volume of the series *Corpus Glossariorum Latinorum*.<sup>473</sup> There are at least 17 further versions of the same Greek-Latin dictionary from the 15<sup>th</sup> and 16<sup>th</sup> centuries found in manuscripts in various European libraries: in Munich, in Basel, in Paris, in Cambridge, in Naples, in Vienna etc.<sup>474</sup> However, the glossary notes now discussed do not appear in the edited version of the codex Harleianus.

Regarding the source of the marginal notes, basically two possibilities emerge: 1) the marginal notes originate from a *codex recentior* where the same Greek-Latin dictionary was expanded with the additional material of lexicographical and grammatical contents, or 2) the marginalia take their origin in a completely different textual tradition of Greek-Latin lexica. Theoretically, as a third possibility, one could also suppose that either the scribe or a subsequent user of the lexicon added these marginal notes using his own ideas and lexicographical knowledge without exploiting any kinds of written sources. However, the

<sup>468</sup> E.g. ad 7r 25 αἴρω – tollo, extollo: παρακείμενον ἥρκα; ad 51r 6 βοῦς – bos: βοός, βοΐ, βόα καὶ βοῦν; ad 53v 2 γαμῶ – uxorem duco: ἀόριστος ἔγημα.

<sup>469</sup> E.g. ad 43r 26 αὐχῶ – gloriōr: καὶ αὐχέομαι; ad 49r 14 βλάβη – damnum, detrimentum: τὸ βλάβος idem.

<sup>470</sup> E.g. ad 2r 26 ἄγκιστρον – hamus: e la ritorta del fuso; ad 19v 21 ἀντίκνήμιον – tibia pedis: il fusolo della gamba; ad 46r 13 ἀγυμαχῶ – iurgo: scaramuccio; ad 52v 21 βωμολόχος – phanaticus: il buffone, sive scurra.

<sup>471</sup> See pp. 54-56.

<sup>472</sup> Link: [http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley\\_MS\\_5792](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Harley_MS_5792) (downloaded on 3 May 2013). Further details with bibliography on the ms. Harl. 5792 is also available on the website of the British Library: <http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=6563&CollID=8&NStart=5792> (downloaded on 3 May 2013).

<sup>473</sup> G. Goetz & G. Gundermann 1888: 213-483.

<sup>474</sup> For details on the *codices recentiores* from the 15<sup>th</sup> and 16<sup>th</sup> centuries containing the Greek-Latin dictionary from the same textual tradition see pp. 57-61.

high number and the systematic insertion of these marginal notes render this hypothesis implausible and suggest that the glossary notes rather originate from a prearranged written source. I managed to find and study so far three manuscripts containing Greek-Latin dictionaries from a different textual tradition which seems to be a good candidate for the ultimate origin of this specific group of glossary notes in the Vienna manuscript on the basis of the collation of their material with the marginal notes in ÖNB Suppl. Gr. 45. The three codices are as follows: Vat. Pal. Gr. 194, Cod. Gr. 4 (University Library, Budapest) and Res. 224 (Biblioteca Nacional, Madrid).

The Greek-Latin dictionary in the above listed three codices belongs to a different textual tradition compared to the lexicon in the Vienna manuscript. Although naturally they also contain Greek lemmas that are present in the tradition of the Harleianus codex, these lemmas tend to have different Latin equivalents or more Latin equivalents as the ones we can find in the edited version of the Harleianus manuscript. The method of alphabetization is also different: the words are usually organized in alphabetic order up to the second letter, then first the vowels are alphabetized in the third letter, and they are followed by the consonants in alphabetic order. The alphabetization starts again for the second time in each of the sections: there poetical words, mostly from the Homeric language are listed in similar alphabetic order. The dictionary also contains the irregular forms of the verbs listed where the *tempora* are indicated with special abbreviations.

The vocabulary from this textual tradition seems to show striking agreements with the first printed Greek dictionary of Johannes Crastonus; and with all probability it belongs to the prehistory of this lexicon. This textual tradition was the main subject of Peter Thiermann's PhD dissertation<sup>475</sup> and he also planned a critical edition of the text.<sup>476</sup> In his article written in 1996, he lists 42 manuscripts from 18 cities that contain a Greek-Latin dictionary of the same textual tradition which according to Thiermann originates from the Greek-Latin dictionary attributed to Guarino Veronese<sup>477</sup> and published around 1440.<sup>478</sup> However, further results of Thiermann's research on this textual tradition of Greek-Latin dictionaries are not available.<sup>479</sup>

<sup>475</sup> Peter Thiermann: *Das Wörterbuch der Humanisten. Die griechisch-lateinische Lexikographie des fünfzehnten Jahrhunderts und das 'Dictionarium Crastoni.'* Hamburg, 1994. The bibliographical data of the PhD dissertation is mentioned in Thiermann 1996: 662, n. 21. The PhD dissertation has never been published, and it is not available for studying. On this issue see p. 8, n. 28 for further details.

<sup>476</sup> See Thiermann 1994a: 94-95; and Thiermann 1994b: 384.

<sup>477</sup> Thiermann 1996: 662-663. In a book review published in 2008, Paul Botley, who had the possibility to consult Thiermann's unpublished doctoral dissertation (on this see p. 8, n. 28), suggests that one should not accept Thiermann's bold statement about Guarino's authorship and the list of manuscripts containing this Greek-Latin lexicon without criticism: "The evidence presented in the thesis for the date of the compilation, and for its connection with Guarino, is much more tenuous than the bald statement in the published article implies. The notion of 'Guarino's dictionary' cannot be allowed to gain currency until it has been much more firmly

One of the three manuscripts studied and collated with the marginalia in the Vienna manuscript is the codex Vat. Pal. Gr. 194.<sup>480</sup> It is now kept in the Vatican, but before the Thirty Years' War it was originally kept in the Universitätsbibliothek Heidelberg, where now a black-and-white copy of the manuscript is available – I had the possibility to study this latter copy of the original manuscript. The Greek-Latin dictionary in the paper codex was copied by Johannes Thettalos Scutariotes, one of the most prolific scribes in the 15<sup>th</sup>-century Florence active approximately between 1442 and 1494.<sup>481</sup> The codex, however, lacks the subscription of the scribe; only the remark τέλος τοῦ λεξικοῦ can be found at the end of the Greek-Latin dictionary, which is not a rare phenomenon, Scutariotes signed very few of the manuscripts he copied. With all probability, together with other manuscripts now also in the Palatine collection, the transcription of this lexicon was commissioned by the Florentine humanist, Giannozzo Manetti (1396-1459), who translated some works of Aristoteles to Latin.<sup>482</sup> This means that the date of Manetti's death in 1459 is to be regarded as *terminus ante quem* for the copying of the Greek-Latin dictionary in Vat. Pal. Gr. 194.<sup>483</sup>

The codex consisting of 218 folios contains two columns on each of the pages: in the first one the Greek lemmas are listed in approximately 45 lines, in the second one their Latin equivalents can be found – in the same way as in the Greek-Latin dictionary of the ÖNB Suppl. Gr. 45. The dictionary was transcribed column by column as the frequently occurring scribal errors well illustrate. In several cases, the Latin equivalents were misplaced in the process of copying since the scribe accidentally skipped one or more Latin lemmas during the

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established. Similarly, the list of Greek works published in Thiermann's article must be treated with some caution. The method used to discern these works in the lexicon was to be the subject of an article which Thiermann did not live to publish. No doubt some or all of these claims could be substantiated; until such time, the list is merely suggestive," see Botley 2008: 681. In his book published two years later, Botley writes similarly about Thiermann's assumption of Guarino's authorship: "Thiermann assigned this compilation to Guarino Veronese on slender circumstantial evidence (Thiermann, Das Wörterbuch der Humanisten, 149-55). He later repeated this identification without caveats (Thiermann, "I dizionari Greco-latini fra medioevo e umanesimo," 662)," see Botley 2010: 193, n. 138.

<sup>478</sup> The earliest dated copy of this Greek-Latin dictionary was completed on 13 September 1441, in Florence by Cristoforo Benna. Cf. Botley 2010: 64.

<sup>479</sup> Thiermann was already dead when his conference paper was published in the volume *Les manuscrits des lexiques et glossaires de l'antiquité tardive à la fin du Moyen Âge*, see there *In memoriam P. Thiermann* on p. 676; he prohibited the publication of his dissertation in his testament.

<sup>480</sup> The most recent description of this manuscript is found in the exhibition catalogue *Biblioteca Palatina. Katalog zur Ausstellung vom 8. Juli bis 2. November 1986 Heiliggeistkirche Heidelberg. Textband.*, edited by Elmar Mittler et al. (1986). The description of the manuscript is found on pp. 85-86 (B 13.6) written by Herwig Görögemanns. An earlier description is available in Stevenson 1885: 97.

<sup>481</sup> Cf. Görögemanns in Mittler et al. 1986: 86, and Stevenson 1885: 97. The codex is also mentioned in several collections listing the works of scribes who were active in the Renaissance under the name of Scutariotes, e.g. Vogel & Gardthausen 1909: 199; and Biedl 1938: 98.

<sup>482</sup> See Görögemanns in Mittler et al. 1986: 83.

<sup>483</sup> Botley suggests 1453 as the *terminus ante quem*, because Scutariotes is known to have worked all his life in Florence, while Manetti left the city in that year. Cf. Botley 2010: 64.

transcription. These errors were partly corrected either by connecting the matching lemmas with dashed lines (see e.g. on f. 34r 31-32; f. 38v 34) or by deleting the mistaken lemmas and inserting the correct ones instead afterwards (see e.g. on f. 34r 13 and 24-28). In several instances, the Latin lemmas are missing. For example, on ff. 25v-30v the Latin lemmas were almost completely omitted, while on ff. 31r-34r the Greek and Latin lemmas placed next to each other tend to disagree suggesting that the hand copying the Latin columns worked completely mechanically.<sup>484</sup> In the transcription of the Latin columns several switches in the hand can be observed (e.g. on f. 31r, 34r).

The second manuscript I consulted is the Cod. Gr. 4 in the University Library, Budapest. It contains a Greek-Latin dictionary from the same textual tradition as the codex Vat. Pal. Gr. 194. The Greek part was also transcribed by Scutariotes and, in contrast to the other codex, it does have a subscription from its scribe on f. 174v, although it does not include the date of the transcription: θ(εο)ῦ τὸ δῶρον. καὶ θετταλοῦ ὁ κόπος.<sup>485</sup> Above Scutariotes' signature, the words θέω χαρις were written by the Latin hand copying the Latin lemmas of the lexicon. One can find parallels to this type of subscription with almost the same wording in Scutariotes's scribal activity, although the date is also provided in the cod. Vindob. suppl. gr. 30 copied on 9 May 1442 (f. 248r: θ(εο)ῦ τὸ δῶρον καὶ θετταλοῦ ὁ μόχθος. ἐγράφη ἐν φλωρεντίᾳ διὰ χειρὸς ἐμοῦ ιωάννου του σκουταριώτου α ν μ β μηνὶ μαίω θίνδικτιῶνος επι<sup>486</sup>) and in Vindob. Hist. Gr. 1 copied on 31 October 1454 (f. 98v: ἐτελειώθ[η] ἡ παροῦσα βίβλος, εἰς τὰς λατινὰ τοῦ ὀκτωβρίου μηνὸς ἐν ἔτει α ν ν δ<sup>ο</sup>. θ(εο)ῦ τὸ δῶρον, καὶ ιωάννοῦ, κόπος).<sup>487</sup>

In the Cod. Gr. 4, an extensive lacuna can be found at the very beginning: the dictionary only starts with the word pair ἄλοξ *sulcus*.<sup>488</sup> On each page, two columns can be found: the first one contains the Greek lemmas and the second one has their Latin equivalents. As it has been already mentioned, the Greek and Latin columns were copied by two distinct hands: first the Greek columns were transcribed by Scutariotes and then the Latin columns

<sup>484</sup> Cf. Görgemanns in Mittler et al. 1986: 86: "Es kommen einige falsche Zuordnungen von griechischen und lateinischen Wörtern vor, wohl Irrtümer bei der Übernahme aus einer Vorlage."

<sup>485</sup> Unfortunately, no up-to-date description of this manuscript is available. An outdated description can be found in Kubinyi 1956: 71, where the codex is dated to the 17<sup>th</sup> century presumably based on the remark on f. 1r: *Collegii Tyrnaviensis Soc. Jesu catalogo inscriptus. Anno 1690*; and Scutariotes is not named as the scribe of the Greek part. This might be the reason why this codex does not appear on major lists collecting Scutariotes's scribal works (e.g. Vogel & Gardthausen 1909: 197-199 and Gamillscheg & Harlfinger 1981: 108-109, No. 183.). The manuscript is also mentioned very briefly in the more recent exhibition catalogue *Prelude to a United Europe. Greek cultural presence in Hungary from the 10<sup>th</sup> to the 19<sup>th</sup> century*, edited by Tamás Glaser and Péter Tóth (2008), No. 30, where the codex is dated to the 15<sup>th</sup> century and Scutariotes is named as its scribe. A new, up-to-date codicological description of the codex is definitely needed.

<sup>486</sup> See in Bick 1920: 71-72 (No. 63).

<sup>487</sup> See in Bick 1920: 72 (No. 64).

<sup>488</sup> It is also mentioned in Kubinyi 1956: 71: "... initium deest."

were also added. Occasional scribal errors occur that is clearly the result of the column-by-column process of the transcription (e.g. on f. 118v some of the Latin equivalents were originally misplaced, but afterwards the matching lemmas were connected with lines; on f. 50v the misplaced Latin lemmas were deleted and the correct ones were added next to them).

The third manuscript used for the collation is Res. 224 (Cod. 350; formerly N-7) in the Biblioteca Nacional de España, Madrid.<sup>489</sup> The whole of the codex contains a Greek-Latin lexicon (on ff. 1-267) of the same textual tradition as the ones in Cod. Vat. Pal. Gr. 194 and Cod. Gr. 4. The dictionary was again copied by Johannes Scutariotes<sup>490</sup> in 1470, probably in Florence for Ludovico Saccano, a Sicilian erudite.<sup>491</sup> This time the scribe left his signature indicating the date of completing the transcription (13 December 1470) on f. 267r: ἐτελειώθη διὰ χειρὸς ιω(άνν)ου θετταλοῦ τοῦ σκουταριώτου, ἡμέρα τρίτη εἰς τὰς 1' δεκεβρίου μηνὸς ἐν ἔτη αω υω οω' ἀπὸ χριστοῦ γενήσεως. A Latin translation of this signature was also added later under the Greek text by Juan de Iriarte.<sup>492</sup>

The dictionary in the Madrid manuscript also contains two columns per page: the Greek lemmas on the left, and the Latin equivalents on the right. The lexicon was transcribed column by column as the occasional scribal errors well illustrate. For instance, right on f. 1r, a Latin equivalent was accidentally omitted, which was soon realized by the scribe and corrected his error by joining the Greek lemmas with their Latin equivalents through drawing lines.

I have collated the glossary notes in the alpha, beta and gamma sections of the dictionary in ÖNB Suppl. Gr. 45 with the corresponding sections of the manuscripts of different textual tradition: Vat. Pal. Gr. 194, Cod. Gr. 4 in the University Library of Budapest and Res. 224 in Madrid. In these three alphabetic sections approximately 460 glossary notes belonging to the discussed group of marginalia can be found. The results of the collation are presented in four tables in the appendix section:<sup>493</sup> in the first column, the Greek lemmas with their Latin equivalents from ÖNB Suppl. Gr. 45 are visible, then the glossary notes are separated with

<sup>489</sup> The website of the library is found here: <http://www.bne.es/es/Inicio/index.html>. The manuscript is described in Andres 1987: 540-541. An older description is available in Iriarte 1769: 24 (No. 7).

<sup>490</sup> Apart from the three dictionaries I have consulted for the purposes of the collation, there are two further manuscripts – Rome, Bibl. Angelica, lat. 1094 and BAV, Barb. gr. 585 – copied by Scutariotes that also contain the same Greek-Latin lexicon, cf. Botley 2010: 64 and 193, n. 142.

<sup>491</sup> The manuscript is also mentioned among the codices copied by Scutariotes in Vogel & Gardthausen 1909: 198 and Biedl 1938: 97. Vogel & Gardthausen give the incorrect date 11 December 1470 instead of 13 December for the completion of the transcription indicated by Scutariotes in his signature.

<sup>492</sup> Cf. Andres 1987: 540.

<sup>493</sup> See the appendix X *A Group of Marginal Notes from Another Textual Tradition. Collation* on pp. 258-287.

two vertical lines. In the second column, the Latin equivalents of the corresponding Greek lemma from Vat. Pal. Gr. 194 can be found, while the third column contains those of the Cod. Gr. 4 from the University Library Budapest and the fourth one presents those of Res. 224. In the four tables four distinct groups appear: 1) Marginal notes in agreement with all three codices; 2) Marginal notes in agreement with two of the three codices; 3) Marginal notes in agreement with one of the three codices and 4) Marginal notes in agreement with none of the three codices. Within groups 1-3, no distinction has been made between partial or complete agreement, although the matching parts of the glossary notes and the entries of the codices are clearly highlighted with grey colouring. The majority of the glossary notes belong to groups 1 and 2, which means that they mostly tend to agree at least with two of the codices or even with all of them. However, the high number of glossary notes in agreement with two of the codices in group 2 is to be attributed to defects in two of the three codices: the extensive lacuna at the beginning of the alpha section in Cod. Gr. 4<sup>494</sup> and the lacuna in the place of numerous Latin lemmas and the misplacement of a high number of Latin equivalents in the alpha section of cod. Vat. Pal. Gr. 194.<sup>495</sup> Due to these defects, at several *loci* only two different versions were available for collation. It is clearly indicated in group 2 in the table when apparently a lacuna or misplacement of the Latin equivalents prevents the collation so that it could be distinguished from instances where a version of the dictionary simply does not contain complete word pairs appearing in other versions which belong to the same textual tradition.

The highest number of glossary notes (approximately 166) belongs to the first group, which means that they agree with all three codices used for the purposes of the collation. However, the extent of the agreement is diverse in this group. There are numerous glossary notes that show strict agreement with all three versions appearing in the three codices, although these glossary notes tend to be shorter usually consisting of one or two additional Latin synonyms (e.g. glossary notes added to 18r 24, 18v 20, 21r 24, 44v 3, 46v 7). However, sometimes strict agreement can also occur in the case of longer marginal notes (longer sequences of synonyms, short definitions; e.g. 43r 13, 43r 15, 45v 1, 55v 25). Still, in the case of more complex, longer marginal notes one can more often find minor differences: one or some of the additional Latin synonyms cannot be found in one of the codices (e.g. 14r 20, 22r 15, 53v 1) or definitions given in the marginal notes can also show minor divergences: usually not in wording, but rather parts of them are missing in some of the codices (e.g. 14r 13, 14r

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<sup>494</sup> See p. 126 for details.

<sup>495</sup> See pp. 125-126 for details.

23; 18r 4; 23v 14). If one studies group 1 in the table thoroughly, it can be realized that not only marginalia containing additional Latin synonyms tend to agree with all three codices. One can also find several marginal notes in Greek (mostly irregular verb forms, e.g. 17v 8, 44v 14, 49r 21; and grammatical information on augmentation etc., e.g. 18r 4, 44v 6). Marginal notes containing an additional Greek lemma and its Latin equivalent often agree with lemma pairs found in the main text of the dictionaries in all three codices (e.g. 21r 3, 43r 10, 49r 14). Furthermore, several Italian marginal notes also show remarkable agreement with the dictionaries in the three codices where the Italian words and expressions interestingly appear in the place of or next to the Latin equivalents from time to time (e.g. 19v 21, 46v 5, 56v 25). Finally, there is an instructive agreement in group 1 worth highlighting: the original word pair is βωμολόχος *phanaticus* in ÖNB Suppl. Gr. 45 (52v 21), to which the Italian equivalents *il buffone, sive scurra* were added and the same hand modified the Greek lemma to βωμόλαχος. In all three codices, the Greek lemma appears as βωμόλαχος, and all of them contain both Italian equivalents.

In group 2, the number of glossary notes showing agreement with two of the three codices is just slightly lower (approximately 159 glossary notes) than in group 1. However, one has to bear in mind that in the majority of the instances (approx. 114) the agreement of all three codices is hindered due to defects in two of the codices: in about 85 cases due to the extensive lacuna in Cod. Gr. 4, while in about 29 cases due to the lacuna in the place of the Latin lemmas or their displacement in Cod. Vat. Pal. Gr. 194. Mainly marginal notes containing additional Latin synonyms agree with two of the codices with possible minor differences at times (e.g. 2v 6, 2v 15, 4r 12, 13r 14). There are also marginal notes with longer definitions which show remarkable agreement with two of the codices (e.g. 3r 8, 7r 3, 54r 14). Besides, marginal notes in Greek (mainly irregular verb forms; e.g. 7r 25, 8r 3) or in Italian (e.g. 2r 26, 13r 19-20) also appear in group 2. Even marginal notes with additional Greek-Latin word pairs show agreement with word pairs in the main text of two of the codices (e.g. 6r 15, 7r 6, 13v 15).

Group 3 comprises approximately 37 marginal notes that agree partly or completely with one of the three codices. Among the matching marginalia one can find additional Latin synonyms (e.g. 28r 23, 30r 9), longer definitions (e.g. 28r 13, 41r 19), Greek irregular verbs (e.g. 16r 22), Italian equivalents (e.g. 35v 7, 47r 1) etc. similarly as in groups 1 and 2. In numerous instances (about 28), lacunas or the misplacement of lemmas in Vat. Pal. Gr. 194 and Cod. Gr. 4 also contribute to the lack of agreement.

In group 4 marginal notes (approximately 97) are collected that agree with none of the three codices. The lack of agreement is again to be attributed partly to the defects (lacunas and misplacement of lemmas) in two of the codices that have been described earlier in details. Otherwise the fact that the marginalia in ÖNB Suppl. Gr. 45 do not agree with any of the codices can be explained on several grounds. In some cases, obviously a scribal error led to the disagreement of some of the codices. A very good example illustrates this phenomenon if one looks at the marginal note added to 4r 19 in ÖNB Suppl. Gr. 45 (*ludorum praefectus*) and the relevant Latin lemmas in Vat. Pal. Gr. 194 (*profectus luctorum*) and in Res. 224 (*luctatorum praefectus*). The divergence of the two codices can be well explained on palaeographical grounds. Furthermore, there are several marginal notes that show agreement partly or completely with a 1497 edition of the Crastonus dictionary<sup>496</sup> (these marginalia are highlighted in grey in group 4) even if they do not agree with any of the three codices used for the purposes of the collation. As it has been mentioned earlier, the vocabulary of the Crastonus dictionary is predominantly based on the textual tradition also represented by Vat. Pal. Gr. 194, Cod. Gr. 4 and Res. 224 according to Peter Thiermann, who collected several other codices containing Greek-Latin dictionaries from the same textual tradition.<sup>497</sup> Thus, marginalia matching with the Latin lemmas of the Crastonus dictionary are likely to originate from the same textual tradition as the vocabulary of the first printed dictionary, but from another branch of the tradition than the one represented by the three codices collated with the glossary notes. Finally, in the case of the marginalia showing agreement neither with the three codices nor with the Crastonus dictionary two explanations seem to be probable: 1) The marginalia have their origin in another branch of the textual tradition that diverges from the one represented by the three codices and that did not make its way to the Crastonus dictionary. Still, they perhaps could be found in other codices containing dictionaries of this textual tradition. 2) These glossary notes have an entirely different origin outside the textual tradition represented by the Crastonus dictionary. At this point, without the investigation of further codices from the same textual tradition, the question cannot be decided.

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<sup>496</sup> The following exemplar was used for the comparison: Johannes Crastonus, *Dictionarium graecum cum interpretatione latina*. Mit lat. Widmungsbrief an die Studenten und lat. Vorwort zum Index an den Leser von Aldus Manutius. Mit griech. Gedicht von Scipione Fortiguerra und von Marcus Musurus. Mit Privileg. It was published by Aldus Manutius in December 1497. Bayerische Staatsbibliothek, signature: 2 Inc.c.a. 3470. The dictionary is available online among the digital collections of the Bayerische Staatsbibliothek: [http://dfg-viewer.de/show/?set%5Bmets%5D=http%3A%2F%2Fdaten.digitale-sammlungen.de%2F~db%2Fmets%2Fbsb00052218\\_mets.xml](http://dfg-viewer.de/show/?set%5Bmets%5D=http%3A%2F%2Fdaten.digitale-sammlungen.de%2F~db%2Fmets%2Fbsb00052218_mets.xml) (downloaded on 10 June 2013).

<sup>497</sup> See p. 124 for details.

All in all, the collation of the glossary notes in the Vienna manuscript with Vat. Pal. Gr. 194, Cod. Gr. 4. (Budapest) and Res. 224 (Madrid) can lead us to two conclusions: 1) the high number of significant agreements – even in the cases of Italian glossary notes and Greek ones – seems to prove that this group of additional glossary notes in ÖNB Suppl. Gr. 45 ultimately takes its origin from another textual tradition of Greek-Latin lexica, i.e. the one represented by the three codices used for the purposes of the collation; 2) the occasional differences between the glossary notes of the Vienna manuscript and the corresponding lemmas of the other three codices seem to indicate that none of them can be regarded as the direct source of this group of marginal notes. Still, the agreement of some of the marginalia with the vocabulary of the Crastonus dictionary sharing the same textual tradition as the Vatican, Budapest and Madrid codices also seem to confirm that this group of marginal notes in ÖNB Suppl. Gr. 45 originates from this shared tradition of the Crastonus dictionary and the three codices collated. An analysis of further Greek-Latin dictionaries from the same textual tradition could perhaps help us identify a more direct source of these glossary notes.

The high number of glossary notes in this group suggests that their addition aimed at the conscious enlargement and broadening of the original lexicographical material in ÖNB Suppl. Gr. 45 through the exploitation of lexica from another tradition. In this way, the Vienna manuscript presents an interesting combination of two different traditions of Greek-Latin lexica. This is, however, not the only attempt to combine the different vocabularies of the two Greek-Latin lexica originating from different traditions: several examples can be found for similar considerable enlargement of the original lexicographical material in Greek-Latin dictionaries.<sup>498</sup>

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<sup>498</sup> Some copies of Crastonus's printed lexicon also contain glosses on the early leaves from the lexicon attributed to Pseudo-Cyril that tend to fade out afterwards, see Botley 2010: 65. Botley mentions Constantine Lascaris's and George Hermonymus's copies as examples for this tendency. As a third example, we can also add Taddeo Ugoletto's copy of Crastonus's printed dictionary: according the results of Gábor Bolonyai's research work Ugoletto added several entries and marginalia from the Greek-Latin dictionary found in the manuscript ÖNB Suppl. Gr. 45 to his copy of Crastonus; see Bolonyai 2011 for details.

### 3 Summary

In this chapter, two major groups of glossary notes added in the margins of the Greek-Latin dictionary in ÖNB Suppl. Gr. 45 have been analysed thoroughly. The first major group of glossary notes has been discussed in a division of four subgroups in accordance with their ultimate sources: Aristophanic marginalia, glosses quoting the legal text *SBM*, glossary notes of miscellaneous Greek literary origin (mainly Xenophon, Plato and Plutarch) and marginal notes connected to lexicographical sources (mainly to the *Suda* lexicon). The results of the collation of these marginal notes with the modern textual editions of the source texts suggest in the case of all four subgroups that the Greek literary and lexicographical works cannot be regarded as direct sources of the marginalia: the glossary notes are altered in various ways (e.g. Latin translation, summarizing, shortening or rewriting of the original source) compared to the source texts they are obviously related to. In this respect the collation of this major group of marginal notes with a group of the marginal notes found in the Greek-Latin dictionary of the Madrid manuscript Σ I 12 has proved to be instructive: the two sets of marginal notes in the two codices show remarkable agreement even at the level of textual errors and variants contrasted to the textual variants found in the modern editions.

The second major group of glossary notes of mainly lexicographical content (synonyms, alternative meanings, short definitions etc.) written predominantly in Latin and occasionally in Greek or in Italian seems to originate from another tradition of Greek-Latin lexica. This can be well illustrated with the results of the collation with three representatives of this tradition found in the manuscripts Vat. Pal. Gr. 194, Cod. Gr. 4 and Res. 224.

The examination of the sources of the two major groups of glossary notes in the Greek-Latin dictionary of the manuscript ÖNB Suppl. Gr. 45 can thus lead us to the following conclusions: 1) The high number of glossary notes in both groups seems to indicate that their addition was the result of a systematic and organized process aiming at the conscious enlargement and broadening of the original lexicographical material of the dictionary; 2) Both major groups of glossary notes in the Vienna manuscript seem to originate from or be more closely related to a lexicographical tradition rather than a literary one: The first group of glossary notes is ultimately based on an entirely different tradition of Greek-Latin lexica; while the striking agreements of the glossary notes in the Vienna and the Madrid manuscripts suggest that a set of marginal notes containing mainly Aristophanic and legal quotations once made their appearance in the textual tradition of the Greek-Latin lexicon found in the codex

Harleianus and then perhaps were handed down as a part of the dictionary in a branch of the tradition.

The two major groups of glossary notes have never been examined and discussed in such depth earlier in the related literature. Thus, the assumption has prevailed for long that the identification and meticulous analysis of the ultimate sources and their textual traditions can help us identify the glossator who added these glosses in the margins of ÖNB Suppl. Gr. 45. However, the final conclusions of this chapter also imply that it is highly improbable that these glossary notes in the Vienna manuscript could offer any valuable information about the person of the glossator either through their textual tradition or through their content since they seem to be rather rooted in the lexicographical tradition of contemporary Greek-Latin lexica than in the literary traditions of the works quoted or referred to in the case of the first major group of glossary notes. The second major group of marginalia with its purely lexicographical origin further confirms this statement.

## V CONCLUSIONS

In the present PhD dissertation, a complex and thorough analysis of the manuscript ÖNB Suppl. Gr. 45 has been provided. Since the codex has never been researched and discussed in such depth before, several significant results have been achieved in the course of the research work.

In the first chapter, the existing codicological descriptions of the manuscript have been considerably complemented and corrected at several points: for instance, the sections on folio and page numbering and on gatherings and catchwords also contain some new information gained through the thorough study of the codex. The section on the scribes of the manuscript unequivocally rejects the still quite widespread idea that Janus Pannonius was the scribe of the manuscript; István Kapitánffy's argumentation has been confirmed and justified with further arguments on this issue. Still, some new questions have also been raised regarding the scribes of the manuscript in the course of the in-dept description of the handwritings. The content of the manuscript has been discussed in more details than in the previous descriptions. Furthermore, the so far unknown source of a section (*Corporis humani partes*, ff. 327r-328v) has also been identified and the version found in the manuscript ÖNB Suppl. Gr. 45 has been collated with its edition.

In the second chapter, the revelation and successful identification of the third book-plate hiding under the upper two, already known exlibries have contributed to a most precise reconstruction of the provenience of the manuscript. The assumption that the codex ÖNB Suppl. Gr. 45 was once part of the stock of King Matthias Corvinus's royal library has also been confirmed with indirect evidence (Taddeo Ugoletto, the royal librarian's use of the manuscript and Johann Cuspinianus's possessorship).

In the third chapter, Goetz's list of ten 15<sup>th</sup>- or 16<sup>th</sup>-century *codices recentiores* containing the Greek-Latin dictionary has been enlarged with eight further items – so far, to my knowledge, no such extensive list has been published. Through the process of collation with various manuscripts, several further codices (Suppl. Gr. 47 and Mon. Gr. 142 and 253) have been eliminated from the textually related candidates.

In the fourth chapter, the glossary notes inserted in the margins of the Greek-Latin dictionary in the manuscript ÖNB Suppl. Gr. 45 have been divided into groups and then analysed in meticulous detail regarding their content and sources. As for the first major group of marginal notes of predominantly Greek literary origin, Aristophanic glossary notes have

been carefully collated with the modern editions of the scholia to *Nubes* and *Plutus*, which also helped the identification of their sources. The glossary notes of legal content have never been examined in such depth so far; their thorough study also contributed to the identification of their source, the *Synopsis Major Basilicorum*.

The collation of the codex ÖNB Suppl. Gr. 45 with the Madrid manuscript Σ I 12 has proved to be extremely productive both for the examination of the textual history and for the mapping of the source of the major group of glossary notes containing mainly Greek literary quotations. Based on the results of the collation, one can risk the assumption that at a certain point of the textual tradition the extensive Greek-Latin dictionary, the Latin-Greek dictionary and the short thematic list of tree names were handed down as a whole, organic lexicographical unit, where the Greek-Latin dictionary was extended and enlarged with a rich material of glossary notes quoting mainly Aristophanic scholia, the *Synopsis Major Basilicorum* and some Greek prose writers. The high number of these glossary notes clearly suggests that their addition was the result of a conscious and deliberate process aiming at the systematic broadening of the original lexicographical material found in the Greek-Latin dictionary. Still, the analysis of further contemporary manuscripts would be necessary to map this assumed branch of the tradition adequately.

A further major result of the dissertation is the revelation of the fact that the other main group of marginal notes of predominantly lexicographical content written mainly in Latin and at times in Greek or in Italian can ultimately be traced back to another tradition of Greek-Latin lexica. This can be convincingly proved with the results of the collation with three representatives of this alternative tradition found in the manuscripts Vat. Pal. Gr. 194, Cod. Gr. 4 and Res. 224. In this way, the manuscript ÖNB Suppl. Gr. 45 contains a Greek-Latin dictionary that effectively combines two different traditions of bilingual lexica, which was not an unusual or unique phenomenon in contemporary manuscripts.

However, the fact that both major groups of glossary notes seem to originate from a purely lexicographical tradition rather than a literary one implies that the identification of the person of the glossator(s) is hardly possible on the basis of the textual tradition or the content of the glossary notes quoted or referred to in the margins as it had been assumed earlier. Still, the lexicographical material found in the manuscript ÖNB Suppl. Gr. 45 deserves further attention and is worth exploiting in the study of Janus Pannonius's translations from Greek to Latin and his Greek vocabulary.

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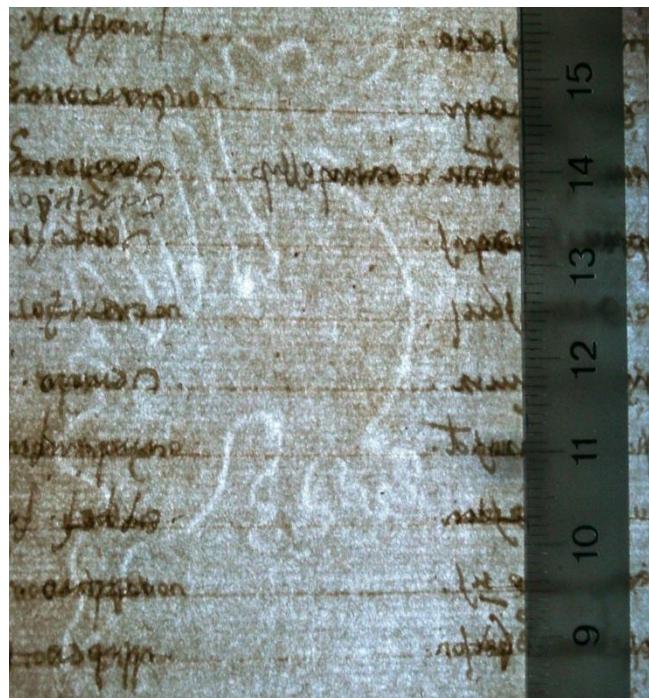
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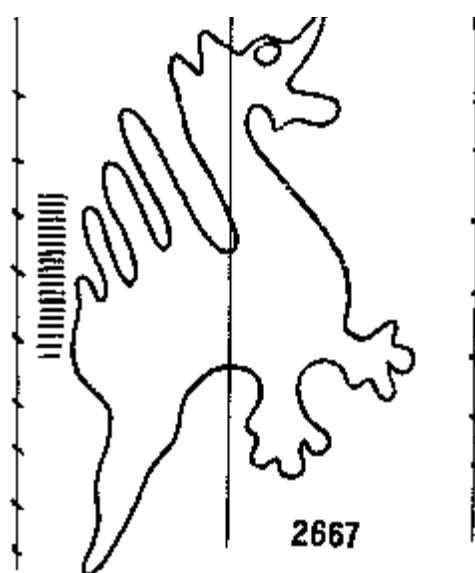
## **APPENDICES**

I  
ILLUSTRATIONS



*Fig. 1*

Watermarks in ÖNB Suppl. Gr. 45: standing basilisk



*Fig. 2*

Watermark Briquet No. 2667

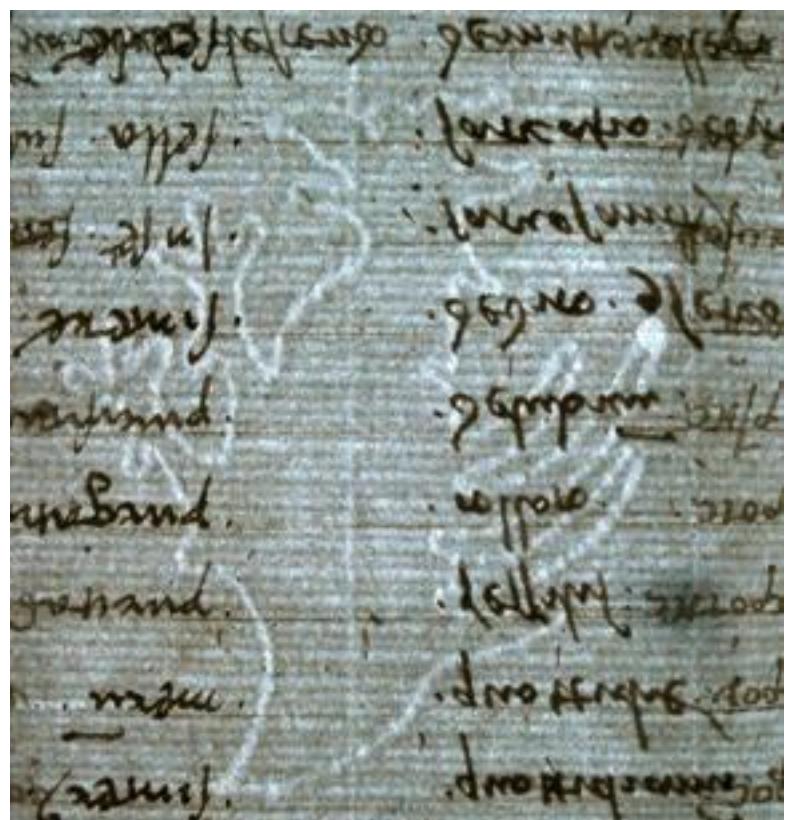


Fig. 3

Watermarks in ÖNB Suppl. Gr. 45: flying basilisk

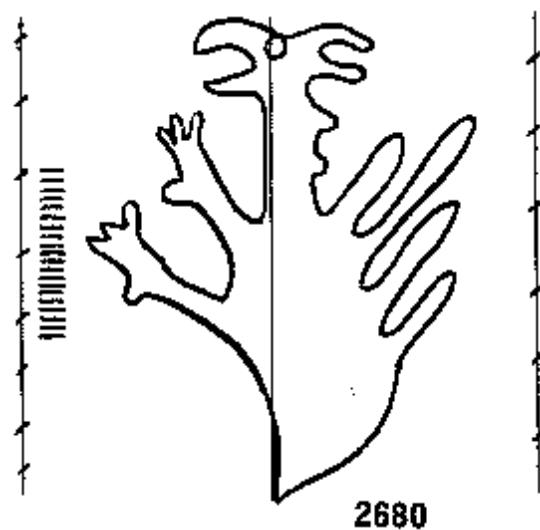


Fig. 4

Watermark Briquet No. 2680

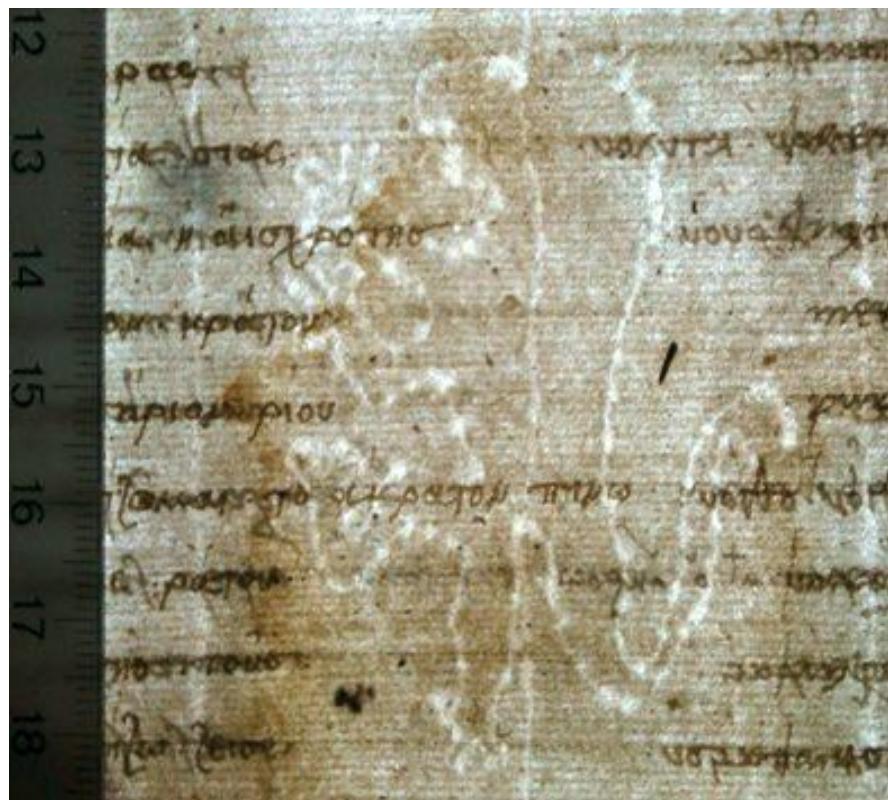
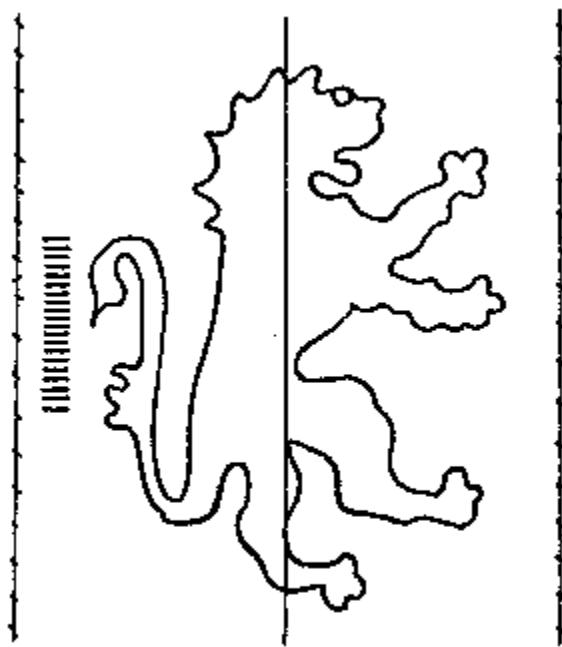


Fig. 5

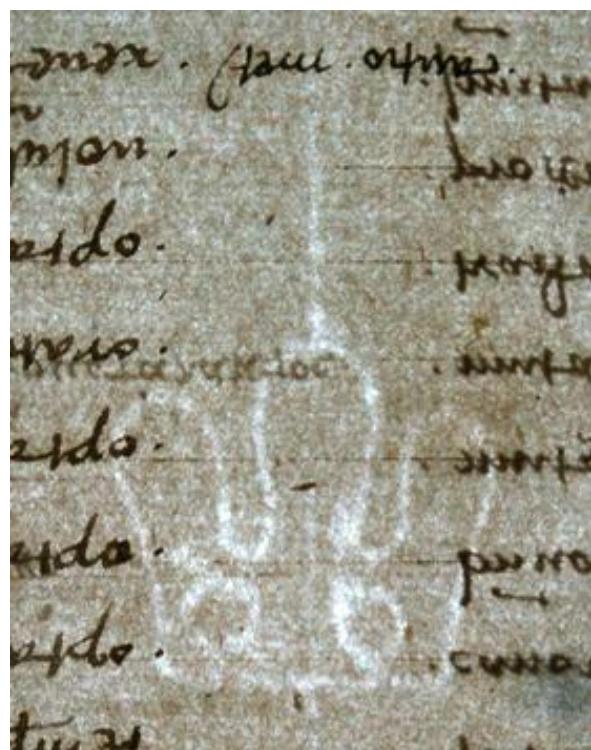
Watermarks in ÖNB Suppl. Gr. 45: lion standing on two feet



10501

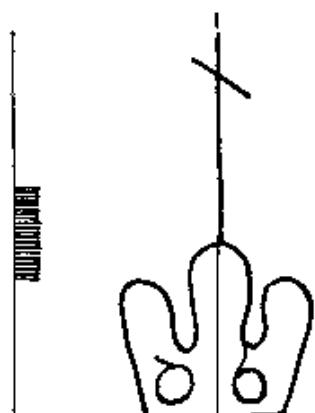
Fig. 6

Watermark Briquet No. 10501



*Fig. 7*

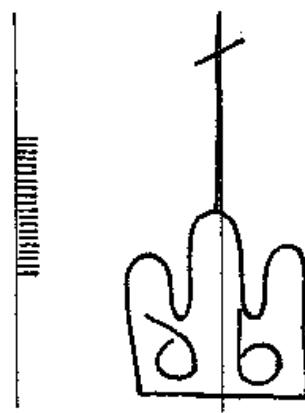
Watermarks in ÖNB Suppl. Gr. 45: triple mountains



11768

*Fig. 8*

Watermark Briquet No. 11768



11769

*Fig. 9*

Watermark Briquet No. 11769

Lexicon graeco latinum  
Supplement. XVI.

(Autogr. Jani Lennonii, vid. ochidas pub  
nº CCXVI.)

Ser. nov. 3920

J. gr. 45

Fig. 10

F. IIIv (detail)

μεσοτικός.	medietas.
μεσοπολε.	medius paries.
μεσοφαράγγιον.	guttis.
μεσοφρυον.	Interv.
μεσόχωρος.	meditram?
μεσον.	numular.
μετός.	matre? plen? bonist? refect?
μετότικος.	plenitas.
μετώ.	implexo. facio.
μεταβοσια.	translatio. transitio.
μεταβάσις.	dissolutio. transgressio.
μεταβάσιμος.	transmigratio. transito.
μεταβάλλω μέτρα.	pastino. af. vto.
μεταβάλλω.	transpono. muto.
μεταβίασ αφαιρώ.	extorqo.
μεταβολή.	translatio. mutatio.
μεταβολή τῆς.	repastinatio.
μεταβολος, ὁ ἀναρτός των μεταπράγμ. πανγο. venalitas?	
μεταβολος.	decedanci? cronato? metalli?
μεταβράχι.	paulo post.
μεταγερίσερος.	posterior.
μεταγερεύεροι.	hj minores.
μεταγράφω.	transcribo.
μετάγω.	redigo.
μεταγωγή.	transvectus.
μεταγωγή της Ερντ.	traductio.

Fig. 11

F. 171v

νεκτηρ.		· mat.
επι		
μητι	negund.	negundina.
ταμητιάρα		
μητιγ.		negus.
μητρα		matura.
νεκτρογόνος		matunda.

Fig. 12

F. 174v (detail)

confusa.	χαορά.
timor.	τριοδία.
timor.	τριετία.
timor.	φορόρα.
timor.	καλύβη.
Vadimovum.	εἰγύη.
veneficium.	φαρμακία.
verologum.	έπιμολογία.
venabulum.	ζιβίκη.
venabulum.	σαπίρη.
vem.	πραοτό.
Vimorum.	βασχίο.
vocabulum.	προονιγρία.
vocabulum.	λιγκιντρίο.
vora.	εύχη.
vora.	υέλος.
Cox.	χαρδία.
certam.	έριο.
gutte.	ο λαρυγξ.
robore.	ιοχνό.
iter.	οδοί πορία.
far.	ζία.
fulgor.	αρραβή.
carum.	βρεολή.
adum.	λαπάρα.
alum.	γυπτκρία.

Fig. 13

F. 319r

παροίμιας ὅτε αλησθεῖ μήδος.

Τρόπος, όποιος τῆς μεταβολῆς τοῦ οὐδουλεύεται  
κακοφ. διφυγ. συχοτ. εκχρηστού βασιλέως κα-  
τριος καὶ δρακοντίδης, γάζαρος θύραννος, επέκας τοιμαρίου  
ορούσιος εἰς παρέπητην κεντριγραφίαν θεάτρων.

παροίμιας

ποικιλή μέτα σύμβασις.

Δικής μόρις τυχής πατέρος.  
Εριγγος, καὶ μόρις τυχῆς αριστού.  
μαρτυρίους θεος, ὁ διόγυσσος μη Φωρ Ιερος, ο ποσειδών  
ὅτι επικυρώσει τοι μητρ. Γρανδος ο αριστοτέλης  
καὶ ο αλέξανδρος επικεκλαυτινος τον αντίτι  
καὶ Γράχης εἰς την διαλύσεαν.

Κατέκαιο γράπτων γελασσος εἰς μαρτυρίαν θεάτρων  
Τούτου τους αγάντους ὑπεξέρουν οι περιγραφές τοῦ οὐ-  
δον, ὅδε πρόειδος καὶ ο τούτου κειμήλης πλουτού  
Γαρχος ιεροθεου φασι τίνα.

Οἱ γίνεσιν τοιούτην πλουτάρχων αδελφος.

πλουτάρχος ή τοιούτην πλαστός.

Καὶ αἴτεπόμαρος δὲ ταχινῶν βασιλέως ρύματος  
πολεμῶν τοῦ αὐτοῦ ηὔπος καὶ θεραπαιγίδος αὐ-  
τοῦ αὐτής τούτης εἰλινθέρων κασσινίδαις απέπε-  
λινδει. καὶ κοπωδεύτης οι βαρύβαροι της ουσι-  
οΐδαι, υπηρετασσομένοις. Ηδὲ αριστάντες αὐτή-  
ς περὶ αὐτής των εἰλινθέρων θεραπαιγίδαις από-  
τελον ουρθουλάνοισι, αρίστος επικεφορίης,  
συκης, αριστής το τηρος. καὶ μητρίδης τοιούτης  
πατέρος το ουρθαν. οι δὲ ὑπελθόντες  
εργού καὶ εργάτης θεραπαιγίδαις κατέστη-

αρδομένοι καὶ σπινθεροί.

Fig. 14

F. 320v

ἀλογλανξ ἀλοκορά <sup>ητε</sup> φερεταν. Φτὶ τῶν ἀλιλοι  
οὐ συμφωνοῦσιν.  
ἀλοβή μητρίκη πέλει ἡπέοι ἀλοβή μηρ. Φτὶ τῶν ποτέ<sup>τ</sup>  
μηδερατοιντ. ποτε δὲ εὐπραγοῖσιν.  
ἀλόδη ἐ φόρβος ἐνδήν ἡλιθήν εὐθέβη. Φτὶ τῶν κανθαντού  
χρωμή τοῖσ οὐσι τῇ μηδενὶ μεζαδίδονται.  
ἀλώνηιον ἀνδραποδομ. επὶ τῶν εὐτελῶν δὲ μηδενὸς λογου αἵξιον  
ἄλαος ἀπίτοις, οἰδαπτιροῖο σκάφας. Φτὶ τῶν αὐλα  
μη απαιτομή. ετερε, δὲ λεγόμανι μη δέν.  
ἀλώπηξ οὐ θωροδοκήται, δητὴ μηράδισος θωροίσος οπαγομή.  
ἀλώπηξ, τὸ βοῶν ἔκαινα. δητὴ μη καζά λογος αποθανομόνται.  
ἄλοι καμον ἄλοι ὀντωθό. δητὴ παρελπόδα μηρονομοσάνται.  
ἄλοιο μη γλωττα ἀλοισ δὲ τούμφοι παροσμοὶ μη λαλοὶ οἰδε φαγοι.  
ἀπασ ἔρινος τραχὺ, δητὴ δυσοπλωμεθ δυσρόπων.  
ἀπό ιππων δηπόνους, δητὴ τῷρ καζά τὸ γέρρον τρεπομή.  
ἀπό καλοῦ ξύλου καζά απάγκασθε, δητὴ τὰ καζά  
τῷ πασι ζητοιώτ τοις καζά ωσι λυπηρά.  
ἀπό λεπτοῦ μήτου φασιν ιρτῆδαι τὸ γέρρ. δητὴ τῷρ εν  
εργαζοιο κινδιώσιο.  
ἀρι μης πιάκης γενέσαι, δητὴ τῷρ οὐτε δὲ αἴσθησι  
έρχομη σὺ σίσις δοτη.  
**Β**ούς ερδομος, δητὴ αμαλαθή, οἱ δη περιτεο εμ-  
μητορ μη δούτεο θύσαι μεζά τα εκ εμήγα. αν-  
λοντ πρόβασον. α. αιτα. βοῶν. ορμη. Α χηνα. δητ  
φερον τα εξ αλέντρου αυτοῖς καζασκεναδετ πέμπει  
τη μηκον τῆς πρωτοφασίας σελήνης εργασθε.

Fig. 15

F. 321v

ἐπιδοσία γεμούς · propago. / recentus ·  
ἐπιδρούι. / incensio. / πιθόσιο. / porrectio.  
ἐπιφυτία. / γενοτάτη bon? & sequens. / equus. / pbs. / mns. / modell.

Fig. 16

F. 103v (detail)

βιτρόπολις ὄρφαρον. / μυη φροντία ρεκαντ  
βιττυχώρ. / adepti. / βιτρόπολις. / ρεκαντό.  
βιττυχία. / θρέπνο. / βιτρόπολις. / ὄρφαρον.  
βιττυχία. / / tuto.  
βιττυχία. / / imperio. / adiutorio.

Fig. 17

F. 108v (detail)

κατέαγετ. / fragm̄taz. /  
κατεργημένη. / φραδίο. / κατέαγο. / frango. / κατεργημένη. / desponia.  
κατεργού. / ενδιάμενη. / πρό τελου. / φραδέο.

Fig. 18

F. 146r (detail)

εὐοδικίας.	· Informatus.
εὐοναρ.	b. Imp̄spicuous.
εὐορατος.	a. Informatus.
εὐονον.	fendū.

Fig. 19

F. 75v (detail)

εἰπτυτάς.	iades. praedes.
εἰπτερος.	propior.
εἰπτερον.	propius.
εἰπια.	spondeo.
εἰπρόστα.	suago.
εἰπροσι.	surrectio.
εἰκαδέτος γρατιώτικα.	sedulus.
εἰκανίω.	sinuoso. as.
εἰκαδοκήπω. τὸ ἐφορια.	temno. impetuose / invado.
εἰκαίω.	tmno.
εἰκαλύπτομαι.	εἰκαλύπτω εἴπερον. εἴκαλυπτομαι.
εἰκαλώ, γοτηκι εἰκαλούμει է αιπεπικι. culpo. tmno. ut. εἰκαδίσσοι τὴν βεβημάν.	opatio. Imoluo. δὲ αὐτος, τὸ μοχύρουν.
εἰκατα. τὰ υποχρόδρια.	προδρα. misteria. epita. εἰκαλούμενος της μοτης.
εἰκαταλίτικα.	relutro.
εἰκαταλίπω.	linquo. in velio.
εἰκαταλίπτων.	dere linquo.
εἰκαταλίπνα.	refidum.
εἰκαντόρ.	Inusti.
εἰκανηρος.	Instus.
εἰκανηρος.	Inusti. Infectus.
εἰκεκαλυμμερος.	velari. optis.
εἰκεκατα.	Inusti est.
εἰκεκεντρομερος.	Infectus.
εἰκεκλιπμερος.	Inclusus.
εἰκεκλιπμερος.	Infectio.
εἰκεκλιπμον.	Infectum.
	In ar.
	εἰκερδιλίζω. suffaremo.
	εἰκεκοιουρωμένηρ φηοι γρισοφ. η κοιούρα γωνίπο-ην σανι σεμρω- εατην και ποιηών κρομούσα. ωρ τους ορώριασο εἴκαλυπτεσαι. εκ ταντο οιν το γέροος έλινη η του σηρφαλδου γωνι. επο την κοιορας δε το κοιορει το κεχ λωπίζω το αριχθει.

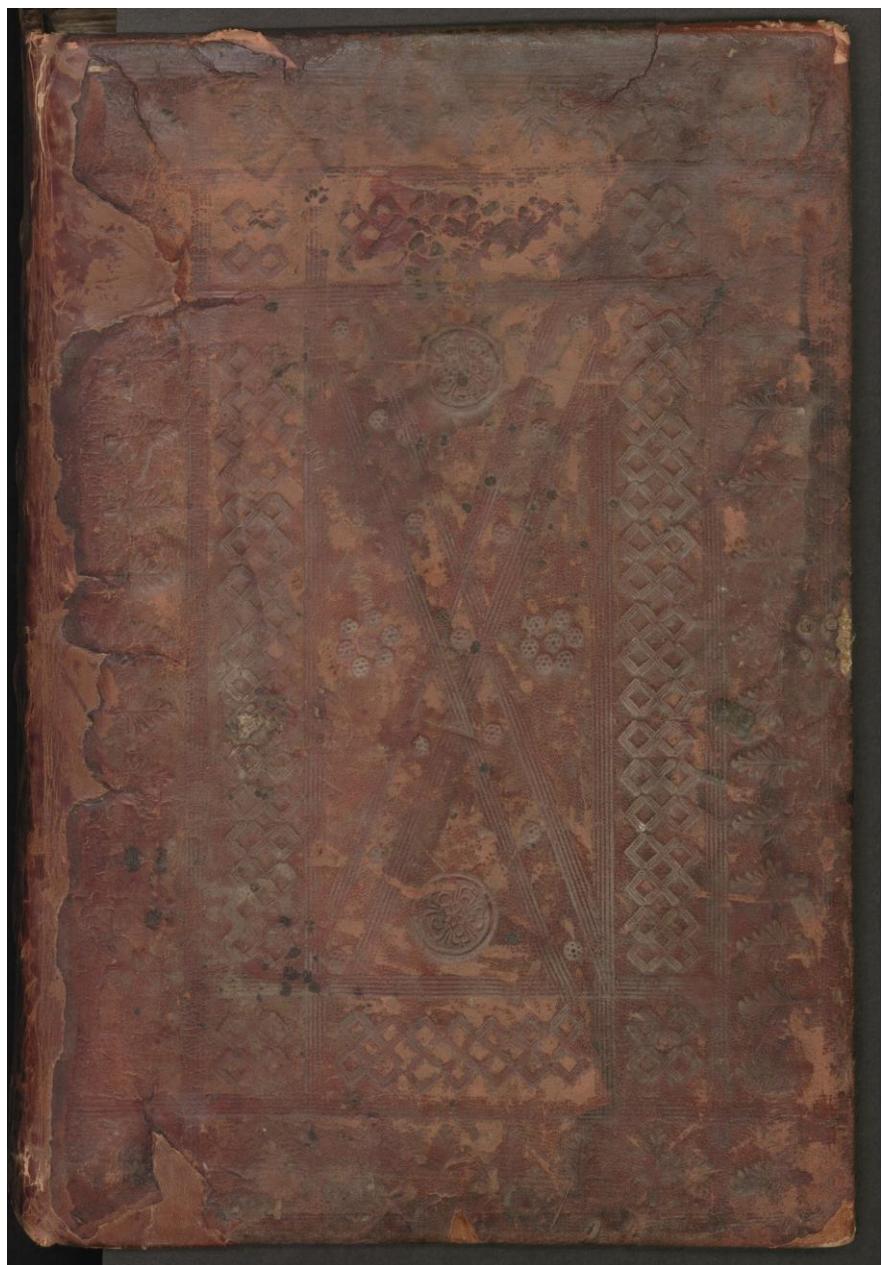
Fig. 20

F. 77r

	4
τριποδός.	triplista. foliata <sup>geny</sup> sagittaria. foliacea. q. 67 i. 21. 2000.
τριπόδη.	antri. callidus. sagijo.
τριπόδης.	tripodas. affinitas. appropinquatio. susano.
τριπόδης.	tripodis. affinis.
τρίγωνας.	angor. eas.
τρίγωνος.	taquens. suspendens.
τρίγωνος.	nerato.
τρίγωνος.	nero. affligo. angro.
τρίγωνος.	duro. fano. frango. eo. bovito. suado. άνω λέγεται και το dindor. <span style="float: right;">καλούσι ο θεός να τελετώνει</span>
τρίγωνος.	Indum. actio.
τρίγωνος.	distiphra. eductatio. vita. dicta. regta. minor.
τρίγωνος.	dictus. us. in. dunders. dux. usq. dundo.
τρίγωνος.	rectum.
τρίγωνος.	sollicitudo.
τρίγωνος.	recto. stendo. απωρίζωναι. απεταράθω. καταγωρίζω. μαν δὲ επερού μεταβαθίζω, πέρου κα- rentatore. <span style="float: right;">ταρποποίησε.</span>
τρίγωνος.	trepido. sollicitore. satago. <sup>18</sup> ή αποτολαι.
τρίγωνος.	munerans. ludet. pfect.
τρίγωνος.	rudis.
τρίγωνος.	illarrerans. indefit.
τρίγωνος.	Indomit.
τρίγωνος.	perez.
τρίγωνος.	imelus.
τρίγωνος.	faruitas. licentia. huntas. fermentas.
τρίγωνος.	innoenat.

*Fig. 21*

F. 4r



*Fig. 22*

Binding – front



*Fig. 23*  
Binding – back



*Fig. 24*

Binding – side

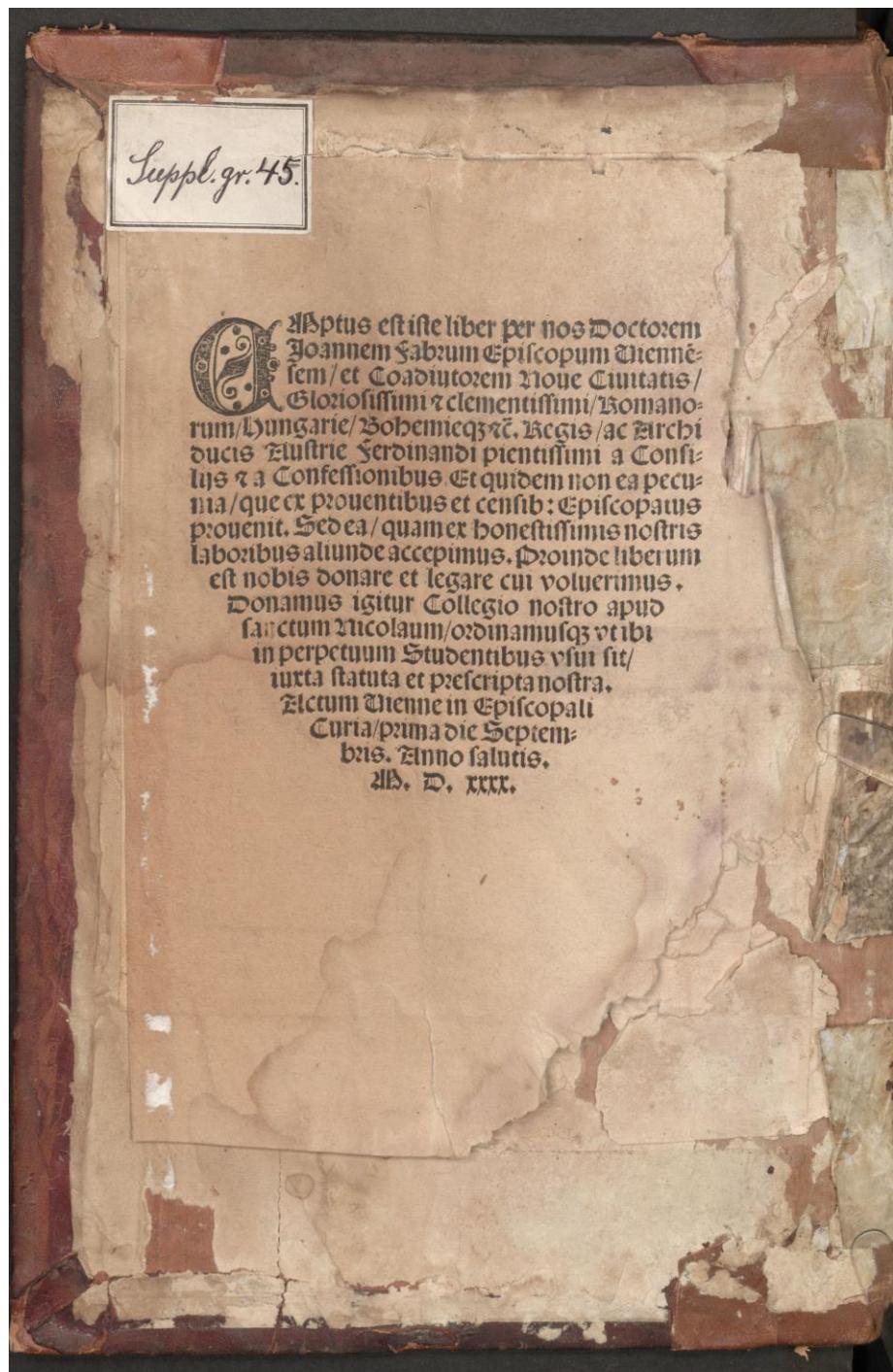


Fig. 25

Johann Fabri's ex libris in ÖNB Suppl. Gr. 45

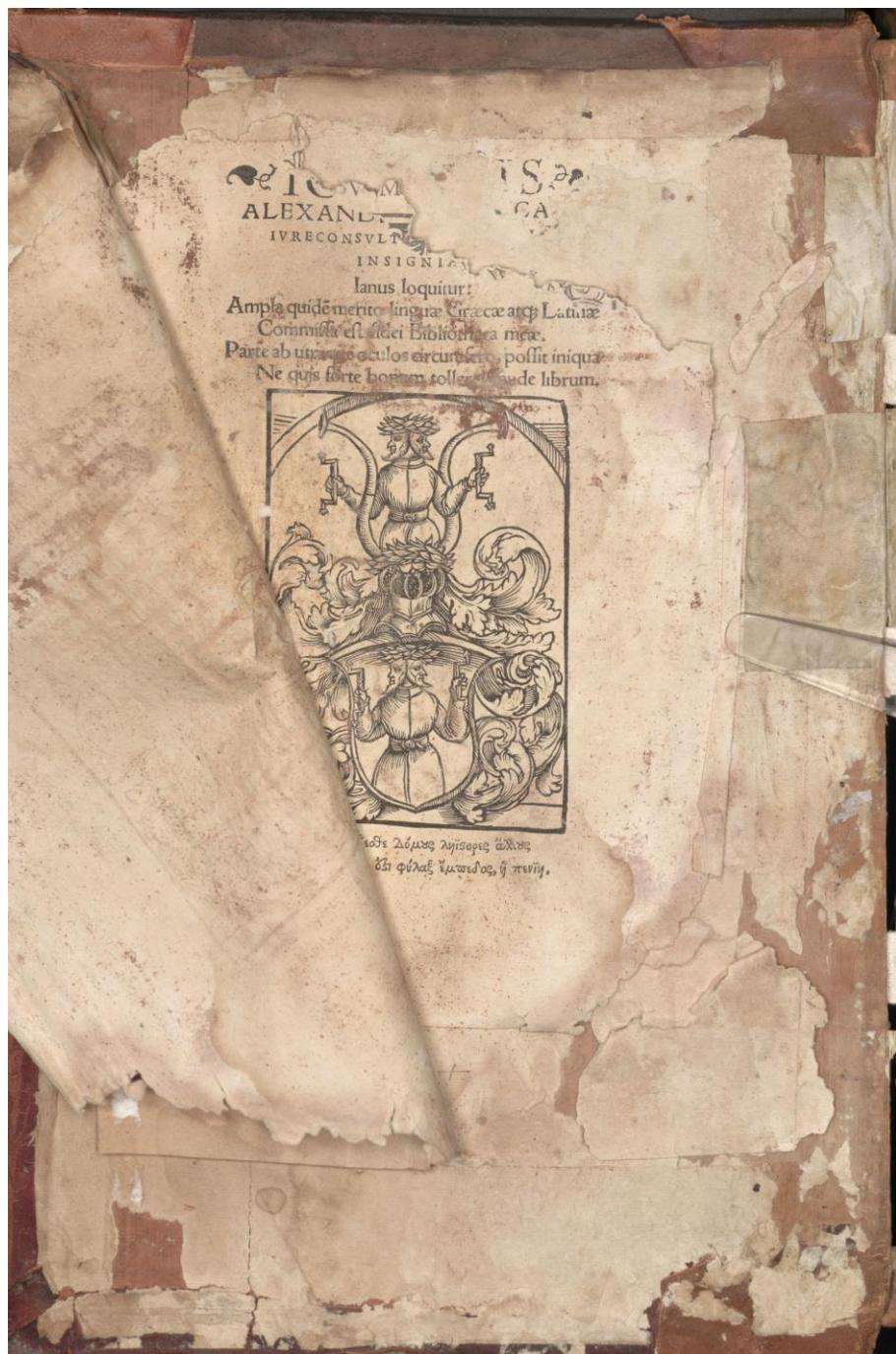


Fig. 26  
Alexander Brassicanus's exlibris



*Fig. 27*  
Johann Cuspinianus's exlibris

De lexicographia colectum.		91
βακχευτος. χεύτου.		Gra.
ἀβαξ. κος.	καὶ Σπεριγίνος αβάκιον.	Imbaccatus ti.
ἀβαρή. ροῦς	εἴ τε πηραῖσι εὐή γράφειν	Abacus ci. p. Simp b. penultima
ἀβαρή. ροῦσ.	έρεσις: πλουτερός εὐών.	compta. id est qd art, ut
ἀβάσκαρτος. σκάρτου.	εἰς πετυρος: πουφόρθον	tabula computi.
ἀβάσκαρτος.	τῇ χρήσι μὲν τῷ φλε	infusabilis Lef.
ἀβάτος. βάτου.	πιονηρο χρησιμεος	sine fascino et infusilate.
ἀβάφος. βάφου.	οὐκ ἐνδιός απόλαφις εὐτρ.	Inaccessus si. Inuius. Deuius.
ἀβεβαιος. βάσου.	ἀλλα διδαχεστέρη, εἰσέλθε	Inintensus. citi.
ἀβεβαιότος. τῆτος.	τῷ ελίριῳ νο τόρεις εὐτοί	Infirmatis. Instabilis. fractus.
ἀβελτερος. τέρου.	κος καταβαλλεῖται εὐενούρ	Infirmata. tatis.
ἀβίαρος. αγου.	τῇ τῷ γεωμετρικῷ πρα	Insulsus. si. absurdus. di.
ἀβίωτος. του.	κμεραρι, εὐτετονο βεράπον	Inuiolatus. ti.
ἀβλαβή. βους.	Τας ανισθεισιον αράβην.	Sine vita. instans. abiotou. οὐτοι ανισθεισιον αφει.
ἀβλαβεία. βούσ.		Illeſus. si.
ἀβλεψία. φίσο.		Illeſicas. tatis.
ἀβλητία. φίσο.		Cecitudo dī. Cecitas. tatis.
ἀβλητία. φίσο.		Infirmus. Imbeallis.
ἀβουλος. βουλου.		Incoigitans tatis. inconsultus. ti.
ἀβουλία. λιασ.		Inconsultatio. tioniſ.
ἀβουλωσ.		Inconsulte.
ἀβρα. η θεραπ.		Annulla Lg. annulla. un dr annullare officium.
ἀβρος. βρού.	optimus.	Lautus. ti. delicatus. ti.
ἀβροχία. χίσο.	Gra.	Siccas. tatis.
ἀβρωτος. βρωτου.	optimus p. Simp r. ob	Irrosus. si. Inglis si.
ἀβνοσοσ. βνοσου.	ope idem est qd upulenta	Abyssus. M. et hoc profundum di.
ἀταθος. βου.	ut abundans. exipit ei	bonus ni. benignus gni.
ἀταθο. βιδοσ.	βma. et product penulamā.	Globus bi. glomus mi.
ἀταθιδιορ. διου.		Globulus Li.
ἀταθότος. τητος.		benignitas tatis. bonitas tatis.
ἀταθοσικ. σικικο.		bonitas tatis. benignitas tatis.
ἀταθοσικ. σικικο.		beni suasor. foris. consultus.
ἀταθοσιοσ. ποιου.		beneficius. ci.
ἀταθοερτία.		hoc meritum.
ἀταθοθελη. λουσ.		beniuolus Li.
ἀταθλασιο. σεσο.		Letitia L.
ἀταθλомαι. Μη. λεται.	ἀταθλοι και	Exulta tal tui tatum.
ἀταθλη. ταθλασο.	εραθλιδη το	hoc simulacrum tri. hoc Larium Larui.
ἀταθλατοποιοσ. ποιου.	χειρισ αμεταλα	hic factur simulaci.
ἀταθοσ αριηρ. γάμου.	τοσ. αταθλο δι	hic celebs libis.
ἀταθοσ γωνι.	το πικη επερορ	hec innupta pte.
ἀταθοσ γωνι.	μεταβατικοσ. θεραλ	hic calibatus tus tui.
ἀταθοσ γωνι.	ζαδηα:	

Fig. 28

Σ I 12, f. 91r

## II

### CORPORIS HUMANI PARTES (FF. 327R-328v). COLLATION

Ch. Daremberg & Ch. Émile Ruelle eds., *Oeuvres de Rufus d'Éphèse, texte collationné sur les manuscrits, traduit pour la première fois en français, avec une introducion.* Amsterdam, 1963. Appendix, Section VI. Premier texte anonyme inédit. Dénominations de la nature de l'homme. 599-600.

p. 599

1. ΟΝΟΜΑΤΟΠΟΙΑ ΤΗΣ ΑΝΘΡΩΠΟΥ ΦΥΣΕΩΣ AB. Μέρη τοῦ ἀνθρωπίνου σώματος C.
2. ἔξογκώτερον AB. ἔξογκότερον C | ὀπισθολάκου AB. ὀπισθολάκκου C | ἵνιον BC. ἵνιον A | τὸ ἄνω τῆς κεφαλῆς, κορυφή· τοὺς μηνίγγας, κροτάφους BC. τοὺς μηνίγγας, κροτάφους· τὸ ἄνω τῆς κεφαλῆς, κορυφή A
3. μήνιγξ, ἡ τοῦ ἐγκεφάλου ὑμήν B. om. AC
4. βρέγμα AB(C corr. in marg. dex.). βλέμμα C
5. βλέφαρα A. βλεφαρίδες B. βλεφαρίδας C | δὲ A. om. BC
6. δύο γωνίας AB. δυογωνίας C
7. μεσώτατον AB. μεσαίτατον C | ἥγουν AC. οἶον B | μετ' αὐτὴν A. μετ' αὐτοῦ BC
9. τὰ ὑποκάτω AB. τὰ ὑπὸ κάτω C | ὑποφθάλμια AB ὑποφθάλμα C
12. σφαιρίον AB. σφέριον C | λάκκον AB. λάκον C | ἄνω χείλους AB. ἄνωχείλους C | φῖλτερον C. fort. legend. φῖλτρον B. φῖλτ... χείλους om. A
13. λοβόν AB(C corr. in marg. dex.). βολόν C
14. καὶ γνάθους, καὶ σιαγόνας B. καὶ primum om. C. καὶ bis om. A
15. καὶ AB. om. C
16. ἥγουν AC. οἶον B | τοῖς AB. ταῖς C | δυσὶν corr. ed. δύο AB. om. C | λάκκον AB. λάκον C.
17. πώγωνος AB. πώγονος C | ἔμπροσθεν BC. ἔμπροσθίους A.
18. γομφίους AC. γομφίας B

p. 600.

2. γλαυκονίαν AB. γλαυκονία C

2-3. τὸ ἔμπροσθεν, σφαγήν, γλαυκονίαν καὶ ἀντικάρδιον· ἡ κεφαλὴ, τὸ ἄνω. Ἡ μέση τοῦ βραχίονος, ὥμος· B. τὸ ἔμπροσθεν, σφαγήν, γλαυκονίαν καὶ ἀντικάρδιον· Ἡ μέση τοῦ βραχίονος, ὥμος· A. τὸ ἔμπροσθεν, σφαγήν· γλαυκονία καὶ ἀντικάρδιον, ἡ κεφαλὴ· τὸ ἄνωθεν τοῦ βραχίονος, ὥμον· C.

3. ἡ κεφαλὴ BC. om. A. | τὸ ἄνω B. τὸ ἄνωθεν C. om. A. | Ἡ μέση AB. om. C. | ὥμος AB. ὥμον C. | ὑποκάτω AB. ὑπὸ κάτω C.

4. μασχάλη AB. μασχάλην καὶ μάλην C. | ὁξὺ AB. ὁξὺν C.

5. κλινόμενοι BC. om. A. | κίβυτον AB. κύβιτον C.

6. τὸ ἐπικείμενον AB. τὸ δὲ ἐπικείμενον C. | κερκίδα BC. κερκίς A. | τὸ δὲ ἐφεξῆς AB. τὸ ἐφεξῆς C.

7. μετάκαρπον AB. μετάκαρπιον C.

8. δάκτυλοι BC. δάκτυλον A. | ἐφεστηκώς AB. ἀφεστηκώς C. | ὁ μέγας AB. μέγας καὶ ἀντίχειρ C.

9. ὁ δὲ μέσος καὶ ἀντίχειρ B. ὁ δὲ μέσος A. ὁ δὲ μετ' αὐτὸν, μέσος καὶ ἐπιβάτης C. | μετ' αὐτοὺς corr. ed. μετ' αὐτὰ B. om. A. μετ' αὐτὸν C. | καὶ ὁ μικρός A. σφάκελος, ὁ δὲ μετ' αὐτὸν τελευταῖος καὶ μύωψ BC

10. σκυταλίδες AB. σκιταλίδες C.

10-12. ὁ μέγιστος πάντων λέγεται ἀντίχειρ καὶ μείζων ὁ μετ' αὐτὸν λιχανὸς, ὁ μετ' αὐτὸν μέσος, καὶ ἐπιβάτης, ὁ μετ' αὐτὸν παράμεσος καὶ σφάκελος καὶ ἄλλως. B (ed.: „addition de B qui paraît être une variante introduite dans le texte“) om. AC

13. μεγάλου δακτύλου AB. ἀντίχειρος C. | τοῦ λιχανοῦ AB. λιχανοῦ C. | τῶν δακτύλων AB. τῶν ἄλλων δακτύλων C.

14. τὸ κάτωθεν A. κάτω BC | ἐξόπισθεν AB. ὅπισθεν C.

15. μετάφρενα C (+corr. ed.). μετάφρονα A. om. B. | τὸ δὲ τελευταῖον A. τὸ τελευταῖον C. om. B. τὸ δὲ τελευταῖον τῆς ράχεως

16. ἥτρον corr. ed. λῆτρον A. νῆτρον BC.

17. ἐπίσειον corr. ed. πίσιον codd. | καὶ ἥβην AB. ἥβην C. | ἐφήβαιον AB. ἐφέβαιον C.

18. καυλὸς AB. καυλὸν C. | καὶ στῆμα AB. στῆμα C. | βάλανον BC. „A met partout le nominatif“ (ed.)

19. ὕρχιν AB. ὕρχυν C. | παιδογόνοι AB. παιδογόνιοι C.

21. τὸ ὑπὸ AB. τὰ ὑπὸ C. | πλευραῖς BC. λαθραῖς A.

21-22. ληγόνας AB. λαγόνας C.

22. τὸ μὲν πρῶτον ΑΒ. τὸ πρῶτον μὲν Κ. | τὸ δὲ ἄλλὸ ΑΒ. τὸ ἄλλὸ δὲ Κ.
23. ἥγουν ΑΒ. om. Κ. | ἐπιγονατίς ΑΒ. ἐπιγωνατίδα Κ.
24. ἐπιμηρίς ΑΒ. ἐπιμυλίδα Κ. | ἐν ῥῷ καὶ ΑΒ. ἐν ῥῷ Κ.
25. ἴγνυη ΑΒ. ἴγνυην Κ.
26. τὰ ἄκρα ΑΒ. τὰ κάτω ἄκρα Κ. | καλεῖται ΒΚ. om. Α.
27. μῆς ΑΒ. μῆν Κ. | γαστροκνήμη ΑΒ. γαστροκνήμιδα Κ.
28. ταρσὸς ΑΒ. ταρσὸν Κ. | πλατὺ πεδίον ΑΒ. καὶ πλατυπεδίον Κ. | μετὰ ΑΒ. τὸ μετὰ Κ.
29. πέλμα δὲ τὸ ύπὸ κάτω τοῦ ποδός ΒΚ (ed.: „Ce mot et les suivants sont ajoutés par B.) om.  
Α.

### III

## THE TEXTUAL HISTORY OF ÖNB SUPPL. GR. 45. COLLATIONS

### 1 Collation with ÖNB Suppl. Gr. 47

Table 1

<i>locus in Suppl. Gr. 45</i>	<b>Suppl. Gr. 45</b>	<b>Suppl. Gr. 47</b>	<b>CGL II</b>
1r 8	ἀβέβαιος, -βαίου infirmus, instabilis, incertus	ἀβέβαιος infirmus	Αβεβαιοσ infirmus, instabilis, incertus
1r 9	ἀβεβαιότης, -τητος instabilitas, infirmitas	ἀβεβαιότης infirmitas	Αβεβαιοτησ infirmitas
1r 10	ἀβέλτερος, -τέρου insulsus, absurdus	ἀβέλτερος insulsus	Αβεχγεροσ insalsus absurdus
1r 13	ἀβλαβής, -βοῦ illaeus, innocuus	ἀβλαβής illesus	Αβλαβησ inlesus, innoxius, innocuus, innocens
1r 16	ἀβληχρός, ὁ ἀσθενής infirmus, imbecillis	ἀβληχρός infirmus	vacat
1r 21	ἀβρός, -βροῦ opimus, laetus, delicatus	ἀβρός opimus	Αβροσ glauer, delicatus
1r 23	ἄβρωτος, -βρώτου inesus, irrosus	ἄβρωτος irrosus	Αβρωτον inrosum inaesum
1r 24	ἄβυσσος, -βύσσου abyssus, profundum	ἄβυσσος abyssus	Αβυσσοσ hocprofundum, abyssus
1r 25	ἀγαθός, -θοῦ bonus, benignus, honestus	ἀγαθός bonus	Αγαθοσ bonus, benignus
1r 26	ἀγαθίς, -θίδος globus, glomus	ἀγαθίς globus	Αγαθισ globus, glomus

Table 2

<i>locus in Suppl. Gr. 45</i>	<b>Suppl. Gr. 45</b>	<b>Suppl. Gr. 47</b>	<b>CGL II</b>
1v 19	ἀγάπη, -πης dilectio	ἀγάπη dilectio, amor	Αγαπη dilectio
7r 24	αἵρουμαι, αἵρῃ eligo	αἵρουμαι opto, eligo	Αιρουμαι opto, eligo
9r 22	ἀκμάζω, -ζεις vigeo	ἀκμάζω vigeo, pubesco	Ακμαζω uigeo, dolesco, pubesco, viresco

**Table 3**

<i>locus in Suppl. Gr. 45</i>	<b>Suppl. Gr. 45</b>	<b>Suppl. Gr. 47</b>	<b>CGL II</b>
10r 15-16	ἀκρασία, -σίας intemperantia; ἀκρασία ἡ αἰσχρότης incontinentia	ἀκρασία intemperantia; ἀκρασία incontinentia	Ακρασια intemperantia; Ακρασιαηαισχροτης incontinentia
23v 15	ἀπάρχομαι πράγματος ἢ ἔργου inchoo	ἀπάρχομαι inchoo	Απαρχομαι πραγματοσηεργου inchoo
29r 3	ἀπόλεμος λέγεται ὁ αὐτὸς καὶ ἀπόμαχος imbellis	ἀπόλεμος imbellis	Απολεμοσ inbellis
33r 15	ἀπόφασις μεσίου[!] ἦτοι διαιτητοῦ hoc arbitratum	ἀπόφασις hoc arbitratum	Αποφασισμεσιτουητοι διαιτητου arbitratum
37v 22-23	ἀρχή, τὸ προοίμιον exordium; ἀρχὴ ἐπὶ πράγματος inicium	ἀρχή exordium; ἀρχὴ inceptio	Αρχητοπροοιμιον hocexordium; Αρχηεργου ηπραγματοσ inchoatio, hoc nitium, inceptio
44r 24-25	ἄφθονος, ὁ πολλύς[!] opimus, copiosus; ἄφθονος, ὁ μὴ φθονῶν nulli invidens, sine invidia	ἄφθονος opimus; ἄφθονος nulli invidens	Αφθονοσοπολυσ οprimus; Αφθονοσομη φθονων nulliinuidens, sineinuidia

**Table 4**

<i>locus in Suppl. Gr. 45</i>	<b>Suppl. Gr. 45</b>	<b>Suppl. Gr. 47</b>	<b>CGL II</b>
3r 8	ἀγορά, -ᾶς, ἡ τῶν ὀνίων nundinae, -arum	ἀγορὰ τῶν ὀνίων[!] nundina	Αγοραητωνωνιων nundina
18r 25	ἀνοχή, ἡ ἐν πολέμῳ ὑπέρθεσις hae induciae	ἀνοχὴ ἐν πολέμῳ indutie	Ανοχηενπολεμωνπερθεσισ indutias
22v 5	ἀπαγγέλλω ἐπὶ μαθημάτων reddo, memoro	ἀπαγγέλλω ἐπὶ μαθημάτων reddo, memoro	Απαγγελλωεπιμαθηματων reddo, memoro
26v 18	ἀποδημία ἐπὶ στρατείας emissio	ἀποδημία ἐπὶ στρατείας emissio	Αποδημιαεπιστρατειασ exreditio
36r 2	ἄρκτος ζῶον ursus	ἄρκτος ζῶον ursus	Αρκτοστοζωον hicurus
36r 3	ἄρκτος ἡ ἐν τῷ οὐρανῷ septentrio	ἄρκτος ἡ ἐν τῷ οὐρανῷ septentrio	Αρκτοσηντωονρανω hicseptemtrio
39v 22	ἀστικὸς ὁ ἄδων canorus	ἀστικὸς ὁ ἄδων canorus	Αστικοσοαδων canurus
39v 23	ἀστικὸς ὁ πολιτικός	ἀστικὸς ὁ πολιτικός	Αστικοσοπολιτικος urbanus

	urbanus, civilis	urbanus, civilis	
44r 12	ἀφὴ νοσοῦντος προβάτου contagium, contagio, -onis	ἀφὴ νοσοῦντος προβάτου contagio	Αφηνοσουντοςπροβατου contagium

Table 5

<i>locus in Suppl. Gr. 45</i>	<b>Suppl. Gr. 45</b>	<b>Suppl. Gr. 47</b>	<b>CGL II</b>
1v 3	ἀγαθοσύνη, -σύνης bonitas	ἀγαθοσύνη benignitas	Αγαθοσυνη bonitas, benignitas
1v 26	ἀγγέλλω, -λεις indicō	ἀγγέλλω nuntio	Αγγελλω indicounatio
3r 22	ἀγριαίνω, -νεις effero, -as	ἀγριαίνω ferum facio	Αγριαιενω ferumfacio
7v 7	αἰσχροκερδής, -δοῦς turpiter lucrans	αἰσχροκερδής turpilucris	Αισχροκερδησ turpilucris
8v 11	ἀκανθώδης, -δους spinosus	ἀκανθώδης sentuosus	Ακανθωδησ sentosusspinosus
9r 9	ἀκηδία, -δίας pigritia	ἀκηδία incuria	Ακηδια taedium
11v 2	ἀλαλαγμός, -μοῦ eiulatus, ululatus	ἀλαλαγμός iubilatio	Αλαλαγμοσ iubilatio eiulatio
14v 8	ἀνδριότης, -ότης virilitas, vigor, virtus	ἀνδριότης fortitudo	Ανδρειοτησ fortitas, virilitas
16r 14	ἄνευ μελησμοῦ sine procrastinatione	ἄνευ μελησμοῦ sine cunctatione	Ανευμελλησμον sine procrastinatione
16v 12	ἀνήμερος, -μέρον immansuetus	ἀνήμερος immitis	Ανημεροσ inmitis, inmansuetus
17v 26	ἀνόητος, -ήτου demens	ἀνόητος mente captus	Ανοητοσ ineptus, mente captus

## 2 Collation with Mon. Gr. 142 and 253

**Table 1**

<i>ÖNB Suppl. Gr. 45. locus</i>	<i>ÖNB. Suppl. Gr. 45.</i>	CGL II	Mon. Gr. 142	Mon. Gr. 253
1r 16	ἀβληχρός, ὁ ἀσθενής Infirm(us), Imbecillis	-	-	-
1r 20	ἄβρα, ἡ Θεράπαινα Ancilla	-	-	-
1v 6	ἀγαθοεργία hoc meritu(m)	-	-	-
1v 16	ἄγαμαι admiror	-	-	-
2v 4	ἀγκύλος, -κυλον Unc(us)	-	-	-
2v 8	ἀγλαίζω clarifico	-	-	-
5v 5	ἀεικές, τὸ ἀνόμοιον dissimile	-	-	-
6r 23	ἀθρῶ, τὸ βλέπω cerno, vid(e)o, aspicio	-	-	-

**Table 2**

<i>ÖNB Suppl. Gr. 45. locus</i>	<i>ÖNB. Suppl. Gr. 45.</i>	CGL II	Mon. Gr. 142	Mon. Gr. 253
post v 1r 5	-	Αβασκαντον infascinabile G 215. 6.	Ἄβασκαντον infastinabile	Ἄβάσκαντον infascinabile
post v 1r 24	-	Αγαθη bona benigna	Ἄγαθή bona benigna	Ἄγαθή bona benigna
post v 3r 19	-	Αγραφον sinescriptura	Ἄγραφον sine scriptura	Ἄγραφον sine scriptura
post v 3v 25	-	Αγχιβαθεσ praealtum	Ἄγχιβαθές prealtum	Ἄγχιβαθες praealtum
post v 5r 5	-	Αδικουμαι ledor iniuria patior	Ἄδικουμαι ledor iniuriam patior	Ἄδικοῦμαι ledor iniuriam pacior

**Table 3**

<i>ÖNB Suppl. Gr. 45. locus</i>	<b>ÖNB. Suppl. Gr. 45.</b>	<b>CGL II</b>	<b>Mon. Gr. 142</b>	<b>Mon. Gr. 253</b>
1r 9	ἀβεβαίοτης, - τητος Instabilitas, Infirmitas	Αβεβαίοτησ infirmitas	Ἄβεβαίοτης infirmitas	Ἄβεβαίοτης infirmitas
1r 11	ἀβίαστος, - ύστου inviolatus	Αβιαστον inuiolatum	Ἄβιαστον inviolatum	Ἄβιαστον inviolatum
1r 12	ἀβίωτος, -του sine vita	Αβιεσ sineuita	"Ἄβιες sine vita	Ἄβιες sine vita
1r 13	ἀβλαβής, -βοῦς illaesus, innocuus	Αβλαβησ inlesus innoxius innocuus innocens	Ἄβλαβής illesus innoxius innocuus innocens	Ἄβλαβής illesus innoxius innocuus innocens
1r 18	ἀβουλία, -ας In(con)sideratio	Αβουλια inconsultum	Ἄβουλία inconsultum	Ἄβουλία inconsultum
1v 5	ἀγαθοποιός, - ποιοῦ beneficus, b(e)n(e)facto(r)	Αγαθοποιοσ benificus	Ἄγαθοποιός benificus	Ἄγαθοποιός benificus
1v 13	ἄγαμος γυνή Innupta, Innuba	Αγαμοσ γυνη innupta	"Ἄγαμος γυνή innupta	"Ἄγαμος γυνή innupta
1v 25	ἄγγελος, -γέλου nuncius	Αγγελοσ nuntiusnuntiator renuntiator	"Ἄγγελος nuncius nunciator renuntiator	"Ἄγγελος nuncius nunciator renunciator
2r 7	ἀγέλαστος, - λάστου InIrrisus, Irrisibilis, Inderisus	Αγελαστοσ inrisus inrisibilis	Ἄγέλαστος irritus irrigabilis	Ἄγέλαστος irrisus irrigabilis

**Table 4**

<i>ÖNB Suppl. Gr. 45. locus</i>	<i>ÖNB. Suppl. Gr. 45.</i>	<i>CGL II</i>	<i>Mon. Gr. 142</i>	<i>Mon. Gr. 253</i>
1v 23	ἀγγεῖον, -γείου vas, fidelia	Αγγειον haecfideliaus	Ἄγγεῖον vas	Ἄγγεῖον vas
1v 24	ἀγγελία, -λίας nunciatio	Αγγελια hicnuntius hocnuntium nuntiatio	Ἄγγελία nunciatio	Ἄγγελία nunciacio
2r 10	ἀγέλη, -ης grex	Αγελη hic grex	Ἄγέλη grex	Ἄγέλη grex
2v 1	ἀγκιστρεύω, -εις hamo, -as	Αγκιστρευω unico	Ἄγκιστρεύω bucino	Ἄγκιστρεύω bucino
2v 18	ἄγνισμα, - σματος castimonia, puritas	Αγνισμα castimonium purificatio	Ἄγνισμα lustratio purificatio	Ἄγνισμα lustratio purificatio
3r 2	ἀγνῶς, ἐπίρρημα Sincere, caste	Αγνωσεπιρρημα sincere	Ἄγνως sincere	Ἄγνως sincere
3v 15	ἀγρυπνία, -νίας lucubratio, vigilia	Αγρυπνια· lucubratio excubitum peruigilium    insomnia uigilia uigilantia	Ἄγρυπνία lucubratio excubitum pervigilantia viglia insomnia	Ἄγρυπνία lucubratio excubitum pervigilancia vigilia insomnia
3v 22	ἀγύναιος, -ναίου caelebs, s(i)n(e) uxore	Αγύναιοσ celepssineuxore	Ἄγύναιος sine uxore	Ἄγύναιος sine uxore
4r 15	ἀγωνία, -νίας sollicitudo	Αγωνια sollicitudo, trepidatio	Ἄγωνία sollicitudo	Ἄγωνία sollicitudo
4v 1	ἀδέκαστος, - κάστου, ὁ ἀδωροδόκητος edecumat(us)	Αδεκαστοσ edecumatus	Ἄδέκαστος ἀδωροδόκητος edecumatus	Ἄδέκαστος ἀδωροδόκητος edecumatus
7r 4	αἴθω, ἀντὶ τοῦ καίω, αἴθεις cremo, comburo	Αιθωαντιουκαιω cremo	Ἄιθω cremo	Ἄιθω cremo

**Table 5**

<i>ÖNB Suppl. Gr. 45. locus</i>	<b>ÖNB. Suppl. Gr. 45.</b>	<b>CGL II</b>	<b>Mon. Gr. 142</b>	<b>Mon. Gr. 253</b>
2v 2	ἀγκυλήπους, ποδός poples, -tis	Αγκυληποδοσ hicpoples	Ἄγκυλοποδός poples	Ἄγκυλοποδός hic poples
3r 19	ἄγραφος, -γράφου indescript(us)	Αγραφοσ inscriptus	"Ἄγραφος incerptus	"Ἄγραφος non scriptus
post v 4r 9	-	-	Ἄγών disciplina certamen	-
4r 10	ἀγωγεύς, -γέως ductor	Αγωγευσ ducator hocductarium	Ἄγορεύς ductor hoc ductarium	Ἄγορευς ducator
4v 24	ἀδιάφορος, -φόρου p(ro)miscuus	Αδιαφοροσ promiscuus	Ἄδιάφορος promistuu	-
5v 19	ἀηδών, -δῶνος luscinia	Αηδων luscina	Ἄηδών luscina	Ἄηδών luscinia phylamica
6v 5	αιγάγριον, -γρίου caprea	Αιγαγριον haec capreola	Ἄιγάγριον haec capriola	Ἄιγάγριον capreola
9r 22	ἀκμάζω, -ζεις vigeo	Ακμαζω uigeodolesco pubesco uiresco	Ἄκμαζω vigeo viresco oppubesco	Ἄκμαζω vigeo pubesco viresco
9v 7	ἀκολασία, -σίας impunitas	Ακολασια impunitas	Ἄκολασία, -σίας impunitas	-
14v 8	ἀνδριότης, -ότητος virilitas vigor virtus	Ανδρειοτησ fortitas, uirilitas	Ἄνδριότης fortitas virilitas	Ἄνδριότης fortitudo virilitas

### 3 Collation with Σ I 12

**Table 1: Filling the extensive lacuna found in CGL II**

ÖNB Suppl. Gr. 45	Σ I 12	CGL II
12r 11 ἀλίζω, τὸ συναθροίζω conglomero	97v ἀλίζω, τὸ συναθροίζω conglomero, -ras	[vacat]
12v 15 ἀμαυρός obscurus, opacus	98r ἀμαυρός obscurus, opacus	[vacat]
12v 19 ἀμβλύνω hebeto, -as	98r ἀμβλύνω hebeto, -tas, - tui	[vacat]
12v 23 ἀμέλεια negligentia, incuria	98r ἀμέλεια negligentia, incuria	[vacat]
13r 8 ἀμογητί absque labore	98v ἀμογητί absque labore	[vacat]

**Table 2: Latin equivalents of Σ I 12 in agreement with CGL II**

ÖNB Suppl. Gr. 45	Σ I 12	CGL II
1v 3 ἀγαθοσύνη, -σύνης bonitas	91r ἀγαθοσύνη, -σύνης bonitas –tatis, benignitas – tatis	Αγαθοσύνη bonitas benignitas (215. 31)
1v 13 ἄγαμος γυνή Innupta, Innuba	91r ἄγαμος γυνή hec innupta -pte	Αγαμος γυνη innupta (215. 40)
3r 7 ἄγονος, -όνου sterilis, infecundus	92r ἄγονος, -γόνου sterilis infertilis infecundus	Αγονος sterilis infertilis infecundus (216. 58)
4v 7 ἀδελφικός, -κοῦ fraternus, fraternalis	93r ἀδελφικός, -κοῦ fraternus –ni	Αδελφικος fraternus (218. 22)
5v 12 ἄζυγος, -ζύγου impar, sine iugo	93v ἄζυγος, -ζύγου impar sine iugo dispar	Αζυγος inpar sine iugo dispar (219. 20)
6v 6 αἴγαγρος, -γάγρου caper silvestris	94r αἴγαγρος, -γάγρου caper capri	Αιγαγρος caper (220. 3)
12r 10 ἄλιξ, -κος alec, alecis	97v ἄλιξ, -κος hoc allex – llecis singulariter tantum declinabitur	Αλιξ hocallex' singulariter tantum declinabitur (225. 7)
16v 24 ἀνθηλή, -λῆς ulva	100v ἀνθηλή, -λῆς cannas arcina ulva	Ανθηλη cannasarcina ulua (227. 22)
21v 11 ἀνωθεν desuper	104r ἀνωθεν desuper superius	Ανωθεν desuper superius (231. 28)
22v 21 ἀπαιτῶ βιαίως efflagito	104v ἀπαιτῶ βιαίως flagito efflagito profligo	Απαιτω βιαιωσ flagito efflagito profligo (232. 41)

**Table 3: Latin equivalents of Σ I 12 in agreement with ÖNB Suppl. Gr. 45**

ÖNB Suppl. Gr. 45	Σ I 12	CGL II
16v 15 ἀνηρέθη ἐπὶ πράγματος sublata est, interempta est	100v ἀνηρέθη ἐπὶ πράγματος sublata est, interempta est	Ανηρεθη επι πραγματοσ sublata est (227. 13)
17r 10 ἀνθρακιά, -κιάς pruna	101r ἀνθρακιά, -κιᾶς pruna	Ανθρακια ramalis pruna (227. 33)
25r 9 ἀπευχή deprecatio, abominatio	106r ἀπευχή deprecatio abominatio	Απευχη habominatio (234. 54)

**Table 4: Latin equivalents of Σ I 12 lacking agreement with both ÖNB Suppl. Gr. 45 and CGL II**

ÖNB Suppl. Gr. 45	Σ I 12	CGL II
1v 21 ἀγαπητός, -τοῦ amatus, dilectus, carus	91v ἀγαπητός, -τοῦ amatus, dilectus, carissimus	Αγαπητοσ amantissimus dilectissimus carissimus dilectus amans (215. 48)
2v 20 ἄγνοια, -γνοίας ignorantia, inscitia	92r ἄγνοια, -γνοίας ignoratio ignorantia inscientia -tiae	Αγνοια ignorantia inscientia (216. 46)
3v 8 ἀγροδίαιτος, -αίτου agricola	92v ἀγροδίαιτος, -αίτου agricola -ae, ruricola -ae	Αγροδιαιτοσ agricula (217. 26)
7v 11 αἰσχρότατος, -τάτου turpissim(us)	95r αἰσχρότατος, -τάτου turpissimus fedissimus	Αισχροταтос foedissimus (221. 12)
10r 20 ἄκρατος, -ράτου intemperatus	96v ἄκρατος, -κράτου intemperatus, intempestus	Ακρατοс intemperata intempesta noxintempesta (223. 36)
11v 26 ἀληθῶς vere, re vera	97v ἀληθῶς re vera, vere, certe	Αληθωс uero certe (224. 63)
18r 3 ἄνοια, -νοίας amentia	101v ἄνοια, -νοίας dementia -tiae, stulticia, socordia	Ανοια dementia stultitia socordia uecordia insipientia (228. 15)
21v 19 ἀνωφέλεια incommoditas	104r ἀνωφέλεια incommoditas inutilitas	Ανωφελεια inmmoditas (231. 28)
24r 15 ἀπειλῶ minor -aris	105v minor -aris, minitor	Απειλω minor minitor intermino mino minito (234. 5)
30r 8 ἀπονοῶ desipio	109v ἀπονοῶ dementio -tis, desipio -pis	Απонов amento (239. 26)

**Table 5: Agreement of Σ I 12 and ÖNB Suppl. Gr. 45 regarding vocabulary**

**Lemmas that can be found in both mss., but are missing from CGL II:**

ÖNB Suppl. Gr. 45	Σ I 12	CGL II
1v 16 ἄγαμαι admiror	91v ἄγαμαι admiror –aris	[vacat]
2v 9 ἀγλαός clarus, illustris	92r ἀγλαός clarus, illustris	[vacat]
6r 20 ἀθροίσιμος celeber	94r ἀθροίσιμος celeber	[vacat]
6r 23 ἀθρῶ, τὸ βλέπω cerno, vid(e)o, aspicio	94r ἀθρῶ, τὸ βλέπω cerno – nis, video	[vacat]
9r 12 ἀκιδόν, τὸ ἀσθενές debile, infirmum	96r ἀκιδόν, τὸ ἀσθενές debile infirmum	[vacat]
9r 20 ἀκλόνητος, -νήτου inconcussus	96r ἀκλόνητος inconcussus	[vacat]
9v 10 ἀκολασταίνω lascivio, luxurio(r)	96r ἀκολασταίνω lascivio – vis	[vacat]
10r 2 ὑπερακοντίζω, ἀιτιατικῆ τὸ ὑπερβάλλω [Lat. vacat]	96v ὑπερακοντίζω, ἀιτιατικῆ τὸ ὑπερβάλλω [Lat. vacat]	[vacat]
10r 19 ἀκρατίζομαι, τὸ ἀκρατον πίνω [Lat. vacat]	96v ἀκρατίζομαι, τὸ ἀκρατον πίνω [Lat. vacat]	[vacat]
17r 7 ἄνθος ὑποχοριστικῶς flosculus	101r ἄνθος ὑποχοριστικῶς flosculus	[vacat]
17v 11 ἀνιμῶμαι haurio, attraho	101r ἀνιμῶμαι haurio, attraho	[vacat]
29r 6 ἀπολιβάζω debibo	108v ἀπολιβάζω τὸ συντόμως τί ποιῶ ἢ λέγω, λιβᾶς γάρ delibo –bas	[vacat]

**Lemmas in CGL II that cannot be found in either of the codices:**

215. 45 Αγανακτει indignatur ringitur; 217. 10 Αγραφον sine scriptura; 217. 19 Αγριοσ ferox  
ferus efferus inmanis; 218. 30 Αδηλον incertum; 219. 10 Αειδιον perpetuum; 220. 38  
Αιματωδεσ sanguinulentum cruentum; 221. 53 Ακαιρεον integrum solidum; 224. 26 Ακυρον  
irritum; 225. 16 Ανδριον uirile; 227. 6 Ανηκει attinet; 228. 20 Ανοιξαι pandere aperire  
recludere; 233. 27 Απαρνουμαι abnegodenego.

## IV

### GLOSSARY NOTES QUOTING SCHOLIA TO *NUBES*

#### Abbreviations:

cf. = The marginal note does not agree with the indicated scholion precisely, but seems to be closely related to it.

Th<sup>1</sup> = the first Thoman redaction of *Nubes* scholia

Th<sup>2</sup> = the second Thoman redaction of *Nubes* scholia

Tr<sup>1</sup> = the first Triclinian redaction of *Nubes* scholia

Tr<sup>2</sup> = the second Triclinian redaction of *Nubes* scholia

AnRec = the group called “anonyma recentiora” in Koster’s 1974 textual edition

schol. vet. = *scholia vetera* to *Nubes* edited by Holwerda 1977

Tz = scholia to *Nubes* by Joannes Tzetzes, edited by Holwerda 1960

Eust. = *Nubes* scholia attributed to and edited under the name of Eustathius, see Koster 1974: 3-7.

For the abbreviations of single codices within the Thoman and Triclinian versions and within the group “anonyma recentiora” refer to Koster 1974: CXXVI-CXXVII.

#### 4v 6

ἀδελφιδῆ. fratri filia. In Aristophane. (cf. sch. nub. 47 Tr1/2)

#### 5r 14

quattuor significat hoc verbum. τὸ φιλοσοφεῖν. τὸ παίζειν. τὸ ὀλιγωρεῖν. τὸ φλυαρεῖν. (cf. sch. nub. 1480e AnRec)

#### 7r 24

αἴρουμένον. προκρίναντα. In Aristophane. (sch. nub. 1042a Th1/2, Tr1(?)2)

#### 10r 7

ἀκόρητος. ἀνεπιμέλητος. ἀκαλλώπιστος. ώρῶ γὰρ τὸ ἐπιμελοῦμαι. In Aristophane. (sch. nub. 44c Tr1/2)

#### 11v 19

ἄληθες. In Aristophane. pro ἄληθῶς ironice. (cf. sch. nub. 841a AnRec)

#### 13r 17

ἀμύνεται, μάχεται. In Aristophane. (sch. nub. 1428a Tr2)

#### 13r 26

ἀμφορεῖς νενησμένοι, μεγαρικὰ σεσωρευμένα. In Aristophane (sch. nub. 1203d Th1/2 Tr1/2)

#### 14r 1

ἀναπλήσει, πληρώσει. In Aristophane (sch. nub. 995e AnRec)

#### 14v 1

ἀνεῖται, ἐνδέδοται. Aristophanes (sch. nub. 956 Th1, Tr1/2)

**17r 12**

ἀνθρήνας ποιηταὶ μὲν τὰς μελίσσας φασίν. Ἀριστοτέλης καὶ ζῶα ἔτερα συγγενῆ ταῖς μελίσσαις, οἱ δὲ ὄμοια φασὶν εἶναι ταῖς σφηξίν. In Aristophane (sch. nub. 947b Th1/2, Tr1/2)

**18v 26**

ἀντέλλοι σελήνη, inquit Aristophanes (Nub. 754). τελουμένης, φησί, τῆς σελήνης οἱ τόκοι δίδονται. quae si non oriretur, quomodo οἱ δανεισταί possent scire mensem exactum et repetere usuras. quare si non oriretur amplius, nec ego solverem eas. (cf. sch. nub. 755a Tr2)

**21v 21**

Aristophanes. ἄξεις ἐπεὶ ἀλῶ. κόμιζε δηλ' εἰ δὲ μὴ, συντρίψω. (sch. nub. 1299b AnRec)

**22v 1**

ἀπαιόλη, ἀπατή. In Aristophane (sch. nub. 1150b Tr2)

**24v 26**

ἄπερρ'. φθείρου. ἄπελθε. Aristophanes) (sch. nub. 783b AnRec; cf. sch. nub. 783b Tr2)

**25r 16**

ἀπηνές, ἀναίσχυντον. In Aristophane (sch. nub. 974 Th1/2, Tr1/2)

**26r 16**

ἀπὸ γὰρ ὀλοῦμαι. ὃν βούλομαι. In Aristophane. (sch. nub. 1440 Th1/2, Tr1/2)

**28v 26**

Aristophanes. ἀπολιταργιεῖς, ἀπέλθης, ἀποδράμεις, ἀποσκιρτήσεις, λιταργισμοὺς γὰρ ἐκάλουν τὰ σκιρτήματα. (cf. sch. nub. 1253c-d Tr1/2)

**31r 23**

Κἄν ἀπορῆς τί τῶν νοημάτων (Nub. 743), ἀπορον ἔχης (sch. nub. 743f AnRec Par) τῶν διαλογισμῶν (sch. nub. 743e AnRec Par) τῶν διανοιῶν (vacat in mss.). Aristophanes. Idem alibi ἀπορίαν ἔχης (sch. nub. 743f AnRec. Va)

**31v 22**

ἀποστερητικός, δυνάμενος ἀποστερῆσαι. In Aristophane. (sch. nub. 728b AnRec Par)

**33r 26**

ἀποφθέρει. μεταφθείρει (sch. nub. 789c AnRec Par). alibi μετὰ φθορᾶς ἀπέρχη (cf. sch. nub. 789c AnRec ChisReg; cf. sch. plut. 598d ChisLPar). In Aristophane.

**33v 21**

Aristophanes grammaticus,  
τὴν ἀπραγμοσύνην φυτὸν λέγει ἐν ἀκαδημίᾳ φυόμενον. (cf. sch. nub. 1007c Tr2)

**35r 1**

ἀργὸς, ἥγουν ἀργή. In Aristophane (cf. sch. nub. 170d AnRec)

**36v 7**

παίζει ὁ Ἀριστοφάνης γνώμην ἐξ ἀρνακίδων εἰπὼν ἀποστερητίδα, ἥγουν γνώμην

ἀποστερήσεως καὶ ἐξαρνήσεως. ὥφειλε δὲ εἰπεῖν, τὶς ἀν μοι ἐπιβάλλοι καὶ ἐπιθήσοι σκέπασμα ἐξ ἀρνακίδων, ὡς ἀν γνώμην εὑροιμι ἀποστερητικήν.  
(cf. sch. nub. 730 Th1, Tr1/2)

### 37v 18

In Aristophane. ἀρχεῖα, κεφάλαια. ὅτι οἱ πρῶτοι τόκοι παραταθέντος τοῦ δανείου, κεφάλαια γινόμενοι, τόκους δέχονται ἀλλούς. (cf. sch. nub. 1156a-b Th1/2, Tr1/2)

### 41r 24

Aristophanes. ἀτιμάσῃ τὶς ἡμᾶς (Nub. 1121). ἥγουν κακὸν καθ' ἡμᾶς δρᾶμα ψηφίσεται. (sch. nub. 1121 Th1/2, Tr1/2)

### 41v 13

Aristophanes. ἀτραπὸν, ὄδὸν, ὁ κοινῶς μονοπάτιον λέγεται. (sch. nubes 76a Th2, Tr1/2)

### 44v 20

In Aristophane. ἀφορμᾶσθαι παρεσκευάσμεθα (Nub. 607), ἢτοι πορεύεσθαι ἡτοιμάσμεθα. (sch. nub. 607c AnRec ChisRegParb, 607d AnRec Par)

### 48r 21

βέκ φρυγιστὶ ὁ ἄρτος. ὅθεν βεκκεσέληνος ἀρχαῖος καὶ προσέληνος.  
In Aristophane. (cf. sch. nub. 398b Tr1/2)

### 49v 17

βλιττομάμαν Ἀριστοφάνης καλεῖ τὸν μαλακογνώμονα καὶ μωρὸν, ἀπὸ τοῦ βλίττου, ὁ ἐστι λάχανον λίαν ἔκλυτον, καὶ τοῦ μαμάν ἀδιάρθρου καὶ μωρᾶς τῶν παίδων φωνῆς.  
(cf. sch. nubes 1001d Tr2)

### 50r 6

βολβοὺς τὰ λεγόμενα ὕδνα, οἵτινα τὴν /γῆν σκάπτοντες εὗρισκουσιν/ ἀνθρωποι ἀντομάτως φυόμενα. In Aristophane. (cf. sch. nub. 188b-c Tr2)

### 50r 17

βολοστάται, δανεισταί. In Aristophane. (sch. nub. 1155 Th1, Tr1/2)

### 51r 9

θύοντός τινος ποτὲ τῷ Διῷ, ἐλθὼν ποθὲν βοῦς, ἀρπάζει πλακοῦντα. καὶ ὁ τὴν θυσίαν ποιῶν ἀναιρεῖ τοῦτον εὐθὺς ἀξίνῃ. ὅθεν νενόμισται καθ' ἔκαστον ἔτος ἑορτὴ πολυτελὴς γίνεσθαι τὰ βουφόνια. In Aristophane (sch. nubes 985c Th1, Tr1/2)

### 52v 21

κυρίως βωμολόχοι, οἱ ἀσεβεῖς, ἀπὸ τοῦ λοχεῖν ἐν τοῖς βωμοῖς πρὸς τὸ τὶ ἀπὸ τῶν θυμάτων λαβεῖν. καταχρηστικῶς δὲ πάντες κακοί. βωμολοχία καὶ τὸ σκῶμμα καὶ ἡ κολακεία καὶ ἡ φλυαρία καὶ ἡ πολυλογία. τινὲς γὰρ ἀντὶ τοῦ τὸ θεῖον ἐξιλεοῦν ἐνχαῖς, ἐπολυλογοῦντο ἐν τοῖς βωμοῖς. (cf. sch. nub. 910a-b Tr1/2)

### 55v 26

γλισχραντιλογεξεπίτριπτον ὁ Ἀριστοφάνης καλεῖ τὸν ἄδικον, ὅτι γλισχρός ἐστι ταῖς ἀντιλογίαις καὶ ἀκατανόητος. καὶ ἐπιτρίβει ἐτέρους, ἡ ἐπιτριβῆς ἐστὶν ἄξιος αὐτός.  
(cf. sch. nub. 1004a-b Th1/2, Tr1/2)

**56v 1**

γνωμοτύποις συνεταῖς καὶ κατὰ νοῦν τυπουμέναις. In Aristophane (cf. sch. nubes 952 Th2, Tr1/2)

**57r 17**

γραῦς τε καὶ νέα, ἡ ἐνη τοῦ μηνὸς καὶ ἡ λα. In Aristophane. (cf. sch. nub. 1179, 1184 Tr and AnRec)

**57r 23**

εἴσοι γράφοιτο (Nub. 58). ίστέον ὅτι τοῖς δικασταῖς οἱ δανεισταὶ ἐρχόμενοι ἔλεγον ὡς ὁ δεῖνα αὐτοῖς ὀφείλει. εἶτα ὁ τοῦ δικαστηρίου γραμματεὺς ἔγραφε τοῦτο. καὶ μετὰ ταῦτα ὁ ὀφείλων καλούμενος ἀπητεῖτο τὸ δάνειον. In Aristophane. (sch. nub. 758b Th2, Tr1/2)

**58r 9**

γυμνούς, ἀπερίττους. In Aristophane. (sch. nub. 965d Th1/2, Tr1/2).

**59r 7**

δανείζεται κατὰ δάνειον δίδοται, αὐξάνεται. In Aristophane. (sch. nub. 756c AnRec Par)

**62r 12**

δημαγωγῶν<sup>ς</sup>. διοικῶνσι τὸν δῆμον. Aristophanes (sch. nub. 1093 Tr2)

**62v 1**

δημότης καὶ συνδημότης ὁ τοῦ αὐτοῦ δήμου. ἥγουν ὁ κοινῶς συντοπίτης.  
In Aristophane. (sch. nub. 210b AnRec)

**64v 22**

διακεκναισμένος τὸ χρῶμα. ἥγουν βεβλαμμένος ὠχριωμένος ἐφθαρμένος. qualis est color philosophorum. In Aristophane. (cf. sch. nub. 120b Tr2)

**65r 11**

διαλέπτου δ' ὄντος. ἥγουν δι' ὅλου στενοῦ. In Aristophane. (sch. nub. 161 Th2, Tr1/2)

**65r 14**

διαλιπὼν, ἥγουν ἀφέμενος. In Aristophane. (sch. nub. 496c AnRec Par)

**68r 15**

διατίξας, τῷ πυρὶ μαλθάξας. In Aristophane. (sch. nub. 149 Th2, Tr1/2)

**69v 26**

τοῦ διεντερεύματος, ἦτοι ἐνεκα τῆς περὶ τοῦ ἐντέρου λεπτολογίας καὶ φυσιολογίας.  
In Aristophane (sch. nub. 166 Tr2);

διερρυηκόσι, κεχαλασμένοις κεχηνόσι συνεστραμμένοις (sch. nub. 873b schol. vet.)

**70r 26**

[Διπολιώδη], ἔορτὴ τοῦ διὸς παλαιοτάτη τὰ διοσπόλια. In Aristophane. (sch. nub. 984a Th1/2, Tr1/2)

**70v 13**

In Aristophane. ταῖς δίκαις, ταῖς δικαιοσύναις (sch. nub. 1040 Th1/2, Tr1(?)<sup>2</sup>). δικιδίοις, μικραῖς δίκαις. In Aristophane (sch. nub. 1109 Th1/2, Tr1/2)

**71r 20**

δίνον, καυκίνον τί πήλινον. In Aristophane (sch. nub. 1473 Tr2)

**72r 20**

In Aristophane. διωκάθω αὐτοὺς γραφὴν γραψάμενος est καταγορήσω κατηγορίαν γραψάμενος αὐτοὺς (cf. Nub. 1481-2; sch. nub. 1481-1482a-b Th1, Tr1/2)

**74v 11**

In Aristophane. δρώντων, πραττέτωσαν. (cf. sch. nub. 453 Th2, Tr1/2; sch. nub. 453a AnRec)

**77r 20**

ἐγκεκοισυρωμένην φησὶν Ἀριστοφανῆς. ἡ κοισύρα γωνή τις ἦν πάνυ σεμνῶς ἔαυτὴν καὶ ποικίλως κοσμοῦσα, ὡς τοὺς ὄρωντας ἐκπλήττεσθαι. ἐκ ταύτης οὖν τὸ γένος εἶλκεν ἡ τοῦ στρεψιάδου γυνή. ἀπὸ τῆς κοισύρας δὲ τὸ κοισυρῷ τὸ καλλυπίζω παρήχθη. (sch. nub. 48d Tr2)

**78r 19**

ἐδίδαξα docui ipse. sed ἐδίδάξαμην Aristophanes ironice alibi loquens ponit, ἀντὶ τοῦ εἰς διδασκαλεῖον ἐπεμψα. (cf. sch. nub. 1338a Tr2)

**78v 22**

εἰδῆ pro γνῷ. In Aristophane. (sch. nub. 1461a Th1/2, Tr1/2)

**79r 12**

εἴθ' ὕφελ' pro ἐπρεπε. In Aristophane. (sch. nub. 41b AnRec ChisPar)

**79v 1**

τὰς εἰκοῦς τῶν ἐγχέλεων τὰς ἐμὰς (Nub. 559),  
ἥτοι τὰς ὁμοιότητας, τοὺς τύπους (sch. nub. 559a Tr2)  
τῶν ἐγχέλεων τῶν ἐμῶν (sch. nub. 559d AnRec ParChalc).  
ἢ τὰς εἰκόνας τῶν λέξεων ἀς ἐποίησα εἰς τὰς ἐγχέλεις. In Aristophane. (cf. sch. vet. 559a)

**80r 23**

εἰσάξει δίκην pro εἰς τὸ δικαστήριον. In Aristophane. (sch. nub. 782 Th1, Tr1/2)

**86v 3**

ἐκστρέψας τοὺς ἡμετέρους ἵππας μεταβαλὼν τὸ δράμα οὕτω καλούμενον.  
In Aristophane. (sch. nub. 554a-b Th1, Tr1/2)

**91r 6**

ἐμπρέπων, διαφανῆς ὑπάρχων. In Aristophane. (sch. nub. 605e AnRec Par)

**91r 21**

ἐμφερής, ὅμοιος. In Aristophane. (sch. nub. 502 Th1)

**93r 2**

ἐνέβαψεν, ἐνέβαλεν. In Aristophane. (sch. nub. 150a AnRec RegParLbChalc)

**93r 17**

ἐνεοττοροφήθης, ὥσπερ τις νεοττὸς ἐτράφης. Aristophanes. (sch. nub. 999c Tr2)

**93r 24**

[ἐνεχυράσα]σθαι, ἐνέχυρον ἔξ ἐμοῦ [λαβεῖν. In Aristophanes] (sch. nub. 35a Th2, Tr1/2)

**93v 1**

ἔνην τε καὶ νέαν duobus nominibus. Aristophanes eandem diem per iocum nominat. (cf. sch. nub. 1223a Th1/2, Tr1/2) significat primam mensis. dicitur tamen aeolice ἔννη.

**95r 1**

ἐνταῦθα pro εἰς τοῦτο, ὅτι οὕτως ὑπελάμβανες. In Aristophane. (sch. nub. 1475 Th1/2, Tr1/2)

**96v 8**

ἐξαλίσας, ἐκβαλὼν τῆς ἀμίλλης. ἀπὸ τοῦ ἀλίζω τὸ συναθροίζω. Aristophanes. (sch. nub. 32b Tr2)

**96v 12**

Ar(istophanes). ἐξάμαρτε, ἀμαρτίαν ποίησον. (sch. nub. 861a AnRec Chis)

**98r 12**

ἔξετει σοι τραυλίσαντι, ἥγουν ἔξ ἐτῶν ὄντι παρακεκομένως εἰπόντι. Aristophanes. (sch. nub. 862a-b Tr2)

**98v 1**

ἐξήμβλωκας, abortiisti, mordaciter in Socratem dicit Aristophanes nam ἀμβλώματα, ἀμβλωθρίδια, ἐκτρώματα dicuntur abortivi. (cf. sch. nub. 139c α-β AnRec)

**101r 21**

Aristophanes. ἐπανενεγκεῖν, θέλε ἀναβιβάσειν τὸν λόγον. (sch. nub. 1080 Tr2)

**101v 17**

Aristophanes. ἐπασκῶν, μετερχόμενος. (sch. nub. 1025 Th1/2, Tr1/2)

**102v 3**

ἐπέστειλε, προσέταξε. Aristophanes (sch. nub. 608c Th1, Tr1/2);  
ἐπέχθη, [ἐπλ]έχθη. Aristophanes. (sch. nub. 1356b Th1/2, Tr1/2)

**102v 6**

ἐπέχω, τὸ κωλύω apud Aristophanem,  
καὶ τὸ παρέχω, παρὰ γὰρ καὶ ἐπὶ ταυτοσήμανταί εἰσι. (cf. sch. nub. 1382b Th1/2, Tr1/2)

**102v 12**

ἐπίρατε, παρακίνησατε. Aristophanes. (sch. nub. 1457 Th1/2, Tr1/2)

**104r 2**

Aristophanes. ἐπὶ μὲν θάτερα, ἥτοι ἐπὶ τὰ ἀριστερὰ μέρη. (sch. nub. 1108b Th1/2, Tr1/2)

**105v 11**

Aristophanes. ἐπιμεινάντων, pro ἐπιμηνάτωσαν (sch. nub. 196b AnRec Ba(m<sup>4</sup>)) ή καρτερησάτωσαν. (sch. nub. 196b AnRec ChisRegPar/Chalc)

**108r 16**

ἐπιτηδευής, ἦτοι μετέρχῃ. Aristophanes. (sch. nub. 1015 Tr2)

**110v 25**

Aristophanes. ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον. ἐρευνῶσι καὶ ἐξετάζουσι τὰ ὑπὸ τὸν Τάρταρον, τὸν ὑπὸ τὴν γῆν κατώτατον τόπον. (cf. sch. nub. 192a-c Tr2)

**112r 15**

Aristophanes. ἐσκοπεῖσθε τὴν ἔδραν, τὰς στηρίξεις. οἵ δὲ αἰσχρῶς τοῦτο νοοῦσιν. (sch. nub. 1507b Tr2)

**112v 17**

Ar(istophanes). attice ἔσχων p(ro) ἔσχισα. a σχάω. unde est σχάζω, ut χλοιῶ χλοάζω, χνοῶ χνοάζω. (cf. sch. nub. 409f Tr2)

**112v 26**

ἔτεδὸν, ἀληθῶς. Aristophanes. (sch. nub. 35b Th2, Tr1/2; 93 Th2, Tr1/2)

**114r 24**

εὐθύ τούροπνγίου. In Aristophane. (Nub. 162). p(ro) ἔως [supra εὐθὺ scriptum]. (sch. nub. 162b T2, Tr1/2)

**116v 18**

Aristophanes. εὐπτέρων, ἐνδόξων (sch. nub. 800a AnRec Par), εὐγενῶν (sch. nub. 800a Th1/2, Tr1/2)

**117r 4**

καὶ σεσημμένος. εὐρὸς γὰρ ὁ σκώληξ. Aristophanes. (sch. nub. 44b Tr1/2)

**117v 1**

Aristophanes. εὐσωματεῖ, εὖ ἔχει τοῦ σώματος. καὶ σφριγᾶ, ἀκμάζει. (cf. sch. nub. 799c-d)

**119r 24**

Aristophanes. ἔφλα με. κὰσπόδει. κἄπνιγε κὰπέτριβεν (Nub. 1376). pro ἔπληττε, ἐν τῇ γῇ ἐκύλιε, ἡφάνιζεν, συνέτριβεν. (sch. nub. 1376a-c Tr2)

**119v 12**

Aristophanes. ἔχρησάμην, ἐδανεισάμην. (sch. nub. 22d AnRec; cf. 22d Th2, Tr1/2)

**120v 23**

ζύγιοι εἰσὶν οἱ ὑποβαλλόμενοι τῷ τοῦ ὄρματος ζυγῷ ἵπποι. σαπφόραι δὲ, οἱ ἔχοντες περὶ τὸν μηρὸν τὸ σίγμα κεχαραγμένον. In Aristophane. (sch. nub. 122b Tr2)

**120v 26**

ζυγώθρισον, ἔξετασον, ἐρεύνησον (sch. nub. 745d AnRec ParHo), σκόπησον ἀπὸ μεταφορᾶς τοῦ ζυγοῦ, (sch. nub. 745 Tr2) ἢ ζυγοστάτησον. (745f AnRec) Aristophanes.

**121v 7**

ἢ ἡ, ἐπιτιμητικόν. In Aristophane. (sch. nub. 105a AnRec ChisCrHo)

**121v 13**

ἡδί pro ἡδέ. Aristophanes. (cf. sch. nub. 212a AnRec)

**122r 19**

ἡλιαία τὸ δικαστήριον τοῦτο ὠνόμασται διὰ τὸ ὑπαίθριον εἶναι καὶ τῷ ἡλίῳ βάλλεσθαι. In Aristophane. (sch. nub. 863b Tr2)

**124r 8**

ἡρῶναι pro ἡρωίναι, ἦτοι ἡρωίδες. (sch. nub. 315a Th2, Tr1/2 + cf. CrVt)

**124r 15**

In Aristophane. ἐγὼ ἥττων λόγος (Nub. 1038). ὅτι ὁ ἀντιλέγων πρὸς μείζονα αὐτοῦ ἀντιλέγει, μείζων δὲ ὁ νόμος καὶ τὸ δίκαιον τοῦ ἀδίκου. διὰ τοῦτο οὗτος ἥττων ἐκλήθη. (sch. nub. 1038 Tr2)

**126r 7**

θεόσεπτος, θεῖος ἢ ἀπὸ θεοῦ ὠρμημένος. Aristophanes (cf. Ar. Nub. 292, schol. mss. vacat)

**126v 8**

Aristophanes. αἱ θέσεις, αἱ καταβολαὶ τῶν τόκων. (sch. nub. 1191 Th1/2, Tr1/2)

**127v 5**

θοιμάτιον, παρατέλευτον. In Aristophane (sch. nub. 1103a Tr2)

**127v 14**

Aristophanes. θουριομάντεις. θούριον τόπος, ἔνθα πρῶτον οἵ μάντεις εὑρηνται. (sch. nub. 332a Tr2)

**127v 19**

Aristophanes. θραυσάντυγες, αἱ θραύσασαι τὰ ἄρματα, ἦτοι ἀπολέσασαι. (sch. nub. 1264b Tr2)

**128r 22**

Aristophanes. θρυαλλὶς κυρίως ὁ τοῦ φωτελίου σπινθήρ. καταχρηστικῶς καὶ αὐτὸ τὸ φωτέλιον. (sch. nub. 59b Th2, Tr1/2)

**128v 15**

Aristophanes. ὁ θύμβρος, εἶδος βοτάνης. (cf. sch. nub. 421c Th2, Tr1/2)

**129r 26**

Aristophanes. ἰατταταὶ ἰατταταί pro φεῦ (sch. nub. 707 AnRec)

**130r 7**

ἴεναι, πέμπειν. In Aristophane. (sch. nub. 1494 Th2, Tr1/2)

**130r 18**

ἰεροῖσι χαρεῖσαι, ἦτοι θύμασιν εὐφρανθεῖσαι. Aristophanes. (sch. nub. 274c, e Tr2)

**131v 6**

ἴν' ἄν, ὅπου. Aristophanes. (sch. nub. 1233a Th2, Tr1/2)

**132r 19**

Aristophanes. ἵππονώμαν ἥλιον, τὸν τοὺς ὕππους κινοῦντα. (sch. nub. 571 Tr2)

**132r 25**

Aristophanes. ἵσασιν, γινώσκουσιν. (cf. sch. nub. 1185a Tz)

**133r 22**

ἰτητέον, ἄξιον ἐστὶ πορευθῦναι. In Aristophane (sch. nub. 131a Th2, Tr1/2). ἵτης, ὁρμητικός.  
In Aristophane. (sch. nub. 445 Th2, Tr1/2)

**133v 20**

Aristophanes. κάγχρυς γυναῖκ' ἀλοῦσαν (Nub. 1358), ἦτοι κριθὰς πεφρυγμένας ἀλήθουσαν.  
(sch. nub. 1358a-b Tr1/2)

**134r 25**

καθειμένον, κατακεχαλασμένον. καθίημι, τὸ καταχαλῶ. Aristophanes. (sch. nub. 538c  
AnRec). καθείρξαιμ'. κλείσαιμι. Aristophanes (sch. nub. 751a Th2, Tr1/2). καθέλοιμι,  
καταβιβάσαιμι. Aristophanes (sch. nub. 750 Tr1/2)

**134v 4**

Aristophanes. καθεστώτων, ἐνισταμένων, πολιτευομένων. (sch. nub. 1400 Th1/2, Tr1/2)

**137r 1**

Aristophanes.

καλάμῳ λευκῷ [ἴδιον ἦν τῶν Διοσκούρων] στεφανοῦσθαι καλάμῳ. [λιτὸς δὲ οὗτος] ὁ  
στέφανος καὶ ἀπέριττος. (sch. nub. 1006 Tr2)

**138v 1**

Aristophanes. κάπαιόλημ' ἦτοι δυνάμενος ἀπατῆσαι. (sch. nub. 729b AnRec Par). κάπιστήσει,  
μαθήσῃ. Aristophanes. (sch. nub. 991a Th1/2, Tr1/2)

**138v 26**

Aristophanes. τῶν Καρκίνου τίς δαιμόνων. τινὲς φασὶν ὅτι τῶν παίδων ὕφειλεν εἰπεῖν.  
Καρκίνου γὰρ παῖδες τρεῖς. Ξενοκλῆς, Ξενότιμος καὶ Δημότιμος, καὶ οἱ μὲν ἡσαν χορευταί.  
Ξενοκλῆς δὲ τραγωδίας ποιητής. ταῦτα οὖν Ξενοκλέους ἐστὶν ἐκ Λικυμνίου. ὑπὸ Ἀλκμήνης  
λεγομένα. [τοῦ Λικυμνίου] ὑπὸ τοῦ Τληπολέμου ἀνηρημένου. ὁ Παλλάς, ὃς μ' ἀπώλεσας.  
[διὸ καὶ ἐπήγα]γε. τί δέ σε Τληπόλεμος ποτ' εἴργασται; (cf. sch. nub. 1261b Tr1-c Tr2)

**140v 9**

Aristophanes. καταδαρθεῖν, κοιμήσασθαι κυρίως δὲ ἐπὶ δερμάτων κεῖσθαι (cf. sch. nub. 38  
Tr1/2). δρῶ τὸ κοιμῶμαι. ἐξ οὐδὸς δρίνθω. ἀόριστος β ἔδραθον, καὶ κατὰ μετάθεσιν ἔδαρθον. (cf.  
sch. nub. 38c AnRec)

**141r 26**

κατακλιθεὶς καὶ ἀττικῶς ἢ ἐν ἀορίστῳ, δευτέρῳ, κατακλινεῖς. Aristophanes. (cf. sch. nub. 694c Tr2)

**146v 3**

τὸ κατ' ἐνόπλιον εἶδος ἔστι ῥυθμοῦ, ὃ ὡρχοῦντο σείοντες τὰ ὅπλα. ἔστι δὲ ὁ ἐν ἡμιολίφ. ὁ δὲ ῥυθμὸς κρούσματος εἶδος κατὰ δάκτυλον φέρεται οἱ αὐλητικοί. Aristophanes. (cf. sch. nub. 651b Tr1/2)

**148Bv 20**

κεστρεὺς, ὁ κέφαλος. Aristophanes. (sch. nub. 339a Tr2)

**149r 12**

κεχόρευται, πέπεκται. Aristophanes. (sch. nub. 1510c Th1/2, Tr1/2)

**149v 2**

Κηκεί[δου], οὗτος παλαιὸς ποιητὴς διθυραμβοποιός. (sch. nub. 985a Th1/2, Tr1/2)

**150r 23**

ὦ κινούμενοι, ὦ συνουσιαζόμενοι. In Aristophane. (sch. nub. 1101 Th1/2, Tr1/2)

**150v 10**

κιγλίζειν, ἀτάκτως γελᾶν. Aristophanes. (sch. nub. 983b Th1/2, Tr1/2)

**151v 4**

τὴν κλῆσιν, τὴν ἐγκλήτευσιν (sch. nub. 1189 Th1/2, Tr2). Aristophanes. ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν. (Nub. 875)

**153v 1**

κολετρῶσ' αἰεὶ. κατὰ τοῦ κόλου τύπτουσι. Aristophanes (sch. nub. 552b AnRec Par)

**154v 6**

Aristophanes. κοππατίαν ἵππον, ἐν φέρεται τὸ κ. (sch. nub. 23b Tr1/2)

**155r 1**

κόρδαξ, ἡ ὅρχησις ἢ ὁ γέλως. Aristophanes. κόρδαχ' εῖλκυσεν, ἢτοι εὐτρεπῆ ὅρχησιν εἰσήγαγετο. (cf. sch. nub. 540a-b Th1/2, Tr1/2)

**155v 12**

Aristophanes. κοττάβων, παιγνίων τινῶν ἐν συμποσίοις γενομένων (sch. nub. 1073c Tr2)

**156v 14**

ἐπειδή. εἰ κρέμαιό γε. In Aristophane. (sch. nub. 870b Th1, Tr1/2)

**157r 7**

κρίνεσι στεφανοῖς pro κρίνοις. Aristophanes. (sch. nub. 911b AnRec; cf. 911b Tr2)

**157r 11**

καὶ παλαιστοῦ αἰγινίτου ὄνομα. In Simonide. unde, ἐπαίξαθ' ὁ Κριός οὐκ ἀεικέως. (cf. sch. nub. 1356a Tr2)

**157r 23**

Aristophanes. κρόνιππος, μέγας μωρὸς. ὡς καὶ ἵπποβίνος, ὁ μέγας πόρνος. (sch. nub. 1070c Tr2)

**158r 22**

κυδοιδοπᾶν, συγχεῖν. ταράττειν, ἀνατρέπειν. Aristophanes. (sch. nub. 616c AnRec)

**159r 26**

κύρβις. νόμιμος. πολυλόγος. νόμων πλήρης. Aristophanes (cf. sch. nub. 448a Tr1/2).

**159v 10**

κωμαστής, ὁ μέθυσος. In Aristophane. (sch. nub. 606a AnRec ParCr/Chalc)

**159v 12**

Aristophanes. κωλιάδος γενετυλλίδος. ἀνήρ τις φθείρας κόρην ἐκ τῶν κώλων ἦτοι τῶν ποδῶν ἐκρεμάσθη. καὶ λυθεὶς ἐκ τοῦ θεοῦ, ἱερὸν ἰδρύσατο, κωλιάδος ἀφροδίτης ἐπονομάσας, γενετυλλὶς ἐκλήθη, ὡς γενέσεως αἰτία. (sch. nub. 52?; vacat mss.)

**160v 10**

λακκόπρωκτε, εὐρύπρωκτε. Aristophanes. (sch. nub. 1330 Th1/2, Tr1/2)

**163r 2**

quare? [ἢ μει]οῦσα τὸ βλέπειν. (sch. nub. 327d AnRec) ἐστὶ δὲ λα ἐπιτατικὸν μορίον. (cf. sch. nub. 327d AnRec) λῆμα, δὲ τὸ φρόνημα poetice (e.g. sch. nub. 457b Tr2).

**163v 6**

Aristophanes. τὴν λίθον. meridie aestatis ponitur his lapis ad solem et ubi concaluerit radiis, apponitur ἡ κοινῶς λεγομένη ἵσκα et sic mirabiliter ignis accenditur. (cf. sch. nub. 768d Tr2)

**165Br 1**

Aristophanes. ἐν τῇ Ἀττικῇ ἀνεδόθησαν τῷ Ἡρακλεῖ θερμὰ ὕδατα, ἵνα λούηται. ἐποίησε δὲ ἀναδοθῆναι Ἀθηνᾶ δεξιούμενή αὐτὸν διὰ τοὺς ἄθλους. ἐκαλοῦντο δὲ Ἡράκλεια θερμά. καὶ Πείσανδρος τῷ δ' ἐν θερμοπύλησι θεὰ γλαυκῶπις Ἀθήνη ποίει θερμὰ λουτρὰ παρὰ ὥηγμῖνι θαλάσσης. (sch. nub. 1051 Tr1/2) θήκη ἀγγεῖον.

**165Br 8**

Aristophanes. ἐς λοφεῖον στρογγύλον (sch. nub. 751 sch. vet.; cf. 751b AnRec)

**165Bv 5**

λυσανίας, λυτήρ. Aristophanes. (sch. nub. 1163 Th1/2, Tr1/2)

**166r 26**

Aristophanes. μαθήσεται. γνώσεται. (sch. nub. 886 Th1/2, Tr1/2)

**167v 9**

Aristophanes. μαρικᾶν. τὸ δρᾶμα ἐν ᾧ τὸν Ὑπέρβολον Ἔυπολις ἐκωμόδει, Μαρικᾶς ἐκαλεῖτο. (sch. nub. 553a Th1,Tr1/2)

**173v 11**

In Aristophane ἰκανῶς (sch. nub. 1510d Th1/2, Tr1/2)

### 174r 6

Aristophanes. μηλολόνθην χρυσοκάνθαρον. ζωύφιόν τι ἐστὶ ή μηλολόνθη χρυσίζον κανθάρῳ δόμοιον. δὲ δεσμοῦντες οἱ παῖδες λίνῳ ἐις ἀέρα ἐκπετανύουσιν. λέγεται δὲ ὄντως ἀπὸ τοῦ τὴν ὄνθον κατασκευάζειν ἐις σχῆμα μήλου. (sch. nub. 763b, d Tr2) σημαίνει δὲ καὶ εἶδος ἄνθους.

### 174r 11

Aristophanes. μήλῳ βληθείς, ἦτοι ἔρωτι. ἐπεὶ τὸ μῆλον Ἀφροδίτης ἱερόν. (sch. nub. 997a Tr1/2)

### 174v 4

οἱ Ἀττικοὶ ὄντω διήρουν τὸν μῆλα, λέγοντες πρώτου ἰσταμένου, δευτέρα ἰσταμένου, μέχρι τῶν δέκα. εἴτα μία ἐπὶ δέκα, δύο ἐπὶ δέκα. μέχρι τῆς ἐννέα καὶ δεκάτης. τὴν δὲ εἰκοστὴν ἔλεγον μεγάλῃ εἰκάδᾳ. εἴτα ἀναποδίζοντες τὸν ἀριθμόν, τὴν μὲν εἰκοστὴν α., δεκάτην ἔλεγον φθίνοντος, τὴν κβ, ἐννάτην φθίνοντος. τὴν κγ, ὁγδόνην. καὶ καθεξῆς ὄντως, τοῦ φθίνοντος προστιθέντος. ἦτοι ἐβδόμη. ἕκτη. πέμπτη. τετάρτη. τρίτη. καὶ δευτέρα ἦτοι κθ. εἴτα τὴν λ ἔνην καὶ νέαν ἔλεγον. ἐπεὶ ἐν ἀντῇ τέλος τε καὶ ἀρχὴν ὁ ἐκ τῆς σελήνης ἀριθμούμενος μὴν ἔχει. πέμπτη κς. τετρὰς κζ. τρίτη κη. δευτέρα κθ. (cf. sch. nub. 1131c Th1/2, Tr1-d Tr2) ἔνη τε καὶ νέα ἀρχημηνία (sch. nub. 1134c Tr1/2).

### 175r 17

Aristophanes. μίλακος ὅζων, βοτάνη οὔτω καλουμένη πρέπουσα στεφάνῳ. (sch. nub. 1007a Tr2)

### 177r 10

ταῖς ἐλαίαις ἀπέλθης, δρᾶμα. Aristophanes. ὑπὸ ταῖς μορίαις ἀποθρέξεις. ἥττηθεὶς τῆς Ἀθηνᾶς Ποσειδῶν ἐπὶ τῆς ἐλαίας ἐπιδείξει, ἔπειμψε τὸν ὑιὸν αὐτοῦ, ταύτην ἐκτεμεῖν. δὲ ἀνατείνας τὸν πέλεκυν ταύτης μὲν ἡστόχησε. τὸν δὲ πόδα αὐτοῦ πλήξας, ἐτελεύτησε. καὶ οὔτω μορία ἡ ἐλαῖα ἐκλήθη, ὡς μόρου παρεκτική. ἦν δὲ ἡ ἀκαδημία, σχολεῖον τί ἐν Ἀθήναις, ἐλαίαις καὶ ἄλλοις τισὶ δένδρεσι κατάσκιον. (sch. nub. 1005c Tr2)

### 178r 16

Aristophanes. μυρρίνην λαβόντα. ἐν αἰσχύλου δράματι, εὑρηταί τις μυρρινοφόρος ἄδων. οἱ δὲ, ὅτι μυρρίνην φέροντες ἦδον τὰ αἰσχύλου, ὥσπερ τὰ Ὄμήρου μετὰ δάφνης. (sch. nub. 1364 Tr1/2)

### 179v 17

νειοῦν, τὸ νειοποιεῖν. νεοῦν, τὸ ἀροτριᾶν. In Aristophane (cf. sch. nub. 1117a Th1, Tr1/2)

### 179v 25

νενόμιστο. νενομοθετημένον ἦν. κατὰ νόμους ἐπράττετο. Aristophanes. (cf. sch. nub. 962b Th1/2, Tr1/2)

### 181v 12

νόμισμα, τὸ νόμιμον ἔθος et moneta. unde ludens Aristophanes introduxit respondentem quendam σιδαρέοις. et dixit dorice, κωμωδῶν byzantios. q(uia) vili et minuta moneta utebantur. (cf. sch. nub. 249c AnRec Lb (mrg), 249d AnRec HoBa(m<sup>4</sup>)]

### 183v 12

ξυνωρίσιν, ἦτοι τοῖς ὕπποις. Aristophanes (sch. nub. 1302c AnRec Par)

### 183v 15

ξνέχω, συσφίγγω. Aristophanes. (cf. sch. nub. 966b Th1/2, Tr1/2)

**183v 19**

Aristophanes. ξύστις, -ιδος. εἶδος ἴματίου πορφυροῦ, ἐν ᾧ οἱ ἀθληταὶ διὰ μέσης τῆς πόλεως ἐπόμπευνον. ἡ τὸ ἴδιωτικῶς λεγόμενον σωσάνιον, ώς σῶζον τοὺς ἄνδρας. (cf. sch. nub. 70c Tr1/2)

**186r 14**

τὸ οἴμοι καὶ ὕμοι ποτὲ μὲν ἐπ' εὐφροσύνης λέγεται, ποτὲ δε ἐπὶ λύπης. Aristophanes (cf. sch. nub. 773c Tr1/2)

**189r 11**

ἐν Αἰόλῳ δράματι, πεποίηκεν Εύριπίδης Μακαρέα τὸν παιδαῖον Αἰόλου, φθείροντα Κανάκην τὴν ἀδελφὴν αὐτοῦ. ἐπεὶ παρ' Ἀθηναίοις ἔξεστι γαμεῖν τὰς ἐκ πατέρων ἀδελφάς, εἰς αὕξησιν δὲ τοῦ κακοῦ, τὴν ὁμομητρίαν προσέθηκεν. εἴτα εὐφυῶς ἐσχετλίασεν ἐπάγων τὸν ἀλεξίκακον, ἵδιον δὲ Ἡρακλέους, τὸ ἐπίθετον. (sch. nub. 1371c Tr2)

**191r 26**

Aristophanes. ὀπότεροι πλείους, ὅποιοι εὐρύπρωκτοι, ἡ οὐ. (sch. nub. 1096 Th1/2, Tr1/2)

**192r**

όρεχθεῖν, κινηθῆναι πρὸς ὄργήν. In Aristophane. (sch. nub. 1368 Th1/2, Tr1/2)

**195v 23**

οὐδ' ὅλως. οὐδ' ὅτιοῦν ἀδικουμένη. Aristophanes. (cf. sch. ran. 527; sch. nub. 733c AnRec; sch. plut. 476; sch. acharn. 543; Plut. 457.)

**197v 12**

Aristophanes. μέλλων ὀφλήσειν. δοῦναι ἡ καταδικασθῆναι. (cf. sch. nub. 777a AnRec; cf. 777a Tr2)

**198r 24**

Aristophanes. ὁψοφαγεῖν, ὅψον ἐσθίειν καὶ δείπνοις πολυτελέσι χρῆσθαι. (sch. nub. 983a Th1/2, Tr1/2)

**200r 10**

πανδελετίους, δυστρόπους, κακοὺς. (sch. nub. 924c AnRec ParHo) alibi ἂς ὁ πανδελέτιος ἥσθιε. Aristophanes. (vacat sch. mss.)

**200r 23**

παννυχίζειν, ἄγρυπνον διαβιβάζειν. Aristophanes. (sch. nub. 1069 Tr1/2)

**201v 22**

παραθέντων, ἦτοι παρατιθέτωσαν εἰς ἐσθίασιν. Aristophanes (cf. sch. nub. 456 Th2, Tr1/2)

**204r 1**

παρατέταται, ἦτοι ἐκτέταται ἐξήπλωται. In Aristophane. ἀντὶ τοῦ στενὴ καὶ ἐπιμήκης ἐστί (cf. sch. nub. 212b AnRec ChisRegPar). λαμβάνεται δὲ ἐπὶ ἀυξήσεως τῶν φόρων. παρετάθη, τοῖς τέλεσι δηλονότι. (sch. nub. 213a AnRec ChisPar)

**204v 16**

παρείλκυσεν. εἰς τὸ θέατρον παρήγαγε (cf. sch. nub. 553b Th1/2, Tr1/2)

**206r 26**

ὅν μόνον τὸ πάσχειν ἐπὶ τῶν πασχόντων τι λέγεται. ἀλλὰ καὶ ἐπὶ τῶν ποιούντων καὶ γὰρ ὁι ποιοῦντες τρόπον τινὰ καὶ ἀντοὶ πάσχονται πάθος ἀντὸ τὸ ποιεῖν. τὰ οὖν κάρδαμα τὴν τῶν παρακειμένων ἀντοῖς βοτανῶν ύγρότητα ἐις ἑαυτὰ ἔλκοντα ξηρὰς ἀντὰς καταλείπει. καὶ ἔστιν τοῦτο ἀντῶν πάθος (sch. nub. 234 Th2, Tr1/2)

**209r 1**

πεπότηται, ἦτοι μετέωρος γέγονε, κούφη γίνεται. Aristophanes. (cf. sch. nub. 319 Th2, Tr1/2; cf. 319b AnRec Par)

**209v 26**

Aristophanes. περιδοῦ νῦν ἐμοί. ἦτοι συνθήκην δός περὶ τούτου. εἴμι ὄντως ἔχει δός πρόστιμον. ἦτοι ὑπόδεσμον προστίμου γενοῶ. (cf. sch. nub. 644a Tr2; cf. 644a AnRec Par)

**212v 13**

τὸ περιφρονῷ διπλοσήμαντόν ἐστι, καὶ ἀντὶ τοῦ περισκοπῷ, καὶ ἀντὶ τοῦ περιφρονῷ. Aristophanes. (cf. sch. nub. 225b Th2, Tr1/2; 225b sch.vet.)

**213r 5**

Aristophanes. περσική, εἶδος δένδρου. καὶ ὁ καρπὸς μῆλα περσικά, τά λεγόμενα βερήκκοκα. ὅθεν καὶ τὸ περιέφυσαν ἔθηκεν. ἐστὶ καὶ εἶδος ὑποδήματος. ὅθεν τὸ ὑπολύσας, ὑπολύω δὲ, τοὺς πόδας τῶν ὑποδημάτων ἀπογυμνῶ. (cf. sch. nub. 151d AnRec)

**213v 10**

Aristophanes. σώφρων ὁ Πηλεὺς ἐγένετο καὶ θεοφιλής. Ἀστυδαμείας δὲ τῆς Ἀκάστου θυγατρὸς ἐρασθείσης αὐτοῦ καὶ μὴ δυνηθήσης πεῖσαι, ἀλλὰ διαβολῇ χρησαμένη ἐκ ταύτου πρὸς τὸν Ἀκαστον. οὗτος μαθὼν εἰς ἐρημίαν αὐτὸν ἄγει. καὶ γυμνώσας παντὸς ὅπλου ἀφῆκεν εἰπών, εἰ δίκαιος εἰ, σωθήσῃ. ὡς δὲ ἔμελλεν ὑπὸ θηρίων διαφθαρῆναι, μάχαιραν αὐτῷ οἱ ἔχαρισαντο ἡφαιστότευκτον δι' Ἐρμοῦ. καὶ οὕτως τὸν κίνδυνον ἔφυγε. δι' ἡς καὶ τοὺς Λαπίθας κατεπολέμησεν. ἡξίωται δὲ δι' ἀρετὴν, θνητὸς ὃν θεῷ σθμμιγήναι τῇ Θέτιδι. τότε δὲ φασὶν ἡράσθη αὐτοῦ Ἀστυδάμεια. ὅτε πρὸς θῆραν τοῦ καλυδωνίου ἔξελθὼν κάπρου, τὸν Ἔυρυτον ἄκων ἀπέκτεινε. καὶ πρὸς Ἀκαστον εἰς Ἰωλκὸν ἀφίκετο καθαρῆναι τοῦ φόνου κατὰ τὸ ἔθος βουλόμενος. (sch. nub. 1063e Tr2) φασὶν ὅτι τοὺς γίνομενους ἐκ Πηλέως παῖδας ἡ Θέτις λαβοῦσα περιέκαιε τὸ θνητὸν αὐτῶν σῶμα, βουλομένη ἀθανάτους αὐτοὺς ποιεῖν. καὶ πολλοὺς ἔκαυσε. καὶ τὸν Ἀχιλλέα οὖν τεκοῦσα, ἐπέθηκεν εἰς τὸ πῦρ. καὶ γνοὺς ὁ Πηλεὺς, ἐπεβόησεν. ἡ δὲ λυπηθεῖσα, ἔχωρίσθη αὐτοῦ. ἐνταῦθα οὖν βουλόμενος διαβάλλειν τὸν Πηλέα διὰ τὸ μὴ εἶναι αὐτὸν φησὶν ὑβριστήν, ἀπολιποῦσα ὕχετο. (sch. nub. 1068 Tr2)

**214v 13**

Aristophanes. οἱ πίσυνοι, οἱ θαρροῦντες. (sch. nub. 949e AnRec)

**219r 10**

πολλοῦ, ἐκ πολλοῦ χρόνου. Aristophanes. (sch. nub. 915a Tr2)

**219r 26**

πολυήρατον, πάνυ ἐπέραστον Aristophanes (sch. nub. 301b Th2, Tr1/2)

**221r 24**

Aristophanes. πόσους δρόμους ἐλᾶ τὰ πολεμιστήρια (Nub. 28). δέον οὕτω εἰπεῖν. πόσους δρόμους ἐλαύνει τὰ ἀμιλλητήρια; ἀντὶ τοῦ πόσοι δρόμοι εἰσὶ τῆς ἀμιλλης. ὁ δὲ ἐπειδὴ καθ' ὑπνους τοῦτ' ἐλεγε, πολεμιστήρια, εἰπεν. ὁ γὰρ νοῦς τῶν ὄργανων ἀργούντων, τῷ ὕπνῳ εἰκῇ φέρεται. (sch. nub. 28a Th2, Tr1/2)

**222r 19**

Aristophanes. πράττῃ μ', ἀπαιτεῖς, [supra scriptum:] pro εἰς (sch. nub. 246b Tz, 246a sch. vet.)

**222v 13**

Aristophanes, μὴ πρίη, μὴ ἀγόραζε, μὴ ἀγοράσῃς (cf. sch. nub. 614a Tr2; cf. 614a AnRec)

**222v 15**

Aristophanes. εἰ πριάμενος, εἰ μισθώσας, ἢ ἀγοράσας (cf. sch. nub. 749a Th2, Tr1/2; 749b AnRec)

**223r 18**

Aristophanes. προβαλέσθαι, προτείνειν. (sch. nub. 973b Th1/2, Tr1)

**223v 6**

πρόβολος ἐμός, φύλαξ δίκην πύργου. Aristophanes. (sch. nub. 1161b Tr2)

**225r 5**

προῦκα, κατὰ χάριν. Aristophanes. (sch. nub. 1426a Th1/2, Tr1/2)

**225r 10**

προιέναι, προδιδόναι. Aristophanes (sch. nub. 1214e Tr2)

**225v 26**

προμαθεῖν, προδιδαχθῆναι. Aristophanes (sch. nub. 966a Th1/2, Tr1/2)

**229r 4**

Aristophanes. κὰν προσκαταθείην (Nub. 1235), καὶ προσκαταθείην ἀν τριώβολον, ὥστε ὁμόσαι νὴ Δία (sch. nub. 1235 Th1/2, Tr1/2)

**229r 8**

Aristophanes. προσκεκλήσεσθαι γέ μοι (Nub. 1277). ἐγκαλεθήσεσθαι γέ μοι δοκεῖς (sch. nub. 1277 Th2, Tr1/2)

**230v 5**

Aristophanes. πρὸς ταῦτα, ἦτοι ἃ σοι νῦν περὶ τῶν ἀλεκτρυόνων εἶπον. (sch. nub. 1433a Th1/2, Tr1/2)

**231v 7**

προτένθαι, οἱ πρὸ καιροῦ τῶν προσφαγίων ἀπογευόμενοι. οἵτε προαρπάζοντες καὶ μεταπιράσκοντες πλείονος, οὓς νῦν μεταβόλους καλοῦμεν. (Suda P 2869) apud Aristophanem. οἱ λαίμαργοι (sch. nub. 1198 Th1/2, Tr1/2)

**231v 12**

προυτένθευσαν, ἐλαιμάργησαν, προύλαβον. (sch. nub. 1200 Th1)

**232r 22**

Aristophanes. προχοή, ἡ τοῦ ὕδατος κίνησις. πρόχοος δὲ τὸ ξεστίον. (sch. nub. 272b AnRec) προχοᾶς, ἦτοι προχύσεσιν, ἀκταῖς (sch. nub. 272a Th2, Tr1/2), ὑδάτων, ἦτοι ἀπὸ ὑδάτων (vacat sch. mss.). προχόησιν, ἦτοι ἀγγείοις ξεστίοις. (sch. nub. 272c Tr1)

**232v 8**

τὰ πρυτανεῖα, τὰς ἐκταγάς. Aristophanes (sch. nub. 1136a Tr2)

**234v 16**

πυρπολεῖ, καίει. Aristophanes (sch. nub. 1497 Tr2)

**235v 22**

ράφανιδωθῆ γε, ὅτε μοιχὸς τὶς ἔάλω, ἀνασπώμενος τὰς τε ὑπογαστρίους καὶ τὰς τοῦ πρωκτοῦ τρίχας. τέφραν πυρὶ ζέουσαν ἐπάττετο. εἰσώθουν δὲ καὶ εἰς τὴν τοῦ πρωκτοῦ ὁπὴν ξύλον εἰς ράφάνην ἐσχηματισμένον δὲ μεγίστης ἀτιμίας καὶ αἰσχύνης ἐστίν. Aristophanes (sch. nub. 1083 Tr2)

**236r 24**

ρίγειν, ἐπὶ ψυχῆς, ρίγοῦν δὲ ἐπὶ σώματος. Aristophanes (cf. sch. nub. 439a Tz)

**237r 1**

ροῦβδος, ὁ διὰ πυρὸς καὶ ὕδατος λεγόμενος ψόφος. Aristophanes. (cod. κτύπος supra scr.) (cf. sch. nub. 407b AnRec)

**238r 22**

σάμφορα τ(ὸν) ἵππον λέγει, διὰ τὸ ἔχειν τὸ σ ἐγκεχαραγμένον. (sch. nub. 1298c Tr2)

**239r 9**

Aristophanes. σειραφόρον, τὸν τοὺς χαλινοὺς φέροντα (sch. nub. 1300 Th1/2, Tr1/2)

**240r 2**

ἥτοι τῶν τῆς ροιᾶς φλοιῶν (sch. nub. 881 Th1/2, Tr1/2). Aristophanes. κάκτων σιδίων βατράχους. (Nub. 881)

**240v 10**

Aristophanes. συναμωρουμένη, συνουσιαζομένη. σῖνος γὰρ τὸ αἰδοῖον (sch. nub. 1070a Tr2)

**243v 26**

σμίλη λέγεται, δι' οὗ οἱ σκυτεῖς, τὰ σκύτη, καὶ ἡ σμινύη, ἡ δίκελλα. Aristophanes (cf. sch. nub. 1500a Tr2)

**244r 9**

Aristophanes. τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω (Nub. 846). ἥτοι τοῖς νεκροθάπταις. θανάτου γὰρ ἄξια πράττει. (sch. nub. 846 Th1/2, Tr1/2)

**244r 16**

Aristophanes. τὰ σοφὰ ταῦτα ἡ ἀντὶ τοῦ ἔπη νοητέον, ἡ δέον εἰπεῖν, οὕπερ εἰσὶν οἱ σοφοὶ οὗτοι ποιηταί. δὲ πρὸς οὐδέτερον ἔτρεψεν, ὃσπερ καὶ ἐν Βατράχοις ποιεῖ λέγων οὐκοῦν ἔτερ' ἐστὶ κειμήλια. (sch. nub. 1370 Tr2)

**244r 23**

Aristophanes. ἀλλ' εἰ σπανίζεις ἀργυρίουμαι (Nub. 1285). εἰ στέρησιν ἔχεις. (sch. nub. 1285 Th1/2, Tr1/2)

**246v 9**

Aristophanes. στέμφυλα λέγονται τὰ ἀποπιέσματα τῶν σταφυλῶν καὶ τῶν ἐλαιῶν (sch. nub. 45b Th2, Tr1/2)

**248r 13**

Aristophanes. στομώσεις, ἡ μεταφορὰ ἀπὸ τῶν μαχαιρῶν (sch. nub. 1108a Tr2)

**248v 19**

στρεβλοῦτε, κολάζητε. Aristophanes (cf. sch. nub. 620 Th1/2, Tr1/2)

**248v 25**

Aristophanes. ἀλλῶς ἐμαυτῷ στρεψοδικῆσαι (Nub. 434). ἀλλ' ἐκείνων ἐπιθυμῷ δηλονότι, ὅσα λυσιτελήσει ἐμοὶ πρὸς τὸ διαστρέψαι τὰς δίκας. (cf. sch. nub. 434a AnRec)

**253v 17**

Aristophanes. συμψῆσαι, καθομαλίσαι τὴν κόνιν. ἐν ψάμμῳ γὰρ λεπτοτάτῃ ἐγυμνάζοντο. (sch. nub. 975 Tr1/2)

**261r 6**

Aristophanes. σχασάμενος, ἀφείς, καταπαύσας. σχάσαι κυρίως ἐστὶ, τὸ σχίσαι τὴν κώπην τὸ ὕδωρ ἐρέσσουσαν. καὶ Πίνδαρος, κώπαν ἥδη μοι σχάσαι. (sch. nub. 107b-c Tr1/2)

**261r 9**

Aristophanes. καὶ σχάσας τὴν φροντίδα. ἦτοι παύσας, χαλάσας, ἀφείς. (cf. sch. nub. 740b Th1/2, Tr1/2; cf. 740c AnRec Par)

**261v 5**

Aristophanes. Σωκράτης ὁ μήλιος. παρ' ὅσον οἱ μήλιοι διεβάλλοντο ὡς ἄθεοι, ἀπὸ Διαγόρου. ὡς παρακαταθέμενος τινὶ χρήματα καὶ τούτων ἀποστερηθείς, ὑπὸ λύπης ἐξεμάνη πρὸς ἀθεότητα. ἄλλοι δὲ φασὶν ὡς οὗτος ὁ Διαγόρας διδάσκαλος ἦν τοῦ Σωκράτους, διὸ ἐν πανδοχείῳ εὑρηθείς ποτε καὶ ξύλα μὴ εὑρὼν ἄγαλμα Ἡρακλέους καθελών, καὶ εἰς πῦρ ἐμβαλών, "ἄγε ὁ Ἡρακλεῖς" ἔφη "τριακαιδέκατον ἡμῖν ἐπιτέλεσον ἄθλον καὶ ἔψησον τὸν φακόν (sch. nub. 830 Tr2)

**263r 7**

Aristophanes. ἀπὸ ταρροῦ, ἦτοι καλαθίσκου. (sch. nub. 226 Th2, Tr1/2)

**263v 16**

Aristophanes. τεθνήξη, ἦτοι ἀπὸ τοῦ γέλωτος. (sch. nub. 1436a Th1/2, Tr1/2); Aristophanes. τέθριππον, ἄρμα (sch. nub. 1407 Th1/2, Tr1/2).

**264r 26**

τελῶ λέγεται τὸ πληρῶ, ἀφ'οῦ καὶ τέλος καὶ τελευτὴ ὁ θάνατος. τελῶ καὶ τὸ γίνομαι. τελῶ καὶ τὸ μνοῦμαι καὶ διδάσκομαι. Aristophanes. (sch. nub. 258 Eust.)

**265r 10**

Aristophanes. οἱ ἀρχαιότατοι τῶν Ἀθηναίων, τέττιγας χρυσοῦς ἐν τοῖς τῶν τριχῶν πλέγμασιν εἶχον. διότι οἱ τέττιγες μουσικοὶ ὄντες ἀνάκεινται τῷ Ἀπόλλωνι, διὸ ἦν πατρῷος τῇ πόλει θεός. (sch. nub. 984b Tr1/2)

**265v 14**

τέτροφας, κατέφαγες, κατεδαπάνησας. Aristophanes (cf. sch. nub. 858 Th1, Tr1/2; cf. sch. nub. 858c AnRec Par)

**266r 26**

Aristophanes. δυστυχήσαντα ὕστερον πεποίηκε τὸν Τήλεφον Εύριπίδης ἐν δράματι, πήραν ἔχοντα, καὶ προσαιτοῦντα. ἀντὶ γοῦν τοῦ εἰπεῖν "ἄρτους τρώγων" "πανδελετείους γνώμας" εἶπε, διαβάλλων αὐτὸν κατὰ ἄμφω, καὶ ὡς ἄτιμον καὶ ὡς πανούργον. ἐπὶ γὰρ πανουργίᾳ διεβεβόητο ὁ Πανδέλετος. (sch. nub. 922 Tr2)

**266v 11**

τηροίην ἔχων, φυλάσσαιμι κρατῶν, κεκτημένος. Aristophanes (cf. sch. nub. 752 Tz ; cf. sch. nub. 752c AnRec; cf. 14d AnRec)

**269r 22**

τρασιᾶς, ἦτοι σανίδος, ἐν ᾧ τὰ σύκα ταριχεύουσι πρὸς τὸν ἥλιον, ἀπὸ τούτου δὲ τὴν ὁσμὴν δηλοῖ τὴν ἐκ τῶν σύκων καὶ τῶν λοιπῶν τῶν τοιούτων γινομένην. Aristophanes. (sch. nub. 50 Tr2). alibi. τρασιά, τόπος ὅπου ψύγεται τὰ σύκα (sch. nub. 50b sch. vet). alibi. τρασιᾶς, ἦτοι δυσοδομίας τυρῶν ξηρῶν (cf. sch. nub. 50a-d Tz)

**269r 26**

τραυλός ἐστιν, ὁ τὸ βῶ αὔτων καὶ λέγων λ, ἐξ οὐ καὶ τραυλίζω βῆμα (sch. nub. 862c Tr2)

**270r 7**

Aristophanes. οὐ τρίβων, οὐκ ἔμπειρος (cf. sch. nub. 870b AnRec; sch. vesp. 1429), σὺ τρίβων, τριβόμενος καὶ ἡφανισμένος (sch. nub. 870b AnRec Par), ἢ ἐπιτριβῆς ἄξιος. τριβολεκτράπελ' ἀντὶ τοῦ πανουργίας καὶ λόγων στροφάς. (sch. nub. 1003c Th1/2, Tr1/2)

**271r 9**

Aristophanes. ἡ τριττογένεια, ἔστιν εἶδος ὀρχῆσεως ἢ καλεῖται ἐνόπλιος. διὰ δὲ τὸ εἰς τὴν Ἀθηνᾶν ταύτην τελεῖσθαι, Τριττογένεια κέκληται. τριττὼ γὰρ ἡ κεφαλὴ παρ'Αἰόλεῦσιν. ἐγεννήθη δὲ ἡ Ἀθηνᾶ ἐκ τῆς κεφαλῆς τοῦ Διός. ἐτέλουν δὲ ταύτην τὴν ὄρχησιν, οἱ πρότερον μὲν ὠπλισμένοι καὶ τὴν ἀσπίδα ἐν πλαγίῳ φέροντες, οἱ ὕστερον δὲ ἔμπροσθεν τῶν ποδῶν ἔφερον. (sch. nub. 989c Tr2)

**273r 20**

Aristophanes. ἡ ὕελος ἢ ὕαλος λέγεται. Ὅμηρος δὲ οὐδεὶς τούνομα τοῦτο. ἀλλὰ ἥλεκτρος μέν ἐστι παρ'αὐτῷ καὶ τοῖς ἀρχαίοις. (sch. nub. 768c Tr1/2)

**275r 26**

ἔωθεν ὑπανιψόντο, ἦτοι ἐκ πρωίας ὑπὸ τοῦ δικαστηρίου λυποῖντο. (cf. sch. nub. 1195b Th1, Tr1/2)

**276r 4**

ὑπένερθεν, ὑπὸ κάτω. Aristophanes. (sch. nub. 977a Tr2)

**277r 12**

Aristophanes. ὑπέρτονον, ἴσχυράν, μεγάλην. (sch. nub. 1154f Th1/2, Tr1/2)

**277r 19**

κοινῶς μὲν γενικῇ, Ἀττικῶς δὲ αἰτιατικῇ. ὡς τοὺς θεοὺς ὑπερφρονεῖς. Aristophanes. (Nub. 226)

**281r 9**

Aristophanes. ὑπόχρεως, ὁ ὑπὸ τὰ χρέη ὅν, ἦτοι ὄφειλέτης. (cf. sch. nub. 242b AnRec)

**281v 19**

Aristophanes. ὑφελοίατο, λάβοιεν. (sch. nub. 1199d Th1, Tr1/2)

**283r 3**

φασιανοί, ἵπποι τινες, φασιανικοὶ δὲ ὅρνιθες. Aristophanes. (cf. sch. nub. 109c Tr2)

**284r 24**

Aristophanes. τοῖς ἐμοῖς φίλοις. ἦτοι ὑμῖν τοῖς λόγοις. (sch. nub. 957b Tr2)

**286v 3**

Aristophanes. παραμικρὸν ἡφανίσθην. φρουρᾶς ἄδων ὀλίγου φροῦδος γεγένημαι (Nub. 722). παροιμία τὸ "φρουρᾶς ἄδων" ἐπὶ τῶν ἀγρυπνούντων καὶ φροντιζόντων πάνυ λεγομένη. οἱ γὰρ ἐπιτραπέντες ἐν νυκτὶ τινὰ φυλακῆν, ἄδουσιν, ἵνα μὴ ὑπὸ τοῦ ὑπνου μαλακισθέντες, ἐκλίπωσιν ὃ φυλάσσουσιν. εἰκότως δὲνταῦθα ἡ παροιμία ἐλείφθη καὶ γὰρ αὐτὸς ἐν τῇ κλίνῃ κείμενος, οὐκ ἔκοιμάτο (sch. nub. 721a Tr2)

**287v 19**

φωράσων, ἦτοι κλέψων, ἐρευνήσων. Aristophanes. (sch. nub. 499b AnRec Par)

**289v 17**

Aristophanes. ὥστε χαυνῶσαι καὶ ἀναπεῖσαι τοὺς ἀντιδίκους. (875d AnRec Par) χαύνωσιν ἀναπειστηρίαν λέγει. ὅταν τοῦ ἀντιδίκου προβαλόντος λόγους πιθανοὺς εἰς τούναντίον τις αὐτοὺς περιτρέψῃ. καὶ χαύνους καὶ ἀσθενεῖς ποιήσῃ διὰ τῶν λόγων αὐτοῦ ἀναπείσας τοὺς δικαστὰς ὡς ἄρ' ἄληθῆ λέγει (sch. nub. 875b Th1/2, Tr1/2)

**291r 15**

Ar(istophanes) χιονοβλήτοισι. ὑπὸ χίονος ἀεὶ βαλλομέναις. (sch. nub. 270c Th2, Tr1/2)

**291v 13**

χοάς, εἰδος μέτρου οἰνηροῦ. λέγεται καὶ χοεύς. Aristophanes. ἀλλ' ἐξένεγκαί μοι ταχέως οἶνον χοᾶ. καὶ εἴ μὲν χοὰς ἀναγινώσκεις, ἐκ τοῦ χοὴ γέγονε. εἰ δὲ χοάς, ἐκ τοῦ χοεύς, -έως. κατὰ ποιητικὴν ἀδειαν, ἀντὶ χοᾶς. (cf. sch. nub. 1238c Tr2)

**292v 16**

χρηματίζω δοτικῇ, τὸ ἀποκρίνομαι. τὰ χρήματα ἐνεχυράζομαι, ἦτοι εἰς ἐνέχυρον αὐτὰ ἀφαιροῦμαι. εἰ γὰρ τὸ ἐνέχυρον ὃ οἱ δανεισταὶ παρὰ τῶν δανειζομένων λαμβάνουσι, τρόπον τινὰ τὸ ἐνέχυρον αὐτὰ τὰ χρήματα εἰσιν. ἢ τὸ "χρήματα" μὴ νοήσῃς τὰ δανεισθέντα, ἀλλὰ ἀπλῶς τὴν ἐνυπάρχουσαν αὐτῷ οὐσίαν. χρήματα γὰρ καὶ τὰ πράγματα. πράγματα δέ φαμεν, ἴματια. σκεύη. καὶ ἄλλα. λέγομεν δὲ καὶ χρῆμα λόγων, καὶ χρῆμα ἀρετῆς. Aristophanes. (cf. sch. nub. 241a Th2, Tr1/2)

**293r 6**

Aristophanes. νῦν οὖν χρήσθων, ἦτοι χρήσθωσαν, ἢ ἐχέτωσαν (cf. sch. nub. 439b sch. vet.; cf. 439a Tz)

**293r 7**

Aristophanes. δανειστῶν χρήστων τε δυσκολωτάτων (Nub. 240; sch. nub. 240b-c sch. vet.)

**293r 21**

χυτρεοῦν, πήλινον. Aristophanes (sch. nub. 1474 Th1/2, Tr1/2)

**294r 16**

χρωτίζεται, ἦτοι χρωματίζη. Aristophanes (cf. sch. nub. 516a Th1/2, Tr1/2).

**295r 18**

Aristophanes. ψήφισμα μακρόν, ἦτοι δικοραφίας μεγάλας καὶ ὑποθέσεων κρίσεις καὶ στροφάς. (sch. nub. 1019 Th1/2, Tr1/2) ψηφίσματ' οὐ γράφουσιν (Nub. 1429), ἦτοι οὐκ ἔχουσι δικαστήρια καὶ κρίσεις, ὥσπερ ἡμεῖς. (sch. nub. 1429 Tr2)

**296r 1**

Aristophanes. ψόφου πλέων, ἀσύστατον, στόμφακα κρημνοποιόν (Nub. 1367). ἦτοι κόμπου καὶ κτύπου πλέων. ἄνισον, μεγαλορρήμονα, σκληρολέκτην. (sch. nub. 1367a-d Th1/2, Tr1/2)

**296r 4**

Aristophanes. κᾶτα ψυγείσῃ, περιέφυσαν Περσικαὶ. ἦτοι θανούσῃ (sch. nub. 151a Th2, Tr1/2) διετυπώθησαν (sch. nub. 151b AnRec ChisPar), εἶδος ὑποδήματος (cf. sch. 151d AnRec), Περσικαὶ. ἦτοι ξηρανθείσῃ τῇ ψύλλῃ, ἀνεφώνησαν, ἔχει τῆς ψύλλης. γελοίου χάριν ταῦτ' εἴρηται πάντα. παίζων δὲ καὶ τῷ πόδε εἴρηκεν ἐπὶ τῆς ψύλλης ἐνικῶς. λέγεται γὰρ ἐξ ἔχειν πόδας. (cf. sch. nub. 150 Tr1/2) δόθεν καὶ ταῦτα, ὑπολύσας τοῦτ' ἐστὶ διακόψας τὰς Περσικὰς, παίζει. ὀδύνατον γὰρ ταῦτα ἂ φησὶ γενέσθαι. (cf. sch. nub. 150-151 Tr1/2)

**297v 19**

ὅπως μὴ χάριτι δόξῃ νικᾶν. μηδὲ χάριτι τὴν ψῆφον φέρειν αὐτούς, ἀλλὰ ταῖς ἀληθείαις, προσέθηκε τὸ ὠφελεῖν ἐκ τῶν δικαίων (sch. nub. 1116b Tr2)

**298r 1**

ἦτοι δικαίως ὠφελῶ σ' ἐκ τῶν δικαίων. Aristophanes. (cf. sch. nub. 1116a Tr2)

# V

## GLOSSARY NOTES QUOTING SCHOLIA TO *PLUTUS*

### Abbreviations:

cf. = The marginal note does not agree with the indicated scholion precisely, but seems to be closely related to it.

sch. rec. = *scholia recentiora to Plutus* edited by Chantry 1996

(For the abbreviations of single codices and manuscript families within the group of *scholia recentiora* refer to Chantry 1996: XI-XII).

Db = *scholia to Plutus* edited by Dübner 1883

(For the abbreviations of single codices refer to Dübner 1883: XI-XII.)

sch. vet. = *scholia vetera to Plutus* edited by Chantry 1994

Tz = *scholia to Plutus* by Joannes Tzetzes, edited by Massa Positano 1960

TzGloss = *Glossae to Tzetzes's scholia*, edited by Massa Positano 1960: 234-269.

### 1r 1

ἀ ἐπίρρημα ἐκπλήξεως (sch. plut. 1052a/α sch.vet; 1052 Db Dv)

### 1r 12

ἀβίωτον. ἦτοι οὐ βιώσεως ἄξιον. Aristophanes (sch. plut. 969a sch. rec. r, Θ; 969 Db Θ P.)

### 4r 9

ἄγω λέγεται καὶ τὸ κλῶ, ὅθεν κατεαγώς (cf. sch. plut. 545j sch. rec.; cf. 545 Db)

### 5v 26

ἀθάρα, ἄλευρον ἐψημένον. Aristophanes (sch. plut. 673d sch. vet.; 673 Db)

### 10r 19

ἀκρατιεῖσθε. ἥγουν δίκην τράγων ὅρχεις λείχετε. Aristophanes (sch. plut. 295 Db P.; cf. 295c and 295f sch. rec. thPstr)

### 12r 24

ἀλῶς, κρατηθεὶς in Aristophane (sch. in plut. 168a Pstr). ἀλσιν' διασμυχθείς, καθαρθείς. ἄμης, -ητος, εἰδος πλακοῦντος (sch. plut. 999 Db; 999a sch. vet.)

### 13r 25

ἀμφιέσω, ἐνδύσω. In Aristophane (sch. plut. 936 Db Θ P.; 936a sch. rec. thPstr)

### 13v 1

In Aristophane. ἀναβάδην, ἥγουν ἐκτεταμένως. et pedem habendo super pedem. (sch. plut. 1123c L, Barb<sup>3</sup>; 1123 Db P.) εἰ ἀναβλέψειας, ἥγουν ἀναβλέψεις. In Aristophane. (sch. plut. 95b sch. rec. Cant<sup>m2</sup>)

### 13v 17

ἀναγκάζομαι, τὸ βιάζομαι (sch. plut. 1028 Db; 1028b/β ChisLPar)

### 13v 26

ἀναθείς, ἀναβιβάσας. In Aristophane (sch. plut. 69a sch. rec. CrPstr)

**14r 1**

ἀναπεισθέντες οὐχ ὑγιαίνειν. οἱ καταπεισθέντες τὰς φρένας. Aristophanes (cf. sch. plut. 507b and d sch. rec.; 507 Db. P.).

**14r 25**

ἀναστήσαιτο. ἐγερεῖ. Aristophanes (sch. plut. 453d sch. rec. rL; 453 Db P.)

**15r 7**

ἀνέσπασεν, συνέστειλεν. Aristophanes (cf. sch. plut. 691e sch. rec.; 691 Db P., Vict.)

**20r 4**

ἄντικρυς, φανερῶς καὶ ἀληθῶς. In Aristophane (cf. sch. plut. 328d sch. rec. pl. an.)

**21v 8**

καὶ ἀττικῶς ἀνύτω. τὸ τελειῶ. ἀνύτειν, ἥγουν συντόμως ἔρχεσθαι. ἀνύώ τὴν ὁδὸν, ἀντὶ τοῦ σπουδαίως βαδίζω. In Aristophane (sch. plut. 607 Db Junt., P. Vict.; 607 sch. rec. rL, M)

**23r 26**

ἀπαρτί, ἀπηρτησμένως, τελείως. In Aristophane. (sch. plut. 388a sch. rec. Pstr Mt, rL PaldVi, ΘV<sup>57</sup>)

**25r 14**

ἀπεψωλημένοι τὰ αἰδοῖα δεικνύντες in Aristophane (sch. plut. 295b sch. rec. thPstr)

**33r 12**

ἀποφανῶ καὶ ἀποφήνω, ἀποδείξω. in Aristophane (cf. sch. plut. 210a sch. rec. Par, V<sup>57</sup>; cf. sch. rec. 468c Ftr)

**33r 26**

ἀποφθέρει. μεταφθείρει (sch. nub. 789c AnRec Par) alibi μετὰ φθορᾶς ἀπέρχη. (cf. sch. nub. 789c AnRec ChisReg; cf. sch. plut. 598d sch. rec. ChisLPar) in Aristophane.

**33v 10**

ἀπόχρη. ἀρκετόν ἔστι. μέλλων ἀποχρήσει.

καὶ ἀποχρῶσα δίκη. ἀντὶ τοῦ ἀρκετὴ ὑπάρχουσα. (cf. sch. plut. 484e sch. rec. ChisLReg, Barb<sup>3</sup>)

**33v 19**

ἀποψώμεσθα, ἀποσπογγίζωμεν τὸν πρωκτὸν. In Aristophane (sch. plut. 817b sch. rec. ChisPar, Rs; 817 Db P.)

**34v 9**

ἄραγε πολλῶν, συμπέρασμα εἰρωνκόν. in Aristophane (sch. plut. 546e sch. rec. tr; 546 Db Θ, P.)

**37r 19**

ἄρτιάζομεν, τὰ ᄃρτια παίζομεν. In Aristophane. (cf. sch. plut. 816d sch. rec. thPsVat; 816 Db P.)

**43r 7**

fortuitus. ὁ αὐτοπροαίρετος, ἀπὸ τοῦ αὐτὸς καὶ τοῦ μῶ τὸ ὄρμῶ. (sch. plut. 1190 Db P.; 1190a sch. rec. Par, N)

**43r 23**

In Aristophane. αὐχμός, στέρησις, ξηρασία. (sch. plut. 839a sch. rec. *thPstr* and Mt,ChisLPar,MRs; 839 Db P.)

**47v 14**

βάσκανος, ἐχθρά. In Aristophane. (cf. sch. plut. 571d sch. rec. *th Ps,Reg*)

**47v 26**

βδέω, ὅθεν βδελυρὸς καὶ βδελύττομαι. (cf. sch. plut. 693b sch. rec. ChisLPar,M,Ho; 693 Db P.)

**49r 6**

ὑποκοριστικῶς, βιότιον. In Aristophane. (sch. plut. 1165 sch. vet.; 1165 Db P., V)

**49v 10**

In Ar(istophane).

βλέφαρα αἱ πτύχες τῶν ὀφθαλμῶν, ἥγουν τὰ ὄμματόφυλλα. βλεφαρίδες δὲ αἱ τρίχες αἱ ἐμπεφυκυῖαι τοῖς βλεφάροις. (sch. plut. 730 Db P.)

**50v 8**

τὸ δαψιλῶς καὶ μεγαλοπρεπῶς θύω, παρὰ τὸ βοῦ ἐπιτατικοῦ μορίου. ἡ κυρίως τὸν βοῦν θύω. ἔκάλουν δὲ τὴν ἐντελῆ θυσίαν ἑκατόμβην. ἦν δὲ καὶ ἄλλῃ ἐντελὴς θυσία τριττὺς λεγομένη, ἡ ἐκ συὸς καὶ κριοῦ καὶ τράγου ἦν. (sch. plut. 819c sch. rec. *Pstr*; 819 Db P.)

**50v 26**

βούλευμα μὲν τὸ ἴδιον. βούλημα δὲ τοῦ [δημοσίου] ή βουλή. In Aristophane. (sch. plut. 493 Tz; cf. 493 Db)

**53r 9**

γαλῆ ή κάτα. μυγαλῆ ή νυμφίτζα In Aristophane. (sch. plut. 693e sch. rec. *rL*; 693 Db P.)

**54r 11**

γελῶ αἰτιατικῆ, καταγελῶ γενικῆ. In Aristophane. (sch. plut. 880d sch. rec. ChisPar; 880 Db P.)

**56v 1**

γνῶναι δοκεῖ γνωσθῆναι, νομίζεται. In Aristophane (sch. plut. 49a-b sch. rec. Par,Rs,BaHo)

**58v 7**

δαιμονίως, δεξιῶς, ἐπιτηδείως, θαυμασίως. In Aristophane. (cf. sch. plut. 675c sch. rec. *thPstr*; cf. 675 Db Θ, P.)

**60r 8**

δειλάκρα, ἀθλία (cf. sch. plut. 973d sch. rec. M; 973 Db P.).

**69r 15**

διὰ χρόνου. ἦτοι διὰ πολλοῦ. In Aristophane. (sch. plut. 1055a sch. rec. pCantChisLPar,Barb<sup>3</sup>; 1055 Db P.)

**69v 23**

διέζης, ἦτοι μερικὴν τινὰ ζωὴν εἶχες. In Aristophane. (sch. plut. 906b sch. rec. Cr<sup>2</sup>LhMt,CangChisLVi,ΘBarb<sup>3</sup>)

**73r 7**

δοίδυξ, τὸ κοχλιάριον. (sch. plut. 711b sch. rec. pl. an.; 711 Db Dv.)

**73v 1**

δοῦναι λόγον, διαλεχθῆναι. In Aristophane. (sch. plut. 467d sch. rec. thPsVat; 467 Db Θ, Dv., P.)

**78r 15**

τὸ ἔγωγε, καὶ μάλιστα, attici ponunt pro ναί. In Aristophane. (sch. plut. 685a sch. rec. rL,Barb<sup>3</sup>; 685 Db P.)

**79v 9**

εἰλημμένω, κεκρατημένω. In Aristophane. (cf. sch. plut. 455c sch. rec. pl. an.; 455 Db P.)

**79v 18**

εἴη ἥττονες, pro ὑπάρχουσι νικώμενοι. In Aristophane. (cf. sch. plut. 363b sch. rec.)

**80r 7**

εἰρεσιώνην, ἦτοι στέφανον. In Aristophane. (cf. plut. 1054b sch. rec. Pstr; 1054 Db.)

**81v 22**

εῖτα tripliciter sumitur in Aristophane. pro μετὰ ταῦτα, pro ἄρα, et ἀργόν. (cf. sch. plut. 910c sch. rec. rL,Barb<sup>3</sup>; cf. 910. Db P.)

**85v 4**

ἐκνομίως ὑπερβαλλόντως, ὑπερφυῶς, ὑπὲρ τὸ νενομισμένον. (sch. plut. 981. Db. Paris.)

**87v 15**

ἀλλ’οὐκ ἔκφορα, ἦτοι οὐ καλὸν ἔκφέρεσθαι ταῦτα. In Aristophane (sch. plut. 1138d sch. rec. rL,MN; 1138 Db P.)

**89v 18**

ἐλοῦμεν pro ἐλούμεν κατὰ τὸ συγκοπὴν ἀττικῶς. In Aristophane. (cf. sch. plut. 657b sch. rec. tr; 657 Db Br.)

**89v 26**

ἐμβὰς καὶ ἐμβάδιον, τὸ κοινῶς καλύγιον, [εἶδος] ὑποδήματος, In Aristophane, ἀπὸ τοῦ [ἐμβαίνειν]. (cf. sch. plut. 759a sch. rec.)

**98r 22**

Aristophanes.

ἐξετρέποντο, μετεβάλλοντο, ἢ πρὸς ἐτέραν ὄδὸν ἐτρέποντο πόρρωθεν θεασάμενοι.  
(sch. plut. 837b sch. rec. PsLh + Pstr; 837 Db Θ)

**98r 26**

ἐχ ἐνὸς λόγου, ἦτοι ὁμοῦ. Aristophanes. (sch. plut. 760 sch. vet.)

**98v 12**

ἐξῆ, ἄδεια ὑπάρχει. Aristophanes. (sch. plut. 516b sch. rec. LParReg,Rs; 516 Db P.)

**98v 14**

ἐξηξάτην, ἐξῆλθον. Aristophanes. (sch. plut. 733 Db. R Θ Dv P.)

**100r 11**

Aristophanes. ἐξωμμάτωται. λελάμπρυνται κόρας. ὅμματα ἔλαβεν. (sch. plut. 635 Db. P.)

**101r 25**

ἐπανίστω, pro ἐπανίστα. Aristophanes. (cf. sch. plut. 539d sch. rec.)

**102r 5**

ἐπεγείρουσαι, διανιστῶσαι. Aristophanes. (sch. plut. 539a sch. rec. ChisPar)

**106r 19**

ἐπιπιών, ὁ δι' ὅλου πιών. Aristophanes. (sch. plut. 1133 Db. Paris.; 1133c sch. rec. r, N)

**109v 23**

Aristophanes. ἐπομνύμενον, ψευδόμενον ἐπιορκούμενον. (sch. plut. 725b sch. rec. ChisL,M + Par)

**109v 25**

Aristophanes. ἐπωνυμία ἐστὶ τοῦτο τοῦ θεοῦ παρὰ ταῖς θύραις ἰδρύσθαι. ἦτοι φυλακὴ τῶν ἄλλων κλεπτῶν. (sch. plut. 1153 Db P.)

**110r 1**

ἐπόππυσεν, ἐσύρισεν. Aristophanes. (sch. plut. 732 Db Θ, P.)

**110r 25**

ἐρασιχρήματος, ὁ φιλοχρήματος καὶ φιλάργυρος. (sch. plut. 287?; vacat mss.)

**113r 15**

Aristophanes. οὐκ ἐτὸς ἄπαντες, ἦτοι οὐ μάτην, οὐκ ἀλόγως. (cf. Plut. 1166; cf. 404 Db Θ, P.)

**116r 15**

Aristophanes. εὗπαιδα ἀσκληπιόν, ὡς καλλίστους παῖδας ἔχοντα, Μαχάονα, Ποδαλείριον, καὶ Ἱασὼ καὶ Πανάκειαν. (cf. sch. plut. 639d sch. rec. thPsVat)

**116v 6**

εὔπορα, εὐπόριστα. Aristophanes. (sch. plut. 532b sch. rec. r; 532 Db Paris.)

**121v 9**

ἥγιζεν, ἥτοι ιερῶς ἐπετίθει. Aristophanes. (sch. plut. 681a sch. rec. ParBarb<sup>3</sup>; 681 Db P)

**122v 13**

ἥμεν pro ὑπάρχομεν ἡ πορευόμεθα. In Aristophane. (sch. plut. 659b sch. rec. VenPsLh; cf. 659 Db) Item ἡμένον σφηκίσκον, ἥτοι κεκαυμένον πάλον. (sch. plut. 301b-c sch. rec. thPstr; 301 Db Θ, Dv, P.)

**122v 17**

ἥμὴν ὑμεῖς, ὄρκωμωτικὸν ἐπίρρημα, ἀντὶ τοῦ ναὶ μήν. In Aristophane. (cf. sch. plut. 608 sch. vet.; 608 Db. V P.)

**123v 1**

ἥμιτύμβιον, τὸ ἔξ ἡμισείας τὴν κεφαλὴν καλύπτον, ἥτοι τὸ φακιόλιον. nam τύμβος a similitudine caput dicitur. τύμβος γάρ ὁ τάφος ὑπερέχων τῆς γῆς κατὰ κύκλον. ὥσπερ ἡρίον τὸ κατὰ γῆς καὶ μὴ περιστάμενον. (cf. sch. plut. 729b a sch. rec. ChisLPar,Barb<sup>3</sup>; 729 Db P.)

**123v 10**

Aristophanes. ἀλλ' ἦν pro ἔστι. nam praeterito attici ut praesenti utuntur. (cf. sch. plut. 750a sch. rec. ChisLBarb<sup>3</sup>)

**124r 6**

ἥρπακας, κατεδυνάστευσας. In Aristophane. (sch. plut. 372c sch. rec. ParBarb<sup>3</sup>; 372 Db P.)

**125r 1**

Aristophanes. εἰ θάσιον ἐνέχεις, οἶνον δηλονότι ἐκρίνας. (sch. plut. 1021 Db. Θ, Dv, P.)

**127v 17**

Aristophanes. θράνους pro θρόνου. ἥτοι ὑποποδίον. (cf. sch. plut. 545d sch. rec. Pald; 545 Db.)

**127v 23**

In Aristophane. θρεττανελό, τοῦτο ἀπήχημα τῆς λύρας. (sch. plut. 290c sch. rec. Musurus (Pald); 290 Db)

**128v 23**

Aristophanes. θύμος τὸ ἀγριοκρόμμυον, φ δι' ἄκραν ἀπορίαν χρῶνται οἱ πένητες. et habet u breve. θυμός non longum. (cf. sch. plut. 253h sch. rec. PsVat; cf. 253 Db)

**130r 4**

ἴδρυω, τὸ καθιδρύω, καὶ ναὸν ποιῶ. ίδρυω ναόν, ἥτοι κτίζω. ίδρυω ἄγαλμα, ἀντὶ τοῦ ἀφιερῶ. (cf. sch. plut. 1191b sch. rec. ChisLPar,MBarb<sup>3</sup>N)

**131r 1**

Aristophanes. ἰκετηρίαν ἔχοντα, pro κλάδον ἰκετικὴν κρατοῦντα. (sch. plut. 383 Db P.)

**131v 24**

ἵπνός, τὸ φανάριον. In Aristophane. (sch. plut. 815a sch. rec. thPstr; 815 Db Θ). In eodem ἵππερόν, ἵππικὴν ἐπιθυμίαν, ἔρωτα ἵππικόν. (sch. nub. 74a AnRec) | τὸ φουρνεύτιον ἡ τὸ μαγειρεῖον (sch. plut. 815 Db P)

**132v 5**

ἰσον, ἐπίσης. Aristophanes. (sch. plut. 225b sch. rec.; 225 Db P.)

**133r 26**

Aristophanes. ἵχθυηροὺς, ἐπιτηδείους εἰς ὑποδοχὴν ἵχθύων. (sch. plut. 814a sch. rec. *rLBarb*<sup>3</sup>; 814 Db P.)

**134r 20**

καθεδούμενον, καθίζοντα. Aristophanes. (cf. sch. plut. 382d sch. rec. *tr*; cf. 382 Db P.)

**135r 12**

Aristophanes. καθωσιώθη, ἀνετέθη, ἀφιερώθη. (sch. plut. 661a sch. rec. *thPstr*; 661 Db Θ, P., Vict.)

**141r 26**

κατακλινὲν pro καταθύσειν. Aristophanes (cf. sch. plut. 411a sch. rec. *thPstr*, cf. 411 Db Θ, Dv, P.)

**143v 7**

Aristophanes. κατάπλαστον φάρμακον, τὸ πλασσόμενον. ὁ καὶ πλαστὸν λέγεται. (sch. plut. 717a sch. rec. *Pstr*)

**147r 8**

κατηγορῶ, τὸ κατά τινος λέγω, αἵτιατικῆ. κατηγορῶ, τὸ καταφάσκω παρὰ φιλοσόφοις, γενικῆ. ὄμοίως καὶ κατηγορῶ τὸ ἔφυβρίζω. κατηγορῶ δὲ τὸ παριστῶ αἵτιατικῆ ὡς τὸ κατηγόρησε ἡ θλίψις μικρόψυχον. Aristophanes. (cf. sch. plut. 917e sch. rec. *ChisLReg,Barb*<sup>3</sup>; cf. 917 Db Θ)

**147v 20**

κατεαγότος, συντεθλασμένου. Aristophanes. (sch. plut. 545 Db P.; 545j sch. rec. LPar,NRs)

**153v 21**

κολοσυρτὸς, θόρυβος. Aristophanes (sch. plut. 536f sch. rec. *thPstr*)

**154r 4**

κομήσῃς, ἐπαρθῆς. Aristophanes (sch. plut. 572. Db P.; 572f sch. rec. *thPstr*)

**155v 3**

κοσμιότης ἡ εὐταξία. In Aristophane (sch. plut. 564. Db Θ, Dv; 564a sch. rec. *thPstr*)

**155v 15**

κοτύλη, εἶδος μέτρου, ὁ καλεῖται ἡμίξεστον (cf. sch. plut. 436b sch. rec. *thPstr*)

**157r 23**

Aristophanes. κρονικαῖς γνώμαις λημῶντε. ἦτοι παλαιαῖς καὶ μεγάλαις τζυμβλώττοντες καὶ τυφλώτοντες. (sch. plut. 581 Db P.; 581a and c sch. rec. *thPstr*)

**159r 26**

[κύφωνα ἢ κύφωντα] λέγουσι τιμωρητικὸν ὄργανον. ἢ ἄνδρα πάνυ πένητα, [ἢ κρημνὸν οὕτῳ καλούμενον]. Aristophanes. (cf. sch. plut. 606 Db P.; cf. 606a sch. rec. *thPstr*).

**159v 6**

Aristophanes. οἵμοι δὲ κωλῆς. κωληναρίου κῶλα τὰ ἐμπρόσθια μέρη τῶν Ἱερείων. τὰς ἀγκύλας αἱ ὀστώδεις εἰσί. διαβάλλει οὖν ὡς ὀστέα τοῖς θεοῖς προφέροντα. (sch. plut. 1128 Db P.)

**160r 19**

Aristophanes. λαθεῖν, ἀπόκειται, μὴ γνωσθῆναι. (sch. plut. 566. Db P.; cf. 566b-c sch. rec. *thPstr* + LParReg)

**161r 23**

Aristophanes. ἀλλ' οὐ λαχοῦσ' ἔπινες, παρ' ὑπόνοιαν. οὕτω γὰρ ὕφειλεν εἰπεῖν, ἅρα οὐ κληρωθεῖσα ἐν τῷ γράμματι ἐδίκαζες. ὁ δὲ τὸ τῶν γυναικῶν φύλοιν σκῶψας, θέλων ἔπινες φησί. Idem. λαχὸν τὸ γράμμα σου, ἵτοι κληρώθεντος τοῦ γράμματός σου, ἀττικῶς. (sch. plut. 972 Db P.; cf. 972a/β sch. rec. Par)

**161v 22**

λείρια, τὰ ἄνθη. ὅθεν φωνὴ λειριόεσσα, ἵτοι εὐανθὴς ἢ ἄνθηρά. (cf. sch. plut. 589 Db; cf. 589c sch. rec. Ald(Musurus?))

**162v 26**

λήκυθοι, τὰ ρώγια, τὰ ἐλαιοδόχα ἀγγεῖα. (sch. plut. 810. Db P.)

**166r 1**

Aristophanes. λωποδυτεῖ, συλᾶ τὰ ἴμάτια. (cf. sch. plut. 165 Db P.)

**167r 1**

θυεῖα ἐπιμήκης ἐν ᾧ μαλάττουσι τὰ ἄλευρα (sch. plut. 545b Tz)

**169r 1**

[μεθέστηκεν] ἵτοι μεταβέβληται. μεθιστῶ, τὸ μετάγω. removeo, amoveo. (sch. plut. 994 Db P.; 994b sch. rec. *ILBarb<sup>3</sup>* + ChisLPar, *Barb<sup>3</sup>*)

**169r 12**

Aristophanes. μέθεσθε, ἐπιλειφθητε. πόρρω γίνεσθε. ἵημι. μέλλων ἥσω, ἀόριστος Β ἦν. ὁ μέσος ἔμην. ἔσο. Imperativus ἔσο, -σθω (sch. plut. 75 Db P.; 75a és d/α sch. rec. Par)

**170v 9**

Aristophanes. μεμιστυλημένοι, εὐωχηθέντες. (sch. plut. 627 Db P.)

**172r 24**

Aristophanes. μεταμάθοις, καταλείψας τοῦτο ἔτερον μάθοις. (Sch. plut. 924 Db P.; 924a sch. rec. ChisPar, *Barb<sup>3</sup>*)

**175r 22**

Aristophanes. μίνθος, ἡ κόπρος. (sch. plut. 313 Db; 313b/α sch. vet.)

**175v 15**

Aristophanes. μισητίας, ἵτοι πορνείας μίξεως. (sch. plut. 989 Db P., Br)

**179r 15**

ναστός, δικοιωτικός. κοιλος δὲ ὁ ἔχων ἔσω κοιλότητα. (sch. plut. 1142 Db P.; cf. 1142d/β sch. rec. ChisLPar)

**179v 9**

νεανικὸν κρέας. ἦτοι νεανίᾳ πρέπον. τὸ ἀρκοῦν νεανίᾳ εἰς τῷ χορτάσαι αὐτόν. (sch. plut. 1137 Db P.; 1137b sch. rec. ChisPar, MBarb<sup>3</sup>)

**180v 26**

νὴ τῷ θεῷ, pro τοὺς θεούς. Aristophanes (sch. plut. 1006 Db Θ)

**183v 12**

ξυνθιασῶται. οἱ μωροί. οἱ ἀνόητοι. συγχορευταὶ καὶ κοινωνοί. Aristophanes. (cf. sch. plut. 508 Db Θ, Dv; cf. 508e sch. rec. ChisL)

**184v 19**

Aristophanes. ὅζειν τε τῆς χρόας ἡδύ μου, ἐκ τῆς χρόας ὁσμὴν ἡδεῖαν ἀποπέμπεσθαι. ἦτοι ἡδυτατὴν εἶναι τὴν ἀπὸ τοῦ σώματός μου ὁσμὴν φερομένην. (sch. plut. 1020 Db P.)

**186r 20**

οἴνοῦτταν, ἦτοι μουστόπιτταν. (sch. plut. 1121 Db (Θ) LB; 1121b sch. rec. thPstr)

**189v 11**

Aristophanes. ὄναιο. ὠφεληθείης (sch. plut. 1062 Db Θ)

**191r 25**

Aristophanes. ὄπόν, ἦτοι γάλα σκύλλης. ἢ τὶς βοτάνη θανατηφόρος. (sch. plut. Db 719. Θ, P.; 719c sch. rec. thPstr)

**193v 21**

Aristophanes. ὄρνις, ἐνίοτε ἡ κληδὼν καὶ τὸ μάντευμα. auspicium (cf. 63a sch. vet.)

**195r 13**

Aristophanes. ὁσφραίνομαι, τὸ κοινῶς ὁσμῶμαι. ἐξ οὗ καὶ ὁσφρησις. ὃ λέγεται καὶ ἐπὶ τοῦ ὁσφραντοῦ καὶ ἐπὶ τοῦ ὁσφραινομένου. ἀττικῶς δέ ἐστι τὸ ὁσφρᾶσθαι ἢ τὸ ὁσφραίνεσθαι. Ibidem. ὁσφραίνη τί. ἦτοι ἐπὶ τὴν ὁσφρησιν ἥκεις. (cf. sch. plut. 896, Db P.; 896c-b sch. rec. rL, Barb<sup>3</sup> + ChisPar)

**196v 9**

οὐπίτριπτος, ὁ ἄξιος ἐπιτρίψεως καὶ ἀπωλείας. Aristophanes. (sch. plut. 275 Db P.; 275c sch. rec. thPstr + t1Mt, ChisLParVi, Θ, Harl)

**197r 18**

Aristophanes. οὐ φημ' ἀν λυσιτελεῖν σφωῖν (Plut. 509), οὐδαμῶς λέγω χρησιμεύειν καὶ ὠφελεῖν νῦν. (sch. plut. 509 Db P.)

**199r 16**

παιῶνος, ἦτοι ἰατροῦ. Aristophanes. (sch. plut. 636 Db Dv; 636a sch. rec. thPs)

**204r 15**

παραφρονοῦντος δεσπότου, παρὰ τὸ εἰκος φρονοῦντος. Aristophanes (sch. plut. 2b TzGloss; cf. 2 Db)

**204v 12**

Aristophanes. παρείας, εἶδος ὄφεως ἀπὸ τοῦ ἐπαίρειν τὰς παρειάς. (cf. sch. plut. 690 Db P.)

**204v 13**

παρείην, καταλείψαιμι. παραχωρήσαιμι (sch. plut. 331. Db Θ, P.)

**204v 19**

παρεκαττύετο, συνετίθει. Aristophanes (sch. plut. 663,11 Db Θ, Br; cf. 663c sch. rec. MRs)

**207v 15**

πέλανος, εἶδος ὄσπριου. Aristophanes (sch. plut. 661 Db. Θ, Dv, P.; 661 Tz)

**209r 7**

περανῶ, συνλογίζομαι. Aristophanes. (sch. plut. 563 Db P.; 563c sch. rec.)

**209r 25**

Aristophanes. περιάψαι, περιθῆναι (cf. sch. plut. 590 Db. Θ, Dv, P.; cf. 590c sch. rec. *thPstr*)

**210r 1**

περιείλημμαι, κατὰ κύκλον ἐλήφθην. Aristophanes (sch. plut. 934 Db P.; 934a sch. rec. ChisPar,Barb<sup>3</sup>)

**210r 8**

περιέψησεν, περιεκάθηρεν. Aristophanes (sch. plut. 730 Db P.; 730a sch. rec. ChisLPaPar,M,Ho)

**210r 14**

περιήει, περιήρχετο. Aristophanes (sch. plut. 709 Db Dv, P.; 709b sch. rec. pl. an.)

**214r 9**

Aristophanes. πιθών, πείσας, Item. καὶ σὺ ἀντιβολῶ πιθοῦ, ἵτοι πείσθητι. (sch. plut. 949 Db. P and 103 Tz; cf. 103e sch. rec. pl. an.)

**220r 1**

Aristophanes. πολυφόρω δαίμονι συγκέκραμαι. ἵτοι πολλὰ κακὰ φέροντι ἥνωμαι. πολύφορος γῆ ἡ πολλὴν φορὰν καὶ καρπὸν παρέχουσα. τὸ δὲ συγκέκραμαι, μεταφορικῶς ἀπὸ τοῦ οἴνου. πολύφορος γὰρ οἶνος, ὁ πολὺ ὕδωρ δεχόμενος ἐν τῷ μίγνυσθαι τούτῳ. (sch. plut. 853 Db P.; cf. 853b sch. rec. r,L,M)

**220v 1**

πόπανα, γλυκήματα. Aristophanes (cf. sch. plut. 660 Db Dv, P.; cf. 660b sch. rec. CantCoisLPar,ChalcPasb)

**222r 22**

πράττω, τὸ ποιῶ καὶ τὸ πάσχω. in Aristophane (sch. plut. 485 Db Dv. Br.; 485b sch. rec. *thPstr*)

**222v 1**

πρεσβυτικοὶ θεοὶ, οἱ παλαιοὶ οἱ ἀρχαῖοι. ὡς πρὸς Διόνυσον δι' Ἀπόλλωνι. Aristophanes. (cf. sch. plut. 1050 Db P.)

**225r 1**

Aristophanes. προθύματα, τὰ πρὸ τῆς θυσίας γινόμενα (sch. plut. 660 Db)

**228v 9**

Aristophanes. προσήγειν, ἀντὶ τοῦ προσήγει, ἦτοι προσῆλθεν, ἰωνικῶς. ὡς καὶ παρ' Ὁμήρῳ,  
ἥσκειν ἡρία καλόν, ἀντὶ τοῦ ἥσκει. (cf. sch. plut. 696 Db; cf. 696b sch. rec. Pstr)

**229r 2**

Aristophanes. προσίσχεται, προσκολλᾶται. (sch. plut. 1096. Db LB, Dv, P.; 1096c sch. rec.  
thMt,CoisNp<sup>1</sup>PaldPar,MV<sup>57</sup>,PacPasVah)

**233v 7**

μαλάχης πτόρθους, ἦτοι μολόχης κλάδους. Aristophanes (sch. plut. 544 Db Θ Dv P.; 544a-b  
sch. rec. PsLhMt,LPar,Θ + thPstr)

**238r 15**

Aristophanes. εἰς σάκταν τινά, ἦτοι εἰς σάκκον τινά. (sch. plut. 681 Db P.; 681c sch. rec. Pstr)

**240v 12**

Aristophanes. ἡ μὲν σιπύη, ἡ κοινῶς ἄρκλα. (sch. plut. 807 Db P.)

**246r 12**

Aristophanes. στατῆρσι, νομίσμασι (sch. plut. 816 Db. Dv P.; 816b sch. rec. Chis)

**249r 25**

Aristophanes. στροφαῖος, ὁ τῆς θύρας φύλαξ, ἀπὸ τοῦ στρόφιγγος. καὶ ἄνθρωπος εἰδὼς  
συμπλέκειν καὶ στρέφειν δολίους λόγους καὶ μηχανάς. καὶ οὕτως ὁ θεράπων ἐκλαμβάνει. (cf.  
sch. plut. 1153 Db)

**253v 1**

συμφορώτατον, ἀρμοδιώτατον. Aristophanes (sch. plut. 1162 Db Dv; 1162 TzGloss)

**260v 9**

Aristophanes. Σφηττὸς τόπος ἐν Ἀθήναις, ὅθεν καὶ Σφηττοῖ ἐπίρρημα. καὶ ὁ πολίτης  
Σφήττιος, οἶνος. καὶ Σφήττιον ὄξος. ὡς ἔοικε δὲ, δριμύτατον ὄξος Σφηττοῖ ἐγίνετο (sch. plut.  
720 Db P.; 720e sch. rec. rL,MRs)

**261r 17**

Aristophanes. σχῖνος, τὸ δένδρον. σχοῖνος δὲ τὸ βρύλον. (sch. plut. 720 Db P.)

**265r 19**

τετράδι πεπεμένου. καλῶς ἐζυμωμένου (cf. sch. plut. 1126 Db Dv)

**266r 11**

πρώην ἢ πρὸ ὀλίγου. Aristophanes (sch. plut. 834 Db P.)

**266r 26**

Aristophanes. ὃν τηλία ἥτοι κοσκίνου γύρος (sch. plut. 1037 Db Dv D P; 1037b sch. rec. r, Pas)

**266v 5**

In Aristophane. Τῆνος νῆσος σκοροδοφόρος ἀπό τινος Τήνου ἀνδρός. (sch. plut. 718 Db P.)

**267r 1**

τίμημ' ἐπιγράψω τῇ δίκῃ, ἔθος δὲ ἦν πάλαι τοῖς δικαζομένοις γράφειν πρὸ τῆς κρίσεως, ὡς τιμωρίαν ἡττηθεὶς δοίη. ἐπιγράφειν δέ, ἥτοι ἐπὶ τῇ προτέρᾳ γραφῇ καὶ τοῦτο γράφειν, ὡς καὶ τοιάνδε τιμωρίαν ἢ βίου τυχόν ἀφαίρεσιν ἢ κεφαλῆς. Aristophanes (cf. sch. plut. 480 Db Junt.; cf. 480d/α sch. rec. thPsVat)

**268v 12**

κατά, τὸ πρῶτον. αὐτοῦ, τοπικόν. In Aristophane. (sch. plut. 468 Db P., C)

**276r 11**

Aristophanes. αὐτὴν ὑπεπίττουν. ἥτοι ἐπέραινον, ἐσυνουσιαζόμην, ἐκ μεταφορᾶς τῆς πίσσης. ἔνιοι δὲ ποιὰν λέξιν λέγουντι τοῦτο γινομέμην ἐκ τοῦ κτύπου τοῦ ἀσπασμοῦ. (cf. sch. plut. 1093 Db)

**281v 26**

Aristophanes. ὑφῆρει, λαθραίως ἔξετείνε (sch. plut. 689 Db P.; 689b sch. rec. ChisPar, Barb<sup>3</sup>)

**283v 26**

Aristophanes. φθοῖς πλακοῦντας ἢ λαλάγγια (sch. plut. 677 Db P.; 677a sch. rec. ChisPar)

**285r 9**

In Aristophane. φλᾶν, τὸ μετὰ ψόφου ἐσθίειν. (sch. plut. 694 Db)

**285v 14**

φοινικίδι, κοκκίνῳ πέπλῳ, Aristophanes. (cf. sch. plut. 731 Db Θ Dv Paris.; 731b sch. rec. thPstr; pl. an.)

**286r 4**

Aristophanes. φορμός, πᾶν πλέγμα εἴτε ψιάθιον, εἴτε ἄλλο τί. (sch. plut. 542 Db P.; 542a sch. rec. LPar)

**294v 1**

Aristophanes. ψαιστός, πέμμα τί, ἢ εἰδος πλακοῦντος, ἢ τὸ κοινῶς λαλάγγιον (cf. sch. plut. 1115 Db P. V (Dv); cf. 1115 TzGloss)

**297r 21**

Aristophanes. πυνθάνη ώρικῶς, νεωτερικῶς. ἥτοι ὡς πυνθάνονται αἱ γυναῖκες αἱ ἐν ὕρᾳ οὖσαι, ἥτοι ἐν ἥβῃ ἡλικίας. (cf. sch. plut. 963 Db P., Vict.; cf. 963d sch. rec. LParReg)

**298r 5**

ώχρα, κίτρινος. Aristophanes (sch. plut. 422 Db P.; 422 sch. rec. pl. an.)

## VI

### GLOSSARY NOTES OF GREEK LEGAL SOURCE

#### 1. ad 3v 7 = SM P I,2; B II,2,25.

ἐκ τῶν νόμων. ἀγρὸς λέγεται ὁ χωρὶς τῆς κώμης ἥτοι τῶν οἰκημάτων τόπος.

#### 2. ad 4v 18 = SM P I,3; B II,2,61.

ἐκ τῶν νόμων. ἀδιάθετός ἐστιν οὐ μόνον ὁ μὴ διαθέμενος, ἀλλὰ καὶ ὁ μὴ κληρονομούμενος ἐκ διαθήκης.

#### 3. ad 8r 16 = SM Δ XIX,2; B XXXIX,1,3 + SM Π XI,5; B XLIX,1,1.

ἐκ τῶν νόμων. ἀκαθήκουσάν τις λέγει διαθήκην ἐν τῷ λέγειν ἀπόκληρον γενέσθαι. ἢ ἀμνημόνευτον μὴ ὀφέλειν. Item. ἐὰν μόνον ἀκαθήκοντες φανῶσιν οἱ ἀπελεύθεροι πρὸς τοὺς πάτρωνας ἢ παῖδας αὐτῶν. ὀφείλει μαστιγοῦν αὐτοὺς ὁ ἄρχων καὶ ἀπολύειν. ἀπειλῶν σφοδρότεραν ἐπεξέλευσιν ἐὰν πάλιν αἴτιαθῶσιν. *inofficium testamentum* (cf. Dig. XXXVII,14,1 = B XLIX,1,1)

ἀπόκληρον γενέσθαι. ἢ ἀμνημόνευτον μὴ ὀφέλειν: μὴ ὀφέλειν ἀπόκληρον γενέσθαι ἢ ἀμνημόνευτον SM, B

#### 4. ad 10v 16 = SM P 1, 28 and 7; B 2,2,227.

ἐκ τῶν νόμων. τῷ ὄνόματι τῆς βαλάνου πάντες οἱ καρποὶ δηλοῦνται. ἐπεὶ καὶ τῷ ὄνόματι τῶν ἀκροδρύων πάντα τὰ δένδρα.

ἐπεὶ: ἐπειδὴ B, om. SM | πάντα τὰ δένδρα: πάντες οἱ καρποὶ δηλοῦνται SM.

#### 5. ad 11r 19 = SM P 1,22; B 2,2,99.

ἐκ τῶν νόμων. ἀπομειοῦται νόμου τι ἢ ἀποδαπανᾶται. ἀπομειοῦται, ὅταν μέρος ἀφαιρῆται. ἀποδαπανᾶται, ὅταν παντελῶς ὁ νόμος ἀναιρῆται. *derogatur legi aut abrogatur. sed? derogatur cum pars detrahitur, abrogatur cum prorsus tollitur.* (Dig. L,16,102 = B II,2,99)  
ἀφαιρῆται: ἀφαιρεῖται B

#### 6. ad 12v 26 = SM P I, 85.

ἐκ τῶν νόμων. κοῦλπα ἐστιν ἡ μεγάλη ἀμελεία. ἡ δὲ μεγάλη κοῦλπα ἐστὶ δόλος.

ἐστι δόλος; δόλος ἐστίν SM

**7. ad 18v 15 = SM X II Index; B XXIV, 10 Titulus + SM X II,47; B XXIV,10,28**

ἐκ τῶν νόμων. περὶ ἀντελλόγου χρέους. μέχρι τῆς συγκροτούσης ποσότητος τῆς ἐξ ἑκατέρου πλευροῦ κεχρεωστημένης. ἡ τοῦ ἀντελλόγου δύναμις, μίμησιν ἔχει καταβολῆς. καὶ ἐξ ἑκείνου ἀναιρεῖται ἑκατέρων ἡ ἀπαίτησις τῶν τόκων. ἐπὶ δὲ τῇ ὑπερβαλλούσῃ ποσότητι, ἔστω ἴσχυρὰ ἡ τῶν τόκων ἀπαίτησις. εἰ γε ὅλως κεχρεώστηνται τόκοι ἐξ ἐπερωτήσεως.

ἑκατέρου: ἑκατέρῳ SM, B

**8. ad 19r 17 = SM B IV,6; B II,5,26**

(τὸ τῆς ἀντιγραφῆς ὄνομα νομικόν ἔστι. ὅθεν καὶ νόμου ῥητὸν διακελεῦν.) ἐχέτω πᾶσα βασιλικὴ ἀντιγραφὴ τὸ εἰ ἀληθῆ ἐδίδαξε. καὶ μηδὲ ἄλλως ἐρρώσθω.

πᾶσα βασιλικὴ ἀντιγραφὴ: πᾶσα πάντως ἀντιγραφὴ SM, B

**9. ad 27r 14 = SM N I,12; B LIII,3,1 rest.**

ἐκ τῶν νόμων. ἐὰν διὰ τὸ κουφισθῆναι πλοῖον ἀποβληθῶσι φορτία, πάντων συνεισαγόντων ἀποθεραπεύεται τὸ ῥιφθέν.

πλοῖον: τὸ πλοῖον SM, B | ῥιφθέν: ῥιφέν SM

**10. ad 32r 4 = SM Σ IV,10; B LVII,1,7 rest.**

ἐκ τῶν νόμων. οἱ προδόται καὶ οἱ αὐτόμολοι κεφαλικῶς ὡς ἐπὶ τὸ πολὺ τιμωροῦνται καὶ ἀποστρατεύονται καὶ κολάζονται.

**11. ad 48v 13 = SM B VI,1; B X,2,2 + SM B VI,2; B X,2,12**

ἐκ τῶν νόμων. βίᾳ ἐστὶ μεγάλου πράγματος ἐπέλευσις, ἦν οὐ δυνατὸν ἀπωθεῖσθαι. ἔξεστι βίᾳ τὴν βίαν ἀπωθεῖσθαι. licet vim vi repellere. (Dig. IV,2,12 = B X,2,12)

βίᾳ ἐστὶ: βίᾳ δέ ἐστι B, δέ om. SM

**12. ad 49r 14 = SM P I, 29; B II, 2,126**

ἐκ τῶν νόμων. ἔτερον βλάβος καὶ ἔτερον ποινή. βλάβος μὲν γὰρ δίχα ποινῆς δύναται εἶναι, ποινὴ δὲ δίχα βλάβους οὐ δύναται. ποινή ἐστιν ἀμαρτήματος ἐκδίκησις. βλάβος δὲ καὶ τὸ ἀμάρτημα λέγεται, καὶ ὥσανεσὶ ποινῆς προπαρασκευή τις.

ἔτερον βλάβος: ἔτερον ἐστὶ βλάβος SM, B | ἔτερον ποινή: ἔτερον ἐστὶ ποινή B | δύναται εἶναι: εἶναι δύναται B | τὸ ἀμάρτημα: αὐτὸ τὸ ἀμάρτημα B

**13. ad 64r 25 = SM Δ XXIII,5; B XL, 1,3.**

ἐκ τῶν νόμων. διακατοχή ἐστι δίκαιον τοῦ ἔξειναι κρατεῖν τὴν οὐσίαν ἢ τὰ πράγματα τοῦ τελευτήσαντος.

διακατοχή ἐστι: ἔστιν οὖν διακατοχὴ B | ἔξειναι: εἰσιέναι καὶ B | ἢ: ἦτοι B

**14. ad 65v 5 = SM Δ XXVII,1; B XI,2,1.**

ὁ διαλυόμενος ώσανεὶ περὶ πράγματος ἀμφιβόλου καὶ δίκης ἀδήλου καὶ ἀπληρώτου διαλύεται. ὁ δὲ συμφώνων κατὰ δωρεὰν πρᾶγμα δῆλον καὶ ἀναμφίβολον φιλοτίμως συγχωρεῖ.  
e legibus. Transigit qui de re dubitata et lite incerta nec finita transigit. paciscitur non qui donationis causa rem certam et indubitatam liberaliter dimitit. (cf. Dig. II,15,1 = B XI,2,1)

**15. ad 66r 21 = SM Y I,16; B LX,21,25.**

ἐκ τῶν νόμων. ὁ κόρην ἄνακνημον διαπαρθενεύσας τῷ ἀκουιλίῳ ὑπόκειται.

ὁ κόρην ἄνακνημον διαπαρθενεύσας τῷ: εἰ δὲ ἄνηβον αὐτὴν οὖσαν διαπαρθενεύσει, τῷ SM,  
εἰ δὲ ἄνακμον αὐτὴν οὖσαν διαπορνεύσει, καὶ τῷ B

**16. ad 69v 16 = SM Δ XXXI Index; B VIII,2,35.**

διεκδικεῖν ἐστί, τὸ τὰ αὐτὰ ποιεῖν ἅπερ καὶ ὁ πρωτότυπος ἀν ἐποίει παρών.

διεκδικεῖν ἐστί: διεκδικεῖν γάρ ἐστι SM, διεκδικεῖν δέ ἐστι B | ἀν: om. SM, B

**17. ad 70v 10 = SM Δ XXXII, 1-2; B II,1,10-11.**

ἐκ τῶν νόμων. δικαιοσύνη ἐστὶ σταθερὰς καὶ διηνεκὴς βούλησις ἐκάστῳ τὸ ἕδιον ἀπονέμουσα δίκαιον. δίκαιον λέγεται καὶ τὸ ἀεὶ καλὸν καὶ δίκαιον, ὡς τὸ φυσικὸν νόμιμον. λέγεται δίκαιον καὶ τὸ πᾶσι τοῖς ἐν τῇ πόλει ἢ τοῖς πλείοσι χρήσιμον ὅν, ὡς τὸ πολιτικὸν δίκαιον. λέγεται δίκαιον καὶ ἡ τοῦ ἄρχοντος ψῆφος, κἀν εἰη παράνομος, καὶ ὁ τόπος ἐν ᾧ δικαιοδοτεῖ, σωζομένης τῆς μεγαλείοτητος τῆς ἀρχῆς καὶ τοῦ ἔθους τῶν πατέρων.

σταθερὰς: σταθηρὰ SM, B | τῇ (πόλει): om. SM | τὸ πολιτικὸν δίκαιον: τὸ δίκαιον πολιτικὸν SM, τὸ δίκαιον τὸ πολιτικὸν B | εἰη παράνομος: παράνομος εἰη SM, B

**18. ad 71r 1 [70v 19, 26] = SM Δ XXXIII,8; B VII,2,13 + SM Δ XXXIII,9; B VII,2,20 + SM Σ X, 4-5; B VIII,1,15.**

[ἐκ τῶν νόμων?] αἱρέτος δικαστής ἐστιν ὁ δικαστοῦ τάξιν ἀναδεξάμενος.

ὅς κἀν ἐν τῷ ψηφίζεσθαι πλανηθῆ, οὐ διορθούται. ψηφισάμενος γὰρ πέπαυται εἶναι δικαστής.

ἐκ τῶν νόμων. μὴ ἔξεστω τῷ δικολόγῳ λαθραίως ἢ φανερώς ὑβρίζειν τὸν ἑαυτοῦ διάδικον. ἐὰν δὲ ὑβρίσῃ, ἀτιμάσθω. ἀλλὰ μηδὲ σύμφρωνον ἢ συνάλλαγμα ποιείτω περὶ τῆς δίκης ἢ περὶ τῶν μισθῶν μετὰ τοῦ οἰκείου πρόσφυγος.

ὅς: om. SM, B | ἐν τῷ ψηφίζεσθαι πλανηθῆ: πλανηθῆ ἐν τῷ ψηφίζεσθαι SM, B | μὴ: μηδὲ B | ἔξεστω: ἔξειναι SM, B | λαθραίως: ἢ λαθραίως SM, B | ἀτιμάσθω: ἀτιμοῦσθαι αὐτὸν SM, B | σύμφρωνον: σύμφωνον SM, ἐν σύμφρωνον B | ποιείτω περὶ τῆς δίκης: περὶ τῆς δίκης ποιεῖσθαι SM, B | τῶν μισθῶν: τῶν μισθῶν τὸν δικόλογον add. SM, B

### 19. ad 73r 23 = SM Δ XXXVII,3; B X,3,1.

ἐκ τῶν νόμων. δόλος, κακός ἐστι πανουργία καὶ ἀπάτη πρὸς περιγραφὴν ἑτέρου γινομενή. ἀπάτη: ἀπάτη καὶ μηχανὴ SM, B | πρὸς: ἢ πρὸς B

### 20. ad 78r 6 = SM Y XIV,12; B LX,6,37

ἐκ τῶν νόμ(ων). κατὰ τῶν ἀποφθειρόντων δοῦλον ἢ τοὺς ἀγαθοὺς τρόπους αὐτοῦ. ἀρμόζει ἡ περὶ κλοπῆς εἰς τὸ διπλάσιον ἀγωγή. οὐ γὰρ δεῖ ἀτιμωρήτους εἶναι τὰς τοιαύταις τῶν ἀνθρώπων ἐγχειρήσεις.

κατὰ τῶν ἀποφθειρόντων... ἀρμόζει...: ἀρμόζει... καὶ ἢ κατὰ τῶν ἀποφθειρόντων SM, B | δοῦλον: τὸν δοῦλον SM | ἢ: ἦτοι SM, B | ἀρμόζει: ἀρμόζει κατ' αὐτοῦ καὶ SM, B | εἰς τὸ διπλάσιον: om. B | οὐ γὰρ δεῖ: οὐ δεῖ γὰρ SM, B

### 21. ad 93r 24 = SM E XXIV,3; B XXV,1,9 + SM P I,61; B II,2,229.

ἐκ τῶν νόμων. κυρίως ἐνέχυρον λέγομεν τὸ παραδοθὲν τῷ δανειστῇ. τὸ δὲ μὴ παραδοθὲν ἀλλὰ συμφωνηθέν, ὑποθήκη ἐστίν.

Ite(m) e legib(us). Κυρίως ἐνέχυρον τὸ κινητὸν λέγεται διὰ τὸ ἐν χειρὶ διδόσθαι.

λέγομεν: λέγεται SM, B | ἐν χειρὶ: ἐν τῇ χειρὶ SM, B

### 22. ad 94r 23 = SM E XXV,2; B XX,1,65.

ἐκ τῶν νόμων. ὁ ἔνοικος ἐφ' ὅσον δίδωσι τὸ μίσθωμα, οὐκ ἐκβάλλεται παρὰ τοῦ δεσπότου. εἰ μὴ ἄρα ἢ ἰδίαν χρεῖαν ἀναγκαῖαν δέεται τοῦ οἴκου. ἢ ἐπισκευάσαι βούλεται, ἢ ὁ ἔνοικος κακῶς αὐτῷ κέχρηται.

ἰδίαν χρεῖαν: εἰς ἰδίαν χρεῖαν SM, B

**23. ad 97r 15 = SM N I,11; B LIII,2,11 rest.**

ἐκ τῶν νόμων. ἐὰν ἀγοράσω πλοῖον μετὰ τῆς ἔξαρτίας, τὴν σκάφην οὐ λαμβάνω. οὐδὲ γὰρ ἐστὶν αὐτοῦ ἔξαρτία. ἐκάτερον γὰρ τοῦ αὐτοῦ γένους ἐστίν, τῷ μεγέθει δὲ διαλλάττουσιν. ἄλλου δὲ δεῖ γένους εἶναι τὴν ἔξαρτίαν, καὶ ἄλλου τὸ πρωτότυπον.

οὐδὲ: οὔτε SM, B | τῷ μεγέθει δὲ: τῷ δὲ μεγέθει SM, B

**24. ad 102v 26 = SM E XXXIV Index.**

Leges. ἐπιβολή ἐστιν ἐπίδοσις ἀπόρου κτήσεως πρὸς κληρονόμους ἢ συντελεστὰς καὶ δόμοχώρους καὶ δόμοκήνσους.

ἐπιβολή ἐστιν: ἐστὶ δὲ ἐπιβολὴ SM

**25. ad 103v 11 = SM E XXXV Index; B XXVI,7,58.**

Leges. ἐπίδικόν ἐστιν, οὗ ἡ δεσποτεία φιλονεικεῖται.

ἐπίδικόν ἐστιν, οὗ: περὶ ἐπιδίκων, τουτέστιν ὥν SM | ἐστιν: om. B | οὗ ἡ δεσποτεία φιλονεικεῖται: del. Scheltema

**26. ad 104r 6 = SM K I Index + SM K I,2; B LX,30,5.**

Leges. οἱ κακότροποι ἦτοι περίεργοι, οἱ τῷ ἑτέρῳ ὑποκείμενον ἢ πραχθὲν ώς ἕδιον καὶ ἀνεύθυνον πρὸς ἔτερον μεταφέροντες τῷ στελλιονάτους ὑπόκεινται ἐγκλήματι ώς ἀντιβαδιασταί, ὑποθέμενος τοῖς πολλοῖς τὰ αὐτὰ πράγματα κατέχεται τῷ στελλιονάτους ἐγκλήματι, ἔτοιμος δὲ ὃν πᾶσι καταβάλλειν, ἀπαλλάττεται τοῦ ἐγκλήματος.

οἱ κακότροποι ἦτοι περίεργοι, οἱ: περὶ κακοτρόπων ἦτοι περίεργων καὶ δολίων τῶν SM | πραχθὲν: πραθὲν SM | μεταφέροντες: μεταφερόντων, οἵτινες καὶ SM | ὑποθέμενος τοῖς: ὑποτιθέμενος τοῖς SM, ὑποθέμενος τις B | στελλιονάτους: stelionátus B | ἀπαλλάττεται: ἀπαλλάσσεται SM, B

**27. ad 104v 16 = SM Λ II,7; B LIV,4,10 rest.**

Leges. τῷ λειτουργοῦντι καὶ τιμὴ ἐπικλᾶται. οὐ μὴν τῷ πράττοντι τιμὴν ἐπικλᾶται λειτουργίᾳ.

**28. ad 110v 11 = SM E XLI Index + SM E XLI,3; B XV,1,39.**

Leges. ἐργολάβος ἐστὶν ὁ χρήματα δεδωκὼς ἐπὶ τῷ ἐκχωρηθῆναι ἀγωγήν. οἱ ἐργολάβοι ἴδιαις ὕλαις κτίζοντες ποιοῦσιν αὐτὰς παραχρῆμα τοῦ δεσπότου τοῦ ἐδάφους.

ἐργολάβος ἐστὶν: ἐστὶ δὲ ἐργολάβος SM | ὕλαις: χρείαις SM

### **29. ad 111r 7 = SM E XLII Index**

L(eges). ἐρημοδίκιός ἐστιν ὁ ἐκ μονομεροῦ εἰσηγήσεως τὴν καταδίκην ἐσχηκώς.

ἐρημοδίκιός ἐστιν: περὶ ἐρημοδίκων, τουτέστι τῶν SM | ἐσχηκως: ἔχοντων SM

### **30. ad 115v 9 = SM N I,10; B LIII,2,6 rest.**

Leges. εἰ βίᾳ τῶν ἀνέμων ἐμπέσῃ πλοῖον εἰς ἀλλοτρίας ἀγκύρας, καὶ κόψωσιν αὐτὰς οἱ ναῦται, οὐκ ἐνέχονται, εἴγε ὅλως ἐαυτοὺς εὐλυτῶσαι οὐκ ἡδύναντο.

εἰ βίᾳ: εἰ δὲ καὶ τῇ βίᾳ SM, B | πλοῖον: τὸ πλοῖον SM, B | κόψωσιν: κόψουσιν SM

### **31. ad 116r 2 = SM E XLIII,3; B XXXIII,1,59 rest.**

L(eges). ὁ εὔνοῦχος, ὄνομα [ἐστι?] γενικόν, τέμνεται δὲ εἰς τρία. οἱ μὲν γὰρ αὐτῶν εἰσὶ σπάδωνες, οἱ δὲ καστράτοι, οἱ δὲ θλιβίαι. καὶ σπάδωνές εἰσιν οἵτινες διά τι πάθος ἢ ψῦξιν ἐνοχλήσασαν τοῖς γονίμοις μορίοις παιδοποιεῖν κωλύονται. τούτου δὲ ἀπαλλαγέντες παιδοποιοῦσι. θλιβίαι δέ, οἵτινες ὑπὸ τῆς τροφοῦ ἢ τῆς μητρὸς τυχὸν ἔκθλιψιν τῶν διδύμων ὑπέστησαν. καστράτοι δέ εἰσιν ἐφ' ὧν γέγονεν ἐκτομὴ τῶν γεννητικῶν μορίων. ὁ μὲν οὖν καστράτος καὶ ὁ θλιβίας εἰσθεσιν τινὰ οὐ λαμβάνουσιν. ἐπειδὴ οὐδὲ παιδοποιεῖν δύνανται. ὁ δὲ σπάδων λαμβάνει. ἐπειδὴ τοῦτον ἐλπὶς εἰκὸς τοῦ πάθους ἀπαλλαγέντα δύνασθαι παιδοποιεῖν.

οἱ μὲν γὰρ αὐτῶν: τῶν γὰρ εὔνοῦχων οἱ μὲν B | καὶ σπάδωνές: καὶ σπάδωνες μέν SM | ὑπὸ τῆς τροφοῦ: ἀπὸ τῆς τροφοῦ B | Inter ... μορίων et ...λαμβάνει in brevius redactum habet SM, quam secutus est glossator vocabularii. | ὁ μὲν οὖν καστράτος: καὶ ὅτι ὁ μὲν καστράτος SM | εἰσθεσιν: εἰς θέσιν SM

### **32. ad 135v 17 = SM K IX Index + SM K IX,26; B LVIII,10,1 partim rest.**

Leges. ὁ καινοτομῶν, παραγγέλλεται. τὸ περὶ τῆς καινοτομίας παράγγελμα ἐπὶ τοῖς μέλλουσιν ἔργοις ἀρμόζει. ἐὰν ὁ ἐπὶ καινοτομίᾳ παραγγελθεὶς κτίσῃ χωρὶς προτροπῆς, διὰ νομίμου παραγγελίας καταλύει τὸ ἔργον.

τὸ περὶ: τὸ δὲ περὶ SM, B | ἐπὶ καινοτομίᾳ: om. SM, B

### **33. ad 143r 18 = SM Π IX,1; B LVIII,24,16 rest.**

L(eges). εἰ δώσω σοι κατὰ παράκλησιν δοῦλον, ἐγὼ μὲν ψυχῆ, σὺ δὲ σώματι νέμη.

κατὰ παράκλησιν: παρακλήσει SM, B

**34. ad 151r 10 = ???**

Leges. τὸ ἔγκλημα τοῦ κλεπτοτελωνήσαντος, καὶ εἰς κληρονόμους ἐπιβαίνει.

**35. ad 151r 22 = SM K II,85; B II,3,62.**

L(eges). κληρονομία ἐστὶν εἰς ὀλόκληρον διαδοχὴ τοῦ δικαίου ὅπερ ὁ διαθέμενος εἶχεν.  
εἰς: ἡ εἰς SM

**36. ad 151v 1 [151r 21] = SM P I,80-81; B II,2,62 & 67.**

Leges. κληρονόμος λέγεται οὐ μόνον ὁ πρῶτος, ἀλλὰ καὶ ὁ τοῦ κληρονόμου κληρονόμος καὶ οἱ ἐφεξῆς. ἡ δὲ τοῦ κληρονόμου προσηγορία καὶ εἰς τοὺς πορρωτέρω ἐκτείνεται.  
ἡ δὲ τοῦ: ἡ τοῦ SM, B

**37. ad 159v 3 = SM K XXVIII,1; B XXXVI,1,1 rest.**

Leges. κωδίκιλλός ἐστιν ἐλλιποῦς διαθήκης γνώμης διατιθεμένου ἀναπλήρωσις.  
κωδίκιλλός: Κωδίκελλός SM, B | διαθήκης: ἐν διαθήκῃ B | διατιθεμένου: τοῦ διατιθεμένου  
SM, B

**38. ad 161v 1 = SM Λ I,1 + SM Λ I, 31; B XLIV,1,116 rest.**

λεγάτον ἐστὶ δωρέα ἐν διαθήκῃ καταληφθεῖσα. λεγάτον ἐστὶ μείωσις τῆς κληρονομίας.  
λεγάτον: ληγάτον B

**39. ad 161v 14 = SM P I,88; B II,2,29.**

λειμῶν λέγεται, ἐν φειδείᾳ τὸ λαβεῖν καρπόν, δρεπάνου μόνου ἐστὶ χρεῖα.  
λέγεται: ἐστιν SM, B | μόνου: μόνον SM, B

**40. ad 171r 6 = SM M VII,1-2; B XIII,2,6 & 17 + SM P I,94; B II,2,107.**

Leges. μεσεγγυητής ἐστι κυρίως, φέτινι πολλοὶ ἐις ὀλόκληρον παρέθεντο πρᾶγμα, ἐπὶ δήλῳ  
ὅρῳ τοῦ φυλάξαι καὶ ἀποδούναι. τῷ μεσεγγυητῇ οὐχ εἴς μόνος ἀλλὰ καὶ πολλοὶ παρατίθενται  
φιλονεικίας αὐτοῖς γινομένης. καὶ δοκεῖ ἕκαστος εἰς ὀλόκληρ(ον) παρατίθεσθαι. τούναντίον  
δὲ ἐπὶ πολλῶν πρᾶγμα κοινὸν παραθεμένων. μεσεγγυητής ἐστι, παρ' ὁ πολλοὶ ἐπίδικον.  
παραθῶνται πρᾶγμα.

φυλάξαι: φυλάξασθαι SM | ἀλλὰ καὶ πολλοὶ: ἀλλὰ πολλοὶ B

**41. ad 176r 9 = SM M XV,1.**

Leges. μνηστεία ἐστί, μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων.

**42. ad 176r 24 = SM M XVI,3; B LX,37,8.**

Leges. μοιχεῖα λέγεται μὲν καὶ ἡ πρὸς παρθένον καὶ χῆραν φθορά. κυρίως δὲ ἡ τῆς ὑπάνδρου. φθορὰ δὲ ἡ τῆς παρθένου καὶ χήρας.

μοιχεῖα λέγεται μὲν: λέγεται μὲν μοιχεῖα SM, B | καὶ χῆραν: ἡ χῆραν SM, B | κυρίως δὲ ἡ τῆς...: καὶ κυρίως μὲν μοιχεία ἐστὶ ἡ τῆς... SM, κυρίως δὲ μοιχεία μέν ἐστιν ἡ τῆς... B | ἡ (τῆς παρθένου): om. SM, B

**43. ad 179v 13 = SM P I,99; B II,2,28.**

Leges. νεατὴ γῆ ἐστίν, ἡ προτμηθεῖσα ἡ ἐπὶ ἐνιαυτὸν ἀργήσασα. ἦν οἱ γραικοὶ νέασιν καλοῦσιν.

νεατὴ γῆ: νεατὴ δὲ γῆ B | γραικοὶ: γραῖκες SM

**44. ad 182r 1 [181v 25] = SM P I,101-102; B II,2,98 & 110.**

Leges. ἀληθές ἐστι τὸ νόσον εἶναι τὴν πρόσκαιρον τοῦ σώματος ἀσθένειαν. πάθος δέ ἐστι διηνεκὲς σώματος ἐμπόδιον. νόσος δὲ ὀλεθρία ἐστίν, ἡ ἐκάστῳ πράγματι λυμαινομένη.

σώματος ἐμπόδιον: τοῦ σώματος ἐμπόδιον SM, ἐμπόδιον τοῦ σώματος B | (νόσος) δὲ: om. SM, B

**45. ad 197v 21 = SM Σ II,4; B LX,21,15.**

Leges. ὄχλαγώγιον ἐστὶ πολλῶν τινῶν σύνοδος, ὅτε πολλῶν τινῶν φωναὶ παρὰ τοὺς ἀγαθοὺς τῆς πόλεως τρόπους εἰς αὐτὸν συντρέχουσιν, εἰς φθόνον καὶ ἀτιμίαν τινός. Καὶ τῷ ἀπόντι δὲ γίνεται ὄχλαγώγιον, ὅτε τὶς ἐπέλθῃ τῷ οἴκῳ αὐτοῦ ἡ τῇ στατίῳ, ἡ τῷ ἐργαστηρίῳ. ὄχλαγώγιον ποιεῖ οὐ μόνον ὁ κράζων, ἀλλὰ καὶ ὁ συγκαλεσάμενος ἄλλους ἡ ὑποβαλλὼν ἐπὶ τὸ κράξαι.

ὄχλαγώγιον ἐστὶ: ἐστὶ δὲ ὄχλαγώγιον SM, B | εἰς αὐτὸν: εἰς ταῦτὸν B | (ἀπόντι) δὲ: om. SM, B | ὅτε: δόπότε SM | (οἴκῳ) αὐτοῦ: om. SM | στατίῳ: στατίονι B | ὑποβαλλὼν: ὑποβαλλὼν B | τὸ κράξαι: τῷ κράξαι B

**46. ad 198r 26 = SM P I,146; B II,2,25.**

Leges. στιπενδίουμ λέγεται, διὰ τὸ ἀπὸ λεπτῶν ἀργυρίων συνάγεσθαι. τὸ δὲ αὐτὸ καὶ τριβοῦτον λέγεται, ἀπὸ τοῦ ἐπικλᾶσθαι τοῖς καταβάλλουσιν, ἢ ἐπιμερίζεσθαι τοῖς στρατιώταις.

λέγεται: λέγεται τὸ σιτηρέσιον Β | τριβοῦτον: τριβοῦτον ἥγουν φόρος Β |

**47. 212r 6 = SM T VII,7; B LVI,4,16 rest.**

ὁ περισσοπρακτήσας τελώνης διηνεκῶς ἐξορίζεται καὶ ἀντικαθίσταται ἔτερος ὑπερθεματισμοῦ ἐπὶ τῷ τέλει γινομένου ἐπ ὄψεσι τοῦ ἀρχοντος.

**48. ad 218r 14 = SM P I,131; B II,2,126. (cf. 12.)**

Leges. ποινή ἐστιν, ἀμαρτήματος ἐκδικησίς.

**49. ad 220v 21 = SM Π XXII,3; B XXVIII,4,13.**

Leges. ἡ πορνοβοσκία, οὐκ ἔστιν ἥττων τῆς ἐν φανερῷ ἐπὶ πόρῳ πορνείας. πορνοβοσκὸς δέ ἐστιν, ἡ προιστῶσα γυναῖκας ἐπὶ μισθῷ τοῖς παρατυχοῦσι συμφθειρομένας. καὶ ἔτερῳ προσχήματι, τυχὸν δι' ὑπηρεσίαν ἐν καπηλείῳ.

συμφθειρομένας: συμφθειρομένοις SM

**50. ad 220v 26 [221r 1] = Epanagoge 26,5,3; Prochiron vel Procheiros nomos 19,7,4.**

Leges. πόρος ἐστὶν ὁ ἀπὸ καμάτου τινὶ περιγινόμενος. κληρονομίαι δὲ καὶ λεγάτα καὶ δωρεάι, οὐ περιέχονται. αἱ γὰρ δωρεάι, ὡς μισθοῦ τινος ἡγησαμένου περιγίνονται ἡμῖν.

**51. ad 222v 23 = SM M XVI,2; B LX,37,4.**

(προαγωγεύω, τὸ μαστροπεύω, ὅθεν καὶ προαγωγεύς.) οὐ καλῶς ὁ μοιχὸς ἀντιτίθησι τῷ τῶν ἀνδρί, ὡς αὐτοῦ, προαγωγοῦ γενομένου τὴν μοιχείαν ἡμαρτεν.

τῷ τῶν ἀνδρί: τῷ ἀνδρί SM, B

**52. ad 231r 7 = SM Σ X,3; B VIII,1,14.**

Leges. ὁ δι' ἀπληστίαν τῷ οἰκείῳ συνθέμενος πρόσφυγι συνήγορος, φανερὰν τῆς δίκης μοῖραν μετὰ τὴν δίκην λαμβάνειν. καὶ ἐπιμείνας τοῦ συνηγορεῖν, ἐκβαλέσθω.

συνήγορος: om. SM, B | νίκην: SM, B | ἐκβαλέσθω: ἐκβαλλέσθω SM, B

**53. ad 236r 2 = SM A XII,4; B XIX,10,17 rest.**

Leges. κυρίως ῥεμβὸς ἐστὶν ὁ συνεχῶς ἀναιτίως πλανώμενος καὶ τοὺς καιροὺς εἰς ἀνόνητα δαπανῶν, βραδέως εἰς τὸν οἶκον ἀναστρέφει.

κυρίως: κυρίως δὲ SM, B | ὁ συνεχῶς: ὃς συνεχῶς SM, B | ἀναιτίως: om. SM | δαπανῶν: πράγματα δαπανῶν B

**54. ad 243v 17 = Dig. L,16,177 (= B II,2,171)**

Leges. Cavillationis natura quam Graeci σοφιστείαν appellant, haec est, ut ab evidenter veris per brevissimas mutationes disputatio ad ea, quae evidenter falsa sunt perducatur.

**55. ad 251r 21 = SM Σ VI,1; B LX,1,10.**

Leges. κατὰ τρεῖς τρόπους ἡ συκοφαντία γίνεται καὶ τριπλῶς ἡ ἐπεξέλευσις. ἢ γὰρ συκοφαντεῖ τίς πλαστῶς κατηγορῶν, ἢ προδότης τῆς ἴδιας ὑποθέσεως γίνεται. καὶ τὰ ἀληθῆ ἐγκλήματα κρύπτων. ἢ φυγοδικεῖ, τελείως ἀναχωρῶν τῆς κατηγορίας. οὐ πάντως δὲ συκοφάντης ἐστὶν ὁ μὴ ἀποδεικνὺς ὅπερ κατηγόρησεν. ἀλλ' ἐν τῇ κρίσει τοῦ δικαστοῦ ἐστὶ μετὰ τὸ ἐλευθερῶσαι τὸν κατηγορούμενον ζητῆσαι περὶ τούτου. καὶ εἰ μὲν εἴπη οὐκ ἀπέδειξας ἐφείσατο αὐτοῦ. εἰ δὲ εἴπη ἐσυκοφάντησας, κατεδίκασεν αὐτόν. κ' ὅν μηδὲν εἴπη περὶ τῆς ποινῆς.

καὶ (τὰ ἀληθῆ): om. SM, B | εἰ μὲν εἴπη... εἰ δὲ εἴπη: εἰ μὲν εἴποι... εἰ δὲ εἴποι SM

**56. ad 253v 10 = SM Σ VIII,1 + SM Σ VIII,15; B XI,1,67.**

Leges. σύμφωνόν ἐστι δύο ἢ τριῶν εἰς ταυτὸν ἢ πλειόνων συνέλευσις εἰς τὸ ἀρεστὸν καὶ συναίνεσις. ὅσα σύμφωνα γένηται ἢ ὑπεναντία νόμων ἢ ὑπεναντία τῶν καλῶν τρόπων, ταῦτα μηδὲ μίαν ἔχειν ἵσχυν ἀναμφιβόλου νομίμου ἐστὶν. σύμφωνόν ἐστι δύο συναίνεσις καὶ συνέλευσις.

μηδὲ μίαν: μηδεμίαν SM, B

**57. ad 263r 23 = SM T V,7; B LIX,1,2 partim rest.**

Leges. τάφος ἐστίν, ἐν ᾧ τὸ σῶμα ἢ ὁστέα ἀπετέθη, οὐ πᾶς ὁ ταφῆ ἀφορισθείς, ἀλλ' ὅσον ἐστὶ τὸ σῶμα. μνημεῖον δέ ἐστι τὸ διὰ τὴν μνήμην φαινόμενον.

τάφος: τάφος δὲ B | τὸ (σῶμα): om. SM | ὁστέα: ὁστέα ἀνθρώπου B | ταφῆ: τῇ ταφῇ B

### **58. ad 271v 16 = SM P I,160; B II,2,41.**

Leges. τῷ τῆς τροφῆς ὄνόματι καὶ τὰ βρώσιμα καὶ τὰ πόσιμα περιέχεται, καὶ τὸ ἔνδυμα, καὶ τὰ πρὸς τὸ ζῆν ἀναγκαῖα, καὶ τὰ πρὸς φυλακὴν ἢ φροντίδα τοῦ σώματος ἐπιτήδεια.

ζῆν: ζῆν τὸν ἄνθρωπον B

### **59. ad 273v 3 = SM Y I,1; B LX,21,1.**

γενικῶς μὲν ὕβρις λέγεται τὸ παράνομον. εἰδικῶς δὲ ἡ περιφρόνησις καὶ ἡ ζημία. ὡς ἐπὶ τοῦ ἀκουιλίου, καὶ ἡ ἀδικία, ὡς ἐπὶ τοῦ ἀδίκως καὶ παρανόμως ψηφισαμένου. ἡ ὕβρις ἢ ἔργῳ ἢ λόγῳ γίνεται καὶ ἢ εἰς σῶμα, ἢ εἰς ἀξίαν ἢ εἰς ἀτιμίαν. εἰς σῶμα, ὡς ἐπὶ τοῦ πληγέντος. εἰς ἀξίαν, ὡς ὅταν ὁ ἀκολουθῶν τῇ οἰκοδεσποίνῃ ἀφέλκηται. εἰς ἀτιμίαν, ὅταν ἀποπειρᾶται τῆς σωφροσύνης τινός. ὕβρίζεται δέ τις ἢ δι' ἑαυτοῦ, ἢ δι' ἑτέρων, οἶον δούλων, γυναικὸς, νύμφης. καὶ λειψάνου ὕβριζομένου, ὁ κληρονόμος ὕβρίζεται. εἰ δέ τις βουλόμενον τὸν υἱόν μου πωλήσει ἢ ὕβρίσει, αὐτῷ μὲν οὐκ ἀρμόζει ἡ περὶ ὕβρεως ἀγωγή. ὕβρις γὰρ οὐκ ἔστιν ἡ γινομένη εἰς τὸν βουλόμενον. ἐμοὶ δὲ, ἀρμόζει.

εἰδικῶς: ἴδικῶς SM, B | ἢ ἔργῳ ἢ λόγῳ: ἢ λόγῳ ἢ ἔργῳ SM, B | οἶον δούλων: οἶον υἱῶν, δούλων SM, B | κληρονόμος: κληρονόμος αὐτοῦ SM, B | εἰ δέ τις: εἰ δὲ καί τις SM | οὐκ ἀρμόζει: οὐχ ἀρμόζει SM, B | γινομένη: γενομένη SM

### **60. ad 278r 13 = SM Ω I,2; B LVI,11,12 rest.**

Leges. ὁ ὑποδέκτης ἢ ὁ ταβουλλάριος ἅπαξ ἐλεγχθεὶς περὶ τὴν οἰκείαν ὑπηρεσίαν, μηκέτι μετερχέσθω διὰ τοῦ αὐτοῦ ἐπιτηδεύματος.

### **61. ad 278v 18 = SM Δ XXIII,3; B XXXV,19,1 + SM K XIV,5; B XXXV,9,1 + SM K XIV,12; B XXXV,10,1.**

Leges. ἐὰν διαμάχωνται πρὸς ἀλλήλους. ἔνστατος καὶ ὑποκατάστατος. τέως ὁ ἔνστατος ὁφεῖλει εἶναι ἐν τῇ νομῇ. ? ἔνστασίς ἐστι. τὸ εἰπεῖν. Πέτρος τῆς κληρονομίας μου κύριος ἔστω. οἱ κληρονόμοι ἢ ἔνστατοι ἢ ὑποκατάστατοι λέγονται. ἡ δὲ ὑποκατάστασις ἢ ἀπλῆ ἔστιν. ὡς τὸ εἰπεῖν. ἐὰν μὴ κληρονομήσῃ Πέτρος, ἔστω Παῦλος κληρονόμος. ἢ διπλῆ, οἷον. εἴτε κληρονομήσει, εἴτε κληρονομήσας ἄνηβος ἀποθάνη.

εἴτε κληρονομήσει: εἴτε μὴ κληρονομήσει SM, B

**62. ad 280r 25 = SM A XXXV,3 & 5; B XXXIV,1,17 & 19 rest.**

Leges. οἱ μεθ' ὄπλων ἡττηθέντες καὶ τοῖς πολεμίοις ἐαυτοὺς ἐκδεδωκότες οὐκ ἔχουσι δίκαιον ὑποστροφῆς. ὑποστροφῆς δὲ δίκαιον ἐστιν. ἐπανάληψις καὶ τῆς προτέρας καταστάσεως καὶ τῶν ἀφαιρεθέντων πραγμάτων. ius postlimini (cf. Dig. XLIX,15,17)  
(ὑποστροφῆς) δὲ: om. SM, B | πραγμάτων: πραγμάτων αὐτοῦ SM, B

**63. ad 282v 22 = SM P I,167; B II,2,227.**

Leges. τῶν μέσων ἐστὶ τὸ ὄνομα τοῦ φαρμάκου. καὶ δεῖ προστίθεσθαι καλὸν ἢ κακόν.

**64. ad 283r 22 = SM P I,168; B II,2,226.**

κυρίως φέρεσθαι λέγομεν τὰ τῷ σώματι ἡμῶν βασταζόμενα. κομίζεσθαι δὲ διὰ τῶν ὑποζυγίων, ἄγεσθαι δὲ τὰ ἔμψυχα ὄντα.

διὰ τῶν ὑποζυγίων: τὰ διὰ τῶν ὑποζυγίων B

**65. ad 294r 8 = SM T VII,18; B LVI,12,6 rest.**

Leges. ἐν ἐκάστῳ ἐνιαυτῷ, ἐπτὰ κεράτια εἰς ἔκαστος ἄνθρωπος χρυσορύκτης παρεχέτω, οὐ μόνον τῆς Ποντικῆς διοικήσεως, ἀλλὰ γὰρ τῆς Ἀσιανῆς.

ἀλλὰ γὰρ: ἀλλὰ καὶ B

## VII

### OTHER GREEK LITERARY QUOTATIONS IN THE MARGINS

The abbreviations of Greek authors and titles usually follow the abbreviations used by Liddell & Scott; the list of the abbreviations is found in Liddell & Scott 1968: xvi-xxxviii.

#### 1) QUOTATIONS FROM PLATO

7r 9

αίμασιὰ ὁ ἐξ ἀκάνθων φραγμός. sepes. ὅθεν ὁ Πλάτων αίμασιώδη λέγει περίβολον. (cf. *Lg.* 3,681a 1)

11v 18

**Plato** in II **de re publica**. ἐκ μὲν τῶν κριθῶν ἄλφιτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάζαντες, μάζας γενναίας καὶ ἄρτους. (372b 3) ποιῶμεν.

22v 1

ἀρχαῖον ἀποδεῖξαι **apud Platonem** (*Ep.* 320d 6) antiquare.

74r 17

putatoria, **in Platone** (cf. *R.* 333d 3 and *La.* 183d 7)

109r 25

τὸ ἐπίχειρον, ὁ μισθός, non solum operis manualis sed cuiuslibet rei. **in Platone**. (*Ap.* 19d 9)

111v 25

**Plato**. ἐρεσύβη est rubigo frumenti. ἵὸς aeris vel ferri. σηπεδὼν lignorum. ὀφθαλμία malum oculorum. νόσος totius corporis. (*R.* 609a 2)

113r 20

εὐαγὲς **secundum Platonem**, τὸ τῷ θολερῷ ἀντικείμενον. Καὶ οὗν τὸ διανγὲς καὶ καθαρὸν καὶ ὑπέρλαμπρον. (cf. *Lg.* 956a 2; *Ep.* 312a 2; *Ti.* 58d 2; *Lg.* 952a 4)

114r 16

εὐήθια δέ, moralitas **in Platone**. (cf. *Phdr.* 242e 5; *R.* 400e 1, 348c 12, 400e 2; *Ti.* 91e 1)

156v 1

κραῦρον, τὸ ξηρὸν καὶ νοτίδος ἐστερημένον. **In Platone**. (*Ti.* 60d 1 and 74b 1)

159v 18

**Πλάτων** ζ περὶ Νόμων. ὅσα δὴ περὶ γέλωτα ἐστι παίγνια, ταυτὶ κωμῳδίαν πάντες καλεῖν εἰώθαμεν. (*Lg.* 816e 10)

191v 18

όργιζομαι τινί, ὄργιζω δὲ ἔτερον. τὸ εἰς ὄργὴν διεγείρω **in Platone**. (In Plato's works the inflected forms of the verbs ὄργιζομαι and ὄργιζω appear several times.)

**208r 1**

πέλτη, ἀσπίς, τετράγωνος καὶ οἱ ταύτη χρώμενοι πελτασταί (cf. sch. in Plat. *Amat.* 135e 6)

**270r 24**

σημαίνεται περὶ τρικυμίας. **Πλάτων** ἐν τῷ Ε τῶν Πολιτειῶν οὐκ οἶσθα ὅτι μόγις μοι τὸ δύο κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις (*R.* 472a 3)

**284v 8**

φιλαπόδημος, ὁ ταῖς ἀποδημίαις χαίρων. φιλοπαίσμων, **κατὰ Πλάτωνα** ὁ ἀντιδιαιρεῖται ὁ σπουδαστικός (cf. *Cra.* 406c 2 and *R.* 452e 5)

## 2) QUOTATIONS FROM XENOPHON

**11r 6**

ἀκρωνυχία, fere idem ab ἄκρος et ὄνυξ un pozo(?) (cf. *HG* 4, 6, 7; *An.* 3, 4, 37)

**11v 12**

**Ξενοφῶν.** ἐν τάξει πάρεσμεν ἐσκευασμένοι ἀν μέν τις εὑ̄ ποιῆ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλέξασθαι. (*An.* 5, 5, 21-22) ἀλεξούμαι γάρ τὸ ἀμύνομαι. ὅθεν ἀλεξητήριος ὁ ἀμυντήριος. καὶ ἀλεξίκακος ὁ τοὺς κακοὺς ἀμυνόμενος.

**13v 17**

ἡ ἀναιμωτὶ νίκη, incruenta victoria. ἀνακωκύω, φωνὴ τῶν ὁδυρομένων καὶ κλαόντων. ἀναδέχομαι, recipio, ἥγουν ἐπαγγέλλομαι ἢ ἐγγυῶμαι. **Xenophon** (cf. *Cyr.* 1, 6, 18 and 6, 1, 45)

**21v 25**

ἄξιος **apud Xenophontem.** Carus ut annona cara est. (*De vectigalibus* 4, 6, 5)

**24v 26**

ἀπερύκω, τὸ ἀπελαύνω. **Xenophon** (*Oec.* 5, 6; *Mem.* 2, 9, 2)

**36r 4**

**Xenophon.**

νόμιζε ὥσπερ ἐν θήρᾳ, ἡμὸς μὲν τοὺς ἐπιζητήσοντας ἔσεσθαι, σὲ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (*Cyr.* 2, 4, 25)

**43v 9**

et pro dispareo ipse, ut **Ξενοφῶν** (cf. e.g. *HG* 3, 3, 9)

**48r 5**

βδελυγμία abominatus, fastidium **in Xenophonte.** (*Mem.* 3, 11, 13)

**49r 3**

ἀγγεῖον τί **in Xenophonte.** (*Suid.* β 285 quoting *An.* 1, 9, 25)

**53r 18**

γαμέτης, -ου, ὁ νύμφιος καὶ ἀνὴρ. **in Xenophonte.** (cf. *Cyr.* 4,6,3.)

**65r 23**

διαμπάξ adverbium διόλου. **in Xenophonte** (*HG* 7, 4, 23)

**78r 11**

ἔγχουσα est sucus quo mulieres se faciunt videri rubicundas, sicut ψίμιθιον quo albas. **in Xenophonte** (*Oec.* 10, 2)

**114r 17**

εὐήλατος τόπος, ὁ ἵππασιμος. **In Xenophonte.** (cf. *HG* 7, 2, 12; *Cyr.* 1, 4, 14)

**123r 25**

in accusativo plurali ἡμίσια, sine synaeresi dicit **Xenophon** (cf. e.g. *Oec.* 18, 8; *An.* 1, 9, 26; *Cyr.* 8, 3, 10)

**148v 9**

κεκρύφαλος. **apud Xenophontem** pars freni quae imponitur capiti equi. (cf. *Eq.* 6, 8; *Cyn.* 6, 8)

**149v 12**

**Xenophon.** κημὸς camus, idem capistrum. κημοῦν incamare. (cf. *Eq.* 5, 3)

**151r 2**

κλαυσίγελως, ὁ ὑπὸ χαρᾶς μετὰ δακρύων καὶ κλαυθμοῦ γέλως. **Xenophon.** (cf. *HG* 7, 2, 9)

**152r 18**

proprie post occasum solis. **Xenophon.** (*An.* 4, 5, 9)

**158r 16**

κυβιστᾶν, τὸ κολυμβᾶν καὶ ὑπὸ θάλατταν καλύπτεσθαι ἢ καὶ ἐπὶ τῆς γῆς τοῦτο αὐτὸ ποιεῖν ἐν ὄρχήσει. **in Xenophonte** (cf. *Oec.* 13, 8 and *Smp.* 2, 14 and 7, 3). κυβιστήρ, ὁ τοιοῦτο δρῶν.

**180v 26**

νηποινεί impune **Xenophon** (*Hier.* 3, 3)

**187r 3**

τὸ περσικὸν ὠρχεῖτο κρούων πέλτας καὶ ὕκλαζε καὶ ἀνίστατο. (*An.* 6, 1, 10)

**193r 6**

**Ξενοφῶν.** πεμψάντων ὀπτῆρας ὃν πράττομεν, καὶ φραστῆρας ὃν ἐρωτῶμεν. (*Cyr.* 4, 5, 17)

**217r 26**

ποδαπός, cuias, ἦτοι ποίου ἔθνους ἢ ποίας χῶρας. **Ξενοφῶν** ἐρωτώμενος δὲ ποδαπός εἰή, Πέρσης ἔφη εἶναι. (*An.* 4, 4, 17)

**217v 14**

ποθοῦμεν, τοὺς ἀπόντας, φιλοῦμεν τοὺς παρόντας. **Xenophon** (cf. *Hier.* 3, 2)

**218v 23**

ὁ **Ξενοφῶν** καὶ πολιτεύω λέγει (cf. e.g. *HG* 1, 4, 13; 3, 1, 21; 1, 5, 19)

**233v 2**

πτήσσω οὖς τὸ φοβῶ, ἀλλὰ τὸ φοβοῦμαι. **Xenophon** (cf. *Cyr.* 3, 3, 18)

235v 1

ράδινός procerus, gracilis **Xenophon.** (*Lac.* 2, 5)

239v 6

σήθω αίτιατικῆ, τὸ κοσκινίζω. σηκοὶ λέγονται καὶ αἱ τῶν βοσκημάτων ἐπαύλεις, καὶ σηκάζω ρῆμα. **Ξενοφῶν.** ὥσπερ ἐν αὐλίῳ σηκασθέντες κατηκοντίσθησαν. (*HG* 3, 2, 4)

248r 8

in mari, posset forsan dici etiam de terrestri exercitu, ut **Demosthenes:** ἐκ πάσης τῆς ἡπείρου στόλον ἐλθόντα (*Epit.* 11,1), **Xenophon** similiter saepe (cf. e.g. *HG* 3, 1, 10 and 3, 4, 4; *An.* 1, 2, 5 and 3, 1, 10)

262r 25

ταλασία lanificium, ταλάσια ἔργα opera lanaria, ταλασιουργῷ lanifcor. **Xenophon** (cf. *Oec.* 7, 6 and 7, 41 and 9, 9 and 9,7; *Mem.* 3,9,11,12 and 3,9,12,1)

266v 1

τημελές, τὸ ἐπιμελὲς καὶ σπουδαῖον καὶ ἀτημέλητος, ὁ ἀνεπιμέλητος. **Xenophon** (cf. *Cyr.* 8,1,14 and 8,1,15)

268r 26

**Ξενοφῶν.** εἰχον δὲ τόξα, ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη (*An.* 4,2,28)

271v 22

τροχάζειν λέγεται, τὸ μήτε βάδην προιέναι μήτε κατακράτος θέειν. ἀλλὰ τὸ τούτων πως μεταξύ. θάττον μὲν ἢ βάδην, ἥττον δὲ ἢ δρομέως. **Xenophon** (cf. *Cyr.* 2,4,3)

275r 5

**Xenophon** in *Oeconomico:* εἰ μὴ καὶ τὸν ὑοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὑφ'οῦ οἱ φαγόντες αὐτὸν παραπλῆγες γίγνονται. (1,13)

282v 3

in duali potest esse generis masculini. attice nam **Ξενοφῶν** dicit τὸ φαλάγγε (cf. *An.* 1,8,17)

294r 20

et interrogo, et interficio, **Xenophon** facit synaeresim eius etiam in α dicens χρᾶσθαι. (cf. e.g. *An.* 3, 2, 37; *Cyr.* 5, 3, 22)

### 3) QUOTATIONS FROM PLUTARCHUS

11r 3

Πλούταρχος. ἀκροχορδόνες καὶ μελάσματα καὶ φακοί. (*De sera numinis vindicta* 563a 4)

12v 1

ἀλύειν ποτὲ μὲν τὸ δάκνεσθαι καὶ ἀπορεῖσθαι, ποτὲ δὲ τὸ γαυριᾶν καὶ χαίρειν (Plut. *Quomodo adolescens poetas audire debeat* 22e 7)

46r 9

ἀψίκορος καὶ ἀψικορία, ἡ πλησμονὴ καὶ ὁ ὑπερβάλλων κόρος. **apud Plutarchum.** (cf. *De garrulitate* 504d 2; *Cor.* 4,1; *De liberis educandis* 7b 14; *Quomodo adolescens poetas*

*audire debeat 20b 3; De amicorum multitudine 93d 8; Amatorius 752b 5 and 759f 5; Non posse suaviter vivi secundum Epicurum 1088b 5)*

**49r 7**

βίοτος, τὸ ζῆν. ἡ τὰ χρήματα ὡς τό, βίοτον δὲ μοι ὄλλοι ἔδουσι.

(Plut. *Quomodo adolescens poetas audire debeat* 22e 6)

**62r 19**

δημαγωγία, τῇ πειθοῖ γίνεται. δημοκοπία δὲ τῇ ἀπὸ τῶν χρομάτων καὶ ἀντεπαγγελιῶν προσενέξει. **in Plutarcho.** (*Praecepta gerenda rei publicae* 802e 1)

**62v 2**

(δημοκηδῆς καὶ δήμον ... publicola) **in Plutarcho** (*Publ.* 10, 9; only the indication of the author is written in the margin, the other parts are in the main text)

**76r 6**

δυσωποῦμαι δὲ τὸ λίαν αἰσχύνομαι. πλούταρχι· ὑπερβολὴ τοῦ αἰσχύνεσθαι ἐστὶ τὸ δυσωπεῖσθαι (Plut. *De vitioso pudore* 528e 3)

**111r 13**

**Plutarchus in vita Romuli** (29, 2). Καπρατίναι νόνναι καλοῦνται διὰ τὸν ἐρινεόν, καπρίφικον ὑπὸ ῥωμαίων ὀνομαζόμενον.

**119v 26**

ἔωλον, τὸ ψυχρόν, τὸ ἀνωφελές, τὸ μάταιον, καὶ ἀνίσχυρον, καὶ εἰς τὴν ἔω λειπόμενον. ὅθεν ἔωλοκρασία, τὸ χθιζὸν βρῶμα καὶ παρὰ δημοσθένει ἡ ματαία πόσις ἡ τοῦ πότου τὰ καταλείμματα. contrarium est προσφάτου τὸ ἔωλον **in Plutarcho** (cf. e.g. *Galba* 3, 2; *De curiositate* 519a 4; *Septem sapientium convivium* 148a 3)

**127v 2**

θοάζειν, τὸ κινεῖσθαι, ἡ τὸ καθέζεσθαι καὶ θαάσσειν. (cf. Plut. *Quomodo adolescens poetas audire debeat* 22f 1)

**132r 4**

**Plutarchus.** ἐν ἵππικοῖς θεάτροις οἱ ῥωμαῖοι κίρκους καλοῦσιν. (*Aem.* 32, 2)

**155r 14**

λέγεται καὶ κυρίττῳ τὸ κερατίζω, **in Plutarcho.** (cf. *Crass.* 7, 8; *Aetia Romana et Graeca* 280f 5)

**182v 26**

ξενομανοῦσα, γυνή, ἡ ξένους προσεταιριζομένη (cf. Plut. *De cupiditate divitiarum* 527f 2)

**190r 16**

**Plutarchus.** ἡ ἀκριβὴς καὶ δι' ὄνυχος λεγομένη συζήτησις. (*De tuenda sanitate praecepta* 128e 8)

**196r 26**

**Plutarchus** φασὶ τὸν οὐλαμὸν εἶναι ἵππεων πεντήκοντα πλῆθος ἐν τετραγώνῳ σχήματι τεταγμένων. (*Lyc.* 23, 1)

207v 24

πελάτης, **in Plutarcho** cliens, θηλικῶς πελάτις (cf. e.g. *Cor.* 13, 5 and 21, 5; *Mar.* 5, 9; *Cat. Ma.* 24, 5)

226r 15

οἱ προτρέποντες ἐπί τί τῶν φιλοσόφων, διδάσκοντες δὲ μηδὲν μήτε ὑποτιθέμενοι, ὅμοιοι εἰσὶ τοῖς τοὺς λύχνους προμύττουσιν, ἔλαιον δὲ οὐκ ἔγχέουσιν. (Plut. *Praecepta gerendae reipublicae* 798b 3)

229v 3

προσλιπαρῶ, τὸ προσμένω, δοτικῆ. *indulgeo*, *adhaereo*, **Plutarchus**: τοῖς χρήμασιν ὥσπερ κηρίοις μέλιτται προσελιπάρουν (*Aem.* 23,7)

235r 14

**Plutarchos in vita Romuli**: ἔμπροσθεν τούτου ἐβάδιζον ἔτεροι βακτηρίαις τὸν ὅχλον ἀνείργοντες, ὑπεζωσμένοι ἴμαντας, ὥστε συνδεῖν εὐθὺς οὓς προστάξειε. τὸ δὲ δῆσαι Λατῖνοι, πάλαι μὲν λιγάρε, νῦν δὲ ἀλλιγάρε καλούσιν. ὅθεν οἱ τε ῥάβδοινοῦχοι λικτῷρες, αἱ τε ῥάβδοι βάκιλα καλούνται διὰ τὸ χρῆσθαι τότε βακτηρίαις. εἰκὸς δὲ λικτῷρες ἐντιθεμένου τοῦ κάππα νῦν ὄνομάζεσθαι. πρότερον γὰρ λιτῷρες, ἐλληνιστὶ δὲ λειτουργοὺς ὄντας λήιτον γὰρ τὸν δῆμον ἔτι νῦν Ἑλληνες λαὸν τὸ πλῆθος ὄνομάζουσιν. (*Rom.* 26,3)

235v 4

ῥαίζω, τὸ κόπτω. ἀνέρρωσεν, **in Plutarcho** convaluit (*Pomp.* 57,1)

237v 24

ῥωπικός, ὁ οὐδενὸς ἄξιος. ῥώπος γὰρ ὁ παντοδαπὸς ἢ καὶ ὁ λεπτὸς φόρτος. ἀλλὰ καὶ μῆγα χρώματος. ἐξ οὗ καὶ ῥωποπάλης ὁ ταῦτα πιπράσκων καὶ ῥωποπωλεῖον. **Plutarchus** (cf. *Dem.* 9, 5)

238r 26

**Plutarchus in vita Romuli**: τὸν ῥομύλον φασὶ διαφερόντως θεοσεβῆ γενέσθαι καὶ μαντικὸν καὶ φορεῖν ἐπὶ μαντικῆ τὸ καλούμενον λίτυνον. ἔστι δὲ καμπύλη ῥᾶβδος, ἢ τὰ πλινθία καθεζομένους ἐπ' οἰωνῶν διαγράφειν (*Rom.* 22,1)

255r 8

**Plutarchus**. συνδικῶν τῷ Μουρρήνᾳ παρῆν ὁ Κικέρων (*Cat. Mi.* 21,7,2)

274v 26

**Plutarchus in vita Romuli**. τὸν Ταλάσιον μέχρι τοῦ νῦν Ῥωμαῖοι, ὡς Ἑλληνες τὸν Ὑμέναιον τοῖς γάμοις ἐπάδουσιν. (cf. 15, 3)

282v 24

φάρμακον, καὶ τὸ χρῶμα, **Πλούταρχος**. τέλος δὲ ὁ ζωγράφος προσέβαλε τῷ πίνακι τὸν σπόγγον ὥσπερ εἴχεται φαρμάκων ἀνάλεων (cf. *De fortuna*, 99b 8)

288r 5

χαιρεκακία ἢ καὶ ἐπιχαιρεκακία λέγεται ἡδονὴ ἐπ' ἄλλοτροις κακοῖς. **Plutarchus** (cf. e.g. *De curiositate* 518c 8; *Quaestiones convivales* 631a 7)

292r 9

χορδολογῷ ρῆμα, τὸ τὰς χορδὰς διερεύνω καὶ πρὸς ἄλλήλας συναρμόζω. **Plutarchus** (*De capienda ex inimicis utilitate* 87f 9)

**297r 3**

**Πλούταρχος.** χαριέντως δὲ βασιλεὺς Ἀρχέλαος ἀδολέσχου κουρέως περιβαλόντος τὸ ὡμόλινον αὐτῷ. καὶ πειθομένου 'πῶς σε κείρω, βασιλεῦ;' 'σιωπῶν' ἔφη., cod. σιωφῶν, φ ad π correctum esse videtur (*De garrulitate* 509a 5)

#### **4) QUOTATIONS FROM THUCYDIDES**

**50v 26**

βουλείης ὄνομα καὶ κατὰ συγκοπὴν βουλῆς, κλίνεται βουλῆντος. **In Thucydide** (cf. sch. in Thuc. 3, 70, 5; *Suid.* β 435)

**159r 20**

Κυτίνιον Δωρικόν, πόλις τίς, ἵσως ἡ νῦν ζητούντιον. **In Thucydide.** (cf. *Hist.* 1, 107, 2; 3, 95, 1; 3, 102, 1)

**179r 18**

ναυάγιον οὐδετέρως **παρὰ Θουκυδίδη** ὅταν τι τῆς νεώς ἀπολεσθῇ, οὗν πηδάλιον ἢ τι τοιοῦτον. ναυαγία δὲ θηλυκῶς πᾶσα ἢ τῆς νηὸς ἀπώλεια. (quoted in *Suid.* v 45)

**199r 1**

τὰ παιδικά, ὁξυτόνως, οὐδετέρως, πληθυντικῶς. τινὲς μὲν ἐπὶ καλοῦ ἔρωτος, τινὲς δ' ἐπὶ αἰσχροῦ ἐξειλήφασι. **Θουκυδίδης** (*Hist.* 1, 132, 5): ἀνὴρ Ἀργίλιος παιδικά ποτε δὲν αὐτοῦ.

**210r 10**

subligaculum, **apud Θουκυδίδην** διάζωμα (*Hist.* 1, 6, 5)

#### **5) OTHER QUOTATIONS**

**5r 5**

ἄδικον. iniustum quod refertur ad naturalem essentiam. ἀδίκημα vero dicitur operatio huius iniusti et actus ipse est iniuria. (cf. Arist. *EN* 1135a)

**181v 12**

'Αριστοτέλης νόμισμα λέγεται ὅτι οὐ φύσει ἀλλὰ νόμῳ ἐστί. (*EN* 1133a)

**244r 1**

τὸ μεταξὺ λευκοῦ καὶ μέλανος ἐπὶ φωνῆς λέγεται σομφὸν παρά τισιν. ὃσπερ ἐπὶ χρωμάτων τὸ φαιόν. ut **Aristoteles in Topicis** (106b)

**290v 1**

χειρώναξ, ὁ χειροτέχνης καὶ βάναυσος. ὅθεν καὶ χειρωνακτικός. χερνῆτες, οἱ βάναυσοι τεχνίται **Aristoteles** (*PoI.* 1277a-b)

**5r 26**

[αἰδοῦμαι?] σέβομαι ποιητικῶς, αἰτιατικῇ. (cf. sch. in Aesch. *A.* 362b)

**7r 26**

αἴμυλιος δὲ κομψὸς καὶ χωρίης, καὶ αἴμυλία ἡ κομψότης. lepidus et lepos ut **Homerus** (*Od.* 1, 56-57): in *Odysseia* αἰδ' ἐν μαλακοῖσι καὶ αἴμυλίοισι [correcte αἴμυλίοισι] λόγοισι, θέλγει ὅπως ιθάκης ἐπιλήσεται. αἱρετικὸς conditionalis, τὰ αἱρετικὰ λεγάτα μετὰ τὴν ἔκβασιν τῆς

αἰρέσεως κεχρεώστηνται. ὅθεν οὔτε μεταφέρεσθαι ἐν τῷ μεταξὺ δύνανται. (cf. Michael Attaliates, Πόνημα νομικὸν ἡτοι σύνοψις πραγματική 27, 20. Ed. Zépos & Zépos 1931b)

11v 10

apud **Platonem comicum** et gallina (*Dai.*, fg. 19-20 Kock, line 3; cf. sch. Ar. *Nub.* 663a)

54r 14

**Herodotus** vero ait γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεα ἔστι (*Hist.* 2, 142, 2)

152r 10

κνᾶν καὶ κναίεν καὶ κνάπτειν, τὸ ξύειν. Κνάφος **apud Herodotum** spina trahens vestimenta (cf. *Suid.* κ 1853; *Hist.* 1, 92, 9). et quo fullones olim acervo spinarum mundabant vestimenta dicti sunt κναφεῖς, ille acervus κνάφος.

150v 6

κισσύβιον ἄγγειον τι ποιμενικὸν ἐν ὧ τὸ γάλα ἐγχεῖται. **Lucianus** (cf. *DDeor.* 10, 4; cf. sch. in *Lucianum* 79, 10)

178v 1

μυττωτός, ὑπότριμμά τι ἐκ διαφάρων ἀρτυμάτων, ἢ καὶ ἐκ σκορόδων. ἢ ὁ ἀπὸ τῶν κρεῶν ἐν τῷ ζωμῷ γλοιός. ὃς τοῦ ζωμοῦ ἐκλελοιπότος τῷ τρυβλίῳ περικάθηται. ut **in Luciano** (cf. sch. in *Lucianum* 25, 54). Μυχοί, tenebrae, recessus. μυχιαῖος στεναγμός, ὁ ἐκ βάθους ἀναπεμπόμενος.

187v 19

**Lucianus** ἀμελήσαντες τοῦ ὀλκοῦ τὸ σύφαρ τοῦ ὄφεως θηρεύειν πειρώμεθα. Idem. μᾶλλον δὲ ὄμοιον ποιοῦμεν ὥσπερ εἴ τις ἐξ ὅλμον ὕδωρ ἐγχέας, ὑπέρῳ σιδηρῷ πλήττοι, πράττειν ἀναγκαῖον τι καὶ προύργου οἰόμενος. οὐκ εἰδὼς ὅτι ἀποβάλλῃ φασὶ τοὺς ὄμους πλήττων, ὕδωρ ὄμως τὸ ὕδωρ μένει. προύργον operaē pretium. (*Herm.* 79, 20)

214v 4

πιττοῦμαι, τὸ δρωπακίζομαι, καὶ μηχανῆ τινὶ τὰς ἐν τῷ σώματι παρατίλλομαι τρίχας. **Lucianus** (cf. sch. in *Lucianum* 9,50)

220r 23

πομπεύω, ἐνίοτε παρὰ ρήτορσι τὸ λοιδορῶ. καὶ πομπεία, ἡ ὕβρις καὶ λοιδορία. ut **Demosthenes** (cf. e.g. *In Midiam* 181, 9)

## VIII

### NON-LITERARY GREEK QUOTATIONS IN THE MARGINS

The abbreviations of Greek authors and titles usually follow the abbreviations used by Liddell & Scott; the list of the abbreviations is found in Liddell & Scott 1968: xvi-xxxviii.

#### 1v 9

ἀγάλλομαι καὶ ἀγαλλιῶμαι τὸ χαίρω ἀμεταβάτως. ἀγάλλω δὲ τὸ τιμῶ τὸ ἔτερον μεταβατικῶς, ὅθεν καὶ ἄγαλμα.

#### 1v 20

τὸ φιλῶ ἀιτιατικῇ, ἀγαπῶ δὲ τὸ ἀρκοῦμαι δοτικῇ. contentor. (cf. *Suid.* α 161)

#### 2v 2

ἀγκύλῃ τὸ ὅπισθεν τοῦ γόνατος ἢ τοῦ ἀγκῶνος ἢ κάμψις καὶ εἶδος ἀκοντίου. καί τι τῶν ἔργων τῆς σκηνῆς τοῦ Μωσέως. sed et amentum. unde ἀγκυλοῦμαι amento, -as et ἀγκυλίζομαι teneo iaculum paratum in amento. (cf. *Suid.* α 251)

#### 2v 22

ἄγνος, φυτόν, ὅν καὶ λίγονα καλοῦσι παρὰ τὸ τοὺς ἐσθίοντας ἀγόνους τηρεῖν. τινὲς δὲ τὸν κωλύανδρον λέγουσι.

#### 3r 10

ἀγοράζω ἀμεταβάτως τὸ εἰς τὴν ἀγορὰν διατρίβω. ἀγοράζω δὲ τὸ ὠνοῦμαι μεταβατικῶς.

#### 3v 23

ἀγύρτης λέγεται ὁ συναθροίζων πολλοὺς περὶ ἑαυτὸν λέγων τί ἢ ποιῶν καινότερον.

#### 6r 15

ἀθλος ὁ ἀγών, ἀθλον τὸ ἔπαθλον (cf. e.g. *Suid.* α 742; *Et.Gud.* α 32; *Phot. Lexicon* α 477)

#### 6r 21

ἀπὸ τοῦ ἀ ἐπιτατικοῦ μορίου καὶ τοῦ θροῦ[ζ] (cf. *Suid.* α 761; *Et.Gen.* α 143; *Et.Gud.* α 33)

#### 7r 15

αἰμωδεῖν ἔστι, τὸ τοὺς ὀδόντας ναρκᾶν. (cf. *Hsynch.* α 1970)

#### 9r 14

ἀκίς, -ίδος. λέγεται μὲν τὸ ἀκρὸν τοῦ σιδήρου τῶν οἰωνῶν βελῶν, ἐντεῦθεν δὲ καὶ πάντα τὰ λεπτὰ καὶ κατὰ τὰ ἄκρα ὀξύτατα.

#### 13r 4

ἀμηχανῶ. ἀπορῶ, μηχανὴν οὐχ εὑρίσκω, ἀποτυγχάνω (cf. *Thom. Mag. Ecloga nominum et verborum Atticorum* α 47, 3)

#### 13r 11

gurges, λέξις ἢ ξηρασία ἢ πλήμμυρα (cf. *Suid.* α 1656)

**13v 23**

ἀνάγωγος, ὁ ἐκδεδιητημένος καὶ μὴ χρηστῆς δηλονότι τυχών ἀγωγῆς. ἢ μὴ πειθήνιος καὶ δυσάγωγος, ὡς ἵππος (cf. *Hippiatrica Berolinensis* 1, 10)

**18r 4**

ab oīgō quod non est in usu (cf. e.g. *Et.Gud*, Additamenta, α 149)

**19v 21**

τὸ ἴδιωτικῶς λεγόμενον καλάμιον τοῦ ποδός. κνήμη γὰρ sura ὡς καινὴ καὶ πλήρης οὖσα αἵματος.

**21v 26**

ἀξιός ποταμὸς διὰ τῆς παιονίας ρέων, καὶ μέχρι πέλλης καὶ θαλάσσης διήκων, ὁ νῦν καλούμενος βαρδάριος.

**41r 22**

ἀτιμῶ, τὸ ἄτιμον ποιῶ. ἀτιμάζω δὲ, τὸ καταφρονῶ (cf. *Suid.* α 4363)

**47r 26**

βασιλεύω σου, τὸ ἄρχω. βασιλεύω σε, βασιλέα ποιῶ. (cf. *Suid.* β 143)

**52v 6**

βυσαύχην, ὁ τοὺς ὕμους συνέλκων ἐπι τὸν τράχηλον (*Suid.* β 595)

**59v 12**

δεδίττομαι τὸ φοβοῦμαι (cf. e.g. Phot. *Lexicon* δ 84), παρὰ δημοσθένει καὶ τὸ φοβῶ, αἰτιατικῆ.

**60r 12**

δειμαίνω καὶ δειλιῶ περὶ σοί, δειματῶ δὲ καὶ ἐκδειματῶ σὲ τὸ ἐκφοβῶ (Gennadius Scholarius, *Grammatica* 2, 435, 14). δειμάμενος ὁ κτίσας (Ael. Hdn. *Epim.* 22,7).

**69r 26**

διδασκάλιον λέγεται τὸ τοῖς διδασκουσί τι διδόμενον χάριν τῆς μαθήσεως.

**70v 11**

quasi δίχαιον a δίχα

**71v 17**

μηχανικὸν ἦν τεχνούργημα δι' οὐ ἀπηκρίβουν οἱ γεομέτραι τὴν τῶν ἐπάλξεων ἐκ διαστήματος ἀναμέτρησιν (cf. *Suid.* δ 1195)

**71v 26**

διοχετεύω ὑδωρ φαμέν, διόχους οἱ ποιηταὶ φασὶν· ἔτεροι δὲ νομέας ligna curva in concavo navis per latus

**74v 12**

δρωπακίζειν, χρίεσθαι τὸ σῶμα, πρὸς τίλωσιν τριχῶν. (cf. *Suid.* δ 1538; Ps.-Zonar. *Lexicon* δ 574,15) δρωπακίζω, συνάγω, τρυγῶ. δρωπτὰ γὰρ τὰ δρεπτὰ, τὰ δρέπανα.

(*Suid.* δ 1538) δρώπαξ δὲ ὁ κεκαλλωπισμένος ἀνήρ, ἢ ὁ καλλωπιστής. (cf. Ps.-Zonar. *Lexicon* δ 570, 1; Gennadius Scholarius, *Grammatica* 2,437,15; *Suid.* δ 1539)

### 75v 17

δυστέκμαρτον τὸ δυσεύρετον καὶ δύσηπτον. (cf. *Suid.* δ 1695; Hsych. δ 2665a)

### 76r 1

τὸν ὄνόματος τῆς δυσωπίας οἱ περὶ ἀττικῆς γράψαντες συνηθείας ώς ἀδοκίμον. τὸ γὰρ δυσωπεῖσθαι οὐχ ώς οἱ νέοι ἐπὶ τοῦ αἰδεῖσθαι, ἀλλ’ ἐπὶ τοῦ ὑφορᾶσθαι καὶ δεδέναι ἐκλάμβανονται.

### 76v 25

ἐγγυῶμαι τόνδε ἐπὶ γάμου ἐγγύης, ἐγγυῶμαι σοι δὲ τόνδε, οἶνον ἀντ' αὐτοῦ καθίσταμαι ἐγγυτῆς (cf. *Lex. Vind.* ε 203).

alibi ἐγγυῶ σοι θυγατέρα despondeo.

ἐγγυῶμαι σοι, τὸ ὑπισχνοῦμαι σοι, ἐγγύη ὑπό)σχεσις.

### 80r 22

εἰσαγγελία ἔστιν, ἡ ἐπὶ ρητοῖς ἐγκλήμασιν εἰσαγωγὴ δίκης. οἶνον γράφομαι νικίαν προδοσίας. φάσις δέ, ἡ ψιλὴ προσαγγελία.

### 85v 14

ἐκπερδικῆσαι, τὸ διακράναι, ἐκ μεταφορᾶς τῶν περδίκων πανούργων ὅντων. (cf. *Suid.* ε 562)

### 86r 15

ἐκπρόθεσμον λέγεται καὶ ὑπερήμερον, τὸ ἔξω τῆς ταχθείσης προθεσμίας γενόμενον. καὶ τὸν τεταγμένον χρόνον τῆς ἀποτίσεως ἢ καταβολῆς ὑπερβάν.

### 93v 20

ἐνιαχοῦ καὶ ἐνιαχῆ pro ἔστιν οὖ, ἢ πολλαχοῦ (cf. *Suid.* ε 1332)

### 105r 23

ἐπιλλώπτω, τὸ τοῖς ὀφθαλμοῖς περιστρόφοις διανεύω. ἵλλος γὰρ ὁ ὀφθαλμός. καὶ ἐπιλλος ὁ διάστροφὸς τοὺς ὀφθαλμούς. (cf. Hsych. ε 4946)

### 106r 22

τὰ ἐπιπλα, τὰ ἐξ ἐπιπολῆς σκεύη. οἶνον ἡ ἐπιπόλαιος κτῆσις καὶ ὅση δυνατὴ πλωίζεσθαι, ἀλλ’ οὐκ ἐγγειος. (cf. *EM* 363,9; *Suid.* ε 2512)

### 110v 26

τῶν ἐρεττόντων, οἱ μὲν ἄνω θρα[νῖται λέγονται,] οἱ δὲ μέσοι, ζυγῆται. οἱ δὲ κάτω [θαλάμιοι.] (cf. *Suid.* θ 454)

### 111v 8

έρμαφρόδιτος ὁ ἀνδρόγυνος, ἢ ὁ αἰσχρῶς καὶ ποιῶν καὶ πάσχων. (c.f. *Suid.* ε 3028)

### 111v 10

έρμωνιος χάρις, ἡ κατὰ ἀνάγκην διδομένη, οὐκ ἐκ διαθέσεως ψυχῆς, ἀλλ’ ἐπιπλάστως, καὶ κατὰ προσποίησιν φιλίας οὐ κάτ’ ἀλήθειαν. (*Suid.* ε 3053)

**111v 26**

ἔρυμα, ὁ ἀπὸ φύσεως ἔχυρός. ἔρυμνὸν χωρίον.

**121r 23**

τὰ μὲν τῶν ζῷων σαρκοφαγεῖ, τὰ δὲ σπερμολογεῖ, τὰ δὲ ριζωρυχεῖ.

**123v 26**

ἡράκλειος ψῶρα, ἡ δυσθεράπευτος καὶ ἡρακλείων λουτρῶν δεομένη πρὸς θεραπείαν (cf. *Suid.* η 467)

**125r 19**

θεατρώνης, ὁ τόπον ἐν τῷ θέατρῳ ὡνούμενος, ἀφ οὗ ἀλλ ἔχοι θεωρεῖν. ὡς τελώνης, ὁ τὰ δημόσια τέλη ὡνούμενος. ὅμοίως καὶ σιτώνης καὶ βιώνης ...?

**127r 19**

θίασος, τὸ ἀθροιζόμενον πλῆθος ἐπὶ τέλει καὶ τιμῇ θεοῦ (cf. *Suid.* θ 380)

**129r 1**

θυραῖος, ὁ ἔκτὸς καὶ δηλοῦ στάσιν. θύραζε δὲ, κίνησιν ἔνδοθεν εἰς τὰ ἔξω. θύραθεν δὲ, ἔξωθεν ἐ[πὶ τὰ]? ἔσω. (cf. *Lex. Vind.* θ 24)

**129r 26**

ἰαστί Ionice vel ἀττικστί, αἰολιστί, δωριστί.

**131v 1**

ἴμαν, τὸ ἀντλεῖν καὶ ἀνέλκειν. ὅθεν καὶ ἀνιμᾶν καὶ ἴμαῖον ἄσμα, τὸ ἐπὶ τῇ ἀντλήσει ἀδόμενον, ὡς τὸ, καί που τίς ἀνὴρ ὑδατηγὸς ἴμαῖον ӯδει, καὶ ὕδωρ ἴμητόν, τὸ ἀντλητόν. (cf. *Suid.* ι 331, 343 and 355)

**131v 9**

ἰνδάλλεται, καταφαίνεται, ὅμοιοῦται καὶ ἰνδάλματα, τὰ φαντάσματα, τὰ ὅμοιώματα, ἀπηκονίσματα. (cf. *Suid.* ι 371 and 372)

**132v 26**

πρῶτον ὅλυνθος, εἶτα φίληξ, εἶτα σῦκον καὶ τελευταῖον ἰσχάς (cf. *Suid.* ι 711)

**136v 19**

κακύνω, τὸ κακίαν ἐμποιῶ. κακῶ σε, τὸ βλάττω. (cf. *Lex. Vind.* κ 86)

**138v 8**

καπνὸς ἀπὸ ξύλου. ἀστμὸς ἀπὸ ὕδατος. αἱθάλη ἀπὸ λίθων. λιγνὶς ἀπὸ ἐλαίου καὶ κηροῦ. κνίσσα ἀπὸ κρεῶν.

**139r 23**

καρύκη, εἶδος βρώματος ἔξ αἴματος καὶ ποικίλων ἀρτυμάτων συντεθειμένον. ὅθεν καρυκεία καὶ καρύκευμα καὶ καρυκεύω ρῆμα.

**140v 17**

καταδιαιτῶ σου, τὸ καταψηφίζομαί σου καὶ κατακρίνω σε.

**143r 26**

περπερεύομαι, τὸ χαριεντίζομαι, πέρπερος γὰρ ὁ μετὰ βλακείας ἐπηρμένος, ὁ λάλος καὶ προπετής καὶ μηδὲν μετὰ λογισμοῦ ποιῶν (cf. *Suid.* κ 964; Phot. *Lexicon* π 425,20; *Suid.* π 1366)

**147v 18**

καττύω, τὸ εὐτρεπίζω καὶ συρράπτω καὶ μετὰ δόλου ὑφαίνω. κάττυμα ἡ ἀπάτη μεταφορικῶς, καττύματα γὰρ ἔστι δέρματα τινὰ ἵσχυρὰ καὶ σκληρὰ ὅπερ τοῖς σανδαλίοις καὶ τοῖς ἄλλοις ὑποδήμασιν ὑποβάλλονται. (cf. *Suid.* κ 1128)

**148Bv 9**

κερδαλέος, ὁ ποικίλος καὶ πανοῦργος. κερδαλέη γὰρ καὶ κερδὼ ἡ ἀλώπηξ. ὅθεν κερδαλεόφρων ὁ δολιόβουλος καὶ κερδοσύνη ἡ πανουργία. (cf. *Suid.* κ 1383)

**148Bv 22**

κεστός, ὁ διακεκεντημένος καὶ πεποικιλμένος ἴμας ἢ ἔνδυμα Ἀφροδίτης. καταχρηστικῶς δὲ πάντα τῶν γυναικῶν τὰ φαντασιώδη ἐνδύματα. (cf. *Suid.* κ 1428)

**150v 10**

κιχλισμὸς ὁ ἀκόλαστος καὶ λεπτὸς γέλως. (cf. *Suid.* κ 1695)

**152r 19**

κνησείω τὸ ἐπιθυμητικῶς ἔχω κνᾶσθαι. (cf. *Suid.* κ 1868)

**152r 25**

κόβαλος ὁ ἀνελεύθερος καὶ πανοῦργος vafer, dicax; κοβαλεία ἡ προσποίητος μετὰ ἀπάτης παιδεία. Καὶ κόβαλος ὁ ταύτῃ χρώμενος. (*Suid.* κ 1896) vafricia.

**157r 9**

κρινωνιά, ὁ τῶν κρίνων λειμών (*Suid.* κ 2431)

**157r 26**

κράβυλος, εἶδος πλέγματος τριχῶν, ἀφ' ἐκατέρων εἰς ὀξὺ λῆγον, καὶ ἔστι τῶν ἀνδρῶν, τῶν δὲ γυναικῶν κόρυμβος λέγεται, καὶ τῶν παίδων σκορπίος.

**158r 7**

κτῖλος, ὁ προηγούμενος τῶν προβάτων κριός (*Suid.* κ 2526)

**158v 16**

κύμβαχος, ὁ ἐπὶ κεφαλῆς πεσὼν καὶ ὅνω τοὺς πόδας ἔχων. (*Suid.* κ 2681)

**160v 19**

λαμυρός, θρασύς. λαμυρία, ἡ θρασύτης. (cf. Hsych. λ 124)

**161r 20**

λαφυγμός, ἡ ἀδηφαγία καὶ ἡ πρὸς τὰ ἐδέσματα πολυτέλεια (*Suid.* λ 156), καὶ λαφύσσω, τὸ ἐκροφῶ ἢ καὶ διασπαράττω.

**161v 17**

λειοκύμων λέγεται ἡ θάλασσα ὅτε γαληνιὰ καὶ εὔδιός ἐστι, τὰ κύματα ἐφαπλῶσα ὁμαλῶς.

**162r 4**

λεπάς, κοχλίου εἶδος ταῖς πέτραις δυσαποσπάστως προσπήγνυται εἰωθότος. (cf. *Suid.* λ 284)

**162r 21**

λέσχη ἡ πολλὴ ὁμιλία καὶ φλυαρία, ὅθεν καὶ τὸ ἀδολεσχία. ἐλέγοντο δὲ τὸ παλαιὸν αἱ καθέδραι καὶ οἱ τόποι ἐν οἷς εἰώθησαν ἀθροιζόμενοι φιλοσοφεῖν, λέσχαι. (*Suid.* λ 309)

**163v 1**

λιγνύς, ἡ ἀνάδοσις τοῦ καπνοῦ (*Suid.* λ 505). λιγὺς καὶ λιγυρός, ὁ ἥδὺς καὶ ὁξύς (*Suid.* λ 507). λιγύφθογγος καὶ λιγύφωνος, ὁ ἥδύφωνος (*Suid.* λ 509-510). canorus.

**165r 9**

λόγια ἔστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην. χρησμοὶ δὲ οἱ ἐμμέτρως ὑπὸ τῶν θεοφορουμένων λεγόμενοι. (*Suid.* λ 640)

**165Bv 7**

λυσίζωνος γυνὴ ἡ φνδρὶ πλησιάσασα. αἱ γὰρ παρθένοι μέλλουσαι πρὸς μίξιν ἔρχεσθαι, ἀνετίθεσαν τὰς παρθενικὰς αὐτῶν ζώνας τῇ Ἀρτέμιδι. (*Suid.* λ 859)

**166r 11**

οἰνηρὸν ἀγγεῖον ἐκ ξύλων κατεσκευασμένον (cf. Ps.-Zonar. *Lexicon* γ 418, 6; *Suid.* γ 73 and μ 2). μαγγανευτῆς ὁ μιγνὺς παντοδαπὰ πρὸς φενακισμόν (cf. *Suid.* μ 3). καὶ μαγγανείᾳ ἡ γοητεία (*Suid.* μ 4)

**166r 23**

μαθητιῶ, τὸ μαθητῆς γενέσθαι ἐπιθυμῶ. μαθητεύω δέ σοι, ἀντὶ τοῦ μαθητῆς εἰμι. (cf. *Lex. Vind.* μ 10,1)

**167r 6**

μαλάχια, ὅσα τῶν ἐνύδρων ὀστέα οὐκ ἔχει. οἵον σηπία, πολύπους. ταῦτα δὲ καὶ ὄνται μάρτια ἔστι καὶ ἄσπλαγχνα. (*Suid.* μ 98)

**167r 9**

μαλάκοστρακοι ἰχθύες, ὅσα ἐκδύεται. οἵον ἀστρακοί, καρίδες, πάγουροι, καρκίνοι. ταῦτα δὲ μόνα ἐκδύεται. (*Suid.* μ 95)

**169v 20**

Μελιταῖον κυνίδιον. τῶν γὰρ κυνῶν οἱ μὲν ἰχνευτικοί, οἱ δὲ ὄμόσε τοῖς θηρίοις χωροῦσιν, οἱ δὲ ἐπὶ φυλακὴ τῶν κτημάτων οἴκουροί, οἱ δὲ ἐπὶ τέρψει, ὡς τὰ Μελιταῖα κυνίδια, καὶ Μελιτηροὶ κύνες οἱ ἐπὶ τέρψει τρεφόμενοι (*Suid.* μ 519)

**172r 1**

μεταδιδάξαι dedocere ἢ τὸ τὴν προτέραν ἀφεῖναι βουλὴν καὶ ἐπ' ἄλλην τραπῆναι (*Suid.* μ 690)

**172v 14**

μεταποιοῦμαι, τὸ φροντίζω καὶ προνοοῦμαι γενικῆ, μεταποιῶ δὲ τὸ μεταβάλλω, ἀιτιατικῆ (*Suid.* μ 728)

**174v 1**

μηρύομαι, τὸ σχοινίον συνάγω (*Lex. Vind.* μ 26)

**175r 11**

ὁ παρασάγγης, μέτρον ὄδοι πέρσικον, ἦτοι τριάκοντα στάδιοι. σχοῖνος δὲ ἀιγύπτιον, ἐξήκοντα στάδιοι. τὸ μὲν μίλιον, ἔχει στάδια η, τὸ δὲ στάδιον πόδας χ.

**175r 26**

ὁ ἄγκος vallis. μισγάγκεια καὶ ξυνάγκεια τόπος κοῦλος ἐις ὃν τὰ καταφερόμενα μίσγεται ἀπὸ πλειόνων ὄρῶν ὕδατα (*Suid.* μ 1110). Latine confluges dicuntur loca, in quae rivi diversi confluunt; convallis.

**175v 26**

τοῦ μὲν προσδοκωμένου ἐστὶν ἐλπίς. τοῦ δὲ παρόντος αἴσθησις. τοῦ δὲ μένοντος μνήμη (cf. *Suid.* μ 1155)

**176r 15**

μόθος. μάχη, πόλεμος, τάραχος, σπάσις, θόρυβος, φόβος. (*Suid.* μ 1186)

**176v 14**

μονιὸς ἄγριος, ὃς μεμονωμένος ἢ ὁ μονόλυκος. (*Suid.* μ 1221) fera singularis

**177r 11**

μορμολύκεια, καὶ μορμῶνες, τὰ τῶν τραγῳδῶν καὶ ὑποκριτῶν προσωπεῖα, ἢ δωριεῖς γόργια καλούσιν. (*Suid.* μ 1250) ὅθεν τὸ ἐκφοβῆσαι, μορμολύξασθαι. μορμολύττομαι σε, τὸ φοβῶ καὶ εἰς πτοῦν καὶ ὀρρωδίαν ἄγω.

**177v 23**

μύλη, τὸ κάτω τοῦ μύλου. τὸ γὰρ ἄνω ὄνος? λέγεται. meta est inferior pars molae, catillus superior. (cf. *Suid.* μ 1408)

**178r 20**

μῦρτον, τὸ σχῆμα τοῦ γυναικείου αἰδοίου. οὐδὲ τὸ μεταξὺ κλειτορίς. Latine evigium. ἀφοῦ τὸ ἀκολάστως ἔπεσθαι, κλειτορίζεσθαι. τὸ δὲ χεῖλος ὑποδορίς. τὸ δὲ σύμπτωμα μυρτοχείλη. (*Suid.* μ 1462)

**179r 4**

ναζιραῖος ὁ θῷος κεχαρισμένος καὶ ἀφιερωμένος, ὁ μοναχός. (*Suid.* ν 10)

**179r 16**

ναστὸν τὸ πυκνὸν καὶ πλῆρες καὶ μεστὸν καὶ μὴ ἔχον ὑπόκουφόν τι. μανὸν δέ, τὸ ἀραίον χαῦνον καὶ ἀνωφερὲς ώς φλόξ. ναστὸς ἀρσενικῶς ὁ πλακοῦς, ἢ ἄρτος θερμὸς μετ' ἐλαίου. (*Suid.* ν 44)

**179r 25**

ναυτιάν, κυρίως τὸ ἐν τῇ νηὶ ἐμεῖν. (*Suid.* ν 81) ναὶ μὰ μήκωνος χλόην. ὅρκος ἐπὶ χλευασμῷ. (*Suid.* ν 100)

**179v 26**

νεμεσᾶν καὶ νεμεσίζειν δοτικῇ. τὸ ἐμποδὼν ἵστασθαι τοῖς πραττομένοις κατὰ γνώμην καὶ τὸ ... (*Suid.* ν 154). διαφέρει δὲ νεμεσητικὸς τοῦ φθονεροῦ ὅτι? ὁ μὲν φθονερὸς ἐπὶ ταῖς τῶν καλῶν εὐπραγίαις λυπεῖται, ὁ δὲ νεμεσητικὸς ἐπὶ ταῖς τῶν κακῶν. (*Suid.* ν 157)

**180r 3**

νεοθηγὲς ξίφος, τὸ νεωστὶ ἀκονηθέν. ἡ νεός, ἡ νεωστὶ ἡροτριαμένη γῆ.

**181r 3**

νησσάριον anaticula, νύσσα δὲ καμπτήρ, τέρμα, βαθμίς. (*Suid.* v 617)

**181r 5**

νήτη χορδὴ λεγομένη ὑπὸ τῶν μουσικῶν πρὸς ἀντιδιαστολὴν τῆς ὑπάτης καὶ μέσης. (*Suid.* v 11)

**181r 25**

? ὅτι ἡ παιδοπούα παρὰ τῷ ποιητῇ τετραχῶς γένεται. γνήσιος ὁ ἐκ νομίμων γάμων. νόθος ὁ ἐκ παλλακίδος. σκότιος ὁ ἐκ λαθραίας μίξεως. παρθένιος ὁ ἐκ τῆς ἔτι νομιζομένης παρθένου γενόμενος. (cf. *EM236*, 25)

**184r 11**

ὅγμος, ἡ κατὰ στίχον ἔφοδος τῶν θεριστῶν. καὶ ὅγμοι σταχύων. καὶ ἐπόγμιος δημήτηρ ἔφορος τοῦ θέρους. (*Suid.* o 26)

**185r 8**

ὁθνεῖος ὁ ἀλλογενὴς καὶ ξένος καὶ ἀλλότριος οὐχ ὁ ἐκ τῆς ἀλλοδαπῆς ἀφιγμένος ὥς τινες οἰονται. ἀλλ' ὁ ἀπὸ πόλεως τῆς αὐτῆς ὅν, καὶ ἄλλως ἐπιτήδειός πως, οὐ μέντοι κατὰ γένος προσήκον. (*Suid.* o 83-84)

**193r 26**

ὅρμενα. τὰ τῶν λαχάνων πάντων ἐκκεκαυληκότα. οἱ δὲ τῆς κράμβης φασὶ τὸ ἐντὸς κύημα. οἱ δὲ τὸν ἄγριον ἀσπάραγον. (*Suid.* o 598)

**196r 10**

οὐθαρ, τὸ γονιμώτατον μέλος, οὕθατα δὲ οἱ μαζοὶ τῶν προβάτων. (*Suid.* o 837-838.)

**198r 7**

όψαρτύτης ὁ μάγειρος. ὄψαρτύτικη ἡ μαγειρική. (*Suid.* o 1071-1072)

**199r 20**

παλιμβαλῆς ὁ ἀνάταυρα πεσὼν ὁ ὕπτιος. (*Suid.* π 85)

**201r 7**

πάππος καὶ αἱ ἐπὶ τοῦ κάτω χείλους τρίχες. μύσταξ δὲ αἱ ἐπὶ τοῦ ἄνω. (*Suid.* π 264)

**201r 12**

παράβυστον, τὸ παρακεκρυμμένον καὶ λάθρα γινόμενον. (*Suid.* π 301)

**202r 18**

παρακεκομμένος, ὁ ἔξεστηκὼς καὶ μαινόμενος καὶ παράφρων. (*Suid.* π 358) stupidus, insanus, vecors, excors.

**202v 1**

παρακοίτης ὁ ἀνήρ, παράκοιτις δὲ ἡ γυνή. (*Suid.* π 377)

**207v 16**

πέλανοι, πέμματα ἐκ παιπάλης ἡ ἐστι λεπτότατον ἄλευρον ἐις θυσίαν ἐπιτήδειον. ἡ οἱ μέλιτι δεδευμένοι καρποί. ἡ θεοῖς ἀπαρχαί τινες. ἡ ὁ περὶ τῷ στόματι πεπηγώς ἀφρός. καὶ τὸ

περιπεπηγὸς ἐξηραμένον ὀπῶδες δάκρυον. οὗτον λιβανωτὸν καὶ κόμμι, καὶ ὁ τοῦ μάντεως μισθὸς ὄβολός. (*Suid.* π 928)

**208r 3**

πέμπελος, γέρων καὶ γραῦς παρὰ τὸ πέμπεσθαι ἐν τῷ ἄδῃ (*Suid.* π 958)

**210v 21**

περὶ λύχνων ἀφάς, prima face, tum cum sera rubens accedit L. v.

**211v 12**

περίπυστον, τὸ ἐξάκουστον καὶ περιβόητον (cf. *Suid.* π 1272)

**213r 5**

περπερεία, ἡ κολάκεια, καὶ πέρπερος ὁ μετὰ βλακείας ἐπηρμένος. οὗτον λάλος καὶ προπετής, καὶ μηδέν σὺν λογισμῷ ποιῶν. (*Suid.* π 1365 and 1366; Phot. *Lexicon* π 425, 20)

**214r 1**

πίδαξ, πηγὴ ἢ σταγών, καὶ Εὐπίδαξ χῶρος, ὁ καλὴν ἔχων πηγήν. (*Suid.* π 1555)

**215v 1**

πλαίσιον, τετράγωνος στάσις στρατεύματος καὶ τὸ ἐκ ξύλον τετραγώνων πῆγμα. (*Suid.* π 1715)

**215v 18**

πλειῶν, -ῶνος. ὁ ἐνιαυτός, ἀπὸ τοῦ ἐν αὐτῷ πληροῦσθαι τοῦς καιρούς. (*Suid.* π 1736)

**215v 21**

πλειστοδόκεια. ἡ πλείστη δόκησις. (*Suid.* π 1739)

**217v 1**

ποδοκάκη, ξύλον εἰς ὃ ἐν είρκτῃ τοὺς πόδας ἐμβάλλοντες συνέχουσιν. (Lex. Segueriana, *Coll. verborum utilium e differentibus rhetoribus et sapientibus multis* π 344,16, ed. Bachmann)

**219r 12**

πολλοστημόριον, τὸ ἔσχατον μέρος οὗτον τῆς γῆς. (*Suid.* π 1924)

**219r 14**

πολλοστόν, τὸ ἔσχατον ἐπὶ τάξεως καὶ μορίου (*Suid.* π 1925)

**220v 2**

πλακούντια, πλατέα, λεπτὰ καὶ περιφερῆ?

**221r 2**

πόρπαξ, ὁ τὴν ἀσπίδα κατέχουσιν, ὁ λεγόμενος ὄχανος. (*Suid.* π 2090)

**222r 1**

Πραγματομαθεῖς, οἵ τῶν πραγμάτων εἰδήμονες. (*Suid.* π 2195)

**222r 8**

πρανές, τὸ κάταντες καὶ πρανής, ὁ κατωφερής (*Suid.* π 2208-9)

**222r 16**

Πρασιαί, αἱ τοῦ κήπου λαχανίαι (*Suid.* π 2226)

**223v 8**

προβοσκίς?, ἡ τοῦ ἐλέφαντος προνομαία (*Suid.* π 2356)

**225v 15**

προκυλινδεῖσθαι, τὸ ἐπὶ γόνου πεσόντα προσκυνεῖν (*Suid.* π 2492)

**232v 1**

πρυτανεῖον ἥν οἶκος μέγας, ἔνθα αἱ σιτήσεις τοῖς πολιτευομένοις ἐδίδοντο οὕτω λεχθὲν ὥσπερ πυρὸς ταμεῖον, ἔνθα ἥν ἀσβεστος πῦρ καὶ ἥνυχοντο, ἢ ὅτι ἐκεῖ ἐκάθηντο οἱ πρυτάνεις οἱ τῶν ὅλων πραγμάτων διοικηταί.

**234r 1**

πύθη, μάθης, ἀκούσης. (*Phot. Lexicon* π 472, 21)

**239r 13**

σελλήδιον, τὸ ἀπὸ τῶν ἄνωθεν ἐπὶ τὰ κάτω ἀναγινωσκόμενον, *pagina* (*Suid.* σ 209). σελίς, τὸ μέσον τῶν δύο καταβατῶν ἄγραφον τυγχάνον. ἐνιαχοῦ λέγεται οὕτω καὶ τὸ βιβλίον. (*Suid.* σ 214)

**239v 1**

σέριφος γραῦς, ἡ ἐν παρθενίᾳ γεγηρακυῖα (*Suid.* σ 251 and γ 431)

**243r 19**

ἡ σκυτάλη ἥν ξύλον στρογγύλον ἐξεσμένον ἐπίμηκες. δύο δὲ παρὰ Λακεδαιμονίοις ὑπῆρχον σκυτάλαι. καὶ τὴν μὲν κατεῖχον οἱ ἔφοροι. τὴν δὲ ἐτέραν παρεῖχον τῷ ἐκπεμπομένῳ στρατηγῷ, ὅπότε δ' ἐβούλοντο ἐπιστεῖλαι τὶ αὐτῷ, φέροντες ἴμάντα λευκὸν περιείλουν τὴν σκυτάλην. καὶ ἐπὶ τοῦ ἴμάντος ἔγραφον εἰτ' ἀνελίττοντες παρεῖχον τὸν ἴμάντα τῷ ἀποφέροντι. ὁ δὲ στρατηγὸς λαβὼν τὸν ἴμάντα τῇ ἑαυτοῦ σκυτάλῃ περιείλιτε, καὶ ἐγίνωσκε τὰ ἐπεσταλμένα. ἐποίουν δὲ τοῦθ' οἱ Λακεδαιμόνιοι, ἵνα μὴ γνῶσιν οἱ ἀποφέροντες, ἢ καθ' οὓς ἀν γίγνοιντο τὰ ἐγγεγραμμένα?. λέγεται δὲ σκυτάλη ἀπὸ τοῦ σκύτος ὁ λῶρος καὶ τοῦ εἰλῶ. (cf. *Phot. Lexicon* σ 525-526; *Lex. Segueriana, Coll. verborum utilium e differentibus rhetoribus et sapientibus multis* σ 367, 1, ed. Bachmann)

**249v 6**

στυππεῖον, τὸ τῆς ἐλαίας ὀστοῦν. στύππιον, ὅθεν τὸ λῖνον νήθεται. (*Suid.* σ 1260) στυράκιον λέγεται ὁ σίδηρος τοῦ ἀκοντίου ἢ τὸ ξύλον.

**260r 26**

σφενδόνη καὶ ἡ τοῦ δακτυλίου περιφέρεια ἢ τὸ μέρος καθ' οὓς ἡ σφαγὶς τυποῦται, οὕτω, τῇ στροφῇ τῆς σφενδόνης ὁ Γύγης.

**260v 9**

σφηκώδεις, οἱ σκληροὶ καὶ τοῖς σώμασι κάτισχοι. (*Suid.* σ 1733)

**264v 5**

τενάγη, τὰ πηλώδη πελάγη, ἢ ἵλυς, ἐπιπολάζοντος ὕδατος οὐ πολλοῦ, καὶ βοτάνης ἐπιφαινομένης τῷ ὕδατι. (*Suid.* τ 305)

**272r 6**

τρύγητος, ὁ καιρός, ἐν ᾖ δεῖ τρυγᾶν καὶ ἄμητος, ὁ καιρός, ἐν ᾖ δεῖ ἀμᾶν καὶ θερίζειν, προπαροξυτόνως. τρυγητὸς δὲ ὁ τρυγώμενος βότρυς καὶ ἄμητός, ὁ θεριζόμενος στάχυς, ὁξυτόνως. ὥσπερ ἔμετος καὶ ἔμετὸς αὐτὸ τὸ πρᾶγμα. (*Suid.* τ 1092)

**275v 1**

ὑπαντρος, πέτρα, ἡ ὑπὸ ἄντρον. ὑπαντίζω, τὸ ὑπαντῶ (cf. pl. Ps.-Zonar. *Lexicon* ν 1781), ὑπαντῶ δοτικῇ ἐπὶ τῆς ὁδοῦ. ἀπαντῶ δὲ ἐπὶ τοῦ κριτηρίου (*Suid.* ν 151), ὑπανίσχω, τὸ ὑπανατέλλω suborior. ὑπαρκῶ suppedito.

**281r 21**

ὑπώπια, τὰ ὑπὸ τοὺς ὀφθαλμοὺς πελιδνώματα ἢ τὰ ἐξ αὐτῶν ἐξιόντα πῦνα (cf. Ps.-Zonar. *Lexicon* ν 1780, 19). λέγονται δὲ καὶ οἱ γινόμενοι τύλοι ἐν ταῖς χερσὶν ἀπὸ τῆς ἐργασίας. καὶ τὰ ἀφ'οίασδηποτοῦν πληγῆς τραύματα (*Suid.* ν 650).

**282r 2**

ὑφορμοῦν, ἀπαντῶν καὶ ἐναντιούμενον (*Suid.* ν 738)

**282r 19**

φαθὶ ὁξυτόνως, ἀντὶ τοῦ ἐξόπισθεν ὡς τὸ αὐτὸ φαθὶ τοῦ μόλωμεν (*Suid.* φ 22)

**282v 5**

φάλαρα φασὶ τὰς προμετωπίδας, τοὺς ἀσπιδίσκους, τὴν κόσμησιν τῶν ὕπων τὴν κατὰ μέτωπον (*Suid.* φ 42)

**285v 25**

φορβειά, ἡ αὐλητικὴ στομίς, λέγεται δὲ καὶ ὁ χειλωτήρ (*Suid.* φ 750)

**286v 13**

φρύγιον, δαλὸς ξηρός (*Suid.* φ 752). φρυκτός, ἡ διὰ τῶν δάδων ἐν πολέμοις γινομένη λαμπάς (*Suid.* φ 755)

**289r 4**

χαρακτῆρες λόγων φραστικῶν γ. ὑψηλός, ἰσχνός, μέσος. (*Suid.* χ 94)

**290v 19**

χηλαί, οἱ ἔμπροσθεν τοῦ πρὸς θάλασσαν τείχους προβεβλημένοι λίθοι, διὰ τῶν κυμάτων βίαν, μὴ τὸ τεῖχος βλάπτοιτο. λέγεται δὲ χηλὴ καὶ ἡ ὄπλη (*Suid.* χ 245-6)

**291r 12**

χιλὸς λέγεται ἡ τῶν ὕπων τροφή bladum.

# IX

## MARGINALIA IN THE MSS. ÖNB SUPPL. GR. 45 AND Σ I 12. COLLATION

### 1 Quotations from Aristophanic scholia

ÖNB Suppl. Gr. 45	Σ I 12	Notes
1r 1 [Ἄβάκχευτος, -χ]ευτου    ἀ ἐπίρρημα ἐκπλήξεως	91r ἀ ἐπίρρημα ἐκπλήξεως	sch. plut. 1052
1r 12 ἀβίωτος, -του    ἀβίωτον. ἦτοι οὐ βιώσεως ἄξιον. Aristophanes	91r Aristophanes. ἀβίωτον. ἦτοι οὐ βιώσεως ἄξιον.	sch. plut. 969a
4r 9 ἄγω, -γεις    ἄγω λέγεται καὶ τὸ κλῶ, δῆθεν κατεαγώς	92v ἄγω λέγεται καὶ τὸ κλῶ, δῆθεν κατεαγώς	sch. plut. 545j
4v 6 ἀδελφιδοῦς, -δοῦ, -δῶ    ἀδελφιδῆ. fratrī filia. in Aristophane.	93r ἀδελφιδῆν, τοῦ ἀδελφοῦ αὐτοῦ θυγατέρα. in Aristophane.	sch. nub. 47
5r 14 ἀδολεσχῶ, -σχεῖς    <b>quattuor</b> <b>significat hoc verbum.</b> τὸ φιλοσοφεῖν. τὸ παίζειν. τὸ όλιγωρεῖν. τὸ φλυαρεῖν.	93v τὸ ἀδολεσχεῖν, τέσσαρα σημαίνει. τὸ φιλοσοφεῖν, ώς τὸ (...), τὸ παίζειν, ώς τὸ (...), τὸ όλιγωρεῖν, ώς τὸ (...), τὸ φλυαρεῖν, ώς τὸ (...).	sch. nub. 1480e
5v 26 ἀθέατος, -άτου    ἀθάρα, ἄλευρον ἐψημένον. Aristophanes	94r ἀθάρα, ἄλευρον ἐψημένον.	sch. plut. 673
7r 24 αἰροῦμαι, -αίρῃ    αἰρουμένον. προκρίναντα. In Aristophane.	94v αἰρουμένον, προκρίναντα. In Aristophane.	sch. nub. 1042a
10r 7 ἀκοσμία, -μίας    ἀκόρητος. ἀνεπιμέλητος. ἀκαλλώπιστος. ώρῳ γὰρ τὸ ἐπιμελοῦμαι. in Aristophane	96v ἀκόρητος, ἀνεπιμέλητος, ἀκαλλώπιστος, ώρῳ γὰρ τὸ ἐπιμελοῦμαι. in Aristophane	sch. nub. 44c
10r 19 ἀκρατίζομαι, τὸ ἀκρατον πίνω    ἀκρατιεῖσθε. ἥγουν δίκην τράγων ὅρχεις λείχετε. Aristophanes	96v ἀκρατιεῖσθε. ἥγουν δίκην τράγων ὅρχεις λείχετε. in Aristophane	sch. plut. 295
11v 10 ἀλεκτρυών, -ῶνος    <b>ἀλεκτρύαινα gallina   apud</b> <b>Platonem comicum et gallina</b>	97v (...) ἀττικοὶ δὲ καὶ τὰς θηλείας οὕτως ἐκάλουν. Πλάτων γὰρ ὁ κομικὸς οὕτω λέγει. ἐνίοτε πολλαὶ τῶν ἀλεκτρυόνων καὶ ύπηρνέμια τίκτουσιν ώὰ πολλάκις. In Aristophane.	Dai., fg. 19-20 Kock, line 3; cf. sch. nub. 663a
11v 19 ἀληθής, -θοῦς    ἀληθεῖς. In Aristophane. <b>pro</b> ἀληθῶς <b>ironice</b>	97v ἀληθεῖς, ἐπίρρημα, ἀντὶ τοῦ ἀληθῶς λέγεις. In Arist(ophane). (...) <b>κατ'</b> εἰρωνείαν.	sch. nub. 841a
12r 24 ἀλοῶ, -ᾶς    ἀλῶς, κρατηθεῖς in Aristophane. ἀλσιν' διασμυχθείς, καθαρθείς. ἄμης, -ητος εἶδος πλακοῦντος.	98r ἀλῶς, κρατηθεῖς in Aristophane.   ἀλσιν' διασμυχθείς, καθαρθείς. (...) In Aristoph(ane).   (...) ἥγουν εἶδος πλακοῦντος πρὸς οῖς ἐπεμψα.	sch. plut. 168a; sch. plut. 999
13r 17 ἀμύνομαι σέ    ἀμύνεται,	98v ἀμύνεται, μάχεται in	sch. nub. 1428a

μάχεται. In Aristophane.	Aristophane	
13r 25 ἀμφίστομος καὶ ἀμφήκης τὸ ἄντο    ἀμφιέσω, ἐνδύσω in Aristophane	98v ἀμφιέσω ἐνδύσω in Aristophane	sch. plut. 936
13r 26 ἀμφισβητῶ    ἀμφορεῖς νενησμένοι, μεγαρικὰ σεσωρευμένα in Aristophane	98v ἀμφορεῖς νενησμένοι, μεγαρικὰ σεσωρευμένα in Aristophane	sch. nub. 1203d
13v 1 ἀναβαίνω    In Aristophane. ἀναβάδην, ἥγουν ἐκτεταμένως. <b>et pedem h(ab)e)ndo sup(er) pede(m).</b> εἰ ἀναβλέψειας, ἥγουν ἀναβλέψεις. In Aristophane. ἀναζωπυρῶ refocillo, ἀναζωπύρησις refocillatio.	98v ἀναβάδην ἢ ἄνω ἔχων τοὺς πόδας, ἢ ἄλλ ἐπ ἄλλῳ ἔχων τὸν πόδα. ἥγουν ἐκτεταμένως. In Aristophane. εἰ ἀναβλέψειας, ἥγουν ἀναβλέψεις. In Aristophane. ἀναζωπυρῶ refocillo, -llas. ἀναζωπύρησις refocillatio.	sch. plut. 1123c and 95b
13v 17 ἀνάκλησις    ἀναγκάζομαι, τὸ βιάζομαι. ἡ ἀναιμωτὶ νίκη, incruenta victoria. ἀνακωκύω, φωνὴ τῶν ὁδυρομένων καὶ κλαόντων. ἀναδέχομαι, recipio, ἥγουν ἐπαγγέλλομαι ἢ ἐγγυῶμαι. Xenophon	98v ἀναγκάζομαι, τὸ βιάζομαι. (...)   incruenta victoria ἡ ἀναιμωτὶ νίκη. τὸ ἀνακωκύω, ἀφ οὐ καὶ ὁ κωκυτὸς, φωνῆς ἐστὶν ἀπομίμημα. ἡ ως τὰ πολλὰ οἱ ὁδυρόμενοι καὶ κλαόντες χρῶνται.   τὸ ἀναδέχομαι ἐστὶν ὅτε (...) ἀντὶ τοῦ ἐπαγγέλλομαι (...) ἀντὶ τοῦ ἐγγυῶμαι (...) recipio.	sch. plut. 1028; Xen. Cyr. 1, 6, 18 and 6, 1, 45
13v 26 ἀνατρέχω    ἀναθείς, ἀναβιβάσας in Aristophane   ἄμη, ἡ δρεπάνη	98v ἀναθείς, ἀναβιβάσας in Aristophane.   99v ἄμη, ἡ δρεπάνη <b>falx, falcis</b>	sch. plut. 69a
14r 1 ἀνάθημα    ἀναπεισθέντες οὐχ ὕγιαίνειν, οἱ καταπεισθέντες τὰς φρένας. Aristophanes   ἀναπεμπάζω καὶ ἀναπολῶ αἰτιατικῇ, τὸ ἀναλογίζομαι.   ἀναπλήσει, πληρώσει. In Aristophane   ἀναμιμνήσκομαι reminiscor, recolo, repeto.   ἀναμφιλέκτως, πόρρω ἀμφιβολίας, procul dubio.	99r ἀναπεισθέντες οὐχ ὕγιαίνειν, οἱ καταπεισθέντες τὰς φρένας. in Aristoph(ane)   ἀναπεμπάζω καὶ ἀναπολῶ αἰτιατικῇ, τὸ ἀναλογίζομαι. recognito   ἀναπλήσει, ἥγουν πληρώσει. In Aristoph(ane)   ἀναμιμνήσκομαι reminiscor, -sceris, recolo, -lis, repeto, -petis.   ἀναμφιλέκτως <b>sine dubio</b> , procul dubio, πόρρω ἀμφιβολίας.	sch. plut. 507b; sch. nub. 995e
14r 25 ἀναφανδόν    ἀναστήσαιτο, ἐγερεῖ. Aristophanes	99r ἀναστήσαιτο, ἐγερεῖ. in Aristophane	sch. plut. 453d
14v 1 ἀναχαυνῶ    ἀνεῖται, ἐνδέδοται Aristophanes   ἀνενδοιάστως incunctanter	99v ἀνεῖται, ἐνδέδοται. in Aristophane   ἀνενδοιάστως incunctanter	sch. nub. 956
15r 7 ἀνεκλάλητος, -λήτου    ἀνέσπασεν, συνέτελεν [correcte συνέστειλεν] Aristophanes	100r in Aristophane. ἀνέσπασεν, συνέτελεν.	sch. plut. 691e
17r 12 ἀνθρακοθήκη, -θήκης    ἀνθρήνας ποιηταὶ μὲν τὰς μελίσσας	101r ἀνθρήνας ποιηταὶ μὲν, τὰς μελίσσας φασίν. Ἀριστοτέλης	sch. nub. 947b

φασίν. Ἀριστοτέλης καὶ ζῶα ἔτερα συγγενῆ ταῖς μελίσσαις, οἱ δὲ ὅμοια φασὶν εἶναι ταῖς φφηξίν. In Aristophane	καὶ ζῶα ἔτερα συγγενῆ ταῖς μελίσσαις, οἱ δὲ ὅμοια φασὶν εἶναι ταῖς φφηξίν. In Aristophane	
18v 26 ἀντεπερώτησις, -σεως    ἀντέλλοι σελήνη, inquit Aristophanes. τελουμένης, φησί, τῆς σελήνης οἱ τόκοι δίδονται. quae si non oriretur, quomodo οἱ δανεισταί possent scire mensem exactum et repetere usuras. quare si non oriretur amplius, nec ego solverem eas.	102r ἀντέλλοι σελήνη, τελουμένης φησί τῆς σελήνης οἱ τόκοι δίδονται. εἰ ? οὐκ ἀντέλλοι (... in Greek). In Aristophane.	sch. nub. 755a
19v 21 ἀντίκνημιον    τὸ ίδιωτικῶς λεγόμενον καλάμιον τοῦ ποδός. κνήμη γὰρ sura ώς καινὴ καὶ πλήρης οὖσα αἴματος	102v In Aristophane. ἀντίκνημια ἐστὶ, τὰ ίδιωτικῶς λεγόμενα καλάμια τῶν ποδῶν. κνήμη γὰρ ἡ λεγομένη (...) ώς καινὴ καὶ πλήρης οὖσα αἴματος.	sch. plut. 784
20r 4 ἀντικρούω, -κρούεις    ἀντικρυς, φανερῶς καὶ ἀληθῶς. In Aristophane	102v ἀντικρυς, ἥγουν φανερῶς. In Aristophane. et alio loco ἀντικρυς ἥγουν ἀληθῶς.	sch. plut. 328d
21v 8 ἀνύω    καὶ ἀττικῶς ἀνύτω τὸ τελειῶ   ἀνύτειν, ἥγουν συντόμως ἔρχεσθαι. ἀνύω τὴν ὁδὸν, ἀντὶ τοῦ σπουδαίως βαδίζω. In Aristophane	103v ἀνύττειν, ἥγουν συντόμως ἔρχεσθαι. ἀνύω τὸ τελειῶ. ἀνύω τὴν ὁδὸν, ἀντὶ τοῦ σπουδαίως βαδίζω. In Aristophane	sch. plut. 607
21v 21 ἄξια    Aristophanes. ἄξεις ἐπεὶ ἀλῶ. κόμιζε δηλ' εἰ δὲ μὴ, συντρίψω.	104r Aristophanes. ἄξεις ἐπεὶ ἀλῶ. κόμιζε δηλ' εἰ δὲ μὴ, συντρίψω.	sch. nub. 1299b
22v 1 ἄορνον, ἄορνου    ἀρχαῖον ἀποδεῖξαι apud Platonem antiquare.   ἀπαιόλη, ἀπατή. In Aristophane.   ἀπαλλαγῆναι, ἀπελθεῖν.   ἐξ ἀπαλῶν ὄνύχων a teneris unguiculis.   ἀπαλγῶ, τὸ τοῦ ἀλγεῖν παύομαι, ὕσπερ καὶ τὸ ἀπολοφύρομαι.	104v antiquare est abolere, obscurare et a memoria tollere. Cicero [quotes from <i>De officiis</i> , <i>De legibus</i> ]. ώς ἐμοὶ δοκεῖ [...] τὴν τοῦ antiquare σημασίαν, τὸ ἀρχαῖον ἀποδείκνυμ [Plato quoted]   ἀπαιόλη, ἀπατή. In Aristophane   ἀπαλλαγῆναι, ἀπελθεῖν. In Aristophane.   ἐξ ἀπαλῶν ὄνύχων ab unguiculis teneris   ἀπαλγῶ, τὸ τοῦ ἀλγεῖν παύομαι, ὕσπερ καὶ τὸ ἀπολοφύρομαι.	Plat. <i>Ep.</i> 320d 6; sch. nub. 1150b
23r 26 ἀπαρέσκω    ἀπαρεγχείρητος intentabilis, inviolabilis. ἀπαρτί, ἀπηρτησμένως, τελείως. In Aristophane.	105r ἀπαρεγχείρητος intentabilis, inviolabilis.   ἀπαρτί, ἥγουν ἀπηρτησμένως, τελείως In Aristophane.	sch. plut. 388a
24v 26 ἀπερρωγώς, -γότος    ἀπερρ'. φθείρου, ἀπελθε Aristophanes.   ἀπερύκω, τὸ διώκω καὶ ἀπελαύνω καὶ συντάσσεται αἰτιατικῇ. Ξενοφῶν [full quote]	106r ἀπερρ'. φθείρου, ἀπελθε Aristophanes   ἀπερύκω, τὸ διώκω καὶ ἀπελαύνω καὶ συντάσσεται αἰτιατικῇ. Ξενοφῶν [full quote]	sch. nub. 783b; Xen. <i>Oec.</i> 5, 6; <i>Mem.</i> 2, 9, 2

25r 14 ἀπέχομαι    ἀπεψωλημένοι, τὰ αἰδοῖα δεικνύντες in Aristophane	106r ἀπεψωλημένοι, τὰ αἰδοῖα δεικνύντες in Aristophane	sch. plut. 295b
25r 16 ἀπηνῆς    ἀπηνές, ἀναίσχυντον in Aristophane	106r ἀπηνές, ἀναίσχυντον in Aristophane	sch. nub. 974
26r 16 ἀπόγιον σχοινίον    ἀπὸ γάρ όλοῦμαι, οὐ βούλομαι. In Aristophane	107r ἀπὸ γάρ ὄλοῦμαι, οὐ βούλομαι. In Aristophane	sch. nub. 1440
28v 26 ἀπολείπω κληρονομίαν    Aristophanes. ἀπολιταργιεῖς, ἀπέλθης, ἀποδράμεις, ἀποσκιρτήσεις, λιταργισμοὺς γάρ ἐκάλουν τὰ σκιρτήματα.	108v In Aristophane. ἀπολιταργιεῖς, ἀπέλθης, λιταργισμοὺς ἐκάλουν τὰ σκιρτήματα. ἀπολιταργιεῖς ἀντὶ τοῦ ἀποδράμεις, ἀποσκιρτήσεις.	sch. nub. 1253c-d
31r 23 ἀποσαλεύω    κὰν ἀπορῆς τί <sup>1</sup> τῶν νοημάτων, ἀπορον ἔχης τῶν διαλογισμῶν, τῶν διανοιῶν. Aistophanes, et alibi ἀπορίαν ἔχης.	110r alibi ἀπορίαν ἔχης. κὰν ἀπορῆς τί τῶν νοημάτων, ἀπορον ἔχης τῶν διαλογισμῶν τῶν διανοιῶν. in Aristophane	Nub. 743; sch. nub. 743e-f
31v 22 ἀποστερῷ    ἀποστερητικός, δυνάμενος ἀποστερῆσαι. in Aristophane	110v ἀποστερητικός, δυνάμενος ἀποστερῆσαι. in Aristophane	sch. nub. 728b
32v 26 ἀποτροπίαζω    ἀποτρόπαιε. διώκτα τῶν κακῶν.	111v ἀποτρόπαιε. διώκτα τῶν κακῶν. In Aristophane	sch. plut. 854b
33r 12 ἀπουσία    ἀποφανῶ καὶ ἀποφήνω, ἀποδείξω. in Ar(istophane)	111v ἀποφήνω, ἀποδείξω. in Ar(istophane)	sch. Plut. 210a and 468c
33r 26 ἀποφράττω    ἀποφθέρει, μεταφθείρει, alibi μετὰ φθορᾶς ἀπέρχῃ. in Aristophane	111v ἀποφθερεῖ, μεταφθείρει, alibi μετὰ φθορᾶς ἀπέρχῃ. in Aristophane	sch. nub. 789c; sch. plut. 598d
33v 10 ἀπόχρησις    ἀπόχρη, ἀρκετόν ἔστι, μέλλων ἀποχρήσει, καὶ ἀποχρῶσα δίκη ἀντὶ τοῦ ἀρκετὴ ὑπάρχουσα	112r In Aristophane. ἀπόχρη, ἐπὶ <sup>1</sup> ἐνεστώτος ἀντὶ τοῦ ἀρκετόν ἔστι. καὶ ἀποχρῶσα δίκη ἐπὶ <sup>1</sup> θηλυκού ἀντὶ τοῦ ἀρκετὴ ὑπάρχουσα. καὶ ἐπὶ μέλλοντος ἀποχρήσει ἀντὶ τοῦ ἀρκετὸν γενήσεται.	sch. plut. 484e
33v 19 ἀποψηφίζομαι    ἀποψώμεσθα, ἀποσπογγίζωμεν τὸν πρωκτόν. In Aristophane.	112r ἀποψώμεσθα, ἀποσπογγίζωμεν τὸν πρωκτόν. In Aristophane.	sch. plut. 817
33v 21 ἀπραγμοσύνη    Aristophanes grammaticus, τὴν ἀπραγμοσύνην φυτὸν λέγει ἐν ἀκαδημίᾳ φυόμενον.	112r in Aristophane. Ἀριστοφάνης ὁ γραμματικὸς τὴν ἀπραγμοσύνην φυτὸν λέγει ἐν ἀκαδημίᾳ φυόμενον.	sch. nub. 1007c
34v 9 ἄρα    ἄραγε πολλῶν, συμπέρασμα εἰρωνικόν. in Aristophane.	112v ἄραγε πολλῶν, συμπέρασμα εἰρωνικόν. in Aristophane.	sch. plut. 546e
35r 1 ἀργεύω    ἀργὸς ἥγουν ἀργή in Aristophane	112v ἀργὸς ἥγουν ἀργή, ἀττικῶς. in Aristophane	sch. nub. 170d
36v 7 ἀρνακίς, τὸ προβάτιον δέρμα    παιίζει ὁ ἀριστοφάνης γνώμην ἐξ ἀρνακίδων εἰπὼν ἀποστερητίδα, ἥγουν γνώμην ἀποστερήσεως καὶ ἐξαρνήσεως. ὥφειλε δὲ εἰπεῖν, τὶς	113v ἀρνακίς ἔστι τὸ τοῦ ἀρνὸς δέρμα. παιίζει δὲ ἐνταῦθα γνώμην ἐξ ἀρνακίδων εἰπὼν ἀποστερητίδα, ἥγουν γνώμην ἀποστερήσεως καὶ ἐξαρνήσεως.	sch. nub. 730

ἄν μοι ἐπιβάλλοι καὶ ἐπιθήσοι σκέπασμα ἐξ ἀρνακίδων, ώς ἂν γνώμην εὗροιμι ἀποστερητικήν.   ὁ κοινῶς λεγόμενος γουνάριος.	ώφειλε δὲ εἰπεῖν, τὶς ἄν μοι ἐπιβάλλοι καὶ ἐπιθήσοι σκέπασμα ἐξ ἀρνακίδων, ώς ἂν γνώμην εὗροιμι ἀποστερητικήν. ὅδὲ παῖς· οὕτως ἐξήνεγκεν. In Aristophane.   ὁ κοινῶς λεγόμενος γουνάριος.	
37r 19 ἄρτι    ἄρτιάζομεν, τὰ ἄρτια παίζομεν. in Aristophane.	114r ἄρτιάζομεν, τὰ ἄρτια παίζομεν. in Aristophane.	sch. plut. 816d
37v 18 ἀρχεῖ    In Aristophane. ἀρχεῖα, κεφάλαια, ὅτι οἱ πρῶτοι τόκοι παραταθέντος τοῦ δανείου, κεφάλαια γινόμενοι, τόκους δέχονται ἄλλους.	114v In Aristophane. ἀρχεῖα, κεφάλαια, ὅτι οἱ πρῶτοι τόκοι παραταθέντος τοῦ δανείου, κεφάλαια γινόμενοι, τόκους δέχονται ἄλλους.	sch. nub. 1156a-b
39r 23 ἀσπάζομαι    τὸ χαιρετίζω	115v In Aristophane. ἀσπάζομαι λέγεται [...], καὶ τὸ κοινῶς χαιρετίζω.	sch. nub. 1145c
41r 24 ἀτιμωρησία    Ar(istophanes). ἀτιμάσῃ τὶς ἡμᾶς, ἔγους κακὸν καθ' ἡμᾶς δρᾶμα ψηφίσεται.	117r In Aristophane. ἀτιμάσῃ τὶς ἡμᾶς, ἦ κακὸν καθ' ὑμᾶς δρᾶμα ψηφίσεται.	sch. nub. 1121
41v 13 ἀτράφαξυς ἦτοι χρυσολάχανον    ἀτριπτος ὁδός vita non trita. ἀτρεμῷ καὶ ἀτρεμίζω τὸ ἡρεμῷ. ἀτρέμα, ἡρέμα καὶ ἡσύχως. Aristophanes. ἀτραπόν, ὁδόν, ὁ κοινῶς μονοπάτιον λέγεται.	117r σημειοτέον ἀτριπτος ὁδός, ἥ μὴ τετριμμένη. via non trita. ἀτρεμῷ καὶ ἀτρεμίζω τὸ ἡρεμῷ. ὅθεν ἀτρέμα ἐπίρρημα ἀντὶ τοῦ ἡρέμα καὶ ἡσύχως.   ἀτραπόν, ὁδόν, ὁ κοινῶς μονοπάτιον λέγεται. In Aristophane.	sch. nub. 76a
43r 23 αὐχμὸς ὁ ῥύπος    in Aristophane. αὐχμός, στέρησις, ξηρασία.	118v αὐχμός, στέρησις, ξηρασία. in Aristophane	sch. plut. 839a
44v 20 ἀφόμνυμι    In Aristophane. ἀφορμάσθαι παρεσκευάσμεθα, ἦτοι πορεύεσθι ἡτοιμάσμεθα.	119v ἀφορμάσθαι παρεσκευάσμεθα, ἦτοι πορεύεσθι ἡτοιμάσμεθα. in Aristophane	sch. nub. 607

## 2 Quotations from the *SBM*

ÖNB Suppl. Gr. 45	Σ I 12	Notes
3v 7 ἀγρός, -ροῦ    ἐκ τῶν νόμων. ἀγρὸς λέγεται ὁ χωρὶς τῆς κώμης ἡτοι τῶν οἰκημάτων τόπος.	92v ἐκ τῶν νόμων. ἀγρὸς λέγεται ὁ χωρὶς τῆς κώμης ἡτοι τῶν οἰκημάτων τόπος.	SM P I,2; B II,2,25
4v 18 ἀδιάθετος, -θέτου    ἐκ τῶν νόμων. ἀδιάθετός ἐστιν οὐ μόνον ὁ μὴ διαθέμενος, ἀλλὰ καὶ ὁ μὴ κληρονομούμενος ἐκ διαθήκης.	93r ἐκ τῶν νόμων. ἀδιάθετός ἐστιν οὐ μόνον ὁ μὴ διαθέμενος. ἀλλὰ καὶ ὁ μὴ κληρονομούμενος ἐκ διαθήκης.	SM P I,3; B II,2,61
8r 16 ἀκαθήκον, -κοντος    ἐκ τῶν νόμων· ἀκαθήκουσάν τις λέγει διαθήκην ἐν τῷ λέγειν ἀπόκληρον γενέσθαι. ἡ ἀμνημόνευτον μὴ ὄφελειν. <b>Item.</b> ἐὰν μόνον ἀκαθήκοντες φανῶσιν οἱ ἀπελεύθεροι πρὸς τοὺς πάτρωνας ἡ παῖδας αὐτῶν. ὄφείλει μαστιγοῦν αὐτοὺς ὁ ἄρχων καὶ ἀπολύειν. ἀπειλῶν σφόδρότεραν ἐπεξέλευσιν ἐὰν πάλιν αἰτιαθῶσιν.	95r ἐκ τῶν νόμων· ἀκαθήκουσάν τις λέγει διαθήκην ἐν τῷ λέγειν ἀπόκληρον γενέσθαι ἡ ἀμνημόνευτον μὴ ὄφελειν. <b>ἐκ τῶν νόμων.</b> ἐὰν μόνον ἀκαθήκοντες φανῶσιν οἱ ἀπελεύθεροι πρὸς τοὺς πάτρωνας ἡ παῖδας αὐτῶν. ὄφείλει μαστιγοῦν αὐτοὺς ὁ ἄρχων καὶ ἀπολύειν. ἀπειλῶν σφόδρότεραν ἐπεξέλευσιν ἐὰν πάλιν αἰτιαθῶσιν.	SM Δ XIX,2; B XXXIX,1,3 + SM Π XI,5; B XLIX,1,1
10v 16 ἀκρόδρυον, -δρύου    ἐκ τῶν νόμων. τῷ ὀνόματι τῆς βαλάνου πάντες οἱ καρποὶ δηλοῦνται. ἐπεὶ καὶ τῷ ὀνόματι τῶν ἀκροδρύων πάντα τὰ δένδρα.	97r ἐκ τῶν νόμων. τῷ ὀνόματι τῆς βαλάνου πάντες οἱ καρποὶ δηλοῦνται. ἐπεὶ καὶ τῷ ὀνόματι τῶν ἀκροδρύων πάντα τὰ δένδρα.	SM P 1, 28 and 7; B 2,2,227
11r 19 ἀκυρωσία, -σίας    ἐκ τῶν νόμων. ἀπομειοῦται νόμου τι ἡ ἀποδαπανᾶται. ἀπομειοῦται, ὅταν μέρος ἀφαιρῆται. ἀποδαπανᾶται, ὅταν παντελῶς ὁ νόμος ἀναιρῆται. derogatur legi aut abrogatur. sed derogatur cum pars detrahitur, abrogatur cum prorsus tollitur. ἐκ τῶν νόμων. ἀπομειοῦται νόμου τι ἡ ἀποδαπανᾶται. ἀπομειοῦται, ὅταν μέρος ἀφαιρῆται. ἀποδαπανᾶται, ὅταν παντελῶς ὁ νόμος ἀναιρῆται.	97r <b>σημειοτέον</b> derogatur legi aut abrogatur. sed derogatur cum pars detrahitur, abrogatur cum prorsus tollitur. ἐκ τῶν νόμων. ἀπομειοῦται νόμου τι ἡ ἀποδαπανᾶται. ἀπομειοῦται, ὅταν μέρος ἀφαιρῆται. ἀποδαπανᾶται, ὅταν παντελῶς ὁ νόμος ἀναιρῆται.	SM P 1,22; B 2,2,99
12v 26 ἀμέλει    ἀμελῶ negligo, ἀμέλεια negligentia, culpa. ἐκ τῶν νόμων. κοῦλπα ἐστιν ἡ μεγάλη ἀμελεία. ἡ δὲ μεγάλη κοῦλπα ἐστὶ δόλος.	97v ἀμελῶ negligo, ἀμέλεια negligentia, culpa. ἐκ τῶν νόμων. κοῦλπα ἐστιν ἡ μεγάλη ἀμελεία. ἡ δὲ μεγάλη κοῦλπα ἐστὶ δόλος.	SM P I, 85
18v 15 ἀντέλλογος, -λόγου    ἐκ τῶν νόμων. περὶ ἀντελλόγου χρέους. μέχρι τῆς συγκροτούσης ποσότητος τῆς ἐξ ἐκατέρου πλευροῦ κεχρεωστημένης. ἡ τοῦ ἀντελλόγου δύναμις, μίμησιν ἔχει καταβολῆς. καὶ ἐξ ἐκείνου ἀναιρεῖται ἐκατέρων ἡ ἀπαίτησις τῶν τόκων. ἐπὶ δὲ τῇ	102r ἐκ τῶν νόμων. περὶ ἀντελλόγου χρέους. μέχρι τῆς συγκροτούσης ποσότητος τῆς ἐξ ἐκατέρου πλευροῦ κεχρεωστημένης. ἡ τοῦ ἀντελλόγου δύναμις, μίμησιν ἔχει καταβολῆς. καὶ ἐξ ἐκείνου ἀναιρεῖται ἐκατέρων ἡ ἀπαίτησις τῶν τόκων. ἐπὶ δὲ τῇ	SM X II Index; B XXIV, 10 Titulus + SM X II,47; B XXIV,10,28

ύπερβαλλούσῃ ποσότητι, ἔστω ἵσχυρὰ ἡ τῶν τόκων ἀπαίτησις. εἰ γε ὅλως κεχρεώστηνται τόκοι ἐξ ἐπερωτήσεως.	ύπερβαλλούσῃ ποσότητι, ἔστω ἵσχυρὰ ἡ τῶν τόκων ἀπαίτησις. εἰ γε ὅλως κεχρεώστηνται τόκοι ἐξ ἐπερωτήσεως.	
19r 17 ἀντιγραφή, -φῆς    τὸ τῆς ἀντιγραφῆς ὄνομα νομικόν ἔστι. ὅθεν καὶ νόμου ρήτὸν διακελεῦν. ἔχετω πᾶσα βασιλικὴ ἀντιγραφὴ τὸ εἰ ἀληθῆ ἐδίδαξε. καὶ μηδὲ ἄλλως ἐρρώσθω.	102r τὸ τῆς ἀντιγραφῆς ὄνομα νομικόν ἔστιν. ὅθεν καὶ νόμου ρήτὸν διακελεῦν. ἔχετω πάντως πᾶσα βασιλικὴ ἀντιγραφὴ τὸ εἰ ἀληθῆ ἐδίδαξε. καὶ μηδὲ ἄλλως ἐρρώσθω.	SM B IV,6; B II,5,26
27r 14 ἀπόθετος    ἀποθεραπεύω σοι τὴν βλάβην, emendo tibi damnum. ἐκ τῶν νόμων. ἐὰν διὰ τὸ κουφισθῆναι πλοῖον ἀποβληθῶσι φορτία, πάντων συνεισαγόντων ἀποθεραπεύεται τὸ ρίφθέν.	107v ἀποθεραπεύω σοι τὴν βλάβην, emendo tibi damnum. ἐκ τῶν νόμων. ἐὰν διὰ τὸ κουφισθῆναι πλοῖον ἀποβληθῶσι φορτία, πάντων συνεισαγόντων ἀποθεραπεύεται τὸ ρίφθέν.	SM N I,12; B LIII,3,1 rest.
32r 4 ἀποσταρτεύομαι    ἐκ τῶν νόμων. οἱ προδόται καὶ οἱ αὐτόμολοι κεφαλικῶς ὡς ἐπὶ τὸ πολὺ τιμωροῦνται καὶ ἀποστρατεύονται καὶ κολάζονται.	110v ἐκ τῶν νόμων. οἱ προδόται καὶ οἱ αὐτόμολοι, κεφαλικῶς ὡς ἐπὶ τὸ πολὺ τιμωροῦνται. καὶ ἀποστρατεύονται καὶ κολάζονται.	SM Σ IV,10; B LVII,1,7 rest.

### 3 Other literary quotations

ÖNB Suppl. Gr. 45	Σ I 12	Notes
7r 9 αῖμα, -ματος    αίμασιὰ ὁ ἔξ ἀκάνθων φραγμός. sepes. ὅθεν ὁ πλάτων αίμασιώδη λέγει περίβολον	94v αίμασιὰ ὁ ἔξ ἀκάνθων φραγμός. sepis, -pis. ὅθεν ὁ πλάτων αίμασιώδη λέγει περίβολον.	Plat. <i>Lg.</i> 3,681a 1
7r 26 αἰσθάνομαι, -σθάνη    αἰμύλιος ὁ κομψός καὶ χωρίης, καὶ αἰμυλία ἡ κομψότης. lepidus et lepos <b>ut Homerus: in Odysseia</b> αἰδ' ἐν μαλακοῖσι καὶ αἰμυλίοισι λόγοισι, θέλγει ὅπως ιθάκης ἐπιλήστεται. αἱρετικός (con)ditionalis, τὰ αἱρετικὰ λεγάτα μετὰ τὴν ἔκβασιν τῆς αἱρέσεως κεχρεώστηνται. ὅθεν οὕτε μεταφέρεσθαι ἐν τῷ μεταξὺ δύνανται.	94v αἰμύλιος ὁ κομψός καὶ χωρίης. καὶ αἰμυλία ἡ κομψότης. lepidus et lepos. <b>οὐδέποτε</b> <b>δύνσεις</b> , αἰδ' ἐν μαλακοῖσι καὶ αἰμυλίοισι λόγοισι, θέλγει ὅπως ιθάκης ἐπιλήστεται. αἱρετικὸς (con)ditionalis. τὰ αἱρετικὰ λεγάτα, μετὰ τὴν ἔκβασιν τῆς αἱρέσεως κεχρεώστηνται ὅθεν οὕτε μεταφέρεσθαι ἐν τῷ μεταξὺ δύνανται.	Hom. <i>Od.1</i> , 56-57; Michael Attaliates, Πόνημα νομικὸν ἥτοι σύνοψις πραγματική 27, 20. Ed. Zépos & Zépos 1931b
11r 3 ἀκροχορδάνη, ἡ μυρμηκία    Πλούταρχος. ἀκροχορδόνες καὶ μελάσματα καὶ φακοί.	97r Πλούταρχος. ... γὰρ ἀκροχορδόνες καὶ μελάσματα καὶ φακοί πρῶν ἐν παισὶν ...	Plut. <i>De sera numinis vindicta</i> 563a 4
11v 12 ἀλεξίκακος, -κάκου    Ξενοφῶν. ἐν τάξει πάρεσμεν ἐσκευασμένοι ἀν μέν τις εὗ ποιῇ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλεξίασθαι. ἀλεξοῦμαι γάρ τὸ ἀμύνομαι. ὅθεν ἀλεξητήριος ὁ ἀμυντήριος. καὶ ἀλεξίκακος ὁ τοὺς κακοὺς ἀμυνόμενος.	97v <b>σημειοτέον</b> ὅτι τὸ ἀλεξίασθαι ταῦτὸν ἐστὶ τῷ ἀμύνασθαι. ὅθεν καὶ ἀλεξητήριον λ... τὸν οίοινεὶ <sup>1</sup> ἀμυντήριον. καὶ ἀλεξίκακον τὸν τοὺς κακοὺς ἀμυνόμενον. (...) Ξενοφῶν τι. ἐν τάξει πάρεσμεν ἐσκευασμένοι ἀν μέν τις εὗ ποιῇ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλεξίασθαι. <b>τούτου ὁ ἐνεστῶς</b> <b>ἀλεξοῦμαι</b> .	Xen. <i>An.</i> 5, 5, 21-22
11v 18 ἄλευρον, -λεύρον    Plato in II de re publica. ἐκ μὲν τῶν κριθῶν ἄλφιτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάζαντες, μάζας γενναίας καὶ ἄρτους ποιῶμεν.	97v Πλάτωνος ἐν τῷ β τῶν πολιτεῖων. ἐκ μὲν τῶν κριθῶν ἄλφιτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάζαντες, μάζας γενναίας καὶ ἄρτους ποιῶμεν.	Plat. <i>R.</i> 372b 3
21v 25 ἄξιον λόγου    <b>ἄξιος apud</b> <b>Xenophontem. Carus ut annona</b> <b>cara est.</b>	104r <b>σημειοτέον</b> ὅτι ἔστιν ὅτε ἄξια λέγομεν ὕνια τὰ πολλοῦ δηλονότι τιμώμενα. Ξενοφῶν. ὅταν γε πολὺς σῆτος καὶ οἶνος γένηται ἀξίων ὄντων τῶν καρπῶν, οὐκ ἀλυσιτελεῖς αἱ γεωργίαι γίγνονται.	Xen. <i>De vectigalibus</i> 4, 6, 5
36r 4 ἀρκτικός    <b>Xenophon.</b> νόμιζε ὦσπερ ἐν θήρᾳ, ἡμάς μὲν τοὺς ἐπιζητήσοντας ἔσεσθαι, σὲ δὲ τὸν	113r [...] εἰ τὸ ξενοφόντειον συνίεναι ἐπιστήσαις τὸν νοῦν. ἔχει δὲ οὕτως, νόμιζε ὦσπερ ἐν	Xen. <i>Cyr.</i> 2, 4, 25

ἐπὶ ταῖς ἄρκυσι.	θήρᾳ, ἡμάς μὲν τοὺς ἐπιζητήσοντας ἔσεσθαι, σὲ δὲ τὸν ἐπὶ ταῖς ἄρκυσιν.	
37v 1 ἀρτοποιός    αῦομαι καὶ ἀρύτομαι ἀττικῶς haurio, unde hastrum. Lucretius ut fluvios versare rotas atque haustra videmus. ἀρύταινα haustorium. ἀγγεῖον τί ώς δεξαμενή ut in balneis.	114v hausta proprie dicuntur rotarum cadi. ab hauriendo dicti?. Lucretius ut fluvios versare rotas atque haustra videmus. καὶ ἀρύτομαι ἀττικῶς ἀρύομαι. haurio, -ris. ἀρύταινα ἀγγεῖον τί, δι οὐ ώς ἀπὸ <sup>τοῦ</sup> δεξαμενῆς ἀρυόμεθα. φ <sup>ῶν</sup> μάλιστα χρῶνται οἱ ἐν βαλανείοις λουόμενοι. Latine ? hauritorium. [quote]	Lucr. <i>DRN</i> 5, 517; quoted by Isid. <i>Orig.</i> 20, 15, 1; Nonius <i>De CD</i> 1,13, 3-5
45v 12 ἀχόρταστος    ἄχος ἢ λύπη καὶ δυσφορία	120r ἄχος ἢ λύπη καὶ δυσφορία. Ξενοφῶν. [quote]	Xen. <i>Cyr.</i> 5, 5, 6
46r 9 ἀψευδῆς    ἀψίκορος καὶ ἀψικορία, ἢ πλησμονὴ καὶ ὁ ὑπερβάλλων κόρος. apud Plutarchum.	120r σημειοτέον ἀψίκορος καὶ ἀψικορία, ώς γ' ἔμοι φαίνεται, ἢ πλησμονὴ καὶ ὁ ὑπερβάλλων κόρος, μαρτυρεῖ δὲ μοι τῷ λόγῳ Πλούταρχος. λέγων οὕτως, [quote]	Plut. <i>De garrulitate</i> 504d 3

## 4 Other marginalia

ÖNB Suppl. Gr. 45	Σ I 12	Notes
1r 2 ἄβαξ, -κος    καὶ ὑποκοριστικῶς ἀβάκιον	91r καὶ ὑποκοριστικῶς ἀβάκιον. ἔστι δὲ πινακίς ἐν ᾧ γράφειν ἔνεστιν. [Then comes a quote from Plutarch.]	
1r 26 ἀγαθῖς, -θίδος    πηνίον· panus tramae involucrum quam diminutive panuclam vocamus. unde tumor inguinum ex formae similitudine sic vocatur.	91r σημειοτέον πηνίον· panus tramae involucrum quam diminutive panuclam vocamus. unde tumor inguinum ex forme similitudine sic vocatur.	
1v 9 ἀγάλλομαι, -λη̄, -λλεται    ἀγάλλομαι καὶ ἀγαλλιῶμαι τὸ χαίρω ἀμεταβάτως. ἀγάλλω δὲ τὸ τιμῷ τὸ ἔτερεον μεταβατικῶς, ὅθεν καὶ ἄγαλμα.	91r ἀγάλλομαι καὶ ἀγαλλιῶμαι τὸ χαίρω ἀμεταβάτως. ἀγάλλω δὲ τὸ τιμῷ ἔτερεον μεταβατικῶς, ὅθεν καὶ ἄγαλμα.	
1v 20 ἀγαπῶ, -ᾶς    τὸ φιλῶ ἀιτιατικῇ, ἀγαπῶ δὲ τὸ ἀρκοῦμαι δοτικῇ. contentor	91v τὸ φιλῶ, ἀιτιατικῇ. ἀγαπῶ καὶ τὸ ἀρκοῦμαι δοτικῇ. contentor	Suid. α 161
2v 2 ἀγκυλήπους, -ποδός    ἀγκύλη τὸ ὄπισθεν τοῦ γόνατος ἢ τοῦ ἀγκῶνος ἡ κάμψις καὶ εἶδος ἀκοντίου· καὶ τι τῶν ἔργων τῆς σκηνῆς τοῦ Μωσέως. sed et amentum. unde ἀγκυλοῦμαι amento, -as et ἀγκυλίζομαι teneo iaculum paratum in amento.	91v ἀγκύλη τὸ ὄπισθεν τοῦ γόνατος. ἢ τοῦ ἀγκῶνος ἡ κάμψις. ἀγκύλη καὶ εἶδος ἀκοντίου. καὶ τι τῶν ἔργων τῆς σκηνῆς τοῦ Μωσέως. [...] Nomen latine dicitur hoc amentum. verbum amento, -tas. [further quotes]	Suid. α 251
2v 22 ἄγνος, ὅθεν ὁι λύγοι, -νου    ἄγνος, φυτόν. ὃν καὶ λίγονα καλοῦσι παρὰ τὸ τοὺς ἐσθίοντας ἀγόνους τηρεῖν. τινὲς δὲ τὸν κωλύανδρον λέγουσι.	92r ἄγνος, φυτόν. ὃν καὶ λίγονα καλοῦσι παρὰ τὸ τοὺς ἐσθίοντας ἀγόνους τηρεῖν. τινὲς δὲ τὸν κωλύανδρον λέγουσιν.	
3r 10 ἀγοράζω, -ζεις    ἀγοράζω ἀμεταβάτως τὸ εἰς τὴν ἀγοράν διατρίβω. ἀγοράζω δὲ τὸ ὠνοῦμαι μεταβατικῶς.	92r ἀγοράζω ἀμεταβάτως τὸ εἰς τὴν ἀγοράν διατρίβω. ἀγοράζω καὶ τὸ ὠνοῦμαι, μεταβατικῶς. [+ Arist. quote]	
3r 12 ἀγορανόμος, -νόμου    ἄγος, τὸ μῆσος scelus	92r ἄγος, τὸ μῆσος scelus	
3r 17 ἄγρα, -ρας    ἀγρεύω illicio, ἀγρανλῶ τὸ ἐπ' ἄγροῦ ἀνλίζομαι rusticor, -aris	92r ἀγρεύω illicio, -cis, -llexi. ἀγρανλῶ τὸ ἐπ' ἄγροῦ ἀνλίζομαι rusticor, -aris.	
3v 23 ἀγύρτης, -τον    ἀγύρτης λέγεται ὁ συναθροίζων πολλοὺς περὶ ἑαυτὸν λέγων τί ἡ ποιῶν καινότερον.	92v ἀγύρτης λέγεται ὁ συναθροίζων πολλοὺς περὶ ἑαυτὸν λέγων τί ἡ ποιῶν καινότερον.	
4r 16 ἀγωνίζομαι, -ζῃ    ἀγωνίζομαι, ἀμεταβάτως. καταγωνίζομαι δὲ ἔτερον	93r ἀγωνίζομαι ἀμεταβάτως. καταγωνίζομαι καὶ ἔτερον ματαβατικῶς, ἥγουν	

ματαβατικῶς, ἥγουν κατατροποῦμαι.	κατατροποῦμαι.	
4v 17 ἀδδηφαγία, -γίας    ἀδημονῶ τὸ ἀσχάλω καὶ δυσφορῶ καὶ λυποῦμαι.	93r ἀδημονῶ τὸ ἀσχάλω καὶ δυσφορῶ καὶ λυποῦμαι.	
4v 26 ἀδιαχώριστος, -ρίστου    ἀδιεξίτητος inexplicabilis	93r ἀδιεξίτητος inexplicabilis	
5r 6 ἀδικῶ, -κεῖς    ἀδικοῦμαι · laedor, iniuriam patior	93v ἀδικοῦμαι, -κῆ ledor, -deris, iniuriam patior	
5r 26 ἀδωροδόκητος, -κήτου    ἄ[ζομαι τὸ] σέβομαι ποιητικῶς, αἰτιατικῇ.	93v ἄζομαι τὸ σέβομαι ποιητικῶς, αἰτιατικῇ.	
6r 4 ἀθέριστος, -ρίστου    ἀθερίζω αἰτιατικῇ τὸ ἔξεντελ[ίζω]	94r ἀθερίζω αἰτιατικῇ τὸ ἔξεντελίζω	
6r 15 ἄθλον, -θλου    ἄθλος ὁ ἀγών, ἄθλον τὸ ἔπαθλον	94r ἄθλος ὁ ἀγών ἀρσενικῶς, ἄθλον τὸ ἔπαθλον, οὐδετέρως.	Suid. a 742; Et.Gud. a 32; Phot. Lexicon a 477
6r 21 ἀθροίζω, -ζεις    ἀπὸ τοῦ ἀ ἐπιτατικοῦ μορίου καὶ τοῦ θροῦ[ζ]	94r ἀπὸ τοῦ ἀ ἐπιτατικοῦ μορίου καὶ τοῦ θροῦς	Suid. a 761; Et.Gen. a 143; Et.Gud. a 33
6r 25 ἀθῶος, -θώου    ὁ ἀζήμιος καὶ καταβολῆς, μὴ τυγχάνων ἔνοχος   Indemnis, θῶος damnatus, θῶ γὰρ τὸ καταβάλλω, καὶ θωὴ ἡ καταβολὴ καὶ ζημία	94r ἀθῶος γίνεται ἀπὸ τοῦ θῶ τὸ καταβάλλω. καὶ γίνεται θωὴ ἡ καταβολὴ καὶ ζημία. κάντεῦθεν ἀθῶος ὁ ἀζήμιος καὶ καταβολῆς δηλονότι μὴ τυγχάνων ἔνοχος.	
7r 15 αἱμορραγῶ, -γεις    αἱμωδεῖν ἔστι, τὸ τοὺς ὁδόντας ναρκᾶν.	94v αἱμωδεῖν ἔστι, τὸ τοὺς ὁδόντας ναρκᾶν.	Hsych. a 1970
7v 8 αἰσχρολογία, -γίας    καὶ αἰσχρορρημοσύνη	95r καὶ αἰσχρορρημοσύνη	
7v 15 αἰσχυντηρός, -ροῦ    αἰσχυντηλίᾳ verecundia, pudibunditas	95r αἰσχυντηλίᾳ pudicia?	
7v 17 αἴτησις, -σεως    αἴτημα postulatum	95r αἴτημα postulatum	
9r 9 ἀκηδία, -δίας    ἀκηδῆς γὰρ ὁ ἀμελῶν	96r σημειοτέον ἀκηδῆς λέγεται ὁ ἀμελῶν καὶ μὴ κηδόμενος δηλονότι. [+ Plato quoted]	
9r 14 ἀκίνδυνος, -δύνου    ἀκίς, - ίδος. λέγεται μὲν τὸ ἀκρὸν τοῦ σιδήρου τῶν οἰωνῶν βελῶν, ἐντεῦθεν δὲ καὶ πάντα τὰ λεπτὰ καὶ κατὰ τὰ ἄκρα ὀξύτατα.	96r ἀκίς καὶ κλίνεται ἀκίδος. λέγεται μὲν τὸ ἀκρὸν τοῦ σιδήρου τῶν οἰωνῶν βελῶν, ἐντεῦθεν δὲ καὶ πάντα τὰ λεπτὰ καὶ κατὰ τὰ ἄκρα ὀξύτατα.	
10r 22 ἀκρατίζω, -ζεις    id est ante prandium aliquid comedo	96v significat autem aliquid comedere ante prandium [belongs to the Latin lemma]	
10v 19 ἀκρομάσθιον, -σθίου    πὰν τὸ ἐπανεστικός	97r πὰν τὸ ἐπανεστικός	
11r 26 ἀλαζῶν, -ζῶνος    ἀκύμαντον πέλαγος. τὸ γαλήνιον καὶ εῦδιον καὶ ἀτάραχον.	97r ἀκύμαντον πέλαγος τὸ γαλήνιον καὶ εῦδιον καὶ ἀτάραχον.	

11v 1 ἄλαι    ἄλᾶς, ἀλάντος lucanica, -ae. ἀλεεινὸς ὁ θερμός. ἄλέα ἡ θέρμη, -ότης [supra scr.]. ἀληγὸς ὁ ἄλας κομίζων. ἀλέγω καὶ ἀλεγίζω poetice τὸ φροντίζω. ἀλγύνω σὲ τὸ λυπῶ. ἀλείνω σὲ τὸ ἐκφεύγω	97v ἄλὰς καὶ κλίνεται ἀλάντος haec lucanica, -cae. ἀλεεινὸς ὁ θερμός. ἀλέγω καὶ ἀλεγίζω ποιητικῶς τὸ φροντίζω. ἀλγύνω αἰτιατικὴ τὸ λυπῶ. ἀλείνω όμοιῶς τὸ ἐκφεύγω. ἄλέα ἡ θέρμοτης. ἀληγὸς ὁ ἄλας κομίζων.	
11v 24 ἀληθινὸς λόγος    ἀλιευτικὴ ἢ ἀλεία piscatus, -tus, piscatura, piscatoria	97v ἀλιευτικὴ, ἀλεία piscatus, - tus	
12r 6 ἀλιεύω, -λιεύεις    ἀλιάς, - άδος, ἀκάτιον ἀλιευτικόν. ἀλιάδαι δὲ οἱ τῶν ἀλιέων παῖδες, ἥγουν οἱ ἀλιεῖς περιφραστικῶς	97v ἀλιάς, ἀκάτιον ἀλιευτικόν, καὶ κλίνεται ἀλιάδος. ἀλιάδαι δὲ οἱ τῶν ἀλιέων παῖδες, ἥγουν οἱ ἀλιεῖς περιφραστικῶς.	
12r 21 ἀλλοτριῶ    ἀλλοιῶ muto, ἀλλοίωσις mutatio, ἀλλοιωτὸς ὁ μεταβλητός	98r ἀλλοιῶ muto, -tas, ἀλλοιωτὸς ὁ μεταβλητός, ἀλλοίωσις mutatio	
13r 7 ἀμισθί    ἀμπελουργός vinitor	98v ἀμπελουργός vinitor	
13r 9 ἀμπέχομαι    ἀμπεχόνη amictus	98v ἀμπεχόνη amictus	
13v 23 ἀνασώζω    ἀνάγωγος, ὁ ἐκδεδιητημένος καὶ μὴ χρηστῆς δηλονότι τυχών ἀγωγῆς. ἢ μὴ πειθήνιος καὶ δυσάγωγος, ὡς ἵππος. ὅθεν καὶ ἀναγωγία.	98v ἀνάγωγος, ὁ ἐκδεδιητημένος καὶ μὴ χρηστῆς δηλονότι τυχών ἀγωγῆς. ὅθεν καὶ ἀναγωγία. ἢ λέγοιτ' ἂν ἀνάγωγος ὁ μὴ πειθήνιος. ὡς λέγομαι ἵππον ἀνάγωγον τὸν οίονει δυσάγωγον.	cf. <i>Hippiatrica Berolinensis</i> 1, 10
14r 26 ἀναφοιτῶ    ἀναψηλαφῶ retracto   ἀνασκολοπίζω, τὸ ἀνασταυρῶ. ἀνασυράζω καὶ ἀναχαιτίζω καὶ ἀνακρούω τὸν ἵππον.	99r ἀναψηλαφῶ retracto   ἀνασκολοπίζω, τὸ ἀνασταυρῶ. ἀνασυράζω καὶ ἀναχαιτίζω καὶ ἀνακρούω τὸν ἵππον.	
15r 9 ἀνεκτός, -κτοῦ    ἀνερυθριάστως impudenter	100r ἀνερυθριάστως impudenter	
16v 15 ἀνηρέθη ἐπὶ πράγματος    ἀνηβῶ, τὸ ἀνθῶ καὶ σφριγῶ καὶ ἀκμάζω adolesco, pubesco	100v ἀνηβῶ, τὸ ἀνθῶ καὶ σφριγῶ καὶ ἀκμάζω adolesco, pubesco	
17r 10 ἀνθρακιά, -κιάς    a perurendo dicta	101r pruna vero? a perurendo dicta	
17r 11 ἄνθραξ, -ακος    quia caret flamma	101r carbo quia flamma caret	
17v 26 ἀνόητος, -ήτου    ἀνοίκειον absurdum	101v ἀνοίκειον absurdum	
21r 14 ἀντλητήριον    ἀντοφείλω redibeo unde ἀντοφείλετικὴ ἀγωγὴ redibitoria actio, quam quis tenetur alteri	103v Redibeo, -bes persimplex d? ex re- et debeo, debes. hinc redibitoria actio quaedam quam quis tenetur alteri restituere. τούτων τὸ μὲν ρῆμα εἴποιμ' ἂν αὐτὸς, ἀντοφείλω. τὸ δ' ὄνομα,	

	άντοφειλετική ἀγωγὴ.	
21v 26 ἀξιομνημόνευτος    ἀξιὸς ποταμὸς διὰ τῆς παιονίας ρέων, καὶ μέχρι πέλλης καὶ θαλάσσης διήκων, ὁ νῦν καλούμενος βαρδάριος.	104r σημειοτέον ἀξιὸς ποταμὸς διὰ τῆς παιονίας ρέων, καὶ μέχρι πέλλης καὶ θαλάσσης διήκων, ὁ νῦν καλούμενος βαρδάριος.	
23r 23 ἀπαραχώρητον    ἀπαύγασμα candor	105r ἀπαύγασμα candor	
23v 14 ἀπάρχομαι ἐπὶ θυσιῶν καὶ προσαγωγῶν   ut ἀπάρχομαι τῷ θεῷ τῶν καρπῶν	105r σημειοτέον τὸ ἀπάρχομαι ἐπὶ θυσιῶν οὔτωπως ἔχει τὴν σύνταξιν. ἀπάρχομαι τῷ θεῷ τῶν καρπῶν	
24r 26 ἀπειρόκαλος    ἀπειλητικῶς minaciter	105v ἀπειλητικῶς minaciter	
25r 22 ἄπις, ἡ ὄπωρα καὶ κλίνεται ἄπιος    dictum quod instar ignis ab ampio tendit in angustum	106r pirus est arboris nomen. pirum vero fructus. dicitur vero pirum eo, quod instar ignis ab ampio incipiens. desinit in angustum.	
25v 26 ἀποβαίνω    ἀποβάθρα dicitur qua consenditur navis vel ...?	106v σημειοτέον ἀποβάθρα λέγεται. δι' ᾧ ἀπὸ τῆς νεῶς ἐπὶ τὴν γῆν ἐξερχόμεθα. καὶ αὐθίς ἀπὸ τῆς γῆς ἐπὶ τὴν ναῦν εἰσερχόμεθα.	
26r 13 ἀπογαλακτίζω    ἀπογεγαλακτισμένος ablactatus	107r ἀπογεγαλακτισμένος ablactatus, -tī	
27r 26 ἄποικος    ἔποικος autem incola	107v ἄποικοι μὲν οἱ ἔρημον τόπον πεμπόμενοι οἰκῆσα. ἔποικοι δὲ οἱ πόλεις.	
28r ἀποκλύζω    ἀποκαίνω ἔτερον μεταβατικῶς lasso, -as	108r ἀποκαίνω ἔτερον μεταβατικῶς lasso, -ssas	
31v ἀπορραπίζω    ἀποσκευάζω, τὸ κενῶ, καὶ τὴν οὖσαν παρασκευὴν διαλύω ἢ ἀποτίθημι. contrarium eius est τὸ ἐπισκευάζω ut cum oneratur navis vel exoneratur.	110v σημειοτέον ἀποσκευάζω, τὸ κενῶ, καὶ τὴν οὖσαν παρασκευὴν διαλύω ἢ ἀποτίθημι. [...] τούτου ἐναντίον, τὸ ἐπισκευάζω.	
31v 12 ἀπόσπασμα πλήθους    ἡ ὁ καὶ ἄμεινον ἀποσπάς, -άδος	110v λέγοιτε δ' ἀν ἄμεινον ἀποσπάς καὶ κλίνεται ἀποσπάδος	
34r 22 ἄπτομαι    ἐπὶ ἀφῆς   iungo, attingo, γενικῇ   καὶ ἀνάπτω πῦρ	112r ἄπτω καὶ ἀνάπτω πῦρ. ἄπτομαι δὲ ἐπὶ ἀφῆς, γενικῇ.	
34v 17 ἄραιως    ἄραρώς, -ότος, ὁ εὐάρμοστος καὶ εὐ πεφυκώς.	112v ἄραρώς. καὶ κλίνεται ἄραρότος, ὁ εὐάρμοστος καὶ ἐπὶ πᾶσιν εὐ πεφυκώς. καὶ οἵοινεὶ ἐπιτεταγμένος. [Plutarch quoted]	
35v 18 ἄριστερός    vel compransor ὁ συναριστῶν δηλαδή	113r compransor ὁ συναριστῶν δηλαδή	
36r 16 ἄρμόδιος    ἄρμόδιος δικαστής iudex competens	113v ἄρμόδιος δικαστής iudex competens	
36v 17 ἄροτήρ    ὁ ἄροτος, ἡ	114r σημειοτέον ἄροτος	

σπορά, ἡ γονή	ἀρσενικῶς, ἡ σπορά, ἡ γονή. ὡς τὸ λουκιάνειον. [quote]	
37v 14 ἀρχαιογονία    ἀρχικός Imperiosus, ἀρχαιογεννής originarius, ἀρχέγονος originalis.	114v ἀρχικός Imperiosus, ἀρχαιογεννής originarius, ἀρχέγονος originalis.	
37v 26 ἀρχηγὸς ὄχλου    ὁ σιγνόφορος	114v σημειοτέον σιγνόφορος	
39r 4 ἀσκαλος    ἀσκαρδαμυκτί intentis oculis	115v ἀσκαρδαμυκτί intentis oculis	
40r 15 ἀσύμβιολος    ἀσύμβιολον δεῖπνον quod sine datione symboli προῦκα καὶ δωρεὰν ἡμῖν παρατίθεται.	116r σημειοτέον ἀσύμβιολον δεῖπνον φαμὲν τὸ δωρεὰν καὶ προῦκα ἡμῖν παρατιθέμενον. μηδὲν προεισενεγκοῦσιν ἢ συμβαλοῦσι. σύμβιολον γὰρ λέγεται [...]	
40v 15 ἀσχημοσύνη    ἀσχάλω, τὸ λυποῦμαι.	116v ἀσχάλω, τὸ λυποῦμαι.	
41r 22 ἀτιμῷ    ἀτιμῷ, τὸ ἀτμὸν ποιῶ. ἀτιμάζω δὲ τὸ καταφρονῶ.	117r ἀτιμῷ, τὸ ἀτμὸν ποιῶ. ἀτιμάζω δὲ τὸ καταφρονῶ. ἀμφότεραι αἵτιατικῆ.	Suid. a 4363
42r 20, 21 αὐλή, μέσαυλον    αὐλίδιον atrium	117v αὐλήδιον atrium	
42v 3 αὐλών, στενὸς καὶ ἐπιμήκης τόπος    φάραγξ	117v σημειοτέον φάραγξ	
42v 11 αὔξω    αὔξω καὶ αὔξάνω τὸ αὔξησιν λαμβάνω, ἀμεταβάτως. ηὔξησε δέ τις ἔτερον μεταβατικῶς.	118r αὔξω καὶ αὔξάνω τὸ αὔξησιν λαμβάνω, ἀμεταβάτως. ηὔξησε δέ τις ἔτερον μεταβατικῶς.	
42v 26 αὐτοετής    ὁ ἐνιαύσιος	118r σημειοτέον ἐνιαύσιος	
43r 10 αὐτομόλῳ    αὐτομόλος transfuga, qui per se venit. μόλω vado.	118r αὐτομόλος hic transfuga, -gae, perfuga, -gae	
44r 9 ἀφετηρίαι    ἥγουν δεσμωτήριον	119r σημειοτέον δεσμωτήριον	
44r 23 ἀφθονία    ἀφθεγξία infantia, mutitas	119r ἀφθεγξία infantia, mutitas	
44v 23 ἀφορητότης    ἀφρόνιτρον spuma nitri	119v afronitrum grece. Latine spuma nitri est. colligitur autem in asia. in speluncis distillans. [...]	
46r 15 ἀψίς, ἀψίδος    Forfices filorum sunt, quibus sartores utuntur. forpices pilorum quibus tonsores. forcipes vero fabrorum sunt a capiendo formo, idest calido.	120v Forfices ... etymologia ... f ponitur, forfices et sunt sartorum. si a pilo p ut forpices et sunt tonsorum. si a capiendo c ut forcipes quod formum capiant et sunt fabrorum. forum vero antiqui dixere calidum.	

## X

**A GROUP OF MARGINAL NOTES FROM ANOTHER TEXTUAL TRADITION**  
**COLLATION**

**1 Marginal notes in agreement with all three codices (partly or completely)**

ÖNB Suppl. Gr. 45	Vat. Pal. Gr. 194	EK Cod. Gr. 4	Res. 224
12v 12 ἀμαρτάνω pecco non potior    μέλλων ἀμαρτήσομαι   e(r)ro	12v pecco vel erro non potior μέλλων ἀμαρτήσομαι	1r pecco, erro non potior ἀμαρτήσω	16v pecco erro non potior μέλλων ἀμαρτήσομαι
12v 17 ἄμαχος inexpugnabilis    Imbellis vel	12v inexpugnabilis et imbellis	1r inexpugnabilis imbellis	16v inexpugnabilis imbellis
12v 25 ἀμείβομαι alterno    reddo, retribuo, ad i(n)vice(m) r(espo)nd(e)o   tra(n)seo, remuno(r), par pa(r)i refero	13r retribuo adinvicem respondeo reddo (ἀμείβομαι lemma); transeo ambulo permuto reprehendo retribuo (ἀμείβω lemma)	1v retribuo ad invicem respondeo reddo	17r retribuo adinvicem respondeo reddo
13r 11 ἀμπωτις redundatio    gurges, λέξις ἢ ξηρασία ḥ πλήμμυρα	14r gurges, λέξις ḥ ξηρασία ḥ πλήμμυρα	2v gurges, inde ἀμπωτίζω ingurgito	18r gurges; λέξις ḥ ξηρασία ἢ πλήμμυρα
13r 26 ἀμφισβητῶ discepto dubito    mihi aliq(uid) ve(n)dico, delib(er)o	14r dubito delibero mihi vendico decreto	2r dubito, delibero, mihi vendico, decreto simul	18r dubito delibero mihi vendico decreto
13v 14 ἀναθορῶ exilio    s(u)bito surgo, prosilio   cu(m) q(ui)s cu(m) impetu excitat(ur)	16r subito surgo prosilio cum quis impetu excitatur	3r subito surgo prosilio	21r subito surgo prosilio
14r 1 ἀνάθημα donarium    aedificium publicum   oblatio, res oblata deis et suspensa	16r donaria res oblata diis et suspensa edificium publicum	3r donaria res oblata deis et suspensa edificium publicum	20v donaria res oblata diis ac suspensa edificium publicum
14r 3 ἀνακρίνω percontor    discutio, recenseo, Indago	16v discutio recenseo indago interrogo	3r discutio recenseo indago interrogo	21r discutio recenseo indago interrogo
14r 4 ἀναλίσκω consumo    expendo, capio	16v expendo consumo capio	3r expenso consumo capiō	21v expendo capiō consumo
14r 10 ἀναπτύσσω aperio declaro patefacio    Implico, explico, replico	17r aperio implico replico raro aplico exetendo patefacio	4r implico explico replico aperio applico extendo patefacio	22r aperio implico replico extendo

retro applico, exte(n)do, revolvo	revollo	revollo	patefacio revolvo
14r 13 ἀναρριχῶμαι surrepo    agrappo ma(n)ib(us) ascendendo mu(rum)	17v agrappo manibus scandendo murum	4r aggrappo cum manibus sicut scandedno murum	22v nitor vel ascendum(?) murum
14r 20 ἀναστέλλω contineo    rep(ri)mo, repello, ret(ra)ho   v(e)l remitto, attollo, elevo	17v deprimeo repello retraho vel remitto atollo elevo	4r reprimeo repello retraho remitto attollo elevo	22v deprimeo repello elevo retraho remitto
14r 22 ὀνάτασις increpatio    v(e)l extensio, inge(n)s co(m)minatio	18r combinatio ingens	4v comminatio ingens	23r combinatio ingens
14r 23 ὀνατρέπω refello    s(u)bverto, retroverto   et mutat ε in α in ἀορίστῳ παθ(ητικ)ῷ	18r subverto retroverto et mutat ε in α	4v subverto revertō	23r subverto retroverto
15 1 ἀνεξέταστος inconsultus    Indiscuss(us)	18r supervenio indiscussus	4v indiscussus	23v indiscussus
15v 20 ὀνεσις requies remissio otium    dissolutio	18r dissolutio remissio requies	4v dissolutio remissio requies	23v dissolutio remissio requies
16v 8 ἀνήκω pertineo attineo    asce(n)do, (con)tingo, (con)ve(n)io	19r contingo convenio	5v ascendo oportet convenio contingo	24v ascendo
17v 8 ἀνίημι relaxo remitto lenem facio    ἀόριστος ἀνῆκα   dissolvo, effero   emitto	19r ἀόριστος ἀνῆκα; dissolvo effero emitto	5v dissolvo effero emictō, ἀόριστος ἀνῆκα	24v dissolvo effero emitto; ἀόριστος ἀνῆκα
17v 16 ἀνίσχω orior    emineo   oborio(r)	19r emino orior oborior	5v orior aborior	24r emineo orior oborior
18r 4 ἀνοίγω patefacio    ab oīγω q(uo)d no(n) e(st) i(n) usu   recip(i)t ε in augm(en)tis	19r aperio ab oīγω quod non est in usu, recipit e in augmentis	5v aperio ab oīγω quod non est in usu, recipit e in augmentis	25r aperio ab oīγω quod non est in usu
18r 24 ἀνοχή laxamentum    v(e)l toleran(ti)a	19v tollerantia	6r tollerantia	25r tollerantia
18v 1 ἀνταίρω rebello    (contra)elevō	20v contra elevō	6r contra elevō	26r contra elevō
18v 20 ἀντεξέταζω confero   comp(ar)o, assimilo	21r comparo assimilo	6v comparo assimilo	26v comparo assimilo
19r 6 ἀντερείδω obiicio    v(e)l Inniito(r), Inhaereo, ἀντευργετικός relato(r) b(e)n(e)ficio(rum)	20v immutor inhereo	6v imitor inhereo	26v innitor inhereo
19v 21 ἀντίκνημιον tibia pedis    pars (con)tra sura(m) pedis   il fusolo della ga(m)ba	19v pars contra suram il fuso della gamba	6v pars contra suram, fusus ?	26v pars contra suram il fuso della ghamba

19v 24 ἀντικρύ aduersus contra    <b>pala(m), cora(m)</b>	22v <b>palam coram</b>	6v ex posito contra <b>palam</b>	<b>26r</b> ex opposito contra <b>palam</b> adverbium
19v 25 ἀντιλάμβανομαι suspicio affecto    rep(re)he(n)do, (contra)dico v(e)l	20v <b>reprehendo contradico</b>	6v <b>reprehendo contradico</b>	<b>26v</b> <b>reprehendo contradico</b>
20v 3 ἀντιποιῶμαι affecto    αἰτιατικῆ   γενικῆ att(ri)buo, <b>vendico</b> , a(r)rogo   et repedo	20v <b>vendico adipiscor</b>	6r <b>vendico adipiscor</b>	<b>26r</b> <b>vendico adipiscor</b>
21r 2 ἀντίτυπον τὸ ισότυπον exemplar    si(mi)lis formae v(e)l (contra)riu(m)	21r <b>similis forme vel contrarium</b>	6v <b>similis forme vel contrarius</b>	<b>26v</b> <b>similis formae vel contrarium</b>
21r 3 ἀντίτυπω repercutio refero    ἀντίτυπέω δὲ contra signo	21r <b>contrasigno</b> (ἀντίτυπέω lemma)	6v: <b>contra signo</b> (ἀντίτυπέω lemma)	<b>26v</b> <b>contra signo</b> (ἀντίτυπέω lemma)
21r 24 ἀνυπόκριτος non fictus    <b>simplex</b>	19v <b>simplex</b>	6r <b>simplex</b>	<b>25r</b> <b>simplex</b>
21v 13 ἀνωμαλία inconstantia inaequalitas    <b>irreg(u)laritas</b>	19v <b>inequalitas irregularitas</b>	6r <b>inequalitas irregularitas</b>	<b>25v</b> <b>irregularitas inaequalitas</b>
21v 23 ἀξίνη dolabra    accepta v(e)l alius gladius v(e)l   <b>securis, ascia</b>	23r τὸ δρέπανον <b>securis bipennis accetta?</b> ; <b>l'ascia</b> la mannaia (Gr. lemma twice)	8r <b>dolabrum securis bipennis</b>	<b>29r</b> <b>l'ascia, bipennis la mannaia</b>
22r 15 ἀξιῶ dignor    dignu(m) puto, dignifico, rogo, peto	22v <b>dignum puto</b> dignifico rogo peto	7v <b>dignum puto</b> dignifico peto rogo	<b>29r</b> <b>dignum puto dignifico</b>
22r 17 ἄξον axis    v(e)l tabella i(n) q(ua) antiq(ui)t(us) scribebat(ur)	23r <b>exis et pro</b> tabella antiquitus scribebatur	8r <b>axis protabella</b> antiquitus sculpebatur	<b>29r</b> <b>axis et pro</b> tabella
22r 20 ἀοίδιμος memorabilis    sempit(er)n(us), celebris, decantat(us)	23r <b>sempiternus</b> celebratus celebris	8r <b>sempiternus celebris</b>	<b>29v</b> <b>sempiternus</b>
22r 21 ἀοίκητος inhabitabilis    <b>soltari(us), solitudo</b>	23r <b>inhabitabilis</b> solitarius solitudo	8r <b>inhabitabilis</b> solitarius	<b>29v</b> <b>inhabitabilis</b> <b>soltarius</b>
22v 7 ἀπαγορεύω abdico renuncio    p(ro)p(ri)e i(n) dicen(d)o   desp(er)o, defatigo(r), recuso   p(ro)hibeo	23v <b>defatigor</b> denego non tollero interdico <b>despero</b> deficio	8r <b>defatigor</b> denego non tollero interdico <b>despero</b> deficio renuo	<b>30r</b> <b>defatigor</b> denego interdico non tol ero <b>despero</b> deficio
22v 9 ἀπάγω abduco    <b>abigo</b> v(e)l accuso c(ri)m(in)is	23v adduco vel <b>abigo</b>	8r adduco <b>abigo</b>	<b>30r</b> <b>abigo</b> abduco

22v 14 ἀπαθής impatiens    Invict(us)	23v <b>invictus</b>	8v <b>invictus</b>	30r <b>invictus</b>
22v 16 ἀπαιδευσίᾳ ruditas    procacitas linguae vel	23r procacitas linguae	8r procacitas lingue	29v procacitas linguae
22v 19 ἀπαίσιος infaustus    <b>Inde(c)ens</b>   ext(erri)bilis	24r infaustum <b>indecens</b> exhorrible (ἀπαίσιον lemma)	8v infaustum <b>indecens</b> exarrabile? (ἀπαίσιον lemma)	30v infaustum <b>indecens</b> inexorable (ἀπαίσιον lemma)
23r 6 ἀπαναισχυντῷ depudeo    <b>inverecu(n)de facio</b>	23v <b>inverecunde facio</b>	8v <b>inverecunde facio</b>	30v <b>inverecunde facio</b>
23v 12 ἀπαρχῇ delibatio incohatio    p(r)imitia	23v <b>primitia la decima</b>	8v <b>primitia la decima</b>	30r <b>primitiae la decima</b>
23v 14 ἀπάρχομαι ἐπὶ θυσιῶν καὶ προσαγωγῶν delibo imbuo    do p(r)imitias sacrificio d(e)monibus ut p(r)i(us) gentiles	23v do <b>primitias sacrificio demonibus ut gentiles</b>	8v do <b>primitias sacrificio demonibus ut solebat antiquitas</b>	30v do <b>primitias daemonibus sacrificio</b>
24r 18 ἀπειρος inexpertus    v(e)l infinit(us)	24v <b>inexpertus, infinitus</b>	8v <b>infinitus</b>	31r <b>infinitus</b>
24r 25 ἀπειροκαλίᾳ ἡ τοῦ καλοῦ ἀμετρίᾳ insolentia infrunitas    s(i)n(e) pulchritudi(n)e, (contra)stio re(rum) viliu(m), inutilis indagato(r), vilitas, inexplebility	24v contrastio rerum vilium inutilis indagatio vilitas insolentia	9r sine pulcritudine et quesitio rerum vilium insolentia inutilis indagatio vilitas	31v sine pulchritudine quaesitio rerum vilium insolentia inutilis indagatio
26r 2 ἀποβάλλω depello respuo reiicio    v(e)l amitto, p(er)do	25r depello respuo reiicio <b>perdo</b>	9v <b>perdo</b> (marg. dex.)	31v <b>perdo</b>
26r 7 ἀποβλέπω aspicio    ven(er)or	24v respicio <b>veneror</b>	9v respirio <b>veneror</b>	31v respicio <b>veneror</b>
26r 9 ἀποβολή iactura repulsa amissio    depo(s)itio	24v <b>dispositio</b>	9v <b>depositio</b>	31v <b>dispositio</b>
34v 12 ἀπραβόν arra    pign(us)	31r <b>pignus</b>	13v <b>pignus</b>	39r arra <b>pignus</b>
35r 22 ἀρεστός placitus    ἄρεσκος el comprare(n)te/compiace(n)te?, assentato(r)	30r ἀρεστός καὶ ἄρεσκος	13r placidus; ἄρεσκος	38v placidus; ἄρεσκος
37v 25 ἀρχηγός auctor    p(r)inceps rei cui(us)pia(m), origo   recto(r)	31r <b>rector auctor princeps rei cuiuspiam</b>	14r <b>rector auctor princeps origo</b>	39v dux magistratus <b>princeps</b>
38r 14 ἀρχομαι incipio    et s(u)bdit(us) su(m)   pareo	31r <b>incipio subditus sum</b>	14r <b>incipio subditus sum</b>	39v <b>subditus sum</b> inchoor

38r 16 ἄρχω impero praesum    p(ri)m(us) facio, d(omi)nor, p(ri)ncipor	31r primus facio dominor principior	14r primus facio dominor principor	39v primus facio dominor
41r 11 ἀτελής, ὁ ἀπλήρωτος incompletus    v(e)l inutilis	34v immunis inutilis	16r immunis inutilis	43v immunis inutilis
41v 2 ἀτμίζω vaporo    scateo, exhalo, fumo, coquo	35r scateo exalo fumo coquo vaporo	16v scateo exalo fumo coquo vaporo	44r scateo exalo vaporo fumo
41v 22 ἀτυχής infelix    Impos voti	34v infortunatus impos voti	16r inpos voti	44r infortunatus impos veri
42r 9 αὐθέντης auctor    d(omi)n(u)s	35v dominus auctor	17r dominus auctor	45r dominus auctor
42r 13 αὐθεντῶ auctoro    d(omi)nor	35v dominor	17r dominor	45r dominor
42r 17 αὐλαξ sulcus cura    rivus	36r sulcus rivus	17r sulcus rivus	45r sulcus rivus
42v 18 αὐτάρκης contentus    p(er) se sufficie(n)s	36r sufficiens per se	17v sufficiens per se	45v per se sufficiens
43r 1 αὐτόθεν inde de eodem loco    ex se et illi(n)c et huc	36r ex se et illinc	17v ex se illinc	45v ex se illinc
43r 3 αὐτοκράτωρ imperator    q(ui) p(er) se p(otes)t	36r qui per se potest	17v qui per se potest	45v qui per se potest
43r 10 αὐτομολῶ transfugio    insalutato hospite recedo   αὐτόμολος transfuga, q(ui) p(er) se venit. μόλω vado.	36r transfugio insalutato hospite recedo; αὐτόμολος transfuga	17v transfugo insalutato hospite recedo; 17v αὐτόμολος transfuga	45v transfugio inslautato hospite recedo (αὐτομολογέω lemma); αὐτόμολος transfuga
43r 13 αὐτοσχέδιος prae oculis extemplo    forma d(i)grossata, σχεδιάζω digrosso	36r forma d(i)grossata, σχεδιάζω digrosso	17v forma digrossata, σχεδιάζω digrosso	45v forma digrossata; σχεδιάζω digrosso
43r 15 αὐτουργός auctor rei    artifex et p(er) se ip(su)m faciens	36r artifex et per se ipsum faciens	17v artifex et per se ipsum faciens	45v artifex naturalis per se ipsum faciens
43v 9 ἀφανίζω depravo disparere facio    et p(ro) dispareo ip(s)e, ut Ξενοφῶν   aufero d(e) re(rum) n(atur)a, deleo	37r aufero de rerum natura non appareo destruo deleo facio disparere	18v aufero de rerum natura non appareo destruo deleo facio disparere	46v aufero de rerum natura non appareo deleo defero?
43v 18 ἀφεγγής illuminatus    s(i)n(e) lumi(n)e	37r sine lumine	18v sine lumine	47r sine lumine
44r 6 ἀφηγοῦμαι enarro    expono, p(rae)sum, su(m) intent(us)	37r sum intentus narro expono presum	18v sum intentus narro expono	47r sum intentus narro expono praesum
44v 3 ἀφίδρυμα delubrum simulacrum    statua, situs	37v statua, situs	18v statua situs	47r statua situs

44v 5 ἀφίημι omitto    dimitto et admitto	37v demitto dimitto vel amitto	18v dimicto admicto	47r dimitto amitto
44v 6 ἀφικνοῦμαι pervenio proficiscor    ab ἦκω venio, q(uo)d in compositione mutat H in I	37v advenio? ἦκω	18v advenio ab ἦκω venio mutatur η i in compositione	47r advenio; ἦκω venio
44v 13 ἄφιξις profectio    access(us)	37v accessus	18v accessus	47r accessus
44v 14 ἀφίπταμαι avolo    ἀόριστος ἀπέπτην, ἀόριστος β ἀπεπτάμην	37v ἀόριστος ἀπέπτην, ἀόριστος β ἀπεπτάμην; [Lat. vacat]	18v volo; ἀόριστος ἀπέπτην, ἀόριστος β ἀπεπτάμην	47r ἀόριστος ἀπέπτην, ἀόριστος β ἀπεπτάμην; [Lat. vacat]
44v 15 ἀφίσταμαι abscedo obsto    ἀφίστημι descisco, d(e)ficio est rebello, et absum, abscedo   abstineo	37v rebellans facio et absum (ἀφίστημι lemma)	18v rebellare facio absum (ἀφίστημι lemma)	47r rebellare facio vel absum (ἀφίστημι lemma)
45r 5 ἀφοσιῶ scelero devoveo    expio	37v expio	19r expio	47v expio
45v 1 ἀχανής obmutus    Imm(en)s(us), stupor(e) plen(us)   v(e)l vast(us)	38v vastus immensus stupore plenus	19v vastus immensus stupore plenus	48v vastus immensus stupore plenus
45v 11 ἀχλύς, -χλύος caligo    nebula	38v caligo nebula	19v caligo nebula	48v caligo nebula
45v 15 ἀχρεῖος nequam spurcus nugator    Inutilis	38v inutilis	19v inutilis	48v inutilis
45v 19 ἀχρηστος incommodus    rудis   Inutil(is)	38v rудis inutilis et absque usu im..?	19v rудis inutilis inusitatus	48v rудis inutilis inusitatus
46r 13 ἀψιμαχῶ iurgo    scaramuccio	38v scaramuccio	20r scharamuccio	49r scharamuccio
46r 14 ἀψιμαχία iurgium    scaramuccia	39r scaramuccia	20r la scharamuccia	49r scharamuccia
46r 20 ἄωρος immaturus intempestivus    acerb(us), Indece(n)s, deformis	39r indecens	20r deformis intempestivus	49r deformis intempestivus; indecens et vel ώμος (Gr. lemma twice)
46r 26 βαβαί babae, at at    adv(erbium) admirantis, vel papae	39r adverbium admirantis vel? pape	20r adverbium admirandi vel pape	49v adverbium admirantis vel papae
46v 5 βάθροv sca(m)num, s(u)bselli(m)    fundam(en)tum, imae sed(e)s   il pie d(e)l desco	39r fundamentis et ime sedes	20r fundamentum et ime sedes gradus el pie del desco	49v fundamentum et imae sedes elpie del descho
46v 8 βαθύνω exalto    p(ro)fundu(m) facio exaugeo	39r profundum facio augeo	20r profundo facio augeo	49v profundum facio augeo
46v 17 βαλανεύς balneato(r)    custos balnei	39v custos balnei	20v custos balnei	49v custos balnei

46v 20 βάλανος glans    granu(m)   et v(e)l nux apud nos	39v glans et vel nux apud nos	20v glans et vel nux apud vos	49v glans et vel nux apud nos
46v 21 βαλάντιον sacculus    τὸ μαρσύπιον	39v marsupium	20v marsupium τὸ μαρσύπιον idem	49v marsupium
47r 2 βάνωσος arrogans    ve(n)tosus   mechanic(us), marinal(is) artifex, m(er)cenari(us)	39v marinalis artifix mechanicus ?	20v navalis artifex meccanicus mercenarius	49v manualis [marinalis] artifex mercenarius
47r 11 βάρος moles, gravam(en)    pondus onus	39v onus gravitas pondus	20v onus gravitas pondus	49v onus gravitas
47r 20 βασανίζω crucio, to(r)q(ue)o, coherceo    to(r)me(n)to q(ua)n(do) aliq(ui)d scir(e) volo, p(ro)bo	39v examino tormento quonado aliquid scire volo probo	20v examino tormento quando aliquid scire volo probo	50r exanimo tormento probo
47r 23 βάσανος q(uae)stio, cruciat(us)    exp(er)ien(ti)a, approba(ti)o, Index, il paragone	39v experientia index il paragone tormentum	20v experientia index il paragone tormentum approbatio	50r experientia index approbatio tormentum
47v 2 βασίλειον regia, Imp(er)iu(m)    signum regale	39v regia signum regale	20v regia signum regale	50r regia signum regale
47v 12 βάσις    basis, gressio, et cant(us) metri	39v basis gressus et cantus metri	20v basis gressio et cantus metri	50r basis gressio
47v 13 βασκάνω fascino, Invideo    p(er) Invidia(m) aufer(o)	39v fascino odio per invidiam aufero	20v fascino odio per invidiam aufero	50r odio fascino per invidiam aufero
47v 20 βάτος rubus, ruscus    s(ignifica)t et(iam), locu(m) facile(m) transitu   vas olei, cad(us), rubetum	40r rubus rubetum τὸ βάτιον per diminutionem	21r rubus rubetum τὸ βάτιον per diminutionem vas olei cadus	50r rubus rubetum; τὸ βάτιον diminutivum
48r 4 βδελυρός facinoros(us), scelestus, obscoen(us)    fastidiosus	40r fastidiosus	21r fastidiosus	50v fastidiosus abominatio abominabilis
48r 5 βδελύσσομαι abominor    fastidio, -is	40r fastidio habeo infastidium abominor (βδελύπτομαι lemma)	21r fastidio habeo infastidium abominor	50v fastidio habeo in fastidium abominor (βδελύπτομαι lemma)
48r 25 βελόνη acus    gen(us) piscis et a(nima)lis	40r acus vel genus piscis animal	21r acus vel genus piscis animal	50v acus aut genus piscis aut animal
48v 6 βῆμα ἐπὶ ἄρχοντος tribunal    ἡ θεοῦ   v(e)l altar(e)	40v tribunal altare gressus et passus	21v tribunal altare gressus et passus	51r tribunal altare
48v 13 βίᾳ Vis, violentia    potentia	40v vis violentia potentia	21v vis violentia et potentia	51r vis violentia

			<b>potentia</b>
48v 20 βιβάζω    duco	40v duco	21v duco	51r duco
49r 4 βιβρώσκω corrodo    depasco(r), (con)sumo, devoro	40v depasco consumo devoro	21v depasco consumo devoro	51r depasco consumo devoro
49r 6 βίος vita    et <b>victus</b>	40v vita <b>victus</b>	21v via <b>victus</b>	51r vita et <b>victus</b>
49r 14 βλάβη damnu(m), det(ri)mentu(m)    nocom(en)tu(m), τὸ βλάβος id(em)	41r detrimentum; 41r βλάβος - nocomumentum	22r nocumentum; βλάβος - nocumentum	51v detrimentum; 51v βλάβος - nocumentum
49r 16 βλάξ Iactans    stolid(us), Indiscret(us), mollis, Lascivus	41r stolidus indiscretus mollis delicatus lascivus	22r stolidus indiscretus mollis delicatus lascivus	51v stolidus indiscretus mollis delicatus
49r 21 βλαστάνω germino, pullulo    καὶ βλαστέω, ἀόριστος ἐβλαστον   nasco(r)	41r germino; βλαστέω, ἀόριστος ἐβλαστον	22r germino; καὶ βλαστέω, ἀόριστος ἐβλαστον	51v germino nascor; καὶ βλαστέω, ἀόριστος ἐβλαστον
49v 5 βλασφημῶ maledico, (con)tumelia afficio    a βλάπτω καὶ φημί	41r βλάπτω, blasfemo	22r blasfemo, a βλάπτω καὶ φημί	51v blasphemo, βλάπτω
49v 18 βλοσσυρός acerb(us), torvus, trux    rigid(us), g(ra)vis, teter, t(er)ribilis	41v <b>terribilis</b>	22r <b>rigidus gravis</b> tetrus	52r <b>terribilis</b>
49v 19 βλύζω mano, -as    scaturio	41r scaturio	22r scaturio	52r scaturio
50r 6 βολβός bolbus, g(e)n(u)s cepae    porru(m) silvestre	42r porrum silvestre	22v porrum silvestre	52v porrum silvestre
50r 14 βομβῶ strepo    v(er)bu(m) a sono	41r verbum a sono vocis aculice	22v verbum a sono vocis dictum aculice?	52v verbum a sono vocis idest a culice? dictum
50r 16 βόρβορος coenu(m), idest vorago lutu    τὸ βόρβορον καὶ ὁ βόρβωρος	42r βόρβορον ; ὁ βόρβορος cenum (two Gr. lemmas, same Lat. equivalent)	23r τὸ βόρβορον ; ὁ βόρβωρος cenum (two Gr. lemmas, same Lat. equivalent)	52v βόρβορον βόρβωρος cenum (two Gr. lemmas, same Lat. equivalent)
50r 18 βορέας aquilo    ῥ Βορράς, -ρᾶ	42r βορέας; Βορράς, -ρᾶ borea (two Gr. lemmas, same Lat. equivalent)	23r βορέας ; Βορράς, - ρᾶ borrea (two Gr. lemmas, same Lat. equivalent)	53r βορέας; Βοράς, - ρᾶ borrea (two Gr. lemmas, same Lat. equivalent)
50r 20 βόσκημα pecus, -coris    bestia, o(mn)e a(n)i(m)al v(e)l avis   grex pascuu(m)	42r pecus grex pascuum omne animal	23r grex pascivum omne animal vel avis nascitur bestia	52v pecus grex pascuum omne animal aut avis quae nascitur bestia
50v 7 βουβών Inguen	41v inguen	22v inguen et <b>inflatum</b>	inguen et

inflatu(m) q(uo)d g(ener)at(ur) ex alio malo   femur	inflatum quod generatur ex alio malo	quod generatur ex alio malo femur	inflatum quod generatur ex alio malo
51r 2 βούλομαι volo, vis    μέλλων βουλήσομαι   et malo	41v μέλλων βουλήσομαι volo	22v μέλλων βουλήσομαι volo	52r μέλλων βουλήσομαι volo
51r 6 βοῦς bos    βοός, βοί, βόα καὶ βοῦν et pellis bovis	41v βοός, βοί, βόα bos et pellis bovis	22v βοός, βοί, βόα, βοῦν bos et pellis bovis	52v βοός, βοί, βόα bos et pellis bovis
51r 8 βραβεῖον bravium    p(rae)miu(m) certam(in)is	42v bravium premium certaminis	23r bravium <b>praemium</b> <b>certaminis</b>	53r bravium certaminis premium
51r 19 βραβευτής Int(er)cessor    dispensato(r)	42v dispensator	23r dispensator	53v dispensator
51r 20 βραβεύω Int(er)cedo    mi(ni)stro, gub(er)no, dispenso, dijudico, ordino	42v ministro gobierno dispenso ordino	23r ministro governo dispenso diiudico ordino transcriptum est prior sum acquiro praemium	53r ministro gobierno diiudicio dispenso ordino
51v 3 βράζω scaturio, -is    efferveo	42v efferveo scateo	ferveo scateo	53v efferveo scateo
51v 4 βράσσω, τὸ λικινίζω Vannio    bullio, eff(er)veo, turbo(r)   ἀόριστος παθητικὸς ἐνβράχην, a βρέχω non a βράσσω	42v bullio efferveo (βράσσω lemma); pluo irrigo madefacio ἀόριστος ἐβράχην (βρέχω lemma)	23v bullio efferveo (βράσσω lemma); pluo irrido madefacio ἀόριστος ἐβράχην (βρέχω lemma)	53v bullio efferveo; pluo irrido madefacio ἀόριστος ἐβράχην (βρέχω lemma)
52v 5 βύρσα coriu(m)    καὶ βύρση	44r βύρση corium; interv. βύρσα	24r βύρση corium; interv. βύρσα	54r βύρση corium; interv. βύρσα
52v 21 βωμολόχος [corr. βωμόλαχος] phanatic(us)    il buffone, sive scurra	43v βωμόλαχος il buffone sive scurra	24r βωμόλαχος scurra el buffone	54v scurra il buffone
53r 7 γαλεάρα cavea    loc(us) ubi rei carcerant(ur)	43v tanquam carcer cavea	24r tamquam carcer cavea locus strictus ubi rei carcerantur	54v tanquam carcer cavea locus strictus ubi rei ...?
53r 16 γαμβρός gener    spons(us), marit(us), sorori(us), affinis ex uxor(e)	43v gener sponsus	sponsus	55r maritus sororis affinis ex uxore gener
53v 1 γαμῶ uxore(m) duco    -εῖς, ἀόριστος ἔγημα    nubo, futuo	43v duco uxorem futuo nubo; ἀόριστος ἔγημα	24v duco uxorem futuo nubeo; ἀόριστος ἔγημα	55r uxorem duco nubo; ἀόριστος ἔγημα
53v 2 γανῶ stagno, -as    dulciflico, pulch(rum) et mite(m) reddo   un(de) ganea	43v dulciflico unde ganea scortum	24v duciflico unde γάνεα scortum reddo pulcrum et mitem	55r dulciflico mitem et pulchrum reddo
53v 3 γάννυμαι laetor, -aris    καὶ γάννυμι	43v letor letitia exulto; γάννυμι	24v letor letitia exulto; γάννυμι	55r letor; γάννυμι

53v 10 γαστρίζω    sagino, -as   do op(er)am vent(ri)	44r do operam ventri	24v do operam ventri	55r do operam ventri
53v 11 γαστήρ vent(er)    τῆς γαστρός v(e)l -στέρος	43v venter; -στρός -στέρος	24v venter; -στρός -στέρος	55r venter; -στρός -στέρος
53v 16 γαυρίαμα exultatio    elatio	43v elatio	24v elatio	54v elatio
53v 17 γαυριῶ exulto, gestio    elevo(r) in sup(er)bia(m)	43v glorior iacto elevo in superbiam	24r glorior iacto elevor in superbiam	54v glorior iacto elevor in superbiam
53v 22 γαῦρος laet(us)    elat(us), splendid(us)	43v elatus splendidus	24r elatus splendidus	54v splendidus elatus
54r 15 γενεολογία genealogia, nativitas    s(er)mo de g(e)n(er)atio(n)e et origi(n)e	44r sermo de generatione et origine	25r sermo de generatione et origine	55v sermo de generatione et origine
54v 4 γέννημα nativitas, g(e)n(er)atio, p(ro)les    foetus	44r fetus	25r fetus	55v foetus
55r 3 γέρας p(rae)miu(m)    mun(us), honor	44v honor praemium munus	25r honor premium munus	55v munus premium honor
55r 10 γέρρον εἶδος ἀσπίδος περσικῆς crates, -is, gen(us) scuti p(er)sici    et gladii, et q(uo)dvis q(u)o p(ro)tegim(ur), in(de) γερροφόρος ferens ger(rum) (gladii után másik kéztöl)	44v genus gladii et scutum persicum	25r genus gladii vel scutum persicum	55v genus gladii et scutum persicum
55r 16 γέφυρα pons    γεφύρωμα id(em)	44v pons; γεφύρωμα pons	25r pons γεφύρωμα id(em)	56r pons γεφύρωμα id(em)
55v 10 γηράσκω senesco    μέλλων γηράσω	45r μέλλων γηράσω γηράω senesco	25v μέλλων γηράσω γηράω senesco	56v senesco μέλλων γηράσω γηράω
55v 13 γινώσκω cognosco, comp(er)tu(m) h(ab)eo    sententio?, cogito, delibero	45r cognosco sententio cogito delibero	25v cognosco sententio cogito delibero	56v cognosco cogito delibero
55v 24 γλήχων τὸ ὄργανον puleiu(m)    καὶ ἡ γλήχω	45v herba; γλήχω ὄργανον	26r ἡ γλήχω dicitur etiam ὄργανον	57r et ἡ γλήχω herba dicitur etiam ὄργανον
55v 25 γλήνη ἡ κόρη τοῦ ὄφθαλμοῦ pupilla, -ae    tota p(ar)s oc(u)li int(us) et oculus	45v pupilla oculi vel tota pars oculi intus et oculus	26r pupilla oculi et tota pars oculi intus et oculus	57r pupilla oculi vel tota pars oculi intus et oculus
56r 2 γλοιός ὁ ῥῦπος strigm(en)tum    sordes	45v sordes	26r sordes	57r sordes
56r 11 γλυφή sculptio    sculptura	45v sculptura	26r sculptura	57r sculptura
56v 2 γνήσιος sincer(us), familiaris    Indigena, Ingenuus, legitim(us)	45v indigena legitimus ingenuus germanus	26r indigena legitimus ingenius germanus	57v indigena legitimus germanus ingenuus
56v 4 γνόφος nimbus	46r caligo	26r caligo obscurum	57v caligo

nebulositas caligo	obscurum nebulosum	nebulosum	obscurum nebulosum
56v 5 γνώμη sententia, mens    voluntas	45v sententia voluntas	26r sententia voluntas	57v sententia aut voluntas
56v 7 γνώμων gruma, index    cognito(r)	46r cognitor	26r cognitor	57v cognitor
56v 20 γογγύλη rapa    v(e)l γογγύλις, -δος	46r γογγύλις, - λίδος [gr. lemma] rapa	26v γογγύλις, -λίδος [gr. lemma] rapa	57v γογγύλις, - λίδος [gr. lemma] rapa
56v 23 γόης ὁ κόλαξ blandito(r), ambitiosus    v(er)sutus, s(u)bdol(us), fallax	46r versutus prestigiator subdolus (γόης lemma)	26v versutus perstigiator subdolus incantator magus beneficus fallax?	57v versutus praestigiator subdolus beneficus incantator
56v 24 γοητεῦνα ἐπὶ <sup>1</sup> κόλακεῦνας blanditio    Inca(n)tatio	46r incantatio	26v incantatio	57v incantatio
56v 25 γοητεύω ἐπὶ τοῦ αὐτοῦ blandio(r)    Incanto a(m)bio, travaglio    ἀπογοητεύω (contra)riu(m)	46r incanto travaglio ambio	26v incanto travaglio ambio; ἀπογοητεύω contrariu m	57v incanto travaglio ambio
57r 3 γόμφος ὁ καλούμενος ἐπίουρος clavus [Lat. lemma vacat]	46r clavus il chivo	26v clavus il chivo	58r clavus
57r 12 γόνυ genu    γόνυος v(e)l γούνατος	46r genu; -νυος	26v τοῦ γόνυος γούνος τοῦ γόνυος γούνος	58r genu; -oc
57r 16 γοῦν saltem    ig(itur)	46r saltem et igitur	26v saltem et igitur	57v saltem et igitur
57v 7 γραῦς anus    γραδ̄ς v(e)l γρεός, in acc(usa)t(iv)o γραύν	46v anus; -ός	27r γραδ̄ς γρεός, in acc(usa)t(iv)o ο γράψ anus	58r anus; -ός
57v 9 γραφεύς scriptor    pictor et	46v pictor	27r pictor	58r scriptor pictor
57v 10 γραφή scriptura    p(ri)vata accusatio v(e)l etiam	46v scriptura accusatio pictura imago tabula picta	26v scriptura et privata accusatio pictura ymago tabula picta	58r scriptura accusatio privata pictura imago tabula picta
57v 11 γραφὴ ἡ ζωγραφία pictura    imago, tabula picta	[see previous line]	[see previous line]	[see previous line]
57v 19 γρφίος obscur(us), scrupulosus    et Implicit(us) s(er)mo et rete	46r rete et sermo implicitus	27r rete et sermo implicitus	58v rete et sermo implicitus
58r 8 γυμαστής ex(er)citator    γυμαστική ars ex(er)cendi corp(us)	47r praceptor exercens pueros; 46v γυμαστική ars exercitatoria	27r preceptum exercituum et exercens pueros; γυμαστική ars exercitativa et prebens modum vivendi	59r exercitiorum praceptor pueros exercens; 58v γυμαστική ars exercitatoria

			modum vivendi prebens
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## 2 Marginal notes in agreement with two of the three codices (partly or completely)

ÖNB Suppl. Gr. 45	Vat. Pal. Gr. 194	EK Cod. Gr. 4	Res. 224
1r 18 ἀβουλία inconsideratio    v(e)l malu(m) consiliu(m), tem(er)itas	1r malum consilium	[lacuna]	1v malum consilium
1v 9 ἄγάλλομαι exulto    delecto(r), laeto(r)	1r letor glorior	[lacuna]	1v letor glorior
1v 10 ἄγαλμα statua simulacrum    v(e)l monu(me)[ntum]   q(uae)lib(et) oblatio	1r statua dei; 2v aliquando pro monumento	[lacuna]	1v statua dei; 3v aliquando pro monumento
1v 16 ἄγαμαι admiror    invid(e)o, co(m)moveo(r), cu(m) delectatio(n)e   moleste fero	1r cum admiratione delector; 3v invideo commoveo moleste fero ab ἄγαν	[lacuna]	1v cum admiratione delector; admiror (interv.); 3v invideo commoveo, moleste fero, ab ἄγαν
2r 26 ἄγκιστρον hamus    e la ritorta del fuso	2r hamus e la ritorta del fuso	[lacuna]	2v hamus e la ritorta del fuso
2v 6 ἄγκων cubitus    v(e)l loc(us) emine(n)s	2r cubitus vel angulus poetice; 3r locus eminens	[lacuna]	2v cubitus vel angulus; 4r locus eminens
2v 13 ἄγνεια castitas castimonia    pietas	3v pietas	[lacuna]	4r pietas
2v 15 ἄγνευω castus sum    lustro, castu(m) facio	2v sum castus, lustro, castum facio	[lacuna]	2v sum castus lustro castum facio
2v 25 ἄγνωμον fidem rumpo tergiversor    ingratus sum	2r ingratus sum, ignoro, disconoscomi	[lacuna]	2v ingratus sum ignoro
2v 26 ἄγνώμον perfidus fraudulentus    ingratus	2v ingratus, invitus	[lacuna]	2v ingratus
3r 7 ἄγονος sterilis infecundus    v(e)l Ingenit(us) idest non genit(us)	3r ingenitus et sine consanguineis	[lacuna]	3v ingenitus et sine consanguineis
3r 8 ἄγορά nundinae    res venalis   fo(rum) m(er)cium et venaliu(m) re(rum), et p(re)tium rei, et res ve(n)dita; 3r 9	1v contio, commeatus, forum mercatus et venalium rerum et pretium rei et res	[lacuna]	2r concio commeatus forum mercatum et pretium rei venalis et res vendita

ἀγοράζω emo mercor   Iudiciale   (con)atio, commeat(us)	vendita et forum iudiciale		
3r 11 ἀγοραῖος nundinator    forensis (con)vent(us)   q(ui) vilia vendit et emit	1v forelis conventus et qui vilia emit et vendit	[lacuna]	2r conventus forensis et qui vilia emit et vendit
3r 17 ἄγρα venatio    p(rae)da	2r preda	[lacuna]	2v praeda venatio
3r 22 ἄγριανω effero    instigo, asp(er) sum	2v asper sum, irrito, instigo	[lacuna]	3r asper sum irrito increpo
3v 3 ἄγριότης asperitas feritas immanitas    rusticitas	2r acerbitas (ἀγριότης lemma); 2v rusticitas (ἄγριότης lemma)	[lacuna]	2v rusticitas (ἀγριότης lemma); acerbitas (ἀγριότης lemma)
3v 13 ἄγρονόμος villicus    v(e)l loc(us) u(b)i pascu(n)t(ur) ferae	3v ubi pascuntur fere	[lacuna]	4r ubi fere pascuntur
3v 21 ἄγρυπναστος inexercitatus    v(e)l p(rae)stigia[tor]	1v prestigiator (ἀγυρτικός and ἀγύρτης lemmas)	[lacuna]	2r inexercitatus; praestigiator (ἀγυρτικός lemma)
3v 23 ἄγρυπτης circulator    cu(m) deceptio(n)e medicans   (con)gregator, p(rae)stigiator	1v prestigiator et mendicans cum deceptione	[lacuna]	2r praestigiator cum deceptione mendicans
4r 1 ἄγχιοια sagacitas sollertia    Indust(ri)a, subtilitas ingenii	2v industria, prudentia, sollertia	[lacuna]	3r industria prudentia solertia
4r 3 ἄγχιστεία propinquitas affinitas    app(ro)pinq(ua)atio, (con)v(er)satio	2v affinitas, propinquatio, conversatio	[lacuna]	3r affinitias propinquatio conversatio
4r 9 ἄγω duco    facio, frango, eo, horto(r), suad(e)o	2v hortor, suadeo	[lacuna]	2r duco facio frango; suadeo hortor; 3r hortor suadeo
4r 12 ἄγωγή, ἐπὶ τῆς ἀναγωγῆς disciplina eductaio    vita, diaeta, regula viven(d)i	1v vita vel dieta et regula vivendi	[lacuna]	2r vita vel dieta vel regula vivendi
4r 13 ἄγωγός ductus    ducibilis, dux viae, ducto(r)	2r ducibilis dux in e ductor	[lacuna]	2r ducibilis ductor
4r 25 ἄδεα facultas licentia    lib(er)tas, securitas	3v licentia, libertas, facultas, securitas	[lacuna]	4v licentia securitas facultas libertas
4v 6 ἄδελφιδονς fratruelis fraternus fratris filius    nepos ex soror(e)	3v nepos ex sorore vel frater	[lacuna]	4v nepos ex sorore vel frater

v(e)l f(rat)re			
4v 15 ἄδης infernus    et pluto	3v et pluton	[lacuna]	4v infernus Pluto
4v 18 ἀδιάθετος intestatus    indispositus	4r indispositus, intestatus	[lacuna]	5r indispositus intestatus
5r 12 ἀδολέσχης fabulosus garrulus    (con)templativus, meditativus	4r contemplativus, meditativus	[lacuna]	5r contemplativus meditativus
5r 14 ἀδολεσχῶ garrio nugor    (con)templo(r), ex(er)ceor	4r contemplor, exerceor, et multa dico sine fructu	[lacuna]	5r contemplor exerceor nugor, philosophor
5r 16 ἀδοξία dedecus    ignominia	4r ignominia, vituperium	[lacuna]	5r ignominia vituperium
5r 19 ἀδρανής segnis iners socors ignavus    imbecillis	4r imbecillis	[lacuna]	5r imbecillis
5v 15 ἀηδία tedium    Inio(n)ditas	5r tristitia, iniucunditas, spiacevoleza	[lacuna]	6v tristitia iniocunditas
5v 17 ἀηδῆς tedious    Iniocund(us)	5r iniucundus	[lacuna]	6v iniucundus
5v 22 ἀήρ aer    caligo	5r caligo, aer	[lacuna]	6v aer; aer caligo (lemma twice)
6r 5 ἀθεσμος illicitus    insapiens	5v insapiens	[lacuna]	7r insapiens
6r 7 ἀθετῶ reprobo    Irritu(m) facio, dimitto, sp(er)no, casso	5v reprobo, irritum facio, dimitto, sperno, casso	[lacuna]	7r reprobo irritum facio sperno dimitto
6r 10 ἀθήρ arista    el tagliente	5v tagliente	[lacuna]	7r tagliente
6r 15 ἀθλον praemium certaminis    simpl(icite)r p(rae)miu(m) et; significat ó ἀθλος certam(en)	5v premium certaminis; τὸ ἀθλος certam(en)	[lacuna]	7r certaminis premium; τὸ ἀθλος certam(en)
6r 16 ἀθραστος inconcussus infractus    Invuln(er)abilis	5v invulnerabilis infractus	[lacuna]	7r infractus invulnerabilis
6r 25 ἀθῶς innocens    Indemnis, θῶς damnat(us)	5r insons innocuus indemnis idest expers alicuius mali; θῶς	[lacuna]	6v insons innocuus indemnis
6v 16 αἰδέσιμος honestus verecundus    venerabilis	6r venerabilis	[lacuna]	7v venerabilis
6v 18 αἰδημόνως pudice    verecunde	6r verecunde	[lacuna]	7v verecunde
6v 22 αἰδὼς pudor puditia reverentia	6r verecundia	[lacuna]	7v verecundia

verecundia			
7r 3 αἴθυνα mergus vel fulica    avis Indica et marina q(uae) malu(m) signu(m) est navigantib(us) q(uia) in tempestate appar(et).	6r avis indica et marina quae malum signum est navigantibus quia in tempestate appareat	[lacuna]	8r avis indica et marina quae malum est navigantibus signum quia in tempestate appareat
7r 6 αἰκίζομαι σέ affligo multo    v(er)bergo, dilac(er)o, disc(er)po; αἰκία v(er)bera(ti)o	6r verbero; αἰκία verberatio erumna supplicium	[lacuna]	8r verbero; αἰκία verberatio erumna supplicium
7r 23 αἱρετώτερον potius elegibilius    αἱρετός elect(us). eligibilis	6v αἱρετός elegibilis	[lacuna]	8r αἱρετός eligibilis
7r 25 αἱρω tollo extollo    elevo; π(αρακείμ)ενον ἥρκα	6v elevo: παρακείμενον ἥρκα	[lacuna]	8r elevo; π(αρακείμ)ενον ἥρκα
7v 3 αῖσιος prosper secundus    decens, fortunatus	6v decens, fecundus	[lacuna]	8v decens fecundus
7v 13 αἰσχύνη pudor    confusio	6v verecundia, pudor, confusio	[lacuna]	8v pudor confusio verecundia
7v 16 αἰσχύνω turpo foedo    dedecoro, (con)fundo	6v confundo, decoro	[lacuna]	8v dedecoro confundo
7v 19 αἰτία causa querela titulus questio culpa    ratio, aliquando confirmatio	6v causa, accusatio, ratio et aliquando confirmatio	[lacuna]	8v causa accusatio ratio et aliquando confirmatio
8r 3 αἰχμάλωτος captivus    ma(n)cipi(m), αἰχμή cuspis et ἀλόω	6v mancepium ab αἰχμῇ καὶ ἀλόῳ	[lacuna]	8v mancipium; αἰχμὴ καὶ ἀλόῳ
8r 12 αἰῶρα gestatio    deambula(ti)o c(aus)a valitud(in)is	6v deambulatio que fit causa sanitatis	[lacuna]	7v deambulatio quae fit causa sanitatis
8v 4 ἀκάματος indefessus    Irreq(ui)etus	7v inquietus	[lacuna]	10r inquietus
8v 25 ἀκαταστασία inconstantia    seditio	7v seditio (ἀκαταστία lemma)	[lacuna]	10r seditio (ἀκαταστία lemma)
8v 26 ἀκατάσχετος incontinentis effrenatus    Indetentibilis	7v indetentibilis, effrenatus	[lacuna]	10r indetentibilis effrenatus
9r 7 ἀκέστρια ἦτοι καμοπίστρια sarcinatrix    medicatrix	8r medicatrix	[lacuna]	10v medicatrix
9r 11 ἀκιβδήλως sedulo    Incorrupte   sincere	8r incorrupte	[lacuna]	10v incorrupte
9r 13 ἀκκίζομαι τὸ	8v effeminari,	[lacuna]	11r effeminari

προσποιοῦμαι καὶ θρύπτομαι simulo vel blandior    effemi(n)or, delito(r), evanescō	delitiari, evanescere, cum aliquid velis fingere nolle (Gr. lemma in inf.)		deliciari evanescere cum aliquid velis fingere nolle (Gr. lemma in inf.)
9r 19 ἄκληρος exors    Inops	8v inops	[lacuna]	11r inops
9r 22 ἀκμάζω vigeo    pubesco, ferveo, matur(us) su(m)	8v sum in vigore vel in pubertate ferveo	[lacuna]	11r sum in vigore vel in pubertate ferveo
9r 24 ἀκμή vigor maturitas    acies, flos aetatis, occasio   cuspis et su(m)mum q(ui)n? ult(er)i(us) no(n) p(ossi)t iri.	8v vigor acies flos etatis vel occasio cuspis et sumnum quando ulterius non potest iri	[lacuna]	11r vigor acies flos aetatis occasio cuspis et sumum quando ulterius iri non potest
9r 26 ἀκμήν, ἐπίρρημα adhuc    et rursus	8v rursus et adhuc adverbium	[lacuna]	11r rursus et adhuc adverbium
9v 6 akoinónētos egregi(us), sing(u)laris	8r egregius, singularis	[lacuna]	11r egregius singularis
9v 7 Intemp(er)an(ti)a, ἀκολασία impunitas    p(ro)digalitas	8r intemperantia, prodigalitas	[lacuna]	10v intemperantia prodigalitas
9v 8 ἀκόλαστος ganeo lascivus    Inte(m)p(er)ans, i(m)modest(us)	8r incastigatus, inmodestus, intemperatus	[lacuna]	11r incastigatus immodestus intemperatus
10r 7 ἀκοσμία dedecus    intemp(er)an(ti)a	8v intemperantia merum id est vinum	[lacuna]	11v intemperantia merum idest vinum (ἄκρατον lemma)
10r 20 ἀκρατος intemperatus    mer(us) pur(us)	8v merus purus	[lacuna]	11v merus purus
10r 21 ἀκρατής incontinens intemperans    v(e)l inops	8v incontinens inops	[lacuna]	11v incontinens inops
10r 25 ἀκρόχολος vaesanus    s(u)bit(us) ad ira(m)	8v subitus ad iram	[lacuna]	11v subitus ad iram
10v 1 ἀκρέμων cima corymbus    v(e)l ἀκρεμών g(er)men, ram(us)	9r germen ramus	[lacuna]	12r germen ramus
10v 2 ἀκριβής diligens subtilis    Integer	8v diligens integer	[lacuna]	11v diligens integer certus?
10v 10 ἀκριτος iniudicatus   s(ignifica)t et(iam) Indiscretu(m)   s(i)n(e) lege, indemnat(us)	8v sine lege iniudicatus vel? indemnatus iudicatus indicta causa	[lacuna]	11v sine lege iniudicatus indemnatus indicta causa...

judicat(us) indicta? causa			
10v 24 ἀκροστόλιον fori    su(m)mitas seu ext(re)mitas navis	9r sumitas navis vel? extremitas	[lacuna]	12r sumitas navis extremitas (ἀκροστόλια lemma)
11r 12 ἀκτὴ ἡ τῆς θαλάσσης acta ora maris littus    ripa, littus, nunt(ri)mentu(m), donu(m)	9r cibus littus nutrimentum ripa	[lacuna]	13r cibus littus
11r 17 ἄκυρος improprius irritus    no(n) authentic(us), abrogat(us)	9r non autenticus abrogatus	[lacuna]	11r non autenticus abrogatus
11r 25 ἀλαζονεύομαι insolesto iacto arrogo glorior    ululo Insultan(d)o	10r clamo insultando (ἀλαζώ lemma)	[lacuna]	13r arrogo superbio; insultando clamo (ἀλαζώ lemma)
11r 26 ἀλαζῶν arrogans    petulans, sup(er)b(us)	10r petulans superbus	[lacuna]	13r petulans superbus
11v 3 ἀλαλάζω ululo    insultan(d)o	10r clamo insultando	[lacuna]	13r insultando clamo
11v 7 ἀλειπτής unctor    palaest(rae) p(rae)cepto(r) v(e)l	10r preceptor palestre et pedotrina	[lacuna]	13v palestrae praeceptor pedotrius
11v 12 ἀλεξίκακος depulsor    malo(rum) defensor, cap(er) p(ro) apollin(n)e	10r adiutor malorum idest defensor pro apolline	[lacuna]	13r malorum adiutor idest defensor pro apolline
12r 1 ἄλη ἡ πλάνη error    v(e)l anxietas	10r anxietas erros	[lacuna]	13v anxietas error
12r 11 ἀλίζω, τὸ συναθροίζω conglomero    (con)grego   v(er)sor, vago(r), erro	10v congrego versor erro et insalo	[lacuna]	13r congrego versor erro insalo
12r 12 ἀλκή, ἡ δύναμις robur    v(e)l s(u)bsidiu(m), aliq(ua)n(do) proeliu(m) poetice	11r subsidium potentia fortitudo et aliquando prelum poetice	[lacuna]	14r subsidium potentia fortitudo aliquando prelum
12v 1 ἀλύω, τὸ δυσφορῶ tristor    laetor   afficio gaudio v(e)l tristitia	10v afficio gaudio vel tristitia mereo leto	1r dissolvo tristor letor	16r dissolvo tristor
12v 6 ἄλλοτε alias    aliq(ua)n(do), alibi	11r aliquando alibi	-	14v aliquando
12v 11 ἀμάρτημα peccatum    peccatu(m) v(e)l e(r)ror, ἀμαρτία	12v peccatum (ἀμαρτία lemma)	-	16v peccatum (ἀμαρτία lemma)
12v 26 ἀμέλει proinde	13r denique	-	17r denique

denique    p(ro)fecto, v(er)bi gr(at)i a, ergo; ἀμελῶ negligo, ἀμέλεια negligen(ti)a, culpa	profecto vel verbigratia ergo (ἀμέλει lemma); negligo non curo (ἀμελέω lemma);		profecto vel verbi gratia ergo; 16v negligo non curo (ἀμελέω lemma)
13r 12 ἀμοιβαδόν alternatim mutuo vicissim    v(e)l successive	13v vicissim et successive	2v vicissim, permutans	17v vicissim successive
13r 14 ἀμύητος indoctus rudis inexpertus    Non Initiat(us) ad sacra	13v non initiatus ad sacra	-	17v non initiatus ad sacra
13r 15 ἀμύμων purus ummaculatus    irrep(re)hensibilis	13v inreprehensibilis	-	17v irreprehensibilis
ἀμύνομαι σέ ulciscor    v(e)l repugno	13v repugno ulciscor capio vindictam puneo	2v punio et capio vindictam	17v repugno punio ulciscor
13r 19 ἀμύσσω lanio lacero    sgrafigno	13v and 14v graffiaturam facio; lacero graffio (Gr. lemma twice)	-	17v lanio graffio
13v 20 ἀμυχή cicatrix superficialis    graffiatura	13v laniatio graffiatura	-	17v laniatio graffiatura
13v 1 ἀναβαίνω ascendo    redeo v(e)l   καταβαίνω recedo v(e)l descendo	15v redeo καταβαίνω recedo	-	20v redeo
13v 4 ἀναβάλλομαι differo    sup(er)pono   ricierco sona(n)do	15v differo superpono ricerco sonando	7r facio preludium omnem sonum	20r differo superpono recedo sonando
13v 6 ἀναβολή dilatio   mora    genus vestis	15v dilatio mora genus vestis	7r preludium	20r dilatio mora genus vestis
13v 8 ἀναβῖω revivisco    resuscito	15v revivo resuscito	-	20v revivo resuscito
13v 13 ἀναδύομαι differo veto    recuso, retraho	16r recuso retraho	-	20v recuso retraho
13v 15 ἀναδῶ corono    religo, circumligo   δέω ligo	16r corono religo circumligo; δέω ligo	-	20v corono religo circumligo; δέω ligo
13v 24 ἀναδενδράς arbustum    coop(er)tio arborum   v(e)l p(er)gula	16r coopertio arborum vel per gola	-	20v coopertio arborum pergula
14r 7 ἀναμίξ mixtim    promiscue	16v mixtum promiscue	-	21v mixtim promiscue
14r 14 ἀναροιβδῶ sorbeo    emico	17v emicat (Gr. verb Sing. 3)	-	22v emicat (Gr. verb Sing. 3)
14v 9 ἀνδριάς statua    p(rae)cipue viri	20r staua precipue viri	-	25v statua praecipue viri

15r 2 ἀνειμένος laxus solutus remissus    et q(ua)n(do)q(ue) venere(us)	19r dissolutus quandoque veneretus	5r dissolutus	24r dissolutus quandoque venereus
15r 13 ἀνελεύθερος illiber    illiberis	18r inliberalis	-	23v illiberalis
16v 19 ἀνθέλκω retraho    Impedio, (con)t(ra) traho	20r impedio contra traho	-	26r impedio contra traho
17r 13 ἀνθίσταμαι obsto    Insurgo	20r insurgo	-	26r insurgo
19r 19 ἀντίγραφον rescriptum exemplar    et ex(emplu)m, τὸ πρωτότυπον	21r exemplar et exemplum πρωτότυπον	-	27r exemplar et exemplum πρωτότυπον
21r 18 ἄνυδρος siccus    exp(er)s aquae	19v sine aqua inaquosus expers aque	-	25r inaquosus expers aquae
22v 22 ἀπαλλαγή abitus discessus    liberatio	23r liberatio	-	30r liberatio
24r 5 ἀπειθία incredulitas    (con)tumacia, Inobedien(ti)a, diffiden(ti)a	24v incredulitas inobedientia	-	31v inobedientia contumacia
24r 26 ἀπειρόκαλος infrunitus insolens    Iacta(n)s, nod(um) i(n) scyrpo (re)q(ui)rens   vilia, aliena, Imp(er)tinen(ti)a p(er)vestiga(n)s	24v vilis? insolens?	9r iactans	31v nodum in scirpo quaerens et vilia et intemperantia aliena
26r 5 ἀποβιώσας defunctus    ἀποβιβάζω p(er)duro, deduco, traduco	25r [Lat. vacat]	9v deduco micto in terram trahiiendo (ἀποβιβάζω lemma)	31v deduco in terram mitto trahiiendo (ἀποβιβάζω lemma)
26r 13 ἀπογαλακτίζω lacto decipio depello    ablacto	25r lacto decipio depello	9v allacto	32r ablacto
27r 7 ἀποδύομαι exuo    αἰτιατικῆ v(e)l paro me ad pugna(m)	25r [Lat. vacat]	9v paro me ad pugnam	32r paro me ad pugnam
28v 22 ἀπολαύω perfruor    augm(en)tum h(abe)ns i(n) η ut ἀπήλαυνον	26r ἀπήλαυνον; [Lat. vacat]		33r fruor augmentum in η vertitur ἀπήλαυνον
30r 23 ἀποπειρῶμαι experior    tento, no(n) exp(er)ior, no(n) te(n)to, no(n) cono(r)	26v [Lat. vacat]	10r tento non experior non conor	33v non tempto non experior non conor
31r 13 ἄπορος egenus	26v [Lat. vacat]	10r difficultis ad	34r difficultis ad

indigus    I(m)p(er)transibilis   dubi(us), difficil(is) inventu   Impossibilis		inveniendum indgens impotens <b>dubius</b> inutilis	inveniendum indgens impotens <b>dubius</b> inutilis pauper
31r 20 ἀπορρώξ ή ἀπορρόή emanatio    loc(us) abrupt(us) rupes	26v [Lat. vacat]	10r <b>abruptus rupis</b>	34r <b>abruptus rupis</b>
31r 22 ἀπορῶ ἐπὶ τοῦ διστάζοντος incertus sum ambigo    Indigeo, deficio	26v [Lat. vacat]	10r desino dubito <b>indigeo</b> quod agam nescio ignarus sum	34r <b>deficio</b> dubito <b>indigeo</b> quod agam nescio
31v 21 ἀποστέλλω destino mitto dirigo    r(e)mitto, dimitto	27r [Lat. vacat]	10r <b>remicto</b> emicto	34r <b>remitto</b> emitto
32r 2 ἀποστοματίζω ore profero effor    v(e)l os pp(ri)mo	27r [Lat. vacat]	10v <b>os opprimo</b>	34v <b>os opprimo</b>
32r 7 ἀποστροφή aversatio    (con)v(er)sio, odiu(m)	27r [Lat. vacat]	10v <b>converiso odium</b>	34v <b>conversio vel</b> <b>odium</b>
32v 2 ἀποτίμησις ἐπὶ <sup>1</sup> ἀπογραφῆς χωρίων census    v(e)l ei(us) descriptio	27v [Lat. vacat]	11r <b>descriptio</b> census	35r <b>descriptio</b> census
32v 14 ἀπότομος immanis acerbus crudelis    <b>durus</b>	27v [Lat. vacat]	10v violentus <b>durus</b>	35r <b>praeruptus</b> <b>praeceps</b> <b>durus</b> praecitus; <b>durus</b> violentus (lemma 2x)
32v 15 ἀπότομος τόπος rigidus asper    p(rae)rupt(us), p(rae)ceps	[cf. the previous line]	10v <b>preruptus preceps</b> ; 12v excisus vel compendiosus	[cf. the previous line]
33r 4 ἀποτρόπαιος detabilis abominandus    remediativus, horre(n)dus	27v [Lat. vacat]	10v <b>remediativus</b> <b>horrendus</b>	35r <b>remediativus</b> <b>horrendus</b>
33r 14 ἀπόφασις sententia promulgatio pronunciatio interlocutio    nega(ti)o	27v [Lat. vacat]	11r <b>negatio</b> sententia demonstratio	35r <b>negatio</b> sententia demonstratio
33r 20 ἀπόφθεγμα dictum    v(e)l s(e)n(tent)ia	27v [Lat. vacat]	11r <b>sententia</b>	35r <b>sententia</b>
33v 5 ἀποχαλινῶ refreno    v(e)l frenu(m) exuo	28r [Lat. vacat]	11r <b>frenum exuo</b>	35v <b>frenum exuo</b>
33v 7 ἀποχή apacha    distan(ti)a, abstinen(ti)a	28r [Lat. vacat]	11r <b>distantia</b> <b>abstinentia</b>	35v <b>distantia</b> <b>abstinentia</b>
33v 19 ἀποψηφίζομαι abrogo    lib(er)o in Iud(ici)o, revoco   p(er) decretu(m) expello; e q(uan)d(o) non si vincet il p(ar)tito, refrago(r)?	28r [Lat. vacat]	11r libero iniudico per decretum expello vel quando non obtinetur pontius?	35v <b>libero iniudico</b> per decretum <b>expello</b>

33v 20 ἀποψύχω derigo    aresco	28r [Lat. vacat]	11r <b>haresco</b> morior	35v <b>aresco</b>
33v 22 ἀπράγμων otiosus    no(n) cura(n)s d(e) reb(u)s alienis	28r [Lat. vacat]	11v non curans de rebus alienis	36r aliena non curans
33v 23 ἄπρακτος ignavus otiosus    q(ui) re infecta desistit	28r [Lat. vacat]	11v ignavus qui in re infecta desistit	36r ignavus qui re infecta destitit
34r 5 ἀπρὶξ ὥγουν δόλοσχερῶς summopere firmissime    tenacit(er), app(re)hensive, stricte	28r [Lat. vacat]	11v <b>tenaciter</b> apprehensive stricte cum tenetur aliquid firmiter	36r <b>tenaciter</b> stricte apprehensive
34v 14 ἀραιός rarus    moll(is), minut(us), angust(us), g(ra)cilis	30r [Lat. vacat]	13r tenuis rarus; 14v rarus <b>mollis</b> minutus angustus gracilis	38r tenuis rarus; 40r rarus <b>mollis</b> minutus gracilis angustus
34v 23 ἀράχνιον, οὐδετέρως τὸ ὑφασμα aranea    est tela aranei	30r [Lat. vacat]	13r <b>aranea</b> et <b>tela</b> (ἀράχνια lemma)	38r <b>aranea</b> <b>tela</b> (ἀράχνια lemma)
35r 4 ἀργύριον aes pecunia    argenteu(m) et loc(us) ubi fund(it)ur	30r [Lat. vacat]	13r <b>argentum</b> vel <b>locus</b> <b>ubi</b> funditur	38v <b>argentum</b> vel <b>locus</b> <b>ubi</b> funditur
36r 24 ἀρμονία ἡ τῆς κιθάρας harmonia consonantia    compo(s)itio, pactu(m), (con)venien(ti)a	30v [Lat. vacat]	13v <b>concordia</b> <b>convenientia</b>	39r <b>convenientia</b> concordia
38r 21 ἀρῷμαι execror maledictis infector    (con)gruo, p(re)cor, oro, dico	31v [equivalents misplaced]	14r <b>precor</b> congruo oro dico	39v <b>precor</b> congruo oro dico
38v 26 ἀσινής sine vitio    <b>Innocuus</b>	32v [equivalents misplaced]	15r <b>innocuus</b>	41r <b>innocuus</b>
41r 14 ἄτερ praeter absque    <b>seorsu(m)</b>	34v absque	16r <b>asque</b> ; 16v <b>seorsum</b> absque	43v <b>absque</b> ; 44v <b>seorsum</b> absque
43r 7 αὐτόματος ultroneus iniussus    et <b>casualis</b>   fortuit(us)	36r qui facit aliquid per se et <b>casualis</b> ad casum	17v qui facit aliquid per se et ad casum	45v <b>casualis</b> ad casum vel? qui per se aliquid facit
43r 20 αὐχὴν ἀνθρώπου καὶ κλίνεται αὐχένος cervix    <b>Iugulus</b> et <b>Iugu(m)</b> et <b>collis</b>	36v collum cervix <b>iugum</b> <b>iugulus</b> et <b>collis</b>	-	46r <b>collum</b> cervix <b>iugum</b> <b>iugulum</b>
43r 22 αὐχηρός squalidus    <b>sicc(us)</b> , <b>caliginos(us)</b>	36v <b>squalidus</b> <b>siccus</b> <b>caliginosus</b>	-	46r <b>squalidus</b> <b>siccus</b> <b>caliginosus</b>
43r 26 αὐχῶ glorior    -εῖς, καὶ αὐχέομαι   <b>Iacto</b>	36v <b>iacto</b> , glorior; αὐχέομαι	-	46r <b>iacto</b> glorior; αὐχέομαι
44v 4 ἀφιερῶ dedico consecro    <b>v(e)l</b> <b>int(er)ficio</b>	37v sacrifico <b>vel</b> <b>interficio</b>	18v sacrifico <b>interficio</b>	47r sacrifico macto
44v 21 ἀφομοίωμα instar	37v <b>assimilatio</b>		47v <b>assimilatio</b>

effigies    assimilatio			
48r 18 βέβηλος p(ro)phan(us), pollut(us)    ἀβέβηλος sac(er)	40v impurus profanus; ἀβέβηλος sacer	21r impurus prophanus	50v impurus profanus; ἀβέβηλος sacer
49v 6 βλέμμα aspectus    καὶ βλέπος	41r aspectus acies vel? visus; βλέπος visus idem	22r aspectus acies idest visus βλέπος idem	51v aspectus acies visus
49v 20 βοή clamo(r)    καὶ βοά	41v clamor; βοά clamor	22v clamor p(oetice) βοά	52r clamor
53r 23 γάμος co(n)nubiu(m)   al(iqua)n(do) p(ro) nupta	43v nuptiae et aliquando pro nupta	24v nuptiae et nupta	55r nuptiae
54r 14 γενεά gen(er)atio, progenies    spatiu(m) xxx an(n)o(rum), familia	44r genus soboles generatio proles	25r genus soboles spatium triginta annorum generatio familia	55v genus soboles spatium xxx annorum generatio familia proles
56v 9 γνωρίζω cognosco    facio cognosce(re)	45v cognosco	26r facio cognoscere	57v facio cognoscere

### 3 Marginal notes in agreement with one of the three codices

ÖNB Suppl. Gr. 45	Vat. Pal. Gr. 194	EK Cod. Gr. 4	Res. 224
12r 19 ἄλλως aliter secus    alioq(ui)n, aliq(ua)n(do) s(i)n(e) c(aus)a	11r idem [cf. the previous line in the ms.: alioquin idest multo magis] et incassum aliter aliquando sine causa	[lacuna]	14v aliter temere incassum
12v 10 ἀμῶ meto    divido	17r divido metor	-	16v meto
16r 22 ἀνέχομαι tolero patior sustineo    i(n) crem(en)to p(otes)t mutar(i) et(iam) α i(n) η	18v tollero cum duplici augmento ἡνεῖχοντο (ἀνέχω lemma)	4v suffero emineo (ἀνέχομαι lemma); tollero elevo consurgo (ἀνέχω lemma)	23v suffero emineo (ἀνέχομαι lemma); tolero elevo (ἀνέχω lemma)
24r 15 ἀπειλῶ minor    v(e)l moveo, Iacto, poetice	24v minor	9r minor	31v minor minitor; 36v iacto moveo minor
26v 25 ἀποδοκιμάζω reprobo improbo    approbo	25r reprobo improbo	9v reprobo approbo	32r reprobo
27v 14 ἀποκαραδοκῶ expecto    speculo(r)	25r [Lat. vacat]	-	33r speculator
28r 13 ἀπόκοιτος discretus lecto    adult(er), in p(lur)ib(us) locis cuba(n)s, a κεῖμαι	25v [Lat. vacat]	-	32v adulter, idest in pluribus locis cubans
28r 18 ἀποκόπτω praecido    amputo   su(m)moveo,	25v [Lat. vacat]	-	32v amputo

ret...do?			
28r 23 ἀποκοσμῶ deorno    spolio	25v [Lat. vacat]	-	32v disorno spolio
28v 16 ἀποκυρῶ abrogo    exauctorigo	29v [Lat. vacat]	12v autentico	33r exauctorizo
30r 9 ἀπόνοια amentia    arrogan(ti)a, soco(r)dia, desp(er)atio   suspi(ci)o, audacia, Insolen(ti)a	26r [Lat. vacat]	-	33v arrogantia secordia desperatio suspicio audacia insolentia
30r 12 ἀποξύω distringo    detraho polien(d)o	26v [Lat. vacat]	-	33v poliendo detraho
30r 13 ἀποξέω, τὸ ἀκριβῶ expolio    levit(er) incido v(e)l scalpo	26v [Lat. vacat]	-	33v leniter incido vel scalpo
30v 10 ἀπόληκτος enectus enecatus    stolid(us)	26v [Lat. vacat]	-	34r stolidus
30v 18 ἀποπνέω aboleo redoleo    respiro   expiro	26v [Lat. vacat]	-	33v respiro
31r 8 ἀπορρηγνύω prorumpo    scindo	26v [Lat. vacat]	10r sorbillo	34r scindo
32r 1 ἀποστολή apostolatus    remissio, cu(m) comitatu honorifica d(e)ductio	27r [Lat. vacat]	-	34v remissio
32v 17 ἀποτόμως praecise    tru(n)catim, duri(us)	27v [Lat. vacat]	-	35r truncatim
34r 22 ἀπτομαι tango    Iungo, attingo, γενικῆ	28v [Lat. vacat]	-	36r tango iungo
34r 23 ἀπτω accendo    suspendo, appendo, a(n)necto	28v [Lat. vacat]	-	36r suspendo accendo
34v 10 ἀρὰ ἡ κατάρα execratio maledictio    et nocom(en)tum	30r [Lat. vacat]	14r nocomumentum execratio imprecatio	40r supplicatio
35r 23 ἀργός piger albus celer    strenuus, pauca agens, otios(us)	30v [Lat. vacat]	13r otiosus vacuus tardus illaboratus	38v ociosus vacuus tardus inlaboratus
35r 13 ἀργῶ feriatus cesso    otio(r), nihil ago	30v [Lat. vacat]	13v otior nihil ago	38v ocior nihil ago
35v 7 ἀριθμός numerus    la mostra	30r numerus	13r numerus la monstra	38r numerus
38v 7 ἀσεβῶ impie facio    (con)te(m)no	32v [equivalents misplaced]	15v impie gero	41r contemno impie gero
38v 19 ἀσθενω langueo aegroto    neq(ue)o	33r [equivalents misplaced]	-	41v egroto imbecillis sum nequeo langueo
39r 28 ἀσκῶ excolo meditor exerceo    laboreo, fabrico, curo	33r [equivalents misplaced]	-	41v exerceo fabricor curo

39r 19 ἄσμα canticum    cantus	33r [equivalents misplaced]	-	42r cantilena cantus
39r 23 ἀσπάζομαι saluto amplector    amo, congratulo(r)	33r [equivalents misplaced]	-	42r saluto amo congratulor
39v 24 ἀστοργος inamabilis    s(i)n(e) affectio(n)e	33v [equivalents misplaced]	-	42v sine affectione
40v 15 ἀσχημοσύνη inhonestas    turpitudo	33v [equivalents misplaced]	-	42v inverecunda turpitudo
40v 17 ἀσχολία occupatio    negotiu(m)	33v [equivalents misplaced]	-	42v negocium occupatio
40v 19 ἀσχολῶ avoco    ex(er)ceo	33v [equivalents misplaced]	-	42v exerceo
41r 19 ἄτιμος inhonorus ingloriosus infamis    aliqu(ua)n(do) s(ignifica)t illu(m) cui(us) nex no(n) deb(et) m(u)ltari	34v ignobilis indecens	16r ignobilis indecorus aliquando significat alium? imperfectio [cod. deleted] non debet multari	43v indecorus ignobilis
44v 24 ἀφόρια sterilitas    φορία abundan(ti)a	37v sterilitas maxime in fructibus	18v sterilitas maxime in fructibus φορία h...?	47v sterilitas maxime? in fruttibus
47r 1 βάμμα Infectio, tinctura    il favor(e)	40r tinctura il favore	-	50r tinctura
57v 8 γραφεῖον stilus, graphiu(m)    καὶ γραφεῖδιον	46r pinna stilus	27r penna hostile; γραφεῖδιον idem	58v penna stilus

#### 4 Marginal notes in agreement with none of the three codices

ÖNB Suppl. Gr. 45	Vat. Pal. Gr. 194	EK Cod. Gr. 4	Res. 224
1r 25 ἀγαθός bonus benignus honestus    fortis	-	[lacuna]	-
1v 15 ἄγαν nimis    multu(m)   adv(erbium)	1v nimis valde nimium	[lacuna]	1v nimium valde
1v 18 ἀγανακτῶ excandescor indignor moleste fero    stomacho(r)	1r doleo graviter fero conqueror	[lacuna]	1v doleo conqueror graviter fero; indignor (interv.)
1v 20 ἀγαπῶ diligo amo    et (con)tent(us) su(m)	1r amo soleo sat habeo	[lacuna]	1v amo soleo sat habeo
2v 9 ἀγλαός clarus illustris    lucid(us)	3r splendidus	[lacuna]	4r splendidus
2v 16 ἀγνίζω purgo purifico    (con)secro	2r purgo sacrifico purifico	[lacuna]	2v purgo sacrifico purifico; 4r purifico
2v 24 ἀγνωμοσύνη	2r ingratitudo	[lacuna]	2r ingratitudo

perfidia fraus fraudatio    Inscitia	discognoscentia		dischonoscentia
3v 15 ἀγρυπνία lucubratio vigilia    Inso(m)nia	2r vigilia	[lacuna]	2v vigilia
3v 26 ἀγχιβαθής prealtus    p(ro)fundus	-	[lacuna]	-
4r 19 ἀγωνοθέτης munerarius    ludo(rum) p(rae)fect(us)	2r profectus luctorum	[lacuna]	2r luctatorum praefectus
4v 2 ἀδελφός frater    q(u)i ex ead(em) matre nat(us)	3v frater soror germanus natura	[lacuna]	4v frater soror germanus natura
5v 18 ἀηδῶς tedious    Iniocund(e)	5r insipide	[lacuna]	6v insipide
6v 21 αἰδοῦμαι verecundor    vereo(r)	-	[lacuna]	-
7v 25 αἰτῶ peto postulo    et reg(e)?	6v peto	[lacuna]	8v peto
8r 10 αἰώνιος sempiternus    v(e)l excels(us)	5v eternus perpetuus	[lacuna]	7v perpetuus aeternus
9r 23 ἀκμαῖος vegetus naturus    Ingens	8v matus vigens	[lacuna]	11r matus vigens
10r 22 ἀκρατίζω ianto    id est an(te) prandiu(m) aliq(uid) comedo	-	[lacuna]	-
10v 5 ἀκριβολογία veriloquium    et co(m)putan(d)i seu ro(n)cina(n)di et(iam) i(n) minimis diligen(ti)a	-	[lacuna]	-
11r 3 ἀκροχορδάνη, ἡ μυρμηκία verruca    un(de) et verrucosus	-	[lacuna]	-
11r 6 ἀκρώρεια ὅρους collis iugum    ἀκρωνυχία, fere id(em) ab ἄκρος et ὄνυξ un pozo/pomo?	9r summa montium cacumen mons (ἀκρώρεια); vertex montis (ἀκρωνυχία)	[lacuna]	11v sumitas montium mons cacumen
11r 16 ἄκτιστος inconditus    Imfabricat(us) <sup>499</sup>	9r non fabricatus	[lacuna]	12r non fabricatus
11v 13 ἄλες sales libus    i(n) pl(ural)i	-	[lacuna]	-
11v 18 ἄλευρον farina    p(ro)p(ri)e tritici	10r farina	[lacuna]	13v farina
11v 23 ἄληθινός verax	-	[lacuna]	-

<sup>499</sup> Cf. Crastonus 1497, s.v. ἄκτιστος: infabricatus.

manifestus    ver(us) <sup>500</sup>			
12r 8 ἄλειμμα unguentum    unctura	-	[lacuna]	-
12r 16 ἀλόγιστος inconsideratus    tem(er)ari(us), irrationalis <sup>501</sup>	10v inconsiderabilis	[lacuna]	14r inconsiderabilis
13r 1 ἀμείλικτος implacabilis    asp(er), dur(us)	13r immitis	1v immitis	17r immitis
13r 2 ἀμητος messis    v(e)l ip(su)m t(em)p(u)s messis	13r messis	1v messis	17r messis
13r 4 ἀμήχανον intractabile    Impossiblie alicui machinatio(n)i	13r inopinabilis immensus dubius sine remedio (ἀμήχανος lemma)	1v inoppinabilis, immensus, dubius, sine remedio difficilis (ἀμήχανος lemma)	17r inopinabilis immensus dubius sine remedio difficilis (ἀμήχανος lemma)
13r 16 ἀμύνω σοί auxilior opitulor    v(e)l removeo	13v and 14r vivo; cum προ protego defendo επι adiuvo expello (Gr. lemma twice)	2v iuvo; cum πρω protego defendo, cum επι adiuvo, cum απο expello	17v iuvo
13v 21 ἀναλέγομαι colligo    redico, reco(m)memoro, repeto	-	-	-
14r 6 ἀνάλογον proportionale    ἀναλογία proportionalitas, id est (con)venien(ti)a dua(rum) proportionu(m) i(n)t(er) se, ut ita h(abe)t se octo ad 4 ut 10 ad 5.	16v ἀναλογία proprietas lemma	3v ἀναλογία proprietas lemma	21v ἀναλογία proportio proprietas lemma
14r 19 ἀνασπῶ evello    eximo, lib(er)o	17v evello extraho	4r evello extraho	22v evello extraho
17r 10 ἀνθρακιά pruna    a p(er)urendo dicta	20r pruna (ἄνθρακις lemma)	-	26r pruna (ἄνθρακις lemma)
17r 11 ἀνθραξ carbo    q(uia) car(et) fla(m)ma	20r carbo	-	26r carbo
17v 15 ἀνίσταμαι resurgo    v(e)l attollo	19r exурго	5v exурго	24r exурго
18r 26 ἀνταγωνιστής	-	-	-

<sup>500</sup> Cf. Crastonus 1497, s.v. ἀληθινός: **verus** verax.

<sup>501</sup> Cf. Crastonus 1497, s.v. ἀλόγιστος: inconsideratus **irrationalis**.

laxamentum    adv(er)sari(us), <sup>502</sup> (con)certator			
19r 14 ἀντιβολῶ oro precor    v(e)l obvio	20v obvius supplico vel rogo	obvius supplico oro	26v obvius supplico rogo
19r 22 ἀντέχω destino inhibeo prohibeo    retineo, ἀνθεκτέον retin(en)dum (est)	20v contrateneo contrasto	6v: contra teneo	26v contra teneo contrasto
19v 16 ἀντίκειμαι obsto officio obsum    obiaceo, oppo(s)it(us) su(m)	-	-	-
21v 16 ἀνώνυμος sine nomine ignobilis    Inno(m)i(n)atus	-		-
22r 8 ἀξιόματ mereor    supplico, dignu(m) puto	-	-	-
22r 10 ἀξιώμα dignitas honor meritum    vel petitio et p(ro)nu(n)ciatu(m), p(ro)positio seu or(ati)o	22v dignitas postulatio	7v: dignitas postulatio	29r postulatio dignitas
22r 11 ἀξιωματικός honorarius    magnae dignitatis	-		-
22v 23 ἀπαλλάττομαι abeo discedo    reli(n)q(u)o, libero(r), <sup>503</sup> desino   abalieno	23r ἀπαλλάττω absolvo libero	8r ἀπαλλάττω absolvo libero	30r ἀπαλλάττω absolvo libero
23r 14 ἀπαντῶ obvio occurro    aliq(ua)n(do) int(er)su(m)	23r obvio		30r seorsum appendo
23r 17 ἀπαραίτητος inexcusabilis irrecusabilis    Indep(re)cabilis	23v inexcusabilis inexorabilis inevitabilis	8v inexcusabilis inexorabilis inevitabilis	30r inexorabilis inexcusabilis inevitabilis
24r 13 ἀπειρία imperitia    infinitas	24v imperitia	9r inexperientia	31v imperitia inexperientia
25r 15 ἀπέχω ἐνεργητικῶς τὸ ἀπολαμβάνω recipio    v(e)l absum, disto <sup>504</sup>	-	8v abstineo sufficio	30v abstineo
25r 22 ἀπις, ἡ ὄπωρα καὶ κλίνεται ἀπιος	-	-	-

<sup>502</sup> Cf. Crastonus 1497, s.v. ἀνταγωνιστής: **adversarius**.

<sup>503</sup> Cf. Crastonus 1497, s.v. ἀπαλλάττομαι: discedo **liberor**.

<sup>504</sup> Cf. Crastonus 1497, s.v. ἀπέχω: **disto** recipio.

pirum    dictu(m) q(uod) instar ignis ab ampio tend(it) i(n) angustu(m)			
25r 26 ἀπιστία infidelitas incredulitas    diffiden(ti)a	24v perfidia	9r perfidia	31v perfidia
26v 8 ἀποδειλῶ retimesco    refo(r)mido	25r retimesco	9v timeo	32r timeo
26v 22 ἀποδίωμι absolvo reddo sartio    edo, o(st)e)ndo?	25r absolvo reddo sartio	9v restituo reddo vendo	32r restituo reddo
27r 4 ἀποδύρομαι defleo deploro    (con)q(ue)ror	25r defleo deplobo	9v deplobo	32r deplobo
27v 26 ἀπόκρειται repositum est    appeto(r)?	[Lat. vacat]		-
29r 12 ἀπόλλυω perdo amitto    p(er)eo <sup>505</sup>	26r [Lat. vacat]		33r perdo destruo
30v 19 ἀπονήγω eneco suffoco    πνίγω id(em) q(uo)d? πνίγω	26v [Lat. vacat]	10r suffoco	33v suffoco
31r 10 ἀπορία inopia penuria    dubitatio, <sup>506</sup> p(er)iculu(m)	26v [Lat. vacat]	10r indigentia	34r indigentia
32r 9 ἀποσυλῶ expilo    dep(o)p(u)lor	-	-	-
32r 21 ἀποτέμνω deseco recido    sep(ar)o, p(ar)tem a toto divido	27r [Lat. vacat]	10v abscondo aufero	34v aufero abscindo
34v 26 ἀργεῖαι αἱ σχολαί feriae    sing(u)l(ar)i carent	30r [Lat. vacat]	-	-
35r 10 ἀργυροῦς argenteus    v(e)l splendid(us)	30v [Lat. vacat]	13r argenteus	38v argenteus
35r 23 ἀρετή industria nobilitas virtus    aliq(ua)n(d)o pulchritudo, et q(uae)da(m) p(rae)cipuitas	30r [Lat. vacat]	13r virtus	38r virtus
36r 8 ἀρμάμαξα carpentum    pilentu(m)	30v [Lat. vacat]	13v genus currus	39r genus currus
36r 20 ἀρμόζω apto accommodo    aliq(uid) alicui   et (con)ve(n)io ip(s)e alicui rei	30v [Lat. vacat]	13v conglutino coacto guberno	39r conglutino coapto guberno
36v 8 ἀρνειός agnus	32r [Lat. vacat]	-	-

<sup>505</sup> Cf. Crastonus 1497, s.v. ἀπόλλω: **pereo** perdo destruo.

<sup>506</sup> Cf. Crastonus 1497, s.v. ἀπορία: indigentia **dubitatio**.

aries			
39v 8 ἄσπλαγχνος immisericors    pusillanim(us)	-	-	-
39v 26 ἀστράγαλος εἰδος παιδιᾶς talus    v(e)l <b>(con)junctura</b> <sup>507</sup>	33v [equivalents misplaced]		43r ludus puerorum genus ludi (astragalois a lemma)
40v 2 ἀσυνήθης insuetus insolens    no(n) familia(r)is	-		
40v 16 ἀσχήμων inhonestus    d(e)fo(r)mis	33v [equivalents misplaced]		42v decens
40v 20 ἀσωτος helluo prodigus ganeo    Insatiabil(is)	32v [equivalents misplaced]		42v insanabilis prodigus
41r 16 ἄτη, ἡ βλάβη τῆς ἄτης erumna nocumentum    p(er)nicies	34v nocumentum	16r: nocumentum	43v nocumentum
41v 26 αὐγὴ lux    fulgor?	35v aurora splendor quando sol oritur	17r: aurora splendor quando sol oritur	45r aurora
42r 7 αὐθαίρετος voluntarius libens    p(ro)p(ri)(us) et <b>spontane(us)</b> homicida <sup>508</sup>	35v voluntarius qui occidit...?	17r: voluntarius homicida sui	45r voluntarius homicida
42r 23 αὐλίζομαι ἐπὶ ἀνθρώπου, τὸ ἀναστρέφομαι commoror conversor    alloggio, div(er)to	36r pernocto pono habitaculum castra metor	17r: phistulo pernocto pono habitatum castra metor demoror manco tendo	45r pernocto habitaculum pono castra metor
43r 24 αὐχμῶ squalleo    sordeo	36v squaleo et sordidus sum		46r squaleo sordidus sum
43v 5 ἀφαιροῦμαι aufero decido deripio    p(ri)vo, perdo	-	-	-
43v 8 ἀφανῆς ignotus obscurus    dispares(n)s, evanid(us)	37r non apparens oculos latens	18r: non apparens occultus latens	46v occultus non apparens
43v 24 ἀφειδῶ non parco    γενικῆ, no(n) sparagno	37r [Lat. vacat]	18v: non parco	47r non parco
44r 23 ἀφθονία copia largitas    ἀφθεγξία i(n)fantia, mutitas	-	-	-
44v 14 ἀφίπταμαι avolo    ἀφιππεύω abeq(ui)to, eq(ui)ta(n)s abeo	-	-	-
44v 23 ἀφορητότης intolerabilitas	-	-	-

<sup>507</sup> Cf. Crastonus 1497, s.v. ἀστράγαλος: talus idest ludus calcaneum **coniunctura** pedis.

<sup>508</sup> Cf. Crastonus 1497, s.v. αὐθέρετος: per se ipsum eligens **spontaneus homicida** sui ipsius.

ἀφρόνιτρον spuma nitri			
45r 6 ἀφοσιοῦμαι dissimulo devoto    evito, p(er) relligio(n)em quanda(m) omitto	37v parum tango idest libo abhominor	18v: parum tango libo abhominor repudio	47r abominor repudio libo
45v 3 ἄχαρις, ὁ μὴ ἔχων χάριν insulsus    Ingrat(us) <sup>509</sup>	38v non gratus	19v: non gratus	48r non gratus
45v 4 ἀχάριστος ingratus    illepid(us)	38v ingratus	19v: ingratus (marg. dex. utólag pótolva)	48v ingratus
46v 11 βακτηρία baculus    maza sceptrum	39r baculus	20v baculum	49v baculus
47r 3 βαναυσότης ἢ βαναυσία arrogantia    vulgaris, q(uon)dam ventositas	39r mechanicheria (βαναυσία lemma)	20v mechanicheria	49v mechanicharia (βαναυσία lemma)
47r 26 βασιλεύς rex    vel etiam dominus	39r rex	21r rex	-
47v 3 βασίλεια regia    βασίλειος regalis   et regina	39r regnum	-	-
47v 11 βασιλικοῦ σώματος φύλαξ satelles    regiae	-	-	-
48r 9 βέβαιος cert(us), ratt(us), firm(us), stabilis    constans	40v certus firmus	21r firmus	50v firmus
49r 13 βλαβερόν nocium    damnosum	-	-	-
52r 17 βρύον alga    faex maris	-	-	-
52r 18 βρυχηθμός fremit(us)    καὶ βρύχημα	-	-	-
54v 9 γεννῶ gigno, p(ro)creo    ἀόριστος ἐγεινάμην	44v genero	25r genero; ἀόριστος ἐγάμην	56r genero
54v 15 γένος, τὸ ἔθνος gens    natio	-	-	-
57v 22 γρύζω mutio    ἢ γρύττω   grunio	46r lugeo	27r lugeo; γρυλίζω grunnio sicut faciun sues (külön lemma)	58v lugeo; γρυλλίζω grunnio ut sues faciunt (külön lemma)

<sup>509</sup> Cf. Crastonus 1497, s.v. ἄχαρις: ingratus.