

relevance for the criminal law, and the possibility of giving false evidence about it retained little significance.²⁴

University of Reading

DAVID NOY

²⁴ I am very grateful to Prof. J. Crook, Miss J. Gardner and Dr D. Johnston for their help and advice in the preparation of this paper.

FOUR TESTIMONIA ON THE ACADEMY

(1) Hesychius ε 7592 Latte

†'Εχεδημία· ἡ νῦν 'Ακαδημία καλουμένη.

Latte's obelization is unnecessary.¹ The form finds confirmation in a text from which this one may itself derive, a fragment of Dicaearchus' *Bíos 'Ελλάδος* preserved by Plutarch:²

ὁ δὲ Δικαίαρχος 'Εχέμου φησὶ καὶ Μαράθου συστρατευσάντων τότε τοῖς Τυνδαρίδαις ἐξ 'Αρκαδίας, ἀφ' οὗ μὲν 'Εχεδημίαν προσαγορευθῆναι τὴν νῦν 'Ακαδήμειαν, ἀφ' οὗ δὲ Μαραθῶνα τὸν δῆμον, ἐπιδιδόντος ἑαυτὸν ἐκουσίως κατὰ τι λόγιον σφαγιάσασθαι πρὸ τῆς παρατάξεως.

(2) Stephanus Byzantius, *Ethnica*, s.v. 'Εκαδήμεια

'Εκαδήμεια ἡ 'Ακαδήμεια, ἀπὸ 'Ακαδήμου. καὶ 'Αθήνησι τόπος, ὁ Κεραμικός. ὁ ἥρως δὲ διὰ τοῦ εἰ γράφεται. οἱ δ' ὅτι 'Εχεμος ὁ 'Αρκὰς συστρατεύσας τοῖς Διοσκούροις ὑποχείριον ἔσχε τὴν 'Αττικὴν, ἐξ οὗ 'Εχεμῆδειόν φασι.

The text, given above as in Meineke's edition,³ has been variously emended. Ménage⁴ arbitrarily corrected 'Ακαδήμου to 'Εκαδήμου; Schwedler⁵ proposed to rewrite the second sentence and the opening of the third as follows: <γυμνάσιον> 'Αθήνησι <καὶ> τόπος ὁ Κεραμικός. ὁ ἥρως δὲ <καὶ>...⁶ This does in fact receive some support from a gloss in Hesychius,⁷ 'Ακαδημία· λουτρόν, ἡ πόλις. λέγεται δὲ γυμνάσιον 'Αθήνησιν, ἀπὸ 'Ακαδήμου ἀναθέντος. καὶ τόπος. καλεῖται γὰρ οὕτως <ὁ> Κεραμικός, although it remains quite possible that the anonymous excerptor of Stephanus was himself responsible for some of the looseness of expression (especially καὶ 'Αθήνησι) and obscurity.⁸ But the supplement <καὶ> after ὁ ἥρως δέ is

¹ The text was correctly printed by Alberti (Leiden, 1766) and Schmidt (Jena, 1862), but Latte's obelization now recurs in the recent *Diccionario griego-español* (Madrid, 1980) i.105, s.v. 'Ακαδημία.

² Plut. *Vit. Thesei* 32.5 = Dicaearchus fr. 66 Wehrli.

³ *Stephani Byzantii Ethnicorum quae supersunt* ex. rec. A. Meinekii (Berlin, 1849), p. 262. Following the indications and stemma drawn up by A. Diller, 'The Tradition of Stephanus Byzantius', *TAPA* 69 (1938), 333-48, I have collated P (Vaticanus Palatinus graec. 57) and Q (Vat. Pal. gr. 253), which along with R (Wrocław, Rehdig. xxiii = S.1.3.18), are the ancestors of the entire tradition. R is known to me only through the collations of Fr. Passow (Wrocław, 1820 and 1824), reprinted by W. Dindorf, *Stephanus Byzantius cum adnotationibus L. Holstenii*, A. Berkelii et Th. De Pinedo (Leipzig, 1825), i.ciii.

⁴ In his commentary on Diogenes Laertius 3.7. I follow the edition of H. G. Hübner (Leipzig, 1830), i.471.

⁵ G. I. Schwedler, 'De rebus Tegeaticis', *Leipziger Studien* 9 (1886), 302 n. 1.

⁶ Schwedler's spelling of 'Εκαδήμεια with rough breathing finds confirmation in R, P and N (Neapolitanus III AA 18).

⁷ Hesychius α 2221 Latte.

⁸ For the fortunes of the *Ethnica*, cf. E. Honigmann, 'Stephanos (Byzantios)' (no. 12), *RE* 3A:2 (1929), 2369-99, and H. Hunger, *Die hochsprachliche profane Literatur der Byzantiner* (Handbuch der Altertumswissenschaft 12:5:2; Munich, 1978), i.530-1.

unnecessary: adversative $\delta\acute{\epsilon}$ by itself seems perfectly appropriate, since Stephanus, having supplied the variant Ek- and Ak- forms for 'Academy', wishes now nevertheless to insist on Hekademos as the correct spelling for the hero after whom, supposedly, it was originally named (cf. text 3 below).⁹

The latter part of the passage and text 1 above seem to share a common source in the fragment of Dicaearchus already cited. Meurs¹⁰ altered $\epsilon\chi\epsilon\mu\omicron\varsigma$ to $\epsilon\chi\epsilon\delta\eta\mu\omicron\varsigma$, and the Plutarch text containing the Dicaearchus fragment was anonymously emended (perhaps by Xylander?) in a corresponding way.¹¹ But the tradition about Echedemos fails to support this conjecture,¹² and the name $\epsilon\chi\epsilon\mu\omicron\varsigma$ should be retained in both passages. The derivation of 'Academy' via $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ from $\epsilon\chi\epsilon\mu\omicron\varsigma$ is a bizarre product of Dicaearchus' imagination, and should be accepted as such.¹³ Likewise unnecessary is Berkel's¹⁴ correction of $\epsilon\chi\epsilon\mu\acute{\eta}\delta\epsilon\iota\omicron\nu$ to $\epsilon\chi\epsilon\delta\acute{\eta}\mu\epsilon\iota\alpha\nu$ on the strength of Hesychius' lemma in text 1 above: the transmitted form looks like an attempt by Stephanus or an intermediate source to render the transition from $\epsilon\chi\epsilon\mu\omicron\varsigma$ to $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ less implausible.

(3) *Etymologicum magnum genuinum* α 287

†'Ακαδήμεον' γυμνάσιον' ἔστι τόπος πρὸ τοῦ ἄστεος ἀπὸ 'Ακαδήμου ὠνομασμένος, διὸ καὶ [$\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$] τότε ἐκαλεῖτο. διττὴ δὲ ἡ ἀρχὴ τοῦ ὀνόματος. οἱ μὲν ἀπὸ τοῦ α τὸν 'Ακάδημον, οἱ δὲ [α πὸ τοῦ ϵ] τὸν 'Εκάδημον. οὕτως Ὡρος.

So reads the text in the edition of F. Lasserre and N. Livadaras.¹⁵ But there is no reason to obelize $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$.¹⁶ The neuter form is attested in the *Lexicon* of Suidas:¹⁷ $\tau\rho\acute{\iota}\alpha$ ὑπῆρχον γυμνάσια, $\Lambda\acute{\upsilon}\kappa\epsilon\iota\omicron\nu$, Κυνόσαργες , $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$. ἐκλήθη δὲ ἀπὸ τοῦ καθιερώσαντος αὐτὸ 'Ακαδήμου. καὶ οὐδετέρως $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$. The MS. reading of the opening words should therefore be retained, perhaps with the first colon deleted.

⁹ Cf. Eupolis fr. 36 (PCG 5.315 Kassel–Austin), and Timon ap. D.L.3.7 (= *Supplementum Hellenisticum* 804). I am grateful for Prof. M. Billerbeck's advice on this point.

¹⁰ As reported in Meineke's apparatus.

¹¹ $\epsilon\chi\epsilon\mu\omicron\varsigma$ is accepted by Schwedler, art. cit. 301, by Wehrli, and, among editors of Plutarch, by Sintenis (ed. 2 onward) and C. Lindskog. The emendation $\epsilon\chi\epsilon\delta\eta\mu\omicron\varsigma$ is adopted by Müller (FGH ii.238 = Dicaearchus fr. 13), and, among editors of Plutarch, by Coraes, Sintenis (ed. 1), Bekker, Perrin, Flacelière, and Ziegler.

¹² Cf. the still fundamental studies of Schwedler, art. cit., 300–3, G. Kirchner, *Attica et Peloponnesiaca* (Diss. Greifswald, 1890), p. 50, and F. Hiller von Gaertringen, 'Echemos', *RE* 5:2 (1905), 1913–14.

¹³ Whether Dicaearchus identified Akademos with Echemos, son of the eponymous hero of the deme Colonos Hippios (cf. Plut. *Quaest. graec.* 40), is another question. Cf. H. Herter, 'Theseus der Jonier', *RhM* 85 (1936), 198f., and Wehrli *ad loc.*, pp. 62f.

¹⁴ I rely here on Dindorf's edition (note 3 above), iii.667.

¹⁵ F. Lasserre, N. Livadaras (edd.), *Etymologicum magnum genuinum, Symeonis etymologicum una cum magna grammatica, Etymologicum magnum auctum* (Rome, 1976), i.193. Their square brackets indicate 'verba casu quodam in mutilis codicibus detruncata aut obscurata' (p. xxx). The work is the one more commonly known as the *Etymologicum genuinum* (not to be confused with what is commonly called the *Etymologicum magnum*).

¹⁶ The reading $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ is attested for all three *Etymologica* (cf. Lasserre–Livadaras, op. cit., pp. 192–3). The variants $\epsilon\chi\epsilon\delta\eta\mu\epsilon\iota\omicron\nu$ (thus also cod. S of Suidas, cited below) and $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ represent a process of assimilation to the more familiar form. For the spelling $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ in Attic, cf. L. Thraette, *The Grammar of Attic Inscriptions* i (Berlin and New York, 1980), pp. 189f., 299f., 302–23.

¹⁷ Suidas, *Lex.* α 775 Adler. The identical text, apart from the last three words, is found in Harpocration, *Lex.*, s.v. $\epsilon\chi\epsilon\delta\eta\mu\acute{\iota}\alpha$ (p. 18.6f. Dindorf).

(4) Suidas, *Lexicon* α 775 Adler

λέγεται δὲ Ἀκαδημία ἡ τῶν φίλων διατριβή.

J. Glucker¹⁸ has rehabilitated Aemilius Portus' correction of φίλων to φιλοσόφων,¹⁹ the error having an easy origin in misunderstanding of a scribal abbreviation. In confirmation I can cite a scholion on Aristophanes' *Clouds*:²⁰ ἀλλ' εἰς Ἀκαδημίαν ἐνταῦθα γὰρ διέτριβον οἱ φιλόσοφοι.*

Naples

TIZIANO DORANDI

¹⁸ J. Glucker, *Antiochus and the Late Academy* (Göttingen, 1978), p. 162.

¹⁹ In his text of Suidas (Colonia Allobrogum [Geneva], 1619).

²⁰ *Schol. vet. ad Aristoph. Nubes* 1005, p. 195 Holwerda.

* I am very grateful to Prof. M. Billerbeck, Prof. F. Lasserre, and an anonymous referee for their helpful comments.