

that *-que* was added later in the tradition or was present as a gloss in the archetype.¹¹ But since M and Z omit *-que* at other places where it is needed (e.g., at 2.459 and 695), the archetype may indeed have read 'proceresque alii' despite what we must assume to have been the reading of the hyparchetype of M and Z.¹²

University of Toronto

JOHN N. GRANT

¹¹ In this case, the omission of *-que* in M and Z would reflect an intermediate stage between what I suggest was the original reading and what is now the accepted text: 'proceres alios' > 'proceres alii' > 'proceresque alii'. Cf. L. Håkanson, *PCPhS* 25 (1979), p. 37 (re 2.554): 'This is, by the way, an instance where the quality of ZM is conspicuous; they retain the slight corruption *quod* and the correct *hosti*, whereas the other MSS have an interpolation'.

¹² For this part of the text Z and M are derived from a common source; see H. Gotoff, *The Text of Lucan in the Ninth Century* (Cambridge, MA, 1971), pp. 52–5.

THE MENTION OF A CYPRIOTE HERO BY NONNUS, *DION.* 13.432

In his recent book,¹ the well-known Cypriote scholar K. Hadjioannou comes back to a disputed verse of Nonnus, *Dionysiaca* 13.432. For a long time the usual text (for instance in the edition of R. Keydell, 1959) has mentioned two obscure Cypriote heroes, Litros and Lapethos: *Κυπριάδας δὲ φάλαγγας ἐκόσμεε Λίτρος ἀγῆνωρ | εὐχαίτης τε Λάπηθος*. Obviously the second is the legendary eponym of the town of Lapethus (north coast of Cyprus). But what are we to say of the first one, Litros? Hitherto the name is unknown, either for a figure or for a city.² Nevertheless we know something which is not very different, in the ancient name of *Λέδρα*, *Λῆδρα*, previous designation of the modern city of Nicosia, which was for a few centuries the capital of a small kingdom in central Cyprus.³ Thus, independently, Pierre Chuvin in his study of the geography of Nonnus⁴ and the present writer in a detailed discussion of the name of Ledra, etc.,⁵ both put forward the hypothesis that 'Λίτρος' is nothing but a light distortion of *Λῆδρος*, which could simply be the eponymous hero of the city (nowhere else mentioned, as is the case with Lapethos). As P. Chuvin observes: 'Les deux formes sont pratiquement homophones: Lapéthos et Lédros auraient été fabriqués de la même façon'.⁶ We thus think that the easy correction here is not misplaced. But now K. Hadjioannou objects that the poet did not allude to the town of Ledra and that the singular ἐκόσμεε cannot support two subjects. On the first point I would answer that the poet is not obliged to afford symmetrical allusions, on the second that the verb is here correctly in agreement with the nearest subject (and preceding it). And what does our Cypriote colleague propose? Another kind of correction by which the first hero completely disappears in favour of a new epithet of Lapethos, the text being: ἐκόσμεε λυγρός, ἀγῆνωρ / εὐχαίτης τε Λάπηθος. The idea is indeed ingenious, but does not convince: the rather negative adjective λυγρός⁷

¹ *Hē arkhaia Kupros eis tas hellēnikas pēgas, tomos s' (VI), Leukosia (Nicosia), 1992, 56f. (in modern Greek).*

² That is the reason why Marcellus, in the 1856 Didot edition, removed the name with a violent correction, and introduced a hero Agapenor.

³ See now *Dictionnaire de la civilisation phénicienne et punique* (under the direction of E. Lipinski), Brepols, 1992, s.v. *Lédra*.

⁴ 'Mythologie et géographie dionysiaques. Recherches sur l'oeuvre de Nonnos de Panopolis' (Clermont-Ferrand, [1992]), p. 89.

⁵ *BCH* 104 (1980), 234–5.

⁶ Loc. cit.

⁷ Otherwise the Nonnus Lexicon edited by W. Peek gives only one reference to this adjective, for 26.73.

would be in contradiction with ἀγῆνωρ and εὐχαίτης; besides, the odd distortion of λυγρός in Αίτρος seems less explicable than the easy corruption of a proper name which remains an *hapax legomenon*. Also Αἰδρος could aptly be called here a *lectio difficilior*.

Paris

OLIVIER MASSON

ANNOUNCEMENT

THE WINNINGTON-INGRAM TRAINEE LIBRARIAN POST AT THE LIBRARY OF THE INSTITUTE OF CLASSICAL STUDIES/ JOINT LIBRARY OF THE HELLENIC AND ROMAN SOCIETIES

The Joint Library, housed at the central London home of the Institute of Classical Studies, is recognized as a premier international research library for scholars of the language, literature, history, philosophy, art and archaeology of the ancient Greek and Roman worlds. Since its inception in 1953, the use of the Joint Library has grown massively. This has sparked the need for a mission to raise £250,000 to secure the annual Library Traineeship in perpetuity. This post helps to keep the Library open six days a week, including Saturdays and evenings, thus catering particularly for readers outside London and outside London University.

A fund has been established in memory of Reg Winnington-Ingram, formerly Director of the Institute and Professor of Greek at King's College London, and has already attracted donations of over £100,000. If you would like to contribute to the fund, please send your contribution to the The Director, Institute of Classical Studies (Winnington-Ingram Appeal), 31–34 Gordon Square, London WC1H 0PY.

With your help we can make a step towards assuring the future of Classical research and encouraging the next generation of Classical scholars.