

Eratosthenica I

A SELECTION OF
ERATOSTHENES' FRAGMENTS
COLLECTED AND COMMENTED

edited by

Maria Broggiato

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17. The word δραξών (snatcher)

MARIA BROGGIATO

PREVIOUS EDITIONS

Bernhardy: p. 165 = Strecker: fr. 37

WORK THE FRAGMENT COULD BELONG TO

On Old Comedy

TEXT

Et. Gen. AB:₁

δραξών·₂ ἡ λέξις Σικελική. σημαίνει δὲ τοὺς κατ' ἀγορὰν τῶν ἀλφίτων ἢ {τοὺς}₃ ἄλλων τινῶν δραττομένους καὶ ἀρπάζοντας· οὕτως₄ Ἐρατοσθένης. ††₅ κασιπηδάλους καλεῖ. παρὰ οὖν τὸ δράττεσθαι (Gloss. Ital. 202, K.-A. vol. 1).

Hsch. δ 2322 Latte-Cunn.:₆

δραξών·₇ ἐν Σικελίᾳ <ἦν>₈ ἱερόν·₉ ††, εἰς ὃ οἱ γεωργοὶ εὐχὰς₁₀ ἔπεμπον₁₁· ὅθεν καὶ δραξόνες₁₂ ἐκλήθησαν₁₃ ††.

Hsch. κ 1947 Latte:₁₄

κασιπηδάλοσ₁₅·ὁ μετὰ τῶν τὰ ἄλφιστα †καὶ μὴ διδόντων ἀλλόμενος† (adesp. com. *361 K.-A.).

1 Lectiones codicum A et B benevole mihi misit Valerio Casadio **2** δραξών Kassel-Austin: δράξων A, δράξα B, vd. comm. **3** {τοὺς} del. Strecker **4** οὕτως AB: οὖς vel τούτους Sylburg **5** post Ἐρατοσθένης <Σώφρων δὲ> add. Lobeck **6** Fons: cod. H **7** δραξών Latte: δράξων H **8** <ἦν> suppl. Strecker **9** post ἱερόν “excidit nomen dei, nam δραξών teste Arcadio [p. 13.20 Schmidt] adi. est” Latte **10** εὐχὰς H: ἀπαρχὰς Bernhardy, οὐλὰς vel οὔλους Schmidt **11** post ἔπεμπον lac. indic. Strecker **12** δραξόνες Schmidt: δράσσοντες H, δράξοντες Musurus **13** post ἐκλήθησαν lac. indic. Latte **14** Fons: cod.

H 15 κασιπήδαλος: “lemma adhuc nondum explicatum” Latte (p. 817), vd. comm.

TESTIMONIA

Ad Et. Gen. AB (δραξών): sim. EM 286.33 Gaisford, quod post δράττεσθαι addit: εἰς τὸ Διογενιανοῦ εὖρον ἐγὼ δράξων σημαίνειν πορνοβοσκόν.

Cf. Sophron. p. 398.10 Hilgard: τὰ εἰς $\overline{\xi\omega\upsilon\varsigma}$ μὴ ὄντα μετοχικὰ διὰ τοῦ $\overline{\omega}$, δράξων δράζωνος, σημαίνει τὸν ἐπ’ ἀγορᾶς ἐπαρνοῦντα τὰ πωλούμενα.

TRANSLATION

Etymologicum Genuinum:

draxon ‘snatcher’: the word is used in Sicily; it refers to those who grasped and snatched away barley-groats and other things in the agora. So (writes) Eratosthenes. (*words missing?*) calls (them) *kapsipedaloi*.¹⁷³ It derives from *drattes-thai*, ‘to grasp’.

Hesychius, *Lexicon* δ 2322 Latte-Cunningham:

draxon ‘snatcher’: in Sicily <there was> a shrine (*words missing?*) where the farmers sent their prayers: hence they were called ‘snatchers’ (*words missing?*).

Hesychius, *Lexicon* κ 1947 Latte:

kapsipedalos: one who (jumped?) with those who (and did not give?) barley-groats.

SHORT DESCRIPTION

The word δραξών ‘snatcher’ referred to a game popular in the Greek cities of Sicily; another word of uncertain meaning, κασιπήδαλος, was probably used in the same context.

173 Probably the two glosses, *draxon* and *kapsipedalos*, refer to a game that took place during the harvest festival in honour of the goddess Cotyto (see comm.). The meaning of *kapsipedalos* is unclear.

COMMENTARY

The fragment is particularly problematic because the text of its sources is not well preserved. Eratosthenes is mentioned in an entry in the *Etymologicum Genuinum* (s.v. δραζών);¹⁷⁴ the *Etymologicum Magnum* offers similar information, albeit with an even less correct text (EM 286.33 Gaisford). The note concerns the gloss δραζών 'snatcher' (see δράσσομαι, 'to grasp with the hand, clutch', and δράξ, 'handful'); our sources connect it to another gloss, κασιπήδαλος (possibly from κάπτω 'gulp down' and πηδάω 'leap, jump up'). Both words are attested only in grammatical and lexicographical sources. The two terms refer to a game practised in the Greek cities of Sicily, where the participants grabbed and carried away handfuls of barley-groats or other food in the agora. Modern scholars believe this game took place during the harvest festival in honour of the goddess Cotyto in Sicily (see below).

The accent of the entry in the mss. is on the penultimate, δράζων, but the correct accentuation has to be on the last syllable, as witnessed by Herodian.¹⁷⁵ Another explanation of the same term δραζών occurs in Hesychius' lexicon (δ 2322 Latte-Cunningham) and is also unfortunately corrupt: it was a sacred rite or shrine in Sicily, where the farmers went to pray (or took their offerings?), and were called δραζόνες.¹⁷⁶

The final part of our entry in the *Et. Gen.* mentions the second term, κασιπήδαλος.¹⁷⁷ The word appears elsewhere only in Hesychius (κ 1947 Latte), in whose explanation, also badly preserved, there is again a reference to barley-groats: Hesychius probably linked the term to κάπτω (see κάπτis) 'gulp down' and πηδάω 'leap, jump up'; its meaning can be connected to a situation or a rite similar to that described by δραζών.¹⁷⁸ The text of the entry in Hesychius has

174 I should like to thank the late Valerio Casadio for kindly sharing with me his readings of codd. A and B of the *Et. Gen.*

175 See the epitome of Herodian's *Καθολικὴ προσφῶδια* prepared by Pseudo-Arcadius, p. 13. 20 Schmidt: τὸ μέντοι δραζών ὀξύνεται ὡς ἐπιθετικόν (= *Hdn. Cath. pros.* I, p. 34.9-10 Lentz).

176 The word εὐχάς in Hesychius has been corrected by editors in ἀπαρχάς 'first fruits', or οὐλάς 'barley-groats', or οὐλούς 'corn-sheaves' (see app.).

177 In the mss. of the *EM* the word is corrupted in ἑκαπηδάλους.

178 See Srebrny 1936, pp. 434 f.; Robertson 2010, p. 61. – In the past this word has

been variously emended but none of the proposals is completely satisfactory.¹⁷⁹

Returning to the text of our entry in the *Genuinum*, there have been various attempts to correct it over the years. So οὕτως before the name of Eratosthenes has been emended in οὔς or τούτους; editors have also conjectured a lacuna after the mention of Eratosthenes, so that the name of an author who used the term κασιπήδαλος, presumably also reported by Eratosthenes, may have been lost. Lobeck thought that this author could be Sophron,¹⁸⁰ the Sicilian writer whose prose mimes were well-known and appreciated by Plato and by Hellenistic writers. However, this hypothesis is not supported by certain evidence and should remain within the realm of speculation.

The *Etymologicum Magnum* at the end of the entry δραζών adds another meaning of the word, ‘brothel keeper’, indicating the lexicon of Diogenianus as the source of this information. A further explanation of δραζών is found in a Byzantine grammarian, Sophronius (see test.), who explains it as ‘the person in the agora who refuses the goods on sale’.¹⁸¹

This is the scant information we have on the two glosses. Considering the inadequacy of the explanations of our sources, we can try to identify the setting of the feast to which these terms refer, as this may give us some clues to better understand our fragment. The custom of snatching away food during a festival, described in the entry of the *Et. Gen.*, took place in classical times during the *Cotyia*, the harvest celebrations in honour of the goddess *Cotyto* in Sicily, when

been linked to a term of uncertain reading that appears in Lucian, *Lexiphanes* 10 (see again Kaibel, *CGF* I,1, p. 181, and Latte’s notes on Hesychius, vol. II, p. 816 f.); Macleod in his edition of Lucian now proposes to read ἐγκασιπικήδαλος (see κήδαλον, “male member”), which rules out a connection to our gloss (so Robertson 2010, p. 61 n. 36).

179 Kaibel (*CGF* I,1, p. 181) compared our entry with another in Hesychius (θ 848 Latte: θυλακίζειν, a gloss from Tarentum in Southern Italy) and suggested we read κασιπικήδαλος: ὁ μεταιτῶν τὰ ἄλφιστα καὶ μὴ διδόντων ἄλλόμενος (vel ἐφαλλόμενος) καὶ ἐγκάπτων. In his edition of Hesychius, Latte has proposed to correct ὁ μετὰ τῶν τὰ ἄλφιστα κοινῇ διδόντων ἐπόμενος, in the sense that κασιπικήδαλοι were people who followed those who distributed the barley meal among the citizens (Latte 1966, p. 816 f.; he followed Lobeck 1829, II, p. 1034).

180 Lobeck 1829, II, p. 1032. On Sophron see e.g. the *EncGrCom* s.v.

181 Sophronius prepared excerpts of the commentaries by Joannes Charax to the *Canons* of Theodosius of Alexandria (see Dickey 2007, p. 83).

cakes and nuts were attached to branches and snatched away by the revellers; in other parts of Greece, the ceremonies in honour of this goddess were also characterised by licence, obscenity and transvestism.¹⁸² This Sicilian festival in honour of Cotyto is mentioned in the Sacred Law of Selinus, an inscription first published in 1993 and dated to the mid-fifth century BC.¹⁸³ The Sicilian snatching rite was famous and became proverbial in the saying “ἀρπαγὰ Κοτυττίοις”, mentioned in the collection of Alexandrian proverbs ascribed to Plutarch.¹⁸⁴

This likely context helps us to place the gloss within Eratosthenes' studies on comedy.¹⁸⁵ Going into more detail, Kaibel thought that Eratosthenes mentioned these ceremonies practised in Sicily as part of a discussion about the origin of comedy;¹⁸⁶ others have suggested that the fragment is an indication of Eratosthenes' interest in Doric comedy.¹⁸⁷

The most convincing hypothesis on the context of our fragment suggests that it is linked to a play of Eupolis, the *Baptai* (*Dyers*).¹⁸⁸ We do not have many details on the content of this comedy, but we know that it mentioned the celebrations in honour of Cotyto and attacked the prominent politician Alcibiades; it featured a group of male followers of the goddess, dressed as women.¹⁸⁹ It is

182 See BNP, s.v. 'Cottyto'. Our entry of the Et. Gen. with the fragment of Eratosthenes was linked to the Cotytia by Lobeck (1829, II, pp. 1031 f.). On the rites in honour of Cotyto see Srebrny 1936.

183 See Jameson-Jordan-Kotansky 1993. For a detailed study of this inscription and of the Cotytia in Sicily see now N. Robertson's important discussion (2010, pp. 53-64).

184 Ps.-Plut. *Prov. Alex.* 1.78 (vol. I p. 333 Leutsch-Schneidewin): Ἀρπαγὰ Κοτυττίοις: Κοτύττια ἑορτὴ τις ἐστὶ Σικελικὴ, ἐν ᾗ περὶ τινὰς κλάδους ἐξάπτοντες πόπανα καὶ ἀκρόδρυα ἐπέτραπον ἀρπάζειν.

185 The first who linked our fragment to the studies of Eratosthenes on comedy was Schmidt (1854, pp. 58 f.); Strecker included it in his collection (1884, fr. 37); previously Bernhardt had assigned it to Eratosthenes' poetic production (1822, pp. 165 f.).

186 Kaibel, CGF I, 1, p. 180. Ancient theories on comedy often place its origins in Sicily, see e.g. Aristot. *Poet.* 1448 a 30 ff.; in general see the entry 'Sicilian comedy' in the EncGrCom.

187 See Tosi 1994, p. 170 n. 48; Geus 2002, p. 294 n. 31.

188 See Srebrny 1936, p. 428 and 434 f.; Robertson 2010, p. 61.

189 The fragments of *Baptai* are nos 76-98 K.-A. On the content of the play, Alcibiades'

quite possible that Eratosthenes' explanation of our Sicilian glosses occurred in a discussion of this play and of the rites in honour of Cotyto. In fact, Eratosthenes dealt with *Baptai* in another fragment of the work *On Old Comedy*, in connection with the date of the death of Eupolis. We know that according to an ancient tradition, Alcibiades had found the play so insulting that he had thrown Eupolis into the sea during the Sicilian expedition: Eratosthenes argued that this story was a forgery, since Eupolis had demonstrably staged plays in the years following the expedition (see fr. 19, *The death of Eupolis*).

For a general discussion of the writing *On Old Comedy* see the chapter *Works*.

role in it and on the rites in honour of Cotyto see the useful discussions in Storey 2003, pp. 94-111 and in Olson 2017, pp. 233-244.

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