

Eratosthenica I

A SELECTION OF
ERATOSTHENES' FRAGMENTS
COLLECTED AND COMMENTED

edited by

Maria Broggiato

Alessandra Grimaldi

	β'	γ'		ε'	ζ'		
ια'		ιγ'			ιζ'	ιθ'	
		κγ'				κθ'	
λα'					λζ'		
μα'		μγ'			μζ'		
		νγ'				νθ'	

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23. The verb ἐπισίζειν (to set a dog on someone)

MARIA BROGGIATO

PREVIOUS EDITIONS

Bernhardy: p. 217 = Strecker: fr. 43

WORK THE FRAGMENT COULD BELONG TO

On Old Comedy

TEXT

Sch. ad Ar. Vesp. 704b Koster (vet Tr):₁

ἐπισίζει₂ Λυκόφρων₃ (fr. 8 Pellettieri) καὶ οἱ περὶ₄ Ἑρατοσθένη₅ τὸ ἐπαφιέναι τοὺς₆ κύνας ἐπισίζειν ἔλεγον.₇ ἀπὸ τῆς ἐπιφθέγγεως οὗ₈ ἐπισίζειν λέγουσιν,₉ καὶ τὸ ἐπιρρύξαι₁₀ ἐφορμησαι₁₁ ὁμοίως παρὰ₁₂ τῆς φωνῆς.

1 Fontes: scholia codd. RVGLhAld (Λυκόφρων - περὶ et οὗ ἐπισίζειν - φωνῆς om. R) **2** ἐπισίζει Γ, ἐπισίζη Ald (lemma solum in Γ et Ald) **3** Λυκόφρων καὶ οἱ περὶ om. R **4** περὶ VLhAld: παρὰ Γ **5** Ἑρατοσθένη ΓLh: Ἑρατοσθένης R, Ἑρατος (superscr. θ') V, Ἑρατοσθένη Ald **6** τοὺς RGLhAld: τὰς V **7** ἔλεγον Lh, om. RVGAld **8** οὗ ἐπισίζειν - φωνῆς om. R **9** λέγουσιν om. Ald **10** ἐπιρρύξαι ΓLhAld: ἐπιρρήξαι V **11** ἐφορμησαι ΓLhAld: ἐφορμησαν V **12** παρὰ τῆς φωνῆς Koster: παρατῇ φ (superscr. ω) V, τῇ φωνῇ ΓLhAld

TESTIMONIA

Moer. ε 53 Hansen: ἐπισίξας Ἀττικοί· ἐπιστίξας Ἑλληγες; Poll. 5. 10 Bethe: ἐπισίξαι – οὕτω γὰρ ἐκάλουν τὸ μετὰ τινος ἀσήμου φωνῆς ἐφεῖναι; Hsch. α 7449 Latte-Cunn.: ἄρῃν· ἐπιφθεγμα κωπηλατικόν. ὥς τὸ σίζε ἐπὶ κυνηγούντων, καὶ τὸ σίττα ποιμένων. Hsch. ε 5142 Latte· ἐπιρύζειν κύνας; ε 5165: ἐπισίξαι; ε 5166· ἐπισίξας; ε 5169· ἐπισίττειν; Phot. Lex. ε 1694 Theodor.: ἐπισίττειν καὶ ἐπισίζειν, οὐκ ἐπιστίζειν· τὸ ἐφορμᾶν τὸν κύνα; Bekk. An. 1. 252. 23 (Lex.

rhet.): ἐπίσιστον: τὸ συρίζοντας ἐποτρύνειν καὶ ἐπισπέρχειν τοὺς κύνας ἐπὶ τὰ ἔργα ἐν τοῖς κυνηγεσίοις ἐπίσιστον καλοῦσιν (sim. EM 363. 54 Gaisford); Ps.-Zonar. 1641. 5 Tittmann: †Σίξε. ἐπίφθεγμα ἐπὶ κυνηγετῶν.†

TRANSLATION

Scholium on Aristophanes, *Wasps* 704b Koster:

‘when he hisses to you’.²⁶⁰ Lycophron²⁶¹ (fr. 8 Pellettieri) and Eratosthenes said that *episizein* means to set the dogs on someone. They say that *episizein* is derived from the sound addressed to dogs, and that *epirrhyzein* in a like manner means ‘to set upon’, from the sound.

SHORT DESCRIPTION

Eratosthenes thought that the verb *episizein* meant to hiss to a dog in order to set it on someone. The verb appears in Aristophanes’ *Wasps* (line 704).

COMMENTARY

The scholia on Aristophanes’ *Wasps* 704²⁶² preserve a note where Lycophron of Chalcis (fr. 8 Pellettieri) and Eratosthenes argued that the verb ἐπισίζειν, ‘to set the dogs on someone’, was derived from a hiss usually addressed to dogs;²⁶³ the second half of the scholium, where another onomatopoeic explanation is offered for ἐπιρρύζειν, ‘to set upon’, could go back to both scholars as well. Eratosthenes in his work on comedy often mentioned Lycophron’s theories, always

260 In this section of *Wasps*, Bdelycleon is explaining to his father that the demagogues want the Athenians to live in poverty; he compares the Athenians to a dog that is kept hungry by his master, so that when the master hisses (*episizein*) to set it on someone, the animal will attack the enemy with fury (*epirrhyzein*).

261 Lycophron of Chalcis (third century BC), a poet and scholar of comedy.

262 Ar. *Vesp.* 703-5: βούλονται γάρ σε πένητ’ εἶναι: καὶ τοῦθ’ ὧν οὐνεκ’ ἐρῶ σοι, / ἵνα γιγνώσκῃς τὸν τιθασευτήν, κἄθ’ ὅταν οὗτός σ’ ἐπισίξῃ / ἐπὶ τῶν ἐχθρῶν τιν’ ἐπιρρύζας, ἀγρίως αὐτοῖς ἐπιπηδᾷς. Bdelycleon is speaking to his father, explaining how the demagogues want to keep the people in poverty: “The reason is that they want you to be poor, and I’ll tell you why that’s so. It’s so that you should know your trainer, and then, when he hisses to you to set you on one of his enemies, you’ll leap savagely upon them.” (transl. Sommerstein 1983, with some adaptations).

263 The Greek reads οἱ περὶ Ἐρατοσθένην. The exact meaning of this expression in scholiastic literature is discussed: see my notes on fr. 22 (*The phrase* ἦ δ’ ὅς).

criticizing him; this is the only case where he agrees with his predecessor.

The verb ἐπισίζειν has no parallel, while the simple σίζειν is already in Homer (*Od.* 9.394) and is common in comedy for the sound of frying food; in Theocritus it refers to a command to a dog (6.29: σίξα δ' ὕλακτεῖν νιν καὶ τᾷ κυνί). Also the verb ἐπιρρύζω is unique here; the simplex means 'growl, snarl' and was used in comedy (Hermippus fr. 23 K.-A., Cratin. fr. 26 K.-A., see LSJ s.v.).²⁶⁴

As Pellettieri argues in his commentary on our fragment (2020, p. 308 f.), the note could be evidence of an interest in onomatopoeic word formation. In the Hellenistic age, this interest was cultivated in particular by those philosophers who supported euphonic doctrines and believed there was a natural relation between sound and meaning; they assigned to onomatopoeia a central role in the creation of words.²⁶⁵ It should also be noted that later lexicographical sources consider ἐπισίζειν an Attic word, as opposed to the standard Greek ἐπιστίζειν (see for example Moer. ε 53 Hansen: ἐπισίξας Ἀττικοί· ἐπιστίζας Ἑλληνες); this could also possibly be the reason Lycophron and Eratosthenes had discussed the term (see Pellettieri 2020, p. 309).

For a discussion of Eratosthenes' writing on comedy see chapter *Works*; see also chapter *Keywords* under 'Attic dialect' and 'Lycophron of Chalcis'.

264 See Biles-Olson 2015, p. 307 f.; σίξα in Theocritus is an emendation for σῖγα *vel sim.* in the mss.

265 See Janko 2000, esp. pp. 171, 173 f., 189.

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