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## NEW READINGS AND GLOSSES TO SUIDAS FROM AN AUTOGRAPH OF ANGELO POLIZIANO

ABSTRACT: MS *Parisinus graecus* 3069 is an autograph miscellany by the well-known humanist and scholar Angelo Poliziano (1454-1494). Among other things, it preserves a grammatical commentary on the *Odyssey* I-II, written in preparation for a course to be held at Florence's university, around 1489-90. The commentary is a compilation of several ancient, medieval and contemporary sources, among which is an interpolated version of the Byzantine *Lexicon* of Suidas. Of the more than 240 entries that Poliziano cites as originating from Suidas, several are not to be found in A. Adler's edition of the *Lexicon*, while others do not correspond exactly to Adler's text. I am publishing here those entries according to Poliziano's manuscript.

KEY WORDS: Suidas; Angelo Poliziano, new readings and glosses.

RESUMEN: El *Parisinus graecus* 3069 es un ms. misceláneo autógrafo del conocido humanista Angelo Poliziano (1454-1494). Entre otros textos, conserva un comentario gramatical a *Odisea* I-II, escrito como preparación para un curso que habría de impartirse en la Universidad de Florencia, ca. 1489-1490. El comentario es una compilación de diversas fuentes antiguas, medievales y contemporáneas, entre las que se incluye una versión interpolada del *Léxico* bizantino de Suidas. De las más de 240 entradas que Poliziano cita como originarias de Suidas, varias no se encuentran en la edición del *Léxico* de A. Adler, mientras que otras no se corresponden exactamente con su texto. Publico aquí esas entradas de acuerdo con el manuscrito de Poliziano.

PALABRAS CLAVE: Suidas, Angelo Poliziano, nuevas lecturas y glosas.

The well-known poet and philologist Angelo Ambrogini, called Poliziano, taught courses on the Greek and Latin classics at the Studium of Florence

from 1480 until his death, in 1494, at the age of 40<sup>1</sup>. We are well-informed about his teachings on the Latin authors (Terentius, Vergil, Statius, Suetonius, Persius, Ovid), thanks to the recent publication of several autograph notebooks of his, containing the drafts of his lessons. Judging by these notes, Poliziano's classes, likewise those of his colleagues, were mainly concerned with grammatical, linguistic, and (to a lesser extent) stylistic reading<sup>2</sup>. The same goes for his up to now unpublished commentary on the first two books of the *Odyssey*, composed for a course held in 1489-1490, and preserved in the autograph MS *Parisinus graecus* 3069<sup>3</sup>.

This commentary, as was the case with the above mentioned writings on the Latin classics, was not intended for publication. This explains why, at first glance, it may appear to be a disordered ensemble of preparatory notes, written down without any concern for a systematic and complete layout, or for polished style: the scholar simply intended these as notes for reference while teaching his classes. Nevertheless, these pages are of great interest, because they are, as far as we know, the only significant document related to Poliziano's Greek lessons<sup>4</sup>, and are therefore a unique evidence in the history of the teaching at the university in the late Quattrocento.

There is another aspect which makes this commentary noteworthy for all the philologists, and not only for those interested in the history of classical scholarship: they happen to contain some unedited lexicographic and gram-

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<sup>1</sup> For a brief profile of Poliziano as a scholar and as a teacher see, at least, N. G. WILSON (2000): 133-148. L. Cesarini Martinelli (1996) provides a year-by-year account of Poliziano's courses at Florence's Studium.

<sup>2</sup> For an overview of Poliziano's school-commentaries, see A. GARZYA (1999). A recent, well-documented survey of the teaching of the Greek language during the XV-XVIth centuries, with particular emphasis on the methodology and the teaching tools (grammars, commentaries etc.), is found in F. CICOLELLA (2008): 75-149.

<sup>3</sup> A description of the MS is found in I. MAÏER (1965): 227-232; see also F. PONTANI (2005): 395-396.

<sup>4</sup> The first complete edition of the commentary is now available in L. SILVANO (2009); for the sources employed by Poliziano, also see L. CESARINI MARTINELLI (1992) and F. PONTANI (2005): 396-402. An introductory lecture on Homer, probably read on the occasion of the inauguration of a course in autumn 1485, has been recently edited and commented by P. MEGNA (2007). One should also mention some scattered notes taken by a student at Florence's *Studium* during the academic year of 1488/89, now preserved in MS *Magliabechianus* VII 974 of Florence's Biblioteca Nazionale Centrale, which explicitly recall Poliziano's teachings. I have presented them briefly in a paper I read at the Primer Congreso Internacional de Estudios Clásicos en México «Cultura Clásica y su tradición. Balance y perspectivas actuales» (Ciudad de México, 5-9 de septiembre, 2005); it is my intention to publish those annotations, together with the anonymous translation of the *Iliad* I-II preserved in that manuscript, as soon as possible.

matical materials, *in primis* some scholia belonging to an otherwise unknown recension, recently published by F. Pontani from this manuscript<sup>5</sup>, and some new readings and glosses to the Byzantine lexicon of Suidas, which I will address in the following pages<sup>6</sup>.

First I would like to briefly sketch out some of the principal features of Poliziano's commentary to the *Odyssey*. This lengthy text (more than 60 recto-verso folia<sup>7</sup>, written in a small, closely-spaced hand) is a word-by-word annotation, primarily focussed, as mentioned above, on grammar and vocabulary. With the purpose of explaining almost every word of the Homeric poem, Poliziano usually starts by quoting the corresponding *scholium*, which normally provides one or more synonyms and/or some elementary interpretation of the context<sup>8</sup>; then, he usually looks for further lexicographical and etymological information, resorting to former commentators, such as Eustathius of Thessalonike (*Παρεκβολαί*), and to dictionaries, such as the *Μεγάλη γραμματική* (an interpolated version of the *Etymologicum Symeonis*) and, less frequently, the lexica of Pollux, Pseudo-Zonaras, and Suidas<sup>9</sup>. Very often, the teacher copies from these vocabularies long lists of entries, usually sorted by lexical families, either because they are etymologically linked to the Homeric voice he is commenting on, or simply because they contain literary terms –also included are anecdotes or interesting information about institutions, personalities or historical events of the past, and myths–. Those digressions were primarily meant to improve the students' lexical skills; they are to be found throughout the entire commentary, although they are more frequent in the first part of it. To give just a few examples, when commenting on the word ἄνδρα (*Od.* I, 1), he quotes more than forty related terms<sup>10</sup>;

<sup>5</sup> F. PONTANI (2007), *passim*; cf. F. PONTANI (2005): 399-402.

<sup>6</sup> I adopt the name 'Suidas', which the majority of scholars seems to prefer to that of 'Suda': on this issue, at least, see A. RUIZ DE ELVIRA (1997) and B. HEMMERDINGER (1998).

<sup>7</sup> Average size of the pages: 220 x 297 mm.

<sup>8</sup> On the manuscripts of the Homeric scholia used by Poliziano, see F. PONTANI (2005): 386-388 and 397-402.

<sup>9</sup> On Poliziano's grammatical and lexicographical sources, see L. CESARINI MARTINELLI (1992) and L. SILVANO (2003) and (2005).

<sup>10</sup> From a grammatical treatise attributed to Manuel Moschopolus in MS *Laurentianus* 57, 37 the words ἀνδρεϊότητα, ἀνδρικώτατος; he himself adds ἀνδρεϊος, ἀνδρικός, ἀνδρία, ἀνδροτή, Ἀνδρόγεωσ, ἀγήνωρ, ἀγηνορίη, ἀνδριάντες, ἠνωρέη, ἀνδρόγυνοσ, Ἀνδρέασ, Ἀνδραϊμων; then, from the *Magna grammatica*, the entries ἀνδρεϊφόντης (α 984), ἀνδράγρια (α 986), ἀνδρακάσ (α 990), ἀνδρόμεοσ (α 991), ἀνδρόκμητοσ (α 994), ἀνδροκτασία (α 996), ἀγήνωρ (α 71); then, from Suidas, the entries ἀνδρόκμητοσ (α 2181), ἀνδρα (α 2149), ἀνδραγαθιζομένη (α 2150), ἀνδράγρια (α 2151), ἀνδραγχοσ (cf. α 2152) ἀνδρακάσ (α 2153), ἀνδραποδίζω (α 2154), ἀνδραποδοκάπηλοσ (α 2155), ἀνδραποδώδεισ (α 2156), ἀνδραποδώη τρήχα (α 2157), ἀνδράριον (α 2158), ἀνδρεών (α 2163),

similar lists are copied in the *lemmata* πολλά<sup>11</sup> (*ibid.*) and ἱερόν<sup>12</sup> (*Od.* I, 2).

We will focus here on the quotations from Suidas. Poliziano used this lexicon on many occasions: he copied many entries from it in several of his notebooks, and he may also have thought, when he was still a young scholar, to write out an abridged version of it<sup>13</sup>; he often quoted Suidas when

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ἀνδρεία (α 2164), ἀνδρείκελον (α 2165), ἀνδρειφόντης (α 2166), ἀνδρηλατεῖν (α 2167), ἀνδρικόως (α 2171), Ἄνδριοι (α 2174), ἀνδροβόρων (α 2175), ἀνδρόγυνος (α 2177), ἀνδρόδομος (α 2178), ἀνδροκόβαλος (α 2182), ἀνδροληψία (α 2184), ἀνδρόπαις (α 2187), ἀνδροπλήθεια (α 2188), ἀνδρσαάθων (α 2189), ἀνδροφόνος (α 2192), ἀνδρῶνα (α 2194), ἀνδρῶνιτις (α 2196), πολυάνδριον (π 1939).

<sup>11</sup> From the *Magna grammatica* (the letter 'π' may be consulted only in Th. Gaisford's edition of the *Etymologicum Magnum*; henceforth, 'app.' means Gaisford's apparatus, in which most of the text of the *Magna grammatica* can be read) the entries πολλός (*EM* 680, 41-51; app. 1919e-1920a), πολυαῖκος (*EM* 680, 55-57; app. 1920c), πολυδίψιον (*EM* 681, 4-13; app. 1920c-d), πολυάνδριον (*EM* app. 1920e-1921a), πολύδορος (*EM* app. 1921a), πολλά (*EM* 681, 17-19; app. 1921a), πολυκάκης (*EM* 681, 39-42), πολύκεστος (*EM* 681, 43-44; app. 1922c), πολυλήθιος (*EM* 681, 46-47; app. 1922d), πολύλλιστος (*EM* 681, 46; app. 1922d), πολυπάμμονος (*EM* 681, 49-56; app. 1922f-1923d), πολυτέλεια (*EM* app. 1923d-e), πολυωπὸν (*EM* 682, 2-3; app. 1923f); from Suidas, the entries πολυστός (π 1925; *infra*, n° 13), πολλοστημόριον (π 1924; *infra*, n° 13), πολλαίκες (*infra*, n° 11), πολλαχού (*infra*, n° 12), πολλοῦ (π 1927), πολλοῦ γε καὶ δεῖ (π 1929; *infra*, n° 14), πολλοῦ δὴ δέω καὶ λέγειν (π 1930; *infra*, n° 15), πολλῶ (*infra*, n° 16), πολυάινος (π 1954), πολυάνδριον (π 1939), πολυβότερα (π 1943), πολυγηθής (π 1945), πολυγλήνον (π 1947; *infra*, n° 18), πολυγλεύκου (π 1946), πολυδαιδάλου (π 1950; *infra*, n° 19), πολυευκτον (π 1958; *infra*, n° 20), πολυειδής (π 1964), πολύζηλος (π 1960; *infra*, n° 21), πολύζυγος (π 1963), πολὺ (π 1936; *infra*, n° 17), πολυθρύλητον (π 1968), πολυκηδέος (π 1973), πολυκρημμον (π 1979), πολυκλήτος (π 1974), πολυκμητος (π 1976), πολυμητις (π 1987), πολυπίδακα (π 1993; *infra*, n° 22), πολυπους (π 1996; *infra*, n° 23), πολυπτύχου (π 1999), πολυρρηνης (π 2002), πολὺς (π 2003; *infra*, n° 24), πολυσμαράγοις (π 2004), πολυσχιδής (π 2007; *infra*, n° 25), πολυσπαθής (π 2005), πολυμνηστος (π 1988), πολυτιμητιζόμενος (π 2009), πολυτίμητος (π 2010; *infra*, n° 27), πολυτόλας (π 2011), πολυτελών (π 2008; *infra*, n° 26), πολυφασίας (π 2012), πολυφόρος (π 2015 *infra*, n° 29), πολυφλοίσβου (π 2013), πολυφραδέστερον (cf. π 2016), πολύχους (π 2018-2019; *infra*, n° 30), πολυωρία (π 1991).

<sup>12</sup> From the *Magna grammatica*, the entries ἱέρεια (*EM* app. 1336b-c1-4), ἱερεύς (*EM* 468, 1-7; app. 1336b-c), ἱερὸν ἡμαρ (*EM* 468, 31-35; app. 1338a), ἱεράτω (*EM* 468, 42-44; app. 1338e-f), ἱερομνήμονες (*EM* 468, 50-53), ἱεροποιοί (*EM* 469, 56, 2; app. 1339d), ἱερώσθαι (*EM* 468, 36-38; app. 1338a-b), ἱερὸν ἰχθύν (*EM* 468, 20ss.; 1337 B-D), ἱερὸν τέλος (*EM* 468, 45; app. 1338f), ἱερός (*EM* 468, 8-10; app. 1336c-d), ἱεραξ (*EM* 467, 55-56; app. 1336a); from Suidas, the entries ἱερά νόσος (ι 154), ἱερά ὁδός (ι 157), ἱερευσεν (ι 163), ἱέρεια (ι 164), ἱερεῖον (ι 166), ἱερεΐτης (ι 167), Ἱερογλυφικά (ι 175), ἱερογραμματεῖς (ι 176), ἱερολογία (ι 179), ἱερομηνία (ι 180-181), ἱερομύστης (ι 184), ἱερὸν ἡ συμβουλή (ι 185), ἱερὸν ἰχθύν (ι 186), ἱεροφάντης (ι 195), ἱεροφάνων (ι 197), ἀνίερευσιος (α 2459), ἀνιερώσαντες (α 2460), μηδὲν ἱερὸν (*infra*); then he cites the word *hieronicae*, saying that it can be found in Suetonius (cf. *Nero* 24, 1) and Plutarch (cf. *Mor.* 646e), the verb καλλιτερεῖν from Plutarch (cf. *Mor.* 632c) and again Suidas, for καλλιέρημα (κ 218).

<sup>13</sup> Several autograph "zibaldoni" contain scattered pages with *excerpta*, probably taken at the same time, from the letter α in Suidas: it is likely that Poliziano, after beginning an extensive

assembling his commentaries on classical texts<sup>14</sup>; also, while composing his Greek epigrams, he may have kept in mind some words with which he had become familiar through the lexicon<sup>15</sup>. As to the commentary on the *Odyssey*, the object of the present study, of a total of roughly 240 quotations clearly stated by Poliziano as taken from Suidas (with the indication «Suidas», «e Suida», or the *sigla* «Su.», «Suid.»), almost one fifth show readings which differ from Adler's edition, or are not even to be found in it. As usual, the humanist, when writing down *excerpta* from Greek sources, often shifts to Latin, and often summarizes the original text, which sometimes makes it difficult to reconstruct the text on which he relied: but there is no doubt that the majority of such discrepancies are due to his source. Apparently, Poliziano had at his disposal an interpolated version of the lexicon, which hands down glosses that can be found in other late antique and Byzantine grammatical and lexicographical works. At present, it is impossible to identify this source, which is not preserved, unlike many of his books, in the Florentine libraries<sup>16</sup>.

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transcription of the most interesting portions of the whole text, soon tired of it, and did not proceed further. Those manuscripts are: MS *Monacensis latinus* 798, ff. 24<sup>r</sup>, 113<sup>r</sup>, 114<sup>r</sup>, 116<sup>r</sup>, 134<sup>r</sup>, 142<sup>r</sup>, 146<sup>r</sup>, 148<sup>r</sup>, 150<sup>r</sup>: see L. CESARINI MARTINELLI (1980): 329-333; L. CESARINI MARTINELLI-A. DANIELONI (1994): 329-330; MS *Magliabechianus* VIII, 1420 of the Biblioteca Nazionale Centrale of Florence, ff. 9<sup>r</sup>-16<sup>r</sup>, 50<sup>r</sup>, 61<sup>r</sup>, 104<sup>r</sup>: see MAIER (1965): 119-120; L. CESARINI MARTINELLI (1980): 335-338; MS II, I, 99 of the Biblioteca Nazionale Centrale of Florence: ff. 26<sup>r</sup>-28<sup>r</sup>: see L. CESARINI MARTINELLI (1982): 187. A more substantial epitome of Suidas by Poliziano was made in ff. 1<sup>r</sup>-58<sup>r</sup> of MS *graecus* 182 of the Bayerische Staatsbibliothek, which contains excerpts from all the letters of the lexicon (a subscription at f. 58<sup>r</sup> informs us that the transcription was made in 1472): see MAIER (1965): 201; further information on this MS in L. SILVANO (2005): 410-411. An in-depth analysis of this notebook is still a *desideratum*.

<sup>14</sup> For instance: L. CESARINI MARTINELLI-R. RICCIARDI (1985), *ad indicem*; F. LO MONACO (1991), *ad indicem*.

<sup>15</sup> See F. PONTANI (2002), *ad indicem*.

<sup>16</sup> Interpolated versions of the lexicon circulated soon after its composition around 1000 AD, and were mostly characterized by the insertion of spurious glosses within the original text: see A. ADLER (1931): 681-686; *Suidae lexicon*, V, 216-278, especially 277-278. For recent bibliography, also see R. TOSI (2001). As pointed out by L. CESARINI MARTINELLI (1992): 271-272, in Poliziano's commentary to the *Odyssey* «la Suda in particolare è citata in forme che fanno ipotizzare, in questo come in altri casi, l'uso di una tradizione interpolata, contenente lemmi non presenti nell'edizione Adler». Poliziano's source cannot be identified with MS *plut.* 55, 1 of the Biblioteca Medicea Laurenziana (the *codex* was copied in 1422 and owned by the German scholar and physician Iohannes de Rubeis, among others; see A. M. BANDINI [1768]: 213; L. CESARINI MARTINELLI [1992], *ibid.*), nor with MS grec 2623 of the Bibliothèque Nationale de France, once owned by Gianos Laskaris, who also worked as a teacher in Florence in the same years as Poliziano; this MS was previously owned by Francesco Filelfo, «which presumably means that from 1481 onwards it had belonged to Lorenzo de' Medici» (E. B. FRYDE [1996]: II, 575-576);

At this time, deferring to another occasion a study of the extracts from Suidas collected in the other “zibaldoni” by Poliziano, I am publishing the entries containing variants and new glosses to the vulgate text of Suidas from the *codex Parisinus gr.* 3069. In some cases, the differences between Poliziano’s extracts and Adler’s text are slight, and may be due to changes made by the scholar himself, on purpose or by *lapsus*. For instance, the switch from indirect cases to the nominative (see *infra*, n° 36 and n° 38) and from other tenses and persons to the 1st person of the present indicative, in the case of verbal voices (see *infra*, n° 31); the introduction of a banalization like πολυόφθαλμον, instead of πολυόμματων (*infra*, n° 18); missing passages may also be due to his decisions (for instance, he probably was not interested, in this context, in copying long entries, such as τ 1055 τρόπων: see *infra*, n° 37); also, the addition of a tentative etymology in the presence of a lemma without explanation may be his doing (*cf. infra*, n° 49).

Each item is preceded by the indication of the folio in which it is to be found in MS *Par. gr.* 3069 (hereafter: P), and followed, when possible, by the quotation of the corresponding lemma in Suidas, and by a selection of *loci similes*<sup>17</sup>.

1. P f. 54<sup>r</sup>. ἀνδρεῶν apud Herodotum magna domus καὶ ἀξιόλογος.  
Suid. α 2163. ἀνδρεῶν· ὁ μέγας οἶκος παρ’ Ἡροδότῳ ·Hdt. 1, 34, 3 al..
2. P f. 60<sup>v</sup>. θυμοφθόρα· τὴν ψυχὴν φθίνοντα.  
Suid. θ 578. θυμοφθόρα ·Hom. Z 169 al.· τὰ τὴν ψυχὴν φθείροντα.
3. P f. 58<sup>r</sup>. μηδὲν ἱερὸν proverbium apud eundem Suidam.  
Suid. *deest*.  
proverbium μηδὲν ἱερὸν occurrit e.g. apud Lib. *Or.* 1, 127 Foerster; Man. Pal. *Epist.* 67, 116-117 Dennis; cf. et schol. Theoc. 5, 21-22 a Wendel (= Clearch. fr.

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another copy of Suidas was said to be in Laskaris’ house in Florence in 1497 «and was claimed to be a Medicean volume» (*ibid.*); therefore, «it looks as if the Medicean collection had possessed at least two copies of the *Suda* and Politian may have had a third» (*ibid.*).

<sup>17</sup> I did not find strict correspondences between the *lemmata* quoted in MS *Par. gr.* 3069 and other extracts from Suidas copied by Poliziano elsewhere. Sometimes the same entry is quoted both here and in the excerpts of MS *Monac. gr.* 182, written more than 15 years previously. It is clear that the extracts in MS *Monacensis* were not the source for those in MS *Parisinus*: in the latter there are many entries which are absent from the *Monacensis*, and vice-versa; moreover, the few common ones provide a quite different text: four of the entries which I am publishing here from MS *Par. gr.* 3069 (π 767: *infra*, n° 5; π 1947: *infra*, n° 18; π 1996: *infra*, n° 23; φ 412: *infra*, n° 42) may also be read in MS *Mon. gr.* 182: but in that MS the text corresponds exactly to the vulgate one printed by Adler, while MS *Parisinus* offers different readings. I will return to the collection of excerpts from Suidas in the *Monacensis* MS on another occasion.

66 a Wehrli): ἐντὶ μὲν οὐδὲν ἱερόν· παροιμία ἐπὶ τῶν μηδενὸς ἀξίων. φησὶ δὲ Κλέαρχος ἐν δευτέρῳ τῶν παροιμιῶν ὅτι Ἡρακλῆς ἰδὼν ἰδρυμένον τὸν Ἄδωνιν ἔφη· οὐδὲν ἱερόν. οὐ γὰρ αὐτὸν ἄξιον τιμῆς καὶ ἰδρύσεως ἔκρινεν; Zenob. 5, 47 Schneidewin-von Leutsch (= Clearch. fr. 66 b Wehrli): οὐδὲν ἱερόν ὑπάρχεις· Κλέαρχος φησιν ὅτι Ἡρακλῆς ἰδὼν τὸν Ἄδωνιν ἰδρυμένον ἔφη· οὐδὲν ἱερόν. εἰρηται οὐν ἡ παροιμία ἐπὶ τῶν παντελῶς εὐτελῶν καὶ ἀχρήστων; Apostol. 13, 34 von Leutsch (= Clearch. fr. 66 c Wehrli): οὐδὲν ἱερόν· Ἡρακλῆς εἶπεν Ἀδώνιδος ἰδὼν ξόανον, ὡς τῶν εὐεργετησάντων τοὺς ἀνθρώπους μόνων ὀφειλόντων τιμᾶσθαι. ἢ ὅτι οἱ καταφυγόντες εἰς αὐτὸ δούλοι ἄδειαν οὐκ εἶχον. λέγεται δὲ καὶ ἐπὶ τῶν μηδενὸς ἀξίων, ὡς φησι Κλέαρχος ἐν δευτέρῳ παροιμιῶν.

4. P f. 59<sup>v</sup>. παθαίνομαι· λυπούμαι.  
Suid. *deest*.  
cf. Hsch. π 39 Hansen: παθαίνεσθαι· δεινοπαθεῖν; Phot. *Lex.* π 368, 5 Porson: παθαίνεσθαι· οὐ δεινοπαθεῖν; *Lex. Vind.* π 127 Nauck: παθαίνεσθαι· ἀντὶ τοῦ ἀγανακτεῖν. καὶ παθαίνεσθαι ἀντὶ τοῦ πάθους μεταλαμβάνειν. κτλ.
5. P. f. 59<sup>v</sup>. πασχητιᾶ· ὀρέγεται πάσχειν.  
Suid. π 767. πασχητιᾶ· πάσχειν ἐθέλει (Politianus haec excerpit in *ms. Mon. gr.* 182, f. 43<sup>v</sup>).
6. P f. 55<sup>v</sup>. περιτροπή· περίοδος.  
Suid. π 1330. περιτροπή· ἐν περιόδῳ, κτλ.
7. P f. 58<sup>f</sup>. πολεμίζω se ipsum, πολεμῶ alium.  
Suid. π 1884. πολεμίζει· Ἰώσηπος περὶ τῶν στασιωτῶν ἐπὶ τῆς Τίτου πολιορκίας· «καὶ τοῦ πολέμου μετ' ἀδείας ἀντιπολεμίζοντος ἐαυτόν» J. *BJ* 5, 73: πολεμίῳ *et* ἀντιπολιζόντος *in codd. potioribus*. πολεμῶ δὲ ῥήμα.
8. P f. 58<sup>f</sup>. πολεμῶσω· πολέμιον καταστήσω.  
Suid. π 1893. πολεμῶσαι· πολέμιον καταστήσαι. καὶ ἐκπολεμῶσαι, κτλ.
9. P f. 58<sup>v</sup>. πολιοῦχος· ὁ σφάζων πόλιν, ὁ κρατῶν, ὁ συνέχων.  
Suid. π 1910. πολιοῦχος· τοῖς τῶν πόλεων ἄρχουσι.  
cf. e.g. Hsch. π 2786 Hansen: πολιοῦχοι· οἱ τὴν πόλιν σφάζοντες, καὶ οἱ ἄρχοντες αὐτήν; *Et. Gud.* p. 474, 10 Sturz: πολιοῦχος· ὁ σφάζων τὴν πόλιν, ἢ τοὺς ἄρχοντας; [Zon.] *Lex.* 1560, 7: πολιοῦχος· ὁ τὴν πόλιν σφάζων καὶ φυλάσσω, ἢ τοὺς ἄρχοντας; schol. Aeschin. 2, 147, n° 318 Dilts: πολιάδος δὲ οἰονεὶ πολιοῦχου καὶ συνεχούσης καὶ σφζούσης τὴν πόλιν.
10. P f. 58<sup>v</sup>. πολιστής· ὁ πόλιν δειμάμενος.  
Suid. *deest*.  
cf. Poll. 9, 6, 3: ἴν' οὖν καὶ περὶ πόλεως τι καὶ τῶν τῆς πόλεως μερῶν ὑπείπωμεν, οὕτω λέγομεν. οἰκιστής, οἰκίζων, πολίζων, οὐ μὴν καὶ πολιστής καὶ κτίζων καὶ κτίστης κτλ.
11. P f. 56<sup>f</sup>. πολλάκις· ἀντὶ τοῦ πάντοτε.  
Suid. *deest*.

12. P f. 56<sup>f</sup>. πολλαχού· εἰς πολλὰ μέρη.  
Suid. *deest*.
13. P f. 56<sup>f</sup>. πολοστός per unum λ, ὕστερος· πολλοστός δὲ ὁ μικρός, per duo. et πολλοστημόριον: parva pars, brevis.  
Suid. π 1924. πολλοστημόριον· τὸ ἔσχατον μέρος τῆς γῆς. Suid. π 1925: πολλοστόν· ἐπὶ τάξεως, καὶ μορίου. Δημοσθένης, καὶ ἄλλοι. Suid. π 1926 : πολλοστῶ· ἔσχατά. οὔτε καθ' ἡλικίαν σου οὔτε ἐς τὰ ἄλλα προύχοντος, ἀλλὰ τοῖς πᾶσι πολλοστῶ ὄντι. πολοστός *tantum apud seriores occurrit*: Georg. Methoch. *Hist. dogm.* II, 59 Cozza et Theod. Metoch. *Carm.* 20, 5 Featherstone; μικρός et πολλοστός *pro synonymis habentur*: cf. e.g. Aster. *Hom.* 6, 2, 1 Datema (μικρὸν καὶ πολλοστόν ἐφόλκτον); Niceph. Basil. *Or.* b3, p. 73, 33 Garzya; *Encom.* 1, 1001-1002 Maisano; cf. et Hrd. *Epim.* 112, 11 Boissonade: πολλοστόν· τὸ ἐλάχιστον. πολλοστημόριον· τὸ μικρὸν μέρος; Phot. *Lex.* π 439, 14 Porson: πολλοστημόριον· τὸ ἐλάχιστον μέρος; Io. Tzetz. *schol. in Chil.* 541 Leone: πολλοστημόριον· τῶ βραχεῖ μέρει; [Zon.] *Lex.* 1567, 14: πολλοστημόριον· βραχύτατον μέρος, ὀλίγον; schol. Thuc. 6, 86, 5 Hude: πολλοστημόριον· τὸ ὀλιγοστόν μέρος.
14. P f. 56<sup>f</sup>. πολλοῦ γε καὶ δεῖ, idest οὐδαμῶς ἀντὶ τοῦ πολλοῦ δέεται εἰς τὸ γενέσθαι.  
Suid. π 1929. πολλοῦ γε καὶ δεῖ· οὐδὲ ὅλως.  
cf. Hsch. π 2809 Hansen: πολλοῦ γε καὶ δεῖ· πολλὰ χρή. οὐδαμῶς; schol. Pl. *Euthphr.* 4a3 n° 18 Cufalo: πολλοῦ γε δεῖ· ἀντὶ τοῦ οὐδαμῶς; *Et. Gud.* p 474, 3 Sturz: πολλοῦ γε δεῖ· πολλὰ χρή, οὐδαμῶς πάννυ κατά πολύ.
15. P f. 56<sup>f</sup>. πολλοῦ δὴ δέω τοῦ λέγειν, idest μακράν εἰμι τοῦ λέγειν ἢ οὐ δύναμαι λέγειν.  
Suid. π 1930. πολλοῦ δὴ δέω καὶ λέγειν· σιωπῶ, πόρρω λίαν εἰμὶ τοῦ λέγειν, οὐ βούλομαι λέγειν.
16. P f. 56<sup>f</sup>. πολλῶ idest κατὰ πολύ.  
Suid. *deest*.  
cf. schol. Soph. *OT* 1159 Longo: πολλῶ· κατὰ πολύ.
17. P f. 56<sup>f</sup>. πολύ· λίαν.  
Suid. α 1936. πολύ· πλείστον.  
cf. schol. Thuc. 7, 60, 5 et 8, 2 Hude: πολύ· λίαν; cf. et Hsch. λ 923 Latte: λίαν· σφόδρα, πολύ, πάννυ, ἄγαν.
18. P f. 56<sup>f</sup>. πολύγληνον· πολυόφθαλμον.  
Suid. π 1947. πολύγληνον· πολυόμματον [haec tantum excerpit Politianus in ms. *Mon. gr.* 182, f. 45<sup>v</sup>]. οἷα πολύγληνον βουκόλον Ἰναχίης· ἐν ἐπιγράμμασι cf. *AP* 5, 262, 4 (Paul. Silent.).
19. P f. 56<sup>f</sup>. πολυδαιδάλου· ποικίλου.  
Suid. π 1950. πουδαιδάλου· Hom. Γ 358 al·· πολλὰ ποικίλιματα ἔχοντος.



- cf. schol. BV v 11 Dindorf: πουδαίδαλος· ὁ ποικίλος καὶ μετὰ τέχνης κατεσκευασμένος· ἢ εἰς τὸ δαιδάλλεσθαι καὶ ποικίλλεσθαι εὐθετος; schol. D Γ 358 van Thiel: πουδαιδάλον· πολυκατασκευάστου, ποικίλης; schol. Opp. *Hal.* 3, 41 Bussemaker: πολυδαίδαλος· ποικίλος, πανούργος, φρόνιμος κτλ.
20. P f. 56<sup>r</sup>. πολύευκτον· τίμιον, εὐχῆς ἄξιον.  
Suid. π 1958. πολύευκτον· τίμιον, πολυπόθητον.  
cf. [Zon.] *Lex.* 1567, 11: πολύευκτον· τίμιον, εὐχῆς ἄξιον.
21. P f. 56<sup>r</sup>. πολυζήλος· πολυθαύμαστος.  
Suid. α 1960. πολυζήλος· ὁ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης ὑπερφέρουσα τῷ πολυζήλῳ βίῳ, ὅσος παρ' ὁμῶν ὁ φθόνος φυλάσσεται Sorph. *OT* 380-382.  
cf. schol. Eur. *Hipp.* 168 Schwartz: πολυζήλωτος· πολυθαύμαστος ἢ πολῦτιμος.
22. P f. 56<sup>r</sup>. πολυπίδακα· πολλές ἀναβολὰς ὕδατος ἔχουσαν.  
Suid. π 1993. πολυπίδακα· Hom. Θ 47 al· πολλές ἀναβολὰς ἔχουσαν, τουτέστιν ἀναβλύσεις.  
cf. Ar. S. *Lex.* 131, 25 Bekker: καὶ πολυπιδάκον· πολλές ὕδατος ἀναβολὰς ἐχούσης; Hsch. π 2905 Hansen: πολυπήδακα· πολλές ἀναβολὰς ἔχουσαν, ἤτοι πηγὰς; Hsch. π 2906 Hansen: πολυπηδάκου Ἰδης· πολλές πήδακας ἐχούσης, τουτέστι ὑδάτων ἐκβολὰς, ἢ πολλές πηγὰς.
23. P f. 56<sup>r</sup>. πολύπους· ὁ ὀκτάπους ἰχθύς.  
Suid. π 1996. πολύπους· ὅτι ὁ πολύπους θηρευθεὶς τύπεται πολλάκις πρὸς τὸ πῖον γενέσθαι. καὶ παροιμία· δις ἐπτὰ πληγαῖς πολύπους πιλούμενος [haec excerpst Politianus in ms. *Mon. gr.* 182 f. 46<sup>r</sup>].  
cf. e.g. Ar. *De part. anim.* 685 a 22; *Cyranid.* 4, 48, 2 al.; Eust. *in Il.* 223, 12-13 (I, p. 339, 22-23 van der Valk): [...] οὕτω γίνεται ἐν τῷ ὀκτάποδα πολύπου καλεῖν.
24. P f. 56<sup>v</sup>. πολὺς· ὁ μέγας.  
Suid. π 2003. πολὺς· σφοδρὸς.  
cf. schol. D Δ 449 van Thiel (= schol. Aesch. *Th.* 6d Smith): πολὺς· μέγας.
25. P f. 56<sup>v</sup>. πολυσχιδῆς· πολυμερῆς, εἰς πολλὰ μέρη ἐσχισμένος, ποικίλος.  
Suid. π 2007. πολυσχιδῆς· πολυμερῆς. καὶ πολυσχιδῆ ζῶα, ἄνθρωπος, κύων, λέων καὶ εἶ τι ἄλλο, οἷς συμβέβηκε πολυτοκεῖν.  
cf. Hsch. π 2927 Hansen: πολυσχιδῆ· εἰς πολλὰ ἐσχισμένον, μεμερισμένον; Hsch. π 2928 Hansen: πολυσχιδῆς· πολυμερῆς; schol. Opp. *Hal.* 4, 409 Bussemaker: πολυσχιδέεσσι· πολυμερίστοις, συνεχέσι, ποικίλαις καὶ διαφόροις.
26. P f. 56<sup>v</sup>. πολυτελῶν· τιμίων, δαπανηρῶν.  
Suid. π 2008. πολυτελές· δαπανηρόν. Θουκυδίδης· «τὸ γὰρ ἔχειν αὐτοὺς πρὸς τὸν ἐκ τῆς Δεκελείας πόλεμον πολυτελές ἐφαίνετο» Thuc. 7, 27, 2. καὶ πολυτελέσι· πολυδαπάνοις. τέλος γὰρ τὸ δαπάνημα. καὶ πολυτέλεια. ὅτι πολυτελῆ τὰ πολυδάπανα, ὡς ἀτελῆ τὰ ἀδάπανα.  
cf. Hsch. π 2929 Hansen: πολυτελῆ· πολυδάπανα, ἢ τὰ πολλοῦ ἄξια, ἤγουν τίμια.

27. P f. 56<sup>v</sup>. πολυτίμητος· ὁ πολλῆς τιμῆς εἰς ἀγορὰν ἄξιος, πολύτιμος· ἔντιμος, ἔνδοξος.  
Suid. π 2010. πολυτίμητος· ἐψηλάφω τούς ὑπομηματισμούς, οὗς ὁ πολυτίμητος Ἡρακλείδης ἤκεν ἔχων. ὁ πολυτιμώρητος.  
cf. [Amm.] *Adf.* 409 Nickau: πολύτιμος καὶ πολυτίμητος διαφέρει· πολύτιμος μὲν γὰρ ἐστὶν ὁ πολλῆς τιμῆς ἡγορασμένος ἄνθρωπος. πολυτίμητος δὲ ὁ πολλῆς τιμῆς ἄξιος, ὡς τοὺς θεοὺς πολυτιμήτους λέγομεν; Thom. Mag. *Ecl.* π 297, 5-8 Ritschl: πολύτιμον τὸ πολλοῦ τιμήματος ἡγορασμένον· πολυτίμητον δὲ τὸ πολλῆς τιμῆς ἡγουν δόξης ἀξιοθέν. Ἀριστοφάνης ἐν Νεφέλαις· «ὁ πολυτίμητοι νεφέλαι»· Ἀρ. *Nub.* 269; schol. anon. recent. Ἀρ. *Nub.* 269b Koster: πολυτίμητοι· πολλῆς τιμῆς (πολλαῖς τιμαῖς) ἀξιαί.
28. P f. 56<sup>v</sup>. πολύτλας· καρτερικός.  
Suid. π 2011. πολύτλας· Hom. H 97 al·· πολλά ὑπομένω.  
cf. [Zon.] *Lex.* 1560, 9-10: πολύτλας· καρτερικός, ὑπομονητικός, τλῶ γὰρ τὸ καρτερῶ.
29. P f. 56<sup>v</sup>. πολυφόρος οἶνος· ὁ πολὺ ὕδωρ δεχόμενος.  
Suid. π 2015. πολυφόρῳ· Ἀριστοφάνης· «οὕτω πολυφόρῳ συγκέκραμαι δαίμονι»· Ἀρ. *Pl.* 853. ἀντὶ τοῦ πολλά μοι κακὰ ὑφ' ἓνα καιρὸν φέροντι· ἢ ποικίλῳ. ἀπὸ τοῦ πολὺ ὕδωρ ἐπιδεχομένου οἴνου, τουτέστιν ἀκράτῳ καὶ ἰσχυρῶ πρὸς τὸ κακόν· πολυφόρον γὰρ ἔλεγον τὸν πολλὴν κρᾶσιν δεχόμενον, ὀλιγοφόρον δὲ τὸν ὀλίγην. ἢ μεταφορικῶς ἀπὸ τῶν ἀνθέων τῶν δένδρων.  
cf. schol. recent. Ἀρ. *Pl.* 853 b Chantray: [...] πολυφόρος οἶνος· ὁ πολὺ ὕδωρ δεχόμενος ἐν τῷ μίγνυσθαι τούτῳ. ἐκ τούτου μεταφορικῶς καὶ τὸ πολυφόρος δαίμων κτλ.; Jo. Tzetz. in Ἀρ. *Pl.* 853 Massa Positano: πολυφόρῳ· [...] εἴρηται δὲ ἀπὸ τοῦ πολὺ ὕδωρ ἐπιδεχομένου οἴνου. ἡγουν ἀκράτῳ καὶ ἰσχυρῶ ὄντι πρὸς τὸ κακόν.
30. P f. 56<sup>v</sup>. πολύχους· πεπλουτισμένος, πολυφόρος.  
Suid. π 2018. πολύχου· πολυφόρητον, ἢ πολυειδῆ. Suid. π 2019. πολύχους· πεπλουτισμένος, ὁ δὲ Εὐνόμος κτλ.  
cf. Hsch. π 2948 Hansen: πολύχους· πολυφόρος; *Et. Gud.* p 475, 5 Sturz (= [Zon.] *Lex.* 1567, 10): πολύχου· πολύφορον.
31. P f. 56<sup>v</sup>. πολυωρῶ· πολλά φροντίζω, φυλάσσω.  
Suid. π 1991. πολυωρήσεις· πολλὴν φροντίδα ποιήσεις, φυλάξεις κτλ.
32. P f. 59<sup>v</sup>. πόντος· ἡ ἄνω θάλασσα. exinde Ponticus. et πόντος ἀγαθῶν, ἐπὶ πολλῶν ἀγαθῶν.  
Suid. π 2049. πόντος· κυρίως μὲν ὁ ἔνδον τῆς Χερρονήσου καὶ Εὐξείνου καλούμενος, καταχρηστικῶς δὲ πάσα ἡ θάλασσα. καὶ παροιμία· Πόντος ἀγαθῶν· Sophr. fr. 157 Kassel-Austin; Zenob. 1, 9 Schneidewin-von Leutsch; Diogenian. 1, 10 Schneidewin-von Leutsch· ἐπὶ τῶν πολλῶν ἀγαθῶν καὶ μεγάλων· ὡς περ ἀγαθῶν θάλασσα. Ἀριστοφάνης· «Ποντοπόσειδον»· Ἀρ. *Pl.* 1050· ἀντὶ τοῦ μέγιστε Πόσειδον. ἀπὸ τοῦ πόντου μεταφορικῶς.  
πόντος ἡ ἄνω θάλασσα cf. Critob. *Hist.* 4, 14, 3 Reinsch: καὶ πᾶσαν τὴν ἄνω θάλασσαν, τοῦ τε Εὐξείνου Πόντου καὶ Ἑλλησπόντου φημί, κτλ.

33. P f. 65<sup>r</sup>. πόσις· ἀνὴρ ἔχων γυναῖκα.  
Suid. π 2112. πόσις· ἀνὴρ.
34. P f. 55<sup>v</sup>. προτρέπω· διεγείρω.  
Suid. π 2895. προτρέπω· εὐκτικῶς παρακαλῶ. προτρόπαιοι γὰρ οἱ ἰκέται. Σοφοκλῆς· «τοσαυτά σ', ὦ Ζεῦ, προτρέπω· καλῶ δ' ἅμα / πομπαῖον Ἑρμῆν» S. Ai. 831-832: προστρέπω *in codd. potioribus*· καὶ προτρέπομαί σε· αἰτιατικῇ.  
cf. Georg. Lacar. *Epist. cum epim.* p. 6, 9-10 Lindstam: προτρέπω· τὸ ἐνάγω καὶ διεγείρω τινὰ ἄκοντα, ἤτοι παροξύνω κτλ. cf. et, e.g., Suid π 359: παρακελεύεται· δοτικῇ, προτρέπεται, διεγείρει (= *Synag.* π 119 Cunningham; Phot. *Lex.* π 384, 26 Porson).
35. P f. 61<sup>r</sup>. ῥύεται· ἐλευθεροῖ.  
Suid. *deest.*  
cf. Suid. ρ 306: ῥύσαι· λυτρώσαι; Hsch. ρ 518 Hansen: ῥύσατο· ἠλευθέρωσεν, ἐλυτρώσατο; [Zon.] *Lex.* 1623, 2: ῥύεται· φυλάττεται, σκέπει, ἐλευθεροῖ.
36. P f. 55<sup>r</sup>. τρόπις· τὸ κάτω τῆς νηὸς καὶ οἶον τὸ βάθρον.  
Suid. τ 1053. τρόπις· τῆς νηὸς, καὶ κλίνεται τρόπιος.  
cf. Hsch. τ 1498 Schmidt: τρόπις· τὸ κατώτατον τῆς νεῶς; *Et. Gud.* p. 536, 7-8 Sturz: τρόπις· τὸ κατώτατον μέρος τῆς νηὸς, περὶ ὃ σχίζεται τὸ κύμα. cf. et e.g. Arist. *Met.* 1013a4-5: οἶον ὡς πλοίου τρόπις καὶ οἰκίας θεμέλιος κτλ.; schol. PQV η 252 Dindorf: τρόπιν· τὸ κατώτατον μέρος τῆς νεῶς, περὶ ὃ σχίζεται τὸ κύμα κτλ.
37. P f. 55<sup>r</sup>. τρόπον· ἦθος, ἐργασίαν, ἐπιτήδευμα.  
Suid. τ 1055. τρόπον· ἦθος. τρόπος δὲ ἐπὶ τῶν συλλογισμῶν, οἰονεὶ σχῆμα τοῦ λόγου κτλ.
38. P f. 65<sup>v</sup>. φιλαίτιος.  
Suid. φ 309. φιλαιτίων· τῶν ἐπιλαμβανομένων.  
cf. e.g. Hsch. φ 450 Schmidt: φιλαίτιος· μεμψίμοιρος.
39. P f. 65<sup>v</sup>. φιλεῖ· ἀγαπᾶ, εἴωθεν.  
Suid. φ 317. φιλεῖ γὰρ πως e.g. Ar. *Nu.* 812· τέρπεται γὰρ πως· ἢ ἔθος γὰρ πως, φιλεῖ γὰρ τὰ πολλὰ ἐτέρως τρέπεσθαι κτλ. Suid. φ 318 (=Sorph. *El.* 972). φιλεῖ γὰρ πρὸς τὰ χρηστά πᾶς ὄραν.  
cf. e.g. Hsch. φ 462 Schmidt: φιλεῖ· εἴωθεν. ξενίζει, ἢ κατὰ ψυχὴν ἀγαπᾶ; *Lex. Vind.* φ 3 Nauck: φιλεῖ ἀντὶ τοῦ ἀγαπᾶ καὶ φιλεῖ ἀντὶ τοῦ εἴωθεν; schol. Aesch. *Th.* 619b-c Smith: φιλεῖ· εἴωθε. φιλεῖ· ἀγαπᾶ. schol. anon. rec. Ar. *Nub.* 812 a Koster: φιλεῖ· εἰώθασι, εἴωθε, συνήθειαν ἔχει, ἀγαπᾶ; [Zon.] *Lex.* 1812, 9-10: φιλεῖ· ἀγαπᾶ. καὶ ἀντὶ τοῦ τέρπεται. φιλεῖ γὰρ πως.
40. P f. 65<sup>v</sup>. φίλερις.  
Suid. *deest.*  
cf. [Zon.] *Lex.* 1808, 33: φίλερις· μάχιμος, φιλόνεικος, ἀναιδής.
41. P f. 65<sup>v</sup>. φίλιος· ὁ τῆς φιλίας ἔφορος.  
Suid. φ 342 φίλιος· ὁ τὰ περὶ τὰς φιλίας ἐπισκοπῶν. Μένανδρος Ἄνδρογύνῳ Men. fr. 53 Kassel-Austin· κτλ.

- cf. Phryn. *Praep. soph.* p. 123, 11-12 de Borries: φίλιος· ὁ τῆς φιλίας ἔφορος θεός; sic et Thom. Mag. *Ecl.* p. 382, 13 Ritschl, qui pergit: καὶ φίλιος ἀγρὸς ὁ φιλικὸς κτλ.
42. P f. 65<sup>v</sup>. φίλος qui amator.  
Suid. φ 412 φίλος· ἕτερος αὐτός κτλ. (haec excerpisit Politianus in ms. *Mon. gr.* 182 f. 55<sup>v</sup>: φίλος· ἕτερος αὐτός).
43. P f. 65<sup>v</sup>. φίλυδρα. φιλυδρίας.  
Suid. φ 456: φίλυδρα· φιλοῦντα τὸ ὕδωρ.  
cf. *Synag.* φ 135 Cunningham: φιλυδρίας· φιλῶν τὸ ὕδωρ (= Phot. *Lex.* p. 650, 1 Porson; *EM* 795, 2; *An. Gr.* Bachmann I, p. 406, 27).
44. P f. 62<sup>v</sup>. φυγαδεύονται· διώκονται, φεύγουσιν.  
Suid. *deest*.  
cf. e.g. Suid. α 214: ἀηλατεῖν· διώκειν, φυγαδεύειν, ἐπιτάττειν. Ἡρόδοτος· *Hdt.* 5, 72, 1· ὑβρίζειν; Hsch. α 482 Latte: ἀηλατεῖν· διώκειν, ὡς ἄγος ἐξελαύνειν, φυγαδεύειν. τινὲς δὲ ραπίζειν; [Zon.] *Lex.* 35, 12: ἀηλατεῖν· διώκειν, φυγαδεύειν. κτλ.
45. P f. 62<sup>v</sup>. φυγγάνω· ἐκφεύγω.  
Suid. φ 811 φυγγάνει· Σοφοκλῆς· «ξυνίημι τάδ', οὔτι με φυγγάνει» *Soph. El.* 132-133. ἀντὶ τοῦ λανθάνει. καὶ αὐθις· ἐπὶ τινα πύργον ὑψηλὸν καταφυγγάνει.  
cf. schol. rec. Aesch. *Pr.* 513 Smyth: φυγγάνω· φεύξομαι.
46. P f. 62<sup>v</sup>. φυγή· δίωξις.  
Suid. φ 812. φυγή· ὄστρακισμὸς φυγῆς διαφέρει. ζήτει ἐν τῷ ὄστρακισμῷ· *i.e.* Suid. ο 717.  
cf. schol. D Λ 601 van Thiel: ἰῶκα· κατὰ τὴν δίωξιν, ὃ ἔστιν τὴν φυγὴν τὴν τῶν πολλῶν δακρῶν αἰτίαν καὶ λυπηράν; schol. Thuc. 8, 102, 2 Hude: δίωξιν· φυγὴν.
47. P f. 61<sup>r</sup>. ψυχαγωγία· παραμυθία, e verbo ψυχαγωγῶ.  
Suid. *deest*.  
ψυχαγωγία et παραμυθία pro synonymis habentur. cf. e.g. schol. DZ 336 van Thiel: [...] ἐβουλόμην ὑπὸ τῆς συμβάσεως μοι λύπης ἐκ τῆς ἥττης παρατροπὴν τινα καὶ ψυχαγωγίαν καὶ παραμυθίαν εὔρειν.
48. P f. 61<sup>r</sup>. ψυχώλεθρος· ψυχῆς ὄλεθρος.  
Suid. ψ 168. ψυχώλεθρος (*lemma tantum*).  
ψυχῆς ὄλεθρος] cf. e.g. Hom. X 325; Pl. *Phd.* 91d; Men. *Sent.* 851 Jaekel; cf. e.g. *Et. Gud.* p. 576,7 Sturz: ψυχωλέτρια· ἐκ τοῦ ψυχῆ καὶ τοῦ ὀλῶ τὸ ἀπολῶ.

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