Defining "dedication," from a Distance: προσφωνέω in the Greek Manuscript Tradition

Scholars have recently shown greater and greater interest in the interrelated social practices surrounding authorship in antiquity: how texts were circulated, how texts anchored "reading communities," how texts were revised (e.g. Starr 1987, Johnson 2010, Gurd 2011, Gurd 2012). The bulk of this scholarship has emerged from close analyses of texts that present explicit or implicit evidence for these practices; the writings of Cicero, Pliny the Younger, and Galen offer cases in point. This paper will form the basis of a larger project that will develop our understanding of the specific practice of textual dedication, which I define as the formal naming of an individual (whether patron or otherwise) at the beginning of a written exposition. This larger project will complement existing scholarship, which has largely focused on Latin poetry (e.g. Gold 1987, White 1993, Nauta 2002), in two fundamental ways: (1) by offering an analysis more dedicated to Greek textual culture; and (2) by offering a "distant" analysis that takes as its starting point not any individual text or author, but rather a study of the word προσφωνέω (and its cognates) as evident in the Thesaurus Linguae Graecae (TLG). By analyzing the 1,918 instances of this term for "address," I aim to answer two questions: (1) how ancient Greek authors actually wrote about dedication; and (2) finally, after building up a database of dedicatees from TLG searches as well as from those that survive at the head of extant texts, what bearing the identity and social status of the dedicatee had on authorial practice.

But let me repeat: a TLG search of προσφωνέω returns 1,918 hits, and not all of these refer to dedication. First things first, then, the paper I wish to present proposes a methodology for sorting out instances where the word denotes actual dedication from those where it means "address" in other senses: whether simply as a speech act, an appellation, or even the implicit construction of an audience within a text. Context makes some distinctions clear: when heroes in

the *Iliad* "address" one another, they are obviously not dedicating texts. On the other hand, textual dedication is clear when the 9th-century bibliographer Photius describes how the 2nd-century CE grammarian Phrynichus Arabius "addresses" his book *Sophistic Preparations* to the Emperor Commodus—he actually cites the dedication (*Bibliotheca*, p. 100b: Κομμόδῳ Καίσαρι Φρύνιχος χαίρειν). Between such clear-cut examples, however, are many ambiguous cases where it is not obvious whether προσφωνέω indicates dedication or another meaning of address. This paper, then, discusses how we can use both contextual and syntactical cues, determined through an analysis of passages where the meaning of προσφωνέω is clear, to extract a record of dedication from the Greek manuscript tradition up through the Byzantine period. In future work, that record will then be analyzed to further our understanding of the social practices that pertain ancient authorship.

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