

supremacy over rhetoric Socrates is destined to win on dialectic's behalf in his conversations with Gorgias, Polus and, above all, Callicles himself.

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## ARTAPANUS AND THE FLOODING OF THE NILE\*

In Artapanus' peculiar version of the encounter between Moses and the Egyptian pharaoh, we are told that Moses struck the Nile with his rod, τὸν δὲ ποταμὸν πολύχουν γενόμενον κατακλύζειν ὅλην τὴν Αἴγυπτον. ἀπὸ τότε δὲ καὶ τὴν κατάβασιν αὐτοῦ γίνεσθαι. (Euseb. *Praep. evang.* 9.435b). As far as I can tell, nearly all translators of Artapanus (Eusebius) translate the latter sentence in the same way: 'from that time on the flooding of the Nile took place'. In other words, the annual inundation of the Nile started with Moses' miraculous act. 'Inundation' is the word used by Gifford and Collins, 'flooding' by Holladay and Wills; 'Ausuferung' by Walter (134). Viger rendered in Latin, *in agros sese Nilum effudisse*.<sup>1</sup> This seems perfectly reasonable. Artapanus is fond of aetiologies. The only problem, one to my knowledge not acknowledged by anyone who has written on, edited or translated Artapanus, is that there is absolutely no evidence that κατάβασις can mean 'inundation' nor is it even easy to see how the noun could come to have such a meaning. And if that is what Artapanus meant, he could readily have written τὸν κατακλυσμόν.<sup>2</sup> In addition, one misses some adjective or phrase that would mean 'regular' or 'annual'.<sup>3</sup>

κατάβασιν is, I think, a scribal error. We should read κατάραξιν. Thus, the statement is 'from that time on there took place the cataracting of the Nile'. That is, the famous cataracts of the Nile came about because of Moses' smiting of the river and its initial flooding. Needless to say, this is not the science of hydrography. Palaeographically, the change is easy. The corruption was also aided by the movement from the very unusual word to the commonplace one. Indeed, I have not found κατάραξις in any dictionary. But it does occur in a rhetorical treatise found in

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<sup>1</sup> E. H. Gifford's edition of Eusebius' *Praep. evang.*, vol. 3.1 (Oxford, 1903), 465; J. J. Collins in J. H. Charlesworth, *The Old Testament Pseudepigrapha* (New York, 1985), 2.902; C. R. Holladay, *Fragments From Hellenistic Jewish Authors* (Chico, 1983), 1.221; L. M. Wills, *Ancient Jewish Novels* (Oxford, 2002), 171; F. Viger's translation, found in T. Gaisford's edition of the *Praep. evang.* (Oxford, 1843), 401; N. Walter, *Fragmente jüdisch-hellenistischer Historiker* (Gütersloh, 1976), 134.

<sup>2</sup> The only exception to 'inundation, flooding' appears to be E. des Places in his edition and translation of *Praep. evang.* Book 9 (Paris, 1991), 279: 'ensuite vint la décrue'. Unlike the standard view, this appears to have little sense or point. Do we need to be told that after the flooding the waters diminished? Further, one would expect ἀπὸ τότε here to mean more than 'ensuite'. Finally, like the standard view, des Places wants κατάβασις to have a meaning that it apparently never has.

<sup>3</sup> Some translators add it, e.g. Walter (n. 1), 134, 'seine jährliche Ausuferung'.

<sup>4</sup> *Rhetores Graeci* (Stuttgart, 1834). It appears to mean 'clash', though it might mean 'dismounting'.

C. Walz's collection (vol. 3, 580 top).<sup>4</sup> And the simplex form of the noun ἄραξις also occurs (Cassius, *Prob.* 25). Taking κατάραξις as a verbal noun with such a meaning makes fine sense; it is derivative of καταράσσω, which is used of the downward rushing of rivers.<sup>5</sup>

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<sup>5</sup> Eustathius (in C. Müller, *Geographi Graeci Minores* [Paris, 1861], 2.255) appears to make the etymological connection between καταράσσω and καταρράκται.

## NOTES ON THE TEXT OF THE *SCRIPTORES PHYSIOGNOMONICI*\*

Förster, whose edition of the surviving ancient physiognomical treatises is still the standard work,<sup>1</sup> was not afraid to emend the texts so that they agreed in the points in which he thought they should agree. That Adamantius' (Ad.) *Physiognomonica* and *Anonymi de Physiognomonica Liber Latinus* (Anon. Lat.) are both descended from the lost treatise of Polemon the sophist, the former being a paraphrase,<sup>2</sup> the latter using it as its principle source,<sup>3</sup> was grist to his mill. As a result Förster was prone to ignoring the independence and individuality of the authors, especially of Anon. Lat., and of carrying out the process of assimilating the texts too far. On the other hand, of course, where the text of either is evidently in need of correction, its cousin is the obvious first port of call for help. In any case, not even so thorough a scholar could hope to tidy up and correct such a large amount of text, and in this note I should like to propose one or two modest changes to his texts of both these works.

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<sup>1</sup> R. Förster, *Scriptores Physiognomonici*, vols. 1–2 (Leipzig, 1893). All sigla are his. Also useful, especially as a corrective to Förster (F.), is the edition with introduction, translation, and notes by J. André (And.), *Anonyme Latin Traité de Physiognomonie* (Paris, 1981). G. Raina, *Pseudo Aristotele Fisiognomica, Anonimo Latino Il trattato di fisiognomica* (Milan, 1993), retains André's text and provides a facing Italian translation. See S. Swain (ed.), *Polemon's Physiognomy from Classical Antiquity to Medieval Islam* (Oxford, forthcoming 2006) for studies in, translations of, introductions to, and notes on the major Polemonic treatises, in addition to copies of the texts themselves. The Arabic version of Polemon's work, the fullest such extant text, is referred to as Leiden after the MS in which it is found. G. Hoffmann's edition of it, with a facing Latin translation, to which precise references are given, is contained in Förster, 1.93–294. R. Hoyland's edition and English translation in Swain (ed.) will shortly supersede this.

<sup>2</sup> Ad. A1 (1.297.11–12F): διὸ παραφράσαι μὲν τὰ Πολέμωνος εἰλόμην. See Förster, 1.ciii–cviii.

<sup>3</sup> Anon. Lat. 1 (2.3.2–6F): *Ex tribus auctoribus quorum libros prae manu habui, Loxi medici, Aristotelis philosophi, Palemonis [sic] declamatoris, qui de physiognomonica scripserunt, ea elegi quae ad primam institutionem huius rei pertinent et quae facilius intelligantur.* See Förster, 1.cxxxi–cxxxii, where he argues that Polemon's influence was the greatest of the three authors mentioned by Anon. Lat.