

Nähe zur Gegenwart (synt. 288,1 mit Anlehnung an die stoische Terminologie)³⁶), da die Vollendung der Gegenwart angehört; damit vertritt er aber einen Standpunkt, der sich letztlich von dem der Stoa kaum unterscheidet³⁷).

Μελαγχρινός: a brief Account of the Word and its Usage

By P. G. MAXWELL-STUART, Cambridge

The Supplement to the latest edition of Liddell and Scott's *Lexicon* records a new word, μελαγχρινός, taken from the *Catalogus Codicum Astrologorum Graecorum* 12.149¹. Only this reference is given although there are other examples to be found in the same collection, including a verb, ὑπομελαγχρίζω, not recorded at all, and I think it perhaps worthwhile giving a fuller account of the word and its derivative. References, all to passages in *CCAG*, are as follows.

1) 10.105²⁴ April: Taurus: the woman. Let her be on her guard against wild animals of savage temperament, against thunder and lightning, and also beware of a single woman with a μελαγχρινῆς face.

³⁶) Vgl. o. Anm. 22.

³⁷) Vgl. G. F. Schömann, Jb. f. cl. Philol. 10, 1864, 361. Die oben versuchte Rekonstruktion des stoischen Tempussystems stützt sich vorwiegend auf das Stephanos-Scholion. Eine andere Einordnung des Futurs ergibt sich bei einer stärkeren Berücksichtigung Varros, der Präsens, Imperfekt und Futur I als *tempora infecti* zusammenfaßt (ling. 9,96 u.ö.); dies könnte nämlich darauf deuten, daß die Stoa das Futur zu den χρόνοι ἀτελείς rechnete, da es eine zum Zeitpunkt des Sprechens noch nicht vollendete Handlung ausdrückt. Wenn man ferner als ursprünglichen stoischen Gegenbegriff zur ἀοριστία passives ὠρισμένον εἶναι annimmt (vgl. Apoll. Dysc. pron. 5,14; SVF II 16 p. 8,15; II 205 p. 66, 38ff.) und darunter gemäß der mutmaßlichen stoischen Sehweise (s.o. S. 289f.) die zeitliche Fixierung einer Handlung durch ihre Relation zum Zeitpunkt des Sprechens versteht, so wären auch Präsens und Imperfekt als ὠρισμένοι anzusehen und es ergäbe sich folgendes System: A) τέλειοι (zum Zeitpunkt des Sprechens vollendet): 1. ὠρισμένοι: παρῳχημένος συντελικός (Plqpf.) und ἐνεστώς συντελικός (Perf.); 2. ἀόριστος: παρῳχημένος (Aor.). — B) ἀτελείς (zum Zeitpunkt des Sprechens noch nicht vollendet): 1. ὠρισμένοι: παρῳχημένος παρατατικός (Impf.) und ἐνεστώς παρατατικός (Präs.); 2. ἀόριστος: μέλλον (Fut.).

2) 10.110²⁰ July: Leo: the woman. The young woman born under the sign of Leo will be favoured by fortune, (*εὐνοστοσυντύχη*—not in Liddell and Scott), lucky, with large eyes and a *μελαγχρινή* face.

Both references come from an anonymous Byzantine work which describes the characters, fortunes and appearances of children according to their peculiar signs of the zodiac.

3) 10.190⁵ July: Leo: the boy. He will be self-confident, (*πεισματάρης*—not in Liddell and Scott), feeble-minded and *μελαγχρινός*.

This is from another anonymous zodiacal treatise similar in most respects to the previous and probably of much the same period.

4) 10.212²⁸ March: a good month. The boy born under Aries [is] somewhat *μελαγχρινός*.

5) 10.214⁴ May: a good month. The boy born under the sign of Gemini [will be] *μελαγχρινός* and *μελαγχολικός*.

6) *Ibid.* 215¹ June: a poor month. The boy born under the sign of Cancer [will be] *μελαγχρινός*.

7) *Ibid.* 215²⁹ July: a poor month. The boy born under the sign of Leo [will be] somewhat *μελαγχρινός*.

8) *Ibid.* 216¹⁶ August: a good month. The boy born under the sign of Virgo [will be] somewhat *μελαγχρινός*.

9) *Ibid.* 218³⁰ December: a poor month. The boy born under the sign of Capricorn [will be] *μελιτρίχος* and *μελαγχρινός*.

These appear in another anonymous Zodiologium which differs slightly from the others in having the months designated good, bad, or indifferent. Descriptions of form, character and fortune, however, follow the same pattern as is found elsewhere.

10) 10.230⁴ May. The young man born in this month and under the sign of Gemini is handsome, has fine eyes, is hated by everyone, (that is to say, hated by all men), and is *μελαγχρινός*.

This anonymous Zodiologium is incomplete, beginning at the end of March and having gaps in some of the other months. 'Hateful to all', (*πάμμισος*), seems to have been the author's coinage since either he, or someone else in a marginal gloss which has slipped into the text, felt obliged to explain its meaning.

11) 12.149¹ Your question indicates that, as the result of seduction by a woman, you will find good luck, fortune, and great honour, not with a virgin, but with a well-established *μελαγχρινήν* widow with two children, a boy and a girl.

The whole passage reads as though it is a piece of very late Byzantine Greek, possibly fourteenth century. I have assumed that ἀπάγην = ἀπαγωγήν. The pamphlet consists of astragalomantical questions and answers—hence the beginning, τὸ ἐρώτημά σου.

12) 11².138¹ Those born under Scorpio have short heads, round eyes, sharp noses and ὑπομελαγχρίζοντες.

The *Lexikon* of Simon Portius (1635) gives μελαγχρινός as ὑπόφαιος, ὑπομέλας, subaquilus, subniger, nigricans,; but later dictionaries are not so sure and record the meaning as brown. G. Bentóth (1790) = brun, with μελαγχρινίζω = brunir, hâler; this was followed by K. Weigel (1796) = braun, schwärzlich, bruno, nericcio, and μελαγχρινίζω = ich mache braun. F. D. Dehèque (1825) also translated μελαγχρινός as brun, Modern Greek has returned to the older interpretation, μελαγχρούς or μαυρειδερός.

I can find only one example which is not astrological in origin, and that comes from an anonymous poem on the marriage of Theseus, cited by Du Cange s.v. μελαγχρινός in his *Glossarium Graecitatis* (1688). ἦτον ὁ νίος ὁ Παλαμῶν μέγας εἰς τὸ κόρμη, τὰ μέλη τοῦ ἀρμόζασι, μελαγχρινὸς ὀλίγον. Du Cange suggested much the same range of interpretations for the adjective as Portius; μελαγχρινουτικός, subaquilus, subniger, nigricans, ὑπόφαιος, ὑπομέλας.

The word seems to be derived from *μέλαγχρος (cf. Μέλαγχρος as pr. n.) in the regular fashion of what Debrunner called "Stoffadjektiva auf -ινος (-ίνεος)", [*Griechische Wortbildungslehre*, Heidelberg 1917, §§ 319], and is more or less a synonym of μελάγχροος, as LSJM suggest. It is found only in these late Byzantine works and is therefore almost certainly Mediaeval Greek.