

Notes on the Vocabulary of Secundus Taciturnus

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The text of Secundus' *Life* had been neglected for a long time, until the distinguished American scholar B.E. Perry published his edition of the Greek text in 1964.¹⁾ Perry offered us the first truly critical edition of Secundus, based on an study of the entire Greek manuscript tradition of the text²⁾ and of its medieval offshoots in Latin and several Near Eastern languages. His far-ranging and meticulous investigation of the subject also enabled Perry to lay to rest the old controversy concerning the two parts of the work: he

¹⁾ *Secundus, The Silent Philosopher* (= *Philological Monographs*, XXII), Ithaca, N. Y., (American Philological Association) 1964 (hereafter referred to as Perry). Before Perry, the last editions were published by P. Cassel, *Mischle Sindbad, Secundus-Syntipas*, Berlin 1891³ (only the first, biographical part of the text) and by J. Bachmann, *Die Philosophie des Neopythagoreers Secundus*, Berlin 1888 (only the second part of the text, i.e. the *Quaestiones*; see below, note 3). For still earlier editions see the convenient list in Perry, pp. xiii–xiv, and add to them the one published by Th. Gale in his *Opuscula mythologica, ethica et physica Graeca et Latina*, Cambridge 1670 and Amsterdam 1688 (cited by Mullach [see below, note 6], vol. 2, p. XXVI, note 189). Recently a new partial edition of the text was published by M. Παπαθωμόπουλος under the erroneous title (see below, note 3) “Οἱ Γνώμες τοῦ Σεκοῦνδου”, *Δωδώνη*, 5 (1976) 369–91 (hereafter referred to as Papathomopoulos). The editor gives no explanation for his editing only part of the work and actually does not even state that he leaves out its first part. Thus, a reader unfamiliar with the text would not suspect that this is not Secundus' entire work. Generally, this edition is hasty and rests on premises which cannot be accepted; for this kind of work and its level see among others C. Gallavotti, *Atti dell'XI Congresso Internazionale di Papirologia*, Milano 1966, pp. 53–57; 'Ι. Θ. Κακριδής, *Ἑλληνικά*, 18 (1964) 193–194; H. Lloyd-Jones — J. W. B. Barns, *SIFC*, 35 (1963) 205 and 207. Since detailed criticism of Papathomopoulos' edition is beyond the scope of this paper, suffice it here to state that I have chosen to base my research on the scholarly edition of Perry. I have also made limited use of Papathomopoulos' work, and its main usefulness to me was the correction of some typographical errors and minor omissions in Perry's edition.

²⁾ Perry was unable to use fol. 160 of cod. *Parisinus Graecus* 1555 A, which contains in part a small section of the text (see Perry, p. 15). For the readings of this manuscript (Pd) I have used Papathomopoulos. The codex is dated in the 14th cent. by H. Omont, *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale*, vol. 2 (1888), p. 94; Papathomopoulos (p. 370, note 1) lowers the date to the 12th cent., but he neither cites Omont's dating nor states the grounds on which he dates the codex two centuries earlier.

demonstrated conclusively that the biography of Secundus, which occupies the first part of the text, and the Question-and-answer dialogues or *Quaestiones*³⁾ (hereafter abbreviated to *Quaest.*) that follow it are not independent works but rather a single, unified literary creation by one author.⁴⁾

Soon after Perry's publication of Secundus, it became apparent that the text could also help enrich our knowledge of ancient Greek vocabulary,⁵⁾ and the availability of a dependable critical edition made it possible to carry out the task on firm ground. The edition used by the editors of the Liddell and Scott *Lexicon* and cited in the list of "Authors and Works" of its ninth edition is the one published by Mullach in his *Fragmenta philosophorum Graecorum*, vol. 1, pp. 512–515.⁶⁾ Mullach, however, printed there only the second part of the text, namely, the *Questions*. The first part, namely, the biography of Secundus was published in vol. 2 of the same work, pp. XXVII–XXIX, and seems to have escaped the notice of the successive editors of the *Lexicon*, since it is not cited in the "Authors and Works". This impression is confirmed by the fact that in the process of studying the vocabulary of Secundus with the aid of *LSJ*⁹ I did not come across any reference to that part of Secundus in the dictionary entries.

The text of Mullach differs from Perry's in several other important respects, too.⁷⁾ Mullach relied indirectly on only two manu-

³⁾ In the past, this part of the text became known erroneously as *Sententiae*, although there is no manuscript evidence for such a title (see the *apparatus cr.* of Perry and Papathomopoulos). The error appears in the title of old editions of the text (see, e. g., below note 16), in the *LSJ*⁹ references, and is repeated also in the title and the discussion of the text in Papathomopoulos' recent edition. Nevertheless, there can be no doubt, particularly after L. W. Daly's detailed treatment of the subject in his *Altercatio Hadriani Augusti et Epicteti Philosophi and the Question-and-Answer Dialogue*, Urbana, Illinois, 1939 (= *Illinois Studies in Language and Literature*, XXIV, no.1), that the second part of Secundus belongs to a different and well-established literary form, namely, the Question-and-answer dialogue, which is also known under a variety of other terms; see Daly, pp. 11–44; Perry, pp. vii and 12, K. Krumbacher, *Geschichte d. byz. Litteratur*, München 1897², pp. 65, 75, and 141.

⁴⁾ See Perry, pp. vii–viii; Daly, op. cit., pp. 46–48.

⁵⁾ See L. Pearson's remarks in his review of Perry's edition, *AJPh*, 88 (1967) 95.

⁶⁾ F. G. A. Mullach, *Fragmenta philosophorum Graecorum collegit, recensuit . . . , annotationibus illustravit . . .*, 3 vols., Paris 1857–1879 (hereafter referred to as Mullach).

⁷⁾ Concerning Mullach's edition, see Perry, pp. viii, 12, note 3, and 14.

scripts, namely, cod. P (= *Parisinus Graecus* 854),⁸⁾ which contains only the *Questions*, and cod. *Guelferbytanus* 4266, which is a descendant of cod. *Vaticanus Reginensis Graecus* 10 (= cod. R in Perry's edition)⁹⁾, and contains both parts of the text. In Mullach's edition the *Questions* follow the incorrect order in which they are found in cod. P, while Perry prints them in the order of cod. R; *Question* 13 (Perry), which is missing in cod. P, is also left out in Mullach's edition. Finally, Mullach did not utilize any of the medieval translations of Secundus to help him, select or restore the genuine readings of the Greek text.

The deficiencies of Mullach's text explain in large measure the omissions and the errors found in *LSJ*⁹ with regard to the vocabulary of Secundus and they also make clear the need for a fresh attempt to explore it for lexicographical information. Furthermore, even a casual reader of the text soon gains the impression that the vocabulary of the text includes a great number of unusual words or words used with an unusual meaning. This impression is confirmed by the *LSJ*⁹ entries, where one frequently finds this short text mentioned among the sources in which a scantily attested word occurs. More telling, however, are the instances where the work of Secundus is the only source or one of two sources cited in *LSJ*⁹ either for a word or for a specific sense of a word. Thus, e.g., ἀεροφνής, ἀζημίωτος, ἀριστευτής, ἀσκόπεντος, ἐγκύματος, ἐναγκάλισμα, ἐπταπλανής, ιδιόπλαστος, and πολυδιοίκητος are all words culled from the *Questions* of Secundus alone. Also, ἀπαίτημα, ἀποδοχή, ἀψήφιστος, γέλασμα, διακράτημα, and ἐπίσαλος are used in the *Questions* in a sense for which no other ancient evidence is cited in *LSJ*⁹. It is worth noting, too, that the examples listed above are restricted to words retained in Perry's edition (with the exception of ἐπταπλανής) and are not identical with the words discussed below in greater detail. Thus, additional examples of both kinds will be found

⁸⁾ See Perry, p. 14. It is necessary to state, too, that Mullach attributes to P also some conjectures of earlier scholars. For instance, in *Quaest.* 14 (= *Quaest.* 9, Perry) Mullach attributes to cod. P the reading εὐπαράλλακτον, while from Perry's *apparatus cr.* ad loc., it results that this is a conjecture proposed by L. Holstein and that cod. P reads ἀπαράλλακτον. See also below, notes 16 and 19.

⁹⁾ See Perry, pp. 10–12. Cod. R is the only Greek ms which preserves the text of Secundus in its entirety, and all other Greek mss containing the biographical part of the text are either direct or indirect copies of R. Hence, frequently below only the evidence of cod. R need be cited in discussing the text-tradition of individual passages or words.

easily in the list that follows. It may also be noted as an indication of the character of the vocabulary and of the style of Secundus that all the words in the lists above are either adjectives or nouns and that all but two are either direct or indirect compounds.

Nevertheless, no special study of the language of Secundus has been undertaken thus far, and the text was not even included in the sources studied for the *LSJ Supplement*¹⁰). The main purpose of the present paper is to fill this gap with regard to useful additions that should be made to *LSJ*⁹ and also to errors of the dictionary¹¹) in the handling of information deriving from Secundus.¹²) More specifically, my main concern has been to explore the text of Secundus for words that are either left out entirely in *LSJ*⁹ and its *Supplement*¹³) or appear there but without the meaning in which they are used in our text. New forms, i.e. forms not found in the

¹⁰) Cf. the list of "Authors and Works" in the *Supplement*.

¹¹) Of course, I correct below the errors that I noticed incidentally in *LSJ*⁹ in the process of using it to study the vocabulary of Secundus. Only somebody who attempts a revision of the entire *Lexicon* could expect reasonably to notice and check all the references to Secundus contained in it.

¹²) The same kind of errors and omissions are found as a rule also in the other standard Greek dictionaries (listed in the next note) with regard to the text of Secundus; examples will be found easily in the following discussion of individual words.

¹³) Primarily in order to identify the various ἀπαξ εἰρημένα of Secundus and to document their genuineness, I have consulted also a number of other dictionaries, lexicographical contributions and Journal Indexes. I list them here and whenever useful I note in parenthesis the abbreviations used for them below. DuCange, *Glossarium ad scriptores mediae et infimae Graecitatis* (DuCange); H. Stephanus, ed. by C. B. Hase et al., *Thesaurus Graecae linguae* (Stephanus); Στ. Α. Κουμανούδης, *Συναγωγή λέξεων ἀθησαυρίστων* (Koumanoudis); E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (Sophocles, *Lex.*); the Mod. Greek translation (with additions) of the 8th ed. of Liddell and Scott by Ε. Π. Μόσχος and Μ. Κωνσταντινίδης (*LSK*); the Mod. Greek *Συμπλήρωμα* of the preceding work, vol. 1: Α–Κ, Athens 1972, (*Συμπλήρωμα*); H. v. Herwerden, *Lexicon Graecum suppletorium* and its *Appendix*; F. Preisigke-E. Kiessling, *Wörterbuch der gr. Papyrusurkunden* (Preisigke-Kiessling); the still in progress *Ἱστορικὸν Λεξικὸν τῆς Νέας Ἑλληνικῆς* . . . , published by the Academy of Athens (*Academy Lexicon*); G. W. H. Lampe, *A Patristic Greek Lexicon* (Lampe); the *Μέγα Λεξικὸν ὅλης τῆς Ἑλληνικῆς* of the publishing house of Δ. Δημητράκος (Dimitracos); B. E. Perry, "Some Addenda to Liddell and Scott", *AJPh*, 60 (1939) 29–40; R. Renehan, *Greek Lexicographical Notes* (= *Hypomnemata*, XLV), Göttingen 1975; Ν. Π. Ἀνδριώτης, *Εὐρετήριο τῶν περιεχομένων ἐν τῷ περιοδικῷ . . . Ἀθηνᾶ, τόμ. Α'–ΜΕ'*, Athens 1934; *Gesamt-Register zu den ersten zwanzig Bänden der Glotta* (1909–1932), Göttingen 1934.

above dictionaries, are also noted as well as words and meanings of words that are rare in so far as one may judge by the entries in the same dictionaries¹⁴). Occasionally, I also note usages that I believe the editors of *LSJ*⁹ would have included in the dictionary, had they been aware of them, and my reasons for thinking so are indicated in each instance in the discussion of the specific word involved. In all instances, and with the aid of Perry's *apparatus criticus*, close attention is paid to the ms tradition of the passages in which the words discussed occur. Words or word-forms conjectured by Perry have been ruled out. I allowed myself one deviation from this rule (see below the discussion of *ἐλμυγγας*), because Perry's change of the ms reading was both minor and did not affect the part of the word that was of special interest to us.

The format of the following *lemmata* is the same as in *LSJ*⁹ whenever possible. With regard to new words or word-forms, I introduce new entries, which stay close to the form in which each word is found in the text.

ἀθαλασσία, ἡ. The entry in *LSJ*⁹ is based on only one reference, namely, to a *varia lectio* (*ἀθαλασσίας* *ἐμπορος*) in Sec., *Quaest.* 16 (Mullach) = *Quaest.* 12, p. 86,2 (Perry), but examination of the relation of the mss shows that the inclusion of the word in the dictionary is not justified by the evidence. As becomes clear from Perry's *apparatus cr.*, *ἀθαλασσία* is a reading found only in cod. P, which is at variance with the readings of all other manuscripts, including the congeners of P. (*ἀθαλάσσιος* codd. NA). In addition, the reading *ἀθαλασσίας* is inferior contextually to the reading *ἀθάλασσος* (codd. BPc) adopted in Perry's text.¹⁵)

ἄλμυραῖον, τό, adj., Sec., *Quaest.* 2, p. 78,17 = salty, *ἄλμυρός* (*περίαμμα ἄλμυραῖον* [sc. *ὠκεανός ἐστιν*]; in Perry's translation: "a girdle of brine"). The word is not found in any of the works listed above (note 13). For a similar formation cf. *ἐρνυθρός* – *ἐρνυθραῖος* and *ἡρεμος* – *ἡρεμαῖος*.

ἀνακύκλευμα, τό, subst., Sec., *Quaest.* 6, p. 80,15 (*μηνῶν ἀνακύκλευμα* [sc. *σελήνη ἐστίν*]). In Perry's translation: "the cycle of the months"). In *LSJ*⁹ the verb *ἀνακυκλεύω* is recorded, but the noun *ἀνακύκλευμα* is missing in it as well as in all the works cited in

¹⁴) The word "rare" is used here with regard to words, meanings, and word-forms for which only one or two references are given in *LSJ*⁹ and its *Supplement*.

¹⁵) Mullach had realized the difficulties created by the corrupt reading *ἀθαλασσίας* of cod. P and emended it successfully to *ἀθάλασσος*.

our note 13. See also the comments on ἀνακύκλωμα immediately below and our entry κύκλευμα.

ἀνακύκλωμα, τό. The entry in *LSJ*⁹ depends entirely on a passage in Sec., *Quaest.* 6 as edited by Mullach (Perry, *Quaest.* 6, p. 80,15). Mullach reports that ἀνακύκλωμα is the reading of cod. P, but from Perry's *apparatus cr.* it is clear that neither cod. P nor any other manuscript of the text reads ἀνακύκλωμα.¹⁶) On the contrary, the uniform reading of the ms tradition is ἀνακύκλευμα. Hence, the entry in *LSJ*⁹ should be deleted.¹⁷)

ἀπαράμονος, ον. Since the evidence for this word in *LSJ*⁹ derives only from a later astrological text and Secundus (Mullach, *Quaest.* 14 = Perry, *Quaest.* 9, p. 82, 15), it may be added that the adjective occurs once more in Secundus, *Quaest.* 8, p. 82, 10 (ἀπαράμονον ἀγαθόν)¹⁸).

ἀπύθμενος, ον. Among the references in *LSJ*⁹ s.v. is found one to Secundus (Mullach, *Quaest.* 14). Such a word, however, is not to be found in the passage referred to. The correct reference for Mullach's text would have been to *Quaest.* 15, where the word appears as a variant of cod. P.¹⁹) The adjective, however, is not found in the corresponding passage of Perry's text (*Quaest.* 7, p. 82,2) nor in his *apparatus cr.* ad loc. (P concurs with all the other mss in reading ἀπύθμεντος). Hence, the reference to Secundus should be deleted entirely from *LSJ*⁹. Cf. our next entry.

ἀπύθμεντον, τό, adj., Sec., *Quaest.* 7, p. 82,2 = without foundation, without base. The word is not included in any of the works listed above (note 13), but it is the uniform reading in the manuscripts of Secundus, as shown by Perry's edition (ἀπύθμεντον

¹⁶) Mullach simply repeats here tacitly an error found already in the edition of Io. A. Schier, *Demophili et Democratis veterum philosophorum sententiae . . . Accedunt Secundi philosophi sententiae . . .*, Leipzig 1754, p. 88, note f, where we find ἀνακύκλωμα recorded as a ms reading (presumably of cod. P).

¹⁷) The word ἀνακύκλωμα is included also in Stephanus and Dimitracos, but in both instances the evidence adduced is restricted to the passage in Secundus discussed here. In *LSK* the word is also listed, but without any reference. The translation included therein makes it evident that the entry is just a carry-over from the English 8th ed. of Liddell and Scott. The word ἀνακύκλωμα does exist, however, in Modern Greek (dialectically also ἀνατσούκλωμα) according to the *Academy Lexicon*, but with a different meaning: "ἀνακύκλωμα τό, ἐκ τοῦ ῥ[ήματος] ἀνακυκλώνω. Ἡ κυκλική ἀνάδεσις τῆς κόμης τῶν γυναικῶν ἐπὶ τῆς κορυφῆς".

¹⁸) In Mullachs' edition the second passage is missing.

¹⁹) Once more Mullach repeats here an error of Schier's edition.

θεώρημα [sc. γῆ ἐστίν] = “a stage-scene without foundation”, in Perry’s translation). Cf. our immediately preceding entry.

ἄσκησις, ἡ. An interesting synonym (or near-synonym) for the ἄσκησις κυνική mentioned in a single example of *LSJ*⁹ (from Lucian), s.v. ἄσκησις III, is found in Sec., p. 68,7: τὴν τοῦ κυνὸς προφέρων (περιφέρων cod. R) ἄσκησιν, and it may be added to the dictionary.

ἀσύγκτητος, ον = “not capable of being acquired with other things, κάλλος ἀσύγκτητον πράγμα”. This *LSJ*⁹ entry is accompanied by only one reference, namely, to Sec., *Quaest.* 14 (Mullach) = *Quaest.* 9, p. 84,1 (Perry). The interpretation in *LSJ*⁹ seems rather odd, since it hardly provides satisfactory sense for the passage cited therein. Moreover, ἀσύγκτητον is the corrupt reading —slightly corrected— of just one manuscript (ἀσύνκτητον πραγματεία P according to Perry, ἀσύγκτητος πρ. according to Papathomopoulos), while the other codices which preserve this passage, including the congeners of P, read ἀσύνθετος πραγματεία. Besides, the word ἀσύγκτητος does not exist also in Byzantine and Mod. Greek. Hence, it is clear that the entry ἀσύγκτητος, ον, should be deleted from *LSJ*⁹ and the other dictionaries, which record it relying exclusively on the same passage of Secundus.²⁰⁾

αὐτένδυτον, τό, adj., Sec., p. 76,5 = clothed through one’s own means. The word is found neither in *LSJ*⁹ and its *Supplement* nor in any of the works listed above (note 13). The context in which the word occurs makes its meaning clear: αὐτένδυτα καὶ αὐτοβοήθητά ἐστιν [sc. τὰ ἄλογα ζῷα] ὑπὸ τῆς δωρηθείσης αὐτοῖς φύσεως.

αὐτοβοήθητος, ον = “self-supporting” (*LSJ*⁹). The entry in *LSJ*⁹ is documented by only one example from a very late author (Simplicius). A second and earlier example may be added from Sec., p. 76,5: αὐτοβοήθητά ἐστιν [sc. τὰ ἄλογα ζῷα].²¹⁾

αὐτογέννητος, ον. To the single example in *LSJ*⁹ (from Sophocles’ *Antig.*) a second one may be added from Sec., p. 78,13: αὐτογέννητον θεώρημα = “a self-generated object of contemplation” (Perry’s translation).

ἄφθονος, ον. Among the meanings given for the word in *LSJ*⁹ (s. v. II.2) we find “unenvied, provoking no envy”, which is documented with only one citation, namely, from Aesch., *Agam.* 471: ἄφθονον

²⁰⁾ Stephanus, *LSK*, and Dimitracos.

²¹⁾ The word is missing entirely in the other works listed above (note 13) with the exception of the *Συμπλήρωμα*, where we only find a translation of the *LSJ*⁹ entry.

ἄλβον. E. Fraenkel, *Agamemnon*, vol. 2 (Oxford 1950), ad loc., notes that ἄφθονος in the sense “free from envy” is occasionally found elsewhere and refers to *LSJ*⁹ s. v. I. 1. The section of the *LSJ*⁹ entry, however, to which Fraenkel refers deals with the active meaning of the adjective, and could not include examples of the passive sense, which Fraenkel attributes to the adjective²²). In the commentary of the edition by J. D. Denniston - D. Page (Oxford 1957), ad loc., no parallels are mentioned for the passive meaning of ἄφθονος, and actually doubt is cast on the precise meaning of the adjective in the Aeschylean passage itself through the conclusion that “this sentence reaches close to the limit of ambiguity”. A clear example, however, of the passive sense of ἄφθονος is found in Sec., *Quaest.* 17, p. 88, 13, where the adjective is used in answer to the question τί ἐστι πενία. Poverty is then called ἄφθονος, and there can be no doubt that “unenvied, provoking no envy” is the only possible meaning of the adjective.

γυρρεύω = “run round in a circle” (*LSJ*⁹ s. v.). In *LSJ*⁹ only two sources are cited for this verb. The entry of the dictionary may be enriched with a reference to Sec., p. 76, 18, where the verb occurs with a transitive meaning (travel around something): μὴ λέγε δτι τὸν κόσμον ἐγύρηνσας μόνος (Perry’s translation: “boast not that you alone have encircled the world in your travels”).

διάφανσμα, τό = διάφανμα, daybreak, Sec., p. 70, 7. The word is not listed in *LSJ*⁹ or in its *Supplement*. Mullach (vol. 2, p. XXVIII) has written διαύγασμα in his text instead of the reading διάφανμα of G, following tacitly an emendation by Schier²³). Both this emendation and the still easier possible change into διάφανμα²⁴) are unnecessary, because διάφανσμα is attested by cod. R, it fits the context in which it occurs (περὶ δὲ τὸ διάφανσμα ἀναστὰς Σεκοῦνδος ἐβονλεύετο ἐξελεῖν), and is derived from a verb with a similar meaning attested by other sources (διαφάνσκω)²⁵). Moreover, διάφανσμα is a noun strongly attested by Patristic and Byzantine literature.²⁶)

²²) See also *ibid.*, note on verse 939. ²³) See Schier, *op. cit.*, p. 73, 3.

²⁴) The noun διάφανμα is included in *LSJ*⁹ and is also a genuine form, but its existence does not preclude a parallel synonym formation (διάφανσμα). Similar pairs are known (e.g., κλαῦσμα — κλαῦμα, θραῦσμα — θραῦμα, ἀπόθρανσμα — ἀπόθρανμα) and provide a convincing pattern to which διάφανσμα — διάφανμα also belongs.

²⁵) See *LSJ*⁹ s. v. διαφάνσκω and esp. Polybius XXXI 14. 13 (ed. Th. Büttner-Wobst): ὁ δὲ κυβερνήτης ἄρτι διαφάνσκοντος [abs.] ἄρας τὰς ἀγκύρας ἐτέλει τὸν πλοῦν . . .

²⁶) See Sophocles, *Lex.* and Lampe, s. v. The word has been included also in the *Συμπλήρωμα*, probably on the basis of the entry in Lampe, since it is documented only with the older of the two texts mentioned in Lampe.

διδασκαλουμένη, ἥ, Sec., *Quaest.* 13,²⁷) p.86,8: διδασκαλουμένη μοῖρα = “doom according to instructions” (Perry’s translation).

The word is transmitted only by cod. B, while the other codices have a lacuna here. Neither the participle διδασκαλουμένη (used here as an adjective) nor the verb to which it would belong (διδασκαλέω) are found in the works listed above (note 13) with one exception: In Koumanoudis we do find the verb διδασκαλέω, s.v., along with a reference to I.L.Ideler, *Physici et medici Graeci minores*, vol.2, p.208, where we read: οὕτως ποιεῖ ὁ . . . Θεόδωρος καὶ Ἰάκωβος . . . διδασκαλεῖ [= διδάσκει]. Koumanoudis further notes the existence of the Modern Greek verb δασκαλεύω, which means “to instruct somebody privately what to do in a specific situation.”

Of course, testimony from Modern or even Byzantine Greek is not by itself conclusive proof of the existence of a word in antiquity. The reading of cod. B., however, is also supported by the testimony of the early medieval Armenian translation,²⁸) which descends from a Greek text often superior to the one handed down in the extant Greek manuscripts²⁹).

δυσνοοούμενον, τό = δυσνόητον, hard to understand, Sec., *Quaest.* 3, p. 80,1: δυσνοούμενον ζήτημα [sc. θεός ἐστίν]. Neither the participle (used here as an adjective) nor any other Middle-Passive form of δυσνοέω is mentioned in any of the works listed above (note 13). The mss preserve also two other readings in place of δυσνοοούμενον, namely, δυσνόητος and νόον, which must have resulted from trivialization of δυσνοοούμενον, because it is evident from Perry’s stemma (p.22) that the adoption of the reading δυσνοοούμενον is necessary. Furthermore, the Armenian text reads here (in Perry’s translation) “a problematical concept” (Perry, *Quaest.* 2, p. 111), and this—contrary to what Papathomopoulos states, *Quaest.* 3, *apparatus cr.* ad loc.—confirms the reading δυσνοοούμενον ζήτημα or δυσνόητον ζήτ. rather than νόον ζήτημα.

ἐγκαντήρ, ὁ. Sec., p. 76,11: πρὶ τῶν ἐγκαντήρων ἐγκανστος πέλεις. Perry (p. 77) translates the noun as a synonym of ἐγκανστής or ἐγκαντής³⁰) (=encaustic painter) and considers it “on the analogy of

²⁷) The text of this *Question* is not included in Mullach’s edition; see above, p. 74f.

²⁸) See Perry, p. 117, esp. note 65.

²⁹) Ibid., pp. 17, 34, 55–58, and 109, note 8.

³⁰) Koumanoudis and K. Κόντος, followed by X.X.Χαριτωνίδης, have argued that the correct accent of these two nouns is on the penult (ἐγκαύστης and ἐγκαύτης); see K. Κόντος, *Γλωσσικαὶ Παρατηρήσεις*, Athens 1882, p. 433; “Ποικίλα Φιλολογικά”, *Παρησσός*, 7 (1883) 708–710; Koumanoudis, s.v.

ἀροτήρ beside ἀρότης . . . probably genuine" (ibid., note 11). He also notes that ἐγκαντήρ is "not elsewhere quoted", and indeed the word is not included in any of the works listed above (note 13) with the exception of *LSK*. In this dictionary the word is listed on the uncertain authority of a mutilated Nemean inscription³¹⁾ and is accompanied by two possible explanations of its meaning: either encaustic painter or the tool used by such painters. As the editors of *LSK* observe, in the Nemean inscription the word stands without its context. Obviously, the lack of context makes it impossible to choose between the two proposed meanings, because beside the kind of formation that Perry cites (ἀρότης-ἀροτήρ) we also have formations of the type σφραγιστής (= sealer)—σφραγιστήρ (= sealing), καύστης (= one that burns)—κανστήρ (= cauterizing apparatus). On the analogy of such pairs one may also presume a similar relation between ἐγκαν(σ)τής—ἐγκαντήρ. Besides, the context in which ἐγκαντήρ is found in Secundus' *Life* is not such as to allow a sure choice between its two possible meanings, namely, "encaustic painter" and "tool of the encaustic painters."

εἰσόπτρισμα and ἐσόπτρισμα. There are no entries in *LSJ*⁹ and its *Supplement* for the latter form, while the former is included in *LSJ*⁹ and is accompanied by a single reference, namely, to Sec., *Quaest.* 4 (Mullach) = *Quaest.* 4, p. 80,7 (Perry). Neither in Perry's edition, however, nor in Mullach's is εἰσόπτρισμα found, not even as the variant reading of a single ms. Hence, there is no factual basis for the *LSJ*⁹ entry. The form found actually in Secundus is ἐσόπτρισμα³²⁾ (φυσικόν ἐσόπτρισμα; in Perry's translation: "Nature's mirror") and is supported by such well-attested late forms as ἔσοπτρον (see Bauer-Arndt-Gingrich) and ἔσοπτρίζω (see Lampe). Hence, ἐσόπτρισμα should replace εἰσόπτρισμα in the next edition of the dictionary.³³⁾

ἐκλαμβάνω. In *LSJ*⁹ s. v. VI, the verb is translated "select" and is accompanied only by two references. A third and clear example of the verb's use in this sense is found in Sec., p. 68,2: Πυθαγορικὸν ἐξελεῖν βίον (in Perry's translation: "having chosen the Pythagorean way of life").

ἐγκαντής; see also X. X. Χαριτωνίδης, "Ἐλεγχος τοῦ Βερναρδακείου Λεξικοῦ", *Ἀθηνᾶ*, 22 (1910) 319.

³¹⁾ See *IG*, IV, 481,3: ἐγκ]αντέροι (suppl. Prellwitz).

³²⁾ So also in Schier's edition, p. 86, 11.

³³⁾ The same error is found in Dimitracos and in the *Συμπλήρωμα*. Koumanoudis, however, does note the correct form of Secundus, i.e. ἐσόπτρισμα.

ἐλμιγγας: Sec., 76,9 (*ἔχεις . . . ἐλμιγγας καὶ φθειρῶν ἀγέλας*). Although the text of Secundus is here rather corrupt (see Perry, ad loc.), Perry's slight correction *ἐλμιγγας* seems certain (*ἐρμιγγας* cod. R). This would be Accusative Plural formed from a variant stem of the well-known noun *ἐλμι(ν)ς*, *-ινθος* or **-ινθος*. In *LSJ*⁹ among the various case forms in *-ινθ-* or *-ινθ-* we also find a single form containing an *-ιγγ-* (*ἐλμιγγος*), which offers support to the form *ἐλμιγγας* in Secundus. In turn, the Accusative Plural of the noun in Secundus may be used to enrich the scope of the dictionary entry.

ἐννεαπνεύμων (Sec., *Quaest.* 10, p. 84,9) = "nine winds strong" (*LSJ*⁹ s.v.). In *LSJ*⁹ the word is listed on the authority of the Secundus text alone and is considered only "prob[able]", in keeping with the fact that it is recorded in the *apparatus cr.* of Mullach's edition (*Quaest.* 8) but only as an addition of cod. G (a descendant of R; see above, note 9) and in the form *ἐννεαπνεύμονος*. In Perry's edition the word seems certain, because it stands in the text (*ἐννεαπνεύμων ζάλη*) on the basis of R, while no variants are recorded in the *apparatus cr.* (the other mss omit here a small part of the text). Since the *LSJ*⁹ entry depends entirely on this passage of Secundus, it may be useful for the future editors of the dictionary to note here that in this instance Perry's *apparatus cr.* is incomplete. As H. Hunger has pointed out, the precise reading of cod. R is not *ἐννεαπνεύμων* but *ἐννεαπνεύμονος*³⁴ (as in cod. G).

ἐνυπόστατος, *ον* = substantial. The *LSJ*⁹ entry is based on only two passages, one from a very late author (Johannes Philoponus) and one from a Byzantine source. The word, however, is found already in a passage of Secundus (*Quaest.* 11, p. 84,14): *ἐνυπόστατον κειμήλιον* [sc. *φίλος ἐστί*], which Perry translates: "a substantial and valuable possession".

ἐροῦμαι. Middle Future with active meaning, Sec., p. 76,1: *ὦν ἐροῦμαι μικρὸν ὕστερον* (in Perry's translation: "of this I shall speak a little later on").

The future *ἐροῦμαι* is found neither in *LSJ*⁹ and its *Supplement* nor in any of the works listed above (note 13). It is well known, however, that in later Greek abound Middle formations paralleling older Active forms; thus, the parallel formation *ἐρῶ-ἐροῦμαι* follows a firmly established pattern. Besides, the form *ἐροῦμαι* is supported

³⁴ See *ByzZ*, 58 (1965) 366. Hunger's correction is repeated by Papathomopoulos (*apparatus cr.*, ad loc.; see also p. 390, note 3) without reference to Hunger and the same omission recurs, whenever useful observations of Hunger are repeated in Papathomopoulos.

by the compound form ἀπεροῦμαι found in an epigram of Posidippus (*AP* 12,120 ed. H.Beckby) and included in the *LSJ⁹ Supplement*, s.v. ἀπειπον.

κύκλευμα, τό. The noun is listed in *LSJ⁹* on the authority only of a 6th cent. papyrus (*PSI* I. 77.18) and is interpreted as “water-wheel”.³⁵ An earlier occurrence of the word is found in a passage of Secundus (*Quaest.* 1, p. 78,14): ἀπλανές κύκλευμα [sc. κόσμος ἐστίν], which Perry translates: “a globe that doesn’t wander from its place”. Κύκλευμα occurs once more in the tradition of Secundus (*Quaest.* 5, p. 80,9) as the variant reading of several mss. Moreover, the reading might have even been adopted into the text of *Quaest.* 5, too, from the viewpoint of stemmatics, because from Perry’s stemma (*ibid.*, p. 22) it results that it is equally well-supported by the tradition as the reading κύκλωμα, which he chose. On the compound form ἀνακύκλευμα see above s.v.

κύκλωμα, τό. In the *LSJ⁹* entry, s.v. 4, there are only two references; they are both to Secundus and more specifically to the two passages discussed immediately above. The *LSJ⁹* reference to *Quaest.* 1, however, should be deleted, because κύκλωμα is not even the reading of a single ms in *Quaest.* 1 (see Perry’s *apparatus cr.*), despite what is stated in the editions of Mullach and Schier, *apparatus cr.* ad loc.

μετάτον, τό, subst. = lodging, living quarters, Sec., p. 68,8: (λαμβάνει οὗτος μετάτον ἐν τῇ . . . οἰκίᾳ). A loan word from Latin (*metatum*).

The noun is not listed in *LSJ⁹* neither in this form nor in the forms μητ- or μιτάτον found in other sources. It is included, however, in the *LSJ⁹ Supplement*, where it is spelled μητάτον, and is documented by references to two sources substantially later than Secundus. Besides, in the *Supplement* only the Plural of the noun is recorded, and in the sources cited the word has the more restricted meaning of billet, lodging for a soldier.

The word is also listed in one form or another in several of the works mentioned above (note 13), but in no instance is it documen-

³⁵) The word κύκλευμα is listed also in Preisigke-Kiessling, Dimitracos, and the *Συμπλήρωμα*, but in all three dictionaries the sole reference is to the papyrus cited in *LSJ⁹*. The word is also listed in Sophocles, *Lex.* and Lampe—but with the meaning “roaming”, “wandering”—on the strength of a passage in Johannes Damascenus. One very late occurrence of the word may also be noted here; it is found in a Byzantine poem edited by Sp. Lambros, *Νέος Ἑλληνομνήμων*, 8 (1911) 40, verse 24, where the word means a full course of the sun, a day’s time (φθάνει πρὸ δυοῖν ἡλίου κυκλευμάτων).

ed by reference to a source earlier than Secundus³⁶). The word is included in Dimitracos both as *μητ-* and *μιτάτον*, but it is incorrectly labeled as “Medieval and Modern Greek”.³⁷)

παννυχισμός, *δ* and *παννύχισμα*, *τό*. The former form is recorded in *LSJ*⁹, but the evidence adduced is restricted to a single reference to the *Corpus Glossariorum Latinorum*. In view of the scant documentation of the *LSJ*⁹ entry, it may be noted here that the noun occurs twice in the text of Secundus as the variant reading of several mss. Actually, these two passages of Secundus (*Quaest.* 6, p. 80, 13 and *Quaest.* 7, p. 82, 4) are the very same ones used by the *LSJ*⁹ editors to document the noun *παννύχισμα*, which is the reading of other mss and has been adopted in Perry’s edition. From the viewpoint of stemmatics alone (see Perry’s stemma on p. 22), however, the reading *παννυχισμός* could have been admitted into the text in place of *παννύχισμα*, and from an other viewpoint it seems preferable, since the latter form is not attested by any other source³⁸).

παραβολή, *ή*. The *LSJ*⁹ translation of the noun (s. v., I. 4) is “by-word, proverb” and is documented by references to four passages—not three, as Perry thought—³⁹) all in texts of the Bible. Thus, the word appears to be strictly Biblical. This impression, however, is incorrect, because the word is used with the same meaning in Sec., p. 68, 5 (*ἤν δὲ ἀκούων περὶ τῆς παραβολῆς ταύτης· ὅτι πᾶσα γυνὴ πόρνη, ἡ δὲ λαθοῦσα σώφρων*).

περιλάμπω. The existence of the verb and its use with the Accusative are well documented in *LSJ*⁹ s. v. II. The verb is used in a striking figurative way in Sec., p. 70, 6, which is worth recording, since it differs from the use of the verb in the *LSJ*⁹ passages: *τοῖς ὀφθαλμοῖς περιλάμπων οὓς ἐθῆλασε μασθοῦς*. Perry translates the passage: “fixing his eyes upon the breasts that had suckled him”.

³⁶) This fact has caused a minor and rather unnecessary issue concerning the Secundus passage; see Perry, p. 71, end of note on lines 8–9.

³⁷) So also in *N. II. Ἀνδριώτης, Ἑτυμολογικὸν Λεξικὸν τῆς Κοινῆς Νεοελληνικῆς*, Thessaloniki 1967², s. v. *μητάτο* and in *Γ. Δ. Ζενγώλης, “Ποιμενικά τῆς ὀρεινῆς Νάξου”, Λαογραφία*, 15 (1953) 92. The word and its meaning in Modern and Byzantine Greek have been studied rather extensively. In addition to the works cited above, see *Ἀθηνᾶ*, 35 (1923) 124 and 51 (1941) 129–142; *Λαογραφία*, 16 (1956) 31, note 1; *Φίλτρα: Τιμητικὸς Τόμος Σ. Γ. Καφωμένου*, Thessaloniki 1975, p. 426, and the dictionaries of Lampe, Sophocles, and DuCange.

³⁸) The word *παννύχισμα*, is included also in some of the dictionaries listed in note 13, but the evidence adduced there is the same as in *LSJ*⁹.

³⁹) See Perry, p. 68, note ad loc.

To “fix the eyes” is a new sense of the verb, and it should be understood here as implying also illumination.

περισαλπίζω. In *LSJ*⁹ s.v. only one source is cited for the verb. Further documentation is provided by the text of Sec., *Quaest.* 13, p. 86, 9, where we read: *περισαλπιζομένη μοῖρα* [sc. *μονομάχος ἐστί*]. Perry translates the phrase aptly: “doom sounded by trumpets”. It is worth noting that both here and in the *LSJ*⁹ citation the verb occurs in the Passive voice.

πολυχάρακτος, *ον*. Both in *LSJ*⁹ and in the few other dictionaries in which the adjective is listed (Stephanus, *LSK*, Dimitracos) the evidence cited is restricted to a single passage of Sec., *Quaest.* 3, p. 80, 1 (*πολυχάρακτον μόρφωμα*).⁴⁰ It should be noted, however, that the same expression is found once more in Sec., *Quaest.* 1, p. 78, 13. Similar compounds are well-established in Ancient Greek; cf. *αὐτοχάρακτος*, *διχάρακτος*, *παλαιοχάρακτος*, *τριχάρακτος* etc.

ῥίζωμα, *τό*. The noun is interpreted in *LSJ*⁹, s.v., I, as “the mass of roots of a tree”, and it is documented by a reference to Theophrastus. An interesting metaphorical use of the word, for which there is no parallel in *LSJ*⁹, occurs in Secundus, *Quaest.* 7, p. 82, 3, where the Earth is called *ἀεροφνὲς ῥίζωμα* (in Perry’s translation: “a thing rooted in midair”).

συννοδευτής, *ὁ* = *συννοδοιπόρος*, fellow-traveller. The noun is listed in *LSJ*⁹ and some of the dictionaries listed above (note 13), but always on the authority of a single passage in the *Scholia* to Aristophanes’ *Ranae*. It is found again, however, and with the same meaning in the text of Sec., *Quaest.* 15, p. 88, 1: *ἀνέμων συννοδευτής* [sc. *ναύτης ἐστί*], but it rests on the authority of a single manuscript. Nevertheless, this reading is contextually superior to the variants of the other mss, and the genuineness of the word is supported indirectly by the well-attested verb *συννοδεύω* and by similar indirect compounds used by other late authors (*ἐφοδευτής*, *μεθοδευτής*, *περιοδευτής*).

πολιδόμαι = to be covered by scales. In *LSJ*⁹ s.v. the verb is accompanied by only one reference. It occurs again, however, in Sec., p. 76, 4: *τὰ μὲν γὰρ αὐτῶν* [sc. *τῶν ἀλόγων ζώων*] *πεφολίδωται*.

⁴⁰ According to C. D. Buck-W. Petersen, *A Reverse Index of the Greek Nouns and Adjectives*, Chicago 1945, s.v. *χαρακτός* (p. 494), *πολυχάρακτος* is used by Johannes Gazaeus (Secundus is not mentioned). The reference to Gazaeus, however, is incomplete and I was unable to find the word leafing through his works. I only noticed *αὐτοχάρακτος* in his *Ecphrasis* II, verse 96 (ed. P. Friedländer).

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χρυσικός, ἡ, ὅν = *χρύσεος*, golden. In this sense the adjective is known from only one source, according to the *LSJ*⁹ entry s.v. II. A second instance of its use in the same sense is found in Sec., p. 76,23: *πλούσιος . . . ἦν χρυσικοῖς ὀβολοῖς*. For similar formations cf. *μαρμάρεος* — *μαρμαρικός*, *ταύρεος* — *ταυρικός*.

Cyril of Scythopolis, V. Sabae 53; a note on *κατά* in late Greek

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I

The holy man Sabas spent the winter of 511/12 at Constantinople in τὸ προάστειον Ῥουφίνου τοῦ κατὰ Δημόστρατον,¹⁾ which A.-J. Festugière renders 'au faubourg de Rufin, le contemporain de Démonstrate.'²⁾ Convinced that *κατά* here could only mean 'contemporary of,' he added in a footnote that this Demonstratus, though otherwise unknown, must have been a contemporary of Rufinus, praetorian prefect under Theodosius I and Arcadius, who built the palace. It is in fact possible to suggest and parallel a quite different meaning for *κατά*—implying a quite different date for Demonstratus.

The obvious objections to Festugière's interpretation are (a) why date the famous Rufinus by the unknown Demonstratus, and (b) why indeed date him at all? We know a certain amount about this 'palace of Rufinus', known as the *Rufiniana*:³⁾ confiscated by Arcadius on Rufinus' death in 395, it was used as an imperial residence by his three daughters and, occasionally, by Theodosius II. By the mid sixth century, when Cyril was writing, it was owned by Belisarius (Procopius, *BP* i. 25.23f.). Surely what we should expect from Cyril is information about who owned the place in 511/12. Who was Sabas' host?

¹⁾ *Kyrrillos von Skythopolis*, ed. E. Schwartz (Texte und Untersuchungen xlix. 2), 1939, p. 145, 6.

²⁾ *Les moines d'Orient* iii. 2 (1962), p. 71.

³⁾ See the material (to which we can now add the Cyril passage) collected by J. Pargoire, 'Rufiniana', *BZ* viii (1899), 429–77, at pp. 458f.