NOTES ON THE LANGUAGE OF GREEK EPIGRAMS

Denys Page’s posthumously published *Further Greek Epigrams* (Cambridge, 1981, thanks to R.D. Dawe and J. Diggle) is as indispensable as its predecessors. But the magisterial style should not blind us to the fact that it contains a certain amount of linguistic misinformation. Correcting this is no idle display of captious pedantry. Decisions about authorship and date, not to mention text, are often made on the basis of vocabulary, thus requiring that statistics be as full and accurate as possible. Hence these notes, offered as friendly supplement, with the pleasant bonus of providing some information for colleagues in the field.

In what follows, Page is abbreviated to P, with all unattributed quotations representing his own words. Enumeration follows his page numbers along with parenthetic reference to source and authorship of the poem in question. Unless otherwise specified, they come from the Anthology.

9 (P. Oxy. 4. 662, Amyntes): δοκεῖος. “Elsewhere only Lucian, *Philopatris* 21.” Lucian, however, did not write the *Philopatris* (cf. B. Baldwin, *YCS* 27 (1982) 321–44), hence this is to give the word a classicising respectability to which it is not entitled. There is a possible occurrence (the text is disputed) in the Suda (A 4413 Adler) in a passage deriving from Preger, *Script. Orig. Const.*, 158.

16 (9. 321, Antimachus): ἀναγάφης. “Rare before Nonnus; first in Callimachus.” The epithet can also be seen in *AP* 4. 1. 51, the preface to Meleager’s Garland. Mesomedes has it (2. 6 in E. Heitsch, *Die Griechischen Dichterfragmente der Römischen Kaiserzeit*, Göttingen 1963, 1, 25 — hereafter cited simply as Heitsch); so does *Orac. Syb.* 14. 138. Furthermore, its presence in *AP* 9. 524, an anonymous list of the epithets of Dionysus, implies that it was commonplace.

18 (11. 275, Apollonius of Rhodes?): ξυλοπλήος τοῦ λόγου. P found no Greek parallel for ‘wooden’ in the sense of ‘stupid’. But the Byzantine critic Tzetzes, in the course of his iambic diatribe at the end of the scholia to Thucydides, applies the phrase ξυλοκλαίει τοῦ λόγου to the style of that historian. In another versified scholium (Hude 297), he has the connotation περιξεύλον λόγου. The human soul is once called wooden by the fifth or sixth century writer Oecumius (Apoc. 8. 7).

29 (Athenaeus 509b, Archimelus): ἐπομής. “Not a nautical term, and there is no knowing what this author may have meant by a ship’s shoulder.” Gulick in the Loeb translates as ‘prow’, which is where the picture of Isis was painted on the ship of that name in Lucian, *Navig.* 5, hence suitting the present, similar description by Archimelus. The word is used metaphorically of the flanks of a door by Theodoret, *Ezech.* 40: 47–9.

35 (9. 4, Cyllenius): ὁπροβόσκος. “Elsewhere only in the letters of Phalaris.” Nonnus has it once: *Dion.* 16, 259.
36 (same poem): φυτοεργός. P asserts that this form is elsewhere only in Dionysius Periegetes. But Nonnus has it three times: Dion. 47. 58, 70, 125. Notice also the cognate noun φυτοεργεία (not in LSI) in a poem by Gregory Nazianzenus (PG 37. 542a).

38 (16. 180, Democritus): ἀλμωρής. P calls this very rare, adducing only Peek 1833. 5 and Oppian, Hal. 2. 258: πέτρης ἀλμωρέος. Oppian’s phrase, however, is filched directly from Apollonius of Rhodes 1. 913; the epithet is also in Tryphiodorus 684.

45 (5. 82, Dionysius Sophista): σοβαρός. P here gives the gist of the discussion in his earlier The Epigrams of Rufinus (Cambridge, 1978), 44–6, where he emphasises the rarity of its appearance in poetry before the Cycle of Agathias, noting that he could find no example even in Peek’s Griechische Vers-Inschriften. There is actually one in Kaibel, EG 1028. 18, where Hemmann’s objection to the reading is refuted by pseudo-Lucian, Amores 40.

46 (Athenaeus 412f, Dorieus): ἀξιονός. “Very rare, and elsewhere relatively late.” Late, yes, but very common in patristic writers: Hippolytus, Haer. 6. 29 (PG 16. 3253c); Theodoret, Ps. 57: 6; Sophronius, Ep. Syn. (PG 87. 3153a); Methodius, Symp. 5. 2 (PG 18. 97c); and elsewhere. Cf. Kaibel, EG 1035. 1.

This poem also displays vtv at the end of a pentameter, which P claims to be without parallel, adding the contention from his Epigrams of Rufinus (102) that all such monosyllabic endings are rare. Yet vtv concludes a pentameter in the epigram of Herodicus printed by P himself, 63. For monosyllabic endings in general, add to P’s own ten examples from the Anthology the following: 6. 340, 341; 7. 129, 626, 661; 8. 166; 9. 257, 367, 384; 11. 114, 142, 218, 415; 12. 75, 151. and from Kaibel, EG: 111, 218 (bis), 315, 476, 558, 622, 640, 651.

48 (6. 165, Flaccus?): κοινοφόρος. Only in Theophrastus, according to P. It is worth noticing that Hesychius registers the term, glossing it as στροβιλοφόρος.

58 (7. 275, Gaetulicus): δύσπλοος. P dubs this a new compound; neither he nor LSI gives any other example. One is provided by a patristic author: Epiphanius, Haer. 37. 9 (PG 41. 653b).

60 (11. 409, Gaetulicus): οἴνοπεδής. Calling this a hapax legomenon, P wonders if it should be altered to the normal neuter. Needlessly; the form is certified by Oppian, Cyn. 4. 331.

64 (Athenaeus 222a, Herodicus): δυσπέμφλος. A rarity, claims P, adducing only Homer, Hesiod, and unspecified occasional appearances in much later authors. That the word enjoyed a continuous history, or at least a large-scale revival in late poetry, may be hinted at by its four occurrences in Nonnus: Dion. 2. 550; 13. 75; 22. 171; 24. 64.

67 (Athenaeus 343e–f, Juba Rex): χρυσολοβός. “Not elsewhere.” Indeed, only here by courtesy of Porson’s conjecture!

69 (6. 191, Cornelius Longus): ἀφυλιτζω. “Here only.” The verb recurs in Methodius, Symp. 6. 4 (PG 18. 120a).

73 (9. 360, Metrodorus): εὐσέβης. Here meaning ‘venerable’, uniquely according to P. The word becomes regular in this sense in Byzantine Greek, applied thus to emperors living and dead and to their appurtenances.
90 (10. 6, Satyrus): ὀνθοκόμος. Only here and in Oppian, remarks P. But it is frequent in Nonnus, for instance Dion. 7. 194. There is a further case in pseudo-Chrysostom, Nat. Christ. 2, and a possible (the text is doubtful) one in Apollinarius, Met. Ps. 76: 19 (PG 33. 1421d).

93 (16. 153, Satyrus): ἀντιθροος. “Coluthus 119; the word not elsewhere until much later.” A doubly misleading remark, since the epithet is in Nonnus, Dion. 13. 414.

105 (6. 183, Zosimus): ἵζελάτης. Denoted by P as a hapax legomenon. However, it appears in AP 16. 289 (anon.). For the cognate ἵζηλάτης, P gives only an unspecified allusion to Plutarch; the form occurs in John Nicaenus, Nativ. (PG 96. 1440c).

106 (6. 185, Zosimus): ἀπλωτός. P (though not Beckby or Paton) accepts this emendation by Lobeck, albeit concerned that it results in a hapax legomenon, one overlooked by LSI. In point of fact, the word is to be found in Miracula Artemii 45.

109 (9. 496, Athenaeus): εἰδήμων. P calls this a very rare word, adducing only the anonymous AP 9. 505. Diogenes Laertius 6. 14 furnishes an example. Earlier editions of Liddell & Scott supply no references to back up their claim that it is an ecclesiastical term; nor is it registered in the lexica of Lampe & Sophocles. Stephanus, however, illustrates it from such authors as Eusebius and Clement of Alexandria.

149 (Athenaeus 594d, Archilochus?): κορώνη. “I know of no example of κορώνη equivalent to membrum virile, but should not be surprised if that is the meaning here.” This sense of the noun is attested by the Suda (K 2105 Adler), transcribing Artemidorus 5. 65; cf. G. Wills, CQ N.S. 20 (1970), 112; J. Henderson, The Maculate Muse (New Haven, 1975), 20.

This poem also contains the noun δέκτρια, claimed by P to be elsewhere only in AP 11. 400 (Lucian), thus overlooking its presence in a poem of Gregory Nazianzenus (PG 37. 783a).

180 (9. 826, Plato?): δόμψιος. “Here only.” Nonnus has it more than once: Dion. 10. 193, 282; 11. 2; 33. 66.

Also here is μέθυος, which P calls an extremely rare genitive, adducing only Nicander, Ther. 582. But its presence is such humdrum works as Marcellus Sidetes, De Pisc. 50 (Heitsch 2, 19) and the anonymous carmen de viribus herbarum 98 (Heitsch 2, 30) may argue for a greater frequency.

252 (13. 26, Simonides?): ἀπέκγυνος. Not unique here, as P; see Constantine Manasses, Chron. 440 (PG 127. 237a).

315 (5. 64, anon.): ἄσφυκριτος. P calls this a rare word, also expressing concern over its meanings of ‘incomparable’ and ‘different’. Apart from its ubiquity in patristic prose, the epithet is worth noticing as a favourite of Plutarch in his formal comparisons of great men, as for instance Pericles & Fabius 3; Lysander & Sulla 4.

331 (7. 544, anon.): εὐάμπελος. Very rare, says P, citing only Strabo, Pollux, and AP 9. 524, the aforementioned inventory of epithets for Dionysus. Its presence in this last may suggest common use. P overlooks the four appearances
of the word in Nonnus: Dion. 12. 300; 16. 275; 34. 214; 43. 54. Add the patristic example of Cyril, Ador. 5.

336 (7, 10, anon.): εὐφόρμη. Add Nonnus, Par. Jo. 15: 25 (PG 43. 877a) to P's two illustrations of this "surprisingly rare compound."

347 (7. 12, anon.): λινόκλωστος. "Here only." There is one Byzantine example in Theodore Prodromos, p. 162 Eberting.

354 (7. 321, anon.): ἀνθοκομαῖν. Not only here, as P; the verb recurs in patristic Greek: Cyril, Jo. 4. 4; pseudo-Chrysostom, Pasch. 6. 3.

363 (9. 32, anon.): λοίνιος. "Homerian, and rare thereafter." Apart from its frequency in Nonnus, notice Andromachus, Ther. 91 (Heitsch 2, 11).

367 (9. 159, anon.): κατοιχώμενος. P regards this participle in the sense of 'dead' as a rare use of a rare verb. Yet Hesychius (s.v.) thought it worth registering, and there are such patristic examples as Gregory of Nyssa, Virg. 3 (PG 46. 333a); Cyril, Ador. 14; Theodoret, Quaest. Secund. in Ruth 1. 351.

377 (CIG 3779 = Kaibel, EG 779, anon.): εὐάντητος. P describes this epithet as very rare, adducing only a single inscription. Nonnus has it thrice: Dion. 27. 178; 35. 316; 39. 207; for an earlier case, cf. the anonymous Hymn to Hecate (Heitsch 1, 171, 1. 8).

383 (16. 12, anon.): μελισσιτής. P's note implies rarity. In fact, it is common, as one might suppose from its appearances in the lame formulas of Dioscorus of Aphrodito 6. 1; 8. 8 (Heitsch 1, 136, 138). It is frequent in Nonnus, also in patristic prose and verse, one example being furnished by a poem of Gregory Nazianzenus (PG 37. 684a); cf. Kaibel, EG 1073. 3.

383 (9. 142, anon.): κρημνοβλατής. Not only here, as P; it features in a poem of Gregory Nazianzenus (PG 37. 1267a).

408 (Schal. Ar. Ach. 214, anon.): the well known epigram on the long jump of Phayllus. P rightly derides those who admire the alliterative first line where four of the six words begin with a ι. There are parallel efforts equally banal, in AP 6. 216 and in Heitsch 1, 51.

431 (Steph. Byz., anon.): ἤνιογος. Add to P's mainly epigraphic parallels for the figurative use of this word Aristides 5 (Heitsch 2, 42): μιθασον ἄνεαν κόσμος ἤνιογος.

481 (Plutarch, Cato min. 1, anon.): γλαυκόμμετος. P adduces only Plato, Phaedr. 253e, for this compound; it occurs in a fragment (Heitsch 2, 47) of the poet Pisander.

486 (P. Lit. Lond. 62, anon.): νίκαυος. "A very rare adjective, mostly an epithet of gods." Notice Nonnus, Dion. 18, 169, applying it to (unpersonified) hope.

Also in this poem in πρωτάνειμα, a noun P calls unique. Older editions of Liddell & Scott say it is Byzantine, but give no example; neither does the lexicon of Sophocles. The place to look is Theophylact Simocatta, Hist. 4. 4. 8 de Boor.

516 (6. 324, Leonides): ὁμαθύματος. P calls this a rare word, adducing only two examples from tragedy. It can be seen in Andromachus, Ther. 17 (Heitsch 2, 8), and is frequent in patristic authors.
527 (9. 345, Leonides): ἵταλιδὴς. Registered by P as unique, but see Orac. Syb. 4. 104.

531 (9. 349, Leonides): ἐπιβαλὰξεῖν. P could find no other example of this compound, overlooking its presence in a poem of Gregory Nazianzenus (PG 37. 651a).

549 (9. 370, Tiberius Ilus): δικτυβόλων παγίδος. “Both words are very rare in the Anthology.” Yet the first of them is not hard to come by in the dedicatory poems of Book Six (4, 105; cf. 186 for the cognate verb), whilst the latter is frequent: 5. 56 (coupled with δῆκτων); 6. 5, 109; 9. 152; cf. Kaibel, EG 421. 4.

551 (9. 372, Tiberius Ilus): φιλάνδος. P asserts that this epithet is elsewhere only in Theocritus and Antipater, a claim that neglects Nonnus, Dion. 1. 415.

552 (9. 373, Tiberius Ilus): παρεδίτης. P is right to call this a very rare form, but not in imputing the same rarity to the cognate παρεδίτης, which is ubiquitous: AP 8. 206 (Gregory Nazianzenus); SEG 3. 543; Kaibel, EG 111, 195, 231, 288, 336, 350.

555 (9. 376, Tiberius Ilus): θαλασσαρός. P. maintains the extreme rarity of this epithet, citing only Musaeus and Theaetetus Scholasticus. It is not that uncommon in late poetry, showing up four times in Nonnus (Dion. 20. 376; 21. 187; 40. 531; 43. 425) and once in Paulus Silentiarius, Descr. S. Soph. 907. Cf. the cognate noun θαλασσαρία, absent from LSI, in a scholium of Cosmas Melodas on the poems of Gregory Nazianzenus (PG 38. 349).

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QUACKS THEN AS NOW?
AN EXAMINATION OF MEDICAL PRACTICE, THEORY AND SUPERSTITION IN PLAUTUS' MENAECHMI

Plautus’ Menaechmi is a play of mistaken identity in which twin brothers, who had been separated as children, meet again after many years. Menaechmus, one of the twins, had been kidnapped as a boy, and the grandfather of the boys had changed the name of the other twin Sosicles, who had remained in Syracuse, to Menaechmus. When grown to manhood, the Syracusan Menaechmus set out to find his twin brother who, unknown to him, was living at Epidamnus. When the Syracusan Menaechmus arrived at Epidamnus, a “comedy of errors” arose in which the Syracusan was mistaken for the Epidamnian, with hilarious results — but often uncomfortable for both twins. The play has had considerable influence...
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