2. *De corona* 7.

3. Demosthenes's version of ἀγρόσωμα τοῦ τε κατηγόρου καὶ τοῦ ἀπολογομένου ἐμίλως ἀμφοῦ (f 97a).


8. Dionysius of Halicarnassus, *De Demosthene* 35.


11. F. Lausberg, ibid. 106.

12. The effect of figures of speech have been treated by several rhetoricians in antiquity. In the twentieth century they have been given a place in modern theories of literature, like the semiotic structuralism. According to this theory all figures of speech can be regarded as deviating from the standard and having impact or appeal for that very reason. For a discussion of all figures within such a framework, cp. R.H. Stacy, *Defamiliarization in language and literature*, Syracuse University Press 1977.

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**BASIL OF SELEUCIA, HOM. 48.4.9, ‘ON THE FOUR-DAY {DEAD} LAZARUS’: A CRITICAL NOTE**

Homily 48 of Basil of Seleucia, ‘On the four-day {dead} Lazarus‘ is one of several on the subject of the resurrection of Lazarus, a subject which owes its popularity among Greek homilists to the importance of this episode in the overall framework of the passion of Christ. Basil presents us in typical style with a lively constructed homily, in which he, like many other patristic writers, creates various fictitious scenes in dialogue form.¹ One such scene is the one narrated in paragraph 4, relating how the sisters of Lazarus sent word to Jesus concerning his illness. In 4.5–7a Basil quotes John 11:3 to this effect, and continues with an interpretation of his own of their message to Jesus, that is, he creates a fictitious statement consisting of what they were probably trying to tell Him. This ‘interpretation’ of their message runs from 4.7b–10a, and the whole passage (including the quotation of John 11:3) reads as follows, according to the critical edition of Mary Cunningham:²
‘The illness, they were saying, did not respect Thy friendship, for when Thou wert absent, it took [Thy] place and seized the one whom Thou lovest. Nevertheless, the suffering has perceived Thy presence once more and it will slip away, for even the mere sight of [Thee] suffices for a cure.’

The penultimate sentence poses some grave problems as it stands in the Greek and as it has been translated by Cunningham. The aim of this short note is therefore to give an alternative reading and translation, one which fits the context better. In order to do this, the following two arguments may be put forward.

(i) Firstly, let us take a closer look at the context of these lines. Basil has the sisters send word to Jesus that their brother is ill, quoting, as indicated above, the verba ipsissima of John 11:3. He then interprets their message to Jesus as follows: the illness (seen as a personified power) did not respect the friendship between Jesus and Lazarus, and seized Lazarus in Jesus’ absence. But they are now sending word to Him, for they know that the illness will run away like a runaway slave when — and this is surely the meaning — the illness will see Jesus again present in Bethany. At this stage, of course, He was still on the other side of the Jordan, and thus absent. But according to the Greek as it stands, and according to Cunningham’s translation, the illness/suffering ‘has perceived’ (past tense!) his ‘presence’ (which at this moment is not yet realized, for He is still absent!), and will therefore slip away (future tense!). The problem is, as already indicated, that Jesus is still not present, and He is at this moment receiving their message concerning Lazarus’ illness. Cunningham’s translation, and the Greek text with δοθεύσα has perceived an absent Jesus present again, and therefore will slip away? (ii) Secondly, manuscript T reads εἰ τῇ ημερῇ, while Cunningham adopted the reading εἴ τῇ ημερῇ. But it is clear that T wants a conditional sentence, which, as a future condition, is the only kind of sentence that will really make sense. This can easily be attained if we take εἰ τῇ ημερῇ simply to read εἰ τῇ ημερῇ! This is grammatically permissible and, in the form of a future conditional sentence, makes perfect sense. Basil wants the sisters to say to Jesus that when He was absent, the illness came and seized his friend. They are therefore sending for Him to come, for when the illness will have seen Him present again (that is, at the bedside of his friend), it will surely run away. For the mere sight of Jesus suffices for a cure — that is: for the illness to run away.

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This obviously ties in much better with what follows than the text as Cunningham has edited it. For we know that in the subsequent narrative Jesus will tarry, and when He will finally arrive in Bethany, it will be too late, and Martha will reproach Him, saying: Lord, if You had been here, my brother would not have died — meaning, according to Basil's interpretation of their message: if You had been here, the Illness would have seen You, and would have run away!

We would therefore translate as follows:

The Illness (personification) — they were saying — did not respect Your friendship, for when You were absent, it took Your place and seized the one who loves You. But {come quickly, for} when the illness will see You present again, it will indeed (σπεύδετε) run away. For even the mere sight of You suffices for a cure {— therefore, come quickly!}.

NOTES

1. For the dramatic nature of many homilies of the Early Church, see M.B. Cunningham, Preaching and the community, in: Church and People in Byzantium, Society for the Promotion of Byzantine Studies 20th Spring Symposium of Byzantine Studies, Manchester, 1986, 35; and MacCormack, Christ and empire, time and ceremonial, B 52 (1982) 287-309.


4. The image contained in the verb δρομεῖνα.


6. See also 5.7: διὸ γὰρ ἄπόντος κατέσχεν, παρόντι προσφέρει, where προσφέρει clearly has a future reference!

7. Cunningham translates τὸν ἀγαθῶνα as if Jesus were the subject of the participle. However, it is Lazarus who is the subject!

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JEWS, FISH, FOOD LAWS AND THE ELDER PLINY1

There is a good deal of evidence that Pompeii was home to a community of Jews.2 Not all of this evidence is equally compelling, however. One of the indications of a Jewish presence which is not absolutely definite, but an indication which nonetheless commands interest, suggesting perhaps that
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