NOTES AND STUDIES

547

Plut. Mor. 476 ή δε τοι φρονίμου διάθεσις τοις τε σωματικοῖς παρέχει γαλήνην ἐπὶ πλέοντον ἐκλύνοντα τὰς τῶν νόσων κατασκευάς ἐγκρατεία καὶ διαίτη σώφρονι καὶ μετρίους πόνους καὶ τις ἐξωθεν ἀρχή πάθους ὀστερ διαδρομή γένεται σπιλάδος, 'εὐσταλεί καὶ κοινής κεραία παρήγαγεν, ἂς φησιν Ἀσκληπιάδης παράλογον δε τινος καὶ μεγάλου καταλαβώντος καὶ κρατήσαντος, ἐγγύς ὁ λαμήν... 

Rocks are not liable to sudden excursions, the natural meaning of διαδρομή: and if they were it would be well to have as much sail on as possible. If διαδρομή σπιλάδος means puffs of a gusty wind, all is simple. We have first the calm, then the gusts that preluded the storm, then παράλογος τις καὶ μέγας, or -ον τι καὶ μέγα: I prefer the former alternative, ἀνέμος being supplied as with σπιλᾶς. For the wind disturbing the calm of a man’s temperament compare e.g. James i 6, Ephesians iv 14, Theophan. Chron. p. 156. 11, Longin. fr. 22, and especially Themist. 7 οτε τοῖν ή βασιλέως ψυχή μη κυμαίνει, μοιδὲ θυμοῦ καὶ ὀργῆς πνεύματα άγρια κυκά τε αὐτὴν καὶ ταράττει ράδιος εξ ὀλυγρῆς ἀρχῆς τίτικόμενα (cf. 67 D), Plut. Mor. 52 B (with MSS reading μεταφόρου = μετέωρον αἰφρόμενο nisi hoc legendum coll. 865 f).

Plut. Mor. 101 B τῇ δὲ ψυχῇ οὐκ ἐστιν ἐγγενέσθαι γῆθος οὐδὲ ἄραι βέβαιων ἄν μὴ τὸ ἐνθύμον καὶ ἀφοβον καὶ θαρραλοῦ ὀστέρ ἑδραν ἡ γαλήνην ἀκλυστῶν ὑποβάλλεται, ἀλλὰ κἂν ὑπομειδασία τις ἐς ἄπιας ἢ τέρψις αὐτῆ ταχὺ φροντίδος ἐκραγείσης ὀστερ ἐν ἐκδί σπιλάδος συνεχίσθη καὶ συνεταιρίσθη.

'Calm of a rock' is nonsense, and σπιλάδος must go with ἐκραγείσης as a genitive absolute. Cautious navigator as I am, I have never taken any safeguard against the bursting of rocks. No. Care is like a wind that follows on the mild breezes of hope or pleasure, and the subject is ψυχῆ = θάλασσα as before. Georg. Pachym. (Walz Rh. Gr. i 591) speaks of the helmsman as αὐτὸς τὸν νοῦν ἐπί πολὺ μπιτζόμενοι with fear and anxiety when the wind blows.

Heliod. Aeth. v 31 ἐν. βαλάττῃ προσείκασαν δὲ τόις ἀνδρασ αἰφνιδίω σπιλάδι κατασκευήτας, οὕτως ἀλογός τις ὀρμῆ πρὸς ἀφραστον ἤγειρε ταραχὴν...

Note—

(1) That we have a comparison—ηγείρεν εἰς—: ὀρμῆ ἤγειρεν εἰς ταραχὴν. ἤγειρεν is quite common of wind and wave. Ap. Rhod.


2 Aristid. i 468 (D.) οὐρὰ τὶς Ἑβου ὁπήρχετο καὶ περαιτέροι προεῦθων Ἑβου ἢ ἤμα λαμπρός, καὶ τέλος ἡφαράγγει πνεῦμα ἐξαίσιον. ... See also the other passage of Plutarch with which I deal.
(2) That the order demands that the men shall be compared to the sea.

(3) κατασεωθέντας cannot be 'thrown out on to' or 'shaken by' a rock: the Greeks (I could give numerous instances) say ἀρραττ-̣, ἀρραττ-, &c., not ἀτερ-. On the other hand it may be nearly equivalent to μετισθέντας. Eust. p. 1443. 40 couples εὐκατάστειτον καὶ εὐθύτειτον. Hence the sense given by Warschewicz is undoubtedly right: 'Mari compares viros repentino turbine concitatos.'

A fourth place where the rendering 'storm' is somewhat preferable is in Philipp. A. P. vii 382. 6 where the corpse says οὐδ' ἐπὶ χέρσον εἰρήνην ἐξο φρυκαλής σπιλάδος (turbine Brodaeus). 'Nor, on the land, will I have peace from buffeting against this rock' is impossible: Philippus is not Thucydides. But φρυκαλέων may be right (see below). Compare γαλήνη πνεύματος Theophr. fr. vi 31.

If we now examine Jude 12, it will be noticed that no meaning of σπιλάδες exactly suits συνενχώθημενοι and σαμαίνοντες: but that the article is masculine, and that in general the comparison is to things that are ἀστήβυρον, εὐφύτειτον, uncertain, fading, and variable; clouds borne by the winds, withered trees, waves, planets. On the article I would not build much, though σπιλάς is adjectival and of a wind presumably masculine. In such company winds are more naturally mentioned than rocks or spots. So I think Oecumenius understood the word; so the inventor of the word κατασπιλάζεων (see Thes. Valpy or Dindorf, and cf. κατακυγίζεων, which is fancifully treated in the Etym. Magn.); and so the old glossaries which give procella. And they are undoubtedly right. With the masculine article and participles the idea of rocks would not necessarily be suggested rather than the contemporary use of the word of a 'storm'.

What, finally, is the meaning of ὑγεμός? A 'dirty,' 'foul' wind, perhaps, not in the quasi-metaphorical sense in which we say it, but literally. Plat. Resp. 496 c ἐν χειμώνι κοινοταῦ καὶ ξάλης ... ἀποστάς ... καθαρός ... Plut. Mor. 126 c οὐ καθαρὸν ἄλλα συμπεφυρ-μένον πολλῷ τῷ ἄλλοτρῳ καὶ μεμωλωτυμένον ὡστερ ἐκ ξάλης καὶ χειμώνος. Hesych. 'Αξα[λ.]' is: πολύτυνον (see Schmidt's note: ὑγεύσθην probably refers to 'Αξα[λ]-). 'Αξα: ἂσβολος, κόνις, παλαιότης, κόπρος ἐν ἀγγείῳ ὑπομείνασα. (Below, however, 'Αξήμοι: πνοαί is, I take it, merely for ἄξημοι = ἁπήμονες.) ἄξαλεν in Ibyc. fr. I must (pace Smyth) refer to a foul or blustering wind, not a 'hot' wind, since the reference is to Bœús: where for φλέγων cf. Valck. on Eur. Phoen. 248.

1 Compare e.g. Claudian in Rufin, i 91 violentius Austris acris, Euriplis refusis incertius undis, prodigium, of Rufinus.
Dr M. R. James, however, whom I have to thank for reading this note, suggested that it may be ‘dirty’ in regard to its effect on the water,1 as in Isaiah lvii 20, ‘the wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt’. Cf. Dio Chrys. xxxii 30, Opp. Hal. i 780, Gregor. Naz. i 477 c (Bened.) ἐνθα κάχληκες μὲν καὶ φυκία καὶ κύρικες καὶ τῶν δοτρέων τὰ ἐλαφρότατα ἐξωθεῖν καὶ ἀπεπτύετο. That this is right, I infer from Hesych. Αστιλος: χείμαρρος ὑπὸ Μακεδόνων, if the α be due to a wrong division of words, and the word is really Greek with reference to a muddy torrent. Otherwise there is no difficulty in a wind being ‘dappled’, a natural meaning of στιλάς, which is used substantivally (in error 1) by Orph. Lith. 614 κατάστικτον στιλάδεσσων: cf. Hesych. Βαλίαν ηλιαφον: κατάστικτον, ποικίλον with Schmidt’s note, and the common use of βάλως of winds, for which see Thes. and Nonn. D. x 386 where βάλως = ἄνεμωθης 385. The adjectival use of στιλάς has been examined negligently. Lexica cite Theophr. C. P. ii 4. 4 ἡ στιλάς καὶ ἔτι μάλλον ἡ λευκόγειος ηλαιοφόρος where Schneider’s citation of Geopon. ix 4 shows that the meaning is ὑγρά or else ‘miry’. I will add Philostr. Imag. ii 13 στιλάδες δὲ οἱ πέτραι διὰ τὸ ἀεὶ ράινεσθαι with the same implication. Compare also Anth. Append. (Cougny) ii 249.

If I am right the word, used in this sense, has had a curious history. Introduced, from whatever quarter, into the literary Greek tongue, its meaning was soon forgotten. Dreaming that it must refer to a rock of some sort, the old Greek grammarians supposed that it must be a sunken rock on which a ship strikes suddenly: a meaning the word never has. Some fine Renaissance scholars perceived its true sense and translated it correctly: the learned of the eighteenth century dismissed an interpretation which lacked the support of any ignorant Byzantine lexicographer. But it may undoubtedly bear the meaning of a ‘wet’ or ‘foul’ storm.

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WAS THE BAPTIST’S PREACHING APOCALYPTIC?

The Dean of Wells in his very sympathetic review of my Essay in ‘Foundations’ in the January number of the Journal, raises an issue of considerable historical importance by his contention that ‘it is ancient Hebrew prophecy, and not “apocalyptic” in the hitherto accepted sense of the term, that forms the background of the Baptist’s preaching’.

1 But compare Ael. N. A. xii 24 κατάστικτον σταγόν and the English ‘a splash of’, ‘splashed’.