

MARGINALIA LEXICOGRAPHICA

1. Ps.-Zonaras, *Lexicon* α 104.8 Tittmann ἀκηδία· πάρεσις ψυχῆς. νοὸς ἔκλυσις.

Lorenzo Perilli has demonstrated that this entry is based on Iohannes Climacus, *Scala Paradisi* 13 (PG 88.860A) ἀκηδία ἐστὶ πάρεσις ψυχῆς, καὶ νοὸς ἔκλυσις¹.

There are in fact a few more places where Iohannes Climacus was used as a source by Ps.-Zonaras:

δ 513.20-21 διάκρισις· ἡ τοῦ θεοῦ θελήματος ἐν παντὶ καιρῷ καὶ τόπῳ ἀπλανῆς κατάληψις is taken from Ioh. Climac. *Scal.* 26 (PG 88.1013A) διάκρισις, ἡ τοῦ θεοῦ θελήματος ἀσφαλῆς κατάληψις ἐν παντὶ καιρῷ καὶ τόπῳ,

ξ 1415.13-14 ξένος· ὁ πάσης ἰδίων καὶ ἀλλοτριῶν σχέσεως φυγᾶς is taken from Ioh. Climac. *Scal.* 3 (PG 88.664C) ξένος ἐστὶν ὁ πάσης ἰδίων καὶ ἀλλοτριῶν σχέσεως φυγᾶς,

π 1576.12-13 πρᾶότης· ἀκίνητος ψυχῆς κατάστασις, ἐν ἀτιμίαις καὶ ἐυφημίαις ὡσαύτως ἔχουσα is taken from Ioh. Climac. *Scal.* 8 (PG 88.828C) πρᾶότης ἐστὶν ἀκίνητος ψυχῆς κατάστασις, ἐν ἀτιμίαις καὶ ἐυφημίαις ὡσαύτως ἔχουσα.

2. Ps.-Zonaras, *Lexicon* ζ 957.1-2 Tittmann ζῆλος· ἡ κίνησις. καὶ εἰ μὴ κατ' ἐπίγνωσιν ὁ ζῆλος.

“ζῆλος. ἡ κίνησις] An μίμησις? Sed ferri etiam illud potest. Sequentia autem quid sibi velint, nescio” (Tittmann).

The final part of the definition is a quotation of Gregorius Nazianzenus, *Oratio XLII (Supremum vale)* 27 Bernardi² Χαῖρε, ὃ μεγαλόπολι καὶ φιλόχριστε (μαρτυρήσω γὰρ τάληθῆ, καὶ εἰ μὴ κατ' ἐπίγνωσιν ὁ ζῆλος· πεποιήκε χρηστοτέρους ἡμᾶς ἢ διάζευσις). Similarly, on Ps.-Zonar. σ 1701.4-5 (s.v. σχολή) σχολῆ γ' ἂν ἄλλο τι φανείη μέγα καὶ σπουδῆς ἄξιον Tittmann commented “haec, si recte memini, apud Synesium leguntur”; but this is in fact a quotation of Gregorius Nazianzenus, *Oratio XLII (Supremum vale)* 10 Bernardi σχολῆ γ' ἂν ἄλλο τι φανείη μέγα καὶ σπουδῆς ἄξιον.

3. Ps.-Zonaras, *Lexicon* κ 1141.17-1142.9 Tittmann καθαρὸς· ὁ πάντα καλῶς θεωρῶν. ἢ ὁ μὴ λαμβανόμενος ἑαυτοῦ ἐπὶ ἀθετήσει ἐντολῆς θεοῦ ἢ

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¹ L. Perilli, *Marginalia Lexicographica*, “MCR” 25-28, 1990-1993, 373-378, at 377-378.

² J. Bernardi, *Grégoire de Nazianze, Discours 42-43* (Sources Chrétiennes 384), Paris 1992.

ἐλλείπει ἢ ἀμελεία. εἰ δὲ βούλει, ὁ μὴ μόνον τῆς κατ' ἐνέργειαν καὶ διὰ σώματος τελουμένης ἀμαρτίας ἀπεχόμενος, ἀλλ' ὁ καὶ τοῖς λογισμοῖς καθαρεύων καὶ οὐδὲ ἐν τῇ ψυχῇ πλημμελῶν. ἰκανὴ γάρ ἐστιν ἡ τῆς ψυχῆς καθαρότης τὸν θεὸν κατ' αὐτῆς κατοπτρίζεσθαι. τῶν γὰρ τῆς ἰδίας φύσεως ἀγαθῶν ὁ θεὸς ἐνετύπωσε τῇ ἡμετέρα κατασκευῇ τὰ τιμήματα, οἷόν τινα κηρὸν σχήματι γλυφῆς προτυπώσας.

“Haec nescio nunc unde depromta sint”, Tittmann commented.

The sequence ὁ μὴ λαμβανόμενος—ἀμελεία is based on Basilii Caesariensis, *Asceticon magnum sive Quaestiones* 280 (PG 31.1280B) ὁ μὴ λαμβανόμενος ἑαυτοῦ ἐπὶ ἀθετήσει ἐντολῆς θεοῦ, ἢ ἐλλείπει, ἢ ἀμελεία, and ἰκανὴ—κατοπτρίζεσθαι comes from Athanasius, *Contra Gentes* 2.32 Thomson ἰκανὴ γάρ ἐστιν ἡ τῆς ψυχῆς καθαρότης τὸν θεὸν δι' αὐτῆς κατοπτρίζεσθαι. The final sentence (τῶν γὰρ τῆς ἰδίας φύσεως—προτυπώσας) presents a difficulty. It is a modified version of Gregorius Nyssenus, *De beatitudinibus* VI 143 Callahan³ τῶν γὰρ τῆς ἰδίας φύσεως ἀγαθῶν ὁ Θεὸς ἐνετύπωσε τῇ σῆ κατασκευῇ τὰ μιμήματα, οἷόν τινα κηρὸν σχήματι γλυφῆς προτυπώσας. Although τῇ ἡμετέρα κατασκευῇ for τῇ σῆ κατασκευῇ is a simple rephrasing of the original, Ps.-Zonaras' τὰ τιμήματα, which makes no sense in the context, appears to be a mistake for τὰ μιμήματα, and should be emended. The later quotations and paraphrases of Gregorius Nyssenus' sentence all have τὰ μιμήματα here: see Nicephorus Confessor, *Eusebii Caesariensis confutatio* 62.2.5-8 Pitra οὕτως γὰρ ὁ πλάσας ἡμᾶς τὸ ἐξ ἀρχῆς Θεὸς τῇ τῆς φύσεως ἡμῶν κατασκευῇ τῆς ἰδίας φύσεως ἐνετύπωσε τῶν ἀγαθῶν τοὺς χαρακτῆρας καὶ τὰ μιμήματα⁴, Gregorius Acindynus, *Refutatio magna* 1.19.30-31 Cañellas⁵ τῶν γὰρ τῆς οἰκειάς φύσεως ἀγαθῶν ὁ Θεὸς ἐνετύπωσε τῇ σῆ κατασκευῇ τὰ μιμήματα, and Philotheus Coccinus, *Antirrhethici duodecim contra Gregoram* 11 (PG 151.1102D) οὕτω γὰρ ὁ πλάσας ἡμᾶς τὸ ἐξ ἀρχῆς Θεὸς τῇ τῆς φύσεως ἡμῶν κατασκευῇ τῆς ἰδίας φύσεως ἐνετύπωσε τῶν ἀγαθῶν τοὺς χαρακτῆρας καὶ τὰ μιμήματα.

4. Ps.-Zonaras, *Lexicon* ο 1482.24-25 Tittmann (s.v. οὐσία) τοῦ ὄντος οὗν ἀπλῶς εἶναι καὶ κοινῶς πάντων μετέχουσι σημαντικόν ἐστι τὸ τῆς οὐσίας ὄνομα.

“Locus corruptus est. Legendum videtur ὄντως et pro μετέχουσι μετέχειν. Locum non statim reperio” (Tittmann).

³ J. F. Callahan, *Gregorii Nysseni opera*, VII.2, Leiden 1992.

⁴ J. B. Pitra, *Sancti Nicephori Antirrhethicus liber quartus* (Spicilegium Solesmense I), Paris 1852, at 470 gives an important lengthy footnote on the use of μιμήματα here and its relation to the text of Gregorius Nyssenus.

⁵ J. N. Cañellas, *Gregorii Acindyni Refutationes duae operis Gregorii Palamae cui titulus Dialogus inter orthodoxum et Barlaamitam*, Leuven 1995.

The source of the text is a discussion of the meaning of οὐσία in the *Doctrina Patrum de incarnatione Verbi* 6 XVI (39.22-23 Diekamp) τοῦτου οὖν τοῦ ἀπλῶς εἶναι, οὗ κοινῶς πάντα μετέχουσι, σημαντικόν ἐστὶ τὸ τῆς οὐσίας ὄνομα, and so Ps.-Zonaras' entry should be corrected accordingly: οὗ *legendum est pro καὶ*.

5. Ps.-Zonaras, *Lexicon* χ 1866.5 Tittmann Χῶνα· πόλις.

Read Χῶνα· πόλις, cf. *Suda* χ 429 Adler Χῶνα· ὄνομα τόπου and Gennadius Scholarius, *Grammatica* 2.497.4 Jugie-Petit-Siderides Χῶνα, πόλις. This place was listed in the *Notitiae Episcopatum* as αἱ Χῶναί (7.85 Darrouzès) and was said to have had a famous church of the Archangel Michael: see Constantinus Porphyrogenitus, *De thematibus, Asia*, 3.33-37 Pertusi εἰσὶ δὲ πόλεις περὶ τὴν Ἀσίαν εἴκοσι (...) δωδεκάτη Κολοσσαὶ αἱ νῦν λεγόμεναι Χῶναί, οὗ ἐστὶ ναὸς διαβόητος τοῦ ἀρχαγγέλου Μιχαήλ, and Theodorus Prodromus, *Monost.* Sept. 6 Acconcia Longo τὸ ἐν Χῶναις τοῦ ἀρχαγγέλου Μιχαήλ θαῦμα. Cf. Nicetas Choniates, *Historia* Man1.6.178.15 van Dieten ἐς Χῶνας, πόλιν εὐδαίμονα καὶ μεγάλην, Ephraem Aeniensis, *Historia Chronica* 4420 Lampsides εἰς Χῶνας ἦλθεν, εὗ πόλιν ὠκισμένην, and Nilus Doxopates, *Notitia patriarchatum* 32.35 Finck αἱ Χῶναί Φρυγίας. Chonae was a very famous city in the Byzantine period⁶, and clearly merited the attention of lexicographers, as the lemmata in *Suda* and in Gennadius Scholarius' *Grammatica* show.

Tittmann's suggestion was to read Χώνη, for which he referred to Stephanus Byzantius, *Ethnica* χ 64 Billerbeck Χώνη, πόλις Οἰνώτρων (cf. Hesych. χ 866 Cunningham-Hansen Χώνη· τὴν Ἰταλίαν οὕτως πάλαι ἔλεγον, ὡς φησὶν Ἀντίοχος ὁ Χενοφάνους ἐν τῷ περὶ Ἰταλίας). Tittmann based this suggestion on the fact that in K (the apographon Kulenkampianum, saec. xiii⁷) the word is accented as χώνη, whereas χῶνα is found in A (cod. Augustanus 119, saec. xiv) and D (cod. Dresdenis Da 37, saec. xiv/xv). This is a possible alternative, but perhaps less likely in light of Ps.-Zonaras' tendency to refer to theological material⁸.

⁶ See A. Simpson, *Niketas Choniates. A Historiographical Study*, Oxford 2013, 11: "[Chonae] was renowned for its magnificent Church of the Archangel Michael and for the miracle linked with the site. Chonae became the seat of an archbishopric in the ninth century and a metropolitan see a century later. Along with Ephesos and Euchaita it was a major place of pilgrimage, attracting visitors from all over the empire who came to worship at the shrine of the Archangel Michael". Cf. *ODB* s.v. Chonai.

⁷ Tittmann relied on a collation of this unknown manuscript by Lüder Kulenkamp: see I.A.H. Tittmann, *Iohannis Zonarae lexicon ex tribus codicibus manuscriptis*, Leipzig 1808 (repr. Amsterdam 1967), xix. K. Alpers, *Das attizistische Lexikon des Oros*, Berlin-New York 1981, 26, dates this manuscript to the thirteenth century.

⁸ See K. Alpers, *Zonarae Lexicon*, RE Xa (1972), 739: "Der verhältnismäßig hohe Anteil

Scribes may well have had disagreements about what city was being referred to here, and this could account for the different accentuations found in the manuscripts.

6. Gennadius Scholarius, *Grammatica* 2.426.34 Jugie-Petit-Siderides ἀκρήβης, ὁ ἀκμάζων.

The source of this entry is Michael Psellus, *Poemata* 6.294 Westerink ἄγγονες τὰ δοράτια. ἀκρήβης ὁ ἀκμάζων.

Psellus' *De grammatica* is also used as a source at Genn. Scholar. *Gramm.* 2.441.30 Ἰακχος, ὁ Διόνυσος· ἰάλεμος, ὁ θρήνος (from Psell. *Poem.* 6.416 Westerink Ἰακχος ὁ Διόνυσος. ἰάλεμος ὁ θρήνος) and 2.459.24-25 κυριβάσει ἀντι τοῦ μαχήσεται· Κύρητα, ἢ Δημήτηρ (from Psell. *Poem.* 6.431 Westerink κυριβάσει μαχήσεται. Κύρητα ἢ Δημήτηρ).

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ABSTRACT

This paper presents six textual notes on Byzantine lexicographers: five on Ps.-Zonaras and one on Gennadius Scholarius.

KEYWORDS

Textual Criticism, Lexicographers, Byzantine Greek.