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# A Note on the Text of Sextus Empiricus, Adv. Math. 7.131

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came to the house and declared that he would die when the brand burning on the hearth was burnt out. Thereupon his mother Althaea removed the piece of wood from the fire and put it away in a chest for safe keeping<sup>2</sup>.

To my knowledge no one seems previously to have recognized the precise character of the scene described. The key to its understanding is the appearance of the Moirai at the family *hearth* on the *seventh* day after the birth of the child. Two entries in the Lexicon of Hesychius explain the occasion: (1) s.v. δρομιάφιον ἡμαρ (δ 2400 LATTE) ἄμφιδρόμια. ἔστι δὲ ἡμερῶν ἑπτὰ ἀπὸ τῆς γεννήσεως, ἐν ᾗ τὸ βρέφος βασιτάζοντες περὶ τὴν ἐστίαν γυμνοὶ τρέχουσιν<sup>3</sup>, and (2) s.v. ἀμφιδρόμια (α 3995 LATTE) ἡμέρα ἀγομένη (ἐπὶ) τοῖς παιδίοις, ἐν ᾗ τὸ βρέφος περὶ τὴν ἐστίαν ἔφερον τρέχοντες κύκλῳ, καὶ ἐπετίθεσαν αὐτῷ ὄνομα, ὅτε (καὶ) ὑπὸ τῶν οἰκείων καὶ φίλων δῶρα ἐπέμπετο<sup>4</sup>. Clearly then the Moirai appeared at a critical moment in the life of the infant, at the time of the ἀμφιδρόμια when the new-born child would have survived long enough to be given a name and accepted into the γένος, if the family decided to let it live. The day has thus provided the occasion for the appearance of the Moirai, while the hearth used in the ritual has conveniently furnished the firebrand upon which Meleager's life was magically to depend<sup>5</sup>.

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<sup>2</sup> ἐγέννησε δὲ Ἀλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ Ἄρεος γεγεννησθῆαι φασί. τούτου δ' ὄντος ἡμερῶν ἑπτὰ παραγενομένης τὰς μοῖρας φασὶν εἰπεῖν, (ὅτι) τότε τελευτήσει Μελέαγρος, ὅταν ὁ καίόμενος ἐπὶ τῆς ἐσχάρας δαλὸς κατακαῇ. τοῦτο ἀκούσασα τὸν δαλὸν ἀνείλετο Ἀλθαία καὶ κατέθετο εἰς λάρνακα (1. 8. 2. 1 = 1. 65 WAGNER).

<sup>3</sup> For the significance of the seventh day cf. also Harpocration, s.v. ἔβδομομενομένου (p. 102, 15 – p. 103, 4 DINDORF) . . . τοῖς ἀποτεγθεῖσι παιδίοις τὰς ἑβδόμας καὶ τὰς δεκάτας ἦγον, καὶ τὰ γε ὀνόματα ἐτίθεντο αὐτοῖς οἱ μὲν τῇ ἑβδόμῃ, . . . , οἱ δὲ τῇ δεκάτῃ. Ἀριστοτέλης δ' ἐν θ' [recte ζ', sc. 7. 12 (588a8–10)] περὶ ζῶων ἱστορίας γράφει ταυτί »τὰ πλείστα δὲ ἀναιρεῖται πρὸ τῆς ἑβδόμης, διὸ καὶ τὰ ὀνόματα τότε τίθενται ὥς πιστεύοντες ἤδη τῇ σωτηρίᾳ.«.

<sup>4</sup> On the ἀμφιδρόμια and the various problems involved in the interpretation of the ritual v. P. STENGEL, REI 2 (1894), 1901–2, E. SAMTER, Familienfeste der Griechen und Römer, Berlin, 1901, 59–80, esp. 59–62, S. EITREM, Opferritus und Voropfer der Griechen und Römer, Kristiania, 1914, 173–77, L. DEUBNER, Die Gebräuche der Griechen nach der Geburt, RhM, n. F. 95, 1952, 374–77 (= Kl. Schr. zur klass. Altertumskunde, Königstein, 1982, 764–67), M. P. NILSSON, Gesch. der griech. Religion i, München, 1967, 95, W. BURKERT, Griech. Religion der archaischen und klassischen Epoche, Stuttgart, 1977, 383–84 (= Greek Religion, Cambridge, Mass., 1985, 255).

<sup>5</sup> That this tradition was very deep-rooted is suggested by the remarkable version of the Meleager story surviving in a modern Cypriot folktale in which the three Fates come to the family fireplace and tell the baby's fortune on the seventh day after its birth; v. J. T. KAKRIDIS, Homeric Researches, Lund, 1949, 128. A reflex of this tradition is presumably found in 'Hyg.' fab. 171 and 174, where the visit of the three Parcae to the hearth is related without, however, an exact time being specified (in 171 they appear *subito* after Meleager's birth).

## A NOTE ON THE TEXT OF SEXTUS EMPIRICUS, ADV. MATH. 7.131

The manuscript reading of Sextus Empiricus, adv. math. 7.133, our source for Heraclitus Fr. 2, is as follows: διὸ δεῖ ἔπασθαι τῷ κοινῷ· ξυνὸς γὰρ ὁ κοινός. τοῦ λόγου δὲ ἐόντος ξυνοῦ, ζῶουσιν οἱ πολλοὶ ὥς ἰδίαν ἔχοντες φρόνησιν.

The text of Heraclitus is secure: as is universally recognized, Heraclitus would have used the Ionic word ξυνός rather than the later, equivalent expression κοινός, and ξυνός γάρ ὁ κοινός is in fact a gloss on the word in the text of Heraclitus by either »Sextus or his source«<sup>1</sup>. Heraclitus Fr. 2 then reads: διὸ δεῖ ἔπεσθαι τῷ ξυνῷ. τοῦ λόγου δὲ ἐόντος ξυνοῦ ζώουσιν οἱ πολλοὶ ὡς ἰδίαν ἔχοντες φρόνησιν.

Our question then involves solely the text of Sextus. SCHLEIERMACHER proposed the simple change of κοινῷ to ξυνῷ, whereas BEKKER preferred to insert ξυνῷ τουτέστι τῷ, so that the sentence would read: διὸ δεῖ ἔπεσθαι τῷ ξυνῷ τουτέστι τῷ κοινῷ. ξυνός γάρ ὁ κοινός. BEKKER's emendation preserves the κοινῷ of the MSS. and is paleographically attractive in that the fourteen characters which would have then dropped out of the text correspond to the approximate length of a line in a codex with double columns. Moreover, it solves an apparent difficulty with the word γάρ. As KIRK remarks in his commentary on the passage: »Against the much simpler explanation of SCHLEIERMACHER, that an original ξυνῷ has merely been corrupted into the present κοινῷ from the gloss which follows, is the γάρ of ξυνός γάρ ὁ κοινός. This explanatory particle would have been quite unnecessary for a simple equation between the earlier and later form; it implies a definition or restriction that has already been given, and in this case lost«<sup>2</sup>. For these reasons BEKKER's emendation has been accepted by the modern editors of Sextus and Heraclitus. They do so, however, at a price, since the inserted τουτέστι clause renders the γάρ clause redundant. And although a search of the text of Sextus conducted on the T.L.G. database at the University of California at Berkeley turned up 113 examples of τουτέστι(v), it failed to provide a single parallel for a redundant gloss following the word introduced by γάρ or some other explanatory particle or expression<sup>3</sup>.

A simple solution to the difficulty posed by γάρ is, however, available. Sextus himself uses the word κοινός three times in the discussion immediately preceding (adv. math. 7.131), which is in fact used to introduce Heraclitus Fr. 1: τοῦτον δὴ τὸν κοινὸν λόγον καὶ θεῖον, καὶ οὗ κατὰ μετοχὴν γινόμεθα λογικοί, κριτήριον ἀληθείας φησὶν ὁ Ἡράκλειτος: ὅθεν τὸ μὲν κοινῇ πᾶσι φαινόμενον, τοῦτ' εἶναι πιστόν (τῷ κοινῷ γάρ καὶ θεῷ λόγῳ λαμβάνεται), τὸ δὲ τι μόνῳ προοπίπτον ἄπιστον ὑπάρχειν διὰ τὴν ἐναντίαν αἰτίαν. ἐναρχόμενος οὖν τῶν περὶ φύσεως ὁ προειρημένος ἀνὴρ, καὶ τρόπον τινὰ δεικνὺς τὸ περιέχον φησὶ (seq. Fr. 1)., διὰ τούτων γάρ ῥητῶς παραστήσας ὅτι κατὰ μετοχὴν τοῦ θεοῦ λόγου πάντα πράττομέν τε καὶ νοοῦμεν, ὀλίγα προοδιελθὼν ἐπιφέρει διὸ δεῖ ἔπεσθαι τῷ ξυνῷ κτλ. . .

Two conclusions may be drawn: γάρ relates κοινός to the earlier uses of the word in the passage before it, so that the gloss ξυνός γάρ ὁ κοινός is by Sextus himself and not his source. Thus, the redundancy occasioned by BEKKER's emen-

<sup>1</sup> G. S. KIRK, Heraclitus, The Cosmic Fragments (Cambridge, 1954) 57.

<sup>2</sup> Ibid, 58.

<sup>3</sup> Examples reflect the order in which they were listed by T.L.G. Τουτέστι: Pyrr. 1.198, 202, 235; 2.170, 174, 189, 238 (2X), 256; 3.43, 89, 270. adv. math. 7.30, 50, 85, 109, 110, 111, 112, 114, 133, 143, 158, 162(2X), 233(2X), 263, 278, 292, 343, 354(2X), 359, 370, 407, 423; 8.138, 140, 152(2X), 162, 210, 217, 221, 228, 252, 293, 304, 374, 383, 385, 446, 459; 9.7, 103, 109, 155, 224, 251, 255, 294, 304, 333, 367, 406, 432(2X); 10.17, 51, 58, 318; 11.182; 1.21, 62, 159, 207, 253; 2.67; 3.13, 79(2X), 95; 4.5, 7(2X); 5.11. – Τουτέστιν: Pyrr. 1.197; 3.105. adv. math. 7.6, 8, 44, 62, 100, 203, 223, 289, 301, 305, 371; 8.69, 224, 225, 318; 9.286; 10.10, 114, 182; 11.184; 1.47, 196; 3.14; 4.25.

dition is unnecessary. The simpler suggestion of SCHLEIERMACHER is also the *lectio potior*.

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## ZU 'SYNONYMA CICERONIS' P. 416,6 SQ. BARWICK

Eine Sammlung von 'Synonyma Ciceronis' (Anfang: *Amor, ardor*) wurde von KARL BARWICK falsch als Teil des V. Buchs der 'Ars grammatica' des Charisius ediert<sup>1</sup>. Die hier aus dieser Sammlung behandelte synonymische Reihe ist auf S. 416,6f. in folgender Gestalt veröffentlicht: *Adoperit. vallat. integit. oppandit. obumbrat. vertit. obvolvut*. So BARWICK; es scheint mir aber, daß zwei Wörter zu emendieren sind: *vallat* und *vertit*<sup>2</sup>, beide ganz fremd unter den übrigen Elementen der Reihe. Ich möchte vorschlagen, hier *velat* und *vestit* (dieses zweite von der üblichen Verwechslung zwischen *r* und *s* verursacht) zu lesen. Zur Unterstützung der Konjekturen vergleiche man eine synonymische Reihe der Sammlung *Accusat, lacescit*, ein Ineditum aus der Handschrift Leiden, Bibliothek der Rijksuniversiteit, B.P.L. 67 E, ff. 61r–65v. Die Reihe befindet sich auf f. 61v, und lautet: *Adoperit, velat, tegit, vestit, obvolvut*.

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<sup>1</sup> Flavii Sosipatri Charisii 'Artis grammaticae libri V', ed. C. BARWICK, Leipzig 1925, 412–449. Über die Kritik an der Charisianischen Authentizität dieser Sektion siehe, mit bibliographischen Angaben, M. DE NONNO, *La grammatica dell' Anonymus Bobiense*, Rom 1982, 59, Anm. 7. Von »Fremdkörpern« in der Charisianischen Sammlung spricht auch P. L. SCHMIDT, *HLL* 5 (1989), § 523.2, S. 129.

<sup>2</sup> An *vertit* hat EUGÉNIE HERMANS schon gezweifelt *TLL* 9,2: 362,63. Sie machte aber keinen Vorschlag zur Emendation.

## JUVENAL 3,101 f.

Während seine Habe bei der Porta Capena verladen wird (10f.), erklärt Umbricius (21) im nahegelegenen Hain der Camenen (12–20)<sup>1</sup> einem Satirendichter (321 f.), also wohl Juvenal selbst, weswegen er des Lebens in der Stadt überdrüssig sei und beschlossen habe, sich nach Cumae zurückzuziehen (1–3). Insbesondere will er sich nicht damit abfinden, daß Griechen – und Asiaten jeder

<sup>1</sup> Über die Probleme, welche die vv. 10–20 aufgeben, vgl. zuletzt R. G. M. NISBET, *Notes on the Text and Interpretation of Juvenal*, in: *Vir bonus discendi peritus. Studies in Celebration of O. SKUTSCH's Eightieth Birthday*, Univ. of London, Inst. of Class. Stud. Bull. Suppl. 51, 1988, 92 f.