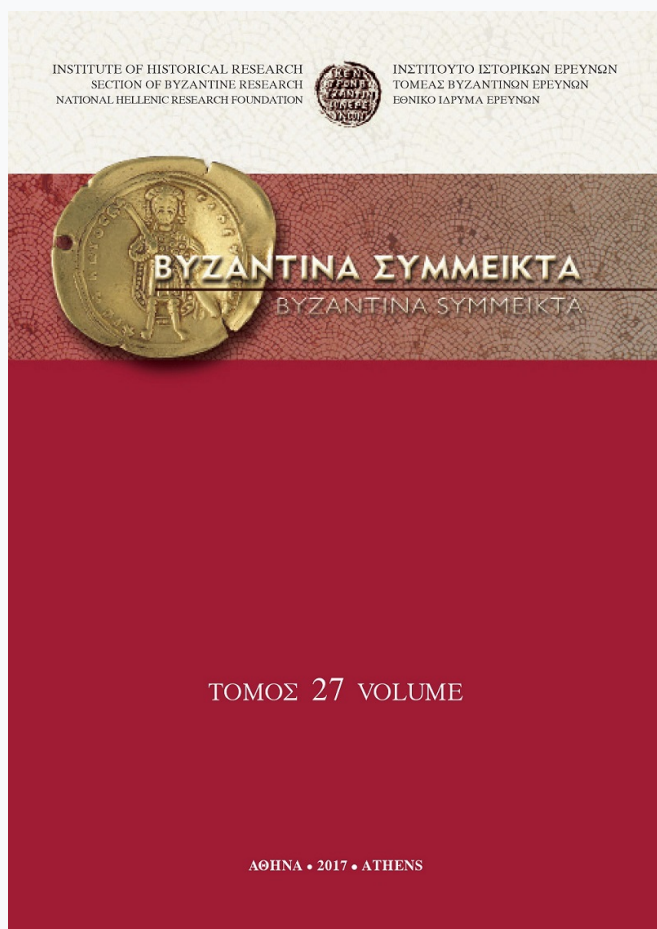


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### Quisquilia and methodological suggestions on the occasion of the Eustathius' Letters

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ΙΝΣΤΙΤΟΥΤΟ ΙΣΤΟΡΙΚΩΝ ΕΡΕΥΝΩΝ  
ΤΟΜΕΑΣ ΒΥΖΑΝΤΙΝΩΝ ΕΡΕΥΝΩΝ  
ΕΘΝΙΚΟ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ



# BYZANTINA ΣΥΜΜΕΙΚΤΑ

BYZANTINA SYMMEIKTA

GRIGORIOS PAPAGIANNIS

QUISQUILIA AND METHODOLOGICAL SUGGESTIONS ON THE OCCASION  
OF THE EUSTATHIUS' LETTERS

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GRIGORIOS PAPAGIANNIS

QUISQUILIA AND METHODOLOGICAL SUGGESTIONS ON THE OCCASION  
OF THE EUSTATHIUS' LETTERS

In 2006 a new edition of the *Letters* of Eustathius, Archbishop of Thessaloniki, was published<sup>1</sup>, which replaced the previously available edition by Tafel<sup>2</sup>. New editorial practices were applied to this edition and, generally speaking, it was compiled according to modern requirements of the Byzantine Philology. It received some reviews, among which one by Polemis<sup>3</sup> with numerous suggestions for improvements regarding the text as well as other issues. I also published an extensive article regarding the *Letters*<sup>4</sup>, in which, apart from several conjectures, which I believe further improve the text, I stand critically towards views that have been put forward by other byzantinologists, and also point out citations that were either ignored or falsely identified. A large part of that article deals with “secondary” issues such as accentuation, punctuation, *indices*.

In this paper I intend to deal with some of these issues, the “quisquilia”, as they are called by my beloved teacher A. Kambylis, and, prompted by these, I shall formulate some general methodological suggestions. Thus I

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1. F. KOLOVOU, *Die Briefe des Eustathios von Thessalonike: Einleitung, Regesten, Text, Indizes* [Beiträge zur Altertumskunde 239], München - Leipzig 2006.

2. G. L. FR. TAFEL, *Eustathii metropolitae Thessalonicensis opuscula*, Frankfurt a. M. 1832 (repr. Cambridge 2013).

3. I. A. LIVERANI, book review of KOLOVOU, *Briefe des Eustathios*, *BZ* 101 (2008), 256-259; Em. C. BOURBOUHAKIS, book review of KOLOVOU, *Briefe des Eustathios*, *Bryn Mawr Classical Review* 2008.01.34: <http://bmcr.brynmaur.edu/2008/2008-01-34.html>; I. POLEMIS, book review of KOLOVOU, *Briefe des Eustathios*, *Βυζαντιακά* 27 (2008), 317-320.

4. G. PAPAGIANNIS, Παρατηρήσεις στην έκδοση των επιστολών του Ευσταθίου Θεσσαλονίκης, *Ροδόπη* 2 (2013), 131-159. But see also at the end of this paper.

will first refer to editorial practices regarding the issues of accentuation, word-joining, orthographical variations and punctuation, and then I will offer some thoughts about two *indices* which, as we all know, accompany modern editions of byzantine texts: the *index verborum memorabilium* and the *index graecitatis*. These *indices* form the basis for the compilation of dictionaries of byzantine Greek, and are also used for several studies on the evolution of the Greek language.

A. The issues of the first group (accentuation, word-joining, punctuation, etc.) have been recently discussed by the academic society in special articles and scientific announcements<sup>5</sup>. They are too varied and complicated for detailed reference here. Therefore, the following remarks are only selected and fragmentary.

#### A.1. Accentuation

The accentuation rules or habits of the antiquity change in the byzantine era. However, we do not know when exactly each change takes place and what is valid for each author. We, as editors, do not obviously have the right to ‘normalize’ everything according to our concept, that is on the basis of the ancient rules of accentuation, since, by doing so, we run the risk to ‘correct’ the author themselves, which is not legitimate. A very distinctive example is the accentuation of the doubtful vowels in the penultimate syllable: *δράμα*, *θλίψις*, *ἀκτίνες*, *πράξις*, *βρίθος*, etc. In the manuscripts the accentuation of these vowels often varies from the standard. But is this accentuation wrong? Does it represent the copyists’ habits of a post-author era? How did the authors themselves accentuate the words? The answer is difficult for the editor, who is frequently forced to make a more or less arbitrary decision. Over the last few decades the prevailing tendency is to preserve such peculiarities of manuscripts in the edition<sup>6</sup>. I would argue that, while

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5. Such subjects are dealt with in most of the papers in the volume *From Manuscripts to Books. Proceedings of the International Workshop on Textual Criticism and Editorial Practice for Byzantine Texts* (Vienna, 10 - 11 December 2009). - *Vom Codex zur Edition. Akten des internationalen Arbeitstreffens zu Fragen der Textkritik und Editionspraxis byzantinischer Texte* (Wien, 10. - 11. Dezember 2009) [Veröffentlichungen zur Byzanzforschung 29], ed. A. GIANNOULI - E. SCHIFFER, Wien 2011. See also n. 15-18 below.

6. Cf. LIVERANI review, 258: “l’editrice giustamente tende a conservare alcune peculiarità”.

in the past we used to correct everything, we now run the risk of going to the other extreme, that is, to easily accept every orthographical deviation. However, as far as Eustathius is concerned, we have a safe guide for several instances: his autograph of his *Commentaries on the Iliad*<sup>7</sup>. Referring to this and presuming that van der Valk, the editor of the text, has loyally followed it, we can determine Eustathius' viewpoint on matters of accentuation, provided of course, that the word in question does occur in the mentioned text of the *Commentaries*. It goes without saying that the particular forms can be easily located with the use of the *TLG*.

In my article mentioned above I often made comparisons between the practices of the editor of the *Letters* and those of the editors of other works of Eustathius. I noticed that she often diverges from the habits encountered in the autograph, a fact that gives us the right to doubt her claim that „(es) wird bei der Erstellung des Textes den Handschriften in den Punkten gefolgt, in welchen sie den uns aus anderen Quellen bekannten Schreibgewohnheiten des Eustathios entsprechen“<sup>8</sup>.

So, several cases can be observed in the *Letters*, in which the wrong accentuation has been adopted (though it is not always made clear whether these are typographical errors or the exact 'reading' of the manuscript has been maintained), without support by any evidence of such an accentuation by Eustathius, or –even worse– against such a preference of his:

3, 70 (τὸν) δοτήρα<sup>9</sup>

45, 122 λύσον

19, 185 (= 3, 61) φᾶναι<sup>10</sup> (It is noteworthy here, that the *TLG* does not trace any other instances of φᾶναι in Eustathius texts, while φάναι occurs 93 times).

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7. It is generally accepted that the codices Marc. gr. 460 and Par. gr. 2702, which contain the *Commentaries on the Odyssey*, are also autographs (in total or in part) (see D. R. REINSCH, *Bemerkungen zu byzantinischen Autorenhandschriften* [1975], in: *Griechische Kodikologie und Textüberlieferung*, ed. D. HARLFINGER, Darmstadt 1980, 629-644, 636 and, especially, E. CULLHED, *The Autograph Manuscripts Containing Eustathius' Commentary on the Odyssey*, *Mnemosyne* 65 (2012), 445-461. However, there is no reliable philological edition of this text as yet, Cullhed's dissertation (which includes a *Proekdosis*) remaining unpublished. This is why I limit the comparison here to the *Comm. on the Iliad*.

8. KOLOVOU, *Briefe des Eustathios*, 80\*.

9. KOLOVOU, *Briefe des Eustathios*, 84\*.

10. KOLOVOU, *Briefe des Eustathios*, 84\*.

On the other hand, on at least two occasions the editor ‘corrects’ the received accentuation, against the classical rule (without being clear why she does so), and indeed despite the fact that similar passages from other works of Eustathius advocate the use of the classical accentuation (also preserved in the manuscripts):

6 *passim* *μῦας*<sup>11</sup> (while in the *app. crit.* is noted that Tafel had put *μύας* in all cases): The *TLG* search reveals a total of 24 occasions of use of the paroxytonic forms *μύες/μύας* in other works of Eustathius, while no case of *μῦες/μῦας* occurs. Furthermore, we possess the author’s opinion *expressis verbis*, that the nouns *σῦς*, *δοῦς* and *μῦς*, do have a long *υ* in the nominative singular, but they shorten it in all the other cases<sup>12</sup>.

A similar remark can be made about *πίλον* (43, 55). In the edition it is written with a circumflex<sup>13</sup>, while in the other works of Eustathius it occurs four times (two of them in the autograph!) with an acute, i.e., according to the ancient habit.

Of course, there are also some ambivalent cases:

*βρίθος* occurs twice in the *Letters* (7, 127 και 43, 190): We find *βρίθος* four times in other works of Eustathius, but it does not occur in the autograph at all. Generally speaking, according to *TLG*, *βρίθος* is much more common (40 times, and always in the antiquity) than *βρίθος*, which occurs only eight times, all of them only since the 12th century.

Regarding the word *όργυιά*, we are not certain on which syllable did Eustathius accentuate it. In his works there are examples of both *όργυια* and *όργυιά*, while he expressly states that the word is usually accentuated on the penult!<sup>14</sup> (Note that the word is already ambivalent in the antiquity).

11. ΚΟΛΟΒΟΥ, *Briefe des Eustathios*, 84\*.

12. Eust. in *Iliad*. 1148, 49-50 (= IV 197, 8-10 v. DER VALK) ὅτι δὲ οὐδέποτε μονοσύλλαβον ὄνομα βραχυνκαταληγτεῖ, δηλοῖ καὶ ἡ Τλώς πόλις, καὶ ἡ Κρώς, καὶ τὸ πᾶς, καὶ μῦς, καὶ δοῦς, καὶ σῦς, καὶ λίς, καὶ θῶς, καὶ Τρώς and *ibid.* 1286, 10-11 (= IV 676, 24 - 677, 1 v. DER VALK) τὰ εἰς υς τοιαῦτα συστέλλει τὸ ν ἐν ταῖς πλαγίαις, μῦς μυσός, δοῦς δρονός.

13. ΚΟΛΟΒΟΥ, *Briefe des Eustathios*, 84\*.

14. Eust. in *Iliad*. 1304, 9-10 (= IV 741, 5-6 v. DER VALK) Τὸ δὲ ὄργυια κἀνταῦθα προπαροξύνεται, εἰ καὶ ἡ κοινὴ χρῆσις παροξύνει αὐτό (the editor notes in the *app. font.*: “Eust. err. calami παροξύνει”).



## A.2. Punctuation

I cannot refer here to specific instances, as I do not know the exact punctuation of Eustathius' *Letters* in each manuscript<sup>15</sup>. Rather I aim to comment on the opinion increasingly prevailing over the last years among byzantinologists, that in editing we should adopt at least some of the punctuation marks found in the manuscripts<sup>16</sup>. Firstly, I do not believe that we can draw definite conclusions about the habits of the author on the basis of copies of their works produced at a later stage. However, my objection stands even in the case of the existing autograph: even then, it would not be wise, in my opinion, to adopt the medieval punctuation unchanged (e.g., middle dot, triple dot, disjunction of terms that, according to our sense, belong together, etc.), because of the simple fact that those marks do not mean anything to modern reader, or at least they do not always convey exactly the same notion that the byzantine author intended; on the contrary, nowadays a different punctuation system is established, and I strongly propose that we use the modern practice for the sake of clarity. Of course, one should always seriously consider the punctuation of the manuscripts, especially when a change in punctuation leads to different interpretation. However, it is one thing to consider the manuscript punctuation<sup>17</sup> and quite another to adopt it as it stands. In the latter case, i.e., if we adopt the medieval punctuation, we demand from modern readers on the one hand that they ignore some very common and established conventions of modern typography, and on the other hand that they get acquainted with very special rules which, moreover, do not apply in the same way to every author (even the results of philological research on this issue are not absolutely persuasive or conclusive). As a compromise between the adoption of the medieval punctuation and its replacement by the modern one, Tocci has recently proposed that the editor should offer a 'double' punctuation (the

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15. About the punctuation system of Eustathius in general see I. A. LIVERANI, Sul sistema di interpunzione in Eustazio di Tessalonica, *Medioevo greco* 1 (2001), 187-197.

16. See D. R. REINSCH, Stixis und Hören, in: *Actes du VIe Colloque International de Paleographie grecque, Drama, 21-27 Septembre 2003*, ed. B. ATSALOS – N. TSIRONI, Athen, 2009, 259-269, 267 (includes additional relevant references). It is fair, however, to mention that this opinion is not unjustified: its purpose is to satisfy the need of viewing byzantine texts as rhetorical pieces, aimed to be read aloud and perceived by listeners.

17. See KOLOVOU, *Briefe des Eustathios*, 81\* (and author's n. 2-5).

medieval one in brackets)<sup>18</sup>. Even though such a practice appears to satisfy both sides, I suspect it will soon be abandoned, since it will become obvious that its application would offer very minimal benefit, whereas it would grossly distort the text appearance.

Moreover, the exclusive adoption of the medieval punctuation practice in critical editions would mean that one would not be allowed to use the modern marks at all: inverted commas, brackets, dashes, etc. Already we do not use the exclamation mark (!) in our editions. But is its use really illegitimate simply because the medieval copyists (and authors) did not use it? In such a case, the use of the other marks mentioned above would be equally wrong. Likewise, it would analogically be erroneous to posit an acute (instead of a gravis) on the ultimate, when a punctuation mark follows, since we do not find this kind of practice in the manuscripts. But let us be more realistic: Punctuation should be an absolute editorial privilege, and the editor's choices should be expressed with the established punctuation marks and according to the modern rules or conventions. For example, there is no point in maintaining the "colon plus dash" (:-) because it means nothing to today's reader. Preservation of the middle dot in every case that it occurs in the manuscripts will only cause confusion, because it may represent either the full stop or the comma of today. The extensive use of the comma, in cases where this is not necessary, will be useless: thus, we will avoid τó, γνώθι σαῦτόν and prefer τὸ «γνώθι σαῦτόν».

### A.3. Word-joining

This is another common phenomenon in the manuscripts. Writing habits do change in this issue also, but what matters is to find out the habits of the author, whose text we are about to critically edit:

11, 33 ἐξ τομετέπειτα ed.: TLG records μετέπειτα many times in Eustathius (also in the *Comm. on the Iliad*), often preceded by the article in various grammatical cases (τὸ μ., τὰ μ., τῶν μ., τοῖς μ.), always written separately as two words, while the joining occurs only at this very passage of the *Letters*. The same applies to several word-joinings adopted by the

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18. R. TOCCI, *Kopist vs. Verfasser: Zur Interpunktion im Codex Vatic. gr. 1889 (13. Jh.), Parekbolai 1*: <http://ejournals.lib.auth.gr/parekbolai/issue/view/47> (2011), 61-86: 85-86. He has implemented this suggestion in his edition of the *Chronica* of Theodoros Skutariotes (R. TOCCI, *Theodori Scutariotae Chronica* [CFHB 46], Berlin – Boston 2015).



editor, e.g., *διατοῦτο, διαταῦτα, καθεκάστην, μετατοῦτο, μεταταῦτα, τοεντεῦθεν, ἐσύστερον, κατίχνος*, etc. (even though some of them are already attested in the antiquity).

The manuscript texts abound with such phenomena. It is not possible to prove that they originate from the author, unless we have an autograph manuscript. Indeed, we do know Eustathius' *usus scribendi* in regard to all the joinings mentioned above: he always wrote two separate words! Thus, by adopting such joinings as conveyed in the (later) manuscripts the editor once again contradicts her promise that she will follow Eustathius' *usus*, when this is known<sup>19</sup>. A characteristic example:

30, 24 ὁ *καθένα*: A search in Eustathius' texts (using the *TLG*) reveals 20 passages (13 in the *Comm. on the Iliad*<sup>20</sup>, six in the *Comm. on the Odyssey*<sup>21</sup>, one in the *De Thess. capta*), where the word is edited as *καθ' ἕνα*, while, conversely, only eight passages are found (four of them in this very *Letter* [!], one in the *De emend. vita mon.* and one in a homily of Eustathius<sup>22</sup>) where the editors (Kolovou, Metzler and Schönauer, respectively) prefer *καθένα*. Conversely, van der Valk, Stallbaum, and Kyriakidis edited *καθ' ἕνα*. I consider for sure that van der Valk, who has studied Eustathius' autograph very carefully, would have maintained the joining *καθένα*, had he found it in the autograph. Thus, *καθένα* must be considered as a preference of some copyists, but not of Eustathius himself.

### B.1. On the *index verborum*

Now I would like to offer some thoughts about the *indices*, and first of all to the *index verborum memorabilium*, which is especially interesting, because it has become customary to mark in it with a special symbol words that may be *hapax legomena*, as well as rare or later (not classical) words, and sometimes terms attested only or for the first time in the works of the author-in-edition. In the case of Eustathius the contents of this *index* become even more interesting.

19. ΚΟΛΟΒΟΥ, *Briefe des Eustathios*, 80\*. (See also n. 8 above).

20. Among them there are two passages where *καθ' ἕνα* is accompanied by the article (*τοὐνς/τὸ καθ' ἕνα*), similarly to the passage discussed here.

21. *καθένα* is also found twice. But in this edition not much consequence is expected.

22. For the other two instances see n. 21 above.

When the edition of the *Letters* was published, the first volume (letters A-K) of the *Lexikon zur Byzantinischen Gräzität (LBG)* by E. Trapp and his collaborators had already been issued<sup>23</sup>. Consequently, in this volume (almost half of the lexicon) only Tafel's edition of the *Letters* was taken into account. In the subsequent volumes, of course, it was the new edition (by Kolovou) that was used. Neither the data of the first volume of the lexicon can be updated on the basis of the new edition (as far as the *LBG* is only published in traditional print book form), nor the *index verborum* of the new edition, which has several serious deficiencies and errors, can be supplemented in a way that would be handy to its reader.

Here are some categories of words that have not been registered in the *index*:

Rare words:

αὐτοπραότης (9, 74), δισκελής (23, 21), δουλόςσυνος (8, 43), ἐπαναδιπλάζω (7, 159), ἐπικαταρορήγνυμαι (6, 95), εὐδιάρθρωτος (30, 248), εὐανακόμιστος (47, 5), ζευκτήριον (6, 86), ἡμίβιος (46, 30), ἡμίνεκρος (4, 12), καλλιβόας (19, 218), κατατοξάζομαι (18, 27), μεγαλοδοξότης (9, 3. 49. 55), σκονθύλλω (48, 31 ἐσκονθυλκῶς!)

“*Harax legomena*”:

ἐπεγκάθημαι (7, 210), εὐθύρρους (7, 37), κατάσιτος (6, 25), καχύποπτος (48, 15)<sup>24</sup>, προσαναδιπλάζω (7, 161)

Words found for the first time in Eustathius:

γνομάτευμα (8, 106), ταμιουχία (46, 38)

Words used in Eustathius' work with a special meaning:

λεκτική (6, 63): dialect, personal diction of an author

στρουφνότης (19, 70) (in a positive sense): rhetorical acuteness

συνοχέω (45, 123): participate, sympathize

*Verba ad res byzantinas spectantia*:

σχεδικὸν νόημα (7, 190), σχεδικὸς ἐλιγμός (7, 197)

Rare expressions:

23. *Lexikon zur Byzantinischen Gräzität*, 1. Bd. A-K, erstellt von E. TRAPP *et al.*, Wien 2001.

24. The degrees of the adjectives and the adverbial derivatives from adjectives should, in my opinion, be considered as separate lemmas: *καχύποπτος* is common, but *καχύπόπτως* is a *harax legomenon*! Usual is *εὐροϊζος*, but not also *εὐροϊζότατος*.

πρὸ τρίτης (6, 46), δουλόσυνα φρονῶ εἰς τινά (8, 43), ἐπὶ λαιᾶ (8, 123) (= *offhanded*, opp. to ἐπιδέξιος. [I have restored ἐπὶ λαιᾶ, Tafel had changed it into παλαιᾶ<sup>25</sup>]).

Also there are several words which, after the corrections proposed in the reviews, either no longer appear in the text, and therefore must be removed from the *index* as well, or have emerged only after the corrections and are possibly worthy of inclusion in the *index*:

to be removed: ἀφερεπόνως<sup>26</sup>, ἐπίκλαυστος<sup>27</sup>

to be added: ἀπεκμυζῶν (6, 69: hapax!)<sup>28</sup>, ἐπίκλαυτος (7, 10), νυκτηγρεσία (νυκτηγρετῶ) (6, 89), περιηχέομαι (30, 248)<sup>29</sup>, ὑποτραυλίζω (10, 5), φερεπόνως (27, 8)

Words/Data that must be supplemented in *LBG*:

ἀναπόπλυτος (19, 158)<sup>30</sup>

the *Letters* passage for the very rare words ἀποκνκλίζω (30, 55)<sup>31</sup>, ξευκτήριον (6, 86)<sup>32</sup>, καλλιβόας (19, 218)<sup>33</sup>, νυκτηγρεσία (with reservation) (6, 89)<sup>34</sup>.

Since there is the slightest possibility for a reading to be genuine, it should appear in the *index* (with a “?”), especially when the word is so rarely attested. The problem is a more general one: In the *apparatus criticus* of every edition one may find peculiar forms/words/spellings, bound to be forgotten, without certainty that they are erroneous. Besides, even if it was certain that they are not genuine readings of the particular text, this would not mean that these words had not existed at all. Yet, they are ignored and left out of the lexicons by their compilers, who commonly index the text and the *indices*, but not the *apparatus criticus*. Thus, it would be appropriate to include such words too, perhaps with a special symbol, first in the *index verborum* and then in the lexicons.

25. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 141.

26. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 150.

27. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 138.

28. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 137.

29. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 152.

30. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 148.

31. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 151-152.

32. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 137.

33. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 148.

34. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 137.

Finally, there are some words that might seem interesting to scholars, which, however, should not really appear in the text of the *Letters* as they have been edited out by the reviewers, e.g., ἀναλαγχάνω<sup>35</sup>, παρατραυλίξω<sup>36</sup>, περιηγέομαι<sup>37</sup>. Thus, these should be ignored in a future revised edition of *LBG*.

## B. 2. On the *index graecitatis*

The comments stated in the previous part of this paper are also valid here: there are grammatical phenomena which do not appear in the present *index*, whereas others should be removed, because of the changes in the text that have been meanwhile proposed:

Verb forms:

ἀνεσταλοῦντο (8, 140-141): It has already been corrected into ἀνεστηλοῦντο<sup>38</sup>.

ἐμπλατυνόμενος (8, 88): The verb ἐμπλατύνομαι is, generally, common, but similar forms (of the middle Aorist: ἐμπλατυνόμενος, ἐμπλατύνασθαι) occur (according to the TLG) only in Eustathius (12 times in total). ἐμπλατυνόμενος is therefore worthy of inclusion in the *index graecitatis*.

παρεσπονδήθη (7, 190): This is unique instance of the Indicative of the passive Aorist (and indeed, in impersonal syntax) of this particular verb. Even though it is normally formed, it is worthy registering in the *index graecitatis*.

Adjective/noun forms:

The feminine forms πανσεβάστη and παγκάλη are attested (though not always unanimously) in several Eustathius passages (but also in M. Choniates). No matter how improbable it appears that Eustathius used them, we cannot consider them all as copyist's errors. About παγκάλη, furthermore, we possess the testimony of Eustathius himself: in *Iliad*. 992, 55 (= III 664, 4-5 v. DER VALK) ὡς γὰρ καλὸς πάγκαλος, κακὸς πάγκακος, οὕτως αἰθὸς πάναιθος, οὗ ἠηλυκὸν ἢ παναίθη, ὡς ἢ παγκάλη. Should these forms not be included in the *index graecitatis*?

πατέρος (19, 272-273 τοῦ μεγάλου τῶν φῶτων πατέρος): Eustathius uses the form πατέρος, but only when he quotes the Homeric text (e.g., λ

35. PAPAGIANNIS, Επιστολές Ευσταθίου, 140.

36. PAPAGIANNIS, Επιστολές Ευσταθίου, 142.

37. PAPAGIANNIS, Επιστολές Ευσταθίου, 152.

38. The correction was suggested by POLEMIS, review [as in n. 3], 318.

501) or in order to explain the form *πατρός*. However, it does not appear likely that he used it in his personal speech; actually, it becomes even more unlikely, because the phrase under discussion is a biblical quotation: Iac. 1, 17 *πάν δώρημα τέλειον ἄνωθεν ἐστίν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων*) which has been integrated in St John Chrysostom's Liturgy (in the final prayer: 'ὀπισθάμβωνος εὐχή'): ... *ἐκ σοῦ τοῦ πατρὸς τῶν φώτων*, and therefore must have been very familiar to the Bishop. Thus, *πατέρος* has no place either in the text or in the *indices*.

*ὠκυπέται* (45, 17-18 *ἀετοὶ ὠκ.*): The manuscript reading is *ὠκυπέτεις*, while *ὠκυπέται* is a correction proposed by Reinsch. A search (in the *TLG*) for words ending in *-πέτεις* or *-πετεῖς* traces, among others, the following: *ταχυπετεῖς, ὑπερπετεῖς, ὑψιπετεῖς, ὑψιπέτεις, χαμαιπετεῖς*, etc. Indeed, the term *ὑψιπέτεις* defines (in the unique passage where it occurs) the noun *ἀετούς* (as here): Theodoret. Cyr. *De provid.* or. V, PG 83, 629, 8-9 *ἀετούς ... τοὺς ὑψιπέτεις*. Thus, I suggest that we should either accept the form *ὠκυπέτεις* (as we do for so many other unique forms) or, at most, to correct it into *ὠκυπετεῖς* (note that the form *ὠκυπετές* is also once attested in an anonymous epic fragment). In either case, the form *ὠκυπέτεις/ὠκυπετεῖς* should be shown up in the *index graecitatis*.

Grammatical gender:

*ὁ ἐπωδός* (4, 124): If we were to accept the masculine gender as genuine, it would be a unique instance, and thus it should be included in the *index graecitatis*. However, in the article mentioned above I have proposed that the article *ὁ* should be corrected to the pronoun *ὃ*<sup>39</sup>.

The use of the Subjunctive followed by the particle *ἄν* is attested at least three times, without being commented in the *index graecitatis*:

8, 52-53 *καθὰ καὶ βροντῆς βόμβος ὑπερφωνήση ἄν πάντα κτύπους τοὺς ἀπὸ γῆς*

19, 22 *εἶπη ἄν Ὀμηρος*. instead of the Subjunctive with *ἄν*, one would expect, especially in a main clause, the Optative *εἶποι*, which sounds the same (according to the *TLG*, in Eustathius *εἶπη ἄν* occurs only ten times, while *εἶποι ἄν* occurs about 180 times). An instance like this should be included in the *index graecitatis*.

39. PARAGIANNIS, *Επιστολές Ευσταθίου*, 134.

25, 8-9 οὐ γὰρ ἂν ἄλλο τι αἰτιάσωμαι (cf. Theod. Stud. *Epist.* 82, 3-4 οὐ γὰρ ἂν ἄλλο τι αἰτιάσωμαι). I cannot decide whether the Subjunctive (preserved in P) or the Indicative (preserved in S) is better. In any case, this point would be worth commenting upon in the *index graecitatis*.

*nominativus pro vocativo* (p. 152):

Almost all the instances in this paragraph should be deleted, because they require the exclamatory ὦ and not the vocative ὦ, and therefore the Nominative is normal.

Use of prepositions (p. 153):

ἀνά (43, 147-151): καὶ μήποτε ... οὐδὲ εἰς τροφήν ἀποχρήσεσθαι χρὴ τῆμονάδι ταύτῃ ἀνὰ τὸ φύσει τίμιον αὐτῇ περιποιήσεσθαι: This instance should be removed from the *index graecitatis*, since the meaningless ἀνὰ τὸ φύσει τίμιον has been corrected into ἀλλὰ τὸ φύσει τίμιον<sup>40</sup>.

Syntax of verbs:

45, 17 χειρίσασθαι ἐπιστολῶν. The syntax of χειρίζομαι with the Genitive would be worth mentioning, but it is not actually attested: in the sole existing manuscript only ἐπιστο is preserved, and Tafel has completed the ending. Obviously, the original reading was ἐπιστολὴν<sup>41</sup> (cf. *ibid.* 27 χειρίσεσθαι γράμμα)<sup>42</sup>.

Orthographical ‘variations’:

The word ῥωμαλαιότης (8, 63) is included in the *index verborum* as a rare one, which is not true, because, according to the *TLG*, there exist at least four other instances of this peculiar spelling (a hymnographical text, Theod. Raulena, an anonymous rhetorical text and Genn. Scholarios). However, it is not very wise to accept such an erroneous spelling as genuine, especially for Eustathius, since he uses the word in the standard spelling in his *Commentaries* about 18 times. Furthermore, in another *Letter* (13, 18) the standard form ῥωμαλεότητα is used. Thus, we should not be very hasty to consider every peculiarity of the manuscripts as authentic.

αὐτόροφον (18, 4): cf. Greg. Naz. *Carm.* II, 1, 88, 101-102 (PG 37, 1439, 9-10) Οἶκός σε πέτρινός τις / αὐτόροφος καλύπτῃ. Eustathius uses αὐτόροφος in two passages (one in the autograph!): *in Iliad.* 1332, 14-15

40. PAPAGIANNIS, *Επιστολές Ευσταθίου*, 155.

41. POLEMIS (review, 319) has suggested ἐπιστολάς.

42. Also this syntax is to be referred in in the *index graecitatis*.



(= IV 845, 2-4 v. DER VALK) ἡ δέ γε αὐτόχθων ἐστία ἡ τοῦ Χείρωνος ἀλλοίαν ἔχει τὴν σύνθεσιν. δηλοῖ γὰρ τὴν αὐτοφυῆ καὶ σπηλαιώδη, ἣν ἕτερος τις λέγει αὐτόροφον and in *Od.* 1743, 53-54 (= II 52, 17-18 STALLBAUM) Ἐπηρεφεὺς δὲ, κοινότερον μὲν, τὸ αὐτόροφον. οἱ δὲ παλαιοὶ γράφουσι καὶ τὸ χθαμαλόν. There are only two cases in total where αὐτόροφος occurs, but other words compound with ὄροφος are not rarely spelt with an *ω*: διώροφος, τριώροφος, τετραώροφος, πεντώροφος, ἀνώροφος, ὑπώροφος, etc. And in Eustathius' works (and, indeed, in his autograph!) we often find: πολυώροφος, ὑπωρόφιος, ὄμωρόφιος. A 'comment' on this issue should have been made in the *index graecitatis*.

ἀκαρῆ (26, 24): I believe that the correction into ἀκαρεῖ, which is only reluctantly suggested by the editor in the *app. crit.*, is required. However, we should note that in all the other works of Eustathius (according to the *TLG*) the expression appears in the form ἐν ἀκαρεῖ (χρόνω).

μαυροκαλόγηρον (36, 46): The ending has been changed by the editor, whereas μαυροκαλόγηρων is preserved in P. The medieval Grammarians, but also Eustathius himself, prefer *expressis verbis* the spelling of the ending with *ω*, e.g., Ael. Herod. *Epimer.* 205, 13-16 Τὰ παρὰ τὸ γήρας συγκείμενα, καὶ ἐπὶ τέλους ἔχοντα τὸ *ω* μέγα, διὰ τοῦ *ω* μεγάλου γράφονται οἶον ὑπέργηρος εὔγηρος κακόγηρος καλόγηρος καὶ τὰ ὅμοια. Similar passages are found in Theodosius the Grammarian and Thomas Magister. Eustathius writes ἐσχατόγηρος, ὑπέργηρος/-ων, ἀγήρος. Of course, I do recognize the possibility that the correction is right, because here it is about a folk word (although the third part of the word has the literary form γηρ- and not γερ-). However, the ending -ων (which is also preserved) is the *lectio difficilior*.

### Suggestions

After the above sporadic remarks which, I believe, have highlighted the overall problem, I would like to conclude with two general methodological suggestions.

The first regards the critical editions: In several cases in the *Letters* we have observed that Tafel's text had been better, that is, more accurate, than the text of the recent edition (due either to inappropriate choices/'corrections'/changes or to errors/oversights of the editor). However, it would not be fair to completely reject the new edition and restore the old one in use; neither can

one demand from the reader to use both editions. In addition, the reviewers of the edition have contributed more or less to a better constitution not only of the text (after the publication of the edition), but also of other parts of the book (e.g., of the *indices*). Consequently, the user of the new printed edition will read a text, which, in several points, will be inaccurate/invalid or in a form that has never existed; they thus might reach false conclusions based on such a text, e.g., regarding the language of the author. How should we tackle this problem?

My suggestion is that if our critical editions are electronic (rather than printed) and tentative rather than definitive, they will be open to continuous improvement. Not only the text, but the whole edition (prolegomena, commentary, *indices*) should be uploaded on the “net” (perhaps with each part as a separate web page in the same ‘core site’), where any philologist (after the edition proper) could publish comments, remarks, criticism, or corrections. At certain intervals, if deemed necessary, the text of the edition could be updated, integrating corrections, readings and conjectures, that in the meantime would have been recognized to be correct (after public discussion). A similar updating process would be possible for all parts of the edition: *indices*, *apparatus*, commentary. Even the theoretical chapters of the prolegomena could be enriched with new bibliographical citations even from later publications. New bibliography could be added either in bulk (in the general bibliographical list of the edition) or as necessary in the footnotes. Such a website would be the most natural place for the collection of the bibliography relevant to the text. Related articles could continue to appear in the traditional (i.e., printed) form in journals –in this case only references can be given in the site–, but they could also be published directly in the site, so that they would be more easily accessible to the reader. Finally, the whole site could also be linked with *TLG*-online, so that the latter would always include the updated form of the text and not an outdated one which would not meet the latest demands of philological research.

Thus, on the web it would be possible for every interested reader to view either the original edition or the text as revised by a given reviewer or as it stood at some defined period of editing, or the final version. Nobody’s contribution would be in vain or misappropriated. The editor themselves would have the chance to modify their edition, without being compelled to

make a thoroughly new one. The user would be in a position to see either the processing or the final result.

We should note here that even Eustathius must have followed a similar practice. His autograph of the *Commentaries* carries numerous improvements or *addenda*, either written in the text margins or on fragments of parchment added on the original codex.

However, there is also much about our lexicons that can and should be changed. As we mentioned above, even the most recent lexicons are not totally up-to-date and in full synchronism with the latest data of philological research. They actually *cannot* be updated, but are already out-of-date at the time of print. What would be the solution to this problem?

In the Democritus University of Thrace we have produced a web application, in which the user can find, in a fully digitized form (and not simply scanned), an ever increasing number of scientific dictionaries of the Greek language: *LSJ* and its *Revised Supplement*, *LS intermediate*, *Sophocles*, the Greek version of the *LS* along with its *Supplement*, Lampe's *Patristic Lexicon*, Koumanoudes' *Συναγωγή λέξεων ἀθησαυρίστων*, Autenrieth's *Homeric Dictionary*, Demetrakos' *Μέγα Λεξικόν*, Stamatakos' *Λεξικὸν Ἀρχαίας Ἑλληνικῆς γλώσσης* (some of them are already available and accessible to every user, while others are either about to get "uploaded" or their digitization is ongoing). We even plan to digitize the great *Thesaurus Graecae Linguae*, and also other dictionaries from any era of the Greek language. In fact we can upload any existing lexicon as long as the necessary permission is obtained.

The user of our application (called "dialG": diachronic inter-active lexicon of Greek) types the Greek word in the "search" field and can immediately see in which (printed) lexicons the word is included/interpreted. One can then choose one or more lexicons to look up the word in, always through the same application.

But the major advantage of the dialG –apart from the availability of several dictionaries– is that there is a pool of data, in which anyone can add, either systematically or occasionally, lexicographical observations for any lemma. Such comments may have already been published, or they may be presented here for the first time. Thus, the user need not wait either for the completion of *LBG* or Kriaras' lexicon in order to see the latest data about a word which belongs to a volume not yet published, or for an improved

edition of the printed lexicon. Furthermore, the user will be able to read there any existing contributions about words which emerge from the newly edited byzantine texts, whose editions were not available when the usual lexicons were compiled. Also, one can find there words/meanings/forms, about which data has changed through academic discussion in the recent bibliography. In general, it is meant to be a 'living' lexicon, for as long as the web exists and there are people willingly to manage the site.

One can see our lexicographical attempt at the following website *diag.helit.duth.gr* and verify its usefulness.

As an example of implementation of my suggestions, my critical observations on the new edition of Eustathius' *Letters*, not in the redaction as published (s. above n. 4), but in an updated web redaction, are available via Dropbox at the following link:

<https://www.dropbox.com/s/q04hsqramcdosjw/Eustathios.pdf?dl=0>

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ΛΕΠΤΟΜΕΡΕΙΕΣ ΚΑΙ ΜΕΘΟΔΟΛΟΓΙΚΕΣ ΠΡΟΤΑΣΕΙΣ  
ΣΧΕΤΙΚΑ ΜΕ ΤΙΣ ΕΠΙΣΤΟΛΕΣ ΤΟΥ ΕΥΣΤΑΘΙΟΥ

Με αφορμή την έκδοση των Επιστολών του Ευσταθίου, αρχιεπισκόπου Θεσσαλονίκης, στο πρώτο μέρος (Α) του άρθρου διατυπώνονται σκέψεις για τον τρόπο χειρισμού των «δευτερευόντων» ζητημάτων κατά την κριτική έκδοση ενός βυζαντινού κειμένου: του τονισμού, της στίξης, της συνένωσης των λέξεων. Σχετικά με τον τονισμό και την συνένωση των λέξεων τονίζεται ότι θα ήταν ασφαλές να λαμβάνονται υπόψη οι προτιμήσεις του συγγραφέα, όπως αυτές φαίνονται στα αυτόγραφα του. Αντίθετα, στο ζήτημα της στίξης προτείνεται να ακολουθούνται οι σύγχρονες πρακτικές και συμβάσεις, καθώς αν υιοθετηθεί η στίξη των μεσαιωνικών χειρογράφων (ακόμη και των αυτογράφων), θα προκληθεί σύγχυση στον σύγχρονο αναγνώστη, χωρίς ιδιαίτερο όφελος. Στο δεύτερο μέρος (Β) επισημαίνονται «αλλαγές» που θα έπρεπε να γίνουν στα ευρετήρια της έκδοσης των Επιστολών (αλλά και στο λεξικό *LBG*) με βάση την έρευνα που έχει μεσολαβήσει από την έκδοση μέχρι σήμερα. Τέλος, ύστερα από τη διαπίστωση ότι και οι εκδόσεις και τα επιστημονικά λεξικά πρέπει να μπορούν να αναθεωρούνται συνεχώς, προτείνεται η δημιουργία ηλεκτρονικών εκδόσεων στο διαδίκτυο, που θα παρέχουν ακριβώς αυτή τη δυνατότητα, ενώ για τα λεξικά δίνεται το παράδειγμα μιας διαδικτυακής «εφαρμογής» του Δημοκριτείου Πανεπιστημίου Θράκης, στην οποία ψηφιοποιούνται και αναρτώνται σταδιακά όλα τα επιστημονικά λεξικά της Ελληνικής, αλλά και όπου μπορούν να δημοσιεύονται και σποραδικές λεξικολογικές παρατηρήσεις, με απώτερο στόχο την δημιουργία ενός «ζωντανού» διαχρονικού λεξικού της Ελληνικής.