

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

ΣΠΙΛΑΔΕΣ.

Plut. *Mor.* 476 A ἡ δὲ τοῦ φρονίμου διάθεσις τοῖς τε σωματικοῖς παρέχει γαλήνην ἐπὶ πλείστον ἐκλύουσα τὰς τῶν νόσων κατασκευὰς ἐγκρατεῖα καὶ διαίτη σόφρονι καὶ μετρίοις πόνοις· κἂν τις ἐξωθεν ἀρχὴ πάθους ὡσπερ διαδρομὴ γένηται σπιλάδος, 'εὐσταλεί καὶ κούφη κεραία παρήνεγκεν,' ὡς φησὶν Ἀσκληπιάδης παραλόγου δέ τινος καὶ μεγάλου καταλαβόντος καὶ κρατήσαντος, ἐγγὺς ὁ λιμὴν. . . .

Rocks are not liable to sudden excursions, the natural meaning of διαδρομὴ¹: and if they were it would be well to have as much sail on as possible. If διαδρομὴ σπιλάδος means puffs of a gusty wind, all is simple. We have first the calm,² then the gusts that precluded the storm, then παράλογός τις καὶ μέγας, or -όν τι καὶ μέγα: I prefer the former alternative, ἄνεμος being supplied as with σπιλάς. 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 A ὅτε τοῖνυν ἡ βασιλέως ψυχὴ μὴ κυμαίνει, μηδὲ θυμοῦ καὶ ὀργῆς πνεύματα ἄγρια κυκᾶ τε αὐτὴν καὶ ταραττει ῥαδίως ἐξ ὀλίγης ἀρχῆς ῥιπιζόμενα (cf. 67 D), Plut. *Mor.* 52 B (with MSS reading μεταιρόμενον = μετέωρον αἰρόμενον nisi hoc legendum coll. 865 F).

Plut. *Mor.* 101 B τῇ δὲ ψυχῇ οὐκ ἔστιν ἐγγενέσθαι γῆθος οὐδὲ χαρὰν βέβαιον ἂν μὴ τὸ εὐθυμον καὶ ἀφοβον καὶ θαρραλέον ὡσπερ ἔδραν ἢ γαλήνην ἀκλυστον ὑποβάλλεται, ἀλλὰ κἂν ὑπομειδιάση τις ἐλπίς ἢ τέρψις αὐτῆ ταχὺ φροντίδος ἐκραγείσης ὡσπερ ἐν εὐδία σπιλάδος συνεχύθη καὶ συνεταράχθη.

'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 ψυχὴ = θάλασσα as before. Georg. Pachymer. (*Walz Rh. Gr.* i 591) speaks of the helmsman as αὐτὸς τὸν νοῦν ἐπὶ πολὺ ῥιπιζόμενος with fear and anxiety when the wind blows.

Heliod. *Aeth.* v 31 fin. θαλάττῃ προσεΐκασας ἂν τοὺς ἄνδρας αἰφνιδίῳ σπιλάδι κατασεισθέντας, οὕτως ἄλογός τις ὁρμὴ πρὸς ἀφραστον ἤγειρε παραχῆν. . . .

Note—

(1) That we have a comparison—ἤγειρεν εἰς—: ὁρμὴ ἤγειρεν εἰς παραχῆν. ἐγειρεν is quite common of wind and wave. Ap. Rhod.

¹ Heliod. v 24, Opp. *Hal.* ii 587 ἄλλοτε μὲν βαθὺ κύμα διατρέχει ἥτε λαίλαψ. A rock is typically stationary, Marc. Ant. iv 49, Gataker.

² Aristid. i 468 (D.) αὐρα τις Εὐρου ὑπήρχετο καὶ περαιτέρω προϊόντων Εὐρος ἤδη λαμπρός, καὶ τέλος ἐξερράγη πνεῦμα ἐξαίσιον. . . . See also the other passage of Plutarch with which I deal.

i 1159, Lucian iii 363, Greg. Naz. i 148 D (Bened.). For ὄρμη and the metaphor see Philo i p. 230 M.

(2) That the *order* demands that the men shall be compared to the sea.

(3) κατασεισθέντας cannot be 'thrown out on to' or 'shaken by' a rock: the Greeks (I could give numerous instances) say ῥήγν-, -αραπ-, &c., not -σει-. On the other hand it may be nearly equivalent to ῥιπισθέντας. Eust. p. 1443. 40 couples εὐκατάσειστον καὶ εὐρίπιστον. Hence the sense given by Warschewicz is undoubtedly right: 'Mari comparasset 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 χέρσου εἰρήνην ἔξω φρικαλέης σπιλάδος (*turbine* Brodaeus). 'Nor, on the land, will I have peace from buffeting against this rock' is impossible: Philippus is not Thucydides. But φρικαλέον 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 συννευχοόμενοι and ποιμαίνοντες: but that the article is masculine, and that in general the comparison is to things that are ἀστάθμητοι, εὐρίπιστοι, 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 winds¹ are more naturally mentioned than rocks or spots. So I think Oecumenius understood the word; so the inventor of the word κατασπιλάζειν (see *Thes.* Valpy or Dindorf, and cf. καταγίζειν, 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 σπιλάς ἄνεμος? A 'dirty,' 'foul' wind, perhaps, not in the quasi-metaphorical sense in which we say it, but literally. Plat. *Rep.* 496 C ἐν χειμῶνι κοινοροτοῦ καὶ ζάλης . . . ἀποσταῖς . . . καθαρὸς . . . Plut. *Mor.* 126 C οὐ καθαρὸν ἀλλὰ συμπεφυρμένον πολλῷ τῷ ἀλλοτρίῳ καὶ μεμωλωπισμένον ὥσπερ ἐκ ζάλης καὶ χειμῶνος. Hesych. Ἄζα[λ]ῆς: πολὺπνον (see Schmidt's note: ὀλιγόπνον probably refers to Ἄζαλ-). Ἄζα: ἄσβολος, κόνις, παλαιότης, κόπρος ἐν ἀγγείῳ ὑπομείνασα. (Below, however, Ἄζήμοι: πνοαί is, I take it, merely for ἀζήμοι = ἀπήμονες.) ἀζαλέος in Ibyc. fr. 1 must (*pace* Smyth) refer to a foul or blustering wind, not a 'hot' wind, since the reference is to Βορέας: where for φλέγων cf. Valck. on Eur. *Phoen.* 248.

¹ Compare e. g. Claudian in *Rufin.* i 91 *violentiūs Austris acribus, Euripi restituis 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.) ἔνθα κάχληκες μὲν καὶ φυκία καὶ κήρυκες καὶ τῶν ὀστρέων τὰ ἐλαφρότατα ἐξωθεῖτο καὶ ἀπεπτύετο. That this is right, I infer from Hesych. Ἀσπιλος: χείμαρρος ὑπὸ Μακεδόνων, if the *ā* 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 σπιλάς, which is used substantivally (in error¹) by Orph. *Lith.* 614 κατάστικτον σπιλάδεσσι: cf. Hesych. Βαλίαν ἔλαφον: κατάστικτον, ποικίλον with Schmidt's note, and the common use of βάλιος of winds, for which see *Theo.* and Nonn. *D.* x 386 where βάλιος = ἀνεμώδης 385. The adjectival use of σπιλάς has been examined negligently. Lexica cite Theophr. *C. P.* ii 4. 4 ἡ σπιλάς καὶ ἔτι μᾶλλον ἢ λευκόγειος ἐλαιοφόρος where Schneider's citation of *Geopon.* ix 4 shews that the meaning is ὑγρά or else 'miry'. I will add Philostr. *Imagg.* ii 13 σπιλάδες δὲ οἱ πέτραι διὰ τὸ ἀεὶ ραίνεσθαι with the same implication. Compare also *Antih. 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.

A. D. KNOX.

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 σταγόσι and the English 'a splash of', 'splashed'.