

**Gli Hermeneumata Celtis  
seconda parte**

**1) Herm. Celt. gloss. 12,603 (de moribus humanis):  
scardilissus μιλφός.**

a) Ferri 2012, 757: «Cf. Gk. σκαρδαμυκτής, ‘someone who blinks or winks’, also as a disease. μιλφός means (LSJ) ‘falling off of the eye-lashes’».

b) Marcell. med. 8,160: *uteris miro medicamine ad scabros et scardalippos oculos inungendos.*

c) Gloss. III 86,62; 180,39; 330,5; 339,40: *lippus* μιλφός.

d) LSJ s. v.: «μιλφός, ὁ, *one who suffers from* μιλφωσίς, Vett. Val. 110,16, Gloss. | II. μίλφοι, οἱ, = sq., Dsc. 1,109, Eup. 1,45, Gal. 12,725, al. | -ωσις, εως, ἡ, *falling off of the eyelashes*, ib. 789».

e) Gloss. II 123,45: *lippus* πτίλλος μιλφός.

Gloss. II,425,41; III 14,4: πτίλλος *lippus*.

f) Pol. Silv. 9,544,5 (*index natancium*): ...*scarus, scarda, nullus...*

g) schol. Ps. Opp. cyn. 3,438 (schol. rec. cod. Par. suppl. gr. 109, XV sec.): φολίδεσσιν· σκάρδα.

h) Dante Inf. 29,82-83: *e sì traevan giù l'unghie la scabbia, / come coltel di scardova le scaglie / o d'altro pesce che più larghe l'abbia.*

i) Rath. Veron. Qualitatis conjectura 9, p. 123,277-279 Reid: *cumque illi episcopus ut est utique scardus remandasset non se illi amplius daturum aliquid nisi de archiepiscopatu Mediolanensi.*

**2) Herm. Celt. gloss. 12,1201: atlifuga στραγευτής.**

a) Ferri, 2012, 758: «The meaning is clear, ‘idler, loiterer’, and must be related to the Greek verb στραγ(γ)εύομαι. A similar Latin gloss occurs in CGL III, 335, 4 and 528, 3, but the form is ΚΛΑΤΩΝ *oclipuga*, for which Heraeus 1937, p. 98-99 conjectured κλαγγών (in the TLL article *oclipuga*), a word found mostly in lexica, Hesychius, Etym. Gen. (λ 2 = ὁ εὐθέως λανθάνων τοῦ ἀγῶνος καὶ φόβου, ‘he who quickly disappears in the face of labour and fright’), Etym. Magn., and in the Excerpta Lugdunensis 2, one of the late-antique handbooks of hippiatrics, of a diseased horse. The reading of HC is slightly different, and suggests a different etymology, that is that the compound is a hybrid word-formation, from *at(h)lum* ‘task’ and *fugere*».

b) Gloss. III 335,4 (de moribus humanis): κλατων *oclipuga*.

Gloss. III 528,3: *klaton oclipuga.*

c) ThL, s. v. *oclipuga*, 9,416,44: «κλατων (? , λαθών Boucherie, λαγγών Heraeus in exemplari suo)».

d) Gloss. II 11,41: *aginare* στραγγεύεσθαι.

Gloss. II 11,42: *aginat* στραγγεύει.

e) Gloss. V 560,31: *aginatus [-tor?]* qui agit aliquid, id est negotiator.

Gloss. V 438,9: *aginatus [-tor?]* qui agit aliquid, id est negotiat&or aut tricator[em], morator, uacuus.

f) Ael. Dion. s. v.: τευτάζειν· πραγματεύεσθαι ἢ σκευωρεῖσθαι ἢ στραγγεύεσθαι καὶ πολὺ διατρίβειν ἐν τῷ αὐτῷ.

Hsch. (μ 278): τμαρηγηλλᾶι ἀμφιπονεῖ, στραγγεύεται.

Phot. s. v.: κυπτάζουσιν: στραγγεύονται· ἢ διὰ μικρολογίαν περὶ τὰ βραχύτατα ἀσχολοῦνται.

g) Gloss. II 259,53: βραδύνω *tricor.*

Gloss. II 458,52: τρίβομαι *tricor.*

h) Il. 19,149: οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἔόντας / οὐδὲ διατρίβειν.

i) Apoll. lex. p. 101,3 Bekker: κλοτοπεύειν· στρατεύεσθαι.

j) schol. Hom. (schol. vet.) Il. 19,149: κλοτοπεύειν: τὸν καιρὸν διατρίβειν καὶ κενὰ λέγειν. ὅτι ἐκ τῶν συμφραζομένων κλοτοπεύειν τὸ στραγγεύεσθαι.

k) Hsch. (κ 3039): κλοτοπεύειν· παραλογίζεσθαι. ἀπατᾶν. κλεψιγαμεῖν. στραγγεύεσθαι (ASn).

l) Hsch. (κ 3041) κλοτοπευτής. ἔξαλλάκτης. ἀλαζών.

m) Gloss. III 334,71: καλαξ [scil. κόλαξ] *blandus*.

III 334,72: καλακευτης [scil. κολακευτής] *blandus*.

III 527,62: *kalaz blandus*.

III 527,63 *kalakeytes blandus*.

**3) Herm. Celt. gloss. 15,6 (de potestate, officiis, magistratibus): senatus νουνεχής, γερουσία.**

a) Ferri 2012, 757: «In 15, 6, *senatus* is translated by the familiar Greek γερουσία ‘council’, and by a more puzzling νουνεχής. I take the second translation as evidence that the author of this specific entry was familiar with derivatives of Germanic *Sinn* as a common lexical item, and could therefore confuse *senatus* with something like \**sennatus*, ‘thoughtful, intelligent’, cf. Italian *assennato*».

b) *Gloss.* III 5,54: νουνεχής *sensatus*.

*Gloss.* III 177,43: *nunechis sensatus*.

*Gloss.* III 374,58 e 463,45: *sensatus* νουνεχής.

c) *uet. Lat. eccl.* 7,23: *seruus sensatus* (*senatus LV*).

*Iust. dig.* 36,1,46,1: *ex Trebelliano senatus consulto agenti* (*sensatus C*).

Rupertus Tuitiensis (XI-XII sec.) *de gloria et honore filii hominis* 8,1262 Haacke: *sensatus auditor huius uerbi* (*senatus C*).

d) *PMich.* V 260-261,22 (Tebtynis, 35 d. C.): πάσης ἐμπυήσεως ἐπὶ τὸν ἄπαντα χρόνον.

*PMich.* V 263,21-22 (Tebtynis, 35-36 d. C.): πάσης ἐμπυήσεως ἐπὶ τὸν ἄπαντα χρόνον.

*PSI VIII* 917,10 (Tebtynis, I sec. d. C.): πασῃ ἐμπυῆσι ἐπὶ τὸν ἄπαντα χρόνον.

e) *PAmst.* I 55,3 (V-VI sec. d. C.): πυσῃ (= ποιήσει).

*SB XVI* 12694,13 (III-IV sec. d. C.): πύσῃ (= ποιήσῃ).

#### 4) *Herm. Celt. gloss.* 41,232 (*de agri cultura*): *embractum* †*ενθρυκτον*.

a) Ferri 2012, 761: «The Latin form occurs only in Apicius, 9, 444, in the heading (Souter: ‘an Italian dish’; ‘caudle’, ‘casserole’, or ‘stew’ in Apicius translations). The meaning of the term is thoroughly obscure. Hesych. s.v. ἔντριτον (ε 3402) explains it as a word used by the Galatians: τὸ διδιονίου ἔμβρωμα (‘a snack’), ὁ Γαλάται ἔμβρεκτόν φασιν. If the word has any connection with ἔμβρέχειν, it means ‘soaked’. However, the supposedly Gallic origin has suggested a connection with *bracis* (Delamarre 2003, s.v. “*embractum*”: *boisson fermentée, sauce piquante*). The Greek gloss is impossible to reconstruct, in the absence of a clearer idea about the meaning, and it might be ἔμβρεκτον itself, or ἔνθρυπτον (‘crumbled and put into liquid’, or a kind of ‘cake’, or ‘pie’), or Hesychius’ own mysterious lemma, ἔντριτον. In *HC*, *embractum* comes between *faba* and *lens*, which suggests a pulse soup of sorts».

b) Apic. 9,444<sup>tit.</sup>: *embractum Baianum*.

c) *Statuto di Barga* del 1360 (4,297, p. 126 Angelini 1994): *Item statuimus quod nulla persona teneat aliquod imbractum in aliquo uase infra iuratum a medio mense maii in antea.*

d) Dem. 18,260: ἔνθρυπτα καὶ στρεπτοὺς καὶ νεήλατα.

e) Harp. p. 114,9-11 Dindorf: εἰσὶ δὲ ἔνθρυπτα τὰ ἐκ πεμπάτων, ἡ τὰ ἔνθρυψόμενα βρώματα.

f) *schol. Dem. (scholia vetera)* 18,298a-b: ἔνθρυπτα: ψωμοὶ οἵνῳ βεβρεγμένοι, οἵς ἐπίκειται, ὡς φασι, καὶ φακῆ (Ynp); ψωμοὶ οínῳ βεβρεγμένοι, οὓς ποιοῦσιν εἰς σκάφην ἄρτους διαθρύψαντες καὶ φακῆν ἐπισκεδάσαντες (F<sup>2</sup>).

g) *lex. Patm.* p. 155,12-14 *LGM*: ἔνθρυπτα: ψωμοὶ τινες οἵνῳ δεδευμένοι, οἵς ἐπεβάλλετο κατ’ ἐνίους μὲν φακῆ, κατ’ ἐνίους δὲ ἐξ ἐρεβίνθου ἀλευρα.

#### 5) *Herm. Celt. colloq.* 37b-d:

λαμβάνουσι τόπον ([...]) προφάσεις τοῦ Ἰλιακοῦ πολέμου, πρόθεσιν τῆς ἀναγορεύσεως, ἀνάδοσιν...).

προφασιν C: πρόθεσιν Reeve: ὑπόθεσιν Ferri.

accipiunt locum [...] causas Troici belli, materiam recitationis, redicationes...).

Trad. Dickey 2015, *ad loc.*: «They receive a passage [...] the causes of the Trojan war, the basis for a recitation, something to repeat back...».

a) Dickey 2015, 222: «The manuscript has προφασιν here, but that fits neither the Latin nor the context, as it normally means ‘cause’ or ‘excuse’ (or occasionally ‘preface’). Reeve’s πρόθεσιν (personal communication) can mean ‘statement of a case, theme, thesis’ (LSJ s.v. 1.2) and is therefore a much better fit. Another possibility, ὑπόθεσιν ‘topic, speech’, was suggested by Ferri (2010: 239) but is more difficult to justify palaeographically [...]. Ferri argues that *recitatio* can only refer to reading a pre-existing passage aloud with good delivery, not to composing or extemporizing one, and therefore that the words originally used here must have been ones more suitable to that activity. While he has a valid point about the meaning of *recitatio*, even *materia* would normally mean not an actual pre-written speech but rather a topic or theme on which to declaim, so emending the Greek to ὑπόθεσιν would not entirely solve the problem».

b) *Gloss.* II 424,29: πρόφασις *occasio materia causa*.

c) *Gloss.* II 221,20: *αιτία causa materia*.

*Gloss.* IV 536,42: *materia causa*.

*Gloss.*<sup>1</sup> I *Ansil. MA* 878: *materiam occasionem*.

d) *Gloss.* II 48,49: *dictat* ἀναδίδωσιν ὑπαγορεύει.

#### 6) *Herm. Celt. colloq.* 51b:

τρώξιμα <καὶ> τάριχον; acetaria et salsum.

Trad. Dickey 2015, *ad loc.*: «salad and salted fish».

a) Dickey 2015, 234: «The Greek term means ‘raw vegetables’ (‘endive’ in Byzantine Greek [...], but that does not fit the Latin here) and the Latin ‘salad made with vinegar’».

b) *Gloss.* II 563,23: *aceta<ria> olera lac<h>ana*.

c) *Gloss.* II 13,41: *acetaria* τρώξιμα.

*Gloss.* III 430,35: *ιροζιμα* (scil. τρώξιμα) *acetaria*.

#### 7) *Herm. Celt. colloq.* 51b:

κύαμον; fabam solidam.

Trad. Dickey 2015, *ad loc.*: «firm beans».

a) Dickey 2015, 234-235: «I have not been able to understand *solidam*; it might be a corruption of something like *et olivam* ‘and an olive’, or *<et> selina<de>m* ‘and a parsley-like cabbage’, but the lack of a Greek equivalent suggests a problem more serious than minor corruption».

b) Plin. *nat.* 22,140: *faba ... solida fricta*.  
Marcell. *med.* 16,44: *faba solidae granum*.

c) *Gloss.* II 356,17: κύαμος *haec faba solida faba grande*  
[sic] *pluralia non habet*.

*Gloss.* II 69,44: *faba solida* κύαμος.  
*Gloss.* III 26,54: κύαμος *faba solida* (cfr. anche *Gloss.* III 148,54; 183,21; 266,65; 299,44; 357,5; 497,57; 525,8).

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