



DICCIONARIO
GRIEGO-ESPAÑOL



Id.C. **Musonius Rufus** philosophus (Muson.)

Kilpatrick, G.D., «A fragment of Musonius», CR 63, 1949, p. 94.

Fr. = Fragmentum.

Kilpatrick 1949.pdf



though not identical, variant is *Τυνάειος* for *Τυνεύς*.¹

It is possible, then, that the association at Alexandria may be connected with Seleukeia, perhaps having been established by citizens of that city resident in Alexandria, in honour of the Zeus of their city. It is natural to suppose the Seleukeia in question to be Seleukeia-in-Pieria. Numerous cults of Zeus are testified there,² and it is in accordance with the normal practice of the Hellenistic and Greco-Roman world that resident merchants, etc., in large centres such as Delos, Rhodes, and Alexandria should establish shrines and *κοινά* to the gods of their home-town. This interpretation is supported by the close commercial connexion between the Syrian Seleukis and Alexandria in the Imperial period. Strabo says of Laodikeia: *εἰτα Λαοδίκεια ἐπὶ τῇ θαλάσῃ κάλλιστα ἐκτισμένη . . . τοῖς μὲν οὖν Ἀλεξανδρεῦσιν αὕτη παρέχει τὸ πλεῖστον τοῦ οἴνου*.³ A connexion between Seleukeia and Alexandria in the sphere of religion is suggested by the story that the statue of Sarapis came to Alexandria from Seleukeia.⁴

This explanation of the word *Σελεύκειος* in Alexandria, if correct, removes the difficulty felt by previous writers in explaining the word in its Alexandrian context.

In the Lydian documents the title may well be derived from the Seleukid dynasty, the old masters of Lydia; a derivation from a city called Seleukeia seems less probable, while the interpretation of *Σελεύκειος* as 'the shining one' remains only a possibility.

PETER FRASER.

Brasenose College, Oxford.

¹ Baillet, op. cit., No. 1028. Note also the variant *Ἡράκλειος* for *Ἡρακλεώτης* in Durrbach, *Choix*, Nos. 151, 157.

² Cook, *Zeus*, ii (1925), Index i, s.v. 'Seleukia Pieria', and, most recently, H. Seyrig, *Syria*, xx (1939), pp. 296-301.

³ Strab. 751-2.

⁴ v. Levy, *Rev. Hist. Rel.* lxi, 1910, pp. 169-77; Roussel, *Syria*, xxiii (1942-3), pp. 26-7, discusses the slight evidence for the dispersion of Egyptian cults in the Seleukis.

MARE PIGRUM ET GRAVE

'Sed mare pigrum et grave remigantibus perhibent ne ventis quidem perinde attolli, credo quod rariores terrae montesque, causa ac materia tempestatum, et profunda moles continui maris tardius impellitur.' (Tac. *Agricola* 10. 6.)

TACITUS' observations on the sea off the north of Scotland have usually been held to be simply an echo of the tradition, already ancient in his time and dating back at least to Pytheas, of a 'sluggish' and half-congealed sea in the Far North.¹ Tacitus' remarks in this passage, however, are more specific; he is writing apropos of the Roman

landing in the Orkneys and discovery of a Thule that was probably the Shetland mainland; and in pointing out that storms were slower to rise in northern waters than in the land-locked Mediterranean he puts his finger on a very material fact. But what has seldom been observed by classical scholars and perhaps never adequately expounded in a commentary² is that the very phrase, *mare pigrum et grave remigantibus*, which has so often puzzled translators and commentators, really is an accurate description of a phenomenon familiar to sailors of small craft in the Pentland Firth.

My pupil Mr. J. L. Whiteford, who was stationed in the Orkneys during part of the late war, found Tacitus' account (obviously drawn at second hand, through Agricola himself, from Agricola's sailors) very much to the point, coinciding, in fact, with what Orcadian fishermen told him about their own waters. This was, first, that the strong tidal currents in the Firth and in the ocean north of Orkney are the most treacherous feature of these areas, and 'since they are often running against the wind, their power is felt rather than seen. Reaching rates of from 6 to 11 knots, they are sufficient to immobilize or even carry backward a vessel under full sail. No wonder the puzzled "remigantes" found the sea "sluggish and heavy".'

'High winds', continues Mr. Whiteford, 'are not as constant a feature of those waters as common [modern] report would have them, but they do occur. They give rise to a heavy swell, rather than the violent disturbance which Roman sailors would associate with storms in the Mediterranean. Very rough water is to be found in the *rösts*, where the sea rushes over a shallow and uneven bottom. But Tacitus' brief description can give only the main features, and the slowly heaving Orkney sea . . . can have no better description than *pigrum et grave*.'

A. R. BURN.

University of Glasgow.

² See J. G. C. Anderson, ad loc., who refers to 'the contrary tides and currents off the north-east of Scotland, against which even sailing ships can often make no way'; but who combines this with the Pytheas-mythology, and thus scarcely brings out the appositeness of Tacitus' phrase.

A FRAGMENT OF MUSONIUS

IN her essay on 'Musonius Rufus "The Roman Socrates"' (*Yale Classical Studies*, x, 3-147, 1947) Miss C. E. Lutz has given us an edition of the remains of Musonius. She has, however, overlooked one small fragment, quoted by Origen, to be found in H. Cadiou, *Commentaires Inédits des Psaumes*, 118 (1936). The passage runs: 'Ο μὲν Ἑλλήνων φιλόσοφος Μουσώνιος παραδόξως εἰπὼν ταῦτα ἐθαυμάσθη ἄσκητόν τὸ λοιδωρον καὶ τὸ πικρῶς λοιδωρον, ἀλλὰ καθ' ἑαυτοῦ τὸν θυμὸν καὶ τὴν πικρίαν ἀνατιθηγνέον ἀλλὰ κατὰ τῆς ἐν ἡμῖν ἡδυσθαλείας'.

G. D. KILPATRICK.

The Queen's College, Oxford.

¹ See, e.g. J. O. Thomson, *History of Ancient Geography*, pp. 147 ff. (with a useful collection of the references); especially p. 149, n. 1.