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Uncial or Uncinal?

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corrected; 11 in which m was omitted and afterwards supplied; 7 cases of insertion of m, afterwards deleted; 9 omissions of s, 6 of t, 3 or 4 of e, generally corrected; and various other omissions of letters, besides some 30 instances of insertion especially of n. Omissions of syllables, usually due to haplography, but often with no apparent reason, are almost as frequent (some 22): addition of syllables much less common, though two of the 7 corrected cases I noticed are worth mentioning: Ap. 492 *circum iſpiciit*, 863 *circum iſſcribitus*. Words also are frequently omitted, but generally supplied; and, in addition to the lines men-

tioned by Dressel as omitted altogether, the following lines have been omitted and supplied between the lines or in the margin: Cath. iv. 50-53, vii. 81, Ap. 19, 427, 602, 902, Ham. 172, 408, 452. Ap. 240, 241 was at first written as one line *appellare patrem numquam nisi sanctus et unus*: that was next erased and the ordinary reading substituted. Once Dressel has forgotten to mention an omission, or rather includes Put. in the vague phrase 'omnes Heinsii': Ham. 69 is omitted by Put. as well as many other MSS.

E. O. WINSTEDT.

UNCIAL OR UNCINAL?

In the November number of the *Classical Review*, Mr. S. Allen suggests that the word *uncialibus* in the passage of Jerome from which the palæographical use of the term is probably derived, might well be *uncinalibus* (hooked or curved), in allusion to the curved forms which first occur in uncial writing: and refers to a small popular work by myself, in which owing to restricted space reasons could not be given for each statement. Perhaps I may be allowed a short space for explanation of the word *uncial*.

The cardinal passage will always be the words of St. Jerome in his Preface to the book of Job:—'*Habeant qui volunt veteres libros vel in membranis purpureis auro argentoque descriptos vel uncialibus (ut vulgo aiunt) litteris—onera magis exarata quam codices—dummodo mihi meisque permittunt pauperes habere schedulas et non tam pulchros codices quam emendatos.*' Jerome is clearly using the word *uncialibus* to indicate fine large writing. It should be remembered that this passage is not cited from a casual treatise, but from one of the prefaces which occur in most of the MSS. of the Vulgate, and that therefore the reading is exceptionally likely to be correct, owing to the mass of early testimony which we have to the text of the Vulgate itself. The only variety of reading appears to be *initialibus*, which is found in a few MSS., but which is an impossible reading. Viewed as the one true reading it cannot stand against the weight of countervailing testimony: and even as a corruption of *uncialibus* it could only belong to a later age than that of Jerome (both for palæographical and historical reasons).

The reading *uncialibus* is further attested by a French writer of the 9th century, who does not seem to have been quoted in full in any discussion of this question since Mabillon's *De Re Diplomatica*, (1709), namely Servatus Lupus, abbot of Ferrières, himself a collector of MSS. for the purpose of having them copied in the scriptorium of his own house. In his 5th letter he writes to Eginhard:—'*Praeterea Bertcaudus dicitur antiquarum litterarum, duntaxat earum quae maximae sunt et unciales a quibusdam vocari existimantur, habere mensuram descriptam. Itaque si penes vos est, mittite mihi eam per hunc quaeso pictorem, cum redierit, schedula tamen diligentissime sigillo munita.*' Lupus here implies that there was a definite size of letters which were believed to be called uncial. The reading of Jerome may therefore on the whole be regarded as incontrovertible.

The meaning is hardly more open to doubt. *Uncia* (whence our *inch* through Old English and our *ounce* through French) denoted a definite weight and a definite length—one twelfth of a pound and one twelfth of a foot. Pliny uses *as uncialis* (weight), *altiludo uncialis* (length), and *uva uncialis* (which might conceivably be either). There is therefore no extrinsic reason why *litterae unciales* should not mean 'letters an inch in height or breadth.' In a Vatican MS. vaguely cited as '135' the word in this passage of Jerome is glossed *longae*: and the meaning is paralleled by *cubitalis litterae* and by the satirical expression *sesquipedalia verba*. The only person who has understood it of breadth is Budaëus (*De Asse*, liber i), and the old palæographers Mabillon,

Toustain and Tassin, and Wailly agree in regarding it as implying more or less literally *inch-high*. The style which was just coming in in Jerome's time needed a designation, and this rough and ready word, originating among the scribes or monks (*vulgo*), was adopted as sufficiently expressive, although not literally exact nor an authoritatively assigned term. It may well have been helped in those pre-scientific days by its resemblance to *uncus*, a hook or curved line.

There are one or two other objections to Mr. Samuel Allen's suggestion of *uncinalibus*. First, the word *uncinus* (a hook) is identical in meaning with the word *uncus*, and therefore *uncinus* as an adjective or *uncinatus*

(used adjectivally by Cicero) would have satisfied all purposes. Next Jerome implies that the term was in common use, and *uncinalis* would under such circumstances have perpetuated itself somewhere in literature, while in this particular passage it had, as I have stated, a quite exceptional opportunity of impressing itself on the text. Finally let Mr. Allen beware of the sharp edge of Occam's razor, 'Entia non sunt multiplicanda praeter necessitatem.' Conjecture is unnecessary, when the received text is both well supported and intelligible, though not theoretically quite satisfactory.

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NOTES.

* *Βουλυτός*.—In *Class. Rev.* ii at p. 260, Mr. Frazer argued that this word means not *evening*, as generally supposed, but, *the time immediately after noon*. In support of this view I would adduce the following passage from Heliodorus (*Aethiop.* ii. 19). Cnemon and Thermuthis start on their journey *ἄμ' ἡλίφ*. They have a meal later on, and proceed again upon their way: *καὶ ἦν μὲν ὅρα περὶ βουλυτὸν ἡδῆ*. After this they begin to ascend a hill, and on three several occasions Cnemon remains behind *exonerandi ventrem necessitatem excusans*. On the fourth occasion he stays away altogether, and runs off into the wood. Thermuthis meanwhile, *ἐπειδὴ πρὸς ταῖς ἀκρωρελαῖς ἐγένετο τοῦ ὄρους ἀνέπαυεν αὐτὸν ἐπί τινος πέτρας ἐσπέραν τε καὶ νύκτα ἀναμένων*. It seems clear that the meal was eaten about mid-day, the travellers being half-starving at the time, and that the subsequent journey was completed before evening.

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* * *

ARISTOPHANES, *Wasps* 565.—That *ἄν* may be on occasion displaced is proved by the examples cited by Mr. Richards (*Cl. Rev.* xvii p. 9), but has that fact any bearing on the combination *ἄν*? In a word, could *ἄν* even under any circumstances be separated the one from the other? In the firm conviction that it was an actual impossibility to disjoin these two particles, my father proposed to drop *ἀνίων* or *ἀνίων* altogether (as I notice by the new Oxford text that Meineke does) and to read—

μείζω (or *πλείω*) *κατὰ πρὸς τοῖς οὖσιν, ἄν* *ἰσώσῃ τοῖσιν ἐμοῖσιν*.

Might not *ἀνίων* by the way have got in from its partial similarity to the characters of *ἄν* *ἰσώσῃ*?

If the view is correct that *ἄν* cannot be disjoined—and at least some unimpeachable evidence should be forthcoming before it is taken for granted—the proposed restoration of *Lysistr.* 173 as given by Mr. Richards cannot stand.

W. F. R. SHILLETO.

OXFORD, Oct. 31, 1903.

NO. CLVI. VOL. XVIII.

Πολυετής.—Liddell and Scott give: '*πολυετής-ές*, of many years, full of years, *Eur. Or.* 473. *Hel.* 651.' It has been pointed out already, I think, in the *Classical Review*, though I cannot find the reference, that in both the passages cited the meaning is 'after many years.' It may be worth noting that the word is used in the sense given by Liddell and Scott, in *Luc. Hermot.* § 50. *Ὁδοῦν, ὃ ἐταῖρε, πολὺ δίκαιότερον μέμφοιο ἂν . . . τῇ φύσει ἡμῶν, ὅτι σε μὴ κατὰ τὸν Τιθωνὸν πολυετὴ καὶ μακρόβιον ἔθεσαν κ.τ.λ.*

I may add that by a curious slip the *πεντάγραμμον* of the Pythagoreans, mentioned in *Luc. de Lapsu*, § 5, is represented in the lexicon by a star of six points. The correct shape is given in a note in the Variorum edition of 1743.

P.S.—Since the above was written I have found another example of *πολυετής*: *ἐλέφαντα πολυετὴ καὶ παμμεγέθη*. *Heliod.* x. 25.

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JUVENAL I. 144-146.

*Hinc subitae mortes atque intestata senectus
et noua nec tristicis per cunctas fabula cenas;
ducitur iratis plaudendum funus amicis.*

Madvig's attempt to correct this passage was so far right that he saw that old men's wills or intestacies were no more in point than young men's. But his reading, *infestata* for *intestata*, does not prepare the way for *iratis*. The anger of the dead man's friends comes from his death without a will, whereby the legacies which they had expected pass to the heirs-at-law. The explanation by which *intestata senectus* is taken to mean that old age is a thing nowadays unknown is open to the same objection. The fact that the glutton dies without a will must be stated in this list. It follows that the corrupt word is not *intestata* but *senectus*. If we leave the line blank after the three first words we see that the sense required in the blank space is 'the deaths of men