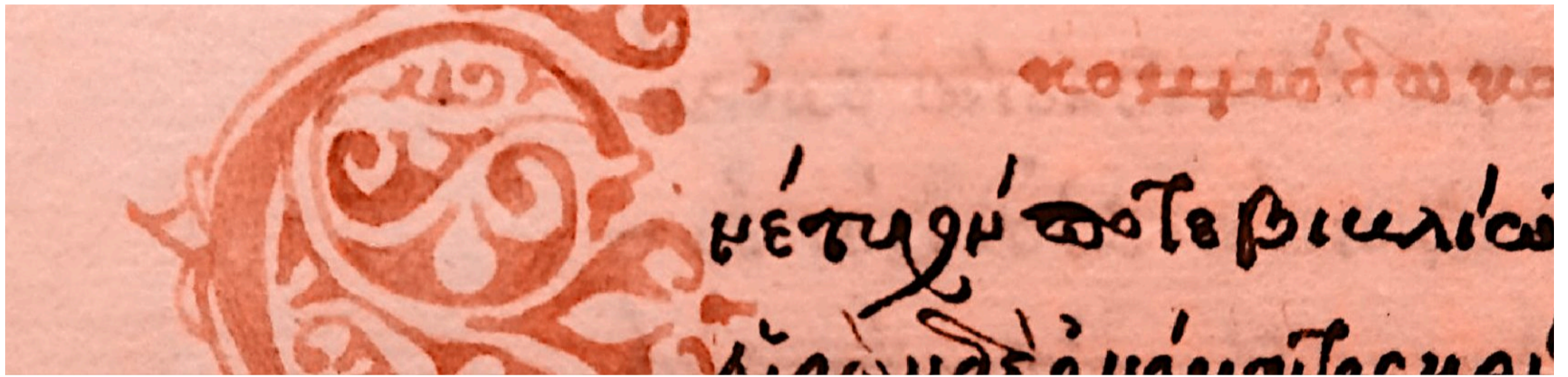




# Digital Encyclopedia of Atticism



*PURA. Purism In Antiquity: Theories Of Language in Greek Atticist Lexica and their Legacy*



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## About DEA

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The **Digital Encyclopedia of Atticism** is one of the research outputs of **PURA**, a five-year ERC Consolidator project (grant agreement no. 865817), which began in January 2021 at Ca' Foscari University of Venice. PURA investigates the theories of **linguistic purism** that were developed in ancient Greek culture, and the way in which they were received in later periods. The focus of our analysis is **Atticist lexica**, ancient 'dictionaries' that collect linguistic features to be cultivated or avoided in correct Greek.

DEA contributes to the three main objectives of PURA:

1. to provide a comprehensive mapping of **Atticist purism** by analyzing the linguistic theories of Atticist lexica;
2. to study the intellectual and cultural **legacy** of Atticism in antiquity, the Middle Ages, and the early modern age by charting the history both of the lexica as **books** and of their authors;
3. to make the theories of these specialist and intricate texts more approachable and **accessible** outside the traditional format of critical editions.

To fulfil these objectives, the three sections of DEA, all of which are **open-access**, collect our work on the lexicographic entries in the Atticist lexica and their linguistic history; the major scholars and works of the ancient and Byzantine Atticist debate; and the transmission of the lexica in the medieval and early modern periods. Visit [About DEA](#) for more information.

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## Lexicographic entries

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### ἄπλυτος πώγων

(Phryn. *PS* 4.1–2)

#### A. Main sources

(1) Phryn. *PS* 4.1–2: ἄπλυτον πώγωνα· εἰ θέλοις ἀνεπαχθῶς σκῶψαί τινα πωγωνίαν.

ἄπλυτον cod. : ἄπλατον Kock (in *CAF* vol. 3, 556) : ἄπλετον de Borries (1911).

ἄπλυτον πώγωνα ('unwashed beard') (*Com. adesp.* fr. \*556 = [C.1](#)): If you want to tease a bearded man without being offensive.

#### B. Other erudite sources

(1) Σ<sup>b</sup> α 1794 (= Phot. α 2444, *Su.* α 3241, *ex* Σ'): ἄπλυτον πώγωνα· σκώπτων.

The sources depending on Σ' add a final element to round off the gloss: Photius adds *χρήση τῆ λέξει*, the *Suda* εἶπε, and Eudemus (*teste* Cunningham) εἶπέ (see also [B.2](#)).

ἄπλυτον πώγωνα ('unwashed beard'): [You can use this expression] to tease [someone].

(2) *Apostol.* 3.53: ἄπλυτον πώγων' ἔχεις· σκώπτων εἶπέ.

Final ἔχεις was probably added on the model of a number of comic passages where elided πώγων' occurs towards line-end before a form of the verb ἔχω (see *Ar. Ach.* 120, *Th.* 190, *Ec.* 102).

ἄπλυτον πώγων' ἔχεις ('You have an unwashed beard'): Say [this] to tease [someone].

(3) *Poll.* 2.10: εἰς ἀνδρῶν ἡλικίαν ὑπαλλάττων, γενειῶν, γενειάσκων, πώγωνος ὑποπιμπλάμενος, πωγωνίας, ὡς Κρατῖνος.

[The words for one] who is entering the age of adult men [are] γενειῶν ('growing a beard'), γενειάσκων ('beginning to get a beard'), πώγωνος ὑποπιμπλάμενος ('gradually filling out a beard') (Pl. *Prt.* 309a.4), πωγωνίας ('bearded [man]'), as Cratinus [says] (fr. 485).

(4) Poll. 2.88: καὶ πώγων, ἐπειδὴν ὑποπλησθῆ. [...] καὶ πωγωνίας δέ.

And [one says] πώγων when [the beard] is filled out [...] And [one calls a bearded man a] πωγωνίας.

(5) *Su.* π 2151: πωγωνίας· ὁ μέγας πώγων.

Kuster and Bernhardt in their editions restored the *interpretamentum* respectively as ὁ μέγα<ν> πώγων<α> <ἐχ>ων and ὁ μεγαλωπώγων.

πωγωνίας: A big beard.

### C. *Loci classici*, other relevant texts

(1) *Com. adesp.* fr. \*556 = Phryn. *PS* 4.1–2 re. ἄπλυτος πώγων ([A.1](#)).

(2) Leo Choerosphactes *Chilistichos theologia* 467–70 Vassis:

ἴθην γερόντων στυπίνων μυθωδίας  
εἰς ἀπλύτους πώγωνα ἐγκαυχωμένων  
γῆς ἄχθος ὄντας ἢ κρεῶν σωρούς μόνους  
σοφῶς βδελύττου, μή τι προσπταίσης πλέον.

Hence, you must be wisely disgusted by the fabulous talking of tow-like old men, who pride themselves in [their] unwashed beards, who are only a burden on the earth or mounds of flesh, so that you will not trip up anymore.

### D. General commentary

Phrynichus ([A.1](#)) recommends ἄπλυτος πώγων as an inoffensive way to tease a bearded man. For this use of ἀνεπαχθῶς, one may compare Phryn. *PS* 94.19–20: ὁ λόγος ὅδε οὐκ εὖ φρονεῖ· εἰ βούλει πρὸς τινα μὴ ὀρθῶς εἰπόντα ἐνσημήνασθαι, ἀνεπαχθῆς ἔση ('This line of reasoning does not make good sense': If you want to raise an objection to someone who is not speaking rightly, you will not be offensive [if you use this expression]'). The derivation of the lemma from a comic source is very likely, although little progress can be made towards an identification.

The adjective ἄπλυτος is used often for food (radish in Eup. fr. 338.1, Pherecr. fr. 190.1, and Antiph. fr. 273.2) and more rarely for items of clothing (only Semon. fr. 7.5 West) and body parts (only Ar. *V.* 1035). It is perhaps because this adjective may be used in a fairly neutral fashion ('dirty', as opposed to more loaded words, such as 'filthy' or 'grimy') that ἄπλυτος πώγων is said by Phrynichus to be inoffensive.

In pre-Hellenistic times, the beard was a sign of maleness and virility, especially in opposition to eunuchs and effeminate men (see Ar. *Ach.* 120–121 and *Th.* 189–192 and, further, Arnott 1996, 747). In comedy, people with thick beards could be singled out or teased (see Philonid. fr. 10), and long beards were distinctive of philosophers (see Phoenicid. fr. 4.16–7 and Ephipp. fr. 14.7, where a long, thick, and well-kept beard is part of the attire of a young



dandy who aspires to become a philosopher). This lemma, like many other unattributed lemmas of the epitome of the *PS*, is tentatively ascribed to comedy. Thus, it is at least possible that in its original context, ἄπλυτος πώγων might have been a detail in the parody of a philosopher (or perhaps an aspiring philosopher).

## E. Byzantine and Modern Greek commentary

Phrynichus' gloss ([A.1](#)) evidently served as the model from which Leo Choerosphactes derived the expression ἄπλυτος πώγων ([C.2](#), on which see further [F.2](#)). However, Leo Choerosphactes' use of ἄπλυτος πώγων is decidedly more aggressive than Phrynichus recommends. (On the parody of bearded men, which is still topical in Byzantine literature, see e.g. Kucharski, Marciniak 2017 on Theodorus Prodromus.)

## F. Commentary on individual texts and occurrences

### (1) Phryn. *PS* 4.1–2 ([A.1](#))

According to the transmitted text, the recommended inoffensive way to tease a bearded man would be to call him ἄπλυτος πώγων 'unwashed beard'. Kock and de Borries respectively suggested emending ἄπλυτον into ἄπλατον or ἄπλετον, both meaning 'immense' or 'endless', on account of the fact that πωγωνίας in the *interpretamentum* does not itself entail the idea that the beard be unwashed; they also both considered it unlikely that ἄπλυτος πώγων could actually be an inoffensive way to tease a bearded man. However, since ἄπλυτον is also in the parallel lemma in Σ<sup>b</sup> and likewise in the entries of Photius and the *Suda* which go back to Σ', subsequent scholars have rightly resisted either emendation (see Kassel and Austin in *PCG* vol. 8, *ad loc.* and Olson, Seaberg 2018, 321).

### (2) Leo Choerosphactes *Chilistichos theologia* 467–70 Vassis ([C.2](#))

The passage is replete with poetic allusions (duly recorded by Vassis 2002, *ad loc.*). Notice, in particular, that – like εἰς ἀπλύτους πώγωνας – the expressions γερόντων στυπίνων (line 467) and κρεῶν σωρούς (line 469) are derived from Phrynichus' *PS* (see respectively *PS* 59.7–9 and 109.11–2). Another case where Leo Choerosphactes uses multiple expressions taken from Phrynichus' *PS* in the same passage is *Chilistichos theologia* 89 Vassis, where ψυχορροφούσας is taken from *PS* 128.11–3 and ἐνσεσεισμένων from *PS* 69.6–8 (on both, see entry ψυχορροφεῖν [↗](#)). For an overview on these and other cases where Leo Choerosphactes depends on Phrynichus and other lexicographical sources, see Vassis (2002, 40–1).

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## ABSTRACT

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This article deals with the expression ἄπλυτος πώγων discussed in the Atticist lexicon Phryn. PS 4.1–2.

## KEYWORDS

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