

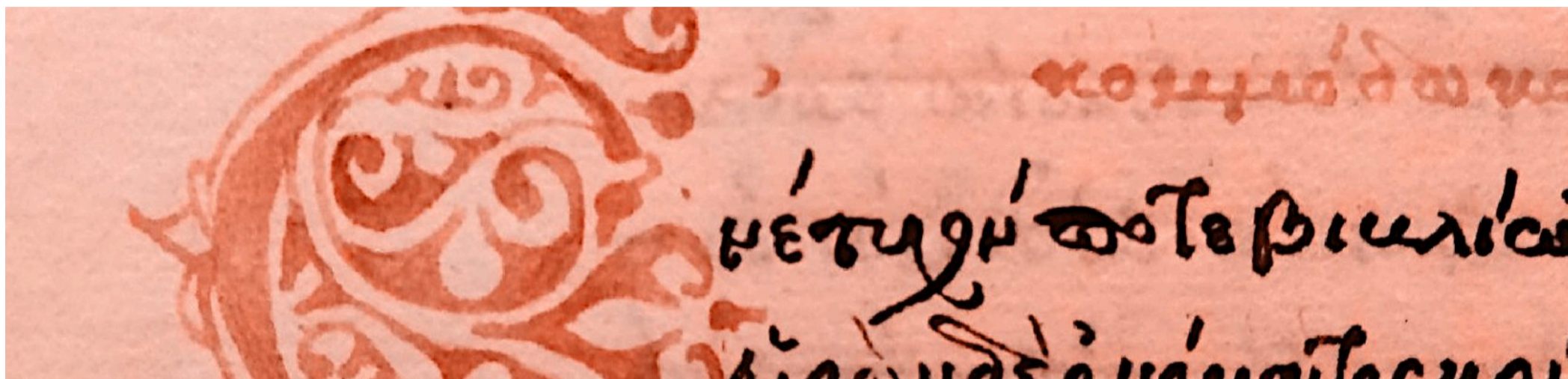


# Digital Encyclopedia of Atticism



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



Lexicographic Entries



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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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### ἄτεγκτος

(Phryn. *PS* 7.7–9)

#### A. Main sources

(1) Phryn. *PS* 7.7–9: ἄτεγκτος παρηγορήμασιν· Αἰσχύλος δοτικῆ ἀντὶ γενικῆς Ἀττικῶ ἐχρήσατο ἔθει. Πλάτων <δὲ> γενικῆ κέχρηται· μὴ τέγγεσθαι ὑπὸ κακοδοξίας’.

ἄτεγκτος παρηγορήμασιν: Aeschylus (fr. 348 = [C.1](#)) uses the dative instead of the genitive according to the Attic custom. But Plato uses the genitive: ‘not being made weak by bad reputation’ (*R.* 361c.7 = [C.2](#)).

#### B. Other erudite sources

(1) Σ<sup>b</sup> α 2328 (= Phot. α 3064 = *Su.* α 4329, *ex* Σ’): ἄτεγκτος ἄνθρωπος παρηγορήμασιν· ὁ μὴ βρεχόμενος μήτε προσιέμενος παραμυθίαν, ἀλλὰ σκληρὸς ὢν ὡς ἡ πέτρα ἢ ἄλλο τι τῶν σκληρῶν, ὡς μηδὲ ὑπὸ ὕδατος βρέχεσθαι.

Photius omits παρηγορήμασιν || ὡς μηδὲ Σ<sup>b</sup> and *Su.* : ὡς μὴ Phot.

ἄτεγκτος ἄνθρωπος παρηγορήμασιν: A man who is not soaked [with tears] nor welcomes consolation, but who is as stiff as a stone or some other stiff thing, to the point that it is not even soaked by water.

(2) Phryn. *PS* fr. \*361 (= Phot. τ 98): τεγχθέντων· ἀντὶ τοῦ εἰζάντων. ἔνθεν καὶ ὁ ἄτεγκτος. <Πλάτων> Πολιτείας β’ τὸ ‘μὴ τέγγεσθαι ὑπὸ κακοδοξίας’.

τεγχθέντων (Pl. *Lg.* 880e.3): Meaning εἰζάντων (‘giving way to’, i.e. emotions, passions, etc.). From here ἄτεγκτος too [derives]. In the second book of the *Republic* (361c.7) Plato [says] ‘not being made weak by bad reputation’ (*R.* 361c.7 = [C.2](#)).

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

(1) Aesch. fr. 348 = Phryn. *PS* 7.7–9 re. ἄτεγκτος παρηγορήμασιν ([A.1](#)).

(2) Pl. *R.* 361c.5–8: μηδὲν γὰρ ἀδικῶν δόξαν ἐχέτω τὴν μεγίστην ἀδικίας, ἵνα ἦ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ τέγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ἀπ' αὐτῆς γιγνομένων.

Although he (i.e. the just person) does not do anything wrong, let him have the worse reputation [of committing injustice], so that he be put to test as regards [his sense of] justice by not being weakened by bad reputation and from the things which derive from it (cf. [A.1](#), [B.2](#)).

(3) Plu. *Alc.* 24.5: ταῖς δὲ καθ' ἡμέραν ἐν τῷ συσχολάζειν καὶ συνδιαιτᾶσθαι χάρισιν οὐδὲν ἦν ἄτεγκτον ἦθος οὐδὲ φύσις ἀνάλωτος.

No human character was unsoftened by the everyday grace of spending time and living together [with him], nor any human nature was unassailable [by it].

(4) Clem.Al. *Strom.* 7.11.67.8: ἡ δὲ δι' αὐτὴν αἰρετὴ σωφροσύνη [...] κύριον καὶ αὐτοκράτορα τὸν ἄνδρα κατασκευάζει, ὡς εἶναι τὸν γνωστικὸν σώφρονα καὶ ἀπαθῆ, ταῖς ἡδοναῖς τε καὶ λύπαις ἄτεγκτον.

Wisdom, [which is] to be chosen because of itself, [...] makes the man powerful and in control of himself, so that one who knows it (i.e. virtue) is wise and free from emotion [and] cannot be weakened by pleasure and pain.

(5) Clem.Al. *Strom.* 7.12.74.6: οὐ γὰρ ἔστιν ὅπως ὑπὸ τοιούτων παιδευθεῖη ποτ' ἂν ὁ γνωστικὸς ἢ τερφθεῖη, ἐκ προαιρέσεως καλὸς καὶ ἀγαθὸς εἶναι συνασκήσας καὶ ταύτῃ ἄτεγκτος ἡδοναῖς γενόμενος.

It is impossible that one who knows it (*sc.* virtue) be educated or delighted by such things, since he professedly practices being beautiful and good and thus cannot be weakened by pleasures.

(6) Nicetas Eugenianus *Monodia in Theodorum Prodromum* 458.22–4: οὕτως ἐγὼ μου τὴν καρδίαν ἐσκλήρυνα καὶ ἀτεχνῶς φαραωνίτιν εἰργασάμην καὶ θείοις λόγοις ἄτεγκτον ἔδειξα.

Thus, I hardened my heart and made it utterly pharaonic and showed that it is unsoftened by the words of God.

(7) Eust. *in Il.* 3.799.15–6: οὐκ ἦν δὲ ἄλλως ἀπαλυνθῆναι τὸ ἄτεγκτον τοῦ Ἀχιλλέως, εἰ μὴ τοιούτοις δάκρυσιν.

It was otherwise impossible that Achilles' hard-hearted character be softened if not by such tears.

(8) Eust. *in Il.* 4.961.17–20: τὸ δὲ 'λαοὺς ἐποίησεν' ὁ Ζεὺς, ἀντὶ τοῦ λιθίνους τὰς ψυχὰς ἐκείνους ἀπέδειξε καὶ σκληροὺς καὶ ἀσυμπαθεῖς. ἄτεγκτοι γὰρ, φασίν, ἦσαν τῇ Νιόβῃ, ὀργιζόμενοι αὐτῇ, ἐπεὶ διὰ τὴν αὐτῆς ἀσέβειαν μικροῦ δεῖν πάντες ἂν ἀπώλοντο λοιμῷ.

The fact that Zeus ‘made them into stone’ [means] that he made them like stone in their souls and stiff and unsympathetic. For, they say, they were unsoftened by Niobe, being angry with her because on account of her impiety they all almost died from a pestilence.

## D. General commentary

Phrynichus’ gloss ([A.1](#)) centres on the construction of the verbal adjective ἄτεγκτος with the dative of agent, a construction the lexicographer draws from a passage of Aeschylus ([C.1](#), ‘one who cannot be softened by consolations’). As far as we can judge from the text of the epitome of the *PS*, this lemma has no prescriptive or proscriptive intent, but probably aims instead to recommend the use of a stylistically noteworthy expression. Phrynichus certainly draws his idea that ἄτεγκτος παρηγορήμασιν is an Attic construction from the fact that in Attic literature, τέγγομαι is regularly construed with the dative of agent (see, e.g., [Aesch.] *PV* 1008, *Soph. Ai.* 1209, *Eur. Hipp.* 302–3 and 854, etc.). The agent expressed by ὑπό + genitive, however, is only attested in a passage of Plato’s *Republic* ([C.2](#)).

The verbal adjective ἄτεγκτος derives from τέγω. Besides the concrete meaning ‘to moisten’, it also developed a new metaphorical meaning in the passive, namely, ‘to be softened, weakened’, in the sense of being convinced (beside [C.2](#), see [Aesch.] *PV* 1008, *Eur. Hipp.* 302–3 and 854, *Ar. Lys.* 550, *Pl. Lg.* 880e.3). This metaphorical meaning is inherited by ἄτεγκτος, but the evidence is found in two usage contexts. In some circumstances, ἄτεγκτος describes the character of a person who cannot be softened by external forces, as in Aeschylus’ fragment ([C.1](#)) and a few other tragic passages (see *Soph. OT* 336, *Eur. Herc.* 833 and fr. 122.1047; see also Finglass 2018, 279). In texts of a technical nature, ἄτεγκτος indicates the physical properties of metals that are not affected by water (see *Arist. Mete.* 385a.13, 385b.13, and 385b.16). It is not uncommon for words initially belonging to the vocabulary of poetry to be used as technicisms as well (for an overview of the interactions between epic, tragic, and scientific language, see Langslow 1999, 184–6).

In imperial prose ἄτεγκτος is well-documented with the meaning ‘unsoftened’, and over twenty occurrences can be counted in the time span between Dionysius of Halicarnassus and Philostratus. Plutarch seems to have been particularly fond of this word, in that he alone uses it twelve times in his writings. This marks a sharp contrast with earlier sources, considering that before imperial times ἄτεγκτος was either a poeticism used by tragic poets or an element of technical vocabulary. This increasing popularity provides a context for Phrynichus’ interest in the adjective. However, Phrynichus’ recommended construction of ἄτεγκτος with the dative is only rarely attested – after Aeschylus, it only appears again in Plutarch and Clemens of Alexandria ([C.3](#), [C.4](#), [C.5](#)). Moreover, we also have evidence for an innovative construction of ἄτεγκτος with πρὸς + accusative to indicate what one is ‘unsoftened’ in relation to (*J. AJ* 20.255, *Plu. De recta ratione audiendi* 44a.7–8, *Synes. Epist.* 132.48–50). As the πρὸς + accusative construction may be later than the version with the dative, we might speculate that Phrynichus is perhaps tacitly discouraging his readers from using it when he recommends the more classical construction using the dative of agent. Regarding the technical use of ἄτεγκτος to indicate metals unaffected by water, besides the evidence from the ancient commentaries on Aristotle and from Galen (2x in 12.186.3–7 Kühn), this use is also attested in documentary sources (see *P.Ryl.* 4.592.4–6 [= [TM 7707](#), origin unknown, late 3rd century BCE]).

## E. Byzantine and Modern Greek commentary

In late-antique and Byzantine writers, ἄτεγκτος remains a common word, although it is mostly limited to high-register writers. The construction with the dative of agent, as recommended by Phrynichus, did enjoy some popularity among Byzantine authors using high language ([C.6](#), [C.7](#), [C.8](#); see also Phot. *Epistulae* 283.483–91 and Arethas *Opera minora* 14.143.12–7). We occasionally have evidence for the construction with πρὸς + accusative as well (Arethas *Opera minora* 10.110.18–9). An influence exerted by Atticist lexicography, perhaps Phrynichus himself, on Byzantine authors is not to be completely ruled out, though it remains inevitably speculative.

## F. Commentary on individual texts and occurrences

(1) Phryn. *PS* 7.7–9 ([A.1](#))

Two parallel sources from the lexicographical tradition invite further reflection on the epitomisation process that ultimately shaped Phrynichus' lemma ([A.1](#)).

Phrynichus' gloss is closely connected with  $\Sigma^b \alpha 2328 (= \Sigma')$  ([B.1](#)), where the object of interest is the adjective's semantics rather than its syntax. Phrynichus and the gloss in the first expansion of the *Synagoge* ( $\Sigma'$ ) that can be reconstructed from the agreement between Photius and the *Suda* implicitly share the same *locus classicus*, Aeschylus (though the author is not mentioned in the *Synagoge*). One option is that a fuller version of Phrynichus' *PS* is the source of the first expansion of the *Synagoge*. In such a case, the epitome of the *PS* would only preserve the information regarding the construction of ἄτεγκτος with the dative, whereas the *Synagoge* tradition preserves just the discussion concerning the meaning of the adjective. One might then tentatively blend the two entries and imagine what the gloss of Phrynichus' *PS* might have originally looked like. Alternatively, the same *locus classicus* may have been the object of independent lexicographic entries. ἄτεγκτος is quite often the object of interest in ancient lexicography, and it is not impossible that Aeschylus' fragment was also the *locus classicus* of more than one lexicographical entry (other glosses concerning ἄτεγκτος are Hsch.  $\alpha 8032$ , Hsch.  $\alpha 8033$ , Hsch.  $\alpha 8034$ ,  $\Sigma \alpha 1039$  [=  $\Sigma^b \alpha 2326 =$  Phot.  $\alpha 3063 =$  *Su.*  $\alpha 4329$ ],  $\Sigma^b \alpha 2327$  [= *Lex. rhet.* V 218.22–6 Bekker = Phot.  $\alpha 3065 =$  *EM* 163.33–6, *ex*  $\Sigma$  ''']).

Since the passage of Plato' *Republic* quoted by Phrynichus ([A.1](#)) is also in Phot.  $\tau 98$  ([B.2](#)), de Borries suggested that Photius' lemma too could derive from the *PS*, and so he edited Photius' passage as Phryn. *PS* fr. \*361 (Theodoridis, *ad* Phot.  $\tau 98$  comments that this is perhaps correct). Be that as it may, it does not automatically follow that Phrynichus' fragment would belong with Phryn. *PS* 7.7–9 ([A.1](#)) and (possibly)  $\Sigma^b \alpha 2328 (= \Sigma')$  ([B.1](#)).

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## ABSTRACT

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This article provides a philological and linguistic commentary on the word ἄτεγκτος discussed in the Atticist lexicon Phryn. PS 7.7–9.

## KEYWORDS

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