

ΤΟΛΜΗΡΙΑ

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While steady progress in the field of lexicography (particularly during the past century and a half) has been giving us an ever firmer grasp over ancient Greek vocabulary, the fortunes of some words have varied with the passage of time. The noun *τολμηρία* is a good case in point. Absent from the ancient lexica, and unknown to (or at least unreported by) Stephanus when he published his *Thesaurus Graecae Linguae* in 1572, it makes its first appearance in a 116 B. C. papyrus document from the Turin Regio Museo Egizio published by Peyron in 1825 as *P. Torino* II.8. In the passage at issue, Petenophotes, lodging a formal breach of contract suit against Amenotnes, decries the latter's repeated *τολμηρία* in interfering with his embalming franchise.

The noun next appears in Schneider's 1828 *Handwörterbuch der Griechischen Sprache*. Schneider merely carries "*τολμηρία, ἡ, Kühnheit, Verwegenheit, von τολμηρός,*" without citing a *locus*; Passow (1831) echoes this entry *verbatim*. The 1846 Liddell and Scott *Greek-English Lexicon* (based upon Passow) shows "*Τολμηρία, ας, ἡ, boldness, rashness*"; the 1847 (Schneider-based) edition of Donnegan's *Greek and English Lexicon* offers "*Τολμηρία, ας, ἡ, boldness; audacity,? Schn.L.: from τολμηρός*".

Shortly thereafter, we witness a quantum jump in information about *τολμηρία*. The Hase/Dindorf revision of Stephanus' *Thesaurus Graecae Linguae* (Vol. II col. 2274 D, 1848-1854) carries the following entry: "*Τολμηρία, ἡ, Audacia. [Nicolaus Methonensis Quaestio. et Responss. Creuzer. Gregor. Naz. Carm. 12, 210, 408, 212, 313. Boiss. in Pap. Aegypt. ap. Peyron, fasc. 2, p.47, 66, ubi τῆι τολμηριαι, sec. annot. p. 60, syllaba τολ incerta. Ephraem. Syr. vol. 3, p.244, C. L. Dind. Fab. Aesop. Coraes.]*."

This sudden visibility of *τολμηρία* proves to be short-lived, however. In fact, a century will pass before the noun, now absent again from successions of *LSJ* editions, as well as from Sophocles' *Lexicon* (1914), will make a reappearance. In 1957, Wilcken republished the Peyron papyrus in *UPZ* II.196.66 (Klageschrift des Petenophotes an den Epistates Herakleides).¹⁾ In his translation of the passage at

¹⁾ The most recent version of this papyrus is that of P. W. Pestman published in 1981 as *P. Tor. Amenotnes* in *Catalogo del Museo Egizio di Torino* Series I Vol. 5.

issue, Wilcken offers the meaning "Tollkühnheit"²⁾ for *τολμηρία*, eschewing further comment in his (elsewhere quite extensive) notes on the text. From *UPZ*, the noun, defined as "audacity," finds its way into the *Addenda and Corrigenda* to the *LSJ Lexicon*, and ultimately into the 1968 *LSJ Supplement*. Flagged here as a new entry, it can easily leave the casual reader with the impression that it is a *hapax legomenon* found only in the papyrus.

Yet, Lampe had formally recognized the existence of *τολμηρία* in 1961, defining it as "insolence" and citing Ephraem Syr. 3.244 C, where the word is latinized as *audacia* in the Assemani text. Here too, however, the reader is left with the impression that *τολμηρία* is a rather unique word: the Ephraem passage is the only one cited by Lampe. To be sure, the Lampe *Lexicon* should not be expected to carry the *UPZ locus*: after all, its announced object is primarily to interpret the theological and ecclesiastical vocabulary of the Greek Christian authors from Clement of Rome to Theodore of Studium. Yet, its sparsity of citation, coupled with the fact that the *Supplement* limits itself to carrying the *UPZ* reference alone, might lead to the conclusion that *τολμηρία* is very much a *rara avis*. In fact, were we to rely upon the more recent lexica (i.e., the *LSJ Supplement* and Lampe) alone, *τολμηρία* would seem to be a noun which appears momentarily in a 2nd century B.C. papyrus document, disappears thereafter from use for more than half a millennium, and then makes one more fleeting (and ostensibly final) reappearance in a Greek translation of a fourth century A.D. Syrian writer.

Obviously, this is not the case. In fact, attestations of the word are even more frequent than those reported by Hase/Dindorf. Consultation of the California Thesaurus Linguae Graecae data bank of electronic Greek texts shows that the noun *τολμηρία* is also used by a second century A.D. writer (Polemon Soph., *In Cynaegirum* 40.5), by a fourth century A.D. author (Epiphanius, *Ancoratus* 25.1.2; *adversus haereses* 3.227.14), and by Eustathius in the 12th century A.D. (*Iliad* 2.400.18; *De emendanda vita monachica* in *Opuscula* 254.28).³⁾ Furthermore, the *Christus patiens*⁴⁾ – in addition to the *loci*

²⁾ A word-choice somewhat hyperbolic, but precious from a phonetic point of view.

³⁾ M. v.d. Valk, Eustathius *Iliad* vol. II praef. XL–XLI n.6 discusses Eustathius' use of words denoting *audacia* in some detail.

⁴⁾ Cited by Hase/Dindorf as Gregor. Naz. Incidentally, and despite its self-imposed chronological limitation, the Lampe *Lexicon* does include the medieval *Christus patiens* in its purview.

cited by Hase/Dindorf – also yields *τολμηρία* at 1886,⁵⁾ 1958, and 2205.

Surely, the lexica cannot be expected to reflect the extant Greek vocabulary in its entirety – generally, they limit themselves to either carefully circumscribed chronological periods or to specific text genera. Even traditional *thesauri* such as those published by Stephanus or Hase/Dindorf in the past, no matter how earnest their efforts to be exhaustive, will often fall short of completeness. In the final analysis, as full grasp of the true nature and extent of surviving Greek vocabulary is attainable only via computer-aided analysis of the Greek text corpus. With the Thesaurus Linguae Graecae data bank of electronic texts now virtually complete,⁶⁾ there is good reason to assume that our control over the ancient Greek *Wortschatz* will rapidly and vastly improve.

⁵⁾ *τολμηρίας* CADB: *τολμητηρίας* Δs.I.N.

⁶⁾ At present, the TLG data bank contains nearly 62 million words encompassing 99% of the authors and texts extant from the period between Homer and A.D. 600. Data bank expansion to add 600-1453 text materials is in progress.