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Byzantine Greek Words in English Vocabulary?
With an Appendix on Byzantine Terms for “English”

The “Lexikon zur byzantinischen Gräzität” (LBG, Dictionary of Byzantine Greek) is one of the main projects of Byzantine Studies in Vienna. So far, within this project at the Austrian Academy of Sciences, seven fascicles have been published, covering Byzantine erudite vocabulary from ἀάπτως to ταριχευτικός. The final fascicle will be issued in 2016/17.

Originally started as a project based on the lexica of Liddell - Scott - Jones and Lampe and focusing on Byzantine vocabulary of the middle Byzantine period (9th-12th c.), many LBG lemmata now look differently: the inclusion of many words from Late Antiquity and of the early Byzantine period is mainly caused by the comparison of the collected lemmata material with the database of the Thesaurus Linguae Graecae (TLG). By using the TLG, hundreds of words have been discovered which especially Lampe and Glare - Thompson omitted in their lexica.

Each LBG lemma consists of the relevant Greek word, its German translation and the earliest attestations. In the last line, the so-called “Lexikonzeile”,

7 This made the LBG include lemmata even of the 1st c. AD, e.g. παραδαπάνημα, παραδοκιμάζω, σανδαλίω, συμμίσθωσις etc.
reference is given to secondary literature as well as to some lexica of regional versions of Greek (e.g. Cypriotic, Pontic), to lexica of vernacular Greek (especially Kriaras) and to lexica of Modern Greek Kathareusa (Kumanudes, Demetrakos, Stamatakos) by which the continued existence of Byzantine vocabulary is demonstrated.

However, the question about the continuous existence of Byzantine vocabulary is a delicate one: The attestation of the same word in a Byzantine text and in one of the Modern Greek 18th/19th-century Kathareusa dictionaries does of course not necessarily mean that the 18th/19th-century source is based on the relevant Byzantine model. In most of the cases one has to regard such instances as “spontaneous parallels” (“Spontanparallelen”) which were created independently, however in the same historical awareness of the Greek language. One exception – as was demonstrated by Erich Trapp a couple of years ago – seems to be Eugenios Bulgaris in the 18th century who used more than one hundred rare Greek words which were first attested in Byzantine texts, especially in Photios, Psellos, Eustathios etc. Since Bulgaris was a very learned person it is most likely that he directly drew upon the Byzantine authors mentioned.

From the 5th LBG fascicle onwards (beginning with the lemma λααρχικός), the collected Byzantine vocabulary has also been compared with the entries in the renowned, now online published Oxford English Dictionary (OED). This dictionary, widely regarded as the accepted authority on the English language, covers more than 600,000 words from over a thousand years of development of the English language.

10 Kriaras, E.: Λεξικό τῆς μεσαιωνικῆς ἑλληνικῆς δημώδους γραμματείας. Thessalonica 1969-.
11 Kumanudes, St.: Συναγωγή νέων λέξεων. Athens 1900.
16 http://www.oed.com/
The purpose of this article is to present some words which are attested in Byzantine Greek and which are also listed in the OED in their adapted English form. English was chosen as reference language to Byzantine Greek because a considerable number of Greek loanwords is already attested in Old English (6th–12th c.). Additionally, English was chosen for practical reasons: there is no other modern language which is linguistically documented as well as English.

In the article the following questions will be posed: is it possible to discover a direct line of transmission from Byzantine Greek to English vocabulary? Did English authors of the post-1500 period draw directly from Byzantine sources? Or do we have to regard all Byzantine Greek-looking English words as “spontaneous parallels”? For providing answers to these questions examples from the LBG fascicles 5-7 and 8 (still unpublished) will be presented.

It may not be a big surprise that most of Byzantine Greek-looking English words indeed have to be regarded as spontaneous parallels.

It is widely known that, in modern times, in fields such as medicine, natural sciences, engineering, sociology etc. with the discovery of new forms of diseases, of new parts of the animal and human body, of new technical applications and of new possibilities of human interaction, it became necessary to create new terms. Many of these new terms such as agoraphobia, arachnophobia and logopedia would perfectly make sense in Ancient or Byzantine Greek but are not attested before the 18th/19th centuries.

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18 For German it is the “Deutsches Wörterbuch” initiated by the Grimm brothers with volumes published between 1854 and 1960 (with a “Quellenverzeichnis” released in 1971): http://woerterbuchnetz.de/DWB/. It contains High German vocabulary since the 15th century but it is of course not as complete and not as accurate as the OED. A new project on German vocabulary past and present is entitled “Digitales Wörterbuch der Deutschen Sprache” (DWDS): http://www.dwds.de/.

19 I deeply thank Erich Trapp for the permission to use the still unpublished LBG material.

However, some English expressions and terms, which were created at different times of the modern period, do have an equivalent in Ancient or Byzantine Greek. This is especially true for compounds of which Greek – and especially Byzantine Greek – is prolific.

The following examples of English words range from the 15th to the 20th century.

It is interesting to observe that some terms have the same meaning in Byzantine Greek and in English. Most of them, however, bear different (or at least slightly different) meanings. Some examples:

- The noun ὀρθόδρομος is attested only once in Greek. Used by Georgios Tornikes (12th c.), it has to be translated as “straight track” (RegelFont 269,6):

... καὶ ἄμφω μὴ περικαίρια πρὸς ὀρθόδρομον διφρεύοντα ... The English word “orthodrome” is first attested in Pryde, J.: *Treatise on Practical Mathematics*. London 1855. 455: “The arc of a great circle, which is the shortest distance between two places, is called the orthodrome”. All the other attestations of this word refer to the same mathematical phenomenon as the German equivalent “(die [singular]) Orthodrome” does.

- The Greek verb σιγματίζω is only attested in Eustathios of Thessalonica. It means “to write with a sigma” (EustDam 652A): οὔτω καὶ ὁ θεόδοτος θεόδοτος ἐν μέτρῳ λεχθεῖ ἃν ὁμοίος δὲ λόγος ἐσιγμάτισε καὶ τὸ θεσπέσιον, καὶ τὸ ἐκ θεοεικέλου θέκελον, ἐῖτα θέκελον and (EustOd I 16,23): ... οὔτως καὶ ἐν Ὅδυσσεία τὸ Ὅδυσσευς ποτὲ μὲν διπλῶς σιγματίζεται, ποτὲ δὲ δι’ ἐνὸς σιγμάτος εὑρίσκεται ... Interestingly enough, there is also an English equivalent (“sigmatize”) which is also attested only once, namely in L’ESTRANGE, H.: The reign of King Charles. London 1654/55. 145, where the meaning is slightly different: “Mr. Prynne ... was ... to be stigmatized, or if you will sigmatized, on both Cheeks with the letter S for a Schismatick”. It would, of course, be

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22 Cf. MILLER (n. 17) 216-223, 231f.
23 Some ideas have already been expressed by TRAPP (n. 14), passim.
24 In addition, the LBG lists the verb ὀρθοδρομέω (“direkt hinlaufen”) with two attestations. However, this word is already attested twice in LIDDELL - SCOTT - STUART JONES - McKENZIE (n. 2) and should therefore not be listed in the LBG. KRIARAS (n. 10) lists ὀρθοδρόμης with the meaning “right direction”.
25 See list of abbreviations at the end of this article for this and other LBG sigla.
tempting to state that the English author had the word from Eustathios but this seems to be impossible, even though the commentary on the Iliad had already been edited in the middle of the 16th century.26 “To sigmatize” seems to be a spontaneous invention of L’Estrange, who formed the word according to the well-known verb “to stigmatize”.

- The Greek noun συμφιλία27 (“friendship”) is only attested in a polemical work against the Armenians composed by a certain Isaak (12th/13th c.) (IsaacArm 1220B): καὶ ἡ πρώην ἀγάπη καὶ συμφιλία, ἢν εἶχον πρὸς αὐτούς, μετετράπη εἰς ἔχθραν καὶ μίσος. The English equivalent “symphily” is first mentioned in SHARP, D.: Cambridge Natural History. VI. [Cambridge] 1899. 183: “The relations between ants and their guests ... ‘symphily’ for the true guests, which are fed and tended by the ants, the guests often affording some substance the ants delight in”. The word is also attested in the Greek Kathareusa dictionary of Stamatakos (n. 13) where its meaning is slightly different from the one recorded in the OED because it does not only refer to ants but to animals in general: “coexistence of animals of the same species (e.g. bees, ants etc.)”.

- Also the English equivalent of the Byzantine Greek σύμφιλος (“friend”), which is attested in Michael Synkellos (9th c.) only (MSyncPhrase 464: ... σύμφιλος, σύμψηγος, συγγενής, συνέμπορος), means in English (cf. OED) “an insect that lives with ants or other social insects as a guest”.

- The Byzantine adjective ταυτόμετρος is only attested in a work of patriarch Germanos I (8th c.) (GermPG 98,296C): ταυτομέτροις δὲ μαθηταῖς τὴν ἐν τῷ ὄρει τῆς οἰκείας δόξης ἐμφάνειαν μυστικώτατα τελέσων ἀνείσι, and in the verse chronicle of Konstantinos Manasses (12th c.) (ManasL 3833): ἀλλὰ γὰρ οὐκ ἐκάμμυε τὸ βλέφαρον τῆς δίκης, / ἀλλ’ ἐπεντράνισεν ὀρθῶς καὶ τὸν ἐπαναστάντα / τοῖς ἴσοις ἐψηφίσατο καὶ ταὐτομέτροις μέτροις. As it can be understood from the quoted Greek passages, it means “with the same measure / number”. The English adjective “tautometrical” refers to verse metre and prosody only. The OED provides the following explanation: “having the same arrangement of syllables in the verse, or occupying the same position metrically”. The word is attested in the academic journal The Athenæum, July 16, 1892, 92/1: “Mr. Bury has either failed to detect, or neglected to notice, ... κεινοῦ σὺν ἀνδρός, v. 9, tautometrical with ἀνδρός φιλοξείν-, v. 20”.

27 In Liddell - Scott - Stuart Jones - McKenzie (n. 2) listed as falsa lectio for συμφυλία.
- Michael Synkellos is also the only author using the noun ὑπεραρχία ("excellent rule") (MSyncArch 1536E): Χαίρετε Ἀρχαὶ πανσεβάσμιοι ... κράτισται, τὴν ἄρχοποιὸν καὶ παντάναρχον ὑπεραρχίαν ἐν ὑμῖν αἰνιττόμεναι. The English equivalent "hyperarchy" is attested in 1797 in the journal *The Monthly Review* 24 (1797) 532; it has, however, an adverse meaning: "Hyperarchy, or excessive government, has ruined more empires than anarchy, or deficient government".

- The same is true for the Greek compound ὑπεράναρχος ("more than without beginning") which is an epitheton for God: it is attested in Didymos the Blind (4th c.) (*Patrologia Graeca* 39 324A), Maximos Homologetes (7th c.) (MaxThom 40,9), Andreas of Crete (8th c.) (AndCret 953B) etc. The English word "hyperanarchy", however, means: "A condition beyond or worse than anarchy". It is attested in the journal *The Annual Review and History of Literature* 4 (1806) 253: "If Adam Smith’s system tends somewhat to anarchy, Sir James Steuart’s tends surely to hyperanarchy". If there was a Greek word *ὑπεραναρχία, it would certainly not have the same meaning as the English equivalent but would describe "the state of more than without beginning" with reference to God.

- ὑπερτέλεια: The pair of words ὑπερτέλεια - "hypertely" is an interesting couple. The Greek ὑπερτέλεια meaning "superiority"28 is attested only once, namely in Byzantine scholia to the Iliad (Scholll B 289): ... ὡς οὐ διὰ τὴν ὑπερτέλειαν τῶν πολεμίων ... The English "hypertely" is first attested at the end of the 19th century in a zoological context. The OED provides the following interpretation: "Extreme development of size, patterns of behaviour, mimetic coloration, etc. beyond the degree to which these characteristics are apparently useful". However, "hypertely" is not a parallel which was created spontaneously in English. The word (in the form "Hypertelie") was obviously "invented" in German before it came into use in the English zoological language: *Brunner von Wattenwyl, C.: Über die Hypertelie in der Natur*. (Verhandlungen des Zoologisch-Botanischen Vereins in Wien XXIII) 1873. 133-138. The first English attestation of "hypertely" explicitly refers to

C. Brunner’s article: it is again D. Sharp in his *Cambridge Natural History. V*. [Cambridge] 1895. 323 who is the first one to use the word: “Brunner ... came to the conclusion that they [sc. close resemblances] cannot be accounted for on the ground of mere utility, and proposed the term Hypertely to express the idea that in these cases the bounds of the useful are transcended”.

- The Byzantine Greek term ὑπερφαλαγγία (“double envelopment of the enemy phalanx”) is attested in a military treatise of the 6th century (MilTreat 100,46): εἰ δὲ τι καὶ τούτου πλέον κεκτήμεθα, οὐδὲν κωλύει καὶ ὑπερφαλαγγία χρήσασθαι. At the end of the 19th century, the English terms “hyperphalangia” and “hyperphalangy” are first attested. These words were created to describe a medical phenomenon, namely (cf. OED) “The condition of having more digital phalanges than normal, especially in cases where polydactyly is absent”. “Hyperphalangy” therefore designates the phenomenon of having more finger or toe bones than usual without having more than five fingers (polydactyly). The same applies to German “Hyperphalangie” and French “hyperphalangie”.

The military denotation of ὑπερφαλαγγία in Byzantine Greek is kept in the Modern Greek ὑπερφαλάγγισις / υπερφαλάγγιση. The same applies to the verb ὑπερφαλαγγίζω which is first attested in the same military treatise of the 6th century (MilTreat 98,5): τῇ δὲ πλαγίᾳ ὅταν τοὺς ἐναντίους ὁρῶμεν ὑπερκερᾶν ἢ ὑπερφαλαγγίζειν καθ᾿ ἡμῶν διανοουμένους ... The military meaning of ὑπερφαλαγγίζω is also attested in both Stamatakos and Mpampiniotes.

- The English noun “hypogamy” is a quite new term. According to OED, it was first used in J.H. Hutton’s book *Caste in India* (Cambridge 1946. v. 48) for describing “The marriage of a woman into a lower caste or into a tribe of lower standing than her own”. The word was also used in similar publications in the 1950s (cf. OED). Besides, there exists the adjective “hypogamous” (cf. OED) which is used in the same sense.

The Greek adjective υπόγαμος is only attested once, namely in the 13th century (DelAn I 209,31-210,2): ἡ δὲ κρίσις οὐκ ἔστιν ἵσι ἐκάστῳ προσώπως· ἄλλη γάρ πένητος καὶ ἄλλη πλουσίου, ἄλλη ἠγάμου καὶ ἄλλη τῶν ὑπογάμων ... As one can see, υπόγαμος is used as the opposite of ἄγαμος and therefore has to be translated as “married”. The English equivalent “hypogamous” and its relevant noun “hypogamy”, however, are much more precise, because

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30 The lexicon of Kumanides (p. 11) contains ὑπερφαλαγγιστέος.
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they also take into account the original meaning of the prefix ὑπο- (“to be under someone”).

So far, the examples have presented Greek and English words which (at least slightly) differ in meaning.

However, there are also some English words which still have the same meaning as their Byzantine Greek equivalents although they have to be regarded as “spontaneous parallels”. The number of instances is smaller:

- The noun μορφογράφος (“portrait painter”) is attested only once, namely in a 13\textsuperscript{th}-century text (BojnAkol 135): ... καὶ ὡς σοφὸς μορφογράφος, οἵ τις παντοδαπὰς ἰδέας χρωμάτων, τοῦς τοῦτο διαφόρως κατορθωθεῖσι περικαλλές καὶ ποικίλον ἀπειράσατο τὸ μορφούργημα\textsuperscript{31}, καὶ φιλοκάλοις ὀφθαλμοὺς τερμπνὸν περιέθετο θέαμα. The English equivalent “morphographer”, bearing the same meaning, is first attested in EVELYN, J.: Numismata: a discourse of medals, antient and modern... London 1697. VIII 291: “Van Dyke ... the most incomparable Morphographer and Painter”\textsuperscript{32}

- The noun σταυρολάτρης is attested twice: it is first used in Konstantinos Stilbes’ (12\textsuperscript{th} / 13\textsuperscript{th} c.) discourse against the Latins as synonym of the Armenian iconclastic 7\textsuperscript{th} century sect of the Chatzizarioi\textsuperscript{33} (StilBlAt 89,484): Χατζιτζάριοι δὲ λέγονται οἱ σταυρολάτραι (χατζὶ γὰρ παρ’ αὐτοῖς ὁ σταυρός).\textsuperscript{34} In the ecclesiastical history of Nikephoros Kallistu Xanthopulos σταυρολάτης is used in the same context (XanthHist III 441D): ... οἴονεὶ σταυρολάτραι· Χάτζους γὰρ ὁ σταυρὸς παρ’ αὐτοῖς. As can be seen by these quotations σταυρολάτραι is simply the translation of the Armenian-based word Χατζιτζάριοι. The English equivalent “staurolatian” is attested only once, namely in SUTCLIFFE, M.: A briefe replye to a certaine odious and slanderous libel, lately published by a seditious Iesuite, calling himselfe N.D. in defence both of

\textsuperscript{31} This noun is only attested here.
\textsuperscript{32} On this example see also TRAPP (n. 14) 64.
publike enemies [...] London 1600. I v 100: “With the Staurolatrians they worship the crosse, & crucifixe, giving to the same divine worship”. It is not very likely that Sutcliffe, an anti-Roman polemicist, derived the word from one of the two Byzantine sources because in his work the term obviously refers to the (Catholic) papists. The word therefore must have been created in the same historical awareness of language as was the term “staurolatry” (OED), which does not have an (attested) equivalent (*σταυρολατρία) in Greek. OED’s observation that the Latin form staurolatia is attested in Tertullianus must be a mistake: the word is not listed in any of the established Latin (and Late Latin) dictionaries. Was the editor of the OED entry perhaps misled by a passage in Schaff, Ph.: History of the Christian Church. II: Ante-Nicene Christianity. AD 100-325. New York 1922. 270 “... hence Tertullian found it necessary to defend the Christians against the heathen charge of worshipping the cross (staurolatia)”? In a footnote to this passage, citations from Tertullian’s works Apol[ogeticum] c. 16 and Ad Nat[iones] I 12 are mentioned. However, checking these passages one soon discovers that they do indeed refer to the worship of the cross but without using the word staurolatia.35 It seems therefore, staurolatia was not used before the 17th century. To the very best of my knowledge the term is first attested in De staurolatria romana: Libri duo, quorum priore demonstratur Pontificios esse Staurolatras; posteriore disputatio Bellarmini, de adoratione crucis examinatur et castigator. Studio et opera M. Conradi Deckheri. Hannover 1617. According to OED “staurolatry” was only used twice, namely in 1649 and 1684. Decker’s staurolatia book from 1617 could have been the source for both instances.

- The Byzantine noun στρατοκράτης is attested only once, namely in a poem about on the recapture of Crete by Theodosios Diakonos (10th c.) (TheodosDiac 748): Κῦρος, Δαρείος, Κροίος, οἱ στρατοκράται. It means “military leader”. There is also one attestation of the English term “stratocrat” which is to be found in the journal Spectator, June 11, 1892, 809/1: “The triumphant stratocrat whom their (i.e. the Roman oligarchy’s) system tended to produce”.

- The Greek compound ύγρόθερμος (“warm and humid”) is attested twice, namely in the 9th/10th century (CiccPoeti 106,95: Ψεκάδων ἀφ᾿ ὑγροθέρμων / μελέων τόνος παρέλκων / …) and in the 12th century (ManasArist I θ 36: ... ἢ καὶ κλεψύδραν φυσικὴν νοτίδος ύγροθέρμου). The English equivalent

35 Not even as varia lectio or addition in late manuscripts: cf. the editions in Corpus Christianorum, Series Latina. 1/1. Turnhout 1954. 30-32 (Ad Nat. I 12), 115-117 (Apol. c. 16) and in Corpus Scriptorum Ecclesiasticorum Latinorum. XX. Prague – Vienna – Leipzig 1880. 81-83. (Ad Nat. I 12) and LXIX. Vienna – Leipzig 1939. 41-44. (Apol. c. 16).
“hygrothermal” attested in the journal Athenæum, August 10, 1895, 195/3 has the same meaning (OED): “A general view of the climatological conditions of Africa, which he divided into hygrothermal regions”.

- As a spontaneous parallel one also has to consider the English term „hypogaster“, which is attested as a side-form of hypogastrium (OED: “The lowest region of the abdomen; spec. the central part of this, lying between the iliac regions”) only once, namely in RABELAIS, F.: The third book of the works of Mr. Francis Rabelais (transl. Th. URQUHART and P.A. MOTTEUX). London 1693, xxxiv. 290: “I will ... grope her Pulse, and see the disposition of her Hypogaster”. The Byzantine Greek equivalent is also attested only once, namely in an epistle of the desert father Barsanuphios (6th c.) with the same meaning (Bars 18,15): ... καὶ ὕγρανε σου τὴν ὑπογαστέρα ... Since the English “hypogaster” is to be found in an English translation of a French work, the origin of the word is French. And indeed, the French “hypogastre” is already attested in the 16th century (cf. OED).

- The last word of this list worth to be mentioned is the well known medical term “pharyngotomy” (German: Pharyngotomie, French: pharyngotomie). It is first attested in N. Bailey et al., Dictionarium Britannicum. London 1730, s. v. describing a surgical incision into the pharynx (OED): “Pharyngotomy, ... the same as Laryngotomy”. The Greek word φαρυγγοτομία is used in the same medical meaning in the treatise of the 7th century doctor Paulus of Aigina (PaulAeg II 70,19f.): ... χρῆσθαι τῇ φαρυγγοτομίᾳ πρὸς τὸ ἐκφυγεῖν τὸν τοῦ πνιγμοῦ κίνδυνον.

All the words presented so far have to be regarded as “spontaneous parallels”, which, however, were created in the same historical awareness of language. It is interesting to see that some rarely attested English words do have an equivalent in Byzantine Greek and vice versa.

The last part of the paper will be devoted to some English words which also have an equivalent in Byzantine Greek but which perhaps should not be regarded as “spontaneous parallels” but as direct acquisitions. The following examples can be presented:

- The Greek adjective πρωτόπλαστος (“first created”) is attested as early as at the end of the 2nd / beginning of the 3rd century AD. All entries in the

36 According to LIDDELL - SCOTT - STUART JONES - McKENZIE (n. 2) the word was first used by Asklepios (quoted in the Latin 5th century author Caelius Aurelianus, Celeres Passiones I 14).
dictionary of Lampe (n. 3) refer either to Adam or to Adam and Eve. As a by-
form πρωτοπλάστης is also attested, namely in a hymn of Romanos Melodos,
also referring to Adam (Rom 26 γ´ 2) ὁ πρωτοπλάστης τῶν βροτῶν and (Rom
40 ζ´ 4) ὡς πρὶν τῷ πρωτοπλάστῃ.

The English term “protoplast”, attested from the 16th century onwards, is
not a spontaneous parallel because the majority of the attestations also refer
to Adam. However, in contrary to the Greek word the English “protoplast” /
“protoplastes” can also bear an active meaning “the first creator or shaper of
a thing”, e.g. BELL, H.: An historical essay on the original of painting [...], I. London
1728. 8: “The divine Protoplastes, God Almighty himself”.

From the middle of the 19th century onwards, the term “protoplast” was
altered and also used in biology to designate the “protoplasm of a single
cell” (cf. OED). Only this meaning is also attested for πρωτοπλάστης in the
Modern Greek Kathareusa dictionary of Stamatakos (n. 13). This is one of
the many cases in which a term created in English or French found his way
back into Greek.37

- Also the Greek noun σταδιονίκης is only attested once, namely in the
chronicle of Georgios Synkellos (GSync 233,6): Καὶ τοιαύτη μὲν ἡ τῶν
Αἰγυπτίων δόξα περὶ ὀλυμπιάδων, τῶν δὲ παρὰ τοῖς Ἀθηναίοις ὀλυμπιάδων
ἀνεγράφησαν σταδιονίκαι σμη´ μόνοι … It means “winner in the stadion”.
Also the English equivalent “stadionicest” is attested only once; it has the
same meaning. It is used in USSHER, J.: Annals of the world [...] containing the
histories of the Old and New Testament. London 1658. 90. In this work, Ussher cal-
culated the date of the Creation to have been nightfall proceeding 23 October
4004 BC. Is it possible that Ussher, not only a theologian but also a gifted
linguist, had this word directly from Synkellos? In terms of chronology, this
would be possible. The first edition of Synkellos within the Paris corpus is
dated 1652,38 Ussher’s book was published in 1658.39

- The Greek adjectiv ὑπερύψιστος (“extraordinary high”) is attested very
rarely, the first attestation is Gregorios of Nyssa (GrNyssOp III/1 221,28)
where the word refers to God: αὐτὸς δὲ ἦν ἅπα ὑπερύψιστος. The English
equivalent “hyperhypsistous” is attested only once, namely in The counter-
plot, or, the close conspiracy of atheism and schism opened, and, so, defeated [...].
London 1680. 26: “The Angels in their exalted nature, have they knees for

37 πρωτοπλάστης is also listed in KUMANIDES (n. 11).
38 Cf. GSync p. XXXVII.
39 The Latin version was published some years earlier.
this hyperhypsistous Immanuel?” The author of the English quotation was most probably aware of Gregorios of Nyssa.

In conclusion: It has been this paper’s purpose to offer a brief glimpse at the rich “Fortleben” of Byzantine Greek vocabulary. As has been shown, most of Byzantine Greek-looking English words have to be regarded as “spontaneous parallels”. However, it is interesting to observe that these words must have been created in a continuous historical awareness of the Greek language which was not restricted to native speakers of Greek but also enfolded those who were familiar with the Greek-Roman language heritage.

So far, there is hardly any research on the continued existence of Byzantine Greek vocabulary after the fall of Constantinople. Further research will not only have to focus systematically on the research of Greek erudite vocabulary after 1500 AD – the creation of a dictionary filling the gap between LBG and Kumanudes (n. 11) is highly desirable40 – but also on the research of (Byzantine) Greek loanwords in English and other modern languages. These studies should also take into account the role of Middle Latin for the transfer of Greek vocabulary in modern Roman languages, particularly French, from where it found – in the case of French especially after the Norman invasion in 1066 – its way into English.41

Appendix: Byzantine Terms for “English”42

The Modern Greek term for “English” Ἀγγλικός43 is attested as early as in the middle of the 15th century. The Hussite utraquist of English origin Konstantinos Platris, who was sent from Prague to Constantinople for church union negotiations,44 refers to himself as Ἀγγλικός (SalConst 28): Ἐν ὀνομάτι

40 Cf. ΤRAP (n. 15) 257; ΤRAP (n. 14) 63.
42 This list can not lay claim to completeness.
43 Mpampiniotes (n. 29) s. v.
Byzantine Greek Words in English Vocabulary?

The very first attestation of the term “English” in Byzantine vocabulary is found in a Chrysobullos Logos of the emperor Nikephoros III Botaneiates dating to the year 1080. In this document, it is stated that the inhabitants of Chrysopolis become freed from the so called μιτᾶτον of Roman and foreign troops such as the “English” (i.e. Varangians) (ABatop I 10,32): πρὸς δὲ καὶ τοὺς ἐν τῷ κατὰ τὴν Χρυσόπ(ο)λ(ιον) ἔνοικ(ους) ἀπὸ πάσης ἐπηρείας διορίζεται, ἤγουν μιτάτων ἐπιθέσεως ἁρχόντων ταγμάτων (ικών) κ(αί) θεματ(ικών), ῥωμαϊκῶν, Βαράγγων, Κουλπίγων, Ἰγγλίγων, Φράγγων, Νεμίτζων, Βουλγάρων, Σαρακηνῶν … Very similar wording is used in two Chrysobulloi Logoi (a. 1082 / a. 1086) of Alexios I Komnenos in which the latter grants the same exemption from the μιτᾶτον (already expressed by Nikephoros III) for the property of Leon Kephalas (ALavra I 44,26: Ἰγγλίνων; ALavra I 48,28: Ἰγγλίνων). The same exemption formula is also transmitted in another Chrysobullos Logos (a. 1088) of Alexios I for the monastery of St John on the island of Patmos (EngPatm 6,39: Ἰγγλίνων).

The next author using a Greek word with the meaning “English” is Eustathios of Thessalonica at the end of the 12th century (EustIl I 588,25): Ὄτι δὲ καὶ βόρειοι Πυγμαίοι περί που τὰ τῆς Θοῦλης ἀντιπέραια, ἔνθα τὰ Ἰγγλίνων.
Ἰγλικά, βραχύσωμοι καὶ αὐτοὶ καὶ ὀλιγοχρόνιοι ἐς τὸ παντελές … Niketas Choniates, writing at the beginning of the 13th century, again uses the term Ἰγγλίνος when speaking about the English king Richard Lionheart and his axe-bearing troops (NChonHi 417,68): ... καὶ τῶν πελεκυφόρων κατάρχων Γερμανῶν, οὕς νῦν φασίν Ἰγγλίνους ... and (NChonHi 418,75): Ὡ δὲ γε τῶν Ἰγγλίνων ρήξ ... Richard Lionheart’s kingdom is called Ἰγγλινία (NChonHi 463,82): Ὁ δέ γε τῶν Ἰγγλίνων ... The first two passages of Niketas also served as a source for the chronicler Ephraim in the 14th century (Ephr 6005): ὁ δ’ Ἰγκλίνων ρήξ κατάρας ἐς τὴν Κύπρον and (Ephr 6011): ὁ Γερμανῶν ῥῆξ, δηλαδή τῶν Ἰγκλίνων.

The spelling Ἰγκλίνων / Ἰγκλίνου is also attested in a document of Demetrios Chomatenos to be dated after the year 1220. In this text, one is informed that a certain woman called Kale from Kerkyra (DemChom 60,30.32) συνεζεύχθη ἀνδρὶ ἑθνικῷ, ἑνὶ δηλονότι τῶν Ἰγκλίνων ... τὸν βίον δὲ τελευτήσαντος τοῦ Ἰγκλίνου. Unfortunately, the name of the “Englishman” (a Varangian ?) is not mentioned. In a document of the emperor Michael VIII Palaiologos dating to the year 1272 the (English) Varangians are called Ἐγκλινοβάραγγοι (HeisPal 39,49).

Besides Ἰγγλ. and Ἰγκλ. also the spellings Ἐγγλ. and Ἐγκλ. are attested: When speaking about Richard Lionheart selling the island of Cyprus to the Knights of the Temple in the year 1192, Neophytos Enkleistos very angrily does not even mention the English king’s name (NeophSyng III 179,326): Ἐκείνου δὲ ἀρθέντος (sc. Ἰσαακίου τοῦ Κομνηνοῦ) ἐπράθη ἡ χῶρα παρ᾿ Ἐγγλίνου διώκτου Φράγκος χρυσίων χιλιάδων λιτρῶν διακοσίων ... In the history of Georgios Pachymeres a certain ἔρρης (Henry ?), most likely a Varangian, who in 1283 or later was responsible for the custody of Michael Komnenos, son of the ruler of Thessaly Ioannes I Angelos Dukas Komnenos, is fitted with

54 Varia lectio Βρεττανῶν (cod. s. XIII).
55 Variae lectiones Ἰγγυλίνους (cod. s. XIV) and Ἰγκλίνους (cod. s. XIV).
56 Varia lectio Ἡγγιλίνων (cod. s. XIV).
57 Varia lectio Ἰκλίνων (cod. s. XVI).
59 Cf. Trapp (n. 44) no. 6131.
60 Cf. Trapp (n. 44), no. 221.
the adjunct ἐξ Ἐγκλίνων (PachF III 85,17.20): ... καὶ τῷ Ἐρρῇ ἐξ Ἐγκλίνων ... εἰς φυλακὴν ἐπιτετράφατο. ... Εἰσὶ δ᾿ οἳ λέγουσιν ὅτι καὶ πορνικῶς ἔκεινή ὁ ἐξ Ἐγκλίνων συνήρχετο ... The Varangians’ language is called ἐγκλινιστί by Pseudo-Kodinos (PsKod 210,1): Ἔπειτα ἔρχονται καὶ πολυχρονίζουσι καὶ οἱ Βάραγγοι, κατὰ τὴν πάτριον καὶ ὁὗτοι γλῶσσαν αὐτῶν, ἄγων ἐγκλινιστί, τοὺς πελέκεις αὐτῶν συγκρούοντες κτύπον ἀποτελοῦντας.61

“Englishmen” are also mentioned in the Halosis history of Dukas: first in the passage describing the gathering of the crusaders of 1396 (Ducas 79,21): ... ἦλθοσαν εἰς Ὅγγρίαν ἔαρος ἀρξαμένου ὃ τε ῥηξ Φιλάνδρας καὶ ἐκ τῶν τῶν Ἰγγλῆνων πλεῖστοι ... Ἰγγλῆνοι are also mentioned in passages about the Ionian town of (Nea) Phokaia, a center of alum production (Ducas 205,21; 209,27).

As seen above, Niketas Choniates called “England” Ἰγγλινία. The Modern Greek term for “England” Ἀγγλία62 is first attested in the 15th century: the Halosis historian Laonikos Chalkokondyles mentions Ἀγγλία63 together with Γερμανία, Ἰβηρία, Δανία, Φλανδρία etc. in the ethnographical-geographical discourse of his historical account (Chalk I 80,6.9.10).64 The influence of French can be observed in some late Byzantine vernacular texts:65 in the chronicle of Morea the following forms are attested: Ἀγγλετέρα, Ἐγγλιτέρα, Ἐκκλητέρα and Ἐκλιτέρα.66 The most common form must have been Ἐγγλιτέρα because it is used repeatedly in the history of Belisarios67 (with variants such as Ἐγγλητέρα and Ἐκκλιτέρα). The English philosopher and theologian John Wycliffe (c. 1320-1384) is called Ἰωάννης τῆς Αἰγλυτέρας in a Byzantine source.68

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61 Cf. the above cited passage NChonHi 417,68.
63 Anglia is already attested in Late Latin, cf. Thesaurus Linguae Latinae: http://www.thesaurus.badw.de/english/index.htm
64 In Chalk I 80,6 Ἀγγλία is combined with the adjective Βρετανική (which is already attested in Aristotle, Μν. 393β12.17 [Βρεττ.]).
65 Cf. TLG s. v. Ἐγγλετέρα, Ἐγγλιτέρα and Ἐγκλητέρα.
68 Cf. Traff (n. 44) no. 8742.
List of Abbreviations

AndCret = Andreas Cretensis. Patrologia Graeca 97.
BoinAkol = BOINES, K.: Ακολουθία τοῦ Χριστοδούλου. Athen 1884.
Ephr = Ephraem Aenii Historia Chronica, rec. O. LAMPSIDES. Athen 1990.
EustDam = Eustathius Thessalonicensis metropolita, Expositio hymni pentecostalis Damasceni. Patrologia Graeca 136 504-753.
IsaacArm = Isaak, Invective gegen die Armenier. Patrologia Graeca 132 1217-1237.
ManasArist = Τσολάκης, Ε.: Συμβολή στη μελέτη του ποιητικού έργου του Κωνσταντίνου Μανάσση και κριτική έκδοση του μυθιστορήματός του „Τά κατ’ Αρίστανδρον και Καλλιθέαν“. Θεσσαλονίκη 1967.
MaxThom = Maximi Confessoris ambiguа ad Thomam una cum epistula secunda ad eundem, ed. B. Janssens. Turnhout 2002.
XanthHist = Nicephori Callisti Xanthopuli Ecclesiasticae Historiae Libri XVIII. Patrologia Graeca 145-147.