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THE NAMING OF FOOD AND DRINK IN THE *LADDER* OF JOHN CLIMACUS

Abstract. The article is devoted to the analysis of the names of food and drink in the *Ladder* of John Climacus. The material for analysis is the published text of the work (*Patrologia Graeca*, vol. LXXXVIII) and three unpublished ancient Greek manuscripts of the *Ladder*. In total, 21 words were found in the work, included in the lexical-semantic group “Food”, and 6 words included in the lexical-semantic group “Drink”. In many cases, lexemes are used in pairs (salt and oil, milk and honey, bread and water, bread and mustard). This use is obviously due to the biblical tradition, on the basis of which the author of the *Ladder* built his book. For the general designation of food, nouns such as βρώμα, τροφή, τρυφή, βρώσις, ἔδεσμα, ἐστίασις, ὄψον, τράπεζα, ἐδώδιμον are used. In a collective sense, the lexemes καρπός and ὀπώρα are used to designate fruits. For the names of vegetables (herbs) in the *Ladder*, lexemes such as πικρίς and λάχανον are used. Of the specific types of food in the *Ladder*, there are names of baked goods (ἄρτος ‘bread’ and ἄζυμον ‘unleavened bread’), grapes (βότρυς and ῥάγας), spices (ἔλαιον ‘olive oil’ and ἄλας ‘salt’), honey (μέλι) and cheese (τυρός). To designate drink, in general, in the *Ladder* there are the lexemes πόμα, νάμα and ποτόν. Specific drinks are called ὕδωρ ‘water’, οἶνος ‘wine’ and γάλα ‘milk’. In the lexical-semantic groups “Food” and “Drink” hyperonyms clearly prevail over hyponyms. The small amount of specific vocabulary is explained by the fact that for a monk, as he moves up the ladder of virtues, it is less and less important what food he consumes. Monks who have reached the highest degrees of spiritual life (ισάγγελοι, equal to the angels) no longer feel the taste of food and forget to take it; for them the most important thing is spiritual food. In the lexico-semantic groups “Food” and “Drink” in the *Ladder*, as in the texts of the Holy Scriptures, direct (physical) and figurative (spiritual) meanings are masterfully connected. Almost all examples of the use of these words can be viewed both in the direct and in the symbolic sense. In the highest metaphorical meaning, all lexemes included in the thematic field “Nutrition” represent a symbol of participation in God’s salvation in Christ.

Keywords: *Ladder* of John Climacus, Food, Egyptian monasticism, Byzantine literature, Ancient Greek, Ancient Manuscripts

The book called *Ladder*, written by the Sinai monk John at the turn of the 6th to the 7th century, is a grandiose metaphorical panorama of climbing the ladder of moral improvement, based on the biblical story “Jacob’s Dream” (Gn 28: 12–16). The *Ladder* not only reflects theological and philosophical themes, but

also describes the realities of everyday life in Egyptian monasticism, including those associated with the use of food.

The main material for linguistic analysis in this work are the texts of the *Ladder* itself but also a biography of John Climacus, published by J.-P. Migne in *Patrologia Graeca*¹. The variants are indicated from the texts of unpublished Greek codices, the choice of which is due to the antiquity and differences in handwritten traditions:

1. Cod. 1069, a collection of Greek manuscripts in the National Library of France (Paris), late 9th century, index in the Pinakes database: 50664²;
2. Cod. 49, a collection of Palatina graeca in the Apostolic Library (Vatican), late 9th century, index in the Pinakes database: 65782³;
3. Cod. 417, a collection of Greek manuscripts in the monastery of St. Catherine (Sinai), 10th century, index in the Pinakes database: 58792⁴.

In general, in Byzantine ascetic literature the naming of food and drink is rare, since the virtues of Christian monasticism are abstinence, fasting, and the fight against gluttony. One who had embarked on the path of a monastic life voluntarily and consciously *abstained from many and sweet foods*: πολλῶν καὶ ἡδυνωντων βρωμάτων ἐαυτὸν στερήσειεν (PG, 641C).

Like other works of Byzantine ascetic literature, the *Ladder* describes the struggle of a monk with the passions personified in demons. One of those passions was gluttony, overeating (γαστριμαργία):

ὁ δαίμων τῷ στομάχῳ καθέζεται, καὶ μὴ κορέννυσθαι τὸν ἄνθρωπον παρασκευάζει, κἂν πᾶσαν τὴν Αἴγυπτον φάγη, καὶ τὸν Νεῖλον [ποταμὸν]⁵ πῖη (PG, 868C)

the demon sits in the stomach and does not allow someone to satisfy his hunger, even if he ate all the food of Egypt and drank all the water of the Nile River;

Γαστριμαργία ἐστὶν [...] μέτρια δεχομένη, τὰ δε σύμπαντα καταπίνειν ὕφην ὑποτιθεμένη (PG, 864C)

Gluttony [...] encourages us to eat everything at once.

¹ *Climaci Joannis Scala paradisi*, [in:] PG, vol. LXXXVIII, Paris 1860, col. 631–1210. I refer here to the Vita of John Climacus by Daniel of Raithu, *De vita S. Climaci*, [in:] PG, vol. LXXXVIII, Paris 1860, col. 596–608.

² Cetera: Paris 1069.

³ Cetera: Vat. Palat. gr. 49.

⁴ Cetera: Sin. gr. 417.

⁵ In Paris 1069, 47r, Sin. gr. 417, 108v, this word isn't there.

This demon does not give rest even at night, showing various foods to the sleeping monk: Ἐνύπνια τροφῶν καὶ βρωμάτων ἐν καρδίᾳ γαστριμάργων (PG, 865D) / *In the heart, there are gluttonous dreams of food and delicacies.*

Gluttony is the cause of other pernicious passions and sins: πλήθος βρωμάτων πλήθος πτωμάτων, καὶ πονηρῶν λογισμῶν καὶ ἐνυπνίων ἐργάζεται (PG, 1088D) / *from a multitude of foods come many falls, evil thoughts and dreams.* The fall of the novice monks is often associated especially with the consumption of delicious food: ἐν μὲν τοῖς εἰσαγωγικοῖς ἐκ τρυφῆς τὰ πτώματα ἐπὶ πᾶν πεφύκασι γίνεσθαι τὰ τοῦ σώματος (PG, 881D) / *with young monks, falls usually happen from the enjoyment of food.* The author of the *Ladder* explains this by the fact that, in the spiritual struggle against a monk, demons do not act in isolation – they unite.

First of all, the sin of overeating is closely related to the sin of fornication. The demon of gluttony sends to the satiated monk a prodigal demon:

Μετὰ τὴν τροφὴν ἀναχωρεῖ ὁ ἀνόσιος, καὶ τὸν τῆς πορνείας ἡμῖν ἀποστέλλει, ἀπαγγέλλας αὐτῷ τὰ γενόμενα, Κατάλαβε, [κατάλαβε]⁶, θορύβησον αὐτὸν, τῆς κοιτίας γὰρ ἐμπεφορημένης [οὐ πολὺ]⁷ [κοπίασεις]⁸ (PG, 868C)

Upon our satiety, this unclean spirit departs and sends a prodigal demon to us, telling him: “Go, go, disturb him, his belly is full, and therefore it will be easy for you to deal with him”.

For a young man inclined to fornication, who wants to find a teacher on the path of monastic life, John Climacus advises: ἔστω σοι περὶ τὸ λάγνον [ἀκρατῶς]⁹ ἔχοντι καὶ ῥέποντι, γυμναστής, ἀσκητής, καὶ ἀπαράκλητος πρὸς τροφήν (PG, 725C) / *if you are inclined to carnal lust, then let your teacher be a strict ascetic one, unfor-giving about food.* The inextricable connection between the passion of gluttony and the passion of fornication was vividly expressed in the proverb Κόρος βρωμάτων πορνείας πατήρ (PG, 864C) / *Saturation of the belly is the father of fornication*¹⁰.

In addition to the prodigal demon, the demon of gluttony in the struggle against the monk unites with such demons as the demon of despondency and the demon of verbosity. The consumption of fine food entails drowsiness and despondency: ἐκ τρυφῆς ὁ ὕπνος ὁ πολὺς [...], ἡ ἀκηδία [...] ἀπὸ τρυφῆς (PG, 1024B). The passion of gluttony is connected with the passion of verbosity: Θλίβε κοιτίαν, καὶ πάντως κλείσεις καὶ στόμα, νευροῦνται γὰρ γλώσσα ὑπὸ πλήθους ἐδεσμάτων (PG, 868A) / *Oppress the stomach with abstinence, and thereby you can block*

⁶ Vat. Palat. gr. 49, 75r; Paris 1069, 47r; Sin. gr. 417, 108v. In PG: λέγων.

⁷ Vat. Palat. gr. 49, 75r; Sin. gr. 417, 108v. Paris 1069, 47r: οὐ πολλά. In PG this fragment isn't there.

⁸ Paris 1069, 47v. In PG: κοπιθήση.

⁹ In Vat. Palat. gr. 49, 43r, Paris 1069, 21r, Sin. gr. 417, 60r, this word isn't there.

¹⁰ For the proverbs in the *Ladder*, cf. K. KRUMBACHER, *Mittelgriechische Sprichwörter*, München 1893, p. 228–233.

the mouth, for the tongue is strengthened from many foods; ἡ πολυλογία [...] ἀπὸ γαστριμαργίας (PG, 1024B) / verbosity is from gluttony.

A great joy for the gluttonous monk are the church holidays. The *slave of gluttony* (κοιλιόδουλος) counts the days long before Easter, plans a festive meal and prepares it a few days before the holiday: Πρὸ χρόνου τὸ Πάσχα ψηφίζει, καὶ πρὸ ἡμερῶν τὰ ἐδέσματα εὐτρεπίζει. Ψηφίζει κοιλιόδουλος ἐν ποίος βρώμασιν ἐορτάσει (PG, 864D). A monk who loves delicious food considers the arrival of guests as an excuse to drink wine: ἐπὶ παρουσίᾳ τινῶν, τοῦ οἴνου [λύσιν]¹¹ ἐσκέψατο (PG, 864D).

As a means of getting rid of the passion of gluttony, the author of the *Ladder* considers the memory of death, the Last Judgment and fiery hell (Mt 5: 22, 29, 30; Mt 18: 9; Mc 9: 43; Lc 12: 5): Μνήμη θανάτου ἐναργῆς περιέκοψε βρώματα (PG, 796B) / *The memory of death suppresses intemperance in food; αὐτὴ σοὶ ἡ τῆς τραπέζης ἀπόλαυσις, τῆς τῶν σκωλήκων ἐκείνων ὀδυνηρᾶς τραπέζης γενέσθω ἀνάμνησις (PG, 805B) / when you are sitting at the table, bring to mind a deplorable meal of worms; Ἐν τραπέζῃ ἐδεσμάτων ἀνακλινόμενος, μνήμην θανάτου καὶ κρίσεως εἰς μέσον ἄγε (PG, 868D) / Sitting at the table, think about death and the Last Judgment; τοῦ ποτοῦ τοῦ ὕδατος μεταλαμβάνων, τῆς δίψης τῆς φλογὸς ἐκείνης ἀμνημονήσεις (PG, 805B) / when you drink water, do not forget about thirst in the never-extinguishing flame.*

In the work *the food of the soul* (τροφὴ ψυχῆς (PG, 1129B)) means prayer. The author of the *Ladder* calls fasting (νηστεία) the doors of paradise, heavenly delight: παραδείσου θύρα [τρυφῆς]¹² (PG, 869B). Meanwhile, among the monks there were often gluttons. John Climacus counts himself among them. Chapter 14 (“Περὶ τῆς [παμφίλου]¹³ καὶ δεσποίνης πονηρᾶς γαστροῦ” “On that clamorous mistress, the stomach”) begins with these words: Μέλλοντες περὶ γαστροῦ λέγειν, ὡς ἐν ἅπασι, [πλέον]¹⁴ καθ’ ἑαυτῶν φιλοσοφεῖν προεθέμεθα (PG, 864C) / *When I start talking about the stomach, I speak against myself more than ever.* This chapter of the *Ladder* is built on the parable of the narrow gate (Mt 7: 13–14; Lc 13: 24–30). For those, wishing to enter through *the narrow gate*, John Climacus gives practical advice: Ἐὰν τὴν στενὴν καὶ τεθλιμμένην ὁδὸν ὀδεύειν τῷ Χριστῷ συνετάξω, στένωσον τὴν γαστέρα (PG, 868C) / *If you promised Christ to walk the narrow and cramped path, then oppress your stomach; στενὴν ὁδὸν ἐμφανίσει σοὶ [...] μέτρον ὕδατος, ἄρτου ἔνδεια (PG, 656D–657A) / the narrow path will show you moderate drinking of water and eating a little bread.*

Therefore, the vocabulary with the meaning of food and drink in the *Ladder* is not rich. In total, 21 words in the work included in the lexical-semantic group

¹¹ Sin. gr. 417, 105v: καταλύειν.

¹² Vat. Palat. gr. 49, 75v; Sin. gr. 417, 109v. In PG: καὶ τρυφή.

¹³ Paris 1069, 45r, Vat. Palat. gr. 49, 73v, Sin. gr. 417, 105r: παμφήμου.

¹⁴ Vat. Palat. gr. 49, 73v, Paris 1069, 45r: πλήν.

“Food” and 6 words included in the lexical-semantic group “Drink”¹⁵ were found. In general, in terms of the functioning of the lexemes of these groups, the text of the *Ladder* is similar to the text of the Bible¹⁶.

For the general designation of food, such nouns as βρῶμα (19)¹⁷, τροφή (17), τρυφή (15), βρώσις (9), ἔδεσμα (3), ἐστίασις (2), ὄψον (1), τράπεζα (1) and ἐδώδιμον (1) are used. In a collective sense, the lexemes καρπός (15) and ὀπώρα (1) are used to designate fruits. For the names of vegetables (herbs), lexemes such as πικρίς¹⁸ (5) and λάχανον (2) are used in the *Ladder*.

Furthermore, there are names of such specific types of food as baked goods (ἄρτος (23) ‘bread’ and ἄζυμον (6) ‘unleavened bread’), grapes (βότρυς (3) and ῥάγας (1)), spices (ἔλαιον (8) ‘olive oil’ and ἅλας (2) ‘salt’), honey (μέλι (3)) and cheese (τυρός (1)).

Thus, in the functioning of the lexical-semantic group “Food” in the *Ladder*, the prevalence of words with a general, broad, collective meaning (hyperonyms) is obvious: for 13 hyperonyms (in 91 uses), there are 8 hyponyms (in 47 uses).

First of all, it is necessary to pay attention to the lexemes τροφή and τρυφή. These words have an important semantic difference: while τροφή means any food, τρυφή means only tasty food, delicious dishes, delicacies. The words τροφή and τρυφή in Byzantine manuscripts were often confused due to the proximity of spellings and inattention of the scribes, and this variability can cause distortion of the contextual meaning¹⁹ (as well as translation errors when a manuscript with mistakes became the original for the translation). An example of the erroneous understanding of the meaning of the text by the scribes of the *Ladder* is the fragment Εὐλήφαμεν ἔφρσιν τροφῆς, οὐ μέντοι ἄσωτίας (PG, 1068D) / *By nature we need food, but in order to maintain life, and not for lust*. Scribe Vat. Palat. gr. 49 did not understand this fragment and wrote τρυφῆς instead of τροφῆς (137r), possibly rewriting a mistake from an antigraph manuscript. As a result, the meaning of the fragment was distorted (*By nature we need delicious food*). Meanwhile, in this fragment, the author writes about food, without which, according to the laws of nature, it is impossible to live: οὐκ ἔστι ζῆν κατὰ φύσιν ἄνευ βρώσεως (1088B). Delicious food is an excess that anyone who enters the monk’s path must refuse: “Ὅσοι νεοί

¹⁵ Cf. attachment.

¹⁶ For the subject group “Eating” in the text of the Bible, cf. *Dictionary of Biblical Imagery*, ed. L. RYKEN, J.C. WILHOIT, T. LONGMAN III, Downers Grove 1998, p. 308–310.

¹⁷ Hereinafter, in parentheses, the number of uses of the lexeme is indicated not in general in the *Ladder*, but with the meaning of ‘food’. So, for example, the lexeme τράπεζα is used in the *Ladder* at least 27 times, while only once with the meaning of ‘food’: τραπεζῆς ἑτομασία ἐδοκίμασε γαστριμάργους (PG, 941A) *cooking reveals gluttons*.

¹⁸ In different sources (translations of the Bible and interpretations of it), the lexeme πικρίς is interpreted in different ways: bitter lettuce, endive, chicory, wormwood, dandelions. In a broad sense, πικρίς means bitter herbs.

¹⁹ Cf. about this E.M. ВЕРЕЩАГИН, *Христианская книжность Древней Руси*, Москва 1996, p. 81.

[...] τῆ μοναδικῆ πολιτεία προσελθεῖν βούλονται [...] πείσωσι πάσης τρυφῆς (PG, 657C) / *young people, if they want to enter monasticism, let all the delicacies be removed*; οὐ μὴ προσχῆ ὁ ἐναργῶς θρηγῶν τρυφῆ (PG, 813D) / *a truly crying person will not want tasty food*.

The lexeme καρπός in the *Ladder* is used in the biblical sense. On the one hand, καρπός can denote the forbidden fruit (Gn 2: 16–17sq): Φεύγοντες φεύγωμεν τοῦ μὴ βλέπειν, μηδὲ ἀκούειν καρποῦ, οὐ μὴ γεύσασθαι λοιπὸν συνεταξάμεθα (PG, 893C) / *Let us try with all our might not to see or hear of the fruit that we promised never to eat*; καρποῦ γὰρ μὴ παρόντος, οὐ συνεχῶς ὀρεγόμεθα (PG, 665A) / *when we do not see the forbidden fruit, we do not want it so much*. On the other hand, καρπός can be understood as the natural fruits of the earth: εἶδον σπόρον ἐν γῆ ἀκουσίως ἐκπεσόντα [...] καρπὸν πολὺν καὶ εὐθαλῆ πεποιηκόντα (PG, 637D) / *I saw that a seed that accidentally fell to the ground bore abundant and beautiful fruit*. This passage is a reminiscence of the parable of the sower (Mt 13: 3–23; Mc 4: 3–20; Lc 8: 5–15).

The most common food item in the *Ladder* is ἄρτος ‘bread’. Bread was the main food of a monk, *it is better than any other food*: πασῶν τροφῶν ὁ ἄρτος ἀναγκαιότερος (PG, 793B). In 6th/7th century Egypt, bread was baked from wheat flour. This is evidenced by such fragments of the *Ladder* as ὁ σίτος παρὰ τὸν ἄρτον (PG, 949A) / *wheat before the bread* and οὐ γὰρ πάντες οἱ ἄρτοι, τῆς πνευματικῆς τοῦ οὐρανοῦ σίτου ἐργασίας, μονοειδεῖς ὑπάρχουσι (PG, 1116A) / *not all breads baked from heavenly wheat have the same appearance*.

The lexeme ἄρτος can be used in its direct meaning: οὐ δίκαιον, ἀλλ’ ἐλεεινόν, ἐκλιμώπτοντος νηπίου τὸν ἄρτον ἐκ στόματος ἀφαρπάσαι (PG, 692D) / *it is unfair but merciful to snatch bread from the mouth of a baby dying of hunger*. However, ἄρτος is much more common as a symbol of participating in a holy meal, which represents membership in the Christian Church.

As in the cases with other names of food in the *Ladder*, the metaphorical meaning of the lexeme ἄρτος is ‘spiritual food’: Λέληθα ὑμῖν, ὦ φίλοι, καὶ τοῦτον παραθεῖναι τὸν ἡδὺν τῆς ἀρετῆς ἄρτον (PG, 705C) / *I forgot, friends, to offer you another sweet bread of virtue*.

Just as one cannot live without bread, so one cannot live without faith. Many fragments of the *Ladder* are associated with the metaphor “bread of life” (Io 6: 25–40). People eat this bread in order to receive eternal life. This bread is a symbol of communion with the bodily death of the Savior. The earthly bread nourishes the body, and the heavenly bread nourishes the soul (the heavenly bread refers to God’s Word). Both of these meanings are combined in a quotation from Ps 101: 5 (ἐπελαθόμαν τοῦ φαγεῖν τὸν ἄρτον μου, *I forget to eat my bread*), included twice in the *Ladder*: ἐπιλανθανομένους τοῦ φαγεῖν τὸν ἄρτον αὐτῶν (PG, 768B) and ἐπελάθετό τις τοῦ φαγεῖν τὸν ἄρτον αὐτοῦ (PG, 801D). A deep symbolic meaning lies in another quote from the Psalter (Ps 101: 10: σποδὸν ὡσεὶ ἄρτον ἔφαγον,

I eat ashes like bread). Ashes instead of bread in the *Ladder* means the bitter fate of the prisoners of the monastery's jail: σποδὸν καὶ τέφραν ἀντὶ ἄρτου ἐσθιοντας (PG, 768B). The monks in prison limited their food intake to the most necessary: τοῦ ἄρτου μικρὸν μεταλαμβάνοντες, τοῦτον τῇ χειρὶ μακρὰν ἀπέρριπτον (PG, 768C) / *having tasted a little bread, they threw it far away with their hands*.

Another symbolic meaning of the lexeme ἄρτος is the soul of a monk, for which an unclean force is constantly hunting:

ἀεὶ περιστάσθαι τινα κύνα ἐν τῇ τραπέζῃ τῆς καλῆς συνοδίας καὶ ἄρτον ἡγουν ψυχὴν ἐκ ταύτης ἀφαρπάζειν δοκιμάζοντα, καὶ τοῦτον τῷ στόματι ἐπιφερόμενον λοιπὸν ἀποτρέχοντα, καὶ καθ' ἡσυχίαν τοῦτον ἐσθιοντα (PG, 1096D)

near the meal of the good brotherhood there is always a certain dog trying to steal bread, that is, the soul, and, holding it in his mouth, run away and devour it in silence.

In addition to simple bread, the work also mentions the sacred bread of the Eucharist. John Climacus denounces the hypocritical monks who remain insensitive before the sacred meal; *partaking of this heavenly gift, as it were, they ate of simple bread*: πρὸ τὴν ἱερὰν τράπεζαν παριστάμενοι, ἀναισθητοῦσι, τοῦ δώρου μεταλαμβάνοντες, ὡς ψιλοῦ ἄρτου [τὴν γεύσιν]²⁰ διάκεινται (PG, 933C).

The image of unleavened bread (ἄζυμος) in the *Ladder* is used in the same way as in the New Testament: in the parable of the leaven (Mt 13: 33; Lc 13: 20–21) and in the letter of the Apostle Paul (1Cor 5: 6–8). John Climacus calls on all readers to avoid the “leaven” of sin, and ἄζυμον ‘unleavened bread’ symbolizes such a Christian virtue as humility – ἡ μακαρία ταπείνωσις, ἡ ἄζυμος καὶ ἄτυφος (PG, 989D).

To the lexemes ἄρτος and ἄζυμα the lexeme πικρίς is closely related. It occurs twice in the Bible, both times in the Pentateuch of Moses (Ex 12: 8 and Nm 9: 11), and both times in combination with the noun ἄζυμα ‘unleavened bread’. In the *Ladder* the lexeme πικρίς occurs 5 times: 4 times in combination with ἄζυμα, 1 time with ἄρτος.

Bitter herbs and unleavened bread are the main food of a monk (both literally and figuratively):

οὐ μὴ τοῦ Φαραῶ ἐλευθερωθῆσῃ, οὐδὲ τὸ ἄνω Πάσχα θεάσῃ, ἂν οὐ πικρίδας καὶ [ἄζυμα]²¹ φάγῃς διὰ παντός. Πικρίδες ἐστὶν ἡ τῆς νηστείας βία καὶ πόνος, ἄζυμα δέ, τὸ μὴ φουσάμενον φρόνημα (PG, 869A)

you will not free yourself from the mental pharaoh and will not see the heavenly Easter until you always eat bitter herbs and unleavened bread. Bitter herbs are fasting and labor, unleavened bread is a humble spirit.

²⁰ Vat. Palat. gr. 49, 92v. In PG: ἐπιγεύσει.

²¹ Paris 1069, 47v, Sin. gr. 417, 109v: ἄζυμον.

In these two images (πικρίς and ἄζυμα) an extensive fragment of the Homily to the abbot is built:

Τύπος σοι [...] Μωσῆς ὁ μέγας ἔσται [...] οὐ γὰρ δεδύνηται τοὺς ὑπηκόους τοῦ Φαραῶ ἐλευθερώσαι, ἄχρις οὐ τὸ ἄζυμον μετὰ πικρίδων ἔφαγον (PG, 1201A)

An example for you may be the great Moses, who could not liberate obedient people from Pharaoh's slavery until he forced them to eat unleavened bread with bitter herbs.

As in the example above, John Climacus gives the interpretation of these biblical images:

Ἄζυμον δὲ ἐστὶ ψυχὴ, μὴ ἔχουσα πρόσλήμματα τοῦ ἑαυτῆς θελήματος, τοῦτο γὰρ τυφοῦν καὶ ἐπαίρειν αὐτὴν δύναται, τὸ δὲ ἄζυμον αἰεὶ τεταπεινῶνται (PG, 1201A–B)

Unleavened bread means a soul that bears the cutting off of its will, because self-will gives rise to arrogance, and unleavened bread is always humbled.

Πικρίδας δὲ νοήσωμεν, ποτὲ μὲν τὴν ἐκ τῆς ἐπιταγῆς παρεπομένην τούτοις δριμύτητα, ποτὲ δὲ τὴν διὰ τῆς πικρότητος τῆς νηστείας στενοχωρίαν (PG, 1201B)

Bitter herbs are sometimes understood as the grief of submitting to the one who gives the commands, and sometimes as the bitterness of severe fasting.

Thus, the lexeme πικρίς in the *Ladder* is used both in the literal sense (bitter herbs) and as a metaphor for strict fasting (τῆς νηστείας βία) and obedience work (πόνος).

In addition to πικρίς, Climacus uses the noun λάχανον (λάχανα) to designate garden plants. Bread and some greens were the food of the prisoners in the monastery prison:

Οὐκ ἦν ἐκεῖσε πώποτε καπνὸν ὀφθῆναι, οὐκ οἶνον, οὐκ ἔλαιον εἰς βρῶσιν, οὐκ ἕτερον τι ἄλλο, ἢ ἄρτος καὶ λεπτὰ λάχανα (PG, 704A)

no smoke, no wine, no oil and no other food was ever to be seen except bread and a bit of greens.

The lexeme λάχανον in the *Ladder* functions as part of an accurate quotation from the Psalter (Ps 36: 2) ὡσεὶ λάχανα χλόης ταχὺ ἀποπεσοῦνται (PG, 984A) / *like green herbs, will soon fade*. This quote describes the fragility and short duration of the prosperity of the wicked.

To designate spices in the *Ladder*, the lexemes ἔλαιον ‘olive oil’ and ἄλας ‘salt’ are used. Once these nouns are found in conjunction with each other in a direct meaning: ἐξαρτύειν ὄψα ἔλαιον καὶ ἄλας πεφύκασι (PG, 1132C) / *season food with oil and salt*. In its direct meaning, ἔλαιον is also used in a context of describing the food of prisoners in a monastery jail (PG, 704A).

The *Ladder* reflects the phenomenon of oil fire. When oil burns, fire spreads instantly. The vivid image of burning oil appears twice in comparisons: just as it is impossible to extinguish a fire by adding oil to it, so it is impossible to cope with the passion of fornication without coping with the passion of gluttony (Ὁ τὴν ἑαυτοῦ θεραπεύων γαστέρα, καὶ πνεῦμα πορνείας νικῆσαι βουλόμενος, ὁμοίως ἔστι τὸ μετὰ ἐλαίου σβεννύοντι [ἐμπυρισμόν]²² PG, 868A and Ὁ μετὰ γαστριμαργίας καὶ κόρου τὸν τῆς πορνείας νικῆσαι βουλόμενος δαίμονα, ὁμοίως ἔστι τὸ μετὰ ἐλαίου σβεννύοντι [ἐμπυρισμόν]²³ PG, 888C). Both of these examples clearly illustrate the close connection between the sin of gluttony and the sin of fornication, which was discussed at the beginning of this article.

The lexeme ἔλαιον in the *Ladder* is also used allegorically. Oil (i.e., meekness, humility, obedience) tames the sea (passions):

Ὅσπερ τὸ ἔλαιον, καὶ μὴ βουλομένην, ἡμεροῖ τὴν θάλασσαν, οὕτως καὶ ἡ νηστεία, καὶ ἀκουσίας, κατασβεννύει τὰς σώματος πυρώσεις (PG, 1085D)

As the sea is involuntarily tamed by oil, so fasting also quenches the involuntary incitement of the flesh;

ἀσκὸς χρηστὸς ἐλαίου μεστός τὸ κῦμα παρενέγκαι καὶ γαληνιάσαι ποιεῖ τὴν ὀλκάδα (PG, 832D)

A good wineskin full of oil can tame the waves and give the ship a quiet sailing.

Explanations of the symbolic images found in these fragments are given in one of the anonymous interpretations of the *Ladder* text: a *wineskin* means a body, *oil* means meekness, a *wave* (sea) means arrogance, and a *ship* means monastic brotherhood (PG, 840B).

Close to the concept of meekness is the concept of mercy, alms (ἔλεος). The lexemes ἔλαιον and ἔλεος are similar in spelling (especially in the dative-singular form). They can also converge in meaning; in these cases, a variation of ἐλέω and ἐλαίω is observed in the *Ladder* manuscripts and it is impossible to determine which form was in the original of the work. An example is a fragment from the Life of John Climacus: εἰδώλων δὲ προσκύνησιν ἐλέω (ἐλαίω) καὶ σπάνει ἀναγκαίων

²² Vat. Palat. gr. 49, 75r, Paris 1069, 46v, Sin. gr. 417, 107v. In PG: ἐμπρησμόν.

²³ Vat. Palat. gr. 49, 81v, Sin. gr. 417, 117r. In PG: ἐμπρησμόν.

[...] διέφυγε (PG, 600B) / *conquered idolatry with oil (alms) and limitation of needs*. One can overcome sinful passions both with the help of fasting (excluding animal food) and with the help of good deeds (charity). In the original of the first Slavonic translation of the *Ladder*, this fragment was read ἐλαίω, and the translator rendered the form as wood oil²⁴. In the original of a later and very popular translation in the Slavonic environment, which became the basis for the most famous Russian version of the work, it was read ἐλέω, translated as alms²⁵.

In the use of the noun ἄλας *Ladder* echoes the New Testament. The combination of the noun ἄλας with the verb μωραίνω in the Gospel (Mt 5: 13; Lc 14: 34) means 'lose power'. In this sense, ἄλας is used in the fragment Ψυχὴ γὰρ στραφεῖσα ὅθεν ἐξῆλθεν, ὡς τὸ ἄλας μωρανθήσεται καὶ ἀκίνητος λοιπὸν μενεῖ (PG, 665B) / *The soul, returning to where it came from, will become like salt that has lost its strength, and will become immobile*.

The *Ladder* reflects one of the most important symbols of the Christian religion, based on the biblical metaphor (Io 15: 1) – grapes. The lexemes ῥάγας 'grape berries' and βότρυς 'grapes' are associated with this image.

A bunch of grapes could be a gift and breakfast for a monk: τίνι [...] τῶν ἡσυχάζοντων βότρυν τις προσκεκόμικε πρωτὶ λίαν (PG, 1064C) / *someone brought grapes to one of the hesychasts early in the morning*.

The noun βότρυς in the *Ladder* is used not only literally, but also metaphorically:

ὅταν μὲν γὰρ ἐν ἡμῖν ὁ τῆς ὀσίας ταύτης ἐπανθεῖν βότρυς ἀρξῆται, μισοῦμεν εὐθέως [...] πᾶσαν ἀνθρωπίνην δόξαν καὶ εὐφημίαν, θυμὸν καὶ ὀργὴν ἐξ ἑαυτῶν ἐξορίζοντες (PG, 989B)

when the holy bunch begins to flourish in us, then we will hate all human glory and praise, driving away irritability and anger from ourselves.

In this case, the grape means such a virtue as humility (ταπεινῶσις).

The direct and figurative meanings of the lexeme βότρυς are connected in a fragment: τῆρει [...] καὶ τότε ὄψει πῶς, καὶ πότε, καὶ πόθεν, καὶ πόσοι, καὶ ποῖοι κλέπται εἰσελθεῖν καὶ κλέψαι τοὺς βότρυας ἔρχονται (PG, 1100B) / *watch how, and when, and from where, and how many, and what thieves come to steal your bunches*. Here the lexeme βότρυς is used both literally ('grapes') and figuratively, symbolizing the broad concept of virtues, which demons, fighting with the monk, attempt to steal.

Several meanings are connected in context Ὁ καλὸς ῥαγολόγος τὰς πεποῖρους ῥάγας ἐσθίων, οὐδὲν περὶ τῶν ὀμφάκων ἐπραγολογήσει (PG, 848D) / *A good grape picker eats only ripe berries and avoids sour ones*. The image of sour grapes, setting

²⁴ Cf. Т.Г. Попова, *Житие Лествичника (по древнейшей славянской рукописи Лествицы)*, ДРВМ 56, 2014, p. 87.

²⁵ Cf. *Лествица преподобного Иоанна, игумена Синайской горы*, Сергиев Посад 1908, p. 10.

teeth on edge, is found in the Bible (Jer 31: 29–30; Ez 18: 2) as a symbol of sin and its dire consequences. A monk striving for perfection avoids sinful passions (doesn't eat sour berries) and enriches himself with exploits and virtues (picks only ripe, sweet grapes).

Observations on the vocabulary denoting food show the acquaintance of the John Climacus with the Ancient Patericon (*Apophthegmata Patrum*). The noun τυρός 'cheese' occurs once in the story of Abba Simon. This hermit showed an example of true humility by taking upon himself the sin of gluttony, which he did not have. When a nobleman came to see him, wishing to receive a blessing from the saint, Abba Simon came out to meet him, chewing bread and cheese, and thus aroused the contempt of this nobleman²⁶: οὕτως ὁ τὸν ἄρτον καὶ τὸν τυρὸν μετὰ χεῖρας εἰληφως, πεποίηκεν (PG, 997C).

Of the group of nouns that have the general meaning of 'sweets', only one is found in the *Ladder*: μέλι 'honey'. *The sweetness of honey cannot be explained by words and examples to people who have never tasted it*: ἀνδρὶ τῷ τοῖς μὴ γευσασμένοις μέλιτος πρόποτε τὴν τούτου γλυκύτητα διὰ [λόγων]²⁷ καὶ ὑποδειγμάτων διδάσκειν (PG, 988B).

The lexeme μέλι functions twice as part of comparisons (a favorite stylistic device of the author of the *Ladder*): Οἱ δὲ ἔπαινοι, τιμαὶ τε καὶ εὐφημίαι, μέλιτος δίκην, ἐν τοῖς ἡδυπαθέσιν ἡδύτητα πᾶσαν ἀποτίκτουσι (PG, 717A) / *Praise, honoring and approval, as the honey give birth in the voluptuous all sins* and καθ' ἡμέραν πίνε, ὡσεὶ [γάλα καὶ μέλι]²⁸, μυκτηρισμὸν καὶ χλευασμὸν (PG, 724B) / *drink, like milk and honey, every day mockery and humiliation*. In the last example, the lexeme μέλι means a drink made from honey.

To designate drink, in general, there are the lexemes πόμα (3), νάμα (1) and ποτόν (1). Specific drinks are called ὕδωρ 'water' (35), οἶνος 'wine' (8) and γάλα 'milk' (2).

Calculations have shown that ὕδωρ 'water' is the most frequent noun in group of designations for food and drink. As in other cases, by using this lexeme, the author of the *Ladder* skillfully connects direct and figurative meanings, based on the texts of the Holy Scriptures.

At the second place in terms of the number of uses in the analyzed group of words is ἄρτος. In small quantities bread and water are the main food of the monk: ὀπηνίκα διαφόρων βρωμάτων ἐπιθυμεῖ ἡμῶν ἡ ψυχὴ, ἐν ἄρτῳ στενοῦσθω καὶ ὕδατι (PG, 865B) / *When our soul desires various foods, we need to exhaust it with bread and water*. The *Ladder* includes the story of Hesychie Horivit, who imprisoned himself in a cell; for 12 years he did not say a single word to anyone and ate only bread and drank only water:

²⁶ Cf. *Достопамятные сказания о подвижничестве святых и блаженных отцов*, Москва 1845, p. 313.

²⁷ Paris 1069, 72r: λόγου.

²⁸ Paris 1069, 16r; Vat. Palat. gr. 49, 42r; Sin. gr. 417, 58r. In PG: μέλι καὶ γάλα.

τὴν θύραν τῆς κέλλης ἀνοικοδομήσας, ἔμεινεν ἔνδον χρόνους δύο καὶ δέκα, μηδενὶ τὸ παράπαν συντετυχηκῶς οὐ μικρὸν, οὐ μέγαν λόγον [...], ἀλλ' ἡ ἄρτου καὶ ὕδατος ἀπογευόμενος (PG, 796D).

The water that the monk drinks must be salty from tears: τὸ δὲ πόμα τοῦ ὕδατος μετὰ κλαυθμοῦ κερνῶντας²⁹ (PG, 768B), Τὸ πόμα πίνων, τοῦ ὄξους καὶ τῆς χολῆς τοῦ σοῦ Δεσπότη³⁰ μὴ παύση ἔννοων (PG, 868D–869A) / *When you drink, keep in mind the vinegar and bile of your Lord*. The bread that the monk eats must also be bitter:

Δοκιμαζέτω δὲ ἕκαστος ἑαυτόν, καὶ εἴθ' οὕτως ἐκ τοῦ ἄρτου αὐτῆς, τοῦ μετὰ πικριδίων, καὶ ἐκ τοῦ ποτηρίου αὐτῆς, τοῦ μετὰ δακρύων, ἐσθιέτω καὶ πινέτω³¹ (PG, 636C)

Everyone [who wants to become a monk – TP], first let him check himself, and then let him eat the bread that is with mustard, and let him drink the water which is with tears.

Water is a key symbol of spiritual cleansing, rebirth to a new life. Twice the *Ladder* includes the biblical metaphor for the *water of life* (Io 4: 10; Apc 22: 17): ὕδωρ ζῶν (PG, 701A), ὕδωρ ζωῆς (PG, 713B). To designate water as a cleansing, life-giving substance, the nouns νάμα and πόμα are used: λάκκος ζωοποιοῦ τούτου νάματος (PG, 992C) / *a well of life-giving water of humility*, ἀτιμίας πόμα καθάρσιον (PG, 657A) / *the cleansing drink of dishonor*. The author of the *Ladder* metaphorically calls tears *living water* (ζῶσι ὕδασι, PG, 809B).

The verb πίνω 'to drink' in the *Ladder* is used three times in combination with the noun μυκτηρισμός 'abuse, mockery'. The metaphor *drink mockery* is reinforced by comparisons dating back to the text of the Bible (*like living water*³², *like milk and honey*³³): Πίνε μυκτηρισμὸν καθ' ὥραν, ὡσπερ ὕδωρ ζῶν (PG, 701A) / *Drink mockery every hour like living water*, Πίνε προθύμως μυκτηρισμὸν, ὡς ὕδωρ ζωῆς, παρὰ παντὸς ἀνθρώπου (PG, 713B) / *Drink diligently insults from every man like living water*³⁴. As medicine, the monk *drinks obedience*: πίνοντα ὑπακοῆς ἴαμα (PG, 1020C). The cup from which the monk drinks is filled with tears ἐκ τοῦ ποτηρίου αὐτῆς, τοῦ μετὰ δακρύων, [...] πινέτω (PG, 636C).

²⁹ Ps 101: 10.

³⁰ Mt 27: 34; Mt 27: 48; Mc 15: 36; Lc 23: 36; Io 19: 28–29.

³¹ This is a good example to show the peculiarities of the *Ladder's* style. John Climacus often takes a syntactic model from a biblical book and supplements it with his insertions. In this case, the fragment 1Cor 11: 28 (ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω) is used as a basis.

³² Io 4: 10; Apc 22: 17.

³³ Ct 4: 11.

³⁴ Cf. also the example above: καθ' ἡμέραν πίνε, ὡσεὶ γάλα καὶ μέλι, μυκτηρισμὸν καὶ χλευασμὸν (PG, 724B), *drink like milk and honey, every day mockery and humiliation*.

Like cool water (ὡς ὕδωρ ψυχρόν PG, 808B), the monk's soul longs for comfort from God. *To distract a monk from prayer is even more cruel than to wrest water from the mouth of the thirsty*³⁵: Χαλεπὸν ἐκ στόματος διψῶντος ὕδωρ ἀφαρπάσαι, χαλεπώτερον δὲ ψυχὴν, μετὰ κατανύξεως προσευχομένην [...] ταύτης [...] τῆς παραστάσεως τῆς πολυποθήτου [ἀποκόψαι]³⁶ (PG, 1137B).

The lexeme ποτόν can be used not only in the sense of 'drink' (τοῦ ποτοῦ τοῦ ὕδατος, PG, 805B), but also with the meaning of 'medicinal drink': Κέκτησο καὶ σὺ, ὦ θαυμάσιε, ἔμπλαστρα, ξηρία, κολλούρια, ποτὰ [...] / *Have you too, oh worthy man, plasters, powders, eye ointments, drinks* [...]. Water can also be a cure (for a hangover): ἔξ οἴνου οἱ σκοτισθέντες, ἐνίσαντο πολλάκις ὕδατι (PG, 1072A) / *those who are sick from wine are often healed with water*.

John Climacus warns the reader against excessive alcohol consumption; in order to feel the taste of wine, one cup is enough: Μία κύλιξ πολλάκις γεῦσιν [πολλοῦ]³⁷ οἴνου ἐσήμανε (PG, 1116D). A wine of good quality must be well aged: οὐ [...] ἔχει πίστιν οἴνος εὐθέως ἐκ τῶν ληνῶν ἐγκλειόμενος (PG, 808C) / *that wine is unreliable, which is directly from the winepress in a vessel*.

Young monks took part in the wine feasts (ἐν συμποσίοις τοῦ οἴνου PG, 865A). The use of wine was completely excluded in the monastery prison (PG, 704A). The prisoners drove away even thoughts of it, just as they drove away thoughts of delicious food:

ποῦ τρυφῆς λοιπὸν ἐλπίς; ποῦ οἴνου ἔννοια; ποῦ ὀπώρας γεῦσις; ποῦ χύτρας παράκλησις;
ποῦ λάρυγγος γλυκασμός; (PG, 768D)

Where is the hope for a delicious meal? Where are the thoughts of wine? Where is the eating of fruit? Where is the invitation to cook? Where is the joy of food?

The fragment Ὁ οἴνω εὐφρανθεῖς, ἀκουσίως ἀληθεύση εἰς πάντα (PG, 856C–D) / *drunken against his will speaks the truth in everything* obviously echoes the antique winged expression *In vino veritas* (Ἐν οἴνω ἀλήθεια).

The noun γάλα is used both in its direct meaning ('milk') and figuratively ('spiritual drink for young monks'):

Τοῖς μὲν τῷ δρόμῳ νεανιουμένοις, εὖ μάλα ἀρίστως τὰ ἀμείνω καὶ ὑπέρτερα παράβαλλε [βρώματα]³⁸, τοῖς δὲ κατόπιν ἢ γνώμῃ ἢ τρόποις διακειμένοις, γάλα, ὡς νηπιάζουσι, καιρὸς γὰρ πάσης [βρώσεως]³⁹ (PG, 1189A)

³⁵ Ct 2: 7; Ct 3: 5; Ct 8: 4.

³⁶ Vat. Palat. gr. 49, 160v: ἀποκρῦσαι.

³⁷ Paris 1069, 92r. In PG this form isn't there.

³⁸ Vat. Palat. gr. 49, 174v. In PG this form isn't there.

³⁹ Vat. Palat. gr. 49, 175v: παρακλήσεως.

For those who, like strong youths, diligently strive in the spiritual field, offer the best and the highest, and those who stay behind in mind or way of life, feed them with milk, like babies, for all food has its own time.

This fragment of the *Ladder* obviously echoes the letters of the Apostle Paul: γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐδύνασθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε / *I fed you milk, not solid food, for you were still weak, and even now you are weak* (1Cor 3: 2) and γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς / *you need milk, not solid food* (Heb 5: 12).

The text of the *Ladder* contains indications of different types of food: harmful and healthy. Some types of food are harmful and lead to disease: τὰ τὸ σῶμα βλάπτοντα βρώματα μετὰ χρόνον, ἢ ἡμέραν τὴν νόσον ἡμῖν ποιεῖν πεφύκασιν (PG, 892B) / *food that is harmful to the body after some time or a day later produces illness in us*. About the hypocritical monk John Climacus writes this: κατὰ τοῦ πάθους φθέγγεται, καὶ τὰ βλάπτοντα ἐσθίων οὐ παύεται (PG, 932C) / *he complains of illness and does not stop eating harmful foods*. The author of the *Ladder* advises monks to exclude, first of all, fatty foods, then spicy, then sweet: Περικόψομεν τέως τὰ λιπαίνοντα, εἶτα τὰ ἐκκαίοντα, εἶθ' οὕτως τὰ ἡδύνοντα (PG, 865B). To satisfy the feeling of hunger, John Climacus suggests giving the stomach food that is quickly satiating and easily digestible: δίδου τῇ σῆ κοιλίᾳ τροφὴν ἐμπιπλώσαν καὶ εὐπεπτον (PG, 865B).

In general, the *Ladder* has no prohibitions on eating any food. The only food-related prohibition is the prohibition of sharing meals with heretics: αἰρετικοῖς μὴ συνεσθιέτωσιν (PG, 1192A). The Life of Saint John Climacus says that he ate all kinds of food, but very little of it: ἤσθιε μὲν ἅπαντα [...] βραχὺ δὲ λίαν (PG, 600A).

Food deprivation was practiced in the monastery as a punishment. For example, monks who quarreled were either forbidden to eat until reconciliation, or were expelled from the monastery: ἢ μὴ μεταλαμβάνειν τροφῆς ἄχρι τῆς διαλλαγῆς ἐπετιμῶντο, ἢ τῆς μονῆς [ἐξεβάλλοντο]⁴⁰ (PG, 688A). There were also monks in the monastery who refused food in protest, out of resentment or anger. John Climacus condemns such “hunger strikes” and considers them to be the multiplication of sinful passions: εἶδον ὀργισθέντας, καὶ ἐκ πικρίας τὴν τροφὴν ἀψασμένους, καὶ μέντοι ἰὸν ἰῶ διὰ τῆς ἀλόγου ἐγκρατείας προσελάβοντο (PG, 829D) / *I have seen people in anger who rejected food from disappointment, and this reckless abstinence added poison to poison*.

Analysis of the functioning of the lexemes denoting food and drink allow us to draw the following **conclusions**:

1. In many cases, lexemes are used in pairs (salt and oil, milk and honey, bread and water, bread and bitter herbs). This use is due to the biblical tradition, on the basis of which the author of the *Ladder* built his book.

⁴⁰ Paris 1069, 86v: ἐξεβλήσκοντο.

2. In the named lexical-semantic groups, hyperonyms clearly prevail over hyponyms. The small amount of specific vocabulary is explained by the fact that for a monk it is less and less important which food he consumes as he moves up the ladder of virtues. Monks who have reached the highest degrees of spiritual life (ισάγγελοι, equal to the angels) *no longer quite feel the taste of food*: οὐκ αἰσθήσονται [...] βρώσεως (PG, 1101A), μηδὲ αὐτὴν βρώσιν, ἣν προσίενται λοιπὸν μεθ' ἡδύτητος προσίεσθαι (PG, 1157B). They forget to eat: ἰσάγγελον κατειληφότες [βαθμὸν]⁴¹, πολλάκις τροφῆς σωματικῆς ἐπιλανθάνονται (PG, 1157B). The most important thing for them is spiritual food.
3. In the lexical-semantic groups “Food” and “Drink” of the *Ladder*, as well as the texts of the Holy Scriptures, direct (physical) and figurative (spiritual) meanings are masterfully connected. Almost all examples of the usage of these words can be viewed both in the direct and in the symbolic sense. In the highest metaphorical meaning, all lexemes included in the thematic field “Nutrition” represent a symbol of participation in God’s salvation in Christ.

Attachment

1. Ἄζυμον (6) unleavened bread
2. Ἄλας (2) salt
3. Ἄρτος (23) bread
4. Βότρυς (3) grapes
5. Βρῶμα (19) food
6. Βρῶσις (9) food
7. Γάλα (2) milk
8. Ἔδεσμα (3) food
9. Ἐδώδιμον (1) food
10. Ἐλαιον (8) olive oil
11. Ἐστίασις (2) food
12. Καρπός (15) fruits
13. Λάχανον (2) herbs
14. Μέλι (3) honey
15. Νάμα (1) drink
16. Οἶνος (8) wine
17. Ὀπώρα (1) fruits

⁴¹ Vat. Palat. gr. 49, 166v; Paris 1069, 99v; Sin. gr. 417, 231v. In PG this form isn't there.

18. Ὄψον (1) food
19. Πικρίς (5) bitter herbs
20. Πόμα (3) drink
21. Ποτόν (2) drink
22. Ῥάγας (1) grapes
23. Τράπεζα (1) food
24. Τροφή (17) food
25. Τρυφή (15) tasty food, delicacies
26. Τυρός (1) cheese
27. Ὑδωρ (35) water

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