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Note on φοῶα

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of συμπλεκόμενων καὶ συμπαραπεμπόντων is obviously τὰ ὑγρά. So ἡμῶν ἅμα is corrupt. Probably ἡρέμα.

P. 255, 11. δίψος περιφλεγέσταιον. Was the medical term for violent thirst, περιφλεγές or πυριφλεγές? L. and S. quote περιφλεγές from this and another passage in Plutarch, πυριφλεγές from medical writers. The term in use must have been one and the same in all the instances. πυριφλεγές seems the more probable.

P. 279, 16. δεδωκότες τοῖς ἐστιῶσι. It is curious that no editor has observed that the sense requires not 'to the entertainers,' but 'to the entertained.' Restore οἷς ἐστιῶσι 'to those whom they entertain.'

P. 282, 2. εἰ δὲ μὴ, τῶν ἰδίων φίλων οὓς ἂν καὶ ἤθελεν αὐτὸς ἐλέσθαι ὁ δειπνίζων, ἐπιεικῆς ὢν ἐπιεικῆς, καὶ φιλόλογος φιλόλογους ὄντας, ἢ δυνατοὺς δυνάμενος, πάλαι καὶ ζητῶν ἄμωσγέπως αὐτοῖς ἐν προσηγορίᾳ καὶ κοινωνίᾳ γενέσθαι. Instead of excluding καὶ with Wyttenbach we should supply a participle before πάλαι e.g. <σεβόμενος> πάλαι καὶ ζητῶν.

P. 305, 9. ἦκε δὲ καὶ Πίνδαρος ἐπὶ μνήμῃν ἐν Πυθίοις γενόμενος, πολλῶν καὶ καλῶν ὕμνων τῷ θεῷ χορηγός. A comma after γενόμενος is necessary. Pindar was born during the Pythian festival. Without the comma the sentence is liable to be misunderstood. I had misunderstood it, until Prof. von Wilamowitz pointed out to me this simple expedient.

P. 316, 16. αἱ μὲν πρώταί σου τῶν υποθέσεων . . . περὶ πολλὸν τὸ κενὸν ἔχουσαι μενέτωσαν. We should, I think, restore καίπερ πολλῶν.

P. 323, 24. κάκεῖ (at Delphi) πρῶτον ἐπὶ τιμῇ, τοῦ θεοῦ δάφνη καὶ φοίνικι τοὺς νικῶντας ἐκόσμησαν ἅτε δὴ καὶ τῷ θεῷ μὴ δάφνας μὴδ' ἐλαίας, ἀλλὰ φοίνικας ἀνατιθέντες. Herwerden proposes the exclusion of δάφνη καί; but it is difficult to regard it as an interpolation. What the speaker wished to say was perhaps that the crowns at Delphi were originally made of laurel, but made to look as if they were of palm; just as at present the Palm-Sunday branches are artificial palm branches. Perhaps δαφνίνω φοίνικι.

P. 334, 12. The stork, allowed to make its nest near houses, gives ἐπίβαθρόν τι γῆς, because it kills snakes etc. Reiske has proposed στεγῆς for γῆς, but this can scarcely be right, as the stork cannot be said to receive shelter; in fact Plutarch has just said that it does not receive shelter or help. ἐπίβαθρόν τι τῆς <διαίτης> δίδωσι should, I think, be restored. It is evident that διαίτης may easily have been omitted by a scribe whose eye skipped from one ΤΗCΔΙ to another; and then τῆς was changed to γῆς by a bad conjecture. What the stork pays for is simply its διαίτα with men and no more.

W. R. PATON.

Calymnos.

NOTE ON ΦΟΝΑΪ.

THE poetical word *φονή* appears to have been used only in the plural. So far as the Lexicon shows, it occurs eleven times, and always in the dat.; but probably *Soph. Ant.* 1003 should be deducted, and we should certainly add *Soph. Tr.* 558, and possibly other instances of *φονῶν* not yet identified. The word is found once with *ἀμφί* (*Il.* 15, 633), and nine times with *ἐν*, if *ἐν φοναῖς* is read in *Ar. Av.* 1070. In *Soph. Ant.* 1003 we have *φοναῖς* alone. An examination of the examples shows that *φοναῖ* is not (as would appear from L. and S., and as is commonly supposed) a synonym of *φόνος*; for it never denotes the 'act of killing,' but always (1) 'blood' (shed), or (2) 'bloody corpses or carcases,' 'carnage.' The passages fall into three groups. (A) *Pind. Pyth.* 11. 37 πέφνεν τε ματέρα θῆκε τ' Αἴγισθον ἐν φοναῖς, 'laid him

weltering in his blood.' *Aesch. Ag.* 446 ἐν φοναῖς καλῶς πεσόντ', 'fallen nobly in his own blood.' *Soph. Ant.* 696 ἐν φοναῖς | πεπτῶτ' ἄθραπτον, 'lying in his blood where he fell, unburied.' *Eur. El.* 1206 (Orestes speaks to Elektra after killing his mother. He had plunged his sword into Klytæmnestra's neck, covering his eyes with his ἱμάτιον as he struck the blow.) κατείδες οἶον ἢ τάλαυ' ἔδων πέπλων | ἔβαλεν (so MSS.: for ἔξω πέπλων ἀμαλόν, or ἀπαλόν?) ἔδειξε μαστὸν, ἐν φοναῖσιν—| ἰὼ μοι—πρὸς πέδῳ | τιθείσα γόνιμα μέλεα, 'as in its blood the body that bare me sank to the ground?' To take ἐν φοναῖσιν with ἔδειξε μαστὸν would throw an improper emphasis on πρὸς πέδῳ.—(B) In the next three examples we have a modal adverb; 'in blood' means 'bloodily.' *Soph. Ant.* 1314 ποῖός δὲ κάπελυσάτ' ἐν φοναῖς τρόπος;

'what was the manner of her bloody end?' Ar. *Av.* 1070 (a mock-tragic passage) ἐρπετά τε καὶ δακρυὰ πάνθ' ὅσα περ | ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐν φοναῖς ὀλλυται, 'they come to a bloody end.' The mss. here give φοναῖσις ἐξόλλυται, which is metrically unsound. Edd. are divided between ἐκ φοναῖς ὀλλυται and ἐν φοναῖς ὀλλυται. The corruption probably arose from the omission of ἐν. Then, it being assumed that φοναῖς could mean 'killing,' the remaining words were altered to φοναῖσιν ἐξόλλυται, in order to effect a clumsy restoration of the metre. The tmesis ἐκ...ὀλλυται seems unlikely. Eur. *El.* 154 ἀπεστι δὲ | κυσὶν πεποιθὼς ἐν φοναῖς θηροκτόνους, 'dogs that kill wild beasts, spilling their blood.' We might include here Soph. *Ant.* 1003 [ὄρνιθας] σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς, 'bloodily,' but the absence of ἐν makes it better to take φοναῖς as an adj. meaning 'bloody' or 'murderous'; cp. τομός, τροφός, τορός. The Schol.'s note is ταῖς αἱματικαῖς. (c) *Il.* 10, 521 (Hippokoon wakes and looks on the work of Odysseus and Diomedes) ὡς ἴδε... | ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν, 'gasping in death amid the dreadful carnage.' *Il.* 15, 633 θηρὶ μαχήσασθαι ἔλικος βοὸς ἀμφὶ φονῇσιν, 'to fight over the carcase of the ox,' which the lion has already slain. Her. 9, 76 ἔτι ἐν τῇσι φονῇσι ἑόντας, 'while still standing amid the carnage.' It is nothing short of amazing that not only L. and S., but the edd. and translators (so far as I have been able to discover) should take this to mean 'while still engaged in the act of slaying.' The passage is from the story of the Koan woman who, after the battle of Plataia was over (as Her. expressly states), came in a carriage to the Lacedaemonians, while they were ἔτι ἐν τῇσι φονῇσι, and asked to speak to Pausanias. Were the Lacedaemonians butchering the wounded?

We have no doubt another instance of

the word in Soph. *Tr.* 558 δῶρον...ὁ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ | Νέσσου φθίνοντος ἐκ φονῶν ἀνεύλομην, 'took up from the blood.' The δῶρον was a few drops of the creature's blood. The lemma of the schol. in L reads φόνων, but explains by αἵματος. Jebb reads φονῶν, translating 'wounds.' The prep. ἐκ makes φονῶν seem preferable to φόνων in Soph. *El.* 11 ὅθεν σε πατρός ἐκ φονῶν ἐγὼ ποτε | πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν | ἤνεγκα, 'whence, from amid thy slain father's blood, I took thee from thy sister's hands,' &c. There is a distinct gain in vividness with φονῶν, and the statement may be almost literally true; the children may have been present at the murder.

Since ἐν φοναῖς, 'in blood,' was so well established, ἐκ φονῶν, 'out of blood,' cannot be said to be an unlikely expression. Indeed, it would probably recur more frequently, were it not that even the most bloodthirsty of peoples would rarely have need to say 'out of (shed) blood.'

The notion that φοναῖ could mean 'place of slaughter' appears to have its origin in a schol. on *Il.* 15, 633. It reappears in Hesych. and the schol. on Pind. *P.* 2, 37; but even the passages quoted from later writers lend it no support. Aelian *N.A.* 3, 21 (a lion and lioness, returning to their lair, find that their cubs have been killed by a bear) ἐπεὶ δὲ...εἶδον τοὺς παῖδας ἐν ταῖς φοναῖς, 'in their blood' (φόνους is a v.l.). *Ibid.* 1, 18 φοναῖς should no doubt be restored. When a young dolphin has been harpooned and drawn up to the boat, the mother follows, τὸν παῖδα οὐχ ὑπομένουσα ἀπολιπεῖν ἐν τοῖς φόνους ὄντα. In Menand. (6th century A.D.) *Hist. Exc.*, p. 321 ed. Nieb., quoted in Steph. *Thes.*, anyone who cares to look at the passage will see that φοναῖς is a mere blunder for ποιναῖς.

M. A. BAYFIELD.

THE GREEK WORDS FOR 'STYLE.'

(WITH SPECIAL REFERENCE TO DEMETRIUS περὶ Ἑρμηνείας.)

THE best-known Greek word for 'style' is, of course, λέξις; and the best-known Greek treatment of the subject of style is that (in the Third Book of Aristotle's *Rhetoric*) which is introduced by the words: περὶ δὲ τῆς λέξεως ἐχόμενον ἔστιν εἰπεῖν· οὐ γὰρ ἀπόχρη τὸ ἔχειν ἃ δεῖ λέγειν, ἀλλ' ἀνάγκη καὶ

ταῦτα ὡς δεῖ εἰπεῖν, καὶ συμβάλλεται πολλὰ πρὸς τὸ φανῆναι ποιόν τινα τὸν λόγον (Aristot. *Rhet.* iii. 1, 2). The term λέξις was used in the same sense by Aristotle's successor, Theophrastus, who wrote a treatise περὶ Λέξεως. This work of Theophrastus was one of considerable influence; and could it