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On the Words πμαλα and βναυσος

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Desine iam, Lalage, tristes ornare capillos,
Tangat et insanum nulla puella caput.

Friedländer in his admirable edition says that *comis* in v. 4 is 'ablative instead of accusative with *propter*'; an extraordinary view. By others *comis* is taken for the flagellum, but I know of no support for such an interpretation. Nor was there any scourge used in this case. Lalage felled

her maid to the ground with a blow of her brazen mirror. Read :

Et cecidit saevis icta Plecusa modis.

It is sufficiently obvious how the scribe came to write *comis*. This use of *modis* abounds in Plautus and Terence, e.g. *Aul.* 4. 4. 3 *miseris iam accipiam modis*, *Adelph.* 3. 2. 17 *quibus illum lacerarem modis*. So *miris modis* etc. in Virgil.

A. PALMER.

ON THE WORDS *πώμαλα* AND *βάνανσος*.

THE traditional explanation of *πώμαλα* — accepted by Blaydes on Aristophanes *Plutus* 66 and in principle by Shilleto on Demosthenes *de Falsa Legatione* 56—is given by Suidas s.v. : *πώμαλα ἀντὶ τοῦ πόθεν, οἶον οὐδαμῶς· ἔστι δὲ τὸ μὲν πῶ Δώριον, τιθέμενον ἀντὶ τοῦ πόθεν· τὸ δὲ μάλα ἢ παρέλκει ἢ ἐν συνηθείᾳ λεγόμενον ἐν τῷ πώμαλα, οἶον οὐ μάλα ἀντὶ τοῦ οὐ, ἢ ἀντὶ τοῦ οὐδόλως· ἔστι δὲ Ἀττικόν*. Shilleto however points out that *πῶ* could only stand for *ποῦ*, not for *πόθεν*, and takes the word as equivalent to *ποῦ μάλα*.

This explanation seems extremely doubtful. In the first place, it fails to explain why the Doric form *πῶ* is retained in what is confessedly an Attic word; secondly, no parallel is quoted for the change of accent in *πω* and the use of *μάλα* as an enclitic; thirdly, *μάλα* after interrogatives seems a doubtful idiom, which *τί μάλιστα*; *πηνίκα μάλιστα*; and the like in no way justify.

The word occurs in the following places: (1) *Ar. Plut.* 66 ὦ τᾶν, ἀπαλλάχθητον ἀπ' ἐμοῦ; *πώμαλα*: (2) *Ar. Frag.* 126 λουδορία τις ἐγένεθ' ὑμῖν; *πώμαλα*· οὐδ' εἶπον οὐδέν: (3) *Pherecr.* Ἀγριοὶ *Fr.* 9 (Mein.) οὐδ' ἀποπροσωπίζεσθε κνάμοις; *πώμαλα* (where Meineke says '*πώμαλα* addidi e Grammat. Bekkeri p. 433, 18 ubi Φ. Ἀγρίους'): (4) *Lys. ap. Suid.* l.c. γενναίως γὰρ αἱ γυναῖκες *πώμαλα* ἔφασαν ὀρχήσθαι αὐτάς, δέον οὐδὲ πιούσας ἀπηλλάχθαι τοῦ συμποσίου: (5) *Demosth. de Cor.* 56 καίτοι καὶ ἐπιστολάς ἐπεμψεν ὁ Φίλιππος δύο καλούσας ὑμᾶς οὐχ ἵν' ἐξέλθῃτε· *πώμαλα*· οὐ γὰρ ἂν ποτε — ἐκάλει. Harpocration (s.v.) remarks that the word was frequent in Old Comedy.

The word is evidently a very emphatic negative (whence Suidas's *οὐδόλως*), of the kind frequent in ordinary speech, to which it probably belongs.

The passage from Lysias seems to mean 'The women boldly declared that they had not yet danced, when they were required to

be off from the banquet without so much as a drink.' Probably the *γυναῖκες* were ὀρχηστρίδες, who had been invited to amuse the guests, and resented their rude dismissal by some one who preferred hearing himself talk metaphysics to seeing them dance (cf. Plato's *Protagoras*, 347 C). The translation 'not yet,' or 'not yet indeed' would (I think) suit the other passages equally well: in (1) and (5) it seems particularly appropriate, if only we bear in mind the idiomatic use in Attic of *οὔπω* for *οὔποτε*, commented on (as a friend has pointed out to me) by Porson on *Eur. Hec.* 1260. I think therefore that *πώμαλα* is an expressive vulgarism for *οὔπω μάλα*, like *δενός* for *οὐδενός* in the well-known line of Alcaeus καὶ κ' οὐδὲν ἐκ δεινός ἂν γένοιτο (*Frag.* 76), and possibly *δαμά* for *μηδαμά* in *Parmenides* 52 (see Dr. Jackson in the *Journal of Philology*, No. 41, p. 75).

The word *βάνανσος* is explained by Suidas thus: *πᾶς τεχνίτης διὰ πυρὸς ἐργαζόμενος· βαῦνος γὰρ ἢ κάμινος*. This explanation is accepted by L. and S., the latter part of the word being connected with *αἴω* (as if *βαῖνανσος*), but it is difficult to believe it right.

The word irresistibly reminds one of the Boeotian *βανά* for *γυνή*: it certainly has not the look of an Attic word. Is it permissible to conjecture that the Athenians borrowed the word from the Boeotians to express the contempt which they felt for servile mechanical drudgery such as a veritable *ἱς Βοιωτίας* might perhaps perform for her lord and master? Hesychius gives us *βανήκας· γυναῖκας Βοιωτοί*: if we might postulate a stem *βανανκ-*, **βάνανσος* (*βανανκ-ιος*), an adjective formed from it, would in Attic become *βάνανσος* as *μέσσος* becomes *μέσος*. Perhaps some *Σικελός τις ἀνὴρ*, if possible a comparative philologist, may know of some instance of the stem *βανανκ-* in Greek or other Indo-European languages.

J. ADAM.