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Etymologies

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1353. ὦν οὐ θέμις <σ> οὐδ' ὄσια
†ἐπύρωσας† ἐν θαλάμοις.

It seems best to understand the passage of Coré eating the forbidden pomegranate. Accepting, then, Professor Pearson's γὰς ἐν θαλάμοις, I would read ἐπύρωσας γὰς etc. For variation in scansion, cp. 1310 with 1328, 1343 with 1359, and 1345 with 1361.

1452. ὦ | ταχεῖα κώπα, βοθλοῖσι †μήτηρ† | εἰρεσία
φίλα . . .
? βοθλῶν ἀμητήρ, 'cleaver of the waves'; for the concord cf. Aesch. Ag. 111 συν χερσὶ πράκτορι, or read ἀμήτειρ'. It has been suggested to me that βοθλοῖσι might stand as a locative perhaps.

R. S. SHACKLE.

EURIPIDES' HELENA 936.

THE verse as it stands does not make sense. Hermann changed ἐν πύρῳ to ἐν πέρῳ, Lindau to ἐν πόρῳ, Wecklein to ἐν τρόπῳ (with μάχης for θανών). But this part of the text is sound; only the last word is corrupt: κατεσφάγη. This has been altered to κατεστάλη (Reiske), κατεστράφη (Lobeck), κατεσκάφη (Fritzsche), κατεφθάρη (Schenkl), ἐκαύθη φλογί (Herwerden), κατασφαγείς (Schmidt), κατέφθιτο (Rauchenstein). None of these is satisfactory.

It seems to me that κατεσφάγη was engendered by the preceding θανών, and that the supplanted verb was κατεστάθη. Cp. Galen 12. 251E, κατὰστασις ἡ καθίδρυσις, ἥτις ἐνδείκνυται τὸ κατὰ χώραν ἰδρύσθαι τι. The meaning of καθίσταται is *statuere, collocare*, and it is used with ἐν as well as with εἰς: Xen. Cyr. 4. 5. 28, ἐν ἀκινδύνῳ καθιστάσι. So καθεστάναι ἐν κινδύνῳ. Cp. also the Demosthenean καθιστάναί τινι τὴν πόλιν ἐν ταπεινότητι, the phrase καθεστάναι ἐν φόβῳ, and Soph. Ant. 412 ἐν αἰθέρι κατέστη. Polyb. 1. 71. 2 ἐν μεγάλῃ δυσθυμίᾳ καθέστασαν. The accusative with εἰς is, of course, also comparatively common, especially in the phrase καταστήναί εἰς ἀγῶνα.

J. E. HARRY.

ARISTOPH. KNIGHTS 1163.

MSS. νῆ Δ' ἢ γὰρ θρύψομαι.

ἐγὼ is not wanted, διαθρύψομαι is wanted; διὰ may easily have been left out in the neighbourhood of Δία: ΝΗΔΙΗΔΙΑΘΡΥΨΟΜΑΙ.

I see after writing this that Blaydes has suggested διαθρύψομαι, but it may be worth recalling from oblivion.

W. H. D. ROUSE.

THUCYDIDES, V. 65. iii.

THE Oxford Text runs so: ὁ δέ, εἶπε καὶ διὰ τὸ ἐπιβόημα εἶπε καὶ αὐτῷ ἄλλο τι ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα κατὰ τάχος πρὶν ξυμμεῖξαι ἀπῆγεν. The four words ἢ κατὰ τὸ αὐτὸ have been doubted by at least one critic of repute; but the interchange of κατὰ and καὶ in our MSS. is notorious, and it seems clear to me that what Thucydides wrote was this: ὁ δέ, εἶπε καὶ διὰ τὸ ἐπιβόημα εἶπε καὶ αὐτῷ ἄλλο τι ἢ καὶ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν, κ.τ.λ. The alteration is as slight as the error has been frequent, while the sense

and the sound of the passage are greatly improved.

GEORGE VAN RAALTE.

PLATO, REPUBLIC 508E.

Τοῦτο τοῖνυν, τὸ τὴν ἀληθείαν παρέχον τοῖς γινώσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδίδον, τὴν τοῦ ἀγαθοῦ ἰδέαν φάσι εἶναι, αἰτίαν δ' ἐπιστήμης οὐσαν καὶ ἀληθείας, ὡς γινώσκουμένης μὲν διὰ νοῦ, οὕτω δὲ καλῶν ἀμφοτέρων δυνάμει, γνώσεως τε καὶ ἀληθείας, ἄλλο καὶ κάλλιον ἐτι τούτων ἡγούμενος αὐτὸ ὁρθῶς ἡγήσει.

With the better supported reading διανοοῦ it seems impossible to get a satisfactory sense without either changing the text or doing some violence to Greek usage. With διὰ νοῦ the sentence, if taken as anacolouthic, is awkward in form, but gives an intelligible meaning without requiring further change.

The following rendering indicates the nature of the break in construction, the italicised words being added to give the sense of what is omitted:

'This, therefore, which gives truth to the objects of knowledge and the power of knowing to the knowing subject, is to be called the idea of good; and seeing that it is the cause of knowledge and of truth (truth being regarded as apprehended indeed by mind [i.e. by the highest faculty] and yet—though knowledge and truth are both so fair—as being less fair than the idea of good [i.e. not the highest object of mind's apprehension]) you will be right in thinking of it as fairer still than they.'

The sentence would have been regular in structure if another participial phrase had followed to balance γινώσκουμένης. The omission of such a phrase is accounted for by the fact that it would have been almost identical in meaning with the concluding sentence, in which the same thought is expressed in a different grammatical form.

M. E. J. TAYLOR.

ETYMOLOGIES.

Σάγαρις, κρόσσαι, πῆδος.

IT has often been asserted that σάγαρις, the single-edged scimitar, was a Persian word. This, however, is a mistake. Herodotus (VII. 64) says that it was a weapon of the Amyrgian Sakae or Scythians, and Xenophon, who knew it from personal experience, tells us that it was used in Western Armenia (*Anab.* IV. 4, 16) as well as by the Mossynoeci on the coast of the Black Sea (*Anab.* V. 4, 13), and was put by tradition into the hands of the Amazons. The Hittite cuneiform tablets of Boghaz Keui have now cleared up its origin. In one of the trilingual vocabularies the word is found written *sangaris* (*Keilschrifttexte aus Boghazkeui*, I. 54. 12). Its Assyrian equivalent is, indeed, lost, but as it is coupled with *dudduwansa*, 'a spearman,' the meaning is clear. The form *sangaris* explains the name of the river Sangarios, which is an adjectival derivative from it. Sir W. M. Ramsay tells me that the gorge of the Sangarios resembles a curved razor, and it will be remembered that, according to Homer, Priam fought with the Amazons on its banks. That the Amazons were known among the Hittites

we know from one of the vocabularies (*Keilschrifttexte*, I. 42, II. 9), where the Hittite word *ekardu* is explained by the Assyrian *sarkhaltum*, and the ideographic ID-SAL ('warrior woman'). In one of the Hittite laws 'the women-men' are enumerated along with 'the archers' among the enemies of the Hittites.

Κρόσσαι, 'battlements,' is stated by Hesychius to signify originally 'ladders,' or rather 'rungs of ladders, one upon the other,' and he adds that 'Homer knows the word in its meaning of ladder and not yet in a military sense.' Further on he quotes the word *κυρσάνιοι*, to which he attaches the gloss *τοὺς κυρακίσκους*. This has been emended into *νεανικίσκους* on the strength of the Laconian *κυρσάνιος*, 'a youth,' but it is obvious that it ought to be *κλιμακίσκους*. *Κλιμακίσκοι* (not *κλιμακισμοὺς*) is given by Hesychius as 'a species of wrestling-trick,' and *κλιμακίζειν* meant to employ the wrestling-trick of using the antagonist's body as a ladder. In the Phrygian 'Midas city' there is a battlemented tomb erected by a certain Teletos, son of Sostututas (according to Sir W. M. Ramsay's revised copy), on the lower part of which is a short supplementary inscription cut by a different hand. It runs: *alanizen kursanezon Tanelertos*. Professor Calder (*Journal of Hellenic Studies*, XXXI., p. 174) has shown that in a Phrygo-Greek inscription *τανεῖα* has the same root as *ατανίζειν*, signifying 'to see,' and consequently suggests the origin of the Greek *ἀτενίζω*, for which no Indo-European etymology has yet been found. The Phrygian words on the tomb will therefore be: 'Tanelertos has seen' or 'inspected the *kursanezos*,' and in this last I see a near relation of the Hesychian *κυρσάνιος* with the signification 'battlemented façade.' *Κρόσσαι*, 'ladders,' will thus stand for *κροσσαι*, *κυσσαι*, *κυσαναι*. Varying forms of a word are generally signs of its foreign derivation.

In one of the trilingual vocabularies from Boghaz Keui (*Keilschrifttexte*, I. 52. 8) *parta[s]* is given as the Hittite equivalent of the Assyrian *nimru*, Sumerian *nib*, 'a leopard.' This is clearly the Greek *πάρδος*, of which *πάρδαλος*, *πάρδαλις*, with the common Asianic suffix *-alos*, *-alis*, is another form. Pott connected the Greek word with the Sanskrit *prāḍkus*, which he supposed to signify 'tiger.' This, however, was a mistake; according to the Petersburg Dictionary (IV. 866) it means 'water-snake' or 'elephant.' The word for 'tiger' is *ζάρδῆλας*.

A. H. SAYCE.

ANTHOLOGIA PALATINA XIV. 30.

AMONG the unsolved riddles in the Greek Anthology is the following:

κρίον ἔχω γενετήρα, τέκνον δὲ με τῷδε χελώνῃ
τικτομένην δ' ἄμφω πέφνον ἐμοὺς γούεας.

I should like to hazard the suggestion that the *χελώνη κριοφόρος*, the *testudo arietaria* of the Romans, answers the conditions of this enigma. The fact that the *κριός* and *χελώνη* are of different

genders makes possible the conceit of marriage relations between the two animals. From their union was born the hybrid offspring, the 'ram-tortoise.'

By this composite device the weight of the ram was transferred from the soldiers to the king-beam of the 'tortoise,' and the men operating it were given protection against weapons from above. In storming operations it was so marked an improvement over the open attack with the 'ram,' and over the method of weakening walls by tearing out the lower stones under the shelter of the 'tortoise,' that it is figuratively said to have slain its parents—i.e., it superseded them. The 'ram' and the 'tortoise' were not, however, entirely discarded, since even in Roman imperial days we still find them used independently of each other.

A somewhat similar conceit about the parturition of a machine with an animal name occurs in connection with the siege of the Castle of Dunbar by the English in 1336. When Black Agnes, the defender, saw the occupants of a smashed penthouse scampering out from beneath it like a litter of pigs she exclaimed: 'Behold, the English sow has farrowed' (Oman, *The Art of War in the Middle Ages*, p. 133, n. 2). This use of the word *sow* is borrowed from *scrofa* and *sus*, two of several medieval words for the *testudo*.

The reader will recall, too, that during the Great War boats which served as bases for submarines operating far from home waters were called 'mother-ships.'

This solution may seem far-fetched, but it requires even less strain on the imagination than do some of the answers for other riddles in the same book of the Anthology.

EUGENE S. MCCARTNEY.

READINGS FROM PAPYRI.

THE following new readings are from papyri already published, and may in some cases have been forestalled:

P. Petr. I. 3 (1). Now Brit. Mus. Pap. 486. Epicharmus. Last line ends *χρημάτων ἄλλων τελευτῶν*.

P. Petr. I. 10. Now Brit. Mus. Pap. 490. Rhetorical Fragment (*Kleine Texte*, No. 118, p. 22). Col. i., l. 15 *πεπαιδευμένος δὲ | παρὰ Χίρωνι καὶ Φοίνικι πάντων δὲ | τῶν ἐνδοξοτάτων καὶ καλλίστων*.