

THE VERB *ΑΥΩ* AND ITS COMPOUNDS

IN a recent article¹ Mr. D. A. West investigated the meaning of *haurire*, *haustus*, showing how the primary sense 'to take by scooping, to draw' is present in a number of passages which have been incorrectly interpreted in the light of extensions made only later of this usage. He noted in passing that 'this sense may well survive in *αὔω*, the cognate of *haurire*'. In this article I hope to show that the recognition of this as the basic sense of *αὔω* and its cognates and compounds helps to clear away a number of errors arising from the misunderstanding of the fact that the action of scooping, or drawing, is at the root of Gk. *αὔω*, as of Lat. *haurire*.

Although this association of the word has been acknowledged before, especially in studies by Osthoff² and Schulze,³ the erroneous view of the ancient grammarians and commentators that *αὔω* means 'light a fire, kindle, burn, etc.'—i.e. that it is virtually synonymous with *ἄπτω*—dies hard and has been a source of misunderstanding. Even in contexts where 'kindle' may appear to be an adequate English translation, I suspect that the means by which the kindling is done, and the specific action described by the verb *αὔω*, which is the *collection* rather than the *application* of combustible material, are not properly appreciated. Moreover it is commonly supposed that the verb and its compounds, found with some regularity with *πῦρ* as an object expressed or implied, is restricted to this sense, and cannot be used in contexts dissociated from fire.

The ancient interpretation of *αὔω*, etc., may be seen from a selection of lexicographic glosses:

Schol. *Od.* 1. 272 *αὔω τὸ φλογίζω* (distinguished from *αὔω τὸ ξηραίνω*).

Schol. *Od.* 5. 490 *αὔοι· ἐξάπτοι*.

Schol. *Il.* 11. 461 . . . ὅταν δὲ ἐπὶ τοῦ ξηραίνειν ἢ ἄπτειν, τότε δασύνεται.

Eust. 1547. 57 *αὔειν κυρίως τὸ καίειν* (he gives also *θιγεῖν, ἄψασθαι, ὀπτῆσαι*, the first two occurring also in *An. Bekk.* 1. 464).

Hsch. *αὔει· . . . δασέως δὲ καὶ ἐξέκαιεν, ἀνήπτε πῦρ* (cf. *ἐναύοντες· ἀνάπτοντες πυρί, ἐναύσασθαι· ἐξάψαι*).

Hsch. *αὔσαι· κ[λ]αὔσαι, φλέξαι*.

Hsch. *αὔω διαχέω, θερμαίνω· τὰ γὰρ προσηνῆ τοῖς θερμοῖς παρέβαλλον* (This last gratuitous information is explained in schol. *Pind. P.* 9. 66a.).

These erroneous glosses were perpetuated (e.g.) by Lobeck, who glossed *in-flammo, hoc est ignem sufflo* (*Rem.* 11) and Ebeling, who gives *accendo* (*Lex. Hom.*). LSJ has 'get a light, light a fire', of which the first is implicitly correct, the second inaccurate; but Frisk (*Gr. etym. Wörterb.* p. 193), who has *Feuer holen*, has profited from the more precise rendering of Osthoff (loc. cit.) *Feuer schöpfen, woher entnehmen*. The only glosses from Greek sources which I have come across which avoid words specifically meaning 'set alight', etc., are Hsch. *ἐξαὔσαι· ἐξελεῖν*, schol. [*Plat.*] *Ax.* 371 *ἐναύσασθαι· μεταλαβεῖν*. The latter is of course metaphorical, but the metaphor should (and here does) represent the literal application of the word.

¹ *C.Q.* n.s. xv (1965), 271–80. I am grateful to Mr. West for criticisms of this article.

² *Geschichte des Perfects im Indogermanischen*, pp. 484 ff. ³ *Kleine Schriften*, pp. 189 ff.

Any investigation of these words must start with Hom. *Od.* 5. 488–91:

ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
 ἄγρου ἐπ' ἔσχατιῆς, ᾧ μὴ παρὰ γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αἰοί,
 ὡς Ὀδυσσεὺς φύλλοισι καλύψατο.

In ancient times anyone wishing to start his own fire¹ would do so most easily by fetching some from the fire of an immediate neighbour, which he might do by removing from it a single burning brand (or lighting at it one of his own brought for this purpose),² but more naturally and effectively still (especially if a considerable distance was involved in transferring the fire), by inserting a scoop or shovel and carrying off a larger mass of burning material with which to kindle his own. So the Greek for a fire-pan or shovel is *πύραυνος*—Poll. 10. 104 (cf. 6. 88) ᾧ τοὺς ἐμπύρους ἄνθρακας κομίζουσιν, εἴποισ ἂν ἐμῇ δόξῃ καὶ πυρφόρον. Hsch. s.v. *πύραυνον*: εἰς ὃ ἂν πῦρ ἐναύηται, δαδίον, ἢ βόλβιτον, ἢ τοιοῦτόν τι. οἱ δὲ τὴν θέρμαυστριν (fire-tongs). Id. s.v. *πύραυνος*: ὁ χυτρόςπους,³ παρὰ τὸ πῦρ ἐναύειν (sic) ἐν αὐτῷ.

In the former of these Hesychian glosses, whereas a *δαδίον* would be applied directly to the flame of the original fire in order to transfer it to kindle another, the *βόλβιτον*, like the *ἐμπύρους ἄνθρακας* of Pollux, would be scooped or drawn into the shovel. Dried cow-dung is a natural substance used in country areas to keep a fire going. I suspect, moreover, that a correlation with this reference may illuminate a curious *addendum* to another gloss in Hsch. s.v. *ἐναύοντες*: ἀνάπτοντες πυρί. τὰ γὰρ σμήνη τῶν μελισσῶν διώκουσι διὰ πυρὸς καὶ καπνοῦ. For Columella mentions the use of burning cow-dung in the fumigation of hives in spring (9. 14. 1 *fumus immittatur factus incenso bubulo fimo*) and in driving out bees at the honey harvest (9. 15. 5 *fumum admovebimus factum galbano vel arido fimo. Ea porro vase fictili prunis inmixta conduntur*, etc.). In the latter passage one observes again the use of an earthenware pot for transferring burning material.⁴ The Hesychian *ἐναυον*: ἐνθεσ Κύπριοι presumably illustrates an *αἰών* compound used not of extracting but of inserting fire, in a shovel or container of some sort.

One notices that *ἐναύω*, *ἐναύομαι* are used in Greek literature particularly when some *religious* connotation is involved, for example of the rekindling of fires from an uncontaminated source in purification ceremonials after wars, pollutions, or diseases;⁵ and, perhaps commonest of all, in connection with the so-called *Βουζύγειοι ἀραί*, the common humanitarian tradition—even between strangers—of granting, or receiving on request, fire, water, etc., a right only to be refused exceptionally for reasons of pollution and religious scruple, as in the Roman *interdictio ignis et aquae*.⁶ This religious association colours

¹ Cf. M. H. Morgan, *De Ignis Eliciendi Modis apud Antiquos*, *H.S.C.P.* i (1890), 13 ff. (addenda by A. S. Pease, *C.Ph.* xxxiv [1939], 148).

² Lucian (*D.Mar.* 2. 2) has an amusing exaggeration of the *δαλός* usual for such a purpose when his Cyclops says τὸ πῦρ ἀνέκαυσα ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους. The Hesychian gloss *διαυρος*: *δαλός* *διάπυρος* may refer to the use of a brand by one who πῦρ αἰεί.

³ Cf. the *χύτρα* used for carrying fire from one point to another in Xen. *Hell.* 4. 5. 4

and Ar. *Lys.* 293 ff. So *testum* in Petron. 136, Ov. *Fast.* 2. 645, *ad Herenn.* 4. 6. 9; and the broken pitcher of Isa. 30: 14, which leaves no *ἄσπρακον ἐν ᾧ πῦρ ἀρείς καὶ ἐν ᾧ ἀπαρύσεις* (Katz for *ἀποσυριείς*) ὑδωρ μικρόν.

⁴ Smoke from dung is recommended in various aspects of bee-keeping in the *Geoponica* (15. 4. 6, *ibid.* 5. 5, 6. 2).

⁵ Cf. Plut. *Num.* 9, *Arist.* 20, *Phoc.* 37, *Mor.* 297 a.

⁶ Cf. Hdt. 7. 231, Xen. *Mem.* 2. 2. 12, Din. 2. 9, *Diph. fr.* 62, Polyb. 9. 40. 5,

even the metaphorical use of the verb in [Plat.] *Ax.* 371 ε τὸ θάρσος τῆς ἐκεῖσε πορείας παρὰ τῆς Ἑλενσιώϊας ἐναύσασθαι (of a journey to the underworld).

Another point of interest is that the tendency, to which I have referred, to identify the distinct senses of drawing kindling material *from* a fire and applying light *to* a fire, and in addition the similar appearance of the words, results occasionally in manuscript confusion with ἄπτω compounds—e.g. Long. 3. 6 πῦρ ἐναυσόμενος ἦλθον (v. l. ἀναψόμενος); Plut. *Phoc.* 37 ἐνάψαι P¹, corrected to ἐναῦσαι; just as schol. Luc. *Prom.* 18 glosses ἐναυσαμένου with ἄφαντος. I dare say that Schulze was right¹ to suggest ἐναύσασθαι in Lys. 1. 14 εἶτα ἐκ τῶν γειτόνων (sc. ἔφασκε) ἐνάψασθαι. Conversely, and incorrectly, Porson emended ἐναυσόμενος to ἐναψάμενος in an epigram of Nossis (*A.P.* 7. 718. 2 = 2831 G.-P.) where the meaning of the word has given trouble to interpreters:

ὦ ξεῖν', εἰ τὺ γε πλείς ποτὶ καλλίχορον Μιτυλήναν
τῶν Σαπφούς χαρίτων ἄνθος ἐναυσόμενος,
εἶπεῖν, κτλ.

The second line has been much emended (see Stadtmüller) and many have accepted Stadtmüller's own τὰν . . . ἐναυσαμένην and translated '(Mitylene) which kindled Sappho,² the flower of the Graces' (Paton), or 'which kindled the fierce flame³ of Sappho's lovelinesses' (Edmonds), or 'which inspired the flower of Sappho's graces' (Webster, *Hellenistic Poetry and Art*, p. 255), or 'qui avec Sappho vit se consumer la fleur des Charites' (Soury, who glosses further 'a brûlé, a enseveli'). But the text is quite sound, and the literal meaning of ἐναύεσθαι, to take away fire for oneself,⁴ is metaphorically applied to a visitor taking away from a sojourn in Mitylene inspiration from, or an abiding memory of, Sappho's verse, just as Callimachus twice (fr. 203, 14 and 66) uses the verb of drawing on inspiration for composing choliambic verses ὅθεν περ οἱ τὰ μέτρα μέλλοντες / τὰ χολὰ τίκτειν μὴ ἀμαθῶς ἐναύονται, or according to an unknown writer quoted by Aelian (fr. 246) εἰ δὲ ἐντεῦθεν Εὐριπίδης ἐναυσάμενος τὸν λόγον ἅπαντα εἶτα μέντοι Φοῖνικι περιτίθησιν,⁵ or in Iambli. *V.P.* 29. 162 Pythagoras τὰ τῆς ἀληθείας ἐνέκρυπτε ζώπυρα τοῖς δυναμένους ἐναύσασθαι.⁶ Moreover, if, as seems likely, Nossis had a *fire* image firmly in mind in using this verb, there is an additional motive in her using ἄνθος as the object: for although the direct and primary metaphor of the flower or bloom in connection with the arts is commonplace (e.g. *Μουσάων ἄνθεα δρεψάμεναι*, *A.P.* 9. 187), ἄνθος πυρός⁷ would readily suggest itself to the mind here, as in Aesch. *P.V.* 7 of the theft of fire and gift of it to men—τὸ σὸν γὰρ ἄνθος . . . θνητοῖσι κλέψας ὤπασεν, or the version of *Il.* 9. 212⁸ αὐτὰρ ἐπεὶ πυρὸς ἄνθος ἀπέπτατο, παύσατο

Plut. *Mor.* 538 a, Philostr. *Ep.* 28, Ael. fr. 245, Dio Chr. 7. 82. On the Buzygian curses see Schulze loc. cit. and the references there cited; also *Mnem.* xv (1962), 396–8, in connection with Men. *Dysc.* 505 ff.

¹ Op. cit., p. 189. Cf. the new reading ἐναυόμενοι in Callim. fr. 260.69 (*H.S.C.P.* lxxii [1967], 145).

² Reading also Σαπφῶ for -οῦς.

³ Reading αἶθος for ἄνθος (in *Lyra Graeca* i, pp. 162–3).

⁴ So Jacobs, *tibi sumpturus, carpturus inde*.

⁵ For the metaphor cf. Telecl. fr. 40—Socrates τὰ φρύγανα ὑποτίθησιν for Euripides'

Phrygians.

⁶ For this, doubtless common, metaphor cf. Ael. fr. 89, D.S. 10. 11, 2, Porph. *In Harm.* p. 26. 18D., and the same use of ἀρῶν in Eunap. *V.S.* 476 τῆς ἐκεῖθεν σοφίας ἀρυσάμενος χανδόν. Similarly Horace uses *haurire*—*Sat.* 2. 4. 95 *haurire queam vitae praecepta beatae* (based on Lucr. 1. 927–8 quoted below).

⁷ Basically the same image as σπέρμα πυρός of *Od.* 5. 490: cf. *flos, semina* of fire in Lucr. 1. 900–2, etc.

⁸ This variant (known to Aristarchus) is quoted by Aesch. schol. ad loc. and Plut. *Mor.* 934 b.

δὲ φλόξ. (An anonymous epigrammatist in *A.P.* 12. 39 similarly plays on the double meaning of ἄνθος: ἐσβέσθη Νίκανδρος—ἀπέπτατο πᾶν ἀπὸ χροίης / ἄνθος, κτλ.)¹

In fact, by using ἐναύεσθαι = ‘to draw from the fire’ in this epigram, Nossis is varying the commoner metaphor of drawing from a *spring* of divine or poetic inspiration—e.g. Simon. fr. 72 (577) Page ἐνθα χερνίβεσσειν ἀρύεται τὸ Μοισᾶν . . . ὕδωρ, Crat. fr. 36 θριάμβους ἀναρύτουσα,² Plat. *Phdr.* 253 a κᾶν ἐκ Διὸς ἀρύτως, *A.P.* 9. 230. 4 (Honestus) ἀρύση Πιερίδων χάριτας—which becomes a commonplace in the Latin poets—e.g. Lucil. fr. 1008 *quantam haurire animus Musarum e fontibus gestit*. The close association of the two notions is shown by the combination of fire and water vocabulary in Aesch. *P.V.* 110 πυρὸς πηγὴν κλοπαίαν. In a well-known passage (1. 927–8 = 4. 2–3) Lucretius combines the water-drawing image with the more literal image of *plucking* flowers, *iuvat integros accedere fontes | atque haurire, iuvatque novos decerpere flores*.³

The examples so far cited have shown αὖω and its compounds used in fire contexts alone. The question arises, however, whether it is confined to them. In Theoc. 16. 16, αὖσεται is a variant found not only in the manuscripts but in a papyrus of c. A.D. 500—for οἷσεται:

πᾶς δ' ὑπὸ κόλπου χεῖρας ἔχων πόθεν αὖσεται ἄρθρει
ἄργυρον . . .

where Gow decides to retain οἷσεται because ‘this verb [αὖω] will not become plausible until it appears in more contexts unconnected with fire’. (Incidentally, in view of the analogy noted before between αὖω of drawing fire, and ἀρύω of drawing water, and the similar metaphorical uses of both, one might note πλοῦτον ἀφύξω in *Il.* 1. 171, πλοῦτον ἀρύεσθαι in Plut. *Caes.* 29, Hld. *Aeth.* 2. 23.⁴) The fact that its cognate *haurire* in Latin is used primarily of water⁵ suggests that one might look in this direction for a likely extension of the use of αὖω or its compounds, and I think we find such an example in Plut. *Cim.* 10, where it is said that the philanthropy of Cimon surpassed even that of the ancient Athenians: οἱ μὲν γάρ, ἐφ' οἷς ἡ πόλις μέγα φρονεῖ δικαίως, τό τε σπέρμα τῆς τροφῆς εἰς τοὺς Ἕλληνας ἐξέδωκαν ὑδάτων τε πηγαίων καὶ πυρὸς ἔναυσιν χρηΐζουσιν ἀνθρώποις εἰδειξαν, ὁ δὲ κτλ. Here the view that ἔναυσιν could go only with πυρὸς has led editors to supply an alternative noun with ὑδάτων—e.g. χρηΐσιν (Coraes), ὀχετεῖαν (Mittelhaus)—but I doubt the necessity of this⁶; indeed the supplements proposed totally spoil the point of Plutarch’s analogy, which does not concern the application of techniques in the *use* of water, but the philanthropic readiness to bestow the basic requirements of life on those who do not possess them, in which Cimon went further than his predecessors. Observe

¹ On which epigram see my article *Fire Imagery in Two Poems in the Anthology* (to appear in *Class. Phil.*).

² *Rectissime poeta dicitur qui carmina Bacchica ex imo pectore haurit*, Kock.

³ Plato mixes these metaphors in *Ion* 534 b ἀπὸ κρηνῶν . . . δρεπόμενοι τὰ μέλη.

⁴ So too *haurire*—e.g. Cic. *Sest.* 93, Apul. *Met.* 7. 4.

⁵ It is a little surprising that *haurire* seems rarely to be used of fire. Ignoring such passages as Virg. *Aen.* 4. 661 (metaphorical), or Stat. *Silv.* 2. 1. 24 (also scarcely literal,

although cf. Val. Max. 4. 6. 5 *ardentes ore carbones haurire*), I have noticed only *hausto* . . . *igne* of the Vulgate (Lev. 16: 12, Num. 16: 7) where the Septuagint has λαμβάνειν. In [Virg.] *Cir.* 163 *haurire ignem*, though metaphorical, comes fairly close to being based on the notion of ‘drawing’ fire.

⁶ For the reverse process, using about fire verbs which basically refer to liquid, cf. πῦρ ἐπὶ πῦρ ὀχετεῖν (Plat. *Leg.* 666 a), πῦρ πυρὶ ἔγχει (Crat. fr. 18, as emended by Bergk). Both Schulze and Frisk acknowledge that ἔναυσιν goes with both nouns here.

that three of the traditional 'Buzygian' acts of humanity are glanced at here—the supplying of food, water, fire. There is a similar allusion in *ad Herenn.* 4. 6. 9, where the author proceeds from the illustration of the gifts of Triptolemus (grain) and Prometheus (fire) to the question of access to fountains; and the same three themes occur, with others, in a list in Philo, *Hypothetica* 7. 6–8 *μη πυρός δεηθέντι φθονεῖν μη νάματα ὑδάτων ἀποκλείειν ἀλλὰ καὶ πτωχοῖς καὶ πηροῖς τροφήν ἐρανίζουσι πρὸς τὸν θεὸν εὐαγῶς ἀνέχειν . . . ποῖ δὴ πρὸς τοῦ θεοῦ ἡμῖν τὰ Βουζύγια ἐκεῖνα;*

The evidence of the compounds in *ἐξ-* is that the meaning 'draw out from' is not confined to fire contexts, confirming the Hesychian gloss *ἐξαῦσαι ἐξελεῖν*. 'Εξαυστήρ is a flesh-hook¹ (attested as early as Aesch. fr. 2), and Eustathius (1547. 58) was obviously incorrect in explaining the verb in Plat. Com. fr. 38 *ὁ δὲ τὸν ἐγκέφαλόν τις ἐξάσασα καταπίνει* as *ὀπτῆσαι*—Edmonds's second version of this, 'he took a Zeus's brain from the pot', is to be preferred to 'he roasted a Zeus's brain at the fire'. If Wackernagel's emendation² of *ἐγκλαύσασα* to *ἐξαύσασα* in Bacch. 5. 142 is right, we have another example of *ἐξαύειν* used in this sense:³

καί τε δαιδαλέας
ἐκ λάρνακος ὠκύμορον
φιτρὸν ἐξαύσασα, τὸν δὴ
μοῦρ' ἐπέκλωσεν τότε
ζῶας ὄρον ἀμετέρας ἔμμεν.

But here it is interesting that Bacchylides in his choice of a verb meaning 'take out' was probably influenced by the fact that the object taken out was a *δαλός*, such as might be used in the transference of fire from one point to another (cf. *Od.* 5. 488, etc.), although in the Meleager story the brand is presumed to have been extinguished before being put in the *larnax*, to be relit and consumed only on withdrawal.

More difficult from which to extract the meaning is Eratosthenes fr. 24 *μέσον δ' ἐξαύσατο βαῦνον*. Schol. D. Th., p. 112 H., who quotes these words, explains the verb by *ὑφήνυε* which is emended to *ὑφήνυσε*, from *ὑφαύω*, which LSJ gives as 'light underneath'; but this seems totally incorrect in sense for *ἐξαύω* (which LSJ gives as 'heat'), and I believe that both Eratosthenes and the scholiast's *ὑφαύω* refer to *withdrawing* the fire from underneath, as in Ar. *Eq.* 921 *ὑφελκτέον τῶν δαδίων, ἀπαρυστέον τε τῶν ἀπειλῶν ταυτηί* (sc. a scoop or ladle), and Dsc. 1. 30 *ὅταν δὲ ἀναζέση δῖς, ὑπόσπασον τὸ πῦρ*.⁴ (Again observe the equivalence of an *ἀρύω* compound.⁵) Perhaps one should read in Eratosthenes *μέσου δ' ἐξαύσατο βαῦνου*. The *βαῦνος* (Poll. 10. 100 = *χυτρόπους*,

¹ Hsch. gives a Laconian form *ἐξαίρεταρ* glossed *ἀρπάγη . . . ὁ πρὸς τὰ ἀντλήματα*, while *ἀρπάγη* itself he glosses *ἐξαυστήρ . . . καὶ ὁ λύκος*. S.v. *λαύστρανον* he gives *τινὲς λύκων, τινὲς φρέατος ἀρπαγα*. Cf. *haustrium*, Lucr. 5. 516. Hsch. has *αυστήρ* itself as *μέτρον ὄνομα*—presumably a *liquid* measure like *ἀρυστήρ* (Hdt. 2. 168), another example of *αὔω*, *ἀρύω* equivalence. Cf. *γοιναῦτις οἰνοχόη* which Ahrens emended to *φονάρυτις* (*De Graecae Linguae Dialectis*, ii. 55).

² *Hermes* xl (1905), 154.

³ Ovid has *protulit* at this point in the story (*Met.* 8. 460).

⁴ These *ὑπο-* compounds meaning 'withdraw from underneath' are antonyms of *ὑποτίθημι* in (for example) Ar. *Ecl.* 1031, Telecl. fr. 40.

⁵ *ὑποσπάω* of drawing off sediment (Protagorid. fr. 4 ap. Athen. 124 e); *ἀρύω*, *dehaurio* of skimming off scum in Nic. fr. 70. 18, Cato *R.R.* 66 respectively.

ἀνθράκιον) would presumably be of the sort illustrated by B. A. Sparkes, *The Greek Kitchen* (*J.H.S.* lxxxii [1962], pl. vii. 2, viii. 4), burning coals or wood being inserted or removed by a shovel, or the like.

Finally on this compound, I suspect that in the glosses on πάντερ' ἐξαμήσω in schol. Ar. *Lys.* 367, οἶον ἐξανύσω, ἐξοίσω, the former verb should be ἐξαύσω (cf. our use of 'draw' meaning to gut or eviscerate an animal). Note also apropos of ἐξαμήσω here (= ἐξαφύσσω, LSJ), that from this sense of ἀμάω comes (πυρ)άμη a shovel, similar in meaning and origin to πύραυλος (*v.* Ar. *Pax.* 299 and schol., *Av.* 1145, etc.).

In the *epirrhema* of Ar. *Pax* 1140 ff. the chorus describe a festive scene of peace, and the preparations for a meal in entertaining a neighbour. I quote only those lines between 1144–54 which refer to the eatables, underlining a series of significant words, and with Coulon's *aph. crit.* to 1144:

- 1144 ἀλλ' ἄφαυε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,
τῶν τε πυρῶν μείζον αὐτοῖς, τῶν τε σύκων ἔξελε
- 1149 κὰξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὴν σπίνω·
ἦν δὲ καὶ πυός τις ἔνδον καὶ λαγῶα τέτταρα
- 1153 ὦν ἔνεγκ' ὦ παῖ, τρι' ἡμῖν, ἐν δὲ δοῦναι τῷ πατρί·
μυρρίνας τ' αἰτήσον ἐξ Αἰσχινάδου τῶν καρπίμων.

1144 ἄφευε RV¹V² mg. S Σ^νλ: ἄφαυε V²: φαῦσον Dobree ex v.l. ἄφασσον (ἄφασσε V) Σ^ν Ald.

Most editors have read ἄφευε as if it meant 'toast', but, as Platnauer points out, the real meaning is 'singe', which is inappropriate. Dobree's φαῦσον comes from schol. φρύξον. τινὲς γράφουσι ἄφασσον ἀντὶ τοῦ ζέσον (Hsch., Phot. give φαύζω = φρύγω). Platnauer himself keeps ἄφαυε, to which he gives the meaning 'parch', and compares *Eq.* 394, but I regard that as a false reading¹ and the evidence for the meaning otherwise rests on αῦω = ξηραίνω in *Hdn. Gr.* 2. 132. Now if one considers the instructions given by the chorus in the lines quoted, it is strange that only the first in the series has been taken to refer to the actual *cooking* of the various items for the forthcoming supper, while the others refer to the preliminaries, the collection and bringing out of the foodstuffs. I believe that just as ἔξελε² means 'bring out (of your store-cupboard)', so ἄφαυε means 'scoop out (from the bin) three measures of beans'.³ This is confirmed, it seems to me, by the quotation of *Pax* 1144 in *Suid. s.v. φάσηλις*, which has ἄφελε,⁴ unmetrical of course, and a gloss on the true meaning of ἄφαυε, as in Hsch. ἐξαῦσαι. ἐξελεῖν.

There remain the compounds with *κατα-* and *προς-* both of which are found uniquely in perplexing contexts. There must be considerable doubt about

¹ For ἀφαίνω (winnow) here see my note 'Cleon and the Spartiates in Aristophanes' *Knights*' (above, pp. 243 ff.).

² A regular description of meal preparations—cf. Ar. *Thesm.* 284, Eur. *El.* 496, Theoc. 14. 17, Callim. fr. 251, etc.

³ So Hor. uses *haurire* of scooping from a corn bin in *Sat.* 1. 1. 52 (see West, loc. cit., p. 272). Incidentally there might be no question of Aristophanes' beans' being cooked at all, let alone singed or parched: they

were eaten green for dessert (Athen. 139 a φάσηλοι χλωροί), although of course they were also roasted in the *σεισων* (Alex. fr. 134, Axion. fr. 7).

⁴ So at least it appears in Kuster's edition (with Lat. *auffer*), as in Blaydes's and Zacher's *apparatus* to their editions of the *Peace*, but no mention of this reading appears in subsequent editions as far as I have been able to ascertain.

τὰν Μῶσαν καταυσεῖς in Alcman fr. 31 Page, quoted by Eustathius with the same gloss as in Hsch. καταῦσαι· ἀφανίσαι. Hsch. also gives καταῦσαι· καταπλήσαι (Lobeck for καταυλήσαι), καταδῦσαι, and although the metaphor of 'giving the Muse a cold douche' seems somewhat eccentric for Alcman, it fits well enough with the transference of αὔω compounds from fire to water already observed. If αὔω, however, is to be related to fire as usual, the κατα-compound suggests a metaphor from the 'smothering' of a fire by heaping ashes on it. But without a context this is insoluble.

The basic notion of the verb αὔω, of drawing with a scooping motion, as in inserting a shovel into the ashes of a fire, helps to clarify the imagery of Soph. *Ant.* 619: ἐλπίς, the chorus has just said, may benefit men, but is also a deceiver, εἰδότε δ' οὐδὲν ἔρπει / πρὶν πυρὶ θερμῷ πόδα τις προσαύση. The general notion is not in doubt¹—the incautious person only realizes that he is walking over a concealed fire when he burns his foot on the hot embers under the ashes, as in Hor. *Od.* 2. 1. 7–8 *incedis per ignes / suppositos cineri doloso*, or Prop. 1. 5. 5 *ignotos vestigia ferre per ignes*.² But προσαύω does not literally mean 'burn against' (LSJ), which Jebb (*Appendix*, p. 255) regards as 'a certain meaning'; as the man walks placing the sole of his foot on the ashes he notices nothing, but when he *inserts* his foot into the ashes³ he comes in contact painfully with the πυρὶ θερμῷ, the πῦρ ὑπὸ τῇ σποδιῇ of Callim. *Ep.* 44. 2. Therefore such scholiastic glosses as προσφέρη or πρὶν βλάβη καὶ πάθει λυπηρῷ πόδα τις ἐμβάλλη, though not particularly illuminating, are basically correct, and the general sense has also been preserved in the prosaic variant προσαίρη or προσάρη,⁴ which Eustathius obviously knew (*Opusc.*, p. 5. 12 ὡσπερ πυρὶ προσᾶραι πόδα), and to which there is a close similarity in *A.P.* 5. 211 (Posidippus) πρὶν πόδας ἄραι / ἐκ πυρὸς εἰς ἐτέρην Κύπριδος ἀνθρακίην.

Finally, the significance of the name of the lamp-moth πυραύστης (Aesch. fr. 288, Arist. *H.A.* 605^b11, Ael. *N.A.* 12. 8) must be considered. It seems commonly supposed that it was so called because it is burned, or burns itself, in the fire,⁵ but this is contrary to the natural active sense of the word, and surely Strömberg (*Griechische Wortstudien*, p. 21) was right in his note 'Die eigentliche Bedeutung von πυραύστης dürfte sein: "der Feuer holt". Die Benennung dürfte in einem volkstümlichen Anschauung wurzeln, dass die Motte im Licht Feuer holen will (πῦρ ἐνάυει).' He compares the Carinthian *Feuerstel* = *Feuerdieb* for the moth, quoting Mengenberg, *Buch der Natur*, p. 299.

I submit that all the passages so far cited admit the possibility of translating

¹ For a recent discussion of the whole passage see H. Musurillo in *T.A.P.A.* xciv (1963), 167–75.

² Cf. Lucr. 4. 927 *cinere ut multo latet obrutus ignis*.

³ One thinks of the English use of shuffle (= shovel) of the feet. Aristophanes has a humorous adaptation of this notion in *Av.* 1145–6 οἱ χῆνες ὑποτύποντες ὡσπερ ταῖς ἄμαις / ἐς τὰς λεκάνας ἐπέβαλλον αὐτοῖς τοῖν ποδοῦν. (For the combination of dipping and drawing cf. Hdt. 6. 199 ὑποτύψας . . . ἀντλέει.)

⁴ Seidler's emendation προσαίρη (even if this verb merits recognition—cf. Hsch.

προσαυρῶν· προσυχνῶν) is not required. The compound ἐπαυρεῖν occurs in Nic. *Ther.* 763 of the down on a moth's wings τοῖα κονίης / ἧ καὶ ἀπὸ σπληθοῦ φαίνεται ὅστις ἐπαυρή and it is interesting to observe the connection with *ashes* of a verb (meaning 'touch' or the like) resembling—and perhaps cognate with—αὔω, *haurio* (cf. Buttman, trans. Fishlake, *Lexilogus*, p. 153).

⁵ ζυψίον πτηνὸν ἐναλλόμενον τῷ φωτὶ καὶ βῆον κατακαυόμενον (Eust. 1547. 63), 'die sich am Feuer verbrennt' (Fraenkel, *Geschichte der griechischen Nomina agentis*, ii. 39), 'papillon qui se brûle à la lumière' (Boisacq).

αῦω and its derivatives 'draw fire', etc., and that the true sense of the verb is therefore quite distinct from *καίω*, *ἄπτω*, and verbs which denote the kindling of a fire, i.e. the application of flame or burning material to an unlit fire. There is, however, one passage which seems to be an exception and which approaches the meanings cited by the lexicographers, which I hold to be inaccurate.

Among signs of bad weather Aratus 1033-6 cites the following occasion:

μηδ', ὅτε νημεμία κεν ἀράχνια λεπτὰ φέρηται,
καὶ φλόγες αἰθύσσωσι μαραινόμεναι λύχνοιο,
ἢ πῦρ αὔηται σπουδῇ καὶ ὑπεύδρια λύχνα,
πιστεύειν χειμῶνι.

If *αὔηται* here means 'catches fire' or 'is kindled', it seems indistinguishable from Theoph. *Sign.* 29 *ἐὰν πῦρ μὴ θέλη ἄπτεσθαι, χειμέριον*, and shows how the meaning 'draw fire' (of a person taking from a fire) has passed into the secondary meaning 'catch fire' (of the material of the fire itself). Nevertheless the second subject *λύχνα*, if it be taken as a brand or torch (as in Eur. *Cycl.* 514) and not an oil-lamp, alters the circumstances even here, if an elaborate scholium ad loc. drawn from Plutarch (fr. 16 Sandbach) be considered: *τὰ καυστὰ βραδέως ἐξάπτεται παχυμεροῦς τοὺς πόρους ἐπιφράττοντος τοῦ ἀέρος· διόπερ οἱ τὰς δᾶδας ἄπτοντες προτρίβουσιν ἐν τῇ τέφρα, ἵνα ἀποκρουσθῇ εἰ τι ἔνικμον καὶ τὸ πῦρ τῆς ὕλης μᾶλλον αἴφηται. οὕτω Πλούταρχος.*

It seems that Plutarch envisages an unlit torch being inserted in a fire to ignite it for giving light elsewhere (a standard method by which one *πῦρ αὔει*—cf. Hsch. s.v. *πύραννον* cited above, p. 307), not an unlit fire being ignited from a burning torch.¹

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¹ *αὔεσθαι λύχρον* occurs in the fragmentary fifth line of an epitaph attributed to Phoenix, most conveniently accessible in Knox's *Choliambic Poets* (Loeb), p. 256: the

context cannot be determined, but the same metaphor of drawing on a source of inspiration as in Callim. fr. 203 may be employed.