

PRODELIDED *EST*: A NOTE ON ORTHOGRAPHY

Poma dat autumnus; formosast messibus aestas;
Ver praebebat flores; igne leuatur hiems.

Ovid, *Remedia Amoris* 187–8

Of recent editors only Ehwald, I think, prints *formosast* rather than *formosa est*. This orthography is supported by that of the capital MSS of Virgil (O. Ribbeck, *Prolegomena critica ad P. Vergili Maronis Opera Maiora* [1867], 419); the inscriptions offer no consistent guidance. Here, however, the intentions of the writer himself are evident: Ovid must have written *formosast* to give three words to each season. He can be seen, as so often, improving on his model, here the Virgilian ‘mini-catalogues’ (A. A. R. Henderson, ad loc.) of the *Eclogues*, exploiting the couplet form to produce a completely symmetrical effect. In his magisterial note on the orthography of prodelision at *D.R.N.* 1.993 Lachmann confined his remarks on the elegists to the last word of the pentameter, and his conclusion is asserted rather than argued. Here we have contemporary evidence that by Ovid at least the syncopated form was written as well as spoken.

Peterhouse, Cambridge

E. J. KENNEY

STRABO 816: A NOTE

Strabo’s account of Egyptian Thebes ends with a surprising detail to which he is our only witness (816 (17.1.46)):

τῷ δὲ Δίῃ, ὃν μάλιστα τιμῶσιν, εὐεειδεστάτῃ καὶ γένους λαμπροτάτου παρθένος ἱερᾶται, ὥς καλοῦσιν οἱ Ἕλληνες παλλάδας· αὕτη δὲ καὶ παλλακεύει καὶ σύνεστιν οἷς βούλεται, μέχρις ἂν ἡ φυσικὴ γένηται κάθαρσις τοῦ σώματος· μετὰ δὲ τὴν κάθαρσιν δίδονται πρὸς ἄνδρα· πρὶν δὲ δοθῆναι, πένης αὐτῆς ἄγεται μετὰ τὸν τῆς παλλακείας καιρόν.

This note is not concerned with the reliability of this information,¹ but with the lexical singularity *παλλάς*, which has won widespread acceptance as an ancient sacral term, though our lexica display an uncommon, and indeed misleading, prudishness as to its meaning: ‘maiden-priestess’ (LSJ s.v. *Παλλάς* II); ‘bei den Griechen in ägypt. Theben noch als sakraler Ausdruck = *παρθένος*’ (Frisk, *GEW* s.v. *παλλακή*); ‘A Thèbes d’Égypte pour désigner une prêtresse = *παρθένος*’ (Chantraine, *Dictionnaire* s.v. *παλλακή*).

Pubescent temple-prostitutes had no place in Hellenic religious life, and it might be thought surprising that there was a Greek word for them; yet Strabo offers the term without explanation or speculation as to derivation or dialectal provenance, apparently confident that it is indeed Greek and not a foreign loan-word. The Greeks who frequented Upper Egypt were not a group of largely homogeneous origin, who might have preserved in quasi-colonial isolation an archaism obsolete elsewhere in the Hellenic world.² No such usage is mentioned in ancient discussions of the derivation of Pallas, wide though the etymological net is cast in the attempt to explain Athene’s title: see, e.g., sch. *Il.* 1.199–200 (with Erbse’s note), sch. *Od.* 1.252, *P. Oxy.* 2260 (early second century A.D.). Admittedly Eustathius refers to the term in this

¹ It is certainly hard to reconcile with our other evidence for the part played by women in Egyptian cult: see further *Lexikon der Ägyptologie* II (Wiesbaden, 1977), s.vv. Gottesgemahlin, Gottesharim, H. Bonnet, *Reallexikon der ägyptischen Religionsgeschichte* (Berlin, 1952), s.v. Pallakide. The woman who, according to Herodotus (1.182), spent the night in the temple of Amun performed a quite different function.

² As Frisk and Chantraine might be taken to imply.

connection (1742.37ff., on *Od.* 13.300): γινομένῳ . . . ἡ παρὰ τὸ πάλλῳ ἢ παρὰ τινα Πάλλαντα, ἣ καὶ διὰ τὸ νεάζον καὶ εὐειδές. λέγουσι γὰρ οἱ παλαιοὶ τὰς εὐειδεστάτας καὶ εὐγενεῖς παρθένους ἱερῶσθαι καὶ καλεῖσθαι παρ' Ἑλληνσι Παλλάδας, οἷ καὶ τὸν νέον οὐ μόνον πάλλαντα καλοῦσιν, ἀλλὰ καὶ πάλλακα; cf. 84.36ff. (on *Il.* 1.200). But almost certainly he had in mind our passage of Strabo, whose work was very familiar to him,³ and we cannot treat him as an independent witness. There is thus something a little disconcerting about the nonchalance with which Strabo introduces a term which he could not have expected to be familiar to his readers; we might, indeed, find it surprising that, keenly interested as he was in Homeric problems, he did not himself raise the question whether this out-of-the-way word was to be connected with Athene's perplexing title.

There thus seems good reason for the suspicions of *παλλάδας* expressed by Holtzmann (Xylander) in his edition of 1571 and echoed by Dindorf (*TLG* s.v. *πάλλαξ*), though the emendations which they proposed (*παλλακάς* Holtzmann, *παλλακίδας* Dindorf) are too banal to be persuasive. The trouble surely lies at the beginning of the word, with *παλλάδας* resulting from a careless anticipation of *παλλακεύει*; it is understandable if the scribe's concentration was affected by the rather lubricious subject-matter.

If *παλλάς* is a ghost-word, we do not know what expatriate Greeks called these temporarily consecrated Theban teenagers, and it might be prudent to stop with this negative conclusion. But it seems worth considering the possibility that what Strabo wrote was *πελειάδας*. This, we are given to understand by Strabo himself (7. fr. 1, 2) and by Pausanias (10.12.10), was the title of the priestesses of Zeus at Dodona;⁴ it would have been natural enough to apply it to girls who served the Egyptian god identified with Zeus at a shrine supposed to have peculiarly close links with Dodona. Pindar derived from Thebes the foundation not only of the oracle at Dodona but also of that of Ammon at Siwa (fr. 49 Bowra, 58 Snell-Maehler, probably from the undatable Paeon to Dodonaean Zeus); this notion evidently lies behind Herodotus' extraordinary account of the inauguration of Dodona (2.54–7).⁵ Given the widespread use of animal terms in the context of cult – ἄρκτοι, μέλισσαι, πῶλοι etc. – *πελειάδες* would have seemed natural enough as a designation for teenage priestesses to be acceptable even to those who knew nothing of any connection between Thebes and Dodona. The dove's reputation for eroticism⁶ well suits Strabo's view of the girls' office.

Hertford College, Oxford

STEPHANIE WEST

³ 'Wie in dem Dionysioskommentar gehören auch in den Homerkommentaren zu den am stärksten benützten Werken die *Γεωγραφικά* des Strabon und die *Ἑθνικά* des Stephanos von Byzanz' (Cohn, *RE* vi.1483 s.v. Eustathios (18)).

⁴ Doubt has been cast on this information; so far as my argument is concerned, it is enough that the priestesses at Dodona were commonly believed to be so designated.

⁵ On the problems presented by these chapters see D. Fehling, *Die Quellenangaben bei Herodot* (Berlin, 1971), 50ff.

⁶ Cf., e.g., Catul. 68.125ff. 'nec tantum niueo gausast ulla columbo / compar, quae multo dicitur improbius / oscula mordenti semper decerpere rostro, / quam quae praecipue multiuola est mulier'; Tertull. *anim.* 32 'non. . . fient. . . columbae ex pudicis'; see further *RE* s.v. Taube.