

δοκεῖ δὲ καὶ ψήφισμα τεθεικέναι μὴ κωμωδεῖσθαι ὀνομαστί τινα, ὡς Φρύνιχος ἐν Μονοιρόπω φησί· ψῶρ' ἔχοι Συρακόσιον. ἐπιφανὲς γὰρ αὐτῷ καὶ μέγα τύχοι. ἀφείλετο γὰρ κωμωδεῖν οὓς ἐπεθύμουν.

'It seems he passed a decree against satire by name', as Phrynichus says in *Monotropos*: 'Psoriasis on Syrakosios! May it make him a sight, big time, since he took away the people I wanted to satirize.'

Manuscripts and editions print the odd expression ψῶρ' ἔχοι in various ways: ψᾶρ' Usener, ψῶζ' White . . . ἔχε E, ἔχεν V, ἔχοι Dindorf. K-A print ψῶρ' ἔχει. An unnoticed comic pun sheds light on the problem and helps to vindicate Dindorf's emendation. The sonic imitation in *PSOR-EKHOI: SURAKO* links a wretched skin disease with Syrakosios' name. In an oral culture, this kind of sonic joke is memorable and can ruin a person's 'good name'. The pun thus explains the fragment: Phrynichus' reaction to Syrakosios' decree demonstrates the principle, power, and playful impudence of punning onomastic satire. Even if Syrakosios was not originally among Phrynichus' targets (κωμωδεῖν οὓς ἐπεθύμουν), he inadvertently became one by passing the decree.⁴

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⁴ I thank Prof. Robert W. Wallace for his assistance with this work.

THE HOOPOE'S NEST: ARISTOPHANES, *BIRDS* 265–6

ἄλλως ἄρ' οὐποψ, ὡς ἔοικ', εἰς τὴν λόχμην
ἐμβὰς ἐπῶζε χαράδριον μιμούμενος.

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ἐπῶζε VMA: ἐπῶζε RΓU: ἐπόπωζε Schroeder
χαράδριον Craik: χαραδριὸν codd.

The appearance of Nan Dunbar's important commentary on *Birds*¹ is to be welcomed. Inevitably, however, such a volume requires *addenda et corrigenda*; and already the author must be collecting material for a second edition. Here is some *pabulum*. On the passage cited, Dunbar comments, 'The difficulties of this sentence stem from uncertainty over (a) the form and sense of the main verb . . . and (b) the point of χαραδριὸν μιμούμενος and its connection with what precedes . . .'

These difficulties may be resolved as follows.²

(a) The verb is imperfect indicative of ἐπόζειν 'smell'; for the form cf. γλυκύτατον δ' ὦζε βασιλείου μύρου Crates Com. 2 and for the sense see ἐπῶδες· δυσῶδες, τὸ οἶον ἐπόζον, Galen's Hippocratic Glosses (19.100 K., but ἐπῶδες does not occur in the Hippocratic Corpus as we have it). In conjunction with this, there is a pun with the verb ἐπῶζειν 'wail' (LSJ Suppl., citing A. fr. 154a7 R., and comparing this passage of Ar. Av.) or ἐποίζειν 'scream' (the form and sense favoured by W. W. Merry in his commentary, 4th edn [Oxford, 1904]). Here the force of the prefix is 'on' or 'over', sc. the thicket and its nest. Galen's ἐπόζον suggests that he regarded the compound verb as a normal form, but extant sources do not bear this out. The simple verb ὀζειν is much used by the Hippocratic authors and by Aristophanes, concerned in their

¹ Aristophanes' *Birds*, ed. and comm. (Oxford, 1995).

² Many years ago, lecturing on *Birds* at the University of St Andrews, I suggested this interpretation of the text, noting from LSJ s.v. ἐπόζω the sense 'become stinking', and from bird books the fact that soiling by ordure of its nest is a characteristic habit of the hoopoe.

different ways with abnormal or unpleasant body odours; the compounds ἐξόζειν and συνόζειν also occur. The verbs are most commonly used with the genitive, 'smell of' (frequently also in Aristophanes, metaphorically, 'be redolent of'); or with an adverb or neuter adjective such as κακόν, βαρύ (more rarely such as ἡδύ); but absolute usage, such as that here, is regular also. In the Hippocratic writers, the verb is used in diagnostic comments on bodily secretions and excretions, such as pus, vomit, urine, and menstrual blood.

(b) With a negligible accentual change, the obscure χαραδριόν ('a bird-name of unknown derivation and uncertain meaning' according to D'Arcy Thompson, cited by Dunbar), which does occur at *Av.* 1141 below, becomes the pertinent χαράδριον, dimin. of χαράδρα, 'mountain torrent'. (Cf. the tentative suggestion of F. M. Blaydes in his commentary, 2nd edn [Halle, 1882], that the bird χαραδριός was chosen to imply that the hoopoe has a voice like a χαράδρα; see the similar expression *V.* 1034 = *Pax* 757.) For the diminutive form see *Str.* 16.4.13 and for χαράδρα with a sense approximating to 'drainage ditch' see *D.* 55.5. For physiological usage see χαραδέως· ἀθρώως. γέγονε δὲ ἀπὸ χαράδρας, Galen's Hippocratic Glosses (19.154 K., but once again the term glossed is absent from the extant Corpus); and for the cognate verb, ὅταν οὖν ἐθισθῇ τὸ ρεῦμα ταύτῃ ρεῖν καὶ χαραδρωθῶσιν οἱ πόροι, *Hipp. Flat.* 10). The description of a stomach upset at *Clouds* 386–9 provides a ready parallel in tenor and technique. There too, bodily processes are likened to natural phenomena (βροντή, 'thunder') and grandiose expressions appropriate to medical exposition are used to comic effect (κλόνος, 'agitation'; cf. the cognate but more abstract κλόνησις used of bodily fluids, *Hipp. Genit.* 2 and *Morb.* 4.48, 55). Aristophanes' adoption and adaptation of medical terminology is a particular aspect of the general infiltration of 'scientific' content in literary writing of the late fifth century.³

As it sings, then, the hoopoe deposits a stream of stinking droppings in its nest; we may translate, loosely, 'It seems it was in vain the hoopoe in the thicket sang a pong, acting like a drain'. Dunbar's comment on 642, 'Neither here nor anywhere else does *Ar.* allude to the fact that a hoopoe's nest has a strong and disgusting smell . . . *Ar.*'s silence on such a suitable topic for jokes suggests that he and his contemporaries were unaware of it . . .', does Aristophanes an injustice. The delays of Peisetairios in acceding to the hoopoe's repeated invitations to enter the nest (ἴτε, εἰσέλθετ', 640–1; εἴσιτον, 646; ἴθι, 647; ἴωμεν, 675) may be in part for comic effect also, the men being repulsed by the stench of the bird; and in 648 the verb ἐπανακρούειν may have its literal sense 'knock back', rather than being a nautical metaphor.⁴ It is rather as if the invitations came from a skunk.

Aristophanes' silence on the topic, though not absolute, is certainly relative, for the good reason that he has more than one purpose. The 'nest' (νεοττίαν, 642),

³ Cf. K. J. Dover, *Aristophanes' Clouds, ed. and comm.* (Oxford, 1968), on the scale of medical terminology in Aristophanes' day.

⁴ This line, ἀτάρ, τὸ δεῖνα, δεῦρ' ἐπανάκρουναι πάλιν, should perhaps be read rather as ἀτάρ, τὸ δεῖνα δεῦρ' ἐπανακρούσαι πάλιν, that is with the verbal form changed from ἐπανάκρουναι, aorist middle imperative, to ἐπανακρούσαι, aorist active infinitive (in exclamatory sense), and with the second comma deleted. The expression τὸ δεῖνα is then syntactically integrated rather than interjectional, and has its common demonstrative force, designating something (here, defecation) which the speaker cannot, or prefers not to, name. The usage here is a natural extension of that most common in Aristophanes, of the *pudenda*. (On this sense of the idiom, see Moorhouse, *CQ* 13 [1963], at pp. 22–3 and 24; Lowe, *BICS* 20 [1973], at p. 101.) The dismayed and disgusted reaction to the further stream of droppings is verbally allusive, but would be visually clear.

represented by the skene,⁵ is the home not only of the hoopoe, but also of the nightingale, incongruous bedfellows; and it aptly simulates the natural habitat of the latter as well as of the former,⁶ there being repeated reference to bushes or thickets (λόχμη, 202, 207, 224, 265). Aristophanes turns this to good effect with extensive double-entendre (especially 207–8) accompanied by suggestive dialogue and stage-business (especially 668–74). The strong visual contrast between the unprepossessing hoopoe and the attractive nightingale is reinforced by the contrast between the nightingale's filling the thicket with honeyed sound (κατεμελίτωσε, 224), and the hoopoe's disgusting fouling of it. Hoopoe and nightingale are presented with typical Aristophanic humour, the first in scatological and the second in sexual terms.

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⁵ See my article, 'The staging of Sophokles' *Philoktetes* and Aristophanes' *Birds*', in E. M. Craik (ed.), *Owls to Athens* (Oxford, 1990), pp. 81–4.

⁶ See *Collins Field Guide to the Birds of Britain* on the nightingale's habitat, 'thickets of all kinds . . . in woods, copses, commons, heaths and overgrown hedgerows'.

THUCYDIDES 3.12.3

The Oxford text of this passage reads as follows:

εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ ἀντεπιβουλεύσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου ἐπ' ἐκείνοις εἶναι; ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι.

This gives the received text and punctuation.¹ No generally agreed meaning has been found in the opening sentence as it thus stands; nor have any of the numerous alternative versions which have been proposed gained widespread support.² In this paper I suggest that good sense can, after all, be made of this passage in its received form.³

Chapter 12 concludes the first section of the Mytilenians' speech, in which they defend their city against the criticism they expect her to face for having revolted from Athens in time of war (Chapter 9). Chapters 10–11 give an account of (in modern terms) the foundation of the Delian League and its transformation into the Athenian Empire; by the end of the *Pentecontaetia*, Mytilene alone, with Chios, remained autonomous (10.5). The Mytilenians owed their freedom, in part, to their cultivation of the Athenian people and of leading Athenian politicians (11.7); but, until the Peloponnesian War broke out, they had not expected to be able to maintain their freedom for very long (11.8). The Mytilenians continue (12.1; Oxford text):

¹ Except that ἀντιμελλῆσαι is adopted from the scholiast, in place of the manuscripts' ἀντεπιμελλῆσαι or ἀντεπιμελῆσαι. There has been general agreement among editors that this is the correct reading. I am grateful to Professor J. A. Crook, Dr J. H. Molyneux, and Professor F. W. Walbank for helpful discussion, and to Professor J. F. Drinkwater for photocopies of German publications unavailable in this country.

² Gomme provides an introduction to the long-standing debate on this passage. Gomme favoured emendation; more recent scholars have accepted the received text, sometimes with reservations: see C. W. Macleod, *JHS* 98 (1978), 66 [= id., *Collected Essays* (Oxford, 1983), p. 90], n. 8; Hornblower, and Rhodes *ad loc.*

³ Hornblower justly remarks: 'This is not one of those passages in Th. where a difficulty about text or interpretation makes an enormous difference: the Mytileneans' general point here is plain enough.' Even so, a further attempt to resolve the difficulty seems worthwhile.