

Hesychios on *καδμος*: Some Corroboration

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Hesychios' gloss on *καδμος* reads *δορυ· λοφος· άσπις· Κρητες*. On the basis of this gloss etymologists and lexicographers have made associations between *καδμος* and various other Greek or non-Greek words¹), yet there is no other place in Greek where a common noun *καδμος* or the proper noun *Κάδμος* are explicitly attested with such a meaning. There might, however, be some indirect corroboration for it discernible in Konon, *Diegeseis* 37, where the following is written in connection with the legend of Kadmos and the Spartoi at Thebes. *τῶν δὲ Βοιωτῶν εἰς μάχην αὐτοῖς συμπλακέντων ἡττῶνται Φοίνικες· εἶτα κρατοῦσιν ἐνέδραις καὶ προλοχισμοῖς καὶ τῇ ἀήθει τῶν ὅπλων ὄφει· κράνος γὰρ καὶ άσπίς οὕτω τοῖς Ἑλλήσιν ἔγνωστο. καὶ κρατεῖ Κάδμος τῆς Βοιωτῶν γῆς, καὶ φηγόντων τῶν διασωθέντων ἐπὶ τὰς οἰκείας πόλεις οἰκίζει Φοίνικας ἐν Θήβαις καὶ τὴν Ἀρεως καὶ Ἀφροδίτης Ἀρμονίαν γαμεῖ. Βοιωτοῖς δὲ πρὸς τὴν ἐκπληξιν τῶν ὅπλων καὶ τῶν προλοχισμῶν καὶ τῆς ἐνέδρας δόξα παρέστη αὐτοῖς ὅπλοις ἀνεῖναι τὴν γῆν τοὺς ἄνδρας, καὶ Σπαρτοὺς ὡς ἐκ τοῦ χωρίου φόντας αὐτοὺς ἐκάλεσαν²). F. Vian has remarked on this passage: "Enfin Cadmos est, à Thèbes, associé aux guerriers spartes; et detail curieux qui n'est peut-être pas sans valeur, Conon (Chap. 37) précise dans sa version historicisée qu'il a triomphé des indigènes grâce à des armes qui leur étaient inconnues, le *κράνος* et l'*άσπίς*, c'est-a-dire les pièces de l'armure qui constituent le *cadmos* cretois³).*

There are several factors to be considered which can support and elucidate the connection which Vian has adumbrated. For one thing, while the Spartoi are generally referred to as being armed men, this is the only version in which they are allied with Kadmos, in which they are identical with his Phoenician companions, and in which their armor is stated to contribute to the defeat of the Boeotians. The reason for these unique details might well be that

¹) See H. Frisk, *Griechisches etymologisches Wörterbuch*, I (Heidelberg, 1960), 811f. (under *κέκασμαι*): F. Vian, *Les origines de Thèbes. Cadmos et les Spartes*, (Paris, 1963), 156f.: M. Astour, *Hellenosemitica*, (Leiden, 1965), 147/148, note 1.

²) Ed. F. Jacoby, *FGrH*, I, p. 203.

³) *Les origines de Thèbes*, 155.

the story involved an intentional etymological connection between the armor of the Spartoi and Kadmos' name which means "armor". The words *καὶ κρατεῖ Κάδμος* are reiterative, almost redundant, after the earlier *εἶτα κρατοῦσιν*, and are therefore noteworthy in an epitome⁴) which is characterized by economy of phrasing. Following as they do immediately after the statement about the armor, the words can plausibly be regarded as containing a play on the meaning of the word *καδμος*. (Cf. e.g. Konon, *Diegeseis* 48, where there is a punning connection between the name of Rome, the noun *ῥώμη* and the noun *κράτος*). The connection is of course no more than implicit in our text although it may have been more clearly presented in the unepitomized version.

The likelihood of this story containing an etymological *aition* is enhanced when it is realized that such *aitia* for proper nouns occur elsewhere in the *Diegeseis* and that they are often left implicit rather than being fully elaborated. There is in fact another such etymology — for *Σπαρτοί* — in this same passage. Others occur in *Diegeseis* 12 (Aithilla), 19 (Arneios), 26 (Aletes), 33 (Branchos, Philesios), 35 (Gypaieus), 39 (Melanaigis, Apatourios), 46 (Rome), 49 (Anaphe).

Quaestio Prosodiae

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[This article was written and accepted for publication before the appearance of Professor W. S. Allen's magisterial study, *Accent and Rhythm* (Cambridge, 1973). His book renders much of the detail of this article redundant and persuades me that some of it is erroneous. I venture, however, to persist in my main thesis that there are important features of the practice of ancient poets from Homeric times that can be explained only in terms of the traditional rules for quantity, though it must now be conceded that there is much that can be explained only in terms of Professor Allen's formulations. I conclude, accordingly, that in the one case we are dealing with

⁴) The *Diegeseis* are extant only in epitome in the *Bibliotheca* of Photius (*cod.* 186).