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du graveur. Cf. W. von Massow, *loc. cit.*: “Das Sigma am Schluß ist fortgelassen”³⁴).

En revanche, A. Morpurgo, *Gl.* 39 (1961), p. 106, a ajouté le nomin. *Δορκονίδα* à la liste de prétendus nominatifs asigmatiques. Faute de parallèles dans les inscriptions laconiennes, elle met en relief en appui de son hypothèse la date très ancienne de la dédicace.

Mais aucune des deux interprétations n’est nécessaire. Ce n’est pas le schéma “ὁ δεῖνα τῷ θεῷ” qu’on a dans cette dédicace, mais la formule, assez rare en vérité, τοῦ δεῖνος (sc. ἀνάθημα) τῷ θεῷ³⁵). Par conséquent, *Δορκονίδα* est un génitif avec la désinence régulière dans un parler dorien.

On doit conclure au bout de cette enquête qu’il n’y a pas d’exemple dialectal assuré de nominatif masculin en -ā. Les prétendus témoignages se dérobent les uns après les autres: On a, d’un côté, l’emploi du vocatif en fonction de nominatif en béotien, en locrien oriental tout comme dans le dialecte homérique. D’un autre côté, on n’a que de mauvaises lectures ou de fausses interprétations dues aux épigraphistes: les prétendus nominatifs masculins en -ā sont en réalité des noms féminins ou des génitifs masculins à la désinence dorienne -α (< -āo). Enfin, on a quelques exemples isolés qui doivent s’expliquer comme des fautes de gravure banales ou bien par un passage mécanique au génitif dans des listes rédigées au nominatif (*génitif de distraction*).

On voit donc que l’hypothèse de Bechtel est définitivement à rejeter. Le nominatif masculin en -ας est un trait panhellénique qui doit remonter au grec commun.

Notes on the Greek-Coptic Glossary of Dioscurus of Aphrodito¹)

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27. *κοροκόσµια*. Hesitantly accepted by BC in the unique sense of pupil of the eye, a notion perhaps supportable by similar application of such terms as *ψῆφοι* and *σφενδόνη*; cf. E. K. Borthwick,

³⁴) On ne saurait pas envisager la possibilité que le -s se soit phonétiquement amui à travers un stade -h. A en juger par les témoignages des inscriptions, l’altération du -s en *sandhi* est un phénomène fort rare en laconien.

³⁵) Cf. M. Guarducci, *Epigrafia Greca* III, Rome 1974, p. 9, n. 3.

¹) As edited by H. I. Bell & W. E. Crum, *Aegyptus* 6 (1925), 177–226, hereinafter cited as BC, following their own enumeration of entries. These

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‘A Note on Some Unusual Greek Words for Eyes’, *CQ* N.S. 30 (1980), 252–6 (not noting the present passage).

42. *θρόμβος*. Apparently standing for the nipple. This no doubt poetic extension of meaning may be justified from the Herodotean use (l. 179) of the word to denote a lump (of bitumen), also from Hesychius’ definition as *ὑψηλὸς τόπος*.

72. *ἄβολος*. The Coptic gloss requires the meaning of packhorse, as opposed to the normal sense of young horse that has not shed its foal teeth. Bothered by this, BC suggest that a line may here be lost from the papyrus. But see Bekker, *Anecdota Graeca* 1 (Berlin, 1814), 322, where the word is explained as *οὐδέπω ἔχων τι ἐπὶ τῶν ὀδόντων γνάρισμα*.

161. *κνοφόρος*. The Coptic entry for this word means sparrow, falling in a section dealing with terms for the reproductive organs. Rightly detecting slang usage, BC propose that the Greek word denotes the womb. But conceivably the penis is meant, the sense being “producer of pregnancy”. This might comport an unexpected source of possible support for those scholars²) who hold that *passer* in Catullus stands for penis.

162. *καιφος* or *κεφος*. Again, the Coptic demands a term for the genitals. BC suggests that the Greek should be *κῆπος*, which can bear the required sense. Another possibility is *κέμπος* or *κέφπος*, allotropes (unremarked by *LSJ*) for *κέππος*, a noun whose prime meaning is sea-bird but which is applied figuratively to scatter-brained persons; cf. Lampe’s *Patristic Greek Lexicon* for late examples. This would give us another piece of phallic bird imagery.

179. *ἀντικνήμη*. Accepted by BC as a genuine form in spite of its lack of attestation and absence from the lexica. The Supplement to *LSJ* cites only this passage. But the noun does have better authority, in the shape of Leontius of Naples, *Vita Sym.* 6 (*PG* 93. 1721 B, apparently in the sense of “a blow on the shin”).

notes are restricted to a few matters not cleared up in lexicography subsequent to BC nor in the important review-article of W. Crönert, *Gnomon* 2 (1926), 654–66.

²) Notably G. Giangrande, ‘Catullus’ Lyrics on the *Passer*’, *Museum Philologum Londiniense* 1 (1975), 137–46; E. N. Genovese, ‘Symbolism in the *passer* Poems’, *Maia* 26 (1974), 121–5. These interpretations, on which I am writing elsewhere, have been sharply contested by H. D. Jocelyn, ‘On Some Unnecessarily Indecent Interpretations of Catullus 2 and 3’, *AJP* 101 (1980), 421–41.

190. ὕδροκόμος. A unique form. Cf. ὕδροκωμήτης³), Synesius, *Ep.* 121, also ὕδροδόκος, Nonnus, *Paraphr. Jo.* 2.7 (PG 43.761 A).

217. κατασπορεύς. BC found no parallel for the sense of sower rather than the technical meaning of inspector of crops which this noun elsewhere has. One is provided by pseudo-Athenagoras, *De Semente* 3 (PG 28.148 A).

306. δακτυλόδεικτος. BC's doubts about the legitimacy of the active sense here required might be alleviated by two cognates unknown to *LSJ*: δακτυλοδείκτης⁴), of John the Baptist as the indicator of Christ, Chrysippus, *Enc. in Jo. Bapt.* 3 (ed. Sigalas, p.33,5); δακτυλοδειξία, an indication made by the finger, Cyril, *Jo.* 2.5.

340. ἀννοάλια. Cf. ἀννάλιος, Justinian, *Cod.* 1. 3. 45. 13.

Etymologies and Double Meanings in Euripides' *Bacchae*

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Prominent among Euripides' many-faceted interests in the intellectual life of his time is his use of the Sophistic theories of language associated with Protagoras, Democritus, and Prodicus¹). Recently Van Looy has provided a valuable survey of the *figura etymologica* in Euripidean drama and called attention to a wide variety of etymological plays throughout the tragedies²). He gives the *Bacchae* a deservedly important place in his study, pointing out the etymological plays on the names and patronymics of Pentheus

³) A variant reading for ὕδροκωμήτης, on which see Z. Borkowski, 'Υδροκωμήτης', *ZPE* 21 (1976), 75–6.

⁴) Arguably the right reading here: BC report the suffix as doubtful.

¹) For Sophistic theories of language see Felix Heinemann, *Nomos und Physis* (Basel 1945) 156–62; W. K. Guthrie, *A History of Greek Philosophy* 3 (Cambridge 1969) 204ff., who notes (p. 207, note 2) Euripides' etymological linking of Aphrodite and ἀφροσύνη in *Tro.* 989f.; U. von Wilamowitz-Moellendorf, *Euripides, Herakles* (Berlin 1907, repr. Darmstadt 1959) ad 56. See also J. H. Quincey, "Etymologica", *RhM* 106 (1963) 142–48 on Aeschylus and Pindar; Ch. Segal, "Protagoras' *Orthoepeia* in Aristophanes' *Battle of the Frogs*", *RhM* 113 (1970) 158–62.

²) Herman Van Looy, "παρετυμολογεῖ ὁ Εὐριπίδης", *Zetesis* (Festschrift E. De Strijcker) (Antwerp and Utrecht 1973) 345–66, with the further literature cited on p. 345, note 3.