

However, although we may accept σκῦλα as an obvious, and essentially meaningless, corruption, it is equally hard to defend Σκυλλά, since it is difficult to see what the 'gifts of Scylla' might be. Nor is it clear where they would belong in a poem which apparently repeated the story broadly as found in the *Odyssey*. We know that the poem was a dithyramb, and therefore a reference to Dionysus would not be out of place (as the Greek commentator obviously assumed). I suggest we read a vocative Σκυλλίτα; the name Σκυλλίτας is attested only at SEG 1025.58, 63, an inscription from Cos dating to the fourth or third century B.C., as a cult-title of Dionysus as the god of the σκυλλίς (given by Hesychius, s.v., as a variant for κληματίς 'vine-branch'). The vocative would in any case be expected in connection with a phrase such as διὰ σέ: we might compare Pi. I. 5.1–2 *Māτερ Ἀελίου πολυώνυμε Θεία, σέο ἑκατὶ κτλ.*⁸ The very rarity of the name would explain the corruption, and although the reference might seem overly obscure for a dithyrambic poet of the period, the context is unknown and the authorship uncertain. It might easily have been a dithyramb written for performance at a Coan festival. *Εἰτα* probably results from an attempt to correct the MS. If a text originally had ΣΚΥΛΛΑ, a scribe might have written *Εἰτα* (writing *EI* for *I*) above the line as a correction; this could subsequently have been introduced into the quotation by later copyists.

The 'gifts of Dionysus' can be understood as a reference to wine and its effects. We may compare especially δῶρα Διονύσου πολυγηθέος (of wine) at Hes. *Op.* 613, and the Latin phrases at Hor. *C.* 4.15.26 *iocosi munera Liberi* and Verg. *G.* 2.454 *Baccheia dona* (of the vine, and probably based on a Greek phrase; see Thomas on the line). The construction and thought are common in Greek: see West on Hes. *Th.* 102–3.

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⁸ See E. Norden, *Agnostos Theos* (Stuttgart, 1956⁴), pp. 157–60, for further examples.

PHRYNICHUS FR. 27 K-A: A PUN

Punning on names was common in Old Comedy. Aristophanes punned on the name of Lamachus, who died at Syracuse (μαχῶν / καὶ Λαμάχων, *Acharnians* 269–70; cf. 1071). In the same play he made the famous joke, 'some went to Kamarina, others to Gela, and some to Katagela'—an invention of the poet's from the fact that the men's officers laughed at them' (schol. Ar. *Ach.* 606).¹

Aristophanes' flair for such jokes may have been rivalled by Phrynichus'.² Phrynichus fragment 27 (= schol. Ar. *Birds* 1297), which refers to the decree of Syrakosios of 415, has provoked much controversy:³

¹ καταγελᾶν, N. G. Wilson (ed.), *Scholia in Aristophanem: Acharnenses et Lysistratam* (Gröningen, 1975), p. 81. See also the omnipresent puns on the fictitious name Demus in *Knights* (pp. 211–17, 461, 650, 831–3, 953, 1111–20, *et passim*).

² The title of one of his plays, *Ἐπιάλτης* or *Ἐφιάλης*, is uncertain precisely because of his parody of a sophistic etymology from two made-up words: *δνομαδὲ . . . φιάλης . . . / . . . ἐπιάλας* (Phrynichus fr. 1 K-A); neither *φιάλης* nor *ἐπιάλας* is listed in LSJ. He called a certain Hierokleides 'Kolakophorokleides' (fr. 18). In general, wordplay and soundplay were important elements of his style: e.g. *ἀμυχᾶς καταμύξαντες* (3.6), *ἐπειτ' ἐπειδὴν* (25), *ὁ μὲν ἀπολύων οὗτος, ὁ δ' ἀπολλύς ὁδὶ* (33), *τιμοῦντι κάτιμοῦντι* (63).

³ M. Radin, 'Freedom of speech in ancient Athens', *AJP* 48 (1927), 215–30; A. Sommerstein, 'The decree of Syrakosios', *CQ* 36 (1987), 101–8; S. Halliwell, 'Comic satire and freedom of speech in classical Athens', *JHS* 111 (1991), 48–70.

δοκεῖ δὲ καὶ ψήφισμα τεθεικέναι μὴ κωμωδεῖσθαι ὀνομασί 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.