

tations) sont dans l'ensemble peu nombreuses et semblent témoigner d'un certain tarissement de la verve de l'auteur. Même dans le domaine des métiers féminins, auquel se prêtait le sujet de la pièce, les innovations, les jeux de mots sont peu fréquents. La parodie des Sophistes ou des Tragiques y est peu développée. Une meilleure connaissance de la valeur et de l'évolution de la formation en *-μα* permet cependant de revoir nos jugements sur l'emploi de ces dérivés pour désigner des personnes et d'y voir non des métonymies, mais une réelle parodie ou une réminiscence d'emplois épiques, eux-mêmes imités par les poètes lyriques et les Tragiques.

### ὀλισθάνω

By ERIC P. HAMP, Chicago

There are three problems with *ὀλισθάνω* 'slip, slide': 1. the "prothetic" *ὀ-*; 2. the rarity of *-θ*-extension of dental roots (if we are to have *\*sl(e)idh-* here); 3. the resolution of *\*-sl-* as *λ*. These three questions should somehow be connected.

We know that there exists a set of related roots *\*sleib-*, *\*sleim-*, *\*sleidh-* etc. Thus the Greek form could have been interpreted *\*slei-dh-* (even if this were not originally so). If the *ὀ-* were an ancient preverb as in *ὄζος*, it is possible that *\*o-slith-* was mistaken as *\*os-lith-*, on the model of *ἄψ* etc.; i.e. preverb stem + *-s*.

Since however *\*os* was vanishingly rare, and forms of preverbs without *-s* would have been preferred in close compounds, and *o-* coexisted, the *o*-form would have been restored. Thus a hypothetical *\*o-li-th-* would result. But coexisting speech forms with sigma were known to the speakers. Therefore the more acceptable sequence *\*o-lis-th-*, with misplacement of the sigma, was created.

Since the factors outlined above represent word-formational constraints and features operative in IE and early Greek, they do not all need to be chronologically sequential. They could have applied contemporaneously in generating acceptable forms.

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un usage familier (particulièrement illustré chez les Tragiques) des dérivés en *-ων*, adjectifs ou substantifs: ex.: *φείδων* 'avare' (*φειδωλός*), *γνάθων* "mâchoire" (*ἡ γνάθος*), *γλίσχρων* "goinfre" (Aristophane, *Paix*, 193) (*γλίσχρος*), *γλύκων* "doux ami" (Aristophane, *Assemblée*, 985), etc. Chantraine, *Formation*, pp. 161-sqq.