

folgt konstruiert: „ich flehe dich aber an, Achill seinen Zorn(ausbruch) nachzusehen, zu verzeihen“. *Μεθίημι τι* im Sinne von 'jemandem etwas verzeihen' ist zwar sonst erst bei Herodot (6,59; 8, 140a, 1) belegt, es scheint aber nicht zu kühn, diesen Gebrauch für Homer als möglich anzunehmen. So übrigens anscheinend auch das D-Scholion zur Stelle, das *μεθέμεν* durch *μεθεῖναι, συγχωρηῆσαι* paraphrasiert.

Formal werden so zwar immer noch *σύ* und *ἔγωγε* einander gegenübergestellt, in Wahrheit aber gilt die Antithese dem, was Agamemnon als Heeresführer und dem, was Achill als Hitzkopf zugemutet werden kann: jener soll sich gefälligst selbst disziplinieren, mit seinem besten Mann aber, den alle so bitter nötig haben, soll er doch bitte Nachsicht üben. Damit geht Nestor freilich bis an die Grenze einer Verunglimpfung Achills, als sei dieser ein kaum zurechnungsfähiger Choleriker; indessen ist diese Darstellung der Sachlage natürlich vor allem taktisch motiviert, denn der eigentlich Schwächere im Konflikt, derjenige, der geschont und bestätigt werden muß, um die Situation noch zu retten, ist Agamemnon. Daß der Appell an dessen Verantwortungssinn und Großmut dennoch scheitert, unterstreicht nur noch seine Verbohrtheit.

The Derivation and Significance of the Term *θεοπρόπος*

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There are currently two different explanations for the root *-προπ-* of *θεοπρόπος* and its cognates, one clearly more satisfactory than the other.¹⁾ *LSJ* (s.v. *θεοπρόπος*) and others derive the root from **prek-* (cf. Latin *procus, precor*),²⁾ but this requires an explanation as to how /k/ can alternate with /p/ when the root's Indo-European etymon does not contain a root-final labiovelar (cf.

¹⁾ This note is part of a Ph. D. dissertation, *Mantis* (Bryn Mawr College, 1982). I would like to thank Professors Gregory W. Dickerson, the thesis director, and George Sheets, of the University of Minnesota, for their comments and advice.

²⁾ See E. Boisacq, *Dictionnaire étymologique de la langue grecque* (Heidelberg 1916) 339; R.J. Cunliffe, *A Lexicon of the Homeric Dialect* (London 1924) 188; W. Leaf and M.A. Bayfield, *The Iliad of Homer* (London 1895) II. 304; L. Meyer, *KZ* 22 (1874), 54–64.

sequor and *ἔπομαι*). Since /p/ never alternates with /k/ in Greek, the derivation of *-προπ-* from **prek-* can only be justified by positing an assimilation of the second stop consonant to the first.

Assimilation in Greek, however, is rare. For this reason the majority of etymological dictionaries relate the root *-προπ-* to *πρέπειν*,³⁾ in which case *θεοπρόπος* signifies something along the lines of "one who possesses divine conspicuousness."⁴⁾ This derivation satisfactorily explains the cognate nouns *θεοπρόπιον/-ία* ("oracle, prophecy"), which would consequently denote "the essence of divine conspicuousness."

The usage of *θεοπρόπος* would seem to support such a derivation, for the term is employed to denote two apparently quite distinct types of figures who did not so much pray to the gods as convey the divine will to man. In classical and post-classical literature and inscriptions the word is the Ionic equivalent of *θεωρός* and denotes the "public messenger sent to inquire of an oracle" (*LSJ*, s.v. *θεοπρόπος* II), while in early Greek epic it has the meaning "prophet." In its latter use it functions as a metrical variant for *μάντις* as it invariably fills that part of the verse between the female caesura and the bucolic diaeresis,⁵⁾ the one place in the hexameter where *μάντις* cannot fit.⁶⁾

Both the prophet and the messenger reporting the reply of an oracle can be said to possess the quality of "divine conspicuousness." Furthermore, both roles entail the function of acting as messenger

³⁾ See F. Bechtel, *Lexilogus zu Homer* (Halle 1914) 162–64; P.K. Buttmann, *Lexilogus* (Berlin 1818) I. 19–20; P. Chantraine, *Dictionnaire étymologique de la langue grecque* (Paris 1970) II. 429; L. Doederlein, *Homeric Glossarium* (Stuttgart 1850) I. 375; H. Ebeling, *Lexicon Homericum* (Leipzig 1885) I. 559; H. Frisk, *Griechisches etymologisches Wörterbuch* (Heidelberg 1960) I. 662; J.B. Hofmann, *Etymologisches Wörterbuch des Griechischen* (Munich 1966) 113.

⁴⁾ Cf. Buttmann and Frisk (above, note 3), "der von Gottes wegen erscheinende, auftretende."

⁵⁾ The word *θεοπρόπος* (-ν) occurs thrice in Homer: *Il.* 12.228, 13.70, and *Od.* 1.416. Cf. the use of the participle *θεοπροπέων* to fill the line between the female caesura and the second syllable of the fifth foot (*Il.* 1.109. 2.322, *Od.* 2.184); *μαντεόμενος* in the same part of the line would create a spondee in the third foot.

⁶⁾ The word *μάντις* (-ν) is found in every part of the line except in the fourth foot; it occurs most frequently in the fifth foot, after the bucolic diaeresis (*Il.* 1.92, *Od.* 11.99 and 291, 15.252, Hesiod fr. 37.2 [suppl.] Merkelbach and West) and in the first foot (*Od.* 15.225, 17.384, Hesiod fr. 303.1). It is found twice in the second (*Od.* 1.202, Hesiod fr. 272.1) and third feet (*Il.* 1.62, *Od.* 9.508), and once in the sixth foot (*Il.* 1.384).

of the divine will. This fundamental conception of the role of prophets is reflected, for example, in Plato's characterization of them as *ἐρμηνευταὶ* . . . *παρὰ θεῶν ἀνθρώποις* (*Plt.* 290 c), and Strabo (16.2.39, 762) described *μάντιες* as *τὰ παρὰ τῶν θεῶν ἡμῶν ἐκφέροντες παραγγέλματα καὶ ἐπανορθώματα καὶ ζῶντες καὶ ἀποθάνοντες*. In one passage of the *Odyssey* the word *θεοπροπία* is in fact used to denote a message of supernatural origin and is accordingly distinguished from the more general term *ἀγγελία*. Telemachus, feigning scepticism before the suitors in regard to the likelihood of his father's return, declares at 1.414–416,

οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ
ἔς μέγαρον καλέσασα θεοπρόπον ἐξερέται.

The conception of the prophet as a type of messenger is further evident from his traditional possession of the *σκῆπτρον*,⁷⁾ the technical term for which was *ἰθνητήριον*.⁸⁾ This mantic accoutrement was a mark of authority to speak in the gods' name, and as E. Benveniste has suggested, it probably had its origin in the traveller's or messenger's staff.⁹⁾ The two different types of figures designated by the term *θεοπρόπος* therefore have more in common with each other than at first meets the eye.

La diphtongue ai en Attique

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Le rappel de quelques faits connus, et surtout l'examen de plusieurs passages d'Aristophane qui présentent des jeux répétés entre la diphtongue *ai* et la voyelle *ε*, conduisent à formuler l'hypothèse que la monophthongaison de *ai* est nettement plus ancienne en attique qu'il n'est communément admis.

§ 1. La tradition littéraire comme l'usage des inscriptions, où la diphtongue *ai* est maintenue graphiquement avec une grande constance au V^{ème} et au IV^{ème} siècles, pour ne pas parler de la

⁷⁾ Cf. *Od.* 11.91, *Aesch. Ag.* 1265.

⁸⁾ See Hsch. *Lex.*, s. v. *ἰθνητήριον* (416 Latte): *δ φέρουσιν οἱ μάντιες σκῆπτρον ἀπὸ δάφνης*.

⁹⁾ *Le vocabulaire des institutions indo-européennes* (Paris 1969) II. 32.