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Readings from Papyri

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The Classical Review / Volume 36 / Issue 7-8 / November 1922, pp 165 - 166

DOI: 10.1017/S0009840X00017121, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00017121

How to cite this article:

H. J. M. Milne (1922). Readings from Papyri. The Classical Review, 36, pp 165-166

doi:10.1017/S0009840X00017121

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we know from one of the vocabularies (*Keilschrifttexte*, I. 42, II. 9), where the Hittite word *ekardu* is explained by the Assyrian *sarkhattum*, and the ideographic ID-SAL ('warrior woman'). In one of the Hittite laws 'the women-men' are enumerated along with 'the archers' among the enemies of the Hittites.

Κρόσσαι, 'battlements,' is stated by Hesychius to signify originally 'ladders,' or rather 'rungs of ladders, one upon the other,' and he adds that 'Homer knows the word in its meaning of ladder and not yet in a military sense.' Further on he quotes the word *κυσάριοι*, to which he attaches the gloss *τοὺς κυρακίσκους*. This has been emended into *νεανικίσκους* on the strength of the Laconian *κυσάριος*, 'a youth,' but it is obvious that it ought to be *κλιμακίσκους*. *Κλιμακίσκοι* (not *κλιμακισμός*) is given by Hesychius as 'a species of wrestling-trick,' and *κλιμακίζειν* meant to employ the wrestling-trick of using the antagonist's body as a ladder. In the Phrygian 'Midas city' there is a battlemented tomb erected by a certain Teletos, son of Sostutatas (according to Sir W. M. Ramsay's revised copy), on the lower part of which is a short supplementary inscription cut by a different hand. It runs: *ατανίζειν κურσανεον Tanelertos*. Professor Calder (*Journal of Hellenic Studies*, XXXI., p. 174) has shown that in a Phrygo-Greek inscription *τανεζα* has the same root as *ατανίζειν*, signifying 'to see,' and consequently suggests the origin of the Greek *ἀτενίζω*, for which no Indo-European etymology has yet been found. The Phrygian words on the tomb will therefore be: 'Tanelertos has seen' or 'inspected the *kursanos*,' and in this last I see a near relation of the Hesychian *κυσάριος* with the signification 'battlemented façade.' *Κρόσσαι*, 'ladders,' will thus stand for *κροσσαι*, *κυσσαι*, *κυσαναι*. Varying forms of a word are generally signs of its foreign derivation.

In one of the trilingual vocabularies from Boghaz Keui (*Keilschrifttexte*, I. 52. 8) *parta[s]* is given as the Hittite equivalent of the Assyrian *nimru*, Sumerian *nib*, 'a leopard.' This is clearly the Greek *πάρδος*, of which *πάρδαλος*, *πάρδαλις*, with the common Asianic suffix *-alos*, *-alis*, is another form. Pott connected the Greek word with the Sanskrit *prāḍakus*, which he supposed to signify 'tiger.' This, however, was a mistake; according to the Petersburg Dictionary (IV. 866) it means 'water-snake' or 'elephant.' The word for 'tiger' is *ζάρδύλας*.

A. H. SAYCE.

genders makes possible the conceit of marriage relations between the two animals. From their union was born the hybrid offspring, the 'ram-tortoise.'

By this composite device the weight of the ram was transferred to the king-beam of the 'tortoise,' and the men operating it were given protection against weapons from above. In storming operations it was so marked an improvement over the open attack with the 'ram,' and over the method of weakening walls by tearing out the lower stones under the shelter of the 'tortoise,' that it is figuratively said to have slain its parents—*i.e.*, it superseded them. The 'ram' and the 'tortoise' were not, however, entirely discarded, since even in Roman imperial days we still find them used independently of each other.

A somewhat similar conceit about the parturition of a machine with an animal name occurs in connection with the siege of the Castle of Dunbar by the English in 1336. When Black Agnes, the defender, saw the occupants of a smashed penthouse scampering out from beneath it like a litter of pigs she exclaimed: 'Behold, the English sow has farrowed' (Oman, *The Art of War in the Middle Ages*, p. 133, n. 2). This use of the word *sow* is borrowed from *scrofa* and *sus*, two of several medieval words for the *testudo*.

The reader will recall, too, that during the Great War boats which served as bases for submarines operating far from home waters were called 'mother-ships.'

This solution may seem far-fetched, but it requires even less strain on the imagination than do some of the answers for other riddles in the same book of the Anthology.

EUGENE S. MCCARTNEY.

ANTHOLOGIA PALATINA XIV. 30.

AMONG the unsolved riddles in the Greek Anthology is the following:

κρίον έχω γενετήρα, τέκνον δέ με τῷδε χελώνη
τικτομένη δ' ἄμφω πέφνον ἐμοὺς γονέας.

I should like to hazard the suggestion that the *χελώνη κριοφόρος*, the *testudo arietaria* of the Romans, answers the conditions of this enigma. The fact that the *κρίος* and *χελώνη* are of different

READINGS FROM POPYRI.

THE following new readings are from papyri already published, and may in some cases have been forestalled:

P. Petr. I. 3 (1). Now Brit. Mus. Pap. 486. Epicharmus. Last line ends *χρημάτων ἄλλωι τε[λείω]*.

P. Petr. I. 10. Now Brit. Mus. Pap. 490. Rhetorical Fragment (*Kleine Texte*, No. 118, p. 22). Col. i., l. 15 *πεπαιδευμένος δέ | παρά Χίρωνι και Φοίνικι πάντων δέ | τῶν ἐνδοξοτάτων και καλλιστων*].

- l. 18 ends ὑπαρχόντων ;
 l. 26 ἦν ἐλεξεν ἡ μήτηρ ;
 l. 27 προνοῆσαι τὸ μέλλον ;
 l. 29 οὐκ ἀπέτρεψεν ;

col. ii, l. 17 μ[η]θε[ι]μαν χάριν ;
 l. 18 π[ροα]ῖρηται ;

P. Petr. I. 4 (1). Now Brit. Mus. Pap. 487. Comedy (latest text in *Kleine Texte*, No. 135, p. 15). L. 13 δ[ε]ῦρο καὶ μένε ὡς ἔχεις. In l. 9 a possible reading seems "Ἐλληνες τί γὰρ.

Brit. Mus. Pap. 155. Choliambics (see Gerhard, *Phoinix von Kolophon*, p. 8). L. 9 κέρδος ἐκ λίθου παντός ; l. 13 ἐ[λα]ττοῦ τήν ; l. 20 ὄκου τι δεῖ λαβεῖν ; l. 32 δ[ικ]καίον ; ll. 36, 37 ἡ δυσγένεια κριθ[ε]ῖα κατ' ἀνθρώπους | τῆς δ' εὐγενείας ἀ[λ]μυρὸν κατε[π]τύσο[θ]η ; l. 39 begins πτωχῆν ; l. 40 ends τέγους Λυδῆν (a natural name for a harlot in Ionia) ; l. 41 begins ἔχων. H. J. M. MILNE.

THE BEGINNING OF THE AENEID.

IN the Uffizi Gallery Bartolommeo's Isaiah holds a roll with the words ECCE DEUS SALVATOR MEUS (Isai. 12, 2). How rash would be the inference that in Bartolommeo's bible the book of Isaiah began with these words! And yet that is the inference a Continental scholar drew recently from a representation of Virgil holding the *Aeneid* open at the words *Musa, mihi causas memora*. And (unless my memory is at fault) a similar inference has been made about Sappho, not so very long ago. Is that greatest of goddesses, Commonsense, losing her hold on classical scholars?

W. M. LINDSAY.

PROPERTIUS II. XXIV. 1-4 :

'Tu loqueris cum sit iam noto fabula libro
 et tua sit toto Cynthia lecta foro ?
 Cui non his verbis aspergat tempora sudor ?
 aut pudor ingenuus aut reticendus amor.'

sis S edd. *ingenuis* Haupt.

This passage seems to have been misunderstood by commentators and editors.

Paley accepts *ingenuis*, and says :

'Men of good birth must either expect to be put to the blush, or they must keep secret their love.' Or thus: 'If young nobles have any shame they will not talk of their loves.'

Palmer accepts *ingenuis*, but gives no interpretation of line 4.

Postgate and Housman express their dissatisfaction and misunderstanding of the text by their attempts at emendation :

'a pudor ingenuis haut reticendus amor'
 (Postgate).

'a pudor, ingenuus reiciendus amor'
 (Housman).

Phillimore reads :

'aut pudor ingenuus aut reticendus amor?'

Butler has the following note, which I quote in full, because it sums up the question :

'3. 4. *Pudor* and *amor* are in apposition with *sudor*. In its form the sentence involves a slight confusion between cause and effect. But

the sentence, *cui non aspergat tempora aut amor aut pudor sc. sudore*, would be possible enough. The combination of the phrases, *aspergat tempora sudor* and *aspergat aut pudor aut amor sc. sudore*, is bold, but the sense is excellent but sufficiently clear: "Whose brow that heard such words as these would not be bathed in sweat, whether for honest modesty or for the shameful secret of his love?" I therefore follow Professor Phillimore in retaining the MSS. reading and punctuation.'

Canter suggested *sudore*, which would remove all difficulty of interpretation, but introduces a poetical license unknown to the elegiac poets. If any emendation were required, the simplest course would be to place the query after *sudore* (*sic*), and, reading *ingenuis* with Haupt, regard the pentameter as a comment explanatory of the hexameter. 'Men of free birth should either be moral, or, failing that, should keep silence as to their love.'

In 1906 Professor Phillimore translated the line :

'No choice but to live clean like a gentleman or to keep your love a secret'

It cannot be claimed that any of these interpretations springs so naturally from the Latin as the following :

My suggestion is that *reticendus* applies both to *pudor* and *amor*. The symmetry of the phrase then makes *ingenuis* extremely probable but not entirely necessary. Propertius has just been displaying *pudor* in a remonstrance to a friend. The friend not unnaturally demands what right HE has to speak with the reputation he enjoys. Line 4, then, gives the moral. We must, if we are gentlemen, keep silence either on our *pudor* at the indiscretions of our friends or on our own loves. A. CAMERON.

PLAUTUS, CVRCVLIO 192.

Ebriola persolla, nugae—the first hemistich of a trochaic septenarius. *ebriola* Leo, Lindsay, with the MSS. But Goetz's conjecture *ebriola's* is clearly right, as Professor Lindsay would now argue. For (metrical considerations apart) amongst the testimonia cited by Goetz for *bersolla* we read

persol<1>as personas

from 'Placidus' (*i.e.* pseudo-Placidus, see Lindsay, *Journal of Philology*, 34, pp. 255 ff., where attention is called to the bearing of pseudo-Placidus upon the text of Republican authors); the manuscript of Plautus therefore used by 'Placidus' must have had *ebriolas persollas* (with the marginal adscript *personas*), an erroneous transcription of *ebriolas* (*i.e.* -ola's) *persolla*. J. WHATMOUGH.

ON THE ETYMOLOGY OF MARRA, 'HOE,' IN LATIN.

LEWIS AND SHORT (*Lat. Dict.*, p. 1115c) cite *marra*, 'hoe,' as occurring several times in post-Augustan Latin, but state that its etymology is unknown; Liddell and Scott (*Gk. Lex.*, p. 922a) also give μάρρον, 'iron spade,'