

Euripides, Pherecrates, and the Greek Stem βοτρυχ-*

Donald J. Mastronarde

At the opening of Antigone's aria in Euripides' *Phoenissae*, most manuscripts present οὐ προκαλυπτομένα βοστρυχώδεος ἄβρὰ παρηίδος (1485-6: "not concealing the soft flesh of my curl-shaded cheek"). In Pollux 2.27, a discussion of terms for curls of hair, it is noted that εὐπλόκαμος and εὐβόστρυχος may be said of a man as well as of a woman, and then a fragment of Pherecrates (202 K-A) is cited for βόστρυχος used of a man: ὦ ξαντοτάτοις βοστρύχοισι κομῶν ("oh, man/boy wearing long hair in very blond curls"). The sense of each passage is what one would expect. Euripides' phrase alludes to the typical corkscrew curls that dangle in front of the ear upon the cheek, in a hairdo characteristic of women, youthful gods and heroes,¹ or effeminate men (*Ba.* 455-6 πλόκαμος ... ταναός, .../ γένυν παρ' αὐτήν κεχυμένος, πόθου πλέως).² In Pherecrates, the addressee either must have been quite young or, more likely, must have been old enough to have been expected to wear his hair short but have preferred an affected hairstyle that gives an opportunity for mockery on the grounds of effeminacy, ostentation, or Spartan sympathies.³ Note the disapproval implicit in Pentheus' description of the Lydian stranger as ξανθοῖσι βοστρύχοισιν εὔσομον [or εὐόσομοις Badham] κομῶν [Dodds: κόμην LP] (*Ba.* 235).⁴ On the other hand,

* It is a pleasure to dedicate this note in friendship and respect to Ra'anana Meridor, with whom I became acquainted during her sojourn in Berkeley in the first half of 1992. This note is a byway that I could not explore in detail in my note on *Phoenissae* 1485, forthcoming in *Euripides, Phoenissae. Cambridge Classical Texts and Commentaries* (Cambridge 1994). In researching it, I have benefitted from text data licensed from the *Thesaurus Linguae Graecae*, using both UNIX-based search programs and Pandora with TLG CD-ROM version C.

¹ See, for instance, Achilles in E. Simon, *Die griechischen Vasen* (Munich 1976), plates 147 and XLIII.

² Pollux reports in 2.28 that such curls are also called κίκιννοι or παρωτίδες.

³ Cf. MacDowell on *Wasps* 466.

⁴ The form of the last two words is uncertain (Diggle will print εὔσομος κόμην), but my point is not affected by the particular choice of reading.

although the sense is appropriate in both passages, in both the syllable βοστρ- creates metrical difficulty: the opening of Antigone's aria is otherwise straightforwardly dactylic, and the fragment of Pherecrates is hard to analyze as it stands,⁵ though its opening appears to be anapaestic and one could readily imagine such an address in the anapaestic tetrameter *katakeleusmos* of a comic agon.

Porson saw that dactyls could be restored in *Phoen.* 1485 by emending to βοτρυώδεος on the basis of the rare reading βοτρυχώδεος that he found in the manuscript Za (his siglum R).⁶ Although he did not print this in his text (1799), this solution was adopted by Burges (1809 ed.), Seidler (*De versibus dochmiacis* II [1812], 342), and for a time by Hermann,⁷ all in the belief that the aria should be extensively emended to produce short strophes in responsion. βοτρυώδεος was also printed by G. Dindorf in 1832, without any belief in responsion. In 1834, however, Theodore Bergk⁸ suggested the emendation βοτρυόχοισι in Pherecrates, and in his 1841 edition of *Phoen.* Hermann accepted the reading βοτρυχώδεος from Za, citing Bergk's emendation of Pherecrates and the entry of the *Etymologicum Magnum* that derives βόστρυχος from βότρυς (205, 32ff. Gaisford): βόστρυχος ... παρὰ τὸν βότρυν, βότρυχος καὶ βόστρυχος, ὁ βοτρυοειδής. μετὰ σχήματος γὰρ βοτρυοειδοῦς ἀπήρτηται ("from βότρυς derive βότρυχος and βόστρυχος, <the hair> that is cluster-shaped. For <the curl> is suspended in a form that is cluster-like"); this claim is supported by the immediately following quotation of Ap. Rh. 2.677, πλοχμοὶ βοτρυόεντες κτλ. (discussed below) — the same phrase cited by Porson in

⁵ An ionic interpretation would be just barely possible with βοστρύχοις for -οισι: ιοα (with contracted biceps), ιο, ια.

⁶ For more on the attestation of this form, see the apparatus of my Teubner edition (Leipzig 1988). I should there have credited Burges, not Dindorf, with adopting βοστρ- and Hermann for adopting βοτρυχ-.

⁷ Cf. *Elementa doctrinae metricae* (Leipzig 1816), 774-6; *Epitome doctrinae metricae* (Leipzig 1818), §729; probably already in *De usu antistrophicorum in Graecorum tragoediis* (Leipzig 1810), but I am unable to verify this.

⁸ *Anacreontis carminum reliquiae* ed. Th. Bergk (Leipzig 1834), 255. Bergk makes the emendation in the context of noting that Pherecrates was more inclined than other writers of Old Comedy to use peculiar forms; he does not specify the reasons for the change, remarking only *hanc formam cum alia commendant tum Alciphronis verba etc.* (quoting Alciphron, *Epist.* 4.13.17 Schepers, with the reading βοτρυόχοις ἐμφερείς; but Bergk was citing a corrupt manuscript, whereas Schepers' authoritative Teubner edition of 1905 has βοστρύχοις and notes no variant in the apparatus). Without a specific citation Bergk adds *eademque [forma] restituenda est Euripidi.*

support of emending to βoτρῶδεος in *Phoen.* 1485.⁹ The odd byform βoτρῦχῶδεος has appeared in editions of *Phoen.* ever since.¹⁰ And βoτρῦχοισι was first printed in Pherecrates by Meineke in 1839 (II: 1.355, fr. fab. inc. 67), and then by Kock (fr. 189) and now by Kassel and Austin (fr. 202). The two rare byforms have appeared to defend each other.¹¹ If these forms are genuine, they are by far the earliest evidence of interference or confusion between the stems βoστρυχ- and βoτρυ-. If one hesitates to accept the odd forms,¹² other solutions to the metrical problems of the two passages will have to be weighed.

βoστρυχος is attested only in poetry (including comedy) in archaic and classical authors, except for Aristotle's use of it to refer to a winged insect at *HA* 551b26.¹³ With the Septuagint and Dionysius of Halicarnassus it begins to appear in surviving prose as well as in poetry. Its primary meaning is a curling lock of hair, and words from this root imply a helical or corkscrew or zigzag shape, as associations with ἔλιξι and ἐλίσσω indicate. Thus in *Prometheus* 1044 the lightning bolt is metaphorically described as πυρὸς ἀμφήκης βoστρυχος, while later in the passage, at 1083, we find ἐλικες ... στεροπῆς διαπύροι. The famous description of the letters of Theseus' name by an illiterate reporter is instructive: sigma is like βoστρυχός τις ... εἰλιγμένος (Eur. fr. 382.7; imitated

⁹ Hermann read this entry in the edition of Sylburg (Leipzig 1816), where it is essentially the same as in Gaisford. I have examined the entry βoστρυχος in microfilms of codd. A and B of the *Etymologicum Genuinum*, and their differences from Gaisford's text of *Et. Magn.* do not affect this discussion. Both have παρὰ βoστρυχον βoστρυχος καὶ βoστρυχος, which is clearly a corruption of παρὰ βoτρυν βoτρυχος κτλ. See G. Berger, *Etymologicum Genuinum et Etymologicum Symeonis* (β). *Beiträge zur klassischen Philologie* 45 (Meisenheim am Glan 1972), 101. On the similar entry in *Et. Gud.* see note 22 below.

¹⁰ In addition, *Phoen.* 1485-6 is generally treated as a hexameter by writing παρήιδος for παρηίδος, with Hartung.

¹¹ Dindorf introduced the same phenomenon in a third passage by his emendation of *Or.* 1267 (διὰ βoτρῦχων), but editors have correctly preferred Triclinius' transposition, which places the normal form βoστρῦχων at the end of the dochmiac line. James Diggle reminds me that the apparent reading of L before correction at Eur. *Orestes* 1427 is βoστρυχον: cf. his *The Textual Tradition of Euripides' Orestes* (Oxford 1991), 68 n. 5.

¹² In private communication, James Diggle has mentioned to me that he does not find the restoration of anapaests in Pherecrates inevitable (for instance, the quotation may be incomplete, and the line may have been a trimeter with anceps-short-long missing between ξανθοτάτοις and βoστρῦχοις). He has now kindly informed me that he will print βoτρῶδεος in *Phoen.* 1485 in his forthcoming OCT vol. 3.

¹³ In addition, τὸ τῶν βoστρῦχων is transmitted at *HA* 550b10, but emendation is necessary: see note 16 below.

by Theodectas *TrGF* 72 F 6.4 ἐλικτῶι βοστρύχωι προσεμφερές). Later, Lucian, *Hist. Conscr.* 19 pairs ἐλικηδὸν καὶ βοστρυχηδὸν in a description of the Gorgon's serpents shown on a shield; Achilles Tatius 1.19.1 writes αἱ δὲ κόμαι βοστρυχοῦμεναι μᾶλλον εἰλίπτοντο κιττοῦ; Galen 2.900 Kühn speaks of blood vessels at the ovary that βοστρυχοειδῶς ἐλίσσειται; finally, Nonnus, *Dionysiaca* 16.15 produces ἐλικῶδεα βόστρυχα χαίτης (using the heteroclit plural affected by him and Paulus Silentarius).

A suggested (but uncertain) Indo-European etymology of βόστρυχος connects it with a root that means "foliage" or "branches of a tree" (more on this below). But the simplex βόστρυχος itself is not associated with foliage until Nonnus, *Dionysiaca* 6.210-1, where in a firestorm αἰθομένων ἀπὸ δένδρων / θερμὰ βαρυνομένης ἐμαραίνεται βόστρυχα γαίης (Rouse translates in the Loeb edition: "the trees blazed, the hair of suffering Earth was scorched with heat"). This is a case of metaphor or personification rather than an "etymological" use of the stem. A related botanical meaning has been alleged for Philostratus, *VA* 3.4, where the story is told of the apes who are tricked by the Indi into gathering the fruit of inaccessible pepper-trees: οἱ δὲ [*sc.* πίθηκοι] ἄνωθεν καὶ ἐκ τῶν ἀβάτων ἀφωρακότες ταῦτα, νυκτὸς γενομένης ὑποκρίνονται τὸ τῶν Ἰνδῶν ἔργον, καὶ τοὺς βοστρύχους τῶν δένδρων περισπῶντες ῥιπτοῦσι φέροντες ἐς τὰς ἄλως. Conybeare (Loeb translation) renders βοστρύχους here as "twigs" and LSJ as "tendrils," but the "curls" are actually the dangling pepper fruits with their uneven surface.¹⁴

The diminutive form βοστρύχιον does have botanical application, and in connection with the grape-plant, βότρυς, in particular. It is the twisted or spiraling inflorescence of the future grape cluster.¹⁵ The word is thus used in Aristot. *HA* 544a9 and 549b33 (in both places comparing the egg mass of the octopus¹⁶ to the twisted inflorescence of the grape or the fruit of the white poplar) and Theophrastus, *CP* 3.16.1. Both LSJ and Chantraine translate βοστρύχιον in the Aristotle passages as "tendrils", that is, the unfruited helical

¹⁴ For an illustration see *Encyclopaedia Britannica* (1973 ed.) s.v. pepper.

¹⁵ Another sign of overlap in the Greek view between curl and cluster is the use of ἔλιξ. It may refer both to curls of hair (in post-classical poets: see LSJ s.v. III.3) and to the grape cluster: in Arist. *Frogs* 1320-1 οἰνάνθας γάνος ἀμπέλου βότρυος ἔλικα παυσίπονον, ἔλικα is not "tendrils" (the οἰνάνθη or βότρυς has no tendril, and tendrils do not bring surcease of pain), but "spiraling cone".

¹⁶ For an illustration showing a multitude of egg clusters dangling from above in a female octopus' lair, see *Encyclopaedia Britannica* (1973 ed.) s.v. octopus. There is possibly a third instance of βοστρύχιον in Aristotle: at *HA* 550b10, a description of the eggs of sepia/cuttlefish, it seems clear that οἶον τὸ τῶν βοστρύχων cannot stand; Wimmer emended to οἶόν τι βοστρύχιον, while Peck gives τὸ τῶν βατράχων, comparing Aristotle's statement at 568a23ff.

growths by which the vine clings to something (normally in Greek ἔλικες). Aristotle, however, uses the phrase βοστρυχίοις οἰνάνθης (with defining genitive; the inflorescence does not itself have tendrils), and Theophrastus, in describing the process of nipping buds of the vine, notes how the βοστρύχιον grows before the grapes themselves, then loses its blooms (ἀπανθήση) and sets, whereupon the grapes begin to grow. The word thus continues to apply to the branching little twigs that form the backbone and support of the grape cluster as it grows, and it is this sense that is evident in the entry in Hesychius (b 848) where βοστρύχια is glossed by στέμφυλα, the mass of pressed grapes still attached to the little branches of the cluster; and from this sense comes βοστρυχίτης (Aetius, *Iatrica* 15.22) as equivalent of στεμφυλίτης, “wine from pressed grapes” (cf. French *marc*).

Whereas the uses of βοστρυχ- all seem to point to associations with a vertical structure that curls or spirals or zigzags, βότρυς and its derivatives have mainly to do with an appearance of clumping and clustering. βοτρυδόν is already found in *Il.* 2.89 of bees flying in a cluster; later Athenaeus 7.316c, paraphrasing Aristotle (fr. 334 Rose), uses it of the egg cluster of the octopus; Theophrastus, *HP* 3.16, applies it to the flower cluster of the strawberry tree (κόμαρος). In botanical and medical works βότρυς, βότρυον, βοτρύδιον, βοτρυδόν, βοτρυώδης, βοτρυοειδής, and βοτρυηρός are used of clusters of blooms or of fruit of various plants (sweet bay, sorb, palm, elder, sumach, carob, dropwort, blite, smilax, etc.). The root also appears in βοτρυίτις, a form of the mineral καδμεία, calamine, that grows in irregular bunches rather than in flat layers (πλακίτις). The intersection of βοστρύχιον and βοτρυδόν in reference to egg clusters is significant, as is Dioscorides’ use of βότρυας (*de materia medica* 2.159.1) for the fruit of the pepper tree (called βόστρυχος in Philostratus). Furthermore, the root βοτρυ- again comes close to a use of βοστρυχ- when it is applied to the catkins (scaly clusters of male flowers) of the filbert that emerge after the loss of the fruit: Theophrastus, *HP* 3.5.5, refers to this as τὸ βοτρυώδες, and notes that many of these clustering growths come from a single stalk and are called ἰουλοί (another hair word). Thus, although the primary associations of βοστρυχ- and βοτρυ- are different, there is some evidence of overlap in the technical uses.

In non-technical writing, the connections of the root βοτρυ- (without χ) with hair is first seen in Hellenistic poetry. The earliest extant example is the one cited in *Et. Gen. / Et. Magn.*, Apollonius 2.676-7 (epiphany of Apollo): χρύσειοι δὲ παρειῶν ἐκάτερθεν / πλοχομοὶ βοτρυόεντες ἐπερρώοντο κίοντι. E. Delage, in the Budé translation, maintains the connection with the grape cluster, rendering “des deux côtés de ses joues, les grappes d’or de ses boucles oscillaient dans sa marche”; cf. LSJ’s definition “clustering” and

Seaton's Loeb translation "his golden locks flowed in clusters". Whereas βόστρυχος may refer to a corkscrew curl that falls along the cheek in front of the ear, Apollonius seems to evoke by βοτρυόεντες a number of such βόστρυχοι closely massed and perhaps producing a tapered and clumped appearance, like a grape cluster; yet he still refers to the curls on the cheek and not to the mass of curls over the whole head. This usage of βοτρυ- is not imitated until late antiquity. Nonnus has the exact words πλοχμούς βοτρυόεντας in *Dionysiaca* 34.308, although we cannot be certain whether he means only the cheek-curls or refers to the appearance of the hairdo as a whole, in which curls in a mass give the appearance of a mature grape cluster.¹⁷ In addition, in Nonnus βότρυν ἐθείρης is a formulaic verse-ending (1.528, 11.444, and 7 other places; also nominative βότρυς ἐθ. in 24.195; cf. Christodorus, *Anth. Gr.* 2.1.91, 325; Agathias, *Anth. Gr.* 5.287.6). In several of these passages the word seems to be simply a synonym of βόστρυχος and not to imply a mass of curls: thus Nonnus, *Dionys.* 25.162 uses βότρυν ἐθείρης, but βόστρυχον in 164 refers to the same lock. Indeed, in Nonnus, an alternative verse-ending formula is βόστρυχα χαίτης (6.7, 10.174, and 7 other places). The equivalence of βόστρυχος and βότρυς for Nonnus is possibly attested also by 2.197 πλοκάμους πλεκτοῖο πυρὸς βοτρυδὸν ἐλίξας (Rouse: "the comet twined in clusters the long strands of his woven flame"; but Nonnus may have meant "in curls" as much as "in clusters"). Finally, late authors use the two forms in rhetorical play: Nonnus, *Dionysiaca* 12.179 (metamorphosis of the boy Ampelos into the plant) βόστρυχα βότρυες ἦσαν; Eust. Macremb. 1.4.1 αἱ ἄμπελοι βοστρυχοῦνται βότρυσι.

Another association of βοτρυ- with hair is more uncertain, since it seems to refer to the wearing of actual fruit clusters as wreaths in the hair. When βοτρυοχαίτης is used as an epithet of Dionysus (*Anth. Gr.* 9.524.3, an anonymous late alphabetic hymn), the meaning is possibly "wearing grape clusters in the hair" rather than "with clustering curls," for in late Dionysiac iconography a real cluster of grapes is sometimes worn in the hair: cf. Lucian, *Bacchus* 2 βοτρυοῖς ἐστεφανωμένον.¹⁸

¹⁷ Cf. in classical vase-painting such depictions of curls as in Simon (above, note 1), plates 176 and 181 (top).

¹⁸ E.g., F. Matz, *Die Dionysischen Sarkophage. Die antiken Sarkophagenreliefs* IV, plate 321. One cannot always be sure, however, whether these are grapes or ivy-berries: cf. Meleager, *Anth. Gr.* 9.363.12 (farmers in springtime hail Dionysus) ἀνθεῖ βοτρυόεντος ἐρεψάμενοι τρίχα κισσοῦ; Sen. *Oed.* 411-5 *te decet ... / hederave mollem / bacifera religare frontem*. In Archytas, fr. 1 (*Collectanea Alexandrina* p. 23 Powell), βοτρυοστέφανον, "crowned with grape clusters," may evoke the same image or may be entirely metaphorical ("famous for excellent grapes"). For grape clusters for hair, cf. Lucian, *VH* 1.8

There is ample evidence, then, that from the late fourth century on there were overlaps in the use of ΒΟΤΡΥ- and ΒΟΣΤΡΥΧ-. Rightly or wrongly, this led to the view that the words were actually etymologically related, as the doctrine of *Et. Gen. / Et. Magn.* states. Possibly Apollonius was already relying on such a learned hypothesis when he coined πλοχμοὶ βοτρυόεντες; but surely by the time of Nonnus, the theory was well-known and is in fact reflected in his interchangeable use of the roots. With this much established, it is time to ask whether a real etymological connection is possible and whether what is later true of ΒΟΤΡΥ- may be taken to confirm the notion that ΒΟΤΡΥΧ- is plausible in Euripides and Pherecrates. Chantraine and Frisk both express caution about proposed Indo-European cognates.¹⁹ Pokorny,²⁰ for instance, connects ΒΟΣΤΡΥΧ- with a root *gues-*, *guos-*, *gus-* meaning “foliage,” “branches” (cf. German *die Quaste*): in most languages the root is extended with *d*, extension with *t* is cited only from Greek, and extension with *p* from three languages, one of which is Latin (*vespices*). On this view, the botanical application of ΒΟΣΤΡΥΧ- is primary and association with hair secondary: thus, H. Güntert²¹ explains βότρυχος as formed by rhyming composition resulting from the close association of βόστρυχος = “foliage” and βότρυς, and he speculates that the sense “hair” may have resulted from the similarity of the second syllable to the root ΤΡΙΧ-.²² Güntert erred, however, in suggesting that ΒΟΣΤΡΥΧ- is ever actually used in extant Greek to refer to the foliage of a tree, and the extant Greek evidence seems to imply the reverse development — that for βόστρυχος “curl of hair” was primary, the botanical application secondary. The χ of βόστρυχος is possibly a nominal suffix in its own right (Schwyzer I.498), with no debt to ΤΡΙΧ- either for formation or for meaning. Thus the etymological material is all too speculative to be of much help. It is simpler to believe in an interference of two similar stems with each other, such as both Frisk and Chantraine contemplate.

(of vines that are half women) καὶ τὰς κεφαλὰς ἐκόμων ἔλιξι τε καὶ φύλλοις καὶ βότρυσι.

¹⁹ P. Chantraine, *Dictionnaire étymologique de la langue grecque. Histoire des mots* (Paris 1968-80), 187; H. Frisk, *Griechisches etymologisches Wörterbuch* (Heidelberg 1954-1972), 254-5 (with further refs.).

²⁰ J. Pokorny, *Indogermanisches etymologisches Wörterbuch I* (Bern and Munich 1959-1969), 480.

²¹ *Über Reimwortbildungen im Arischen und Altgriechischen* (Heidelberg 1914), 148-9.

²² In the *Etymologicum Gudianum* (ed. De Stefani, Leipzig 1909), we find the entries βόστρυχοι: ὄσον βότρυχοι οἱ μετὰ σχήματος βοτρυ(ο)ειδοῦς ἀποκρεμάμενοι τρίχες and βόστρυχος: ὁ πλόκαμος: παρὰ τὸν βότρυον (a conflation of these entries appears in Sturz's ed. of 1818, but with correct gender αἱ ...μεναι τρίχες). The use of τρίχες in the gloss may indicate that the originator of this explanation saw a combination of ΒΟΤΡΥ- and ΤΡΙΧ- in the word.

As for βοτρυχ- with the added χ, the origin of the χ is likewise uncertain and the attestations are rather shaky. Can either of the two meanings, “hair” and “peduncle” (Latin *pediculus*, the main stem of the grape cluster; that is, the central part of the βοστρύχιον), be firmly established, and is one earlier than the other, or are the two unrelated? That is, is βότρυχος = “hair” derived from βόστρυχος, but βότρυχος = “peduncle” derived separately from βοτρυ- with χ as a nominal suffix used without reference to βοστρυχ-? As for attestations, the only sure one in the sense “hair” is from the tradition of the *Etymologica*, where the linking of βότρυχος καὶ βόστρυχος with καὶ implies that the two words are synonymous. This citation of βότρυχος might be evidence of earlier and valid knowledge of the use of this form in Greek texts, or it might be an invented intermediary stage to support the derivation from βότρυς. Such invention is not uncharacteristic of ancient practice, and it is worrying that βότρυχος is not cited from any texts or found in any of the lexica as a rare form needing explanation. On the other hand, βότρυχ- would very readily have yielded at an early stage to the more familiar form, and this may explain its absence from lexica. For the other meaning, LSJ cites Galen, *de alimentorum facultatibus* 2.9.7 = 6.577, 1 Kühn, where (from the Aldine edition) βότρυχος was read in the sense “peduncle”. In this passage, Galen distinguishes between his use of the term στέμφυλον and that of the wine-growers themselves: he applies στέμφυλον to the whole crushed cluster, while they apply it to the peduncle in particular (τὴν δὲ τοῦ στεμφύλου προσηγορίαν ἐπιφέρουσιν αὐτοῖ τῶι τῶν κλημάτων ἐκπεφυκῶτι ῥιζώματι τῶν ῥαγῶν). At this point the Aldine text and Kühn have τοῦτο δ’ ἡμεῖς βότρυχον καλοῦμεν, ὅθεν ἐξήρτηνται αἱ ῥαγάδες. But in the latest edition, *Corpus Medicorum Graecorum* 5:4:2 (ed. Helmreich, 1923), this sentence is bracketed as a gloss, since it is omitted in the 6th-century ms W (the best witness, free of many interpolations found in the mss of Palaeologan era). Helmreich also restores the mss reading βοτρυοῦχον for the Aldine’s βότρυχον (and prefers the reading αἱ ῥαγες). Yet it is possible that the emenda-tion of the Aldine text is correct, since βότρυχος = “peduncle” apparently occurs in another medical text: Aetius, *Iatrica* 8.30 (CMG 8:2.441, 19-23 Olivieri), Πρὸς τὸ μύλας ἀσήπτους καὶ ἀκινήτους διαφυλάξαι. βρυωνίας τῆς λευκῆς τῶν βοτρυχῶν χυλοῦ λι’ ἄ μορέας φλοιοῦ τῆς ῥίζης Γο ᾧ ἔψε εἰς τὸ ἥμισυ καὶ διδου θερμαίνειν καὶ διακρατεῖν ἐν τῶι στόματι ἐπὶ ἡμέρας ζ’ καὶ ὁ τούτῳ χρώμενος οὐδέποτε πονέσει ὀδόντας (“For keeping the molars free of decay or looseness: one *litra* of a decoction of the peduncles of white bryony, 6 *unciae* of the bark of the root of the mulberry, boil down to half the volume and give it to be warmed up and held in the mouth for 7

days and the patient who uses this will never have toothache”).²³ Finally, βότρυχος is found in a list of words with χ-suffix in Herodian, *de pros. cath.* (*Gramm. Gr.* 3:1.226, 19), ἥσυχος, βότρυχος, βόστρυχος, κτλ.; but this passage is actually supplied by the editor from Theognostus, *Cramer Anec. Gr.* 2.76, 29, where βόρυχος is read — it was Meineke, in his note on the fragment of Pherecrates, who proposed that this unknown word be emended to βότρυχος. Even if βότρυχος is correct in this grammarian’s list, we do not know whether the author understood the word to mean “curl of hair” or “peduncle”.

In this mass of uncertainties, I think that it is more probable than not that the word βότρυχος did exist in the sense “peduncle”. As an equivalent of βόστρυχος, βότρυχος is more uncertain, but on the whole I prefer to believe that there really was an interference of the stems βοτρυ- and βοστρυχ- in the popular mind already in the fifth century and that some poet used βότρυχος in the sense “hair” for metrical convenience, perhaps already alluding to the tapering cluster-shape of dangling curls as Apollonius did later in πλοχμοὶ βοτρυόεντες. Pherecrates’ use of this form would then be a mocking appropriation of high style (and this is consonant with the similarity of his line to *Ba.* 235), and Euripides would be taking the coinage one step farther by forming the compound βοτρυχώδης. The latter would easily have been corrupted to βοστρυχωδ-, and this is apparently the form in which *Phoen.* 1485 was known to the 4th- or 3rd-century wit Charmus of Syracuse, whose travesty of the line is quoted in Athenaeus 1.4b.²⁴ If we conclude, on the other hand, that βότρυχος = “hair” is a ghost-word and that Euripides really wrote βοτρυώδεος,²⁵ anticipating precisely

²³ This is my own translation. White bryony, also ἄμπελος λευκή, has for fruit a cluster of berries (βοτρυώδης καρπός), which Galen (11.826-7 Kühn) says are useful to tanners. We cannot, of course, be very confident of the soundness of Aetius’ text. If this is the same bryony described in modern encyclopedias, then the berries are in fact poisonous (the root even more so), so it would not be helpful to emend to τῶν βοτρυῶν χυλοῦ and interpret χυλοῦ as “juice”. For “decoction”, cf. LSJ s.v. 1.1b. One could also consider emending to βοστρυχίων.

²⁴ βοστρυχώδης is also attested in Philostratus, *VA* 3.8.3 (of the curly beard of a dragon), which is also quoted in Photius’ summary (*Bibl. cod.* 241, 326a, 31); Philostr. *VS* 2.5.1 (of a handsome man’s beard); Hesychius β851 is restored by Alberti as βοστρυχώδες [βοστρυχηνδες H]: τὸ {θάλλον ἢ} θάλλον; in addition, *Phoen.* 1485 is cited by Eustathius, *In Od.* 1420, 65. The form βοστρυχοειδῶς is found only in Galen, 2.900 Kühn (cited earlier in this paper).

²⁵ βοτρυώδης is found in prose in Theophrastus and Galen (Dioscorides and Paulus Aegineta have βοτρυοειδής) and is extant in poetry only in Euripides, *Ba.* 12 (ἀμπέλου) βοτρυώδει χλόη (“cluster-bearing green growth of the vine”) and *Ba.* 534-5 τὰν βοτρυώδη Διονύσου χάριν οἶνας (“the cluster-rich gift of Dionysus’ grape-vine”).

(as Porson suggested) the imagery of Apollonius' *πλοχμοὶ βοτρυνέντες*, it is more difficult to explain why this was so soon corrupted to *βοστρυχῶδης*. Likewise, it is not really more attractive to restore reasonable meter in Pherocrates 202 K-A by some other change, such as *βοστρύχοις* for *βοστρύχοισι* (ionic)²⁶ or *πλοκάμοισι* for *βοστρύχοισι* (anapaests; but *πλόκαμος* would be expected to replace *βόστρυχος* as a gloss [*cf.* Hesychius β 850] rather than *vice versa*).

University of California, Berkeley

²⁶ See above, note 5.