

A Shenoutean Pun and the Preservation of a Precoptic Lexemic Distinction

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Mosaic glass: a correction

Mr. John D. Cooney has kindly pointed out an error in my notice of Mrs. Riefstahl's excellent catalogue, Ancient Egyptian glass and glazes in The Brooklyn Museum (JEA 56 [1970], 217–18). In discussing the inlaid panels or shrine elements (nos. 69–71), one of which bears the cartouche of Nectanebo II, and similar pieces in the British Museum and Bologna, I misuse the term 'mosaic glass'. I had inadvertently thought that the term could be used for glass inlays ('glass mosaic', one might say), but on examining in more detail the photographs in the Catalogue after the appearance of the notice I realized that the term had a more specialized meaning. The Brooklyn fragments thus remain the earliest known examples of true mosaic glass though, as Mr. Cooney tells me, it is very probable that glass of this kind was made anterior to the reign of Nectanebo II.

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'ξεπαποθηκή παρ εγμές επείσταλ πατώαγ αγώ εγτοοβε, сепажоос паптώс εγκώμ<u>ω</u> ειτπποαβεέγ жесетооβε πτος'

The key to the pun in Shenoute, ed. Amélineau, II, 394. 7 ff. appears to lie in two words: $\overline{\pi}c\lambda\hbar\epsilon\epsilon\gamma$ 'the clever, witty' and $\epsilon\gamma\kappa\omega\epsilon\overline{\mu}$ 'joking, mocking, ridiculing'. Obviously, the whole point is that $\tau\omega\omega\hbar\epsilon$ is used by the witty person in derision of the store, packed full with worthless junk. But the use of $\tau\omega\omega\hbar\epsilon$ in the sense of 'boucher' (Amélineau's note 9), 'block up', could not by itself be considered that witty, since this reference is clearly covered by the dictionary meaning, 'seal' (Crum, *Dict.* 398b); I doubt that a use of one and the same verb in two different references would qualify the users as $c\lambda\hbar\epsilon\epsilon\gamma$, or the incident as note- or quote-worthy.

The missing piece of information necessary for the understanding of the pun may be the existence of a homonymic verb, τωωβε 'block (up), clog, choke'; this verb, to my knowledge homographic in demotic (Erichsen, Glossar 623, 677), is distinct in earlier stages of Egyptian: Db; (Wb. v, 558), 'block (up), obstruct, clog', etc. (of a door, canal, parts of the body; always as undesirable): compare also the collateral verb, dbi (ibid. v, 433, given in the mrr·f form as dbb; the reference is to Peasant, BI 233). This verb merged, as a rule, with dbr 'seal' (Wb. v, 566), giving a sole lexeme, τωωβε;² but an awareness of an (archaic?) separate lexeme will be the justification of caβεεγ (also 'wise'), while its disparaging meaning would supply the irony implied in κωενώ.

Let us then translate the passage: '[Concerning] stores full of worthless objects and sealed up $(\tau \circ \circ h \epsilon_1)$, it would be said mockingly by the witty: "They are clogged up $(\tau \circ \circ h \epsilon_2)$ indeed!"'

ARIEL SHISHA-HALEVY

Un 'hapax' grec retrouvé en copte (shenoutien)

Nous avons signalé récemment⁴ que le mot grec $\pi \lambda \acute{v}\iota o \nu$, qui se trouvait attesté pour la première fois dans une inscription sicilienne et qui faisait jusqu'ici figure d'hapax legomenon, se rencontrait

- ¹ Œuvres de Schenoudi (Paris, 1907-14).
- ² Černý (Etymol. Dict., 181) does not refer to a possible role played by <u>db</u>; in the etymology or semantics of τωωθε 'seal'.
- ³ See Lausberg, Elemente der literarischen Rhetorik² (1963), 58 f. (§ 149, 2 n. 1) on the rhetorical use of an aequivocum to achieve ridiculum.
 - 4 Voir E. Lucchesi, 'Un mot grec rare attesté en copte (Schenouté)', à paraître dans Philologus.