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THE NAME ΔΡΙ(Α)ΛΟΜΥΣ (*OCLAUD.II.293.10*)

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DIS MANIBUS
OLIVIER MASSON

In the latest issue of *Chronique d’Egypte* Roger Bagnall,¹ while discussing two linguistic problems which arise in recently published ostraca from Mons Claudianus,² refers in passing to a hitherto unattested name which occurs in a letter from Nilion to Petearoeris. The name is Δριλλόμυς: λέγει δὲ Δριλλόμυς ὅτι κτλ. (OCLAUD. II.293.10). Tempted to assume that this name represented an anagrammatism of the better known Δριμόλος,³ Bagnall rightly changed his mind when he learned of the appearance of the genitive Δριλομυτος on an as yet unpublished ostrakon from the same provenance.⁴ There is more to be said about this bizarre name or nickname.

Δριλλόμυς or Δριλόμυς⁵ belongs to a sometimes misunderstood category of compound which was convincingly elucidated in a masterly discussion by the late and greatly lamented Olivier Masson.⁶ It consists of a combination of the names of two animals, in this case δριλλος and μῦς (as we shall see, each of these is attested as an anthroponym in its own right). Masson’s examples of this type of compound, to which the most eminent grammarian who has discussed the matter in recent years is unwilling to grant the title ‘dvandva’⁷ are Ἄρκολέων, Ἄρκόλυκος/Ἄρκολύκα, and Λυκολέων. Pointing out that Latte⁸ was mistaken in denying that such a compound ever played a part in the formation of Greek proper names, Masson goes on to draw attention to similar nominal compounds in the lexicon. Some of the substantives combining animal names are almost as exotic as Δρι(λ)λόμυς, for example χηναλώπηξ⁹ and ἵππαλεκτρών.¹⁰

While the meaning of the second half of Δρι(λ)λόμυς is in no doubt once one realises that we are confronted by a compound consisting of two names taken from the natural world,¹¹ the first part re-

* I am grateful to Professor Laurent Dubois for reading and commenting on an earlier draft of this note and for his suggestions regarding its improvement.

¹ R. S. Bagnall, Two Linguistic Notes on Ostraka from Mons Claudianus, *CE* 72 (1997), 341–46.

² J. Bingen et al., *Mons Claudianus. Ostraca Graeca et Latina* II, Cairo, 1997.

³ Bagnall describes the name as ‘otherwise inexplicable’. Δριμόλος is also attested outside the Ptolemaic papyri. See *LGPN* IIA for an Athenian example and IIIA for one which is probably from Messene.

⁴ See Bagnall, 343 n. 7.

⁵ The spelling with two lambdas might be an instance of expressive gemination, a constant feature of Greek anthroponymy, for which see most recently O. Masson, Geminations expressives dans l’anthroponymie grecque, *BSL* 81 (1986), 217–229 = O. Masson, *Onomastica Graeca Selecta* (edd. C. Dobias and L. Dubois), Paris, 1990, 549–61. Both δριλλος and δριλλος are found in the Latin glossaries (see note 18). Note also the spelling in the scholion to Iuu. *Sat.* 2.95: *in uitreum penem. quos appellant drillopotas.*

⁶ O. Masson, Noms grecs du type Ἄρκολέων ‘ours-lion’, in *ΗΛΙΣΤΟΝ ΔΕΙΠΝΟΝ. Logopédies, Mélanges J. Taillardat*, Paris, 1988, 171–77 = *Onomastica Graeca Selecta*, 617–623.

⁷ E. Risch, Griechische Determinativkomposita, *IF* 59 (1944), 1–61, 56ff. = *Kleine Schriften*, Berlin, 1981 (same pagination). See, however, Masson, 173f. = 619f.

⁸ K. Latte, *Gnomon* 29 (1959), 32–33. See Masson, 173f. = 619f.

⁹ See Dunbar on Arist. *Birds* 1294–95: this is a nickname applied to a known individual: ‘the nickname more probably applies to his character, as a combination of loud, aggressive Goose (χήν) and cunning Fox (άλώπηξ . . .) than to his appearance’. Another apparent example of such a nickname is doubted by Masson (173 n. 14 = 619 n. 14: ‘L’existence de γρυπ-αλώπηξ “griffon-renard” (LSJ) chez Hippocrate *Epid.* V [i. e. *Hipp. Epid.* 6.8.29], 354 Littré, pour un surnom à Thasos, est incertaine, car il existe aussi le composé γρυπ-αλώπηξ „renard qui fait son trou“, attesté chez Phrynichos (*Com. Adesp.* 1170 [PCG 665]), cf. Taillardat, *Images* § 414’). I am inclined to accept the paradosis, although I would admit that it is not easy to explain the connotations of γρυπ-.

¹⁰ Aesch. fr. 134: see Radt ad loc.

¹¹ For Μῦς (Μυΐκος) as a proper name see F. Bechtel, *Die einstämmigen männlichen Personennamen des Griechischen, die aus Spitznamen hervorgegangen sind*, Göttingen, 1898, 62–63, the entries in Pauly s. v. Mys (two of these are names of slaves of Epicurus), L. Robert, *Hellenica* VIII, 33–34 and id. *Etudes Déliennes* (BCH suppl. 1, Athens, 1973), 439.

quires elucidation since it contains a word that is still relatively little-known, δρῖλος. It is certain that δρῖλος means ‘worm’. Once more we are in debt to Masson who provided a totally convincing account of its meaning and of its deployment as an anthroponym.¹² The new supplement to LSJ which marshalls most of the evidence regarding δρῖλος is too cautious here. As often elsewhere it adds a ‘perh.’ where none is needed (cf. the entries on ἀνανέμω 2 and φίκις). That Βροῦκος¹³ is the son of Δρῖλος in SEG xxxii.281 establishes the matter beyond doubt. δρῖλος also has a transferred meaning, ‘penis’ or ‘phallus’.¹⁴ An identical inscription on two mosaics of the imperial period from Amphissae (SEG ii.35 and SEG xxvii. 149a) runs *χολή. μὴ τ[ὸ(ν)] δρῖλον | βο(ή)θει παπᾶ*.¹⁵ It is clear from the illustration on the mosaic¹⁶ that the speaker, a pygmy, is anxious about his penis, which is being threatened by a crane. In its discussion of this usage the supplement to LSJ is less than cautious in assigning the meaning ‘limp penis’ to τὸ δρῖλον in the obscure (and obscene) sub-literary epigram *SH* 975 (= Page, *Further Greek Epigrams* CXLVII), following Lloyd-Jones and Parsons.¹⁷ It seems questionable whether a word related to δρῖλος could bear this meaning, when one considers that *uerpus* is glossed by δρῖλος¹⁸ and that the obvious implication of an epigram of Lucillius (AP 11.197) is that δρῖλος is the equivalent of ψωλόσ (interestingly in view of the attention drawn by Bagnall to the name Δριμύλος, this epigram contains word-play involving the contrast between the words δριμύς and δρῖλος). Clearly δρῖλος could mean both ‘penis with prepuce retracted’ and, *pars pro toto*, ‘man with prepuce retracted’ (and presumably by extension ‘lustful’, ‘extremely active sexually’).

It is not immediately obvious why anyone should have been given an appellation so bizarre as δρι(λ)λόμυς (it is often the case with anthroponyms which are derived from nouns denoting animals that we are in the dark as to the motivation behind the name¹⁹). In discussing Δρῖλος Masson points out that in his native language people are spoken of as ‘wriggling like a worm’.²⁰ Μῦς to us might suggest diffidence, cowardice, or insignificance,²¹ but its primary connotation in Greek seems to be one of sexual voracity²² and since, as has been mentioned above, δρῖλος also has strong sexual connotations, one might tentatively suggest that each part of the compound has a sexual meaning and that the nickname is applied to an extremely lustful person or to someone whose acquaintances deemed to be such.

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Although the name is very common in Caria, Bechtel cannot be right in believing that it originated there and subsequently spread to the Greek world, a view shared by Wilamowitz, *Aristoteles und Athen*, 2. 176 n. 16. *LGPN* gives examples of Μῦς from Aegina, Attica, Corinth, Korsia, Leukas, Samos, Thasos, and South Italy and for Μυῖσκος from Attica, Chios, Thasos, and South Italy.

¹² O. Masson, *Onomastique et lexique, Noms d’hommes et termes grecs pour “ver”, “sauterelle”, “cigale”, etc.*, *MH* 43 (1986), 250–57 = *Onomastica Graeca Selecta*, 485–92. δρῖλος almost certainly figures in the second half of the Greek name for crocodile (on this see most recently J. Knobloch, *Gymnasium* 99 (1992), 518 and D. Arnould, *RPh* 70 (1996), 20 n. 1).

¹³ A synonym of ἀκρίς: see M. Davis – J. Kathirithamby, *Greek Insects*, London, 1986, 145 and I. C. Beavis, *Insects and other Invertebrates in Classical Antiquity*, Exeter, 1988, 65: neither of these works mentions the anthroponym.

¹⁴ For a Latin parallel for this transfer see J. N. Adams, *The Latin Sexual Vocabulary*, London, 1982, 33.

¹⁵ Masson (note 12), 254 n. 30 = 489 n. 30 assumes that δρῖλον is masculine although it is possible that, as in the Clitorius-epigram (see note 17), we are confronted with a neuter.

¹⁶ See Masson (note 6), 254 = 489.

¹⁷ I cannot pretend that I understand this curious piece. For recent attempts to interpret it see E. Livrea, *La morte di Clitorio* (*SH* 975), *ZPE* 68 (1987), 21–28 (= *Studia Hellenistica* I (*Papyrologica Florentina* XXI: Florence, 1991), 259–265) and J. Taillardat, *L’épithète burlesque de Cleitorios, Architecture et poésie dans le monde grec. Hommage à Georges Roux* (*Collection de la maison de l’Orient méditerranéen* no. 19 série archéologique 10), Lyon–Paris, 1989, 205–9.

¹⁸ *uerpus* δρῖλος καὶ ὁ μέκος δάκτυλος τῆς χειρός (CGL II.206, 49) and δρῖλλος *uerrus* (*uerpus* Haupt) (II.280, 62).

¹⁹ Compare Masson, *RPh* 49 (1975), 17f. = *Onomastica Graeca Selecta*, 223–24 apropos of Cήραμβος.

²⁰ L’image évoqué peut être celle du français familier “se tortiller comme un ver”, Masson (note 12), 255–490. In addition to French and German proper names based on words for worm he notes similarly coined Greek names, ‘Ρομεῖς, φάρμιχος, Θριφώνδας, Τερηδών.

²¹ For the last cf. Hor., *AP* 139.

²² See Aelian, *NA* 12.10 where Cratinus fr. 58 is quoted and Philemon fr. 65 which contains the proverbial μῦς λευκόσ.