

ΠΕΡΙΣΤΕΡΙΑ· ΚΟΣΜΑΡΙΑ ΠΟΙΑ HESYCH.

U posljednjem broju oksfordskog časopisa za klasičnu filologiju *The Classical Quarterly* (Volume XLIV, Numbers 1, 2 January—April 1950) A. C. Moorhouse (University College, Swansea) daje u radu „*The Etymology of ΠΕΡΙΣΤΕΡΑ and some allied words*“ (p. 73—75) i pokušaj etimologije glose περιστέριον = deo ženskog nakita. Murhauz piše:

„It is otherwise with the third meaning, περιστέριον 'woman's ornament' (also in the form περιστερίς). On this Hesychius has περιστέρια· κοσμάρια ποιά. Photius has περιστέριον· τὸ περιστερνίδιον. ἔστι δὲ κοσμάριόν τι. Clearly Photius is giving us the benefit of an etymologizing attempt, when he gives the definition περιστερνίδιον, and we should probably ignore it. All, then, that we can say of this meaning was that it described some form of ornament of an encircling nature; for it seems a reasonable supposition that the word was formed from the base περί 'around'. It is perhaps a bracelet, a girdle, a necklace, or some similar object. If we accept this derivation, περιστέριον 'ornament' is an independent derivate from περί, and so is additional evidence that περί was the base of περιστερά 'pigeon'.“ (p. 75).

Pre svega oblik glose περιστερίς, quantum scio, nigde nije dokumentovan, a Porsonova emendacija Fotija περιστέρνιον jeste izlišna (kao što se sa tim slaže i Murhauz, ib. n. 3). Ostaje dakle kao jedini oblik περιστέρια, koji je dobro dokumentovan: pored Hezihija cf. *Pollux* 5, 101 (Bethe p. 290) καὶ ἄλλους τινὰς κόσμους ὀνομάζουσιν οἱ κωμωδοδιδάσκαλοι, λήρον, ὀχθοίβους, ὀλεθρον, ἐλλέβορον, πομφόλυγας, βάραθρον, περιστέρια, σαμάκια, σισύμβριον, σισάριον, ὧν οὐ ράδιον τὰς ιδέας συννοῆσαι, διὰ τὸ μηδὲ πρόχειρον εἶναι τινα κατιδεῖν, εἴτε σπουδάζοντες εἴτε παίζοντες χράνται τοῖς ὀνόμασιν; po svoji prilici tu spada i frg. 376 iz Menandrove ΠΑΛΛΑΚΗ (Cock):

μικρὸν ἐπιμείνας προστρέχει, ἡγόρακά σοι περιστερία' λέγων.

Cock (CAF Adesp. 1115) daje belešku: „nomen περιστέρια, nisi forte ἐνωτίων genus est, suspectum. fortasse περιστέρνια“. I njegova konjektura je izlišna: očigledno je da Fotije čini pokušaj paretimologije (možda pod uticajem i glose περιστέριον pectoris cingulum lapidibus pretiosis ornatum, quod gerebant

pontifices Iudaei' *Herwerden* Lex. Graec. suppl. et dial. s. v., 'breastband' *Liddell—Scott—Jones* (= *LSJ*), Greek-Engl. Lex.)

Reč dakle pripada leksici atičke komedije, koja i inače obiluje nama nepoznatim glosama iz oblasti ženskog nakita, kozmetike, odevanja itd. (upor. na pr. „klasično mesto“ u tom pogledu — frg. 320 (Cock) iz Aristofanove komedije ΘΕΣΜΟΦΟΡΙΑΖΟΥΣΑΙ ΔΕΥΤΕΡΑΙ, gde se nabrajaju 52 predmeta iz tog domena; mesto očigledno pretstavlja Aristofanovu satiru na žensku modu i jeste τόπος: cf. Ferekrata frg. 100, Nicostr. frg. 33, Diphil. (ΠΙΛΛΑΚΙΣ) frg. 59 (Cock). Stoga je teško ma šta bliže reći o glosi koja već Poluksu nije bila jasna. Ipak nam se čini da je Murhauzov pokušaj samo paretimologija. Περιστέριον je očigledno demin. od περιστερᾶ („golubić“), i mnogo je bliže pretpostaviti da je ovaj komad sitnog nakita (Kleinschmuck, κοσμάριον Hes.) dobio svoje ime po obliku, tj. da je neki nakit u obliku goluba, kao što se domišljao još *H. Stephanus* (Th. Gr. L.): „Περιστέριον a forma, ut videtur, appellatum est columbae simili“.

Meni se ova kombinacija čini more „reasonable supposition“. Golub je međutim pripadao grčkom ženskom nakitu (u vezi sa kultom Afrodite) još od najstarijih vremena. Upor. na pr. *amulete u obliku goluba* iz Ranominojskog doba (Sir *Arthur Evans*, *The Palace of Minos at Knossos*, I 222: „Dove amulets already existed in Early Minoan times, and the miniature dove with white inlays, from the Middle Neolithic stratum of Knossos,“ (v. P. of M. I p. 43—44, fig. 11) „tends to show that the dove cult itself, otherwise so widespread among the primitive population of the East Mediterranean basin, goes back to a very much more remote age“; upor. dalje *golubove na mikenskim amuletima* (Bilderatlas zur Religionsgeschichte v. *H. Haas*, 7. Lieferung: Relig. d. ägäischen Kreises, No. 56 a, b = fig. 169 p. 224 P. of. M. I); *minduše u obliku goluba* sa ostrva Mohlosa („An amuletic pendant of chalcedony, moreover, in the form of a dove was found in Tomb IV at Mochlos, recalling similar objects from Early Cycladic Graves“ P. of M. IV p. 407); *još i u naše vreme zovu žene na Kipru* (dakle u centru Afroditi-nog kulta) *ukrasne ukosnice „golubičima“*, *iako više nisu u obliku goluba* (v. *Max Ohnefalsch—Richter*, *Kypros*, *Die Bibel und Homer*, Text-Band (Berlin 1893) S. 287—288: „Ich konnte schon wiederholt antike Sitten und Gebräuche durch moderne cyprische erklären. So vermag ich nachzuweisen, dass im Alterthume nicht nur die cyprische Aphrodite-Priesterin, sondern überhaupt das dem Aphroditecultus ergebene weibliche Geschlecht silberne und goldene Tauben auf dem Kopfe als grosse Kopfnadeln getragen haben müssen. Noch heute tragen die Cypriotinnen solche Nadeln vorn auf dem Vorderkopfe (siehe Taf. XXXIII, 6) ... Die Köpfe der meisten der modernen Nadeln stellen überhaupt keine Tauben mehr dar, sondern allerlei phantastische, besonders Iyra-

artige Figuren . . . Man nennt diese grossen, stets vorn oben auf dem Haar und dem Kopfschleiertuche getragenen Kopfschmucknadel, bei der nur noch in seltenen Ausnahmefällen eine Taube nachgebildet ist, stets kurzweg „πεσόβνια“, d. h. junge Tauben. „Ich habe mein Täubchen verloren“, pflegte meine Köchin zu sagen, wenn sie ihre Kopfnadel verlegt hatte. Dabei war es eine in europäischem Geschmack gearbeitete, modernisierte Kopfnadel. Durch Tradition lebt also noch heute im Volke „die Taube der Aphrodite“, die als Schmucknadel auf die Köpfe der Kyprierinnen rückte. Wenn also in Mykenae goldene Figürchen der Astarte gefunden wurden, welche die Taube auf dem Kopfe tragen, so müssen ähnliche Bilder auf Kypros existiert haben . . .“; *golub* (sam) *kao pretstava na gemi v. Adolf Furtwängler*, Die antiken Gemmen, Gesch. d. Steinschneidekunst im klass. Alt., IX 28 (Bd. II p. 45) Karneol-Skarabäid aus Aegypten. Samml. Tyszkienicz (cf. i IX 43, 45; XX 48; XXII 20, 21); iz poznijeg vremena cf. *sitne terakote u obliku goluba* iz grčko-rimskog Egipta: Die ägyptisch-griechischen Terrakotten v. *Wilhelm Weber* (Berlin 1914), p. 247—8, figg. XL 457—460; *pretstave goluba* (samog) *na novcu: Kurt Regling*, Die antike Münze als Kunstwerk (Berlin 1924) fig. 452 (tab. XX) Melos (cca 440—400 g.), 602 (t. XXIX) Paphos (cca 400—359 g.), možda: 37 (t. II; Siphnos, 700—570 g.), 206 (t. VIII; Makedonska tetradrahma, 520—480 g.), 242 (t. X; Kroton, isto doba); od ostalih mediteranskih naroda cf. *Aegyptische Goldschmiedearbeiten v. H. Schäfer* (Der Goldschatz einer Königin von Meroe) (Berlin 1910) fig. 221 (p. 146) — *zlatan prsten sa pretstavom goluba*; cf. poznatu etrusku pretstavu goluba od bronze sa natpisom, iz Villa Giulia u Rimu (*K. Pfister*, Die Etrusker, München 1940, S. 31) itd.¹⁾

Paralele za imena nakita u obliku životinja u antičkoj komediji cf. ὄφεις (Nicostr. 39), βουβάλλια (male antilope? Nic. 33, Diph. Pallakis 59).

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Ali „golubić“ nije jedina pretpostavka za značenje glose peristerion. U navedenom popisu nakita Poluks odmah iza περιστερία ređa imena: σαράκια, σισύμβριον, σισάριον, a malo pre toga pomenuo je ἑλλέβορον. Sve su to imena biljaka koje igraju neku ulogu u kultu, narodnim verovanjima ili nar. medicini. ἑλλέβορος je čemerika (veratrum nigrum L.) ili kukurek (helle-

¹⁾ Više o golubu u antici v. *Victor Hehn*, Kulturpflanzen und Haustiere in ihrem Uebergang aus Asien nach Griechenland u. Italien⁸ 341 ss.; *O. Keller*, Die antike Tierwelt II 122 ss.; *Schrader—Nehring* Reallex. d. idg. Altkunde² S. 513 ss.; *Hahn u. Ebert* RE XIII S. 199 s.; *Steier* u. PWRE II, 8 Hbbd (1932) Sp. 2479 ss.; *Bächtold—Stäubli*, Hwbuch d. deutsch. Abergl. VIII Bd (1936—37) S. 693 ss. itd. — *Lorentz*, Die Taube im Altertum, Progr. Wurzten (1886) — meni nedostupno.

borus L.) i ujedno vrsta ženskog nakita (cf. Hesych.: ἑλλέβορος· βοτάνη, ἣν ἐσθίουσιν οἱ ὄρουγες, ἢ κόσμος γυναικείος χρυσοῦς cf. Nikostr. 33 i Diphil. (Pallakis) 59 (Kock), (LSJ= ἑλλόβιον, otkuda ?); σαράκιον je, po mom mišljenju, demin. od σάμαξ — vrsta rogoza, trske, *Butomos iuncus* (*ThGL*) ili *Carex riparia* L. (reč nepotpuno obrađena u *LSJ*); σισύμβριον je biljka ukrop ili grbač, *Nasturtium offic.* L. ili možda još pre *Mentha aquatica* L. (cf. *ThGL*, *LSJ*; *Diosc.* II 54, *Pseudo-Apulei Platonici Herbarium Corp. Med. Lat.* IV, No. CVI); σισάριον je, po mom mišljenju, demin. od σίσαρον — biljka pastrnjak (*Vuk Rj.*), *Pastinaca sativa* L. (*ThGL*, *LSJ*). Dakle, sve je to u nakit verov. u obliku tih biljaka. Περιστέριον je međutim (pored češćeg περιστερεών) biljka vrbena, *Verbena offic.* L. (v. *LSJ*); vrbena je inače u religiji i folkloru vrlo poznata i raširena biljka (cf. *Ps.* *Diosc.* 4, 59 i 60; *Ps.-Apulejev herbarium* No. LXVI i III: p. 122 „ad omnia venena“; *Nomina herbae*: „peristereon ortos (peristerion orton *Halb.*, peristerion hyptium β), trigonion, bunion, hierobotanis, filtrodotis, Aegyptii tiabsenti, profetae Eliu < dacion . . . > columbina, Herculania, ferraria, exuperans, matricalis. Haec herba admodum columbis est familiaris, unde nomen habet . . .“; „Sowerby (*English Botany* 1880), vi. p. 203) remarks on vervain (*Verbena officinalis*) that 'it was called in English Pigeons' Meat, because these birds were supposed to be fond of it'. So, too, Barton & Castle, *British Flora Medica* (revd. 1877), p. 394, 'Pigeon's Grass is a provincial name of Vervain, according to Gerard.'“ (*Moorhouse*, I. c.)

Pošto se, dakle, u Poluksovom popisu naša glosa nalazi među vrstama nakita koje su svoje ime dobile od raznih biljaka, nije neumesna pretpostavka da je i περιστεριον pretstavljao nakit u obliku grančice vrbene. U svakom slučaju i ovo je bliža pretpostavka od Murhauzove: „All, then, that we can say of this meaning was that it described some form of ornament of an encircling nature; for it seems a reasonable supposition that the word was formed from the base περι 'around'.“

Mnogo je važniji ovaj zaključak: bio περιστεριον nakit u obliku golubića, ili grančice vrbene, on u svakom slučaju pobija Murhauzov rezultat: „If we accept this derivation, περιστεριον 'ornament' is an independent derivate from περι, and so is additional evidence that περι was the base of περιστερά 'pigeon'“, slabeći time u velikoj meri njegov pokušaj etimologije reči περιστερά („In my view περιστερά is of Greek origin. The base is περι, to which has been added the suffix -τερο-, and the original meaning is 'the one who comes, or lives, near, or around' (sc. the house, or other habitation of man).“ p. 73; „Why have we not *περι-τερά? . . . What is more likely is that περιστερά was created on the analogy of ἀμφότερη . . .“ p. 74—75. — Ja ne mogu da prihvatim Murhauzovu etimologiju reči περιστερά, kao god što nije prihvatljiva ni miscela *Ernsta*

Assmann-a (Philologus LXVI 314 Perach-Istar > pera-Istar > περιστέρα), jer gornji oblik nigde nije dokumentovan, već pretstavlja Asmanovu kombinaciju (pa je, prema tome, isuviše neoprezno reći bez ograde „emprunt sém. perach-Istar 'oiseau d'Istar'“, kao što to čini *E. Boisacq* Dict. étym. de la Langue Grecque). — Međutim etimologija reči περιστέρα nije bio za-datak ove beleške.

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SUMMARY

M. Marković: ΠΕΡΙΣΤΕΡΙΑ· ΚΟΣΜΑΡΙΑ ΠΟΙΑ (HESYCH.)

Mr. A. C. Moorhouse (Class. Quart. XLiv 1—2, p. 75) is giving an attempt of etymology of the gloss περιστέριον („it seems a reasonable supposition that the word was formed from the base περι 'around.'“)

The word belongs to the Attic Comedy lexic (Adesp. 1115, Menand. Pallace 376 Cock; Pöllux 5, 101; Hesych., Photius; cf. Pherecr. 100, Nicostr. 33, Diphil. Pallacis 59 Cock). Περιστέριον is a diminut. from περιστέρα 'pigeon', and it is a more reasonable supposition that the word represents any woman's ornament in the form of a dove (supposed already by *H. Stephanus*, Th. G. L.) — The author gives the archeological material as an approval for dove as a woman's ornament (e. g. amulets, ear-rings, hear-pins, rings, gems etc.)

But it is not the only supposition: περιστέριον (and more often Περισπερών) is the name of the plant vervain. Since Pollux gives in his list (5,101) after περιστέρια: σαμάκια, σισύμβριον, σισύριον one after another, and a little earlier ἐλλέβορον, and since all these are ornaments in the form of these *plants*, we can suppose that περιστέριον also is a woman's ornament in form of vervain.

Whether we accept the first supposition or the last one, in both cases it disproves *Moorhouse's* etymology of this gloss and weakens his etymology of περιστέρα (περι+τερο-: „the one who comes or lives, near, or around (sc. the house, or other habitation of man“, p. 73).

The author accepts neither his attempt, nor the dominant (e. g. cf. *E. Boisacq*) etymology of *E. Assmann* (Philol. LXVI 314), because *perach-Istar is nowhere documented.