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Concordantia Nonni Dionysiacorum, Konkordanz zu den Dionysiaka des Nonnos, Zusammengestellt von Fritz Fajen und Manfred Wacht, 5 volumes, Olms-Weidmann, Hildesheim 2008, 2610 pages.

Fritz Fajen and Manfred Wacht have produced a concordance of Nonnus' *Dionysiaca*. The concordance consists of five volumes, and the authors state in the preface that they have used the edition of Rudolf Keydell (Berlin 1959) as the basis of their work. They also state that they are heavily indebted to Werner Peek's "Lexikon zu den Dionysiaka des Nonnos" (Hildesheim 1975). I would now like to make the following observations, which I hope will be of interest to the reader.

On page 29 Adonis is mentioned. At Dion. 42, 321 Nonnus refers to the fact that Hephaestus was jealous of Aprodite's love affair with Adonis: cf. *Mus. Phil. Lond.*, 10, 1996, page 50.

On page 166 Amphion is mentioned. At Dion. 25, 413 ff. the myth concerning the building of Thebes by Amphion and Zethus is narrated. The rocks which were moved by Amphion's lyre are referred to at line 425 as well as at lines 420-422 and 428. Nonnus was fond of repeating the same idea by means of synonyms. Thus at 2, 357-362 six different words for "battle" are found in only six lines: cf. *My Studies In Late Greek Epic Poetry* (Amsterdam 1987), page 63.

On page 256 Ares is mentioned. At Dion. 36, 13 ff. Ares attacks Athena. He cast a spear which struck Athena's aegis and damaged it. Similarly at Propertius 2, 2, 11-12 Sais (i. e. Minerva) is said to have fought Mercury by the waters of Boebe. Propertius is referring to the fact that Minerva and Mercury were said to have taken part in the battle of the Lapiths and the Centaurs in Thessaly. For Minerva's role in that battle cf. Ovid, *Met.* 12, 360. Cf. also my *Studies In The Text Of Propertius* (Athens 2002), page 37.

On page 384 Beroe is mentioned. At Dion 42, 447 Poseidon admires Beroe's body through her diaphanous clothes. Similarly at Achilles Tatius I, 1, 10-11 the shape of Europa's breasts can be traced through both her dress and her girdle, which covers her breasts: cf. my *Studies In Late Greek Epic Poetry*, page 78.

On page 490 the Idaean Dactyls are mentioned. The Idaean Dactyls are mentioned together with the Corybantes at *Orphic Argonautica* line 25: cf. my *Further Studies In Greek Poetry* (Athens 1992), page 44.

On page 633 Dindymus is mentioned. Propertius refers to Dindymus together with the "fashioned girl of sacred Cybele" (*Dindymus et sacrae fabricata*

iuvenca Cybelae). Propertius is alluding to the fact that the devotees of Cybele castrated themselves: cf. my *Studies In The Text Of Propertius*, page 113.

On page 958 the Spartan river Eurotas is mentioned together with the Pactolus. Propertius compares a Spartan girl with Helen, who bore arms on Eurotas' sands: cf. my *Studies In The Text Of Propertius*, page 105.

On page 999 Zrynthian cave was to be found on the island of Samothrace: cf. my *Studies In The Poetry Of Nicander*, Amsterdam 1987, page 28.

On page 1010 Hebe is mentioned. Hercules married Hebe on Olympus. Thus Propertius states that Hercules burnt with love "on the ethereal heights" (*in aetheriis ... iugis*): cf. my *Studies In The Text Of Propertius*, page 24.

On page 1084 Thisbe, the beloved of Pyramus, is mentioned. Ovid refers to Pyramus and Thisbe at *Met.* 4, 55 ff. Pyramus and Thisbe lived in houses which had been built side by side in Babylon. Ovid states that the excellent (*primi*) lovers (*amantes*) discovered a slender chink in the wall, through which they spoke to each other.

On page 1126 the Indians are mentioned. Propertius states that the swarthy Indians are burnt by the Eastern horses (*ustus et Eois decolor Indus equis*). Propertius is referring to the chariot of the Sun: cf. my *Studies In The Text Of Propertius*, page 135.

On page 1411 Cytaion is mentioned. For the city of Cytaion cf. my *Studies In The Poetry Of Nicander*, page 73.

On page 1439 Lerna is mentioned together with Amymone. Propertius describes how Amymone was rescued by Neptune when she went to find water: cf. my *Studies In The Text Of Propertius*, page 65, quoting Apollodorus.

On page 1479 Circe is mentioned together with Thessalian witches (cf. Dion. 22, 76). Thessaly was famous for witches: cf. Flower Smith's note on Tibullus I, 2, 51. For witches cf. also my *Studies In The Text Of Propertius*, pages 40 and 142.

On page 1881 Pallas Athena is mentioned. At Dion. 24, 242 ff. Nonnus describes how Aphrodite tried her hand at weaving. The work caused amusement to Athena. Normally, of course, Aphrodite paid no attention to serious tasks, and concentrated instead on love making.

On page 1886 Pan is mentioned. Pan was identified with Faunus in Latin literature. Pan was regarded as the producer of sudden, groundless (panic) terror. He was also called *Oromedon*: cf. my *Studies In The Text Of Propertius*, page 98.

On page 2127 Selene is mentioned. According to Propertius, Selene blushed when she saw Gallus making love: cf. my *Studies In The Text Of Propertius*, page 19.

On page 2149 Scylla, the daughter of Nisus, is mentioned. According to Callimachus, Scylla's name was connected with the fact that she cut off her

father's hair. For this etymological explanation of the name *Scylla* cf. *Mus. Phil. Lond.*, 9, 1992, page 51.

On page 2313 Triton is mentioned. Triton was identified with Poseidon and Nereus. Thus at Propertius 2, 32, 16 Triton means "the sea": cf. my *Studies In The Text Of Propertius*, page 72.

On page 2344 Hylas is mentioned. Propertius warns Gallus to make sure his beloved is not stolen from him, Propertius to Hylas: cf. my *Studies In The Text Of Propertius*, page 29.

Conclusion. Prof. Fajen and Manfred Wacht have provided us with a very valuable concordance, which will be especially useful for those scholars who wish to study Nonnus' Sprachgebrauch. Fajen and Wacht must be thanked and congratulated on the production of another excellent tool of research. They have made an important contribution to our knowledge of late Greek epic poetry¹.

Heather White

¹ I have deemed it useful to indicate here details chiefly concerning mythology, which have not always been explained by commentators. Prof. Giangrande will, in his *Anzeige*, underline the value of the *concordantia* as regards Nonnus' *arte allusiva*.