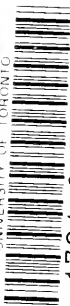


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## THE CHARACTERS OF THEOPHRASTUS

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HERODES, CERCIDAS, AND THE  
GREEK CHOLIAMBIC POETS  
(EXCEPT CALLIMACHUS AND BABRIUS)



THE  
CHARACTERS  
OF  
THEOPHRASTUS

NEWLY EDITED AND TRANSLATED

BY

J. M. EDMONDS

LATE FELLOW OF JESUS COLLEGE

LECTURER IN THE UNIVERSITY OF CAMBRIDGE



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## PREFACE

THE *Characters* of Theophrastus are a good wine that needs no bush, but it has been bottled anew, and new bottles may need a word of recommendation. The mere existence of an early English translation such as Healey's would hardly justify an archaistic rendering, but the *Character*, in the hands of Hall, Overbury, and Earle, has become a native *genre*, and that, I think, is enough to make such a rendering the most palatable. And this style of translation, taunts of 'Wardour Street' notwithstanding, has a great advantage. Greek, being itself simple, goes best into a simple style of English; and in the seventeenth century it was still easy to put things simply without making them bald. A simple translation into our modern dialect, if it is to rise above Translator's English, is always difficult and often unattainable.

In preparing the text I have discarded much of my earlier work, in the belief, shared no doubt by many scholars, that the discovery of papyrus fragments of ancient Greek books has shifted the editor's

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bearings from Constantinople to Alexandria. With the 'doctrine of the normal line,' exploded by A. C. Clark, went much critical lumber, and the dust is only just beginning to clear. The peculiar character of this text, with its recurring *καί* and its natural toleration of displacement, makes it an excellent *corpus vile* to experiment on. It would be too much to hope that my readers will come away from my Introduction as confident as I am that our mss. go back to an 11-letter line archetype, but I cannot help feeling that there is a plausibility in the emendations I have based upon my hypothesis which is not to be found in the others.

My thanks are due to F. C. Burkitt, A. C. Clark, A. B. Cook, A. E. Housman, A. S. Hunt, and R. D. Hicks, for generous help of various kinds; I gratefully acknowledge my indebtedness to the labours of D. Bassi, W. Crönert, O. Immisch, O. Navarre, and G. Pasquali; I would thank Isaac Casaubon if I could and if I dared.

J. M. EDMONDS.

CAMBRIDGE,  
15th July 1927.

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THE CHARACTERS  
OF  
THEOPHRASTUS



## INTRODUCTION

### I. THE BOOK AND ITS AUTHOR

LIKE other unique products of the human spirit, this great little book has aroused much speculation among those who not knowing how a thing is done must needs find out why. Some measure of re-editing it certainly underwent in after life—mending rather than emending, or the thin disguise of the name Alexander would not have been maintained after the necessity for it—political apparently—had ceased.<sup>a</sup> The first editor was in all probability the author. That Theophrastus collected and edited these pieces himself substantially in the order in which we have them, is suggested by certain signs of artistic development which we may observe in comparing the earlier as a whole with the later. First, the earlier characters are generally the sketchier, not more carelessly drawn but less completely coloured. No. I is any (Athenian) dissembler, and his dissemblings manifold and anywhere (Athenian). Dissembling is a sepia-wash. With the exception of VIII, the Newsmaker, of whom presently, the same is true,

<sup>a</sup> xxiii. 3; for editing in the Peripatetic School *cf.* Lycon's will (died 225), Diog. Laert. v. 73, and Arcesilaus' unpopular revision of Crantor's works, *ibid.* iv. 32, *cf.* vii. 34; and see Barthélemy-St. Hilaire's Dissertation prefixed to his translation of the Aristotelian *Problems*, Paris, 1891.

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more or less, of all the Characters till we come to XXIII. They, too, are sepia-washes or, at the most, tinted drawings. Pretentiousness, however, has fewer and larger parts ; and Cowardice, its next-door neighbour but one, though it is one of the longest, contains only two scenes. These are water-colours ; and of the last eight Characters no less than five are of this kind. Secondly, there is development in the smaller matters of style. If we divide the book into three equal parts, (a), (b), and (c), we find that though δεινός appears equally in all, οἶος is preceded by τοιούσδε instead of τοιοῦτος not at all in (a), once in (b), three times in (c) ; that the qualifying phrase ὡς ὄρω λαβεῖν, or the like, occurs four times in (a), twice in (b), not at all in (c) ; that the word ἀμέλει occurs four times in (a), four times in (b), and eight in (c) ; and that the construction ὥστε-and-infinitive occurs four times in (a), once in (b), not at all in (c) ; whereas ἵνα or ὅπως final occurs twice in (a), five times in (b), eleven times in (c). And it may well mean something that the average number of lines to the section in modern texts is two in the first half of the book and two and a half in the second. The general effect of which these minutiae are the outward signs is that the reader somehow feels as he proceeds that what was Anyman in the earlier parts of the book comes to be Somebody in the later. None, probably, of the Characters is really an individual masquerading as a type, yet when we read of the Pretentious Man, the Coward, the Oligarch, or the Friend of Rascals, we feel what we do not feel of the earlier Characters, that Theophrastus' contemporaries must have said 'That is meant for so-and-so.' And another thing shows the artist. A mere philosopher

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would have arranged his types scientifically. The Garrulous man, the Loquacious, the Newsmaker, the Backbiter, and still more Penuriousness, Parsimoniousness, and Meanness, should properly be presented in groups. The artist is more likely to arrange his sketches either in the order in which he drew them or as he thinks will be most pleasing to his public. Which brings us back to the Newsmaker. This Character, though it is numbered VIII, belongs in form to the later part of the book; and it is exceptional in another way. For here Theophrastus breaks his 'rule of the infinitive'<sup>a</sup> by no fewer than five indicatives; the only other instances are halfway through the book, the two potential optatives at the end of XV. Now it is agreed that VIII must have been written after XXIII, because in the former Antipater is dead and in the latter still alive. It is only a matter of a few months, but there it is. We have seen that, apart from Newsmaking, there are clear traces of a trend. Then why this exception? The reason, like that of the disguising of Alexander's name in XXIII, is very likely political. It may perhaps be connected with the dedication<sup>b</sup> of the book to the adviser of Eurydice, wife of the imbecile king Arrhidaeus, whose rival the four-year-old son of Alexander is made by the Newsmaker—so absurdly as it would seem to the contemporary Athenian reader, and also, let us hope, to Polycles<sup>c</sup>—to defeat Casander who was then in favour at Athens. However the exception may be explained, exception it is.

<sup>a</sup> With *οἶος*.

<sup>b</sup> If that is genuine, see pp. 37-9, and add that Diogenes' lists of the works of both Aristotle and Theophrastus contain letters; there was one from T. to Casander. <sup>c</sup> See p. 36.

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The pieces are arranged as none but the author would arrange them, and therefore the publication of the book, as a whole, is the author's.

From the order he has adopted we may gather that the object of his book was not primarily scientific. For according to Diogenes Laertius<sup>a</sup> one of Theophrastus' famous sayings was 'As soon trust an unbridled horse as an ill-arranged disquisition,' and his extant botanical books are the work of a great classifier. For whom then, apart from Polycles, were these Characters written? Like other works of their author they served perhaps, as a part of 'poetic,' to fill a gap in the Aristotelian *corpus* of human knowledge.<sup>b</sup> They seem to have originated a Peripatetic *genre*.<sup>c</sup> But what capital after-dinner recitations<sup>d</sup> they would make! First the definition with its suggestion of the game of *εἰκασίαι* or 'likenesses'—'I say,' says the tipsy Alcibiades, 'that Socrates is very like those Silenuses that you see set out in the statuaries' shops'—and then its so convincing justification in a string of humorously and gently sarcastic examples, extending often to little scenes—the Unconscionable man at the butcher's, the Coward at sea; and the touch which makes the whole world kin—'and this done he will away home and tell his wife what a great success he has had.' They may indeed have been, as the use of the word *ἀμέλει* implies,<sup>e</sup> answers to 'dinner-table questions,' *συμποσιακαὶ ἐρωτήσεις*, like the dialectic questions addressed

<sup>a</sup> *Lives of the Philosophers*, v. 2, ed. Hicks, L.C.L.

<sup>b</sup> Cf. Rostagni, *Riv. di Filol.* xlviii. 417 f.

<sup>c</sup> Heraclides Ponticus (?), Lycon, Ariston, Satyrus; cf. now Pasquali, *Rass. di Ling. e Lett. class.*, 1918, pp. 7 f.

<sup>d</sup> Cf. Plat. *Sym.* 215 c, *Rep.* 487 E, *Meno* 80 c, and *Rhet. Gr.* viii. 789 W.

<sup>e</sup> Cf. xiii. n. 1.

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by Stilpo to Eucleides at the table of Ptolemy I., and the 'inquiries over the wine-cup,' ἐπικυλικεῖοι ἐξηγήσεις so much resented by Arcesilaus.<sup>a</sup> Perhaps they were composed for the monthly dinners of the Peripatetic thiasos for which Aristotle wrote his *Mess-rules*,<sup>b</sup> and which were the original scene of his *Dinner-Table Problems*,<sup>c</sup> a collection which was doubtless the prototype of the *Convivial Questions* of Plutarch and the *Doctors at Dinner* of Athenaeus, not to mention the *Symposiacs* of Didymus. For a Peripatetic book written in light vein we may compare Theophrastus' contemporary Heracleides of Pontus. At the end of Diogenes' list of his works<sup>d</sup> we read 'Some of these are composed in comic style (κωμικῶς πέπλακεν), for instance the tracts *On Pleasure* and *On Temperance*, others in the style of tragedy (τραγικῶς), for instance *Those in Hades*, *On Piety*, and *On Authority*. And he has a sort of intermediate conversational type for dialogue between philosophers, generals, and statesmen.' Unfortunately we do not know to which group Heracleides' *Characters* belonged, nor whether their title betokens a similar book to this.<sup>e</sup>

Whether the companion volume of 'good' characters apparently referred to in Theophrastus' preface was ever written, is not certain. But Diogenes' list of his works contains two mentions of *Characters*, one of which *may* refer to the 'good' volume and one

<sup>a</sup> Diog. L. ii. 111-2. 118, iv. 42.

<sup>b</sup> νόμοι συσσιτικοί Diog. L. v. 26, συμποσικαί Ath. v. 2, 186 b, cf. i. 3 f.

<sup>c</sup> συσσιτικά προβλήματα Hesych., cf. Plut. *Q. Conv.* 6 prol., Macr. *Sat.* vii. 3. 23. <sup>d</sup> v. 88.

<sup>e</sup> It may have been a rhetorical work like Antisthenes' *Περὶ λέξεως ἢ περὶ χαρακτήρων* Diog. L. vi. 15.

## THEOPHRASTUS

to the 'bad'; a clearer indication is the passage where Eustathius speaks of Theophrastus' Brave man in contrast with his Coward.<sup>a</sup> The 'good' characters the dinner-table would not perhaps find so amusing; yet not all amusement is laughable nor were all *ῥήσεις* comic.<sup>b</sup> To write a book to serve, as it would seem,<sup>c</sup> two such diverse purposes, would need an uncommon but happily not unexampled nature, that which combines philosopher, teacher, artist, and wit. Readers of his delightful *Letters* will think perhaps of the late Walter Raleigh. Readers of Athenaeus<sup>d</sup> will remember the account he takes from Hermippus, who wrote about fifty years after our author's death: 'At a regular hour Theophrastus used to appear in the Garden spruce and gay, and taking his seat proceed to his discourse, indulging as he went along in every pose and gesture imaginable; he once mimicked an epicure by putting out his tongue and licking his lips.' Add to this his saying,<sup>e</sup> 'The most expensive thing is time,' his pedagogic contrast of a lecture-audience (*παρήγηυρις*) with a class (*σινεδῶριον*), and his calling somebody *σχολαστικός*, 'a pedant,' and you have a portrait to prefix to Diogenes' great list of his works.<sup>f</sup>

The *Characters* were a new thing, but even new

<sup>a</sup> *Il.* 931. 21.                      <sup>b</sup> *Cf. Ar. Nub.* 1371, *Ephipp.* 16 K.

<sup>c</sup> Jebb is very sound here: 'The difficulty [in supposing the object of the book philosophic] is, not that the descriptions are amusing, but that they are written as if their principal aim was to amuse,' p. 13 (29).

<sup>d</sup> *i.* 21 a, quoting doubtless from H.'s *On Theophrastus*, *Diog. L.* *ii.* 55.

<sup>e</sup> For these passages see *Diog. v.* 36 f. and add *vi.* 90.

<sup>f</sup> 490 'volumes' as against Aristotle's 535 (= 'nearly 400 works,' *Diog. L. v.* 34); but of course many were in size mere pamphlets, as is shown by the totals of the lines.



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things have origins, and, though this book's resemblance to its forbears is slight, it is unmistakable. Passages like Herodotus' description of the Despot<sup>a</sup> are doubtless in the direct line; and though the Oligarchical man of Plato's *Republic*<sup>b</sup> is almost as far removed from that of Theophrastus as 'Theophrastus' Flatterer from Menander's, certain parts of the *Nicomachean Ethics* show a near affinity. I translate a well-known passage:<sup>c</sup> 'Such then is the μεγαλοπρεπής or Magnificent man. The *excessive* nature corresponding to the *mean* in him, that of the βάναντος or Vulgar, shows its excess in extravagant expenditure. For the Vulgar man spends much on small things and seeks distinction in wrong ways, entertaining his club, for instance, as if it were a wedding-party, and, when he stages a comedy, introducing purple in the Megarian style where the Chorus enters. His object in all such actions will be, not to win honour but to display his wealth and cause a sensation, spending little where he should spend much, and much where little. The μικροπρεπής or Shabby-minded man will always show the corresponding *defect* and, after he has spent a fortune on a thing, lose honour in a mere detail of it, always stopping to consider what is the cheapest way and bewailing even that, and exaggerating the importance of everything he does.' There is humour here, but it is incidental. The humour of the *Characters* is essential. In Aristotle the examples are a means of expression, in Theophrastus they are the thing said. In Aristotle the teacher predominates, in Theophrastus the man of letters. Plato, here as always, is as much one as the other.

<sup>a</sup> iii. 80.

<sup>b</sup> 553 A.

<sup>c</sup> iv. 1123 a 6.

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I add an outline of our author's life. Theophrastus, whose true name was Tyrtaemus, was born, like Sappho, at Eresus in Lesbos, probably about the year 370 B.C. His father was a fuller. He was twice instrumental in expelling tyrants from his native town, and the democracy of Eresus, overthrown about 357, was restored before 334. It was perhaps therefore partly for political reasons that he first went to Athens. Anyhow he sat at the feet of Plato and, before his death, left him for Aristotle. It is probable that when, on Plato's death in 347, Aristotle withdrew, first to Atarneus, then to Mytilene, and thence to Stageira to educate the young Alexander, Theophrastus spent some time in Lesbos and then joined his master in Chalcidice, to return with him to Athens when, in 335, Alexander became king. When Aristotle retired in the year of Alexander's death, 323, to Chalcis, Theophrastus succeeded him as head of the Peripatetic School. As many as two thousand pupils, it is said, attended his lectures. One of these was the comic poet Menander, who brought out his first play a year after the final triumph of Macedon at Crannon, 321. The *Characters* were written in 319. In 307 Theophrastus shared the banishment of all philosophers under the decree proposed by one Sophocles, returning on its repeal the following year. When he died, in or about 287, all Athens followed him to his grave in the Garden where he had taught. His will, which is given by Diogenes, is an historical document of the greatest interest. We gain from it among other things a clear notion of the Garden which was the undoubted ancestor of the modern college.

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## II. THE TEXT

The manuscripts of the *Characters* arrange themselves into groups containing respectively :

- (1) I–XV : A and B and the class *E*
- (2) XVI–XXX : V
- (3) I–XXI : M
- (4) I–XXIII : the class *D*
- (5) I–XXVIII : the class *C*

A is Parisinus (Fontembl. Reg.) 2977 membr. saec. xi,

B is Parisinus (Med. Reg.) 1983 membr. saec. xi ineunt.,

V is Vaticanus gr. 110 chart. saec. xiii vel xiv,

M is Epitome Monacensis gr. 505 chart. saec. xv.<sup>a</sup>

The mss of classes *C*, *D*, and *E*, none of which is older than the xiiiith century, are described, with the above, by Immisch, who has done more for the text of the *Characters* than any scholar since Casaubon.

The text is peculiarly liable to loss and dislocation owing to two circumstances, the unusual number of sentences beginning with *καί*, and the unusually disconnected nature of the subject matter. The first invites *parablepsia* ( $\pi\beta\lambda$ ), the second toleration of displacement. (*Hence the length of the critical notes in this edition.*)

Next to the contents of the mss, the most valuable datum for constructing a *stemma* has, as I think rightly, been thought to be the position of certain

<sup>a</sup> Besides these there are papyrus-fragments : (1) *Oxyrh. Pap.* 699 cent. iii, Epitome of xxv. 6 and xxvi. 1-2 ; (2) Philodemus *περὶ Κακιῶν Herc. Vol. Coll. Tert.* col. vi-vii, text of Char. v. 2-end.

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neighbouring passages of *Char.* XXX. V has these in what is clearly their true position, all other mss at the end of XI. Of this there can be three explanations: (1) V represents half of a different recension in two books; or (2) the ancient recension from which all our mss have come had the passage in both places;<sup>a</sup> or else (3) the half-book ( $\beta$ ), from which V's ancestor ( $v$ ) was copied, had, or rather came to have, at or near the end certain loose portions which alone, or rather some of which alone, eventually survived and were inserted in the other half ( $a$ ) before the ancestors of the other mss ( $m$ ,  $a$ ,  $b$ , etc.) were made.<sup>b</sup> Of these alternatives the first is rendered unlikely by the title of V, ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων εἰς χαρακτήρ δεισιδαιμονίας, and its having no index, which show that the scribe of V knew that he was copying a fragment; and the second is not likely in so short a work (*but see below*, p. 30). All the other large displacements probably took place in the earlier antiquity. Compare the history of the library of Theophrastus in Strabo, xiii. 54. One displacement, at any rate, is shared by the Philodemus citation (*Pap. Herc.* 1457).

A third datum has not hitherto been taken sufficiently into consideration, that furnished by the omissions, the repetitions, the transpositions, and the minor displacements. The great majority of

<sup>a</sup> Cf. the Urbinas of Theophr. *Hist. Plant.* ix. 8. 1 f; and the Aristotelian *Problems*, of which 14 out of 896 are identical repetitions (Prantl *ap.* St.-Hilaire, *op. cit.*).

<sup>b</sup> More accurately, the Archetype was divided into  $p$  and  $q$ ,  $p$  with full index,  $q$  with none; from  $p$  came  $a$  with half the index: the other half-index was freshly compiled and added either to  $q$  after  $v$  was made, or to an intermediate ms  $\beta$ , ancestor of all exemplars containing any of XV-XXX.

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these can, I think, be most easily accounted for on the following theory :

(a) *That all existing mss except the papyrus fragments come from a papyrus-roll without compendia<sup>a</sup> which had 11-12 letters to the line and a column of the unusually short average length of  $12\frac{1}{2}$  lines<sup>b</sup> ;*

(b) *That this exemplar was purposely divided into two halves, either so that it could be copied by two scribes at once, or because of the awkwardness of this format ;*

(c) *That this exemplar was copied not only in contents but to some extent in form by the ancestors of all our mss (except the papyri).*

(d) *That the edition to which this archetype (Arch.) and its more immediate descendants belonged was made from an earlier exemplar (Pre-Arch.) which had about 18 letters to the line.<sup>c</sup>*

I take first the chief evidence for these conclusions in order, and then the indications that the supposed *format* of Arch., though apparently unusual, is possible :

(a) i. *Evidence for the 11-12 letter line in Arch. and its immediate descendants* (I star the instances where  $\pi\beta\lambda$  seems to be involved, underlining the letters concerned, and adding within brackets the number of letters in each line) :

<sup>a</sup> Except such ancient devices as the stroke over the penultimate letter indicating N.

<sup>b</sup> Or, allowing  $\frac{1}{2}$  a line per col. for paragraphing, say 13.

<sup>c</sup> I can hardly expect my critics to write out the whole book, as I have done, in (plausible) 12-14 line columns of (plausible) 11-12 letter (rarely 9 or 13) lines with an eye to the possible causes of gaps, etc., but if they would—!

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- V : repetition, in XXII 5-6, of -τοῦ ἀποτιθέναι (13)  
καὶ τὰ παιδία (11)  
after δεινὸς δὲ μὴ (10)  
πέμψαι εἰς διδα- (13)  
σκάλου ὅταν ᾗ (12)
- repetition,\* in XXVI 3, of ἀμέλει δὲ δει- (11)  
νὸς τοῖς τοιοῦ- (12)  
τοῖς τῶν ὀλί- (10)  
γων χρήσασθαι (12)  
after ἐπίστασθαι (10)
- C D <sup>a</sup>: omission,\* in XVI 4, of ἱερῶν εὐθύς (12)  
after ἱερὸν ἐνταῦθα (12)
- transposition,\* in XVI 9, of ἐλθεῖν between  
οὐτ' ἐπὶ νεκρὸν (12)  
and οὐτ' ἐπὶ λεχῶ (10)
- omission, in XXI 8, of ἐν τοῖς μύωψι (11)
- transposition, in XXVIII 2, of φασὶν  
after ἐν τῇ πατρίδι (12)  
εὐγενεῖς εἶναι (13)
- A : transposition,\* in III 6, of μήτε σχολήν (10)  
and μήτε σπουδὴν (11)
- anticipation,\* in XII 9, of καὶ ἀναλίσκον- (12)  
τας  
after μεμαθηκότας (11)  
instead of after καὶ θύοντας (10)  
10 lines,<sup>b</sup> *see below*.
- A B e <sup>c</sup>: omission, in Proem § 4, of τὸν λόγον ἀπὸ (11)
- D : repetition, in IX 7, of κριθὰς ποτὲ δὲ (12)  
omission, in XV 10, of καὶ οὐτε ᾄσαι (12)

<sup>a</sup> After XXIII C alone.

<sup>b</sup> Of respectively 10, 9, 9, 10, 12, 11, 11, 12, 10, 10 letters.

<sup>c</sup> c, d, e indicate one or more mss, but not all, of the classes C, D, E.



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of 13 ll. Again, as the roll was cut in two between XV and XVI, it is reasonable to suppose that XVI began a new column (this would doubtless be originally due to the planning-out of the *format* of the edition). It is interesting, then, to note that if we take 12 ll. as the content of XVI col. 1, the column ends with an unelided ἀπό (before ἱεροῦ); that if we take 13, 13, 13, 12 as the length of cols. 2-5, cols. 3-5 may have been lost from *m* by πβλ between καὶ ἐὰν ἴδῃ and κᾶν (καὶ ἐὰν) γλαῦκες. Again, if β<sub>3</sub> ended with the end of a column and the ultimately legible parts of it were copied and the copy inserted after Char. XI, Char. XII would seem to have begun with the top of a column; and if we give this column 14 lines, we can account for *m*'s displacement of

ἀσχολουμένῳ (12)  
 προσελθῶν ἀνα- (12)  
 κοινοῦσθαι.

Lastly, if cols. 2, 3, and 4 of XII contained 14, 12, and 15 lines respectively, *M*'s omission of

ἦ καὶ ἐκ μακρᾶς (11)  
 down to (but not including)  
 (§ 12) καὶ μαστιγοῦ- (11)  
 μένου

is due to the omission of two whole columns through πβλ (of the scribe of *m*) between the top lines of cols. 3 and 5.

(b) *That the halving of Arch. was designed* is clear from the equality of the division I-XV, XVI-XXX.

(c) *Arch. was copied to some extent in form* as well as in contents by the ancestors of all our mss (except, of course, the papyri). In some this identity seems to have included columns as well as lines, in others it was a matter of lines only. Both lines and columns apparently remained unchanged in both *v* and *m* throughout. The rest show evidence of the 11-12 letter line, but not of the 12-13 line column except in β<sub>3</sub>, where they naturally coincide with *m*. (This

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perhaps indicates that *v* and *m* retained the roll-form while the ancestors of the rest were codices even in the first generation from Arch.)

i. *Columns*: Apart from instances already given under (a) ii, M omits passages of about 12 or 24 lines, apparently by  $\pi\beta\lambda$  of its ancestor *m*, in

II 4 f\*: between  $\overline{\text{καί}}$  and  $\overline{\text{καί}}$  (12 ll.)

IX 5 f\*: between  $\overline{\text{καί}}$  and  $\overline{\text{καί}}$  (14 ll.)

X 2 f\*: between  $\overline{\text{οἶος}}$  and  $\overline{\text{οἶος}}$  (12 and 13 ll.)

XXI 8 f\*: between  $\overline{\text{καί}}$   $\overline{\text{πομπεύσας}}$  (12 ll.)

$\overline{\delta\acute{\epsilon}}$   
and  $\overline{\text{καί}}$   $\overline{\text{κυνναρίου}}$  (11 ll.)  
 $\overline{\delta\acute{\epsilon}}$  (11 ll.).

The evidence for V is given above under (a) ii.

ii. *Lines*: The 11-letter line is indicated above under (a) i for the common ancestor of A, B, and some of the *E* class (*abe*); for the *C* class and the *D* class; for the common ancestor of C and D (*cd*); for the common ancestor of A B (*ab*); as well as for *v* and *m*.

(d) *Evidence for a line of 17-18 letters in the Pre-Archetype*: This, naturally, is rather less definite.

Proem § 4\*: τὸν λόγον· σοῦ δὲ παρα- (17)

κολουθησαί τε ὀρθῶς (17)

καὶ εἰδῆσαι εἰ ὀρθῶς (17)

λέγω.

The first *ὀρθῶς* clearly comes from the second. Comparing Aesch. i. 116 *ὕμᾱς βουλοίμην ἂν οἷς ἐγὼ μέλλω λέγειν προσέχειν τὸν νοῦν καὶ παρακολουθεῖν εἰμαθῶς*, we see that it has in all probability ousted *εὔμαθῶς*.

III 5\*: displacement of

$\overline{\text{καί}}$   $\overline{\text{ἐὰν}}$   $\overline{\text{ὑπομένη}}$   $\overline{\text{τις}}$  (17)

$\overline{\text{αὐτὸν}}$   $\overline{\text{μὴ}}$   $\overline{\text{ἀφίστασθαι}}$  (17)

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before καὶ ὡς Βοηδρομιῶνος (17)  
μέν ἐστι τὰ μυστήρια (17)  
 Πιανοψιῶνος δὲ τὰ ἼΑπα- (18)  
 τοῦρια Ποσιδεῶνος δὲ (18)  
 τὰ κατ' ἀγροῦς Διονύσια (19).

IV 13 \* : displacement of

καὶ ἐν βαλανείῳ δὲ (16)  
ᾄσαι· καὶ εἰς τὰ ὑποδή- (18)  
ματα δὲ ἤλους ἐγκροῦσαι (20)

before καὶ τῆς αὐτῆς ὁδοῦ παρι- (19)  
ῶν κομίσασθαι παρ' Ἄρ- (17)  
χίου τοὺς ταρίχους· (16).

The average, taken from these three cases, is  $17\frac{1}{2}$  letters to the line.

XIII 5: All mss except M (and some of the C class which give *καταλιπεῖν* 4 ll. of Arch. too late) omit

τὴν ὁδὸν καταλιπὼν (16).

This probably stood in the margin of Arch., having been omitted by the first hand. As D omits it, it was apparently adscript in *cd* also (*see below*).

IV 9 \* : ABε's omission of 18 letters, καὶ κόψαντος τὴν θύραν, is most easily explained by its having stood in the margin of Arch., whose first hand had omitted it by *πβλ* either between τὴν ὀλύραν (M. Schmidt) and τὴν θύραν, or between τὴν θύραν (already corrupted from τὴν ὀλύραν) and τὴν θύραν. Pre-Arch. then had

ἐμβαλεῖν τὴν ὀλύραν· (17) or τὴν θύραν· (16)  
καὶ κόψαντος τὴν θύραν (19).

XI 5: It now looks as if we might explain ABε's omission of

περιμεῖναι κελεῦσαι (18)

in the same way, though without *πβλ*.

I now give reasons for supposing (e) that this *format* was possible, (f) that the *format* of an ancient or medieval book was sometimes perpetuated.

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(e) *That this format was possible :*

i. *Letters to the line :* In *Oxyrh. Papp.* 1093 and 1182, mid-2nd cent. B.C., by the same hand, containing parts of Dem. *contra Boeot.* and *Fals. Leg.*, the average length of the line in cols. iv and xiii of the one is 11.35 and 9.83 letters respectively, and in col. x of the other 10.31. That this length was not exceptional appears from A. C. Clark, *Descent of MSS*, p. 44. (The columns of these fragments vary between 33 and 36, and 28 and 31 lines, respectively.)

ii. *Lines to the column :* *Hibeh Pap.* 13, Hippias(?) *On Music*, 3rd cent. B.C., has 17 ll., the palimpsest of Cic. *de Repub.*, and Harl. 5041 (Theological Tracts) of cent. vii (cf. Clark) have respectively 15 and 14.

iii. *Short line and short column combined :* *Ryl. Pap.* 28, *Περὶ Παλμῶν Μαντικῆ*, cent. iv papyrus codex, has 13-18 letters to the line and 13-17 ll. to the page; *Oxyrh. Pap.* 1779, *Psalm i* in Greek, cent. iv papyrus codex, has as few as 7-12 letters to the line and 8-9 lines to the page; *Oxyrh. Pap.* 1782 *Didache*, cent. iv vellum codex, has, in fol. 1, 8-11 letters to the line and 7-8 ll. to the page, and in fol. 2, 8-14 letters to the line and 8 ll. to the page; and *Oxyrh. Pap.* 1010, *Ezra* in Greek, cent. iv vellum codex, has 10-11 letters to the line, and 12 ll. to the page.

It is clear then that, apart from the *Περὶ Παλμῶν Μαντικῆ*, parallels to the short line and to the short column existed in Pagan literature, and that Christian books afford early examples of the combination of the two *in short works*. It should be noted, however, that the closest parallels are codices.

(f) *Perpetuation of a particular format :*

Here I may refer the reader to A. C. Clark, *Descent of MSS*, pp. 41 and 405 f. In the latter passage he shows good reason for supposing that the close similarity of lineation observed in Plato, *Parm.* between B, cent. ix, and D, cent. xii, passed through an intermediate exemplar. The Aarau Fragments of Juvenal, cent. x-xi, tally page for page with the Pithoeanus, cent. ix.<sup>a</sup> A fixed *format* for the

<sup>a</sup> *Hermes*, xv. pp. 437 f. ; I am indebted to Professor A. E. Housman for this reference.

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editions of the Academic and Peripatetic books in the Alexandrian Library is probably <sup>a</sup> indicated by the line-totals ascribed by Diogenes Laertius to Speusippus, Xenocrates, Aristotle, and Theophrastus himself. We may compare the end of Josephus, *Ant.* ἐπὶ τούτοις δὲ καταπαύσω τὴν ἀρχαιολογίαν, βιβλίοις μὲν εἴκοσι περιελημμένῃν, ἕξ δὲ μυριάσι στίχων. There would be no point in this if the copies of the archetype were not to be uniform, at least in lineation.<sup>b</sup> It is significant, too, that Diogenes Laertius (vii. 33) refers to 'about l. 200,' κατὰ τοὺς διακοσίους, of Zeno's *Republic*, to 'about l. 600,' κατὰ τοὺς ἑξακοσίους στίχους, of Chrysippus, *On the Ancient Natural Philosophers* (187), and to 'about l. 1000 of the 3rd book of his *Justice*,' ἐν τῷ τρίτῳ Περὶ Δικαίου κατὰ τοὺς χιλίους στίχους (188). These references, vague as they are,<sup>c</sup> could only be of value if the *format* were fixed. And the survival of marginal 'hundred-marks,' e.g. in the Bankes Homer (cent. ii) and the Ambrosian Pentateuch (cent. v) would seem to imply an original fixed *format* as a standard of reference.

The importance, to emendation, of the establishment—if such it be—of these two line-units, 11-12 and 17-18, is clear. That of the column-unit is of less importance, but still, I think, of considerable value. And I think I may claim, at the risk of being told I am arguing in a circle, that the comparative ease with which most of the following solutions have come is corroborative evidence of the existence of the letter-units which led to them. I begin with<sup>d</sup>—

<sup>a</sup> Now that A. C. Clark has exploded the 'doctrine of the normal line,' *Descent*, p. 43.

<sup>b</sup> Cf. also the scribe's notes at the end of Philodemus *περὶ Ῥητορικῆς* and Epicurus *περὶ Φύσεως*, where the average line-lengths are respectively 20 and 14 letters.

<sup>c</sup> The texts probably indicated only ll. 100, 200, 300, etc.

<sup>d</sup> Not all emendations involving these units are mentioned below; see critical notes.

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(a) *Emendations involving the 17-18 letter line :*

I 2 \* : Pre-Arch. may have omitted

<καὶ πρὸς οὗς ἀντιδικεῖ> (19)

over καὶ τούτοις συλλυπέισθαι (22).

IV 11\* : Arch. had lost ἀναστὰς ἐξίεναι from its margin when *m* was copied, and

ἀναστὰς ἐξίεναι ζητῶν (19)

(which came under ἀναμιμνησκόμενος (17)

in Pre-Arch.) when the rest were copied.

VII 3 \* : Pre-Arch. had

ἐπιβάλλειν εἶπας· Σὺ μὴ (19)

over ἐπιλάθῃ ὁ μέλλεις (16)

and the first ἐπι was corrected by a marginal adscript ὑπο, which was copied as an adscript also by Arch. ; hence our mss vary between ὑποβ. and ἐπιβ.

X 4 \* : Here emendation is very uncertain; Pre-Arch. may have had

καὶ ὅσα μικροῦ τις  
πριάμενος λογίζεται (18)

<αὐτῷ ἀποδοκιμάσαι (17)

τοῖς ἀλλότρια δαπανῶσι> (20)

πάντα φάσκων <ῶνια> εἶναι (20).

XIV 5 \* : Here emendation is very uncertain ; but one thing is clear, the sentence must exemplify stupidity. I suggest that two ll. of Pre-Arch. were omitted from Arch. by πβλ ; Pre-Arch. then had

ἐπὶ θάκου ἀνίστασθαι (18)

<καὶ ἐπανιών νύσταξαι (18)

καὶ τὴν θύραν ἀλλογνοήσας> (22, ΑΛΛ

written close as often)

ὑπὸ κυνὸς τῆς τοῦ γεί-

τονος δηχθῆναι.

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XVI 10 : Perhaps Pre-Arch. had

πίνακα καὶ εἰσελθῶν εἴσω (21)  
 <διατελέσαι ἐπιθύων καὶ> (20)

XVIII 6 \* : τοῦ κναφέως is suspect. It ought to be dative, and the κναφέως, if expressed, should have come in the previous clause. Pre-Arch. had

οὐ ἂν ἦ ἄξιος ἐγγυητής, καὶ (22)  
 ὅταν ἦκη τις αἰτησόμενος (22)

and Arch. changed οὐ ἂν to ὅταν by πβλ. With δς for ὠς above (Salm.) this is now good Greek (*see note*).

XX 9 \* : The remarks only have point if they are made when he is another's guest. Pre-Arch. may have had

-διον ἄνθρωπον λαβεῖν. (18)  
 <ἐστιώμενος δὲ εἰπεῖν> (18)

XXI 9 \* : Pre-Arch. probably had

αὐτῷ μνήμα ποιήσαι (17)  
 καὶ στηλίδιον ἀναστήσας (21)

whence Arch. wrote στηλίδιον ποιήσας by πβλ.

XXI 11 : Pre-Arch. probably had

διοικήσασθαι παρὰ τῶν (19)  
 πρυτανέων

with σὺν in margin, whence it was wrongly attached by Arch. to διοικήσασθαι.

XXIII 6 \* : It is as if we should say ' I gave A, B, C and D £50 apiece, E and F £25 apiece, and G, H, I, J and K £10 apiece,—in all £300 ' (*see note*). Pre-Arch. probably had

ἕνα αὐτῶν, καὶ ποσῶν (16)  
 αὐτὰς καθ' ἑξακοσίας (17)  
 <καὶ κατὰ τριακοσίας> (17)  
 καὶ κατὰ μνᾶν καὶ προ- (17)  
 στιθεῖς

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XXIV 2 \* : Pre-Arch. seems to have had

τῷ  
 σπεύδοντι ἀπὸ δείπνου (19)  
 <ἐντυγχάνειν αὐτῷ> (16)  
 ἐντεύξεσθαι φάσκειν (18)  
 ἐν τῷ περιπατεῖν· καὶ (18).

XXVII 15 \* : Arch. seems to have telescoped Meister's reading

ωσινεγγυναικεσ (17)

into ωσινεγγυναικεσ, which was corrected in such a way that *v* could not read it and wrote ὦσι . . . γυναικ . .

XXX 13 \* : Pre-Arch. seems to have had

πρὸς τρόπον πωλεῖν· (16)  
 ἐπιβαλὼν ἀποδόσθαι (17)

and Arch. changed πωλεῖν to πωλείσθαι by πβλ.

### (b) *Emendations involving the 11-12 letter line :*

II 8 : If the words in question occupied a line of Arch. the last letters may have been written small, and this would account for the variants προσήγγελκα, προσήγγελας, and προσήγγελά σε.

XX 5 \* : If, as seems likely, the mss other than V lost a part (*cd*) or the whole (*m*) of this § by πβλ of καί, it probably filled a certain number of lines in Arch. ; and yet 27 letters is rather too much for 2 lines and too little for 3 ; emendations of πανουργιῶν should therefore lengthen it. I suggest that Arch. had

om. <i>m</i>	[	καὶ ὑποκορίζε-	(12)
		σθαι ποπιύζων	(12)
		καὶ πανουργη-	(11)
	om. <i>cd</i>	μάτιον (or -ματίδιον) τοῦ	(9 or 11)
		πάππου καλῶν.	(11)
		καὶ ἐσθίων δὲ	(11).

XX 7 \* : Here *CD* read με ἔτικτες and *V* ἔτικτές με, and *CD* omit εἶπ.—καὶ and read ὡς ποία ἡμέρα for *V*'s τίς ἡμέρα

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(see note). Moreover, *CD* omit the § *καὶ ὑπὲρ κτλ* before the § *καὶ ὅτι κτλ*. I suggest that Arch. had

omit *c d* { *εἰπέ <μοι, ᾧ> μάμ-* (11)  
           { *μη, ὅτ' ὠδίνες* (10)  
           { *καὶ με ἔτικτες* (12)  
           { *ποία τις ἡμέρα;* (12)  
           { *καὶ ὑπὲρ αὐτῆς* (12).

XX 8 \* : Arch. probably had

*ὡς ἡδὺ ἐστι καὶ* (12)  
*<ἀλγεινόν, καὶ>* (11)  
*ἀμφότερα δὲ* (10).

(c) *Emendations involving both units :*

VI 3 \* : Arch. seems to have had

*ὀρχεῖσθαι νή-* (11)  
*φων τὸν κόρ-* (9)  
*ᾠακα καὶ προσω-* (12)  
*πεῖον ἔχων ἐν* (11)  
*κωμικῶ χορῶ* (12)

with *περιάγειν ἐν τῷ θεάτρῳ* in the margin, this having been dropped by the first hand by *πβλ* from Pre-Arch., which had

*ἔχων ἐν κωμικῶ χορῶ* (18).  
*περιάγειν ἐν τῷ θεάτρῳ* (21).

The marginal adscript was apparently illegible when Arch. was copied by all but *m*. *ἀνασεστυμένος* (above) and *ὀρχεῖσθαι* were dropped by *m* and added in marg., whence a later ancestor of *M* put them in in the wrong place.

VIII 2 \* : I suggest that Pre-Arch. had

*καὶ πῶς ἔχεις; καὶ ἔχεις τι* (21)  
*περὶ τοῦδε εἰπεῖν καινόν;* (21)

and that Arch. telescoped the first line into *καὶ ἔχεις τι*, adding *καὶ πῶς ἔχεις* in marg.; the marginal *ἔχεις* was afterwards corrected by an overwritten *λέγεις* which was wrongly taken as a correction of the *ἔχεις* which remained in the text;



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in re-inserting *καὶ πῶς ἔχεις* the ancestor of *CDE* dropped *πῶς* (by *πβλ* with the line above?). Thus Arch. would have

<i>λέγεις</i>	<i>καὶ ἔχεις</i>	<i>τι</i>	(10)
<i>καὶ πῶς ἔχεις</i>	<i>περὶ τοῦδε</i>	<i>εἰ-</i>	(11)
	<i>πεῖν</i>	<i>καινόν</i> ;	

which *ab* made into *καὶ λέγεις τί καὶ πῶς ἔχεις κτλ*, and the others into *λέγεις τί καὶ ἔχεις κτλ*.

XXI 14 (V 8)\*: I suggest, in this extremely difficult passage, that Pre-Arch. had

	<i>ξένοις δὲ</i>		
	<i>συνεργεῖν ἐπιστάλματα</i>	(20)	
	<i>καὶ ἄλας εἰς Βυζάντιον</i>	(19)	
	<i>καὶ Λακωνικὰς κύνας</i>	(17)	
	<i>εἰς Κύζικον πέμπειν καὶ</i>	(20)	
	<i>μέλι Ὑμήττιον εἰς Ῥόδον,</i>	(20)	

which Arch. copied thus

	<i>ξένοις δὲ</i>		
<i>καὶ ἄλας</i>	<i>συνεργεῖν ἐπι-</i>	(12)	
<i>εἰς Βυζάντιον</i>	<i>στάλματα καὶ</i>	(11)	
	<i>Λακωνικὰς κύ-</i>	(11)	
<i>πέμπειν</i>	<i>νας εἰς Κύζικον</i>	(13)	
	<i>καὶ μέλι Ὑμήτ-</i>	(11)	
	<i>τιον εἰς Ῥόδον.</i>	(12).	

*m*, copying first (*see below*), could read *συνεργεῖν* but not the whole of *καὶ ἄλας εἰς Βυζάντιον*, which he therefore omitted; the others could no longer read *συνεργεῖν*, but accepted the legible part of the adscript, viz. *εἰς Βυζάντιον*, as a correction of it. Hence *M* reads *ξένοις δὲ συνεργεῖν Λακωνικὰς κύνας κτλ*, *ἐπιστάλματα* being dropped as unnecessary by the epitomator; and the others read *ξένοις δὲ εἰς Βυζάντιον ἐπιστάλματα καὶ Λακωνικὰς κύνας κτλ*. The Papyrus (*see p. 11 n.*) copied a text which had lost *ἐπιστάλματα* as well as *καὶ ἄλας εἰς Βυζάντιον* but included *πέμπειν*, which standing doubtless in the margin of Arch. (having been omitted by the first hand because it comes in the *middle* of a list of accusatives) appears in *M* before, in *C* after, *εἰς Κύζικον*, and was (1) copied into the margin of *cd*, where *D* neglected it, (2) neglected by *abe*, etc.

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XXI 16 (V 10) \* : I suggest that Pre-Arch. had

αὐτὸς ἐν τοῖς ἀποδεί- (17)  
 ξεσιν ὑστερον ἐπεισι- (18)  
 εἶναι ἤδη συγκαθημένων (19)  
 ἔν' εἶπη τῶν θεωμένων (18)  
 πρὸς τὸν ἕτερον ὅτι τοῦ- (19)  
 του ἐστὶν ἡ παλαιάστρα. (18).

Arch. lost -εἶναι ἤδη συγκαθημένων by πβλ and read

αὐ-  
 τὸς ἐν τοῖς ἀπο- (12)  
 δείξεσιν ὑστε- ἐπι (12)  
 ρον ἔπεισιν εἶ- (12)  
 πη τῶν θεωμέ- (11)  
 νων πρὸς τὸν (10)  
 ἕτερον ὅτι τοῦ- (12)  
 του ἐστὶν ἡ (9)  
 παλαιάστρα.

P<sup>a</sup> and the ancestor of Pre-Arch. had already lost ὁ ἕτερος before πρὸς τὸν ἕτερον; P's insertion of *τις* and omission of πρὸς τὸν ἕτερον are apparently an emendation of Philodemus or his authority. The ἐπι which apparently stood in the margin of Arch. as a correction of ἀπο(δείξεσιν) was taken by the ancestor of ABε as a correction of the now unintelligible εἶπη; CDe kept εἶπη and changed it to εἶπεῖν, taking ἐπι rightly as a correction of ἀπο(δείξεσιν).

I now recur to the *Stemma*. The question arises, if all mss but the Papyri come from the divided 11-12 letter exemplar (Arch.), why have M and CD lost so much in the latter half of the book (β)? Much of M's loss is of course due to the epitomator, but some, in all probability, to M's unepitomized ancestor *m*.

After *v* was made, β<sup>b</sup> became divided at many points. Some pieces were lost for good. The large piece containing XVI-XXVIII (β<sub>1</sub>) was apparently missing when *abe* (see below) was made. One of the smaller pieces, however, that

<sup>a</sup> The Papyrus.

<sup>b</sup> Or *q* (see p. 12 note *b*).

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containing XXX 5-16 ( $\beta_3$ ) was inserted in  $a^a$  (after Char. XI) before any of the ancestors of ABCDEM were copied. The ancestor of M ( $m$ ) and that of CD ( $cd$ , see below) come from  $a$  plus the recovered, but not everywhere legible or unmutilated,  $\beta_1$ .

That  $m$  was made before any of the others (except of course  $v$ ) is indicated by some if not all of the following readings of M :

III 1 οὐ καιρίων ἤ, 5 τὰ (bef. Ἀπατούρια), IV 11 ζητῶν, VI 6 κέραμον, 3 περιάγειν ἐν θεάτρῳ, IX 3 που κεκλημένος, 7 τοὺς (bef. χρήσαντας), X 13 ὁλὰς, XIII 5 τὴν ὁδὸν καταλιπὼν, XXI 15 (V 7) Sch. Ταραντινικόν. In  $\beta$ ,  $m$ 's unique readings—XVI 10 ἡμερῶν, XVII 1 τις, XVIII 2 ἐπιπέμπειν, 4 omit τὴν θύραν, XX 2 συλλαλῆ, 4 βηματίση—are not shared by V, and it is possible that most of them originated with the epitomator; but βηματίση, at any rate, must have stood as an old variant in  $\beta$ 's text or margin and been rejected by  $v$ .<sup>b</sup> It should also be noted that in XVI M has two passages, 8 κὰν γλαῦκες—ταράττεσθαι, and 10 τετράσι—ἡμερῶν which are lost in wider gaps by CD.

All this seems to indicate (1) that  $\beta_1$  was recovered torn and worm-eaten, (2) that it had suffered rather less mutilation when  $m$  was made. It is thus probable that  $m$  was made from  $a(+\beta_3)+\beta_1$  before any ancestor of ABCDE copied it.

I now pass on to CD. That these two families had a common ancestor derived from  $a(+\beta_3)+\beta_1$  seems to be proved by the gaps. In  $\beta$  they always coincide in these as compared with V or M, and there is nothing to belie it in their readings. In  $a$ , neither has any considerable gap as compared with the other

<sup>a</sup> Or  $p$  (see p. 12 note b).

<sup>b</sup> For old (?) variants in the mss of the other works of T. cf. a note in Parisiensis (P) of the *Hist. Plant.* Wimmer (1842) p. xviii.

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mss, but their shared errors, e.g. διεγείρειν XIII 5, βουλευέσθαι 9, and the order Proem-Index instead of Index-Proem, are sufficient to indicate a common ancestry despite a few differences which may be ascribed to old variants in *a* :

I 1 *C* τὸ (so M), II 5 *c* μικρόν, IV 11 *C* λαμβάνων (M δεχόμενος), XXI 14 (V 8) *c* πέμπειν (so P, Ambr. P, and M).

The losses of this ancestor (which I call *cd*) in  $\beta$ , as compared with *v*, seem to be due to the following causes :—

(a) *parablepsia* ( $\zeta$ ), e.g. XVI 4 *ἱερῶν* εὐθύς, XX 9 *καὶ τοὺς φίλους—ἐμπλήσαι*, XXI 6 *καὶ κολοῖψ—πηδήσεται*, XXIV 4 *τὰς διαίτας—σχολάζειν*, XXVI 5 *καὶ ὡς θαυμάζω—διδόντος*; (b) some of these, since it is hard to see how  $\pi\beta\lambda$  should create gaps of 6-8 ll. in a column of 12-13 ll., may well be due to *designed shortening*, not necessarily from a desire to abridge, but because the partial mutilation of a § or §§ had put the passage beyond the scribe's powers of emendation; (c) *mutilation* of  $\beta$ , e.g. XXI 9 *Μελιταίου*, XX 9 *ὥστε εἶναι—σκενάζων*, XXVII 4 *καὶ ἐπ' οὐράν—δικάζεσθαι* (3 cols. of 11, 11, 12 ll.); (d) the *designed omission of incomprehensible passages*, e.g. XVI 2 *ἐπιχρωνῆν*, XXV 3 *περὶ ἡ ἐκβοηθοῦντός τε*, XXVII 11 *καὶ ἔνδεκα λιταῖς—σιναύζοντας*. Gaps of a column and over would perhaps generally indicate absolute separation, but the preservation, for the most part, of the right sequence of §§ makes it necessary to suppose, despite the help doubtless got from the indices, that some of these large gaps were not actually missing from the recovered  $\beta_1$ , but wholly or partly illegible; a medieval scribe would probably merely omit such passages. I may add here that somewhere in the *C*-tradition there was an exemplar of about 21 letters to the line; see gaps or transpositions of some *C* mss at IV 7, V 5, VII 3, X 8, XVII 8.

I now take A and B and the class *E*. The relations of the *E*-class have yet to be worked out.<sup>a</sup> Mean-

<sup>a</sup> For the Ambrosian mss see Bassi, *Riv. di Filol.* xxvi. 493

## INTRODUCTION

while it may be said that it is highly probable that A and B had a common ancestor (*ab*), and that they share an ancestor (*abe*) with some of the *E*-class appears from Ambr. P's *τούτοις τοῖς* in VI 4, *ἐκβαλλοίσης* (AB *ἐκβαλοίσης*) and *τσαύτας* in X 6 and 7.

Indications of an  $A \rightarrow e$  tradition appear in *ἐμπεισῶν λόγος* II 2, *ἔσχεις* and the position of *ἔχεις* 3, *διαψιθιρίζειν* II, *τὸ δέειπνον* III 2. For a  $B \rightarrow e$  tradition *cf.* *νεοστία* (accent) II 6 (so Ambr. C), *ἀνασυρόμενος* XI 2. Suggestions of a  $cd \rightarrow e$  tradition occur in II 4 *ἄκοντος*, XIII 4 *διεγείρειν*, XXI 16 (V 10) *εἰπεῖν*; and of a  $c \rightarrow e$  tradition in IV 9 *ἐκπακούσαι*, VII 9 *κακωλύσαι*. Some of the above identities may of course be due to contamination.

It is at any rate evident that *E* is not really a family, but a class composed of all I-XV mss<sup>a</sup> other than A and B. An entirely independent *E*-tradition seems indicated by:—

Proem title *προθωρία* (Ambr. E), II 6 *ἀπίδια*, 8 *προσήγγελά σε*, VII 3 *ἀφορμάς*, X 8 *ἔᾶσαι*, XIV 6 *τι* (Ambr. E and I, with M). Ambr. P's *ὀπόσας* in X 3 points to *abe*'s having had in the margin an *o* which its ancestor, in common with A and B, wrongly prefixed to *σισσιτῶν*, but, unlike them, also copied into the margin, whence an intermediate exemplar prefixed it to *πόσας*.

To sum up, in the present state of our knowledge it may be said that the value of AB has been exaggerated at the expense of *CD* and *M*. The *Epitome*, particularly, has generally been underestimated—probably because it *is* an *epitome*, though surely where an *epitome* gives a longer or clearly better reading than the unabridged mss it is the

<sup>a</sup> A few have less; strictly, of course, A and B belong to this class.

## THEOPHRASTUS

more deserving of credit. Some of the mss of the *E*-class appear to deserve closer attention than they have hitherto received. *V* has long, and rightly, been accorded first place ; but even here a warning is needed—*V* is not *v*. Whether, as Navarre thinks, our mss and papyri have a common ancestor in a recension of Andronicus, is at present an open question. If traces of the 18-letter line are found in the textual tradition of the other Peripatetic books it will make it probable.<sup>a</sup> Meanwhile it may be said that the displacements are in his favour, though if he were right we should expect the *Characters* to share codices not with various works of the rhetoricians but with the rest of the writings precious to the Peripatetics. However, this may be an accident of their later history.

The following *Stemma* seems to me to account best for the facts. *If the reader prefers the doctrine of a double position for XXX §§ 5-16<sup>b</sup> to that of its transference, it will not greatly affect my main contentions.* For even if the 12-13 line column be rejected—and that does not necessarily follow—the two line-units will stand, and it is on them that the emendations made on pp. 21-26 are founded.

<sup>a</sup> For the early history of T.'s books see, besides Strab. 609. the note at the end of the Frag. of his (?) *Metaphysics*, ap. Fabric. iii. 444.

<sup>b</sup> See above, p. 12, and note *a*.

Recension of Andronicus?  
cent. I. B.C.

Various Papyri cent. I B.C.-III A.D.  
some epitomized

17-letter Pre-Archetype

11-letter Archetype 12-13 lines to col.  
papyrus-roll cent. v. cf. xv. 11 n (?);  
purposely divided into

<sup>p</sup>  
Complete Index  
and Proem—XV

and <sup>q</sup>  
XV—XXX  
without Index

<sup>a</sup>  
1st half-Index and  
Proem—XV;  
a copy of  $\beta_1^*$   
eventually added  
after XI

<sup>b</sup>  
2nd half-Index and  
eventually split into many  
parts which may be  
classified thus

<sup>\beta\_1</sup>  
2nd half-Index  
and XVI—XXVIII  
*parts lost*

<sup>\beta\_2</sup>  
XXIX—XXX § 4  
*lost*

<sup>\beta\_3</sup>  
§§ 5—16  
*parts lost*

<sup>\beta\_4</sup>  
§ 17—end  
*lost*

<sup>a<sup>b</sup></sup> 1st half-  
Index and Proem—XV  
11-letter

<sup>ab</sup> 11-letter

B cent. xi

A cent. xi

<sup>m</sup>  
full Index and Proem—XXXIII  
(XXI)  
11-letter and 12-13 line

<sup>cd</sup>  
Proem and full Index—XXXIII  
11-letter

<sup>D</sup>  
Proem and Index—XXXIII  
cent. xiii-xvi

<sup>ceeecl</sup>  
Proem and Index—XXVIII  
(Index and)  
Proem—XV  
cent. xiii-xvi

<sup>C</sup>  
Proem and Index—XXVIII  
cent. xv-xvi

<sup>M (Epit.)</sup>  
full Index and Proem—XXI  
cent. xv

<sup>n</sup>  
XVI—XXX (no Index)  
11-letter and 12-13 line

<sup>v</sup>  
XVI—XXX (no Index)  
cent. xiii-xiv

<sup>1</sup> There has probably been some contamination in E.





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*Editiones Principes*: The *Characters* were not all recovered till the year 1786. *Characters* I-XV were first published by W. Pirkheymer at Nuremberg in 1527, XVI-XXIII by G. B. Camozzi at Venice in 1552, XXIII-XXVIII by Casaubon, in his 2nd edition, at Leyden in 1559, XXIX-XXX by J. C. Amaduzzi at Parma in 1786.

### *Books useful to the student* :—

Theophrasts Charaktere herausgegeben erklärt und übersetzt von der PHILOLOGISCHEN GESELLSCHAFT ZU LEIPZIG 1897 (with an introduction by O. IMMISCH marking an epoch in the history of the text).

Theophrasti Characteres recensuit H. DIELS, Oxonii 1909 (text and textual introduction only).

The Characters of Theophrastus, an English Translation from a Revised Text, with Introduction and Notes, by R. C. JEBB, re-edited by J. E. SANDYS, London, 1909.

Teofrasto I Caratteri a cura di G. PASQUALI (Biblioteca di Classici Greci), Firenze, 1919 (text and translation).

Théophraste Caractères Texte et Traduction par O. NAVARRE (Budé), Paris, 1920.

Théophraste Caractères Commentaire, by the same (in the same series), Paris, 1924.

Theophrasti Characteres edidit O. IMMISCH, Lipsiae (Teubner), 1923 (text with brief textual introduction and *apparatus criticus*).

## THEOPHRASTUS

For the text by far the best guide is Immisch. For the commentary I should recommend the Leipzig Society *plus* Navarre. For introductory matter other than textual, *e.g.* comparison with Aristotle, and Theophrastus' English imitators, see Jebb-Sandys. In dealing with the text it should be remembered that the discovery of the Papyri has altered the situation in favour of Immisch and against Diels. A full bibliography could be compiled by combining Jebb-Sandys and Immisch. At the time of writing Dr. Pasquali's expected *editio maior* has not come out.

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ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΩΝ  
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Εἰρωνείας . . .	α'	Δεισιδαιμονίας . . .	ις'
Κολακείας . . .	β'	Μεμφιμοιρίας . . .	ιζ'
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'Αγροικίας . . .	δ'	Δυσχερείας . . .	ιθ'
'Αρεσκέας . . .	ε'	'Αηδίας . . .	κ'
'Απονοίας . . .	ς'	Μικροφιλοτιμίας . . .	κα'
Λαλιᾶς . . .	ζ'	'Ανελευθερίας . . .	κβ'
Λογοποιίας . . .	η'	'Αλαζονείας . . .	κγ'
'Αναισχυντίας . . .	θ'	'Υπερηφανίας . . .	κδ'
Μικρολογίας . . .	ι'	Δειλίας . . .	κε'
Βδελυρίας . . .	ια'	'Ολιγαρχίας . . .	κς'
'Ακαιρίας . . .	ιβ'	'Οψιμαθίας . . .	κζ'
Περιεργίας . . .	ιγ'	Κακολογίας . . .	κη'
'Αναισθησίας . . .	ιδ'	Φιλοπονηρίας . . .	κθ'
Αὐθαδείας . . .	ιε'	Λίσχροκερδείας . . .	λ'

# ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

## ΠΡΟΘΕΩΡΙΑ<sup>1</sup>

Ἦδη μὲν καὶ πρότερον ἐπιστήσας τὴν διάνοιαν ἐθαύμασα, ἴσως δὲ οὐδὲ παύσομαι θαυμάζων, τί ἄρα<sup>2</sup> δῆποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν ἔχειν τάξιν τῶν τρόπων. ἐγὼ οὖν,<sup>3</sup> ὦ Πολύκλεις, συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκῶς ἔτη ἐνενήκοντα ἐννέα,<sup>4</sup> ἔτι δὲ ὠμίληκῶς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι καὶ παρατεθεάμενος ἐξ ἀκριβείας πολλῆς, τοὺς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους ὑπέλαβον δεῖν συγγράφαι ἃ ἕκαστοι<sup>5</sup> αὐτῶν

TITLE OF BOOK: MSS Θεοφράστου χαρακτήρες (ιδιωμάτων), Diog. Laert. v. 47-8 ἠθικοὶ χαρ. α', χαρ. ἠθ.: for χαρ. cf. Men. 72 K(ock) <sup>1</sup> only in *e*; if anything it would probably be called in Hellenistic times Προσίμιον, cf. Aristotle's *Dialogues* ap. Cic. *Att.* iv. 16. 2 <sup>2</sup> Madv: mss γάρ <sup>3</sup> mss γάρ (from below?) <sup>4</sup> καὶ βεβ. to ἐννέα (we should expect ἄτε for καί), or to πολλῆς (ἐξ is strange and φύσεσι after φύσιν clumsy), is probably interpolated <sup>5</sup> only M: others ἐκάτεροι

# THEOPHRASTUS

## THE CHARACTERS

### LETTER DEDICATORY

I HAVE often marvelled, when I have given the matter my attention, and it may be I shall never cease to marvel, why it has come about that, albeit the whole of Greece lies in the same clime and all Greeks have a like upbringing,<sup>a</sup> we have not the same constitution of character. I therefore, Polycles, having observed human nature a long time (for I have lived ninety years and nine<sup>b</sup> and moreover had converse with all sorts of dispositions and compared them with great diligence), have thought it incumbent upon me to write in a book the manners of each several

<sup>a</sup> Speaking generally, as we might of Europeans compared with Africans; *cf.* Zeno's book *On Greek Education*.

<sup>b</sup> If the preface is the work of Theophrastus, this reference to his age must be corrupt or interpolated (*cf.* Zeno, Diog. L. vii. 28); perhaps all within the brackets is spurious; there *was* a Polycles, adviser of Eurydice, wife of Arrhidaeus, *Introd.* p. 5.

## THEOPHRASTUS

3 ἐπιτηδεύουσιν ἐν τῷ βίῳ. ἐκθήσω δέ σοι κατὰ  
 γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις  
 προσκείμενα καὶ ὃν τρόπον τῇ οἰκονομίᾳ χρῶνται·  
 ὑπολαμβάνω γάρ, ὦ Πολύκλεις, τοὺς υἱεῖς ἡμῶν  
 βελτίους ἔσσεσθαι καταλειφθέντων αὐτοῖς ὑπο-  
 μνημάτων τοιούτων, οἷς παραδείγμασι χρώμενοι  
 αἰρήσονται τοῖς εὐσχημονεστέροις<sup>1</sup> συνέιναι τε  
 καὶ ὀμιλεῖν, ὅπως μὴ καταδεέστεροι ὦσιν αὐτῶν.  
 4 τρέφομαι δὲ ἤδη ἐπὶ τὸν λόγον· σὸν δὲ παρ-  
 ακολουθησαί τε εὐμαθῶς<sup>2</sup> καὶ εἰδῆσαι<sup>3</sup> εἰ ὀρθῶς  
 λέγω.

Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ  
 τῶν τὴν χεῖρον' αἵρεσιν<sup>4</sup> ἐζηλωκότων, ἀφείδεις τὸ  
 προοιμιάζεσθαι καὶ πολλὰ ἔξω<sup>5</sup> τοῦ πράγματος  
 5 λέγειν· καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας  
 καὶ ὀριοῦμαι αὐτήν, εἰθ' οὕτως τὸν εἴρωνα  
 διέξειμι, ποῖός τις ἐστι καὶ εἰς τίνα τρόπον  
 κατήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων,  
 ὥσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερὰ  
 καθιστάναι.<sup>6</sup>

<sup>1</sup> only M: others -τάτοις      <sup>2</sup> E, cf. Aesch. 1. 116: mss  
 ὀρθῶς (introd. p. 17)      <sup>3</sup> Arist. *Eth.* N. viii. 3. 8 al.  
<sup>4</sup> Büch.-E, cf. i. 7 and Nicol. 1. 20 (cf. 13) K: mss τὴν  
 εἰρωνείαν      <sup>5</sup> E: mss περὶ      <sup>6</sup> mss also ἐπεθέμην and  
 καταστήσαι



## CHARACTERS

kind of men both good and bad.<sup>a</sup> And you shall have set down sort by sort the behaviour proper to them and the fashion of their life; for I am persuaded, Polycles, that our sons will prove the better men if there be left them such memorials as will, if they imitate them, make them choose the friendship and converse of the better sort, in the hope they may be as good as they. But now to my tale; and be it yours to follow with understanding and see if I speak true.

First, then, I shall dispense with all preface and with the saying of much that is beside the mark, and treat of those that have pursued the worsor way of life,<sup>b</sup> beginning with Dissembling and the definition of it, and without more ado recount the nature of the Dissembler and the ways to which he is come; and thereafter I shall endeavour, as I purposed to do, to make clear the other affections each in its own place.

<sup>a</sup> Or 'of either kind of men.'

<sup>b</sup> This, particularly, implies the project of a second volume containing *good* Characters, which may have existed in antiquity (Introd. p. 7), and is no certain argument against the genuineness of the Proem as a whole; the use of *μὲν οὖν* at the beginning of Char. i. shows that, if lost, a genuine preface or prefatory sentence was once here, *cf.* Xen. *Mem.*, Arist. *Mag. Mor.*, *Oec.*, *Rhet.*, Cic. *Att.* iv. 16. 2; for such a preface, spurious (?) but not necessarily very late, *cf.* that to [Arist.] *Rhet. Alex.*, known to Ath. (xi. 508 a), and *Mund.*; Aristippus (died 350) dedicated his history of Libya to Dionysius (Diog. L. ii. 83), *cf.* Arcesilaus and Eumenes, *ibid.* iv. 38; *cf.* also iv. 14, vii. 185, and the list of Chrysippus's works; it may be noted that *τὲ* occurs five times here and only four or five times elsewhere; but the style of the preface might well be rather different; in any case it is not typically *Byzantine*.

## ΕΙΡΩΝΕΙΑΣ Α'

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς ἐν τύπῳ περιλαβεῖν, προσποιήσις ἐπὶ τὸ χεῖρον<sup>1</sup> πράξεων καὶ λόγων, ὃ δὲ εἴρων τοιοῦτός τις, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν οὐ μισεῖν,<sup>2</sup> καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθρα, <καὶ πρὸς οὓς ἀντιδικεῖ><sup>3</sup> καὶ τούτοις συλλυπεῖσθαι ἠττωμένοις ὡς δὴ πάσχουσι κακῶς.<sup>4</sup> καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι, καὶ ἐπικγελᾶν<sup>5</sup> τοῖς καθ' ἑαυτοῦ λεγομένοις· καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶως διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξει ἐπανελθεῖν· καὶ μηδὲν ὧν πράττει ὁμολογήσαι ἀλλὰ φῆσαι ἔτι<sup>6</sup> βουλευέσθαι· καὶ προσποιήσασθαι ἄρτι παραγεγονέναι, καὶ ὀψὲ γενέσθαι αὐτῶν,<sup>7</sup> καὶ μαλακισθῆναι· καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας <εἰπεῖν ὡς οὐ πλουτεῖ, καὶ πωλῶν><sup>8</sup> ὡς οὐ πωλεῖ, καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ προσποιεῖσθαι,<sup>9</sup> καὶ ἰδὼν φῆσαι μὴ ἔωρακέσαι, καὶ ὁμολογήσας μὴ μεμνήσθαι· καὶ τὰ μὲν σκέψασθαι<sup>10</sup> φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμάζειν, τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι.  
καὶ τὸ ὅλον δεινὸς τῷ τοιοῦτῷ τρόπῳ τοῦ λόγου

<sup>1</sup> <καὶ ἐπὶ τὸ ἔλαττον>:<sup>2</sup> for μισεῖν cf. Ar. Eccl. 502,

Dem. 54. 26, and for οὐ rather than καὶ οὐ Men. Pk. 867; but Nav. λαθεῖν ὅτι μισεῖ is perhaps right, cf. M ἐνδείκνυσθαι οὐ μισεῖν

<sup>3</sup> E, introd. p. 21<sup>4</sup> E, from M καὶ

συνάχθεσθαι πάσχουσι κακῶς ἢ ἠττημένοις; other mss omit ὡς . . . κακῶς

<sup>5</sup> E<sup>6</sup> only M<sup>7</sup> E: mss αὐτὸν<sup>8</sup> Ribb.-E<sup>9</sup> cf. Lys. 13. 75. Men. 179 K<sup>10</sup> Cas.,

cf. Men. 460 K: mss σκέψασθαι, ἐσκέφθαι

## CHARACTER I

### I. DISSEMBLING

Now Dissembling would seem, to define it generally, to be an affectation of the worse <sup>a</sup> in word and deed ; and the Dissembler will be disposed rather to go up to an enemy and talk with him than to show his hatred ; he will praise to his face one he has girded at behind his back ; he will commiserate even his adversary's ill-fortune in losing his case to him. More, he will forgive his vilifiers, and will laugh in approval of what is said against him ; <sup>b</sup> to such as are put upon and resent it he will speak blandly ; <sup>c</sup> any that are in haste to see him are bidden go back home. He never admits he is doing a thing, but avows he's still thinking of doing it ; and makes pretences, as that he's but now come upon the scene, or joined the company late, or was ill abed. If you are borrowing of your friends and put him under contribution, he will tell you he is but a poor man ; when he would sell you anything, no, it is not for sale ; when he would not, why then it is. He pretends he has not heard when he hears, and says he has not seen when he sees ; and when he has admitted you right he avers he has no remembrance of it. He'll look into this, doesn't know that, is surprised at the other ; this again is just the conclusion he once came to himself. He is for ever

<sup>a</sup> And the less ?

<sup>b</sup> Reading uncertain.

<sup>c</sup> Cf. Xen. *An.* i. 5. 14 (Nav.).

## THEOPHRASTUS

χρησθαι· Οὐ πιστεύω· Οὐχ ὑπολαμβάνω· Ἐκ-  
πλήττομαι· Λέγεις αὐτὸν ἑαυτοῦ ἕτερον γεγονέναι<sup>1</sup>.  
Οὐ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήκει<sup>2</sup>. Παράδοξόν  
μοι τὸ πρᾶγμα· Ἄλλω τινὶ λέγε· Ὁπότερον<sup>3</sup> δὲ  
σοὶ ἀπιστήσω ἢ ἐκείνου καταγνώ ἀποροῦμαι·  
Ἄλλ' ὄρα μὴ σὺ θᾶπτον πιστεύης.<sup>4</sup>

### ΚΟΛΑΚΕΙΑΣ Β'

Τὴν δὲ κολακείαν ὑπολάβοι ἂν τις ὁμιλίαν  
αἰσχροῦ εἶναι συμφέρουσαν δὲ τῷ κολακεύοντι,  
τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε ἅμα πορευό-  
μενον εἰπεῖν· Ἐνθυμῆ ὡς ἀποβλέπουσι πρὸς σέ  
οἱ ἄνθρωποι; τοῦτο δὲ οὐθενὶ τῶν ἐν τῇ πόλει  
γίνεται πλὴν σοί· ἢ<sup>5</sup> Ἡὺδοκίμεις χθὲς ἐν τῇ  
στοᾷ· πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων  
καθημένων καὶ ἐμπесόντος λόγου τίς εἶη βέλτιστος,  
ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ  
κατενεχθῆναι· καὶ ἅμα<sup>6</sup> τοιαῦτα λέγων ἀπὸ τοῦ  
ἱματίου ἀφελεῖν κροκύδα, καὶ εἰάν τι πρὸς τὸ  
τρίχωμα<sup>7</sup> ὑπὸ πνεύματος προσενεχθῆ ἄχυρον,  
καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν· Ὁρᾷς;  
ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν  
ἔσχηκας τὸν πώγωννα μεστόν, καίπερ εἴ τις καὶ  
ἄλλος πρὸς τὰ ἔτη ἔχεις<sup>8</sup> μέλαιναν τὴν τρίχα.

<sup>1</sup> E: mss καὶ λέγει αὐτὸν ἐτ. γεγ. <sup>2</sup> Ambr. E: other mss καὶ μὴν οὐ κτλ. <sup>3</sup> Cob: mss. ὅπως <sup>4</sup> LATE ADDITION: (1) Τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας εὐρεῖν ἔστι τοῦ εἰρωνος (mss ἔστιν οὐ χειρὸν ὄν and corr.)· ταῦτα δὴ τῶν ἡθῶν μὴ ἀπλᾶ ἀλλ' ἐπίβουλα φυλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.

<sup>5</sup> E: mss πλὴν σοί, πλὴν ἢ σοί, ἢ σοι (i.e. ἢ marg. arch.) <sup>6</sup> Needh: mss ἅλλα <sup>7</sup> mss add τῆς κεφαλῆς <sup>8</sup> mss also ἔχεις πρὸς τὰ ἔτη (i.e. ἔχεις marg. arch.)

## CHARACTERS I—II

saying such things as ' I don't believe it ' ; ' I don't understand ' ; ' You amaze me ' ; ' If so, he must have changed ' ; ' Well, that's not what I was told ' ; ' I never expected this ' ; ' Don't tell *me* ' ; ' Whether to disbelieve *you* or make a liar of *him* is more than I can tell ' ; ' Don't you be too credulous.'<sup>a</sup>

### II. FLATTERY

Flattery might be understood to be a sort of converse that is dishonourable, but at the same time profitable, to him that flatters ; and the Flatterer will say as he walks beside you ' Are you aware how people are looking at you ?<sup>b</sup> No man in Athens gets such attention ' ; or this, ' You were the man of the hour yesterday in the Porch ; why, although there was more than thirty present,<sup>c</sup> when the talk turned to who was the finest man there, the name that came to every lip both first and last was yours.' And while he says such things as these, he picks a speck from your coat ; or if so be a morsel of chaff be blown into your beard, plucks it out and then says with a smile ' D'ye see ? because you and I be not met a whole day, your beard's full of grey hairs—though I own your hair is singularly dark of

<sup>a</sup> LATE ADDITION : Such be the speeches, tricks, and retractions to which dissemblers resort. These disingenuous and designing characters are to be shunned like serpents.

<sup>b</sup> Cf. Men. 402 K 5.

<sup>c</sup> Or 'in Athens.'

4 καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν  
 κελεῦσαι· καὶ ἐπαινέσαι δὲ ἀκούοντας<sup>1</sup>· καὶ ἐπι-  
 σημήνασθαι δέ, ἐπὶ παύσειται,<sup>2</sup> Ὁρθῶς· καὶ  
 σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ὡσαι  
 εἰς τὸ στόμα ὡς δὴ οὐ δυνάμενος κατασχεῖν τὸν  
 5 γέλωτα· καὶ τοὺς ἀπαντῶντας μικρὸν ἐπιστῆναι  
 6 κελεῦσαι<sup>3</sup> ἕως ἂν αὐτὸς παρέλθῃ· καὶ τοῖς  
 παιδίοις μῆλα καὶ ἀπίδια<sup>4</sup> πριάμενος εἰσενέγκας  
 δοῦναι ὀρώντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν·  
 7 Χρηστοῦ πατρὸς νεότητια· καὶ συνωνούμενος ἐπὶ  
 <πισυγγίου> κρηπίδας<sup>5</sup> τὸν πόδα φῆσαι εὐρυ-  
 8 θμότερον εἶναι<sup>6</sup> τοῦ ὑποδήματος· καὶ πορευο-  
 μένου πρὸς τινα τῶν φίλων προδραμῶν εἰπεῖν  
 ὅτι Πρὸς σέ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσ-  
 9 ἡγγελκά σε.<sup>7</sup> ἀμέλει δὲ καὶ τὰ ἐκ τῆς γυναικείας  
 10 ἀγορᾶς διακονῆσαι δυνατὸς ἀπνευστί<sup>8</sup> καὶ τῶν  
 ἐστιωμένων πρῶτος ἐπαινέσαι τὸν οἶνον καὶ  
 παρακειμένῳ<sup>9</sup> εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ  
 ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τουτὶ  
 ἄρα ὡς χρηστόν ἐστι· καὶ ἐρωτῆσαι μὴ ῥίγοι,  
 καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι μὴ περι-  
 στείλῃ αὐτόν· καὶ<sup>10</sup> ταῦτα λέγων πρὸς τὸ οὗς  
 προσκύπτων<sup>11</sup> ψιθυρίζειν· καὶ εἰς ἐκείνον ἀποβλέπων

<sup>1</sup> mss ἀκούοντος, ἄκοντος, ἀκούοντα      <sup>2</sup> Foss: mss. εἰ  
 παύσεται, εἰ παύσεται with η corr. to ε, εἰ παύεται      <sup>3</sup> some  
 mss omit μικρὸν      <sup>4</sup> most mss ἀπίους, but cf. Geop.  
 x. 14. 1 ὀπώρα . . οἶον ὄωράκινα μῆλα, ἀπίδια, δαμασκηνά  
<sup>5</sup> E: mss ἐπικρηπίδας, ἐπὶ κρηπίδας (-ίδας)      <sup>6</sup> mss also φῆσαι  
 εἶναι (εἶναι φῆσαι) εὐριθμ. (i.e. εἶναι marg. arch.)      <sup>7</sup> or  
 omit σέ, cf. Plat. Prot. 314 D fin: mss. also προσῆγγελκας,  
 -κα (introd. p. 23)      <sup>8</sup> some mss omit τῆς      <sup>9</sup> Gronov.-  
 E: mss παρακειμένων, παραμένων      <sup>10</sup> E: mss τι περιστ.,  
 and καὶ μὴν, καὶ μὴ (μὴ from marg. arch., whence it was  
 intended to be added after τι)      <sup>11</sup> Valck: mss -πίπτων

## CHARACTER II

your age.' He will desire silence when his friend speaks, or praise the company for listening to him ; when he comes to a stop, he will cry in approbation ' Quite right ' ; and if he make a stale jest will laugh, and stuff the corner of his cloak in his mouth as if he could not hold his merriment. Moreover, any man that comes their way is bidden stand awhile till the great one be gone past. He will buy apples and pears and bring them in for the children, and giving them before their father will kiss them and cry ' Chicks of a good strain.'<sup>a</sup> When he buys shoes with him at the cordwainer's, he will tell him that the foot is shapelier than the shoe. And if he go visiting a friend of his he will run ahead and tell him he is coming, and then face round and say ' I have announced you.' He is the man, you may be sure,<sup>b</sup> to go errands to the women's market<sup>c</sup> there and back without stopping for breath ; and of all the guests will be first to praise the wine ; and will say in his patron's ear ' You are eating nothing ' ; or picking up some of the food upon the table exclaim ' How good this is, isn't it ? ' and will ask him whether he is not cold ? and will he not have his coat on ? and shall he not draw his skirts a little closer about him ? and saying this, bend forward to whisper in his ear ; and will speak to another with

<sup>a</sup> *Cf.* *Ar. Av.* 767 ; probably a metaphor from fighting-cocks.

<sup>b</sup> *Cf.* xiii. n. 1.

<sup>c</sup> Here were sold household requirements of all sorts (*not* specially feminine—a mistaken interpretation of *Poll.* x. 18).

## THEOPHRASTUS

- 11 τοῖς ἄλλοις λαλεῖν. καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ  
 ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι.  
 12 καὶ τὴν οἰκίαν φῆσαι εὖ ἤρχιτεκτονῆσθαι, καὶ  
 τὸν ἀγρὸν εὖ πεφυτεῦσθαι, καὶ τὴν εἰκόνα ὁμοίαν  
 εἶναι.<sup>1</sup>

### ΑΔΟΛΕΣΧΙΑΣ Γ'

Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων οὐ  
 2 καιρίων ἢ μακρῶν καὶ ἀπροβουλεύτων,<sup>2</sup> ὁ δὲ  
 ἀδολέσχης τοιοῦτός τις, οἷος ὦν<sup>3</sup> μὴ γινώσκει  
 τῷ<sup>4</sup> παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς  
 3 αὐτοῦ γυναικὸς εἰπεῖν ἐγκώμιον, εἶτα ὁ τῆς  
 νυκτὸς εἶδεν ἐνύπνιον τοῦτο διηγήσασθαι, εἶθ'  
 ὦν εἶχεν ἐπὶ τῷ δεῖπνῳ τὰ καθ' ἕκαστα διεξελεῖν.  
 εἶτα δὴ προχωροῦντος τοῦ πράγματος<sup>5</sup> λέγειν ὡς  
 πολλῶ<sup>6</sup> πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν  
 ἀρχαίων, καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ  
 ἀγορᾷ, καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι, καὶ τὴν  
 4 θάλατταν ἐκ Διονυσίων πλοῖμον εἶναι, καὶ εἰ  
 ποιήσειεν ὁ Ζεὺς ὕδωρ πλείον,<sup>7</sup> τὰ ἐν τῇ γῇ  
 βελτίω ἔσεσθαι, καὶ ὁ ἀγρὸν<sup>8</sup> εἰς νέωτα γεωργήσει,  
 καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν, καὶ ὡς Δάμιππος  
 μυστηρίοις μεγίστην <τὴν><sup>9</sup> δᾶδα ἔστησεν, καὶ  
 5 καὶ Τίς ἐστὶν ἡμέρα τήμερον; καὶ ὡς Βοηδρο-  
 μιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανοψιῶνος<sup>10</sup> δὲ

<sup>1</sup> LATE ADDITION: (13) καὶ τὸ κεφάλαιον τὸν κόλακά ἐστι θεάσασθαι πᾶν λέγοντα καὶ πράττοντα ᾧ χαριεῖσθαι ὑπολαμβάνει (mss πάντα and ᾧ, ᾧ, οἷς) <sup>2</sup> οὐ καιρίων ἢ only in M

<sup>3</sup> mss also ὦν <sup>4</sup> E: mss τούτῳ <sup>5</sup> cf. Luc. D. Mer.

323 <sup>6</sup> mss also πολλὸν <sup>7</sup> some mss omit <sup>8</sup> E (ᾧ is

the crop): mss ὅτι ἀγρὸν, ὁ (ὁ) ἀγρός, ὁ ἀγρὸς εἰ <sup>9</sup> E

<sup>10</sup> mss Πυανεψ.



## CHARACTERS II—III

his eye on his friend. He will take the cushions from the lackey at the theatre and place them for him himself. He will remark how tasteful is the style of his patron's house; how excellent the planting of his farm; how like him the portrait he has had made.<sup>a</sup>

### III. GARRULITY

Garrulity is the delivering of talk that is irrelevant, or long and unconsidered; and the Garrulous man is one that will sit down close beside somebody he does not know,<sup>b</sup> and begin talk with a eulogy of his own wife, and then relate a dream he had the night before, and after that tell dish by dish what he had for supper. As he warms to his work he will remark that we are by no means the men we were, and the price of wheat has gone down, and there's a great many strangers in town, and that the ships will be able to put to sea after the Dionysia.<sup>c</sup> Next he will surmise that the crops would be all the better for some more rain, and tell him what he is going to grow on his farm next year, adding that it is difficult to make both ends meet, and Damippus' torch was the largest set up at the Mysteries,<sup>d</sup> and how many pillars there are in the Hall of Music, and 'I vomited yesterday,' and 'What day is it to-day?' and that the Mysteries are in September, and the

<sup>a</sup> LATE ADDITION: In fine the flatterer may be observed to say and do anything that he supposes will give pleasure.

<sup>b</sup> Perhaps in the 'Painted Porch,' *cf.* ii. 2, and Alciphr. iii. 17. 2 (iii. 52).

<sup>c</sup> Celebrated in March-April.

<sup>d</sup> Stale news; this is clearly winter, and the Eleusinian Mysteries were in Sept.-Oct.

## THEOPHRASTUS

τὰ Ἀπατούρια,<sup>1</sup> Ποσιδεῶνος δὲ τὰ κατ' ἀγροὺς  
Διονύσια<sup>2</sup>. κὰν ὑπομένη τις αὐτὸν μὴ ἀφίστασθαι.<sup>3</sup>

### ΑΓΡΟΙΚΙΑΣ Δ'

Ἡ δὲ ἀγροικία δόξειεν ἂν εἶναι ἀμαθία ἀσχήμεων,  
ὁ δὲ ἄγροικος τοιοῦτός τις, οἷος κυκεῶνα πιὼν  
εἰς ἐκκλησίαν πορεύεσθαι, καὶ τὸ μύρον φάσκειν  
οὐδὲν τοῦ θύμου ἥδιον ὄζειν, καὶ μείζω τοῦ ποδὸς  
τὰ ὑποδήματα φορεῖν, καὶ μεγάλη τῇ φωνῇ λαλεῖν.  
<sup>2</sup> καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς  
δὲ τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν  
<sup>3</sup> μεγίστων· καὶ τοῖς παρ' αὐτῷ ἐργαζομένοις  
μισθωτοῖς ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας  
<sup>4</sup> διηγείσθαι· καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος  
καθίζανειν, ὥστε τὰ γυμνὰ αὐτοῦ ὑποφαίνεσθαι.<sup>4</sup>  
<sup>5</sup> καὶ ἐπ' ἄλλω μὲν μηδενὶ <μήτε><sup>5</sup> θαυμάζειν μήτε  
ἐκπλήττεσθαι ἐν ταῖς ὁδοῖς, ὅταν δὲ ἴδῃ βοῦν ἢ  
<sup>6</sup> ὄνον ἢ τράγον ἐστηκῶς θεωρεῖν. καὶ προαιρῶν  
δέ τι ἐκ τοῦ ταμείου δεινὸς φαγεῖν, καὶ ζωρότερον  
<sup>7</sup> πιεῖν· καὶ τὴν σιτοποιὸν πειρῶν λαθεῖν,<sup>6</sup> κἄτ'  
ἀλέσαι μετ' αὐτῆς τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ  
<sup>8</sup> ἐπιτήδεια. καὶ ἀριστῶν δὲ ἅμα καὶ τοῖς ὑπο-  
<sup>9</sup> ζυγίοις ἐμβαλεῖν τὴν ὀλύραν· καὶ κόψαντος τὴν

<sup>1</sup> only M has τὰ      <sup>2</sup> M κατ' ἀγρ. τὰ Δ., perhaps rightly ;  
others omit τὰ      <sup>3</sup> all mss have this sentence after σήμερον  
—sic—(introd. p. 17)

LATE ADDITION: (6) παρασείσαντα  
δὴ δεῖ τοὺς τοιοῦτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάτ-  
τεσθαι, ὅστις ἀπίρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι  
τοῖς μήτε σχολὴν μήτε σπουδὴν διαγινώσκουσιν, after which M  
has ὁ γὰρ χρόνος οὐδὲ τοῖς καιριωτέροις ἐξαρκεῖ      <sup>4</sup> mss  
also φαίνεσθαι: from ὥστε on may be a gloss      <sup>5</sup> Ast

<sup>6</sup> cf. Ar. *Pax* 1138, Lys. 1. 12      <sup>7</sup> some mss omit

## CHARACTERS III—IV

Apaturia in October, and the country-Dionysia in December. And if you let him go on he will never stop.<sup>a</sup>

### IV. BOORISHNESS

Boorishness would seem to be an unbecoming ignorance, and the Boor to be such as will take a purge before he goes to the Assembly,<sup>b</sup> declare that thyme smells every bit as sweet as perfume, wear shoes too large for his feet, and talk at the top of his voice. He distrusts his friends and kinsfolk, but confides matters of great import to his servants, and tells all that went on at the Assembly to the hired labourers who work on his farm. He will sit down with his cloak above his knee, and thus expose too much of himself. Most things this man sees in the streets strike him not at all, but let him espy an ox or an ass or a billy-goat, and he will stand and contemplate him. He is apt also to take from the larder as he eats, and to drink his wine over-strong ; to make secret love to the bake-wench, and then help her grind the day's corn for the whole household and himself with it ; to fodder the beasts<sup>c</sup> while he munches his breakfast ; to answer a knock at

<sup>a</sup> LATE ADDITION : Such men as this anyone that would stay unburnt by the fire should flee by all and every means he can ; for it is hard to bear with one who cannot distinguish leisure from occupation. There is not time enough even for that which is relevant.

<sup>b</sup> This, in those days, would make him an unpleasant neighbour ; the next words refer to a different occasion.

<sup>c</sup> Lit. 'give the beasts their rice-wheat' (Lat. *far*).

## THEOPHRASTUS

- 10 θύραν<sup>1</sup> ὑπακούσαι<sup>2</sup> αὐτός· καὶ ἐστιῶν<sup>3</sup> τὸν κύνα  
 προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ρύγχους  
 εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν.  
 11 καὶ τὸ ἀργύριον δὲ παρά του λαμβάνων<sup>4</sup> ἀπο-  
 δοκιμάζειν, λίαν λέγων μολυβρὸν<sup>5</sup> εἶναι, καὶ  
 ἕτερον ἀνταλλάττεσθαι.<sup>6</sup> κεί τὸ<sup>7</sup> ἄροτρον ἔχρησεν  
 ἢ κόφινον ἢ δρέπανον ἢ θύλακον, τοῦτο<sup>8</sup> τῆς  
 νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνησκόμενος <ἀναστὰς  
 12 ἐξιέναι> ζητῶν.<sup>9</sup> καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι  
 τὸν ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ  
 τάριχος, καὶ εἰ τήμερον<sup>10</sup> νουμηνίαν ἄγει, καὶ  
 <ἂν φῆ>,<sup>11</sup> εἰπεῖν εὐθύς ὅτι βούλεται καταβὰς  
 ἀποκείρασθαι<sup>12</sup> καὶ τῆς αὐτῆς ὁδοῦ παριῶν<sup>13</sup> κομί-  
 13 σασθαι παρ' Ἀρχίου τοῦ ταρίχους.<sup>14</sup> καὶ ἐν  
 14 βαλανείῳ δὲ ἄσαι. καὶ εἰς τὰ ὑποδήματα δὲ  
 ἦλους ἐγκροῦσαι.<sup>15</sup>

## ΑΡΕΣΚΕΙΑΣ Ε'

Ἡ δὲ ἀρέσκειά ἐστι μὲν, ὡς ὄρω περιλαβεῖν,  
 ἔντευξις οὐκ ἐπὶ τῷ βελτίστῳ ἡδονῆς παρα-  
 2 σκευαστική, ὃ δὲ ἄρεσκος ἀμέλει τοιοῦτός τις,

<sup>1</sup> M. Schmidt: mss τὴν θύραν καὶ κόψαντος τὴν θύραν, or omit κόψ. τ. θ. (introd. p. 18) <sup>2</sup> Cas: mss ἐπ.

<sup>3</sup> E, from M ἐσθίοντα: other mss omit <sup>4</sup> mss also λαβών, but M δεχόμενος <sup>5</sup> Diels: mss λίαν μὲν λυπρὸν (λυπηρόν) <sup>6</sup> Cob: mss ἅμα ἀλλάττ.

<sup>7</sup> E, cf. Alciphr. 2. 16. 1 (3. 19): mss καὶ τὸ, καὶ εἰ τὸ, καὶ ὃ <sup>8</sup> mss ταῦτα <sup>9</sup> E, see introd. p. 21 <sup>10</sup> mss σῆμ. ὃ ἀγών (incorp. gloss; for nom. cf. Sch. M κόρδαξ 6. 3); for ἄγει cf. Archil. 113 Bgk, where read Φησὶν', ἕως φᾶ' νῦν ἄγει

Θαργηλία (subject once the king, cf. ῥεῖ and ῥεῖ Ζεὺς) <sup>11</sup> E <sup>12</sup> mss also ὑποκ. <sup>13</sup> cf. Ar. Pax 1155 <sup>14</sup> Sylb. partit. gen.: mss τοὺς <sup>15</sup> all mss have these two sentences after ἀποκείρ. (introd. p. 18)

50

## CHARACTERS IV—V

the door himself. When he gives a feast he calls the dog, takes him by the snout, and says 'This is the guardian of my house and farm.' When he receives money<sup>a</sup> he tests it and finds it wanting; it looks, says he, too much like lead; and changes it for other. And if he has lent his plough, or a basket, or a sickle, or a sack, he will remember it as he lies awake one night and rise and go out to seek it. On his way to the town he will ask any that meets him the price of hides or red-herring, and if 'tis new moon<sup>b</sup> to-day; and should answer come 'Yes,' declares he will go and be shorn out of hand and get some herrings at Archias' shop on the way to the barber's.<sup>c</sup> He is given also to singing at the baths; and loves to drive hobnails into the soles of his shoes.

### V. SELF-SEEKING AFFABILITY

Self-seeking Affability, to give it a definition, is a sort of behaviour which provides pleasure, but not with the best intentions;<sup>d</sup> and it goes without saying<sup>e</sup> that the Smoothboot or Self-seeking Affable

<sup>a</sup> Not necessarily 'his (due) money'; the article is often used with this word when we should not expect it, *e.g.* Diog. L. ii. 81: so τὸ χρυσίον xxiii. 7.

<sup>b</sup> Observed as a holiday and a great day for marketing.

<sup>c</sup> Regardless of the noses of the barber's other customers.

<sup>d</sup> We have no single word for this unless it be Impressionism (and Impressionist) as it is sometimes transferred, in a *bon mot*, from the realm of art; this man's behaviour comes from a desire to produce a good impression *at all costs*; neither Complaisance nor Affability has this connotation; Healey's Smoothboot is unfortunately obsolete.

<sup>e</sup> Cf. xiii. n. a.

## THEOPHRASTUS

οἷος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον εἰπὼν καὶ θαυμάσας ἰκανῶς ἀμφοτέραις ταῖς χερσὶ λαβόμενος<sup>1</sup> μὴ ἀφιέναι, ἀλλὰ<sup>2</sup> μικρὸν ἐπιπροπέμψας<sup>3</sup> καὶ ἐρωτήσας πότε αὐτὸν ὄψεται, <sup>3</sup> ἐπαινῶν ἀπαλλάττεσθαι.<sup>4</sup> καὶ παρακληθεῖς δὲ πρὸς δίαιταν μὴ μόνον ᾧ πάρεστι βούλεσθαι ἀρέσκειν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις εἶναι δοκῇ.<sup>5</sup> καὶ τοῖς ξένοις<sup>6</sup> δὲ εἰπεῖν ὡς δικαιοτέρα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δ' <sup>4</sup> ἐπὶ δεῖπνον κελεύσαι καλέσαι τὰ παιδιά τὸν <sup>5</sup> ἐστιῶντα, καὶ εἰσιόντα<sup>7</sup> φῆσαι σύκου<sup>8</sup> ὁμοιότερα εἶναι τῷ πατρί, καὶ προσαγαγόμενος<sup>9</sup> φιλῆσαι καὶ παρ' αὐτὸν καθίστασθαι,<sup>10</sup> καὶ τοῖς μὲν συμπαίξειν αὐτὸς λέγων· Ἄσκος, πέλεκυς, τὰ δὲ ἐπὶ τῆς γαστρὸς ἔαν καθεύδειν ἅμα<sup>11</sup> θλιβόμενος.<sup>12</sup>

## ΑΠΟΝΟΙΑΣ Σ'

Ἢ δὲ ἀπόνοιά ἐστὶν ὑπομονὴ αἰσχροῶν ἔργων τε καὶ λόγων,<sup>13</sup> ὁ δὲ ἀπονεννημένος τοιοῦτός τις,

<sup>1</sup> only in P (ap. Herc. 1457)      <sup>2</sup> E: mss καὶ      <sup>3</sup> [ἐ]πι  
in P only      <sup>4</sup> mss also ἐτι ἐπαινῶν ἀπ.      <sup>5</sup> τις  
P: mss εἰς or omit      <sup>6</sup> Cor: mss and P accus.      <sup>7</sup> P  
εἰσελθόντα, but cf. Men. Pk. 193 (taken as singular?)  
<sup>8</sup> Nav. suggests σύκου ἄσκου, cf. Herodas vi. 60      <sup>9</sup> mss  
also and P προσαγόμενος.      <sup>10</sup> so P or καθίστασθαι, cf. Lys.  
18. 10: mss also καθίσει, -ίσασθαι      <sup>11</sup> ἀναθλιβόμενος? cf.  
A.P. xii. 208: P omits ἅμα      <sup>12</sup> all mss and P place  
here the passage καὶ πλειστάκις κτλ. which most modern  
editors transfer to xxi      <sup>13</sup> Gale: mss δικαιολόγων

## CHARACTERS V—VI

is one that will hail you a great way off and call you excellent fellow, and when he is done with admiring you, seize you with both hands and not let go till he have accompanied you some little way and asked you when he can see you, and then go his way with a compliment. When he is called to help settle a dispute, his desire is to please the opposite party as well as the friend he stands for, so that he may be thought impartial. He will tell strangers, too, that they are right and his fellow-countrymen wrong. Bidden to a feast, he has his host call the children, and they are no sooner come in than he declares them to be as like as figs to their father, and drawing them to him sets them beside him with a kiss, and plays with some of them, himself crying ‘Wineskin, hatchet,’<sup>a</sup> and suffers others to sleep on his lap in spite of the discomfort.

### VI. WILFUL DISREPUTABLENESS

Wilful Disreputableness is a tolerance of the dishonourable in word and deed; and your Scallywag

<sup>a</sup> These words were proverbial of lightness and heaviness, originally in water, as in modern Greek a child learning to swim floats like an *ἀσκή* or sinks like a *τσηκούρι*; this man, then, lifts a child saying *ἀσκός* and drops it saying *πέλεκυς*—or the like; ‘to try to sink an inflated skin’ was a proverb for attempting the impossible, *Par. Gr.* ii. p. 311; inflated skins were used for crossing rivers, etc., *Xen. An.* iii. 5, *Plut. Thes.* xxiv.; according to Hesychius there was a weight called *πέλεκυς* = 6 (or 12) minae (S. Koujeas, *Herm.* xli. 480, where see fig. Matz-Duhn. *Ant. Denk. in Rom.* ii. 2331); cf. Aristotle and Diogenes’ proffered figs, *μετρωρίσας ὡς τὰ παιδία*, *Diog. Laert.* v. 18.

## THEOPHRASTUS

2 οἶος ὁμόσαι ταχύ, <έκων><sup>1</sup> κακῶς ἀκοῦσαι, λοι-  
 δορηθῆναι δυναμένοις,<sup>2</sup> τῷ ἦθει ἀγοραῖός τις καὶ  
 3 ἀνασεσυρμένος καὶ παντοποιός· ἀμέλει δυνατὸς  
 καὶ ὀρχεῖσθαι νήφων τὸν κόρδακα,<sup>3</sup> καὶ προσω-  
 πείον ἔχων ἐν κωμικῷ χορῷ περιάγειν ἐν τῷ  
 4 θεάτρῳ.<sup>4</sup> καὶ ἐν θαύμασι δὲ τοὺς χαλκοῦς ἐκ-  
 λέγειν καθ' ἕκαστον περιῶν<sup>5</sup> καὶ μάχεσθαι τούτοις  
 τοῖς τὸ σύμβολον φέρουσι<sup>6</sup> καὶ προῖκα θεωρεῖν  
 5 ἀξιούσι. δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνο-  
 βοσκῆσαι καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν  
 ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μα-  
 6 γειρεύειν, κυβεύειν· τὴν μητέρα μὴ τρέφειν,  
 ἀπάγεσθαι κλοπῆς, τὸν κέραμον<sup>7</sup> πλείω χρόνον  
 7 οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. καὶ τούτων<sup>8</sup> ἂν εἶναι  
 δόξειε τῶν περιῶσταμένων τοὺς ὄχλους καὶ προσ-  
 καλοῦντων, μεγάλη τῇ φωνῇ καὶ παρερρωγνία  
 λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς· καὶ  
 οἱ μὲν μεταξὺ<sup>9</sup> προσίασιν, οἱ δὲ ἀπίασιν πρὶν  
 ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχήν, τοῖς  
 δὲ συλλαβήν, τοῖς δὲ μέρος τοῦ πράγματος λέγει,  
 οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ  
 8 ἢ ὅταν ἢ πανήγυρις. ἱκανὸς δὲ καὶ δίκας τὰς  
 μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνησθαι,  
 ταῖς δὲ παρῆναι ἔχων ἐχῖνον<sup>10</sup> ἐν τῷ προκολπίῳ

<sup>1</sup> Herw., cf. Men. 614 K      <sup>2</sup> Foss, i.e. τοῖς δυν. ; a parte. in the nom. (mss) cannot be right: or omit λοιδ. δυν. as gloss?      <sup>3</sup> Sch. κόρδαξ εἶδος ὀρχήσεως αἰσχρᾶς καὶ ἀπρεποῦς

<sup>4</sup> περιάγειν ἐν θεατρῳ (sic) only in M. introd. p. 24      <sup>5</sup> Needh. i.e. περιῶν: mss παριῶν      <sup>6</sup> some mss omit τούτοις

<sup>7</sup> only M: others have the gloss δεσμωτήριον      <sup>8</sup> Needh: mss τοῦτο δ', τοῦτ' ἂν      <sup>9</sup> E: mss μεταξὺ οἱ μὲν

<sup>10</sup> Sch. ἐχῖνός ἐστι σκεῦος χαλκοῦν τῆς δικαστικῆς τραπέζης, ἐν ᾧ τὰ γράμματα ἤγουν τὰς ψήφους ἀπετίθεσαν



## CHARACTER VI

or Wilfully Disreputable man <sup>a</sup> is quick to pledge his name, tolerant of slander, abusive of the great,<sup>b</sup> of a ne'er-do-weel, decency-be-damned, devil-may-care disposition. He is the man, I warrant you,<sup>c</sup> to dance the cordax sober, and when he wears a mask in a comic chorus to twist it hind-part before in the face of the house.<sup>d</sup> At a show he will go round collecting the pence from every man severally, and wrangle with such as bring the ticket and claim to look on for nothing. He will keep inns and brothels, he will farm the taxes; crier, cook, dicing-house man,<sup>e</sup> there's no trade so low but he'll follow it. He will turn his mother out of doors,<sup>f</sup> be apprehended for larceny,<sup>g</sup> spend longer time in the lock-up than in his own house. He would seem to be of those who gather crowds and abuse them and argue with them in a loud cracked voice, while some will come after he is begun and others go before he ends, this getting but the prologue, that the summing-up, the other a morsel of the theme itself, and no occasion reckoned so pat to his purpose as a fair.<sup>h</sup> In the courts of law he is alike fitted to play plaintiff or defendant; he may refuse his testimony on oath, or come to give it with a

<sup>a</sup> Perverse? *cf.* E. A. Poe, *The Black Cat*. Abandoned?

<sup>b</sup> Or, without emendation, 'able to be abused' (gloss; *δύναμαι* with pass. inf. is very rare in classical Greek).

<sup>c</sup> *Cf.* xiii. n. a.

<sup>d</sup> *Cf.* *περιάγ. τὴν κεφαλὴν, τὸν τράχηλον, κτλ.*: or 'do the scene-shifting in his mask'? *cf.* *περίακτοι*.

<sup>e</sup> The context belies the usual meaning 'dice-player.'

<sup>f</sup> Such people were classed by law as evil-livers and lost the right to speak in the Assembly, *cf.* Aesch. 1. 28, Diog. L. i. 55.

<sup>g</sup> *Cf.* Andoc. *Myst.* 1. 74.

<sup>h</sup> This sentence is perhaps an interpolation.

9 καὶ ὄρμαθους γραμματειδίων ἐν ταῖς χερσίν. οὐκ ἀποδοκιμάζειν δὲ ἄλλ' οὐδὲ πολλῶν ἀγοραίων στρατηγεῖν<sup>1</sup> καὶ εὐθὺς τούτοις δανείζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπώλια, τὰ ταριχοπώλια, καὶ τοὺς τόκους <τοὺς><sup>2</sup> ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.<sup>3</sup>

## ΛΑΛΙΑΣ Ζ'

Ἡ δὲ λαλιά, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιο, εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου, ὁ δὲ λαλὸς  
2 τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὀτιοῦν πρὸς αὐτὸν φθέγγηται, ὅτι οὐθέν λέγει, καὶ ὅτι αὐτὸς πάντα οἶδεν, καὶ ὅτι ἂν ἀκούη  
3 αὐτοῦ μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένων ὑποβαλεῖν<sup>4</sup> εἶπας· Σὺ μὴ<sup>5</sup> ἐπιλάθῃ ὁ μέλλεις λέγειν, καὶ Εὐ γε ὅτι με ὑπέμνησας, καὶ Τὸ λαλεῖν ὡς χρήσιμόν που, καὶ Ὁ παρέλιπον, καὶ Ταχύ γε συνῆκας τὸ πρᾶγμα, καὶ Πάλαι σε παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἑτέρας ἀρχὰς<sup>6</sup> τοιαύτας πορίσασθαι, ὥστε  
1 μὴδ' ἀναπνεῦσαι τὸν ἐντυγχάνοντα· καὶ ὅταν γε τοὺς καθ' ἓνα ἀποκναίσῃ,<sup>7</sup> δεινὸς καὶ ἐπὶ τοὺς

<sup>1</sup> ἀποδοκιμάζειν Meier: mss -ων: ἀλλ' οὐδὲ E, cf. xxviii. 5 and Ar. *Nub.* 1395, Dem. 19. 37: mss οὐδ' ἄμα: Diels' ἀλλαντοπωλεῖν does not suit the sequel <sup>2</sup> Nav.

<sup>3</sup> LATE ADDITION: (10) ἐργώδεις δὲ εἰσιν οἱ τὸ στόμα εὐλυτον ἔχοντες πρὸς λαιδορίαν καὶ φθεγγόμενοι μεγάλη τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια <sup>4</sup> mss ὑποβάλλει(ν), ἐπιβ. (introd. p. 21): or ὑπολαβεῖν (old corr.?) <sup>5</sup> mss also Εἶπας σύ; μὴ <sup>6</sup> mss also ἀφορμὰς <sup>7</sup> old variant ἀπογυμνώσῃ (early corruption of the spelling ἀπογναίσῃ?): Nav. ἀπογυμνάσῃ

## CHARACTERS VI—VII

sealed box in his coat and bundles of documents <sup>a</sup> in his hands. Nor loath is he, neither, to play captain to much riff-raff of the market, lending them money the moment they ask it, and exacting three ha'pence a day usury on every shilling. And he makes his rounds of the cookshops, the fishmongers', the salters', and collects his share of their takings in his cheek.<sup>b</sup>

### VII. LOQUACITY

Loquacity, should you wish to define it, would seem to be an incontinence of speech; and the Loquacious man will say to any that meets him, if he but open his lips, 'You are wrong; I know all about it, and if you will listen to me you shall learn the truth.' And in the midst of the other's answer he whispers him <sup>c</sup> such words as these: 'Pray bethink you what you are about to say'; or 'I thank you for reminding me'; or 'There's nothing like a talk, is there?' or 'I forgot to say'; or 'You have not taken long to understand it'; or 'I had long expected you would come round to my way of thinking'; and provides himself other such openings, so that his friend can hardly get his breath. And when he has worn out <sup>d</sup> such as go singly, he

<sup>a</sup> *i.e.* papyrus-rolls strung together.

<sup>b</sup> The usual place for carrying *small* change, *cf.* Ar. *Eccl.* 818.

LATE ADDITION: Troublesome indeed are those who always have their tongue ready to let slip for abuse, and talk with loud voices; who make the market and the work-shops to ring with their words.

<sup>c</sup> Or 'interrupts him with.'      <sup>d</sup> Or perhaps 'disarmed.'

## THEOPHRASTUS

ἄθροους<sup>1</sup> συνεστηκότας πορευθῆναι καὶ φυγεῖν  
 5 ποιῆσαι μεταξὺ χρηματίζοντας. καὶ εἰς τὰ διδα-  
 σκαλεῖα δὲ καὶ εἰς τὰς παλαιστρας εἰσιὼν κωλύειν  
 τοὺς παῖδας προμανθάνειν, τοσαῦτα καὶ προσ-  
 6 λαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις. καὶ  
 τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ  
 7 ἀποκαταστήσαι εἰς τὴν οἰκίαν.<sup>2</sup> καὶ πυθόμενος  
 τὰς ἐκκλησίας ἀπαγγέλλειν, προσδιηγῆσασθαι δὲ  
 καὶ τὴν ποτε<sup>3</sup> γενομένην τοῖν ῥητόροιν μάχην,<sup>4</sup>  
 καὶ οὓς ποτε λόγους αὐτὸς εἶπας εὐδοκίμησεν<sup>5</sup> ἐν  
 8 τῷ δήμῳ· καὶ κατὰ τῶν πληθῶν γε ἅμα διηγού-  
 μενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς ἀκούον-  
 τας ἤτοι ἐπιλαθέσθαι ἢ νυστάξαι ἢ μεταξὺ κατα-  
 9 λιπόντας<sup>6</sup> ἀπαλλάττεσθαι. καὶ συνδικάζων δὲ κω-  
 λῦσαι κρίναι, καὶ συνθεωρῶν θεάσασθαι, καὶ συν-  
 δειπνῶν φαγεῖν, λέγων ὅτι χαλεπὸν τῷ λαλῶ  
 ἐστὶ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἐστὶν ἢ γλῶττα,  
 καὶ ὅτι οὐκ ἂν σιωπήσειεν οὐδ' εἰ τῶν χελιδόνων  
 10 δόξειεν εἶναι λαλίστερος. καὶ σκωπτόμενος ὑπο-  
 μείναι καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸς  
 ἤδη καθεύδειν βουλόμενος κελεύῃ, λεγόντων Ἰᾶτα,<sup>7</sup>  
 λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ὕπνος τις<sup>8</sup> λάβῃ.

<sup>1</sup> some mss insert καί, but Nav. compares Plat. *Lys.* init., Xen. *An.* vii. 4. 47

<sup>2</sup> mss also ἐκ τῆς οἰκίας (but cf. ἐκκεκρουμένῳ xxx. 11)

<sup>3</sup> some mss τὴν ἐπ' Ἀριστοφῶντος τότε (ποτε), incorporating gloss

<sup>4</sup> Diels-Hottinger: mss τοῦ ῥήτορος μ. and add, after incorporation of gloss, καὶ τὴν Λακεδαιμονίοις (-ων) ὑπὸ (ἐπὶ) Λυσάνδρῳ, confusing the archon of 330 with the member of the Four Hundred: a real battle has no point here

<sup>5</sup> arch. recorded variant εἶπεν εὐδοκίμησας

## CHARACTER VII

is prone to march upon those who stand together in troops, and put them to flight in the midst of their business. It is a habit of his to go into the schools and wrestling-places and keep the children from learning their tasks, he talks so much to their teachers and trainers.<sup>a</sup> And if you say you must go your ways, he loves to bear you company and see you to your doorstep. And when he has news of the meetings of Assembly he retails it, with the addition of an account of the famous battle of the orators,<sup>b</sup> and the speeches he too was used to make there so greatly to his credit, all this interlarded with tirades against democracy, till his listeners forget what it is all about, or fall half-asleep, or get up and leave him to his talk. On a jury this man hinders your verdict, at the play your entertainment, at the table your eating, with the plea that it is hard for the talkative to hold his peace, or that the tongue grows in a wet soil, or he could not cease though he should outbabble the very swallows. And he is content to be the butt of his own children, who when it is late and he would fain be sleeping and bids them do likewise, cry ‘Talk to us, daddy, and then we shall go to sleep.’

<sup>a</sup> For construction *cf.* Alciphr. ii. 32. 3 (iii. 34).

<sup>b</sup> Demosthenes and Aeschines in 330 B.C.

<sup>6</sup> Herw. <λαλοῦντα> καταλ. <sup>7</sup> *E* (Ribb. τατᾶ, but *cf.* Herod. i. 60 τᾶταλίξειν): mss αὐτὸν ἢ κ. βουλόμενον (βουλόμενον corr. to -να) κελ. λέγοντα ταῦτα: for omission of the second καθεύδειν *cf.* Dem. 54. 23 fin. <sup>8</sup> most mss omit τις, but (like ὅπως ἄν? and λαλεῖν) it may be baby-language.

## ΛΟΓΟΠΟΙΙΑΣ Η'

Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν, ὁ δὲ  
 2 λογοποιὸς τοιοῦτός τις, οἷος ἀπαντήσας τῷ φίλῳ εὐθύς καταβαλὼν τὸ ἦθος<sup>1</sup> καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σὺ καὶ πῶς ἔχεις καὶ ἔχεις τι περὶ τοῦδε εἰπεῖν καινόν;<sup>2</sup> καὶ ὡς ἐπιβάλλων<sup>3</sup> ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν  
 3 ἀγαθὰ γέ ἐστι τὰ λεγόμενα· καὶ οὐκ ἔασας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐδὲν ἀκήκοας;  
 4 δοκῶ μοί σε εὐωχῆσειν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἢ στρατιώτης <τις><sup>4</sup> ἢ παῖς Ἀστείου τοῦ αὐλητοῦ ἢ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ  
 5 αὐτῆς τῆς μάχης οὗ φησιν ἀκηκοέναι· αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαυταὶ εἰσιν αὐτῷ<sup>5</sup> ὧν  
 6 οὐδεὶς ἂν ἔχοι ἐπιλαβέσθαι<sup>6</sup>· διηγεῖται δὲ τούτους φάσκων λέγειν ὡς Πολυπέρχων καὶ ὁ βασιλεὺς  
 7 μάχην<sup>7</sup> νενίκηκε καὶ Κάσανδρος ἐζώγρηται· καὶ ἂν εἶπη τις αὐτῷ· Σὺ δὲ ταῦτα πιστεύεις; γεγονέναι φησὶ<sup>8</sup> τὸ πρᾶγμα· βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτὰ γὰρ λέγειν περὶ τῆς μάχης καὶ πολὺν τὸν  
 8 ζῶμὸν γεγονέναι· εἶναι δ' ἑαυτῷ<sup>9</sup> καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν, ὁρᾶν γὰρ αὐτῶν<sup>10</sup> πάντων μεταβεβληκότα· λέγει δ' ὡς καὶ

<sup>1</sup> sc. τὸ ἐπὶ τοῦ προσώπου; cf. [Arist.] *Physiog.* i. 805 b 2, and Eur. *Cycl.* 167 καταβάλλειν τὰς ὄφρῦς, Ar. *Vesp.* 655 χαλᾶν τὸ μέτωπον, *Ach.* 1069 ἀνασπᾶν τὰς ὄφρῦς, *Amphis* 3. 305 M. ἐπαίρειν τὰς ὄφρῦς <sup>2</sup> introd. p. 24 <sup>3</sup> mss -βαλῶν <sup>4</sup> E <sup>5</sup> most mss -τοῦ <sup>6</sup> Cas: mss -λαθέσθαι <sup>7</sup> mss also μάχη <sup>8</sup> cf. Men. *Eup.* 79: most mss omit γεγονέναι, all have φήσει <sup>9</sup> Diels: mss δὲ αὐτῷ <sup>10</sup> αὐτὸς τῶν? mss also αὐτὸν

## CHARACTER VIII

### VIII. NEWSMAKING

Newsmaking is the putting together of fictitious sayings and doings at a man's own caprice; and the Newsmaker is one that no sooner meets a friend than his face softens and he asks him with a smile 'Where do you come from? How do you? and Have you any news of this?' and throwing himself, so to speak, upon him 'Can there be any greater news?'<sup>a</sup> nay, and it is good news'; and without suffering him to answer, 'What?' cries he, 'have you heard nothing? methinks I can give you a rare feast.' And it seems he has some soldier, or a servant of Asteius the flute-player's,<sup>b</sup> or maybe Lycon the contractor, come straight from the battle-field, who has told him all about it. Thus his authorities are such as no man could lay hands on. Yet he recounts, with them for sponsors, how that Polyperchon and the King have won a battle, and Casander is taken.<sup>c</sup> And if it be asked him 'Do you believe this?' he will reply that it is so indeed, 'tis common talk, and the report gains ground, and everyone says the same; all agree about the battle, and the butchers' bill is very long<sup>d</sup>; he can tell it from the faces of the Government, they are all so changed. Moreover, he has been told in secret that they are keeping in

<sup>a</sup> Cf. Dem. *Phil.* i. 43. 10.

<sup>b</sup> Flute-playing was usual at sacrifices on the field of battle as elsewhere (Nav.).

<sup>c</sup> *Intro.* p. 5, and *Index*.

<sup>d</sup> *Lit.* 'the broth has been plentiful.'

## THEOPHRASTUS

παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ  
 ἤδη πέμπτην ἡμέραν ἤκοντα ἐκ Μακεδονίας ὃς  
 9 πάντα ταῦτα εἶδε<sup>1</sup>. καὶ ταῦθ' ἅπαντα<sup>2</sup> διεξιῶν  
 πῶς οἴεσθε πιθανῶς σχετλιάζων λέγει<sup>3</sup>. Δυστυχήης  
 Κάσαινδρος· ὦ ταλαίπωρος· ἐνθυμῆ τὸ τῆς τύχης;  
 10 ἀλλ' οὖν ἰσχυρός <γε> γενόμενος<sup>4</sup>— καὶ Δεῖ δ'  
 αὐτὸν σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει  
 προσεδράμηκε λέγων.<sup>5</sup>

### ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

Ἡ δὲ ἀναισχυντία ἐστὶ μὲν, ὡς ὄρω λαβεῖν,  
 καταφρόνησις δόξης αἰσχροῦ ἔνεκα κέρδους, ὃ δὲ  
 2 ἀναισχυντος τοιοῦτος, οἷος πρῶτον μὲν ὄν ἀπο-  
 στερεῖ πρὸς τοῦτον ἀπελθὼν δανεῖξασθαι· εἶτα  
 θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἑτέρῳ,  
 3 τὰ δὲ κρέα ἀποτιθέναι ἀλσι πάσας. καὶ ποι  
 κεκλημένος,<sup>6</sup> προσκαλεσάμενος τὸν ἀκόλουθον  
 δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον,  
 καὶ εἰπεῖν ἀκούοντων πάντων· Εὐωχοῦ, Τίβειε.<sup>7</sup>

<sup>1</sup> mss also οἶδε      <sup>2</sup> mss πάντα, ταῦτα π., ταῦθ' ἅμα

<sup>3</sup> E: M σχετλιάζων ἐπάγειν, others σχετλιάζει(ν) λέγων

<sup>4</sup> E      <sup>5</sup> LATE ADDITION: (11) τῶν τοιούτων ἀνθρώπων

τεθαύμακα τί ποτε βούλονται λογοποιούντες· οὐ γὰρ μόνον

ψεύδονται ἀλλὰ καὶ ἀλυσιτελῆ πλάττουσι (mss -λῶς ἀπ-

αλλάττ.). (12) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανείοις

περιστάσεις ποιούμενοι τὰ ἱμάτια ἀποβεβλήκασιν, οἱ δ' ἐν

τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικῶντες ἐρήμους δίκας ὠφλή-

κασιν. (13) εἰσὶ δ' οἱ καὶ πόλεις τῷ (mss πλεῖστοι) λόγῳ

κατὰ κράτος αἰρούντες παρεδειπνήθησαν. (14) πάνυ δὴ ταλαί-

πωρον αὐτῶν ἐστὶ τὸ ἐπιτήδευμα· ποία γὰρ (mss insert οὐ)

στοᾷ, ποῖον δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆς ἀγορᾶς οὐ οὐ

(mss οὐ or omit) διημερεῖουσιν ἀπαιδᾶν ποιούντες τοὺς ἀκούοντας;

(15) οἴτως καὶ καταπονοῦσι ταῖς ψευδολογίαις.      <sup>6</sup> only in

M (που κεκλ.)      <sup>7</sup> mss also τίμιε, τιμιώτατε, Sch. only in M

Τίβιε δουλικὸν ὄνομα ὡς καὶ Δρόμων καὶ Γέτας καὶ τὰ τοιαῦτα



## CHARACTERS VIII—IX

close hiding one that came four days ago out of Macedonia who has seen it all.<sup>a</sup> While this long tale is telling, you cannot think how true to life are his cries of woe : ' Poor Casander ! unhappy man ! do you see how luck turns ? Well, he was a strong man once, and now——!' and he ends with saying, ' But mind you, this must go no further,' albeit he has been running up to all the town to tell them of it.<sup>b</sup>

### IX. UNCONSCIONABLENESS

Unconscionableness, to define it, is a neglect of reputation for the sake of filthy lucre ; and he is unconscionable who, in the first place, goes off and borrows of a creditor he has already refused to pay.<sup>c</sup> Next, when he sacrifices, he dines abroad, and lays by the meat of the victim in salt.<sup>d</sup> When he is a man's guest, he calls his lackey and takes and gives him bread and meat from the table, and says in the hearing of the whole company ' Fall you to and

<sup>a</sup> Or, ' knows everything.'

<sup>b</sup> LATE ADDITION : It is a marvel to me what object such men can have in making their news. They not merely tell lies, but forge tales that bring them no profit. For oftentimes have they lost their cloaks gathering crowds at the baths, or been cast in their suits-at-law by default a-winning battles by land or sea in the Porch, or it may be have missed their dinner taking cities by assault of word. Their manner of life is hard indeed ; for what porch is there, or workshop, or part of the market-place which they do not haunt day in day out, to the utter undoing of their hearers, so do they weary them with their lying tales ?

<sup>c</sup> Cf. ἀδικεῖ = he has wronged ; Nav. compares Xen. An. vii. 6. 9, Isocr. 18. 53 ; for ἀπελθῶν cf. Diog. L. vi. 46.

<sup>d</sup> Instead of feasting his friends on it ; cf. Men. 518. 3 K.

4 καὶ ὄψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην εἴ  
 τι χρήσιμος αὐτῷ γέγονε, καὶ ἑστηκῶς πρὸς τῷ  
 σταθμῷ μαλίστα μὲν κρέας, εἰ δὲ μὴ, ὅσπουν εἰς  
 τὸν ζυγὸν<sup>1</sup> ἐμβαλεῖν, καὶ ἔαν μὲν λάθῃ,<sup>2</sup> εἰ δὲ μὴ,  
 ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον ἅμα γελῶν  
 5 ἀπαλλάττεσθαι. καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας  
 μὴ δοῦς τὸ μέρος θεωρεῖν, ἄγειν δὲ καὶ τοὺς  
 6 υἱεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. καὶ  
 ὅσα ἐωνημένος ἀξιά τις φέρει, μεταδοῦναι κελεῦσαι  
 7 καὶ αὐτῷ. καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν  
 δανείζεσθαι κριθάς, ποτὲ δὲ ἄχυρον,<sup>3</sup> καὶ ταῦτα  
 τοὺς χρήσαντας<sup>4</sup> ἀναγκάσαι ἀποφέρειν πρὸς αὐτούς.<sup>5</sup>  
 8 δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ  
 προσελθὼν καὶ βάψας ἀρύταιναν <βία><sup>6</sup> βοῶντος  
 τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι, καὶ  
 εἰπεῖν ὅτι Λέλουμαι, ἀπιών, κάκκεινου<sup>7</sup> οὐδεμία  
 σοι χάρις.

## ΜΙΚΡΟΛΟΓΙΑΣ I'

"Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου  
 ὑπὲρ τὸν καιρόν, ὁ δὲ μικρολόγος τοιοῦτός τις,  
 2 οἷος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν ἐλθὼν<sup>8</sup> ἐπὶ  
 3 τὴν οἰκίαν. καὶ συσσιτῶν<sup>9</sup> ἀριθμεῖν τε πόσας<sup>10</sup>

<sup>1</sup> masc. in this sense: mss also ζωμὸν, but with ἐμβαλεῖν this could only be taken as *into* not *for* his broth

<sup>2</sup> old var. ∴: most mss λάβῃ, but *cf.* the reverse ἐπιλαθέσθαι viii. 4: mss add εὐ ἔχει

<sup>3</sup> mss also ἄχυρα; for omission of the μὲν-clause *cf.* Plat. *Theaet.* 101 D, Andoc. 1. 105

<sup>4</sup> Μ τοὺς χρῶντας: others χρῆσ.

<sup>5</sup> E: mss αὐτὸν

<sup>6</sup> E

<sup>7</sup> Λέλουμαι Herw., κάκκεινου E: mss Λέλουται ἀπ. κακεῖ; *cf.* Ar. *Pax* 1103

<sup>8</sup> most mss omit

<sup>9</sup> introd. p. 29

<sup>10</sup> varied order in mss, τε (τὰς or omit) κύλικας πόσας (ὀπόσας

Ambr. P. introd. p. 29), πόσας κύλ., shows that κύλικας was in marg. arch. (gloss, *cf.* xiii. 4)

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## CHARACTERS IX—X

welcome, Tibeius.' Buying meat he will remind the butcher of any good turn he has done him, and as he stands by the balance, throw into the scale a piece of meat or, failing that, a bone;<sup>a</sup> which doing if he be not seen, well and good; else, he will snatch a bit of tripe from the counter and away laughing. He takes places for foreign friends of his to see the play, and then sees it himself without paying his scot, and even takes his children the next day and their tutor to boot.<sup>b</sup> One that carries home something he has bought a bargain is bidden share it with him; and he will go to a neighbour's to borrow to-day barley, to-morrow bran, and make the lender fetch it when he pays it back. He loves also to go up to the cauldrons at the baths, and dipping the ladle despite the cries of the bathing-man, do his own drenching, and exclaim as he runs off, 'I've had my bath, and no thanks to you for that!'

### X. PENURIOUSNESS

Penuriousness is an excessive economy of expenditure; and the Penurious man is he that will come to a man's house ere the month run out for a farthings-worth of usury; and at the club mess will reckon

<sup>a</sup> *i.e.* after the weighing, and before the meat is lifted from the scale-pan.

<sup>b</sup> Apparently he takes a 'block,' say, of twelve seats, and makes it do for thirteen the first day, and for even more the second.

## THEOPHRASTUS

ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ  
 4 Ἀρτέμιδι τῶν συνδειπνούντων. καὶ ὅσα μικροῦ  
 τις πριάμενος λογίζεται <αὐτῷ, ἀποδοκιμάσαι  
 τοῖς ἀλλότρια δαπανῶσι><sup>1</sup> πάντα φάσκων <ῶνια><sup>2</sup>  
 5 εἶναι. καὶ οἰκετοῦ χύτραν ἔνην<sup>3</sup> ἢ λοπάδα κατ-  
 6 άξαντος εἰσπράξει ἀπὸ τῶν ἐπιτηδείων. καὶ τῆς  
 γυναικὸς ἐκβαλούσης<sup>4</sup> τρίχαλκον οἶος μεταφέρειν  
 τὰ σκεύη καὶ τὰς κλίνας καὶ τὰς κιβωτοὺς καὶ  
 7 διφᾶν τὰ καλύμματα. καὶ ἐάν τι πωλῇ, τοσοῦτου  
 8 ἀποδόσθαι ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ  
 οὐκ ἂν ἐᾶσαι οὔτε συκοτραγῆσαι ἐκ τοῦ αὐτοῦ  
 κήπου,<sup>5</sup> οὔτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι,  
 οὔτε<sup>6</sup> ἐλαίαν ἢ φοῖνικα τῶν χάμαι πεπτωκότων<sup>7</sup>  
 9 ἀνελέσθαι. καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὅση-  
 10 μέραι εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ  
 11 ὑπερημερίαν πρᾶξει καὶ τόκον τόκου· καὶ ἐστιῶν  
 12 δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι· καὶ  
 13 ὄψωνῶν μηδὲν πριάμενος εἰσελθεῖν· καὶ ἀ-  
 αγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηννύειν<sup>8</sup> μήτε  
 ἐλλύχνιον μήτε κύμινον μήτε ὀρίγανον μήτε ὀλὰς<sup>9</sup>  
 μήτε στέμματα μήτε θυηλήματα, ἀλλὰ λέγειν ὅτι  
 14 τὰ μικρὰ ταῦτα πολλὰ ἐστι τοῦ ἐνιαυτοῦ. καὶ  
 τὸ ὅλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας

<sup>1</sup> *E. e.g.* (introd. p. 21)      <sup>2</sup> Unger      <sup>3</sup> *E. cf.* περυσινόν *Ar. Ran.* 986: mss (AB and Ambr. P) εἶναι or omi  
<sup>4</sup> old var. ἀποβ. but *cf.* *Ar. Thesm.* 481      <sup>5</sup> mss also σκοποῦ  
<sup>6</sup> perhaps <εἰ μὴ ἐφ' ᾧ μὴδέ *E*; *cf.* *M* μὴδ' ἐάν διὰ τοῦ αὐτοῦ  
ἀγροῦ πορεύεσθαι ἐφ' ᾧ μὴ συκοτραγῆση τις      <sup>7</sup> mss also  
κειμένων, whence Cob. χαμαιπετῶν (χ. unaccented in some  
mss)      <sup>8</sup> Foss: mss χρωνν.      <sup>9</sup> only *M*, others οὐλὰς

## CHARACTER X

how many cups each has drunk, and of all the company offer the leanest firstlings to Artemis.<sup>a</sup> When one that has struck him a bargain comes to the reckoning with him, he rejects what he has bought him, saying that you can afford anything with other people's money.<sup>b</sup> And if a servant of his break a year-old pot or dish he will subtract the price of it from his food. Should his wife drop a half-farthing, he is one that will shift pots, pans, cupboards, and beds, and rummage the curtains<sup>c</sup>; and should he have aught for sale, sell it for so great a price that the buyer will make nothing by it. No man may take a fig from his garden, nor pass through his land, nor pick up a wind-fallen olive or date<sup>d</sup>; and his landmarks are visited every day in the year to make sure they remain as they were. This man is given to distraining for a debt and exacting usury upon usury; to setting small slices of meat before his fellow-parishioners; to returning empty-handed when he goes a-marketing; and will forbid his wife to lend a neighbour salt, or a lampwick, or aniseed, or marjoram, or barley-groats, or garlands, or incense, 'for these little things,' says he 'come to so much in the year.' In fine<sup>e</sup> you may see the money-

<sup>a</sup> The club must have been an association under the patronage of Artemis, Ἀρτεμισιασταί, probably for hunting purposes, *cf.* *C.I.A.* iv. 2. 1334 B (Holland).

<sup>b</sup> *i.e.* as principal he rejects a bargain struck in his behalf by a subordinate; but the reading is uncertain.

<sup>c</sup> Or, 'search between the floor-boards' (of the women's apartment, often upstairs), Studniczka.

<sup>d</sup> Or perhaps 'pass through his land except on condition that he will not pick up'; dates are the more in point because dates do not ripen well in Greece; *cf.* Xen. *An.* ii. 3. 15, Paus. ix. 19. 8.

<sup>e</sup> The remainder is perhaps an addition by another hand.

## THEOPHRASTUS

ἔστιν ἰδεῖν εὐρωτίωσας καὶ τὰς κλεῖς ἰωμένας, καὶ αὐτοὺς δὲ φοροῦντας ἐλάττω τῶν μηρῶν<sup>1</sup> τὰ ἱμάτια, καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφομένους, καὶ ἐν χρῶ κειρομένους, καὶ τὸ μέσον τῆς ἡμέρας ὑπολνομένους,<sup>2</sup> καὶ πρὸς τοὺς γναφεῖς διατεινομένους ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλήν <τὴν> γῆν, ἵνα μὴ ῥυπαίνηται ταχύ.

### ΒΔΕΛΥΡΙΑΣ ΙΑ'

Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι·  
<sup>2</sup> ἔστι γὰρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὁ δὲ βδελυρὸς τοιοῦτος, οἷος ἀπαντήσας<sup>3</sup> γυναιξὶν  
<sup>3</sup> ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον· καὶ ἐν θεάτρῳ κροτεῖν ὅταν οἱ ἄλλοι παύωνται, καὶ συρίπτειν οὖς ἠδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον ἀνακύψας ἐρυγεῖν, ἵνα  
<sup>4</sup> τοὺς καθημένους ποιήσῃ μεταστραφῆναι. καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρνα ἢ τὰ μῆλα<sup>4</sup> ἢ τὰ <ἄλλα> ἀκρόδρυα<sup>5</sup> ἐστηκῶς τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσλαλῶν. καὶ καλέσαι δὲ τῶν παρόντων<sup>6</sup> ὀνομασί τινα ᾧ μὴ συνήθης ἐστί. καὶ σπεύδοντας δὲ ποι<sup>7</sup> ὀρῶν  
<sup>6</sup> περιμῆναι κελεῦσαι.<sup>8</sup> καὶ ἠττωμένῳ δὲ μεγάλην δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν  
<sup>7</sup> καὶ συνησθῆναι. καὶ ὀψωνεῖν ἑαυτῷ<sup>9</sup> καὶ ἀλλη-

<sup>1</sup> mss also μικρῶν and μετρῶν (μετρίων?)

ὑποδοιμένους (Ambr. P ὑποδύμενος)

<sup>3</sup> some mss ὑπ. (from marg. arch., whence M ὑποδεικνύειν below)

<sup>4</sup> mss also μύρτα

<sup>5</sup> as ἀκρ. either includes all fruit or means nuts as

## CHARACTERS X—XI

chests of the penurious covered in mould and their keys in rust, themselves wearing coats short of their thighs. You may see them anoint themselves from tiny oil-flasks, go close-shorn, put off their shoes at midday, and charge the fuller to give their coat plenty of earth so that it may stay the longer clean.

### XI. BUFFOONERY

It is not hard to define Buffoonery ; it is a naked and objectionable sportiveness ; and the Buffoon is one that will lift his shirt in the presence of free-born women ; and at the theatre will applaud when others cease, hiss actors whom the rest of the audience approves, and raise his head and hiccup when the house is silent, so that he may make the spectators look round. You will find him standing at the time of full-market where they sell nuts or apples or other fruits, and eating of them while he talks to the seller. He will call by name one of the company with whom he is not well acquainted ; and should he see any man in a hurry, is sure to bid him wait. One that has lost a great suit he will accost on his way from court and give him his congratulations. He will do his own marketing and hire flute-

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opposed to soft fruit, *ὀπώρα*, we must either read *τὰ ἄλλα ἄκρ.* or suppose *τὰ κάρνα* to be a gloss <sup>6</sup> mss also *παριόντων* <sup>7</sup> Cas: mss *πον* <sup>8</sup> some mss omit *π. κ.* (introd. p. 18) <sup>9</sup> Cas: mss *ἐαυτὸν* or *αὐτὸν*

## THEOPHRASTUS

8 τρίδας μισθοῦσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι  
 9 τὰ ὠψωνημένα καὶ παρακαλεῖν Ἐπὶ ταῦτα,<sup>1</sup> καὶ  
 10 διηγείσθαι προστάς<sup>2</sup> πρὸς κουρεῖον ἢ μυροπώλιον  
 11 ὅτι μεθύσκεσθαι μέλλει.<sup>3</sup> καὶ ἐξ ὀρνιθοσκοποῦ τῆς  
 12 μητρὸς εἰσελθούσης<sup>4</sup> βλασφημῆσαι· καὶ εὐχομένων  
 καὶ σπενδόντων ἐκβαλεῖν<sup>5</sup> τὸ ποτήριον καὶ γελάσαι  
 ὡςπερ ἀστεῖόν τι<sup>6</sup> πεποιηκώς· καὶ αὐλούμενος δὲ  
 κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ συν-  
 τερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι ὅτι οὕτω  
 ταχὺ παύσαιτο<sup>7</sup>· καὶ ἀποπτύσαι δὲ βουλόμενος,  
 ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

### ΑΚΑΙΡΙΑΣ IB'

Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἀπότευξις <καιροῦ><sup>8</sup>  
 λυποῦσα τοὺς ἐντυγχάνοντας, ὁ δὲ ἀκαιρος τοιοῦ-  
 2 τός τις, οἷος ἀσχολουμένῳ προσελθὼν ἀνα-  
 3 κοινοῦσθαι· καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κω-  
 4 μάζειν πυρέττουσαν· καὶ δίκην ὠφληκότα ἐγγύης  
 5 προσελθὼν κελεῦσαι αὐτὸν ἀναδέξασθαι· καὶ μαρ-  
 τυρήσων παρῆναι τοῦ πράγματος ἤδη κεκριμένου·  
 6 καὶ κεκλημένος εἰς γάμους τοῦ γυναικείου γένους  
 7 κατηγορεῖν· καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντας<sup>9</sup> ἄρτι  
 8 παρακαλεῖν εἰς περίπατον. δεινὸς δὲ καὶ προσ-

<sup>1</sup> the use of ταῦτα rather than αὐτά suggests his actual words, cf. ταύτην xxiii. *fin.*: Nav. δαίτα, cf. Xen. Cyr. iv. 2. 37, Plat. *Phaedr.* 247 b

<sup>2</sup> Fraenkel-Groeneboom: mss προστάς

<sup>3</sup> here follows, in all mss but V, xxx. § 5 καὶ οἰνοπωλῶν—§ 16 λάβωσι; most editors transfer hither from xix. the following passage; for early misplacements see introd. pp. 17 ff.

<sup>4</sup> mss εἰς (V εἰς ἐξ) ὀρν. and ἐξελθ.

<sup>5</sup> Cas: mss ἐμβ.

<sup>6</sup> Bernard, cf. Lys. 24. 18: mss ὡς τεράστιόν τι

<sup>7</sup> Eberhard: V τί

οὐ ταχὺ παύσαιτο, others μὴ ταχὺ παυσάμενη (emendation of mutilated text)

<sup>8</sup> Schn: mss ἐπίτευξις (M ἐντ.)

<sup>9</sup> mss also -τα



## CHARACTERS XI—XII

players himself ; he will show his friends the good things he has bought, and invite them then and there to ' come and eat this with me ' ; and will stand beside the shop of the barber or the perfumer, and tell the world that he is about to get drunk. He will use words of ill-omen when his mother returns from <sup>a</sup> the diviner's ; and while the company is at their prayers and libations, will drop the cup and laugh as if he had done something clever. When he is listening to the fluteplayer he will be the only man present to beat time, and will whistle the air, and chide the girl for stopping so soon. And when he would spit something out, he spits it across the table at the butler.

### XII. TACTLESSNESS

Now Tactlessness is a pain-giving failure to hit upon the right moment ; and your Tactless man he that will accost a busy friend and ask his advice, or serenade his sweetheart when she is sick of a fever. He will go up to one that has gone bail and lost it, and pray him be his surety ; and will come to bear witness <sup>b</sup> after the verdict is given. Should you bid him to a wedding, he will inveigh against womankind. Should you be but now returned from a long journey, he will invite you to a walk. He is given to bringing you one that

<sup>a</sup> Or is gone out to.

<sup>b</sup> Really to guarantee the correctness of his evidence when read by the clerk ; it would have been taken at the preliminary proceedings (Nav.).

## THEOPHRASTUS

9 ἀγειν ὠνητὴν πλείω διδόντα ἤδη πεπρακότι· καὶ  
 ἀκηκοότας καὶ μεμαθηκότας ἀνίστασθαι ἐξ  
 10 ἀρχῆς διδάξων.<sup>1</sup> καὶ προθύμως<sup>2</sup> δὲ ἐπιμεληθῆναι  
 ἅ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ ἀπ-  
 11 εἶπασθαι. καὶ θύοντας καὶ ἀναλίσκοντας<sup>3</sup> ἤκειν  
 12 τόκον ἀπαιτήσων. καὶ μαστιγουμένου οἰκέτου  
 παρεστῶς διηγείσθαι ὅτι καὶ αὐτοῦ ποτε παῖς  
 13 οὕτως πληγὰς λαβὼν ἀπήγξατο. καὶ παρῶν  
 διαίτη συγκρούειν ἀμφοτέρων βουλομένων δια-  
 14 λύεσθαι. καὶ ὀρχησόμενος<sup>4</sup> ἄψασθαι ἑτέρου μη-  
 δέπω μεθύοντος.

### ΠΕΡΙΕΡΓΙΑΣ ΙΓ'

Ἄμελει ἢ περιεργία δόξει εἶναι προσποιήσις  
 τις λόγων καὶ πράξεων μετ' εὐνοίας, ὃ δὲ περί-  
 2 εργος τοιοῦτός τις, οἷος ἐπαγγέλλεσθαι ἀναστὰς  
 3 ἅ μὴ δυνήσεται· καὶ ὁμολογουμένου τοῦ πράγ-  
 ματος δικαίου εἶναι ἐνὶ τινι ἐνστάς<sup>5</sup> ἐλεγχθῆναι.  
 4 καὶ πλείω<sup>6</sup> δὲ ἐπαναγκάσαι τὸν παῖδα κεράσαι  
 5 ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. καὶ διείρ-  
 γειν τοὺς μαχομένους καὶ οὓς οὐ γινώσκει. καὶ  
 6 ἀτραποῦ ἠγήσασθαι τὴν ὁδὸν καταλιπών,<sup>7</sup> εἶτα  
 7 μὴ δύνασθαι εὐρεῖν ἢ πορεύηται.<sup>8</sup> καὶ τὸν

<sup>1</sup> Cor: mss -σκων      <sup>2</sup> Blaydes: mss -μος      <sup>3</sup> introd. p. 14  
<sup>4</sup> Cas: mss -άμενος      <sup>5</sup> E: mss ἐνστάς, ἔν τινι  
 στάς      <sup>6</sup> sc. ποτήρια, cf. x. 3      <sup>7</sup> all mss but M omit τὴν  
 ὁ. κ. (καταλιπεῖν c after πορεύεται), introd. p. 18      <sup>8</sup> -ηται  
 only M: other mss -εται: mss οὐ (corr. to ἦ in marg. arch.,  
 whence the variant ἦς for οἷς above)

<sup>a</sup> A comparison of the uses of ἀμέλει by Plato, Xenophon, and the Comic poets shows that it introduces or

## CHARACTERS XII—XIII

will pay more when your bargain is struck ; and to rising from his seat to tell a tale all afresh to such as have heard it before and know it well. He is forward to undertake for you what you would not have done but cannot well decline. If you are sacrificing and put to great expense, that is the day he chooses to come and demand his usury. At the flogging of your servant he will stand by and tell how a boy of his hanged himself after just such a flogging as this ; at an arbitration he will set the parties by the ears when both wish to be reconciled ; and when he would dance, lay hold of another who is not yet drunk.

### XIII. OFFICIOUSNESS

Officiousness, of course,<sup>a</sup> will seem to be a well-meaning over-assumption of responsibility in word or deed ; and the Officious man one that is like to stand up<sup>b</sup> and promise to contribute what is beyond his means ; and to object to some one particu- lar of a matter on all hands admitted just, and be refuted. He will make his butler mingle more wine than the company can drink up ; will part any that fight together even though he know them not ; will leave the high-road to show you a footpath and then

reinforces a reply or virtual reply, with some such meaning as ' Never fear,' ' Oh that's all right,' *cf.* Modern Greek *ἔννοια σοῦ* ; in Luc. and [Arist.] it varies between ' for instance ' and ' at any rate ' (*cf.* γοῦν) : in T. the suppressed question is ' What is Officiousness, etc. ? ' At the beginning of a Char. it suggests ' I can easily answer that,' *cf.* xi. *init.* ' It is not hard to define Buffoonery ' ; and later in a piece it repeats the same idea ; the notion that it means ' and moreover,' except perhaps in late writers, is a mistake.

<sup>b</sup> Probably in the Assembly, *cf.* xxii. 5.

## THEOPHRASTUS

στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει  
 παρατάττεσθαι, καὶ τί μετὰ τὴν αὔριον παραγ-  
 8 γελεῖ.<sup>1</sup> καὶ προσελθὼν τῷ πατρὶ εἰπεῖν ὅτι ἡ  
 μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. καὶ  
 9 ἀπαγορεύοντος τοῦ ἱατροῦ ὅπως μὴ δώσει οἶνον  
 τῷ μαλακιζομένῳ,<sup>2</sup> φήσας βούλεσθαι διαπειρᾶν  
 δοῦναι <καὶ> ἀνατροπίσαι<sup>3</sup> τὸν κακῶς ἔχοντα.<sup>4</sup>  
 10 καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι ἐπὶ  
 τὸ μνήμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς  
 καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τοῦνομα καὶ  
 ποδαπή ἐστι, καὶ προσεπιγράψαι ὅτι Οὗτοι πάντες  
 11 χρηστοὶ ἦσαν. καὶ ὀμνῦναι μέλλων εἰπεῖν πρὸς  
 τοὺς περιεστηκότας ὅτι Καὶ πρότερον πολλάκις  
 ὀμώμοκα.

### ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ΄

Ἔστι δὲ καὶ ἡ ἀναισθησία, ὡς ὄρω εἰπεῖν,  
 βραδύτης ψυχῆς ἐν λόγοις καὶ πράξεσιν, ὁ δὲ  
 2 ἀναισθητος τοιοῦτός τις, οἷος λογισάμενος ταῖς  
 ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρα-  
 3 καθήμενον Τί γίνεται; καὶ δίκην φεύγων καὶ  
 ταύτην εἰσιέναι μέλλων ἐπιλαθόμενος εἰς ἀγρὸν  
 4 πορεύεσθαι, καὶ θεωρῶν ἐν τῷ θεάτρῳ μόνος  
 5 καταλείπεσθαι καθεύδων. καὶ πολλὰ φαγῶν τῆς  
 νυκτὸς<sup>5</sup> ἐπὶ θάκου ἀνίστασθαι<sup>6</sup> <καὶ ἐπανιῶν  
 νυστάξαι καὶ τὴν θύραν ἀλλογνοήσας><sup>7</sup> ὑπὸ

<sup>1</sup> most mss παραγγέλλει                      <sup>2</sup> mss also καλλωπιζομένῳ  
<sup>3</sup> E. cf. τροπίζω: mss βουλ εἶσθαι διάπειραν λαμβάνειν (cf. Diog. L. vii. 36) εὐτροπίσαι                      <sup>4</sup> these three words are perh. a gloss                      <sup>5</sup> mss add καὶ                      <sup>6</sup> introd. p. 21: mss also ἐπὶ (ἀπὸ) θάκου; all mss ἀνίστάμενος (hence the interpolated καὶ); for ἀνιστ. ἐπὶ cf. Dem. lix. 34 (πρός); cf. also Ar. Lys. 1215                      <sup>7</sup> E e.g. (introd. p. 21)

## CHARACTERS XIII—XIV

lose his way. He is the man that goes up to the general and asks when he means to give battle, or what his orders <sup>a</sup> will be for the day after to-morrow ; and to his father and says that his mother is by this time asleep in their chamber. When a sick person is forbid wine by the physician, he says that he'll make an experiment, and giving it him puts the poor fellow on his beam-ends. He will inscribe on a woman's tombstone the names of her husband and both her parents as well as her own name and birth-place, adding ' All these were worthy people.' And when he goes to take his oath he remarks to the bystanders ' This is by no means the first oath I have taken.' <sup>b</sup>

### XIV. STUPIDITY

Stupidity, to define it, is a slowness of mind in word and deed ; and the Stupid man he, that after he has cast up an account, will ask one that sits by what it comes to ; when a summons has been taken against him, forgets about it and goes out to his farm on the very day he is to appear ; when he goes to the play is left at the end fast asleep in an empty house. When after a hearty supper he has to get up in the night, he returns only half awake, and missing the right door is bitten by his neighbour's

<sup>a</sup> Or the watchword, *cf.* Xen. i. 8. 15 f. (Nav.).

<sup>b</sup> *Cf.* Men. *Pk.* 569 K.

## THEOPHRASTUS

6 κυνὸς τῆς τοῦ γείτονος δηχθῆναι. καὶ λαβῶν τι<sup>1</sup>  
 καὶ ἀποθεὶς αὐτὸς τοῦτο ζητεῖν καὶ μὴ δύνασθαι  
 7 εὔρειν. καὶ ἀπαγγέλλοντός τινος αὐτῷ ὅτι τετε-  
 λεύτηκέ τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται,  
 σκυθρωπάσας καὶ δακρύσας εἰπεῖν Ἄγαθῇ τύχῃ.  
 8 δεινὸς δὲ καὶ ἀπολαμβάνων ἀργύριον ὀφειλόμενον  
 9 μάρτυρας παραλαβεῖν· καὶ χειμῶνος ὄντος μάχε-  
 10 σθαι τῷ παιδί ὅτι σικύους οὐκ ἠγόρασεν· καὶ τὰ  
 παιδιά<sup>2</sup> παλαίειν ἀναγκάζων καὶ τροχάζειν εἰς κό-  
 11 πους ἐμβάλλειν.<sup>3</sup> καὶ ἐν ἀγρῷ αὐτοῖς φακῆν ἔψων  
 δις ἄλλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι·  
 12 καὶ ὕοντος τοῦ Διὸς εἰπεῖν Ἡδύ γε τῶν ἄστρον  
 ὄξει, ὅτε δὴ οἱ ἄλλοι λέγουσι τῆς γῆς<sup>4</sup>· καὶ λέγοντός  
 13 τινος Πόσους οἶε κατὰ τὰς ἱερὰς πύλας ἐξενηνέχ-  
 θαι<sup>5</sup> νεκρούς; πρὸς τοῦτον εἰπεῖν Ὅσοι ἐμοὶ καὶ σοὶ  
 γένοιντο.

## ΑΥΘΑΔΕΙΑΣ ΙΕ'

Ἡ δὲ αὐθάδειά ἐστιν ἀπήνεια ὀμιλίας ἐν λόγοις,<sup>6</sup>  
 2 ὁ δὲ αὐθάδης τοιοῦτός τις, οἷος ἐρωτηθεὶς Ὁ  
 δεῖνα ποῦ ἐστιν; εἰπεῖν Πράγματά μοι μὴ  
 3 πάρεχε· καὶ προσαγορευθεὶς μὴ ἀντιπροσειπεῖν·  
 4 καὶ πωλῶν τι μὴ λέγειν τοῖς ὠνούμενοις πόσου  
 5 ἂν ἀποδοῖτο, ἀλλ' ἐρωτᾶν τί εὐρίσκει· καὶ τοῖς  
 τιμῶσι καὶ πέμπουσιν εἰς τὰς ἐορτὰς εἰπεῖν ὅτι  
 6 οὐκ ἂν γένοιντο διδόμενα.<sup>7</sup> καὶ οὐκ ἔχειν<sup>8</sup> συγ-

<sup>1</sup> only in M and Ambr. E and I <sup>2</sup> mss add ἐαυτοῦ  
 (gloss. cf. xix. 5, xx. 5) <sup>3</sup> mss also κόπον ἐμβαλεῖν

<sup>4</sup> ὄξει Cor., ὅτε Jebb, τῆς γῆς Schw: mss νομίζει (corr. of νόζει?) ὅτι and πίσης (πήσης): mss δὴ καὶ οἱ, δὴ καὶ, δὴ οἱ

<sup>5</sup> mss also ἐξενηχθῆναι <sup>6</sup> <καὶ πράξεσιν> Herw.

<sup>7</sup> <προίκα τὰ> διδ. Nav. <sup>8</sup> mss ἔχων

## CHARACTERS XIV—XV

dog.<sup>a</sup> If he receive a gift and put it away with his own hands, he cannot find it when he seeks it. If he be told of a friend's death so that he may come to the house,<sup>b</sup> his face falls, tears come to his eyes, and he says 'Good luck to him!' He is given to calling witnesses to the repayment of money he has lent; to quarrelling with his man for not buying cucumbers in the winter; to making his children wrestle and run till they are tired out. When he boils his men's lentil-broth at the farm, he puts salt in the pot twice over and makes it uneatable. When it rains he remarks 'What a sweet smell from the sky!' whereas others say 'from the ground.' And when you ask him 'How many funerals do you think have passed the Sacred Gate?' he replies 'I only wish you and I had so many.'

### XV. SURLINESS

Surliness is a harshness of behaviour in words; and the Surly man, when you ask him 'Where is so-and-so?' is like to reply 'Don't bother me'; and is often mum when you wish him good-day. If he be selling to you, he will ask what you will give,<sup>c</sup> instead of naming his price. Any that give him<sup>d</sup> complimentary gifts at feast-tide are told that they don't do that for nothing; and there is no pardon for

<sup>a</sup> Emendation doubtful.

<sup>b</sup> For the ceremonial *πρόθεσις* or laying-out.

<sup>c</sup> *Lit.* what it is worth (to you). <sup>d</sup> *Not necessarily* send.

## THEOPHRASTUS

γνώμην οὔτε τῷ ἀπώσαντι αὐτὸν ἀκουσίως οὔτε τῷ  
 7 ἄρσαντι<sup>1</sup> οὔτε τῷ ἔμβαντι. καὶ φίλῳ δὲ ἔρανον  
 κελεύσαντι εἰσενεγκεῖν εἰπὼν ὅτι οὐκ ἂν δοίη,  
 ὕστερον ἦκειν φέρων καὶ λέγειν ὅτι ἀπόλλυσι  
 8 καὶ τοῦτο τὸ ἀργύριον. καὶ προσπταίσας ἐν τῇ  
 9 ὁδῷ δεινὸς καταράσασθαι τῷ λίθῳ. καὶ ἀνα-  
 10 μείναι οὐκ ἂν ὑπομείναι<sup>2</sup> πολὺν χρόνον οὐθένα·  
 καὶ οὔτε ἄσαι οὔτε ῥῆσιν εἰπεῖν οὔτε ὀρχήσασθαι  
 11 ἂν ἐθελήσαι.<sup>3</sup> δεινὸς δὲ καὶ τοῖς θεοῖς μὴ  
 ἐπεύχεσθαι.<sup>4</sup>

### ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙΣ΄<sup>5</sup>

Ἀμέλει ἢ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία  
 1 τις<sup>6</sup> πρὸς τὸ δαιμόνιον, ὃ δὲ δεισιδαιμίων τοιοῦτός  
 τις, οἷος ἐπ’ Ἐννεακρούνου<sup>7</sup> ἀπονιψάμενος τὰς  
 χεῖρας καὶ περιρρανάμενος, ἀπὸ ἱεροῦ δάφνης<sup>8</sup> εἰς  
 τὸ στόμα λαβῶν, οὔτω τὴν ἡμέραν περιπατεῖν.  
 2 καὶ τὴν ὁδὸν ἐὰν ὑπερδράμη<sup>9</sup> γαλῆ, μὴ πρότερον

<sup>1</sup> Groeneboom, cf. Sen. Ben. vi. 9. 1 (ἰπώσαντι sugg. E); mss  
 ἔσαντι      <sup>2</sup> E; mss ὑπομείναι      <sup>3</sup> E; mss ἠθέλησε(ν),  
 θελήσαι      <sup>4</sup> some mss add τέλος τῶν τοῦ Θεοφράστου  
 Χαρακτήρων· ἀλλ’ ἐστιν, ὡς Θεόφραστε, χαλεπὸν καθαρὸς  
 τῶν τοιοῦτων ἰδεῖν ἐν τῷ βίῳ καὶ τῆς ἐν τοῖτοις κακίας ὅλως  
 ἀφεστηκότας. εἰ μὴ γὰρ τὰ πάντα δοκοῖη τις εἶναι κακός, τοῖς γοῦν  
 πλείοσι τοῦ χρόνου τῶν ἀρίστων ἐξέωσται. ἢ τοίνυν σοὶ πειθομένους  
 ἡμᾶς τὰς ἀπάντων ὄψεις φυλάττεσθαι δεῖ, ἢ κοινωνοῦντας καὶ λόγων  
 καὶ πράξεων, τὴν ἐκάστου γνώμην (mss also μνήμην) μιμεῖσθαι.  
 ἀλλ’ οὔτω μὲν κακίας ἐσμός καὶ ἀρετῆς ἀλλοτρίωσις ἐπεται, ἐκείνως  
 (mss -νους) δὲ ἡ μισανθρωπία καὶ τὸ τοῦ Τίμωνος ἔγκλημα. ταύτη



## CHARACTERS XV—XVI

such as unwittingly thrust him aside, bespatter him,<sup>a</sup> or tread on his toe. When a friend asks him the help of a subscription, it is certain he will first say he won't give it, and thereafter bring it saying 'Here's more good money gone!' He is prone, also, to curse the stone he stumbles over in the road. He will not abide to be kept long waiting; he always refuses to sing, recite, or dance.<sup>b</sup> He is apt, also, not to pray to the Gods.<sup>c</sup>

### XVI. SUPERSTITIOUSNESS

Superstitiousness, I need hardly say, would seem to be a sort of cowardice with respect to the divine<sup>d</sup>; and your Superstitious man such as will not sally forth for the day till he have washed his hands and sprinkled himself at the Nine Springs,<sup>e</sup> and put a bit of bay-leaf from a temple in his mouth. And if a cat cross his path, he will not proceed on his way

<sup>a</sup> Or perhaps squeeze him (in a crowd).    <sup>b</sup> After supper.

<sup>c</sup> i.e. refuse to pray: or, regarding μή as a Christian interpolation, he is apt to curse even the Gods (cf. § 1).

<sup>d</sup> Or spiritual.

<sup>e</sup> Or at three springs.

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τοι και χαλεπὸν ἐλέσθαι τὸ κρεῖττον και δεινὸς ἐκατέρωθεν δλισθος  
<sup>5</sup> Title in V: ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων 15'. χαρακτήρ  
 δεσιδαιμονίας    <sup>6</sup> only M    <sup>7</sup> E, cf. Isocr. *Antid.* 287; or  
 ἐπὶ γ' κρουνῶν, cf. xxviii. 4 and Men. *Phasm.* 55; for ἐπὶ rather  
 than ἀπό see § 12: V ἐπιχρωνῆν (others omit), corruption of  
 ἐπ' θ' κρηνῶν, from ἐπ' θ' κρούνου, or of ἐπὶ γ' κρουνῶν; for con-  
 fusion of η and ω cf. ἀλφίτην below    <sup>8</sup> comma E (so Nav.);  
 δάφνης partit. gen.: V -νην    <sup>9</sup> Pauw: mss περιδ., παραδ.

## THEOPHRASTUS

πορευθῆναι ἕως διεξέλθη τις ἢ λίθους τρεῖς ὑπὲρ  
 5 τῆς ὁδοῦ διαβάλη.<sup>1</sup> καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ,  
 ἐὰν <μὲν> παρείαν, Σαβάζιον<sup>2</sup> καλεῖν, ἐὰν δὲ ἱερόν,  
 5 ἐνταῦθα ἠρώων εὐθύς<sup>3</sup> ἰδρύσασθαι. καὶ τῶν λιπα-  
 ρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς  
 ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν  
 6 καὶ προσκυνήσας ἀπαλλάττεσθαι. καὶ ἐὰν μῦς  
 θύλακον ἀλφίτων<sup>4</sup> διαφάγη, πρὸς τὸν ἐξηγητὴν ἐλθὼν  
 ἐρωτᾶν τί χρὴ ποιεῖν, καὶ ἐὰν ἀποκρίνηται αὐτῷ  
 ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιρράψαι, μὴ προσέχειν  
 7 τούτοις ἀλλ' ἀποτροπαίσις<sup>5</sup> ἐκλύσασθαι. καὶ  
 πυκνὰ δὲ τὴν οἰκίαν καθάραι<sup>6</sup> δευρὸς Ἑκάτης  
 8 φάσκων ἐπαγωγὴν γεγονέναι· κἂν γλαῦκες βαδί-  
 ζοντος αὐτοῦ <ἀνακράγωσι>,<sup>7</sup> ταραττεσθαι καὶ  
 9 εἴπας Ἀθηνᾶ κρείττων παρελθεῖν οὕτω. καὶ οὕτε  
 ἐπιβῆναι μνήματι οὐτ' ἐπὶ νεκρὸν οὐτ' ἐπὶ λεχῶ  
 ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μαινεσθαι συμφέρον  
 10 αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς  
 ἑβδομάσι<sup>8</sup> τῶν ἡμερῶν<sup>9</sup> προστάξας οἶνον εἴψει τοῖς  
 ἔνδον, ἐξελθὼν ἀγοράσαι μυρσίνας, λιβανωτόν,  
 πίνακα,<sup>10</sup> καὶ εἰσελθὼν εἴσω <διατελέσαι ἐπιθύων

<sup>1</sup> Sylb: mss -λάβη

others omit ἐὰν παρ.—ἐὰν δὲ

<sup>2</sup> V Σαβάδιον, but cf. xxvii. 8;

<sup>3</sup> Düb: V ἱερώων (from above) εὐθ.; others omit (introd. p. 28)

<sup>4</sup> V ἀλφίτην,

cf. p. 79 n. 7

<sup>5</sup> Wyt: mss -πεῖς

<sup>6</sup> V καθάραι, others

καθαριεῖν

<sup>7</sup> Foss, cf. Men. 534. 1 K; or <κα(κ)-

καβίζωσι> βαδ. αὐτ. (Cob. κακκ. παριόντος), Ar. Lys. 760

<sup>8</sup> Im. -μαῖς: M ζι'

<sup>9</sup> E: M ἡμερῶν (without τῶν), others

omit

<sup>10</sup> λιβανωτόν Foss: V -ωτων, others omit ἐθελῆσαι—

ἡμέραν: for πίνακες or πινάκια (which might be read here)

with myrtle and taenia cf. Boetticher, *Baumcultus* fig. 2;

it is a serious objection to Foss's πόπανα (cf. Men. 129 K,

Sch. Ar. *Plut.* 1126) that these would be made at home,

cf. Ar. *Ran.* 507

## CHARACTER XVI

till someone else be gone by, or he have cast three stones across the street. Should he espy a snake in his house, if it be one of the red sort he will call upon Sabazius, if of the sacred, build a shrine then and there. When he passes one of the smooth stones set up at crossroads he anoints it with oil from his flask, and will not go his ways till he have knelt down and worshipped it.<sup>a</sup> If a mouse gnaw a bag of his meal, he will off to the wizard's<sup>b</sup> and ask what he must do, and if the answer be 'send it to the cobbler's to be patched,' he neglects the advice and frees himself of the ill by rites of aversion. He is for ever purifying his house on the plea that Hecate has been drawn thither.<sup>c</sup> Should owls hoot when he is abroad, he is much put about, and will not on his way till he have cried 'Athena forbend!' Set foot on a tomb he will not, nor come nigh a dead body nor a woman in childbed; he must keep himself unpolluted. On the fourth<sup>d</sup> and seventh<sup>e</sup> days of every month he has wine mulled for his household, and goes out to buy myrtle-boughs, frankincense, and a holy picture,<sup>f</sup> and then returning spends the livelong day doing sacrifice to the

<sup>a</sup> Cf. Diog. L. vi. 37.

<sup>b</sup> Or the (official) diviner's.

<sup>c</sup> Cf. Hesych. *ἠπρωτῆρε*, Diog. L. vi. 74.

<sup>d</sup> Cf. Ath. xiv. 659 d=Men. 292 K, 320 K.

<sup>e</sup> Or twenty-fourth (*sc.* *φθίνοντος*, which Im. inserts, needlessly, *cf.* Dem. xlii. 1); the 4th was Hermes' day, the 7th Apollo's, *cf.* Sch. Ar. *Plut.* 1126, but Apollo does not seem in point (*see below*), so Im. compares Hes. *Op.* 797.

<sup>f</sup> Or holy pictures (of the Hermaphrodites? hung on the myrtle-boughs).

## THEOPHRASTUS

καὶ<sup>1</sup> στεφανῶν τοὺς Ἑρμαφροδίτους ὄλην τὴν  
 11 ἡμέραν. καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς  
 τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς  
 ὀρنيθοσκόπους, ἐρωτήσων τίνι θεῶν ἢ θεᾶ<sup>2</sup> προσ-  
 12 εὔχεσθαι δεῖ.<sup>3</sup> καὶ τελεσθησόμενος πρὸς τοὺς  
 Ὀρφεοτελεστάς κατὰ μῆνα πορεύεσθαι μετὰ τῆς  
 γυναικός, εἰ δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς  
 13 τίτθης καὶ τῶν παιδίων. καὶ τῶν περιρραينوμένων  
 14 ἐπὶ θαλάττης ἐπιμελῶς<sup>4</sup> δόξειεν ἂν εἶναι. κἂν ποτε  
 ἐπίδῃ σκορόδῳ ἐστεμμένην <τινὰ τῶν Ἑκατῶν><sup>5</sup>  
 τῶν ἐπὶ ταῖς τριόδοις, ἀπελθῶν<sup>6</sup> κατὰ κεφαλῆς  
 λούσασθαι καὶ ἱερείας καλέσας σκίλλῃ ἢ σκύλακι  
 κελεῦσαι αὐτὸν περικαθᾶραι. μαινόμενόν τε ἰδὼν  
 ἢ ἐπίληπτον φρίξας εἰς κόλπον πτύσαι.

### MEMΨΙΜΟΙΡΙΑΣ ΙΖ'

"Ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησίς τις<sup>7</sup> παρὰ  
 τὸ προσῆκον τῶν δεδομένων, ὃ δὲ μεμψίμοιρος  
 2 τοιοῦσδε τις, οἷος ἀποστείλαντος μερίδα τοῦ φίλου  
 εἰπεῖν πρὸς τὸν φέροντα Ἐφθόνησάς μοι τοῦ ζωμοῦ  
 3 καὶ τοῦ οἴναριου οὐκ ἐπὶ δεῖπνον καλέσας. καὶ  
 ὑπὸ τῆς ἐταίρας καταφιλούμενος εἰπεῖν Θαυμάζω  
 4 εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. καὶ τῶ

<sup>1</sup> Diels-*E* (introd. p. 22) ἢ θύειν <ῆ>      <sup>2</sup> θεᾶν? Diels sugg. θεῶν  
<sup>3</sup> V εὔχ. δεῖ      <sup>4</sup> cf. Men. *Pk.* 32, 325.  
 10 K, Heracl. Pont. ap. Diog. L. ii. 135      <sup>5</sup> *E*: V  
 ἐστεμμένων (for ω for η cf. ἐπιχρωνῆν above, § 2 n. 7, and  
 ἐπισκῆψαι xxix. 3)      <sup>6</sup> V ἀπελθόντων corrected from ἐπελθόν-  
 των: others, omitting κἂν—τῶν, καὶ ἐπὶ τοῖς τρ. ἀπελθῶν  
<sup>7</sup> only in M

## CHARACTERS XVI—XVII

Hermaphrodites and putting garlands about them.<sup>a</sup> He never has a dream but he flies to a diviner, or a soothsayer, or an interpreter of visions, to ask what God or Goddess he should appease; and when he is about to be initiated into the holy orders of Orpheus, he visits the priests every month and his wife with him, or if she have not the time, the nurse and children. He would seem to be one of those who are for ever going<sup>b</sup> to the seaside to besprinkle themselves; and if ever he see one of the figures of Hecate at the crossroads wreathed with garlic,<sup>c</sup> he is off home to wash his head and summon priestesses whom he bids purify him with the carrying around him of a squill or a puppy-dog. If he catch sight of a madman or an epilept, he shudders and spits in his bosom.<sup>d</sup>

### XVII. QUERULOUSNESS

Grumbling or Querulousness is an undue complaining of one's lot; and the Grumbler will say to him that brings him a portion from his friend's table<sup>e</sup> 'You begrudged me your soup and your swipes, or you would have asked me to dine with you.'<sup>f</sup> When his mistress is kissing him, 'I wonder,' says he, 'whether you kiss me thus warmly from

<sup>a</sup> Text uncertain, but *cf.* Men. *Georg.* 8 and 326 K.

<sup>b</sup> Instead of on occasions like the Great Mysteries? but the trait is perhaps interpolated, *cf.* vi. 7.

<sup>c</sup> Reading uncertain.

<sup>d</sup> To avert the ill.

<sup>e</sup> When you sacrificed an animal you either bid your friends to eat of it with you or sent them portions of the meat only, *cf.* Men. *Sam.* 191.

<sup>f</sup> He confuses the servant with the master.

## THEOPHRASTUS

Διὸ ἀγανακτεῖν οὐ διότι οὐχ ὕει,<sup>1</sup> ἀλλὰ διότι  
 5 ὕστερον. καὶ εὐρών τι<sup>2</sup> ἐν τῇ ὁδῷ βαλλάντιον  
 6 εἰπεῖν Ἄλλ' οὐ θησαυρὸν εὔρηκα οὐδέποτε. καὶ  
 πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ  
 πωλοῦντος Θαυμάζω, εἰπεῖν, ὅτι ὑγιὲς οὕτω ἄξιον  
 7 ἐώνημαι· καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι Ἰὼς  
 σοι γέγονεν εἰπεῖν ὅτι Ἄν προσθῆς καὶ τῆς οὐσίας  
 8 τὸ ἡμῖσιν ἀπέστης,<sup>3</sup> ἀληθῆ ἔρεῖς. καὶ δίκην  
 νικήσας<sup>4</sup> λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ  
 γράψαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν  
 9 δικαίων. καὶ ἐράνου εἰσενεχθέντος παρὰ τῶν  
 φίλων καὶ φήσαντός τινος Ἰλαρὸς ἴσθι, Καὶ πῶς;  
 εἰπεῖν, ὅτε<sup>5</sup> δεῖ τὰργύριον ἀποδοῦναι ἐκάστῳ καὶ  
 χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον ;

### ΑΠΙΣΤΙΑΣ ΙΗ΄

Ἔστιν ἀμέλει ἢ ἀπιστία ὑπόληψις τις ἀδικίας  
 2 κατὰ πάντων, ὁ δὲ ἄπιστος τοιοῦτός τις, οἷος  
 ἀποστείλας τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα  
 3 ἐπιπέμπειν<sup>6</sup> τὸν πεύσομενον πόσου ἐπρίατο. καὶ  
 φέρειν<sup>7</sup> αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον  
 4 καθίζων ἀριθμεῖν πόσον ἐστί. καὶ τὴν γυναῖκα  
 τὴν αὐτοῦ ἐρωτᾶν κατακείμενος<sup>8</sup> εἰ κέκλεικε τὴν  
 κιβωτόν, καὶ εἰ σεσήμανται τὸ κυλικούχιον,<sup>9</sup> καὶ εἰ  
 5 ὁ μοχλὸς εἰς τὴν αὐλείαν<sup>10</sup> ἐμβέβληται· καὶ ἂν

<sup>1</sup> M ἀγ. ὅτι οὐχ ὕει, omitting ἀλλὰ δ. ὕ. : others οὐ διότι ὕει κτλ.      <sup>2</sup> V omits: others τι καὶ, καὶ, τι (or βαλλαντιοτι below), i.e. τι in marg. arch.      <sup>3</sup> Im: V ἀπέστη, others ἀπεστιν

<sup>4</sup> Cas: mss νίκη ν.: mss add καί, but cf. xxii. 9      <sup>6</sup> only M: others πέμπ.      <sup>7</sup> Cor: mss. -ων      <sup>8</sup> M νυκτός

<sup>5</sup> Cas: mss ὅτι; cf. Ar. Nub. 716      <sup>9</sup> mss κυλιούχιον, κοιλιούχιον      <sup>10</sup> M τῇ

αὐλαία, cf. Men. 564 K: others εἰς τὴν θύραν τὴν αὐλ.

## CHARACTERS XVII—XVIII

your heart.' He is displeased with Zeus not because he sends no rain, but because he has been so long about sending it. When he finds a purse in the street, it is 'Ah! but I never found a treasure.' When he has bought a servant cheap with much importuning the seller, 'I wonder,' cries he, 'if my bargain's too cheap to be good.' When they bring him the good news that he has a son born to him,<sup>a</sup> then it is 'If you add that I have lost half my fortune, you'll speak the truth.' Should this man win a suit-at-law by a unanimous verdict, he is sure to find fault with his speech-writer<sup>b</sup> for omitting so many of the pleas. And if a subscription have been made him among his friends, and one of them say to him 'You may cheer up now,' 'What?' he will say, 'when I must repay each man his share and be beholden to him to boot?'

### XVIII. DISTRUSTFULNESS

It goes without saying that Distrustfulness is a presumption of dishonesty against all mankind; and the Distrustful man is he that will send one servant off to market and then another to learn what price he paid; and will carry his own money<sup>c</sup> and sit down every furlong to count it over. When he is abed he will ask his wife if the coffer be locked and the cupboard sealed and the house-door bolted, and

<sup>a</sup> Cf. *Men. Ep.* 316.

<sup>b</sup> Litigants read speeches written for them by their counsel.

<sup>c</sup> Instead of intrusting it to his lackey.

## THEOPHRASTUS

ἐκείνη φῆ, μηδὲν ἦττον αὐτὸς ἀναστὰς ἐκ τῶν  
στρωμάτων γυμνὸς καὶ ἀνυπόδητος<sup>1</sup> τὸν λύχνον  
ἄψας ταῦτα πάντα περιδραμῶν ἐπισκέψασθαι, καὶ  
οὕτω μόλις ὑπνοῦ τυγχάνειν. καὶ τοὺς ὀφείλοντας  
αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς  
<sup>6</sup>τόκους, ὅπως μὴ δύναιντο<sup>2</sup> ἕξαρνοι γενέσθαι. καὶ  
τὸ ἱμάτιον δὲ ἐκδοῦναι δεινός, οὐχ ὅς βέλτιστα  
ἐργάσεται,<sup>3</sup> ἀλλ' οὐ ἂν<sup>4</sup> ἦ ἄξιος ἐγγυητής. καὶ  
<sup>7</sup>ὅταν ἦκη τις αἰτησόμενος ἐκπώματα, μάλιστα μὲν  
μὴ δοῦναι, ἂν δ' ἄρα τις οἰκείος ἦ καὶ ἀναγκαῖος,  
μόνον οὐ πυρώσας<sup>5</sup> καὶ στήσας καὶ σχεδὸν ἐγγυητὴν  
<sup>8</sup>λαβὼν χρήσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα  
κελεύειν αὐτοῦ ὀπισθεν μὴ βαδίζειν ἀλλ' ἔμπροσθεν,  
<sup>9</sup>ἵνα φυλάττηται αὐτῷ μὴ ἐν τῇ ὁδῷ ἀποδρᾶ. καὶ  
τοῖς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι Πόσου,  
κατάθου,<sup>6</sup> οὐ γὰρ σχολάζω πω πέμπειν, <εἰπεῖν><sup>7</sup>  
Μηδὲν πραγματεύου· ἐγὼ γὰρ <ἔως><sup>8</sup> ἂν σὺ  
σχολάσης, συνακολουθήσω.

### ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

Ἔστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος  
λύπης παρασκευαστική, ὃ δὲ δυσχερῆς τοιοῦτός  
<sup>2</sup>τις, οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας  
μεγάλους περιπατεῖν, καὶ φῆσαι ταῦτα εἶναι αὐτῷ  
συγγενικά<sup>9</sup> ἀρρωστήματα· ἔχειν γὰρ αὐτὰ<sup>10</sup> καὶ τὸν

<sup>1</sup> so M: others γ. ἐκ τ. στρ. καὶ ἀνυπ. (i.e. ἐκ τῶν στρ. in marg. arch.) <sup>2</sup> Jebb δύνωνται <sup>3</sup> Salm: cf. ix. 6, Ar. Pax 371, Lys. 614, Lysias 23. 2, Men. Ep. 218: mss ὡς β. ἐργάσεται (V ἐργάσηται); for ἐργ. cf. Plat. Meno 91 D

<sup>4</sup> E: mss ὅταν (introd. p. 22) <sup>5</sup> Foss ὄνομ' ἐντυπώσας

<sup>6</sup> or Πόσου κατάθου <sup>7</sup> Cas. <sup>8</sup> Madv. (see οἰρ.)

<sup>9</sup> mss also -γενῆ <sup>10</sup> Meier: mss -τὸν



## CHARACTERS XVIII—XIX

for all she may say Yes, he will himself<sup>a</sup> rise naked and bare-foot from the blankets and light the candle and run round the house to see, and even so will hardly go to sleep. Those that owe him money find him demand the usury before witnesses, so that they shall never by any means deny that he has asked it. His cloak is put out to wash not where it will be fulled best, but where the fuller gives him good security. And when a neighbour comes a-borrowing drinking-cups he will refuse him if he can; should he perchance be a great friend or a kinsman, he will lend them, yet almost weigh them and assay them,<sup>b</sup> if not take security for them, before he does so. When his servant attends him he is bidden go before and not behind, so that he may make sure he do not take himself off by the way.<sup>c</sup> And to any man that has bought of him and says 'Reckon it up and set it down'<sup>d</sup>; I cannot send for the money just yet,' he replies, 'Never mind; I will go with you till you can.'<sup>e</sup>

### XIX. NASTINESS

Nastiness is a neglect of the person which is painful to others; and your Nasty fellow such as will walk the town with the scall and the scab upon him and with bad nails,<sup>f</sup> and boast that these ail-

<sup>a</sup> *i.e.* instead of sending a slave.

<sup>b</sup> *Or perhaps* scratch his name on them; contrast Arcesilaus, Diog. L. iv. 38. <sup>c</sup> *φυλάττηται* passive.

<sup>d</sup> *Sc. εἰς βιβλίον*, *cf.* Dem. 1401. 19; *or perhaps* put down how much (I owe you).

<sup>e</sup> *Or, keeping text*, if it is convenient to you, I will accompany you home. <sup>f</sup> *Lit.* great nails, *i.e.* from gout.

## THEOPHRASTUS

πατέρα καὶ τὸν πάππον, καὶ οὐκ εἶναι ῥάδιον  
 3 αὐτῶν' εἰς τὸ γένος ὑποβάλλεσθαι. ἀμέλει δὲ  
 δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις καὶ  
 προσπταίσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα<sup>2</sup> μὴ  
 θεραπεῦσαι ἀλλ' εἶσαι θηριωθῆναι· καὶ τὰς μα-  
 σχάλας δὲ θηριώδεις καὶ δασείας ἔχειν ἄχρι ἐπὶ  
 πολὺ τῶν πλευρῶν, καὶ τοὺς ὀδόντας μέλανας καὶ  
 4 ἐσθιομένους.<sup>3</sup> καὶ τὰ τοιαῦτα· ἐσθίων ἀπομύτ-  
 τεσθαι· θύων ἄμ' ἀδαξᾶσθαι<sup>4</sup>· προσλαλῶν ἀπορρί-  
 πτειν ἀπὸ τοῦ στόματος· ἅμα πιὼν προσερυγγάνειν·  
 5 ἀναπόνιπτος ἐν τοῖς ἐμβάσι<sup>5</sup> μετὰ τῆς γυναικὸς<sup>6</sup>  
 6 κοιμᾶσθαι· ἐλαίῳ σαπρῶ ἐν βαλανείῳ χριόμενος  
 7 φθύζεσθαι<sup>7</sup>· καὶ χιτωνίσκον παχὺν καὶ ἱμάτιον  
 σφόδρα λέπτον<sup>8</sup> καὶ κηλίδων μεστὸν ἀναβαλόμενος<sup>9</sup>  
 εἰς ἀγορὰν ἐξελθεῖν.<sup>10</sup>

## ΑΗΔΙΑΣ Κ'

"Ἔστι δὲ ἡ ἀηδία, ὡς ὄρω περιλαβεῖν,<sup>11</sup> ἔντευξις  
 λύπης ποιητικὴ ἀνευ βλάβης, ὃ δὲ ἀηδῆς τοιοῦτός  
 2 τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθόν, ἵνα  
 3 αὐτῷ συλλαλῇ<sup>12</sup>· καὶ ἀνάγεσθαι ἤδη<sup>13</sup> μέλλοντας  
 4 κωλύειν· καὶ προσελθόντων δεῖσθαι ἐπισχεῖν ἕως ἂν

<sup>1</sup> Meist: V -τὸν      <sup>2</sup> V omits      <sup>3</sup> mss incorp. gloss ὥστε  
 δυσέντευκτος εἶναι καὶ ἀηδῆς      <sup>4</sup> Diels: V θύων ἅμα δ'  
 ἄρξασθαι, others θύειν ἀρξάμενος and then προσλαλεῖν καὶ ἀπ.  
<sup>5</sup> ἀναπόν. Badh: ἐν τ. ἐμβ. E, cf. xxi. 8 n. and ἐμβασικοίτας  
 Ath. 469 a and Petron. 24: V ἀναπίπτοντος ἐν τ. στρώμασι,  
 others omit ἀναπ. . . κοιμᾶσθαι      <sup>6</sup> mss insert αὐτοῦ, i.e.  
 αὐτοῦ, a gloss, cf. xiv. 10      <sup>7</sup> E, cf. ἐπιφθύζω: V χρώμενος  
 σφύζεσθαι, others χρίεσθαι, χρᾶσθαι, χρῆσθαι only      <sup>8</sup> <ἅμα  
 φορεῖν>?      <sup>9</sup> Jebb: mss ἀναβαλλ.      <sup>10</sup> the remainder is  
 rightly transferred by most editors to Char. xi.      <sup>11</sup> V  
 λαβεῖν      <sup>12</sup> so M: others λαλῇ      <sup>13</sup> Schn: mss δῆ

## CHARACTERS XIX—XX

ments are hereditary ; his father and his grandfather had them before him and 'tis no easy matter to be foisted into *his* family. He is like also, I warrant you, to have gatherings on his shins and sores on his toes, and seek no remedy, but rather let them grow rank. He will keep himself as shaggy as a beast, with hair well-nigh all over his body, and his teeth all black and rotten.<sup>a</sup> These also are marks of the man :—to blow his nose at table ;<sup>b</sup> to bite his nails<sup>c</sup> when he is saerifieing with you ; to spit from his mouth when he is talking with you ; when he has drunken with you, to hiecup in your faee. He will go to bed with his wife with hands unwashed<sup>d</sup> and his shoes on ; spit on himself at the baths when his oil is raneid<sup>e</sup> ; and go forth to the market-place clad in a thick shirt and a very thin coat, and this covered with stains.<sup>f</sup>

### XX. ILL-BREEDING

Ill-breeding, if we may define it, is a sort of behaviour which gives pain without harm ; and the Ill-bred man is one that will awake you to talk with him when you are but now fallen asleep ; hinder you when you are this moment about to set forth on a journey ; and when you come to speak to him, beg

<sup>a</sup> Cf. Alciph. ii. 25 (iii. 28).

<sup>b</sup> They used no handkerchiefs.      <sup>c</sup> Or scratch himself.

<sup>d</sup> It was usual to wash the hands after supper, cf. Ar. *Eccl.* 419 ; they used no spoons or forks.

<sup>e</sup> And therefore thickened, so as to require supplementing.

<sup>f</sup> Or *perhaps* wear a thick shirt with a very thin coat, and go forth into the market-place in a coat covered with stains.

## THEOPHRASTUS

5 βηματίση<sup>1</sup>. καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος,  
 μασώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι  
 6 ποππύζων καὶ πανουργημάτιον<sup>2</sup> τοῦ πάππου  
 7 καλῶν. καὶ ἐσθίων<sup>3</sup> δὲ ἅμα διηγείσθαι ὡς ἐλλέ-  
 βρορον πιὼν ἄνω καὶ κάτω καθαρθεῖη, καὶ ζωμοῦ  
 τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῶ  
 8 μελαντέρα <εἶη> ἢ χολή. καὶ ἐρωτῆσαι δὲ δεινὸς  
 ἐναντίον τῶν οἰκετῶν<sup>4</sup> Εἰπέ <μοι, ὦ> μάμμη,<sup>5</sup> ὅτ'  
 9 ὠδινες καὶ με ἔτικτες, ποία τις <ἦ> ἡμέρα;<sup>6</sup> καὶ  
 ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἡδύ ἐστι καὶ <ἀλγεινόν,  
 καί><sup>7</sup> ἀμφότερα δὲ οὐκ ἔχοντα οὐ ῥάδιον ἄνθρωπον  
 10 λαβεῖν· καὶ <ἐστώμενος δὲ εἰπεῖν><sup>8</sup> ὅτι ψυχρόν  
 ἐστι παρ' αὐτῶ <τὸ> λακκαῖον,<sup>9</sup> καὶ ὡς κῆπος  
 λάχανα πολλὰ ἔχων καὶ ἀπαλά<sup>10</sup> καὶ μάγειρος εὖ  
 τὸ ὄψον σκευάζων· καὶ ὅτι ἡ οἰκία αὐτοῦ παν-  
 δοκεῖόν ἐστι, μεστὴ γὰρ αἰεί<sup>11</sup>. καὶ τοὺς φίλους  
 αὐτοῦ εἶναι τὸν τετρημένον πίθον, εὖ ποτίζων γὰρ<sup>12</sup>  
 11 αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. καὶ ξενίζων δὲ  
 δεῖξαι τὸν παράσιτον αὐτοῦ ποιός τις ἐστι τῶ  
 συνδειπνοῦντι· καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου  
 εἰπεῖν ὅτι τὸ τέρψον τοὺς παρόντας παρεσκεύασται,  
 καὶ ὅτι αὐτήν, ἐὰν κελεύσωσιν, ὁ παῖς μέτεισι

<sup>1</sup> *i. e.* dum cacet: so M: others περιπατήση correction of gloss ἀποπατήση, *cf.* δεσμωτήριον for κέραμον vi. 6      <sup>2</sup> Cob.-E:

V πανουργιῶν, others omit καὶ παν. . . . καλῶν (introd. p. 23)

<sup>3</sup> ἐσθίων? *cf.* xxiv. 9

<sup>4</sup> Courier, *cf.* xxx. 9: mss οἰκείων

<sup>5</sup> E (introd. p. 23): V εἶπου (corr. to εἶπερ) μάμμη, others omit εἶπ. . . . καί

<sup>6</sup> Foss-E: V ὅτ' ὠδ. κ. ἐτικτές με τίς ἡμέρα, which would mean 'what day of the month,' *cf.* iii. 3 and Alciphr. 3. 4 init. (3. 7); other mss ὡς ποία ἡμέρα με ἐτικτες (introd. p. 24)

<sup>7</sup> Im.-E

<sup>8</sup> E (introd. p. 22)

<sup>9</sup> E: mss incorp. gloss ὕδωρ after ψυχρόν      <sup>10</sup> V adds incorp. gloss on λακκαῖον, ὥστε εἶναι ψυχρόν, others omit ὥστε. . . . σκευάζων

<sup>11</sup> Foss: mss ἐστι

<sup>12</sup> Pas: mss

ποιῶν γάρ: *cf.* xiv. 12 for the corruption

## CHARACTER XX

you to wait till he have been round the corner. He will take the child from the nurse and feed it from his own mouth, and make sounds of kissing while he calls it by such pretty names as ‘Daddy’s bit of wickedness.’<sup>a</sup> When he is eating with you he will relate how he once took hellebore and was purged at both ends, and the bile from his bowels ‘was as black as this soup.’ He is prone to ask before the servants such questions as this: ‘Tell me, Mammy, how went the day with you when you were brought to bed of me?’ and will reply for her that there’s both pleasure and pain to it, and that no man living can easily have the one without the other.<sup>b</sup> When he is out to dinner he will remark that he has *cold* water in his cistern at home, and *there’s* a garden with plenty of *excellent* vegetables and a cook that knows his *business*; *his* house is a perfect inn, it is always so full of guests; and his friends are like the leaky cask<sup>c</sup>—drench them as he will he cannot fill them. When he entertains strangers, he displays the qualities of his parasite or goodfellow; and when he would make his guests merrier over the wine, tells them that the company’s diversion is provided for; they have but to say the word and his man shall go

<sup>a</sup> The rest of the Character shows that this is intended more literally than some editors would think.

<sup>b</sup> ἔχοντα neuter plural; *lit.* can get things which have, etc.

<sup>c</sup> Of the Danaïds.

## THEOPHRASTUS

παρὰ τοῦ πορνοβόσκου ἤδη, "Ὅπως πάντες ὑπ' αὐτῆς αὐλώμεθα καὶ εὐφραινώμεθα.

### ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

Ἡ δὲ μικροφιλοτιμία δόξει εἶναι ὄρεξις τιμῆς ἀνελεύθερος,<sup>1</sup> ὃ δὲ μικροφιλότιμος τοιοῦτός τις, οἷος σπουδάσαι ἐπὶ δεῖπνον κληθεὶς παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνήσαι· καὶ τὸν υἱὸν ἀποκεῖραι ἀπαγαγὼν<sup>2</sup> εἰς Δελφούς. καὶ ἐπιμεληθῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Λιθίοψ ἔσται· καὶ ἀποδιδούς μνᾶν ἀργυρίου καινὸν ποιῆσαι ἀποδοῦναι. καὶ κολοιῶ δὲ ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίασθαι, καὶ ἀσπίδιον χαλκοῦν ποιῆσαι ὃ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖος πηδήσεται· καὶ βουῖν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπατταλεῦσαι<sup>3</sup> στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν<sup>4</sup> ὅτι βουῖν ἔθυσε. καὶ πομπεύσας δὲ μετὰ τῶν ἵππέων τὰ μὲν ἄλλα πάντα ἀποδοῦναι<sup>5</sup> τῷ παιδὶ ἀπενεγκεῖν οἴκαδε, ἀναβαλόμενος<sup>6</sup> δὲ θοιμάτιον ἐν τοῖς μύωψι<sup>7</sup> κατὰ τὴν ἀγορὰν περιπατεῖν. καὶ κυναρίου δὲ Μελιταίου τελευτήσαντος αὐτῷ, μνήμα ποιῆσαι καὶ στηλίδιον ἀναστήσας<sup>8</sup> ἐπιγράψαι Κλάδος Μελιταῖος· καὶ

<sup>1</sup> mss also -ρον      <sup>2</sup> V ἀγαγὼν, but cf. ix. 2 ἀπελθὼν: Foss ἀπάγειν: Schneid. ἀναγαγὼν perh. rightly, cf. Diog. L. iii. 25 εἰς Ὀλύμπια ἀνιόντος      <sup>3</sup> V -λῶσαι      <sup>4</sup> εἰδῶσιν?  
<sup>5</sup> V δοῦναι      <sup>6</sup> mss ἀναβαλλ.      <sup>7</sup> cf. Ar. *Lys.* 1140, *Ecol.* 41, 303, Men. *Sam.* 166      <sup>8</sup> introd. p. 22: mss ποιήσας: Im. στηλίδιον, ποιήσας ἐπιγράψαι

## CHARACTERS XX—XXI

forthwith to fetch the girl from the brothel, 'so that we may all have the pleasure of listening to her music.'<sup>a</sup>

### XXI. PETTY PRIDE

Petty Pride will seem to be a vulgar appetite for distinction; and the Pettily-proud man of a kind that when he is invited out to dine must needs find place to dine next the host; and that will take his son off to Delphi to cut his first hair. Nothing will please him but his lackey shall be a blackamoor. When he pays a pound of silver he has them pay it in new coin. He is apt, this man, if he keep a pet jackdaw, to buy a little ladder and make a little bronze shield for that jackdaw to wear while he hops up and down upon the ladder.<sup>b</sup> Should he sacrifice an ox, the scalp or frontlet is nailed up, heavily garlanded, over against the entrance of his house,<sup>c</sup> so that all that come in may see<sup>d</sup> it is an ox he has sacrificed.<sup>e</sup> When he goes in procession with the other knights, his man may take all the rest of his gear away home for him, but he puts on the cloak and makes his round of the market-place in his spurs. Should his Melitean lap-dog die, he will make him a tomb and set up on it a stone to say 'Branch, of Melitè.'<sup>f</sup> Should he have cause to dedicate a bronze

<sup>a</sup> The ill-breeding prob. does not lie in speaking of the brothel, but the host should either have provided a flute-player or said nothing about it.

<sup>b</sup> Like a soldier on a scaling-ladder at the taking of a city.

<sup>c</sup> On the opposite side of the peristyle?

<sup>d</sup> Or perhaps more likely know.

<sup>e</sup> That he was sacrificing *some* animal would be clear from the smell.

<sup>f</sup> See *Index*, Melitè.

- ἀναθεῖς δάκτυλον<sup>1</sup> χαλκοῦν ἐν τῷ Ἀσκληπιείῳ, τοῦτον ἐκτρίβειν, στεφανοῦν,<sup>2</sup> ἀλείφειν, ὄσημέραι.
- 11 ἀμέλει δὲ καὶ διοικήσασθαι παρὰ τῶν συμπρυτανέων<sup>3</sup> ὅπως ἀπαγγείλῃ τῷ δήμῳ τὰ ἱερά, καὶ παρεσκευασμένος λαμπρὸν ἱμάτιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν ὦ ἄνδρες Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις<sup>3</sup> τῇ Μητρὶ τῶν θεῶν τὰ Γαλάξια,<sup>4</sup> καὶ καλὰ τὰ ἱερά,<sup>5</sup> καὶ ὑμεῖς δέχεσθε<sup>6</sup> τὰ ἀγαθὰ· καὶ ταῦτα ἀπαγγείλας ἀπιὼν διηγῆσασθαι οἴκαδε τῇ αὐτοῦ γυναικὶ ὡς καθ' ὑπερβολὴν εὐημερεῖ.<sup>7</sup>
- 12 Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς ὀδόντας λευκοὺς ἔχειν.<sup>8</sup> καὶ τὰ ἱμάτια δὲ χρηστὰ
- 13 μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. καὶ τῆς μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν,<sup>9</sup> τῶν δὲ γυμνασίων ἐν τούτοις διατρίβειν οὗ ἂν οἱ<sup>10</sup> ἔφηβοι γυμνάζωνται, τοῦ δὲ θεάτρον καθῆσθαι, ὅταν
- 14 ἡ θεά,<sup>11</sup> πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν αὐτὸς μὲν<sup>12</sup> μηδέν, ξένοις δὲ συνεργεῖν ἐπιστάλματα, <καὶ ἄλλας> εἰς Βυζάντιον καὶ Λακωνικὰς κύνας εἰς Κύζικον πέμπειν<sup>13</sup> καὶ μέλι Ὑμήττιον εἰς Ῥόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει δι-
- 15 ηγεῖσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινός, καὶ

<sup>1</sup> Naber: mss -ιον <sup>2</sup> mss -οῦντα <sup>3</sup> Herw: mss συνδιοικ. and πρυτ. (introd. p. 22), after which they incorporate gloss τὰ ἱερά <sup>4</sup> Wil: V τὰ γὰρ ἄξια, others ἄξια <sup>5</sup> V τὰ ἱερά καλά, others omit τὰ ἱερά (i.e. τὰ ἱερά in marg. arch.) <sup>6</sup> V δέχ.: others ἐδέχ. <sup>7</sup> for tense cf. νικῶ and for meaning Ath. 584 d: most mss -εῖν <sup>8</sup> all mss and P (ap. Hercul. 1457) have this and the following §§ after θλιβόμενος Char. V, see opp. <sup>9</sup> P προσέρχεσθαι <sup>10</sup> οἱ in P only <sup>11</sup> mss also ἡ θεά <sup>12</sup> mss and P αὐτόν μὲν, mss also μὲν αὐτόν <sup>13</sup> introd. p. 25



## CHARACTER XXI

finger or toe in the temple of Asclepius,<sup>a</sup> he is sure to polish it, wreath it, and anoint it, every day. This man, it is plain, will contrive it with his fellow-magistrates that it be he that shall proclaim the sacrifice to the people ; and providing himself a clean coat and setting a wreath on his head, will stand forth and say ' The Magistrates have performed the rites of the Milk-Feast, Athenians, in honour of the Mother of the Gods ; the sacrifice is propitious, and do you accept the blessing.'<sup>b</sup> This done he will away home and tell his wife what a great success he has had.

He is shorn, this man,<sup>c</sup> many times in the month ; keeps his teeth white ; gets a new cloak when the old one is still good ; uses unguent for oil. In the market-place he haunts the banks ; of the wrestling-schools he chooses those to dally in where the youths practise ;<sup>d</sup> and when there is a show at the theatre he will sit next to the generals. He does no buying for himself, but aids foreigners in exporting goods abroad, and sends salt to Byzantium, Spartan hounds to Cyzius, Hymettian honey to Rhodes ; and when he does so, lets the world know it. It goes without saying that he is apt to keep a pet monkey ; and

<sup>a</sup> As a votive offering in return for the cure of that member : or, *keeping the text*, ring.

<sup>b</sup> Text uncertain ; the point would seem to lie either in the (unusual ?) specification of the feast or in the unimportance of this particular feast ; *cf.* [Dem.] *Proem* 54.

<sup>c</sup> The following passage, which the mss., including P, give at the end of Char. V., is generally thought to belong here ; but it may have belonged once to a separate Char., *cf.* the previous § with § 16.

<sup>d</sup> *i.e.* the public ones, not the private ones for boys (Nav.).

τίτυρον<sup>1</sup> κτήσασθαι, καὶ Σικελικὰς περιστεράς,  
καὶ δορκαδείους ἀστραγάλους,<sup>2</sup> καὶ Θουριακάς<sup>3</sup>  
τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν  
σκολιῶν ἐκ Λακεδαιμόνος, καὶ αὐλαίαν Πέρσας ἐν-  
υφασμένην,<sup>4</sup> καὶ παλαιστρίδιον<sup>5</sup> κόνιν ἔχον καὶ  
16 σφαιριστήριον· καὶ τοῦτο περιῶν χρηννύναι<sup>6</sup> τοῖς  
φιλοσόφοις,<sup>7</sup> τοῖς σοφισταῖς, τοῖς ὄπλομάχοις,  
τοῖς ἀρμονικοῖς ἐνεπιδείκνυσθαι.<sup>8</sup> καὶ αὐτὸς ἐν  
τοῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἤδη συγ-  
καθημένων, ἵν' εἴπη τῶν θεωμένων <ὁ ἕτερος><sup>9</sup> πρὸς  
τὸν ἕτερον ὅτι Τούτου ἐστὶν ἡ παλαίστρα.

### ΑΝΕΛΕΥΘΕΡΙΑΣ ΚΒ'

Ἡ δὲ ἀνελευθερία ἐστὶ πάρεσις τις<sup>10</sup> φιλοτιμίας  
δαπάνην ἐχούσης,<sup>11</sup> ὁ δὲ ἀνελεύθερος τοιοῦτός τις,  
2 οἷος νικήσας τραγωδοὺς ταινίαν ἀναθεῖναι τῷ  
Διονύσῳ ξυλίην,<sup>12</sup> ἐπιγράψας μόνον<sup>13</sup> αὐτοῦ τὸ  
3 ὄνομα· καὶ ἐπιδόσεων γινομένων ἐκ τοῦ δήμου,<sup>14</sup>  
4 ἀναστὰς σιωπᾶν ἢ ἐκ τοῦ μέσου ἀπελθεῖν· καὶ ἐκ-  
διδούς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν

<sup>1</sup> Sch. Δωριεῖς τὸν σάτυρον· καὶ ἐστὶ δὲ ὁ μικρὰν ἔχων οὐρανὸν  
πίθηκος and in one ins 3 obscure words, for the first 2 of  
which Knox suggests Πίνθωνος ἢ χρῆσις <sup>2</sup> cf. Callim.  
239 (85 Mair) <sup>3</sup> Sch. (cf. Ambr. O) οἱ Θούριοι ἔθνος

Ταραντιτικὸν ἐν ᾧ λήκνυθαι εἰργάζοντο διαφέρουσαι τῶν ἄλλων

<sup>4</sup> Cob. and P: mss ἔχουσαν Πέρσας ἐνυφασμένους (cf. Diog. L.  
vi. 102) <sup>5</sup> so P: mss αὐλίδιον παλαιστριαῖον (παλαιστρικόν),  
incorp. gloss <sup>6</sup> P χρωννύναι <sup>7</sup> P omits, perh. in-  
tentionally; Philodemus was a philosopher himself <sup>8</sup> Cob.  
and P: mss ἐπιδ.

<sup>9</sup> introd. p. 26 <sup>10</sup> E:  
mss περιουσία τις ἀπὸ (ἀπὸ incorp. correction to ἀπουσία)

<sup>11</sup> Diels: mss -σα <sup>12</sup> V ξυλίην ἀναθ. τῷ Δ. (i.e. ξ. in  
marg. of arch.) <sup>13</sup> Hanow: V μὲν, others omit; Madv.  
μέλανι <sup>14</sup> Meier ἐν τῷ δήμῳ, cf. Dem. 21. 161

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## CHARACTERS XXI—XXII

the ape he keeps is of the satyr kind ; his doves are Sicilian ; his knuckle-bones <sup>a</sup> antelope ; his oil-flasks the round flasks from Thurii ; his walking-sticks the crooked sticks from Sparta ; he has a tapestry curtain with Persians upon it ; and a little wrestling-place of his own with a sanded floor and a ball-court. The last he goes around lending to philosophers, sophists, masters-at-arms, teachers of music, for their displays ; <sup>b</sup> which he himself attends, coming in late so that the company may say one to another, ' That is the owner of the wrestling-place.'

### XXII. PARSIMONY

Parsimony is a neglect of honour when it involves expense ; and your Parsimonious man one that if he win the prize for staging a tragedy will consecrate to Dionysus a diadem of wood <sup>c</sup> with his own name and no other inscribed upon it ; <sup>d</sup> and when a public contribution is asked in the Assembly, rise without speaking or depart from the house. At his daughter's wedding he will put away all the meat of the sacrificial victim except the priest's

<sup>a</sup> For the game of that name *cf.* Ath. v. 194 a, *Pap. Soc. Ital.* 331 (257 B.C.).

<sup>b</sup> *Cf.* Diog. L. vi. 104.

<sup>c</sup> *i.e.* a plaque in imitation of a headband (Nav.).

<sup>d</sup> He does not even give the poet's, let alone the tribe's.

## THEOPHRASTUS

ἱερέων<sup>1</sup> τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας  
 5 ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι· καὶ τρι-  
 ηραρχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ  
 τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ  
 6 ἀποτιθέναι. καὶ τὰ παιδιά δὲ δεινὸς μὴ πέμψαι  
 εἰς διδασκάλου ὅταν ἦ Μουσεῖα, ἀλλὰ φῆσαι κακῶς  
 7 ἔχειν, ἵνα μὴ συμβάλωνται. καὶ ἐξ ἀγορᾶς δὲ  
 ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ<sup>2</sup> τὰ λάχανα ἐν  
 8 τῷ προκολπῷ· καὶ ἔνδον μένειν ὅταν ἐκδῶ θοιμά-  
 9 τιον ἐκπλῦναι· καὶ φίλου ἔρανον συλλέγοντος καὶ  
 διηγγελμένου<sup>3</sup> αὐτῷ, προσιόντα προϊδόμενος ἀπο-  
 κάμψας ἐκ τῆς ὁδοῦ τὴν κύκλῳ οἰκάδε πορευθῆναι.  
 10 καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ <πλέον ταλάντου><sup>4</sup>  
 προῖκα εἰσενεγκαμένη μὴ πρίασθαι θεράπαιναν,  
 ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικειᾶς  
 11 παιδίον τὸ συνακολουθησον· καὶ τὰ ὑποδήματα  
 παλιμπήξει κεκαττυμένα φορεῖν, καὶ λέγειν ὅτι  
 12 κέρατος οὐδὲν διαφέρει· καὶ ἀναστὰς τὴν οἰκίαν  
 13 καλλῦναι καὶ τὰς κλῖνας ἐκκορῆσαι.<sup>5</sup> καὶ καθεζό-  
 μενος παραστρέψαι τὸν τρίβωνα ὃν αὐτὸν φορεῖ.<sup>6</sup>

## ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

Ἄμελει δὲ ἢ ἀλαζονεῖα δόξει εἶναι προσδοκία  
 τις<sup>7</sup> ἀγαθῶν οὐκ ὄντων, ὃ δὲ ἀλάζων τοιοῦτός τις,  
 οἷος ἐν τῷ διαζεύγματι ἐστηκῶς διηγείσθαι<sup>8</sup> ξένους

<sup>1</sup> Holl. γερῶν      <sup>2</sup> V omits      <sup>3</sup> Holl.: V διελεγ., others  
 omit καὶ δ. . . . προσιόντα      <sup>4</sup> E      <sup>5</sup> mss also ἐκκορύσαι

<sup>6</sup> Münsterberg: mss αὐτὸς φ.      <sup>7</sup> mss also τινῶν      <sup>8</sup> mss  
 διηγείτο

## CHARACTERS XXII—XXIII

portion, and covenant with the serving-men he hires for the feast that they shall eat at home.<sup>a</sup> As trierarch or furnisher of a galley to the state, he makes his bed on the deck with the helmsman's blankets,<sup>b</sup> and puts his own by. This man will never send his children to school when it is the Feast of the Muses, but pretend that they are sick, so that they shall not contribute. He will come home from market carrying his own buyings of meat and pot-herbs in the fold of his gown; <sup>c</sup> he will stay at home when his coat is gone to the fuller's; when a friend of his is laying another's acquaintance under contribution and he has wind of it, he no sooner sees him coming his way than he turns into an alley and fetches a compass home. The wife that brought him more than three hundred pound is not suffered to have a serving-maid of her own,<sup>d</sup> but he hires a little girl from the women's market to attend her upon her outings. The shoes he wears are all clouts, and he avows they are as strong as any horn. He rises betimes and cleans the house and brushes out the dining-couches.<sup>e</sup> When he sits down he will turn aside his frieze-coat when he has nothing under it.<sup>f</sup>

### XXIII. PRETENTIOUSNESS

Pretentiousness, of course, will seem to be a laying claim to advantages a man does not possess; and the Pretentious or Snobbish man will stand at the

<sup>a</sup> Cf. Men. 286 K, 450 K.

<sup>b</sup> The steersman on duty at night would not want them till morning. <sup>c</sup> Cf. Diog. L. vi. 36, 104. <sup>d</sup> Cf. Men. Sam. 170.

<sup>e</sup> These naturally would be covered with crumbs.

<sup>f</sup> Or perhaps the frieze-coat which is all he wears; cf. Diog. L. vi. 13, vii. 22.

## THEOPHRASTUS

ὡς πολλὰ χρήματα αὐτῷ<sup>1</sup> ἔστιν ἐν τῇ θαλάττῃ·  
<sup>2</sup> καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι  
 ἡλική, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ  
 ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν  
 τράπεζαν δραχμῆς αὐτῷ κειμένης. καὶ συνοδοι-  
 πόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὡς  
 μετὰ Εὐάνδρου ἐστρατεύσατο, καὶ ὡς αὐτῷ εἶχε,<sup>2</sup>  
 καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ  
 τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ  
 τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα  
 ψοφῆσαι<sup>3</sup> οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς.  
 καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντι-  
 πάτρου τριττὰ<sup>4</sup> δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς  
 Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων  
 ἀτελοῦς<sup>5</sup> ὅτι ἀπείρηται, ὅπως μηδ' ὑφ' ἐνὸς  
 συκοφαντηθῆ· Περαιτέρω φιλοσοφεῖν προσῆκε  
 Μακεδόσι. καὶ ἐν τῇ σιτοδείᾳ<sup>6</sup> δὲ ὡς πλείω<sup>7</sup> ἢ  
 πέντε τάλαντα αὐτῷ γένοιτο<sup>8</sup> τὰ ἀναλώματα  
 διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀνανεύειν γὰρ  
<sup>6</sup> οὐ δύνασθαι. καὶ ἀγνώτων<sup>9</sup> δὲ παρακαθημένων  
 κελεῦσαι θείναι τὰς ψήφους ἕνα αὐτῶν, καὶ ποσῶν  
 αὐτὰς καθ' ἐξακοσίας <καὶ κατὰ τριακοσίας><sup>10</sup> καὶ  
 κατὰ μνᾶν, καὶ προστιθεῖς πιθανὰ<sup>11</sup> ἐκάστοις

<sup>1</sup> Lycius: mss -τοῖς  
 ger: mss ψηφῆσαι

<sup>2</sup> cf. Men. Perinth. 1

<sup>3</sup> Hottin-

add εἰπεῖν; cf. Andoc. 2, 11

<sup>4</sup> mss also τρίτον

<sup>5</sup> some mss

<sup>7</sup> V πλείους

<sup>8</sup> cf. xiv. 2

τί γίνεται; mss also γένοιτο αὐτῷ

<sup>9</sup> mss also ἀγνώστων

<sup>10</sup> E, introd. p. 22

<sup>11</sup> V -νῶς

## CHARACTER XXIII

Mole and tell strangers of the great sums he has ventured at sea, and descant upon the greatness of the usury-trade and his own profits and losses in it ; and while he thus outruns the truth, will send off his page to the bank, though he have there but a shilling to his name. He loves to make sport of a fellow-traveller by the way by telling him that he served under Evander,<sup>a</sup> and how he stood with him, and how many jewelled cups he brought home ; and will have it that the artificers of Asia are better craftsmen than these of Europe ;—all this talk though he have never been out of the country. Moreover, he may well say that he has no less than three letters from Antipater<sup>b</sup> requesting his attendance upon him in Macedonia,<sup>c</sup> and albeit he is offered free exportation of timber he has refused to go ; *he* will not lay himself open to calumny ; the Macedonians ought to have known better than expect it. He is like to say, also, that in the time of the famine<sup>d</sup> he spent more than twelve hundred pound in relieving the distress,—he cannot say no ; and when strangers are sitting next him he will ask one of them to cast the account, and reckoning it in sums of ten, twenty-five, and fifty, assign plausible names to each sum

<sup>a</sup> Apparently an intentionally thin disguise of the name of Alexander, against whom T. had written the pamphlet *Callisthenes* in 327.

<sup>b</sup> Regent of Macedonia after the death of Alexander, 323–319 ; *cf.* Xenocrates' refusal of Ant.'s offered gift, *Diog. L.* iv. 8 ; *cf. ibid.* vi. 66.

<sup>c</sup> Or that a letter has come from Antipater bidding him lead a commission of three to attend him in Macedonia.

<sup>d</sup> Prob. that of 329 B.C., *cf.* *Dem.* 34. 37 f.

## THEOPHRASTUS

τούτων ὀνόματα, ποιῆσαι καὶ δέκα τάλαντα<sup>1</sup> καὶ τοῦτο φήσας εἰσηνηνοχένοι<sup>2</sup> εἰς ἑράνους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. καὶ προσελθὼν δ' εἰς τοὺς ἵππους, τοὺς ἀγαθοὺς τοῖς πωλοῦσι  
 8 προσποιήσασθαι ὠνητιᾶν· καὶ ἐπὶ τὰς κλισίας<sup>3</sup> ἔλθων ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδί μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ  
 9 ἀκολουθεῖ· καὶ ἐν μισθῷ τὴν οἰκίαν<sup>4</sup> οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρώαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

### ΥΠΕΡΗΦΑΝΙΑΣ ΚΔ'

"Ἔστι δὲ ἡ ὑπερηφανία καταφρόνησίς τις πλήν αὐτοῦ τῶν ἄλλων, ὃ δὲ ὑπερήφανος τοιοῦσδε τις, οἷος τῷ σπεύδοντι ἀπὸ δείπνου <έντυγχάνειν  
 3 αὐτῷ><sup>5</sup> ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ  
 4 εὖ ποιήσας μεμνήσθαι φάσκειν· καὶ βαδίζων ἐν ταῖς ὁδοῖς<sup>6</sup> τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασιν<sup>7</sup>.  
 5 καὶ χειροτονοῦμενος ἐξόμνησθαι τὰς ἀρχάς, οὐ  
 6 φάσκων σχολάζειν· καὶ προσελθεῖν πρότερος οὐδενὶ  
 7 θελήσαι.<sup>8</sup> καὶ τοὺς πωλοῦντάς τι ἢ μισθουμένους<sup>9</sup>

<sup>1</sup> ποιῆσαι καὶ V; *i.e.* the five talents of § 5 have now grown to ten; mss also δέκα καὶ ποιῆσαι (*i.e.* καὶ in marg. arch.); ποιῆσαι corresponds to γίγνεσθαι xiv. 2      <sup>2</sup> V εἰσηνηνέχθαι, which Foss keeps, reading αὐτῷ      <sup>3</sup> E: mss κλίνας      <sup>4</sup> Im. (*cf.* ἐμισθος and Xen. *Sym.* 4. 4); mss also μισθωτῆ οἰκία  
<sup>5</sup> Ast-E (introd. p. 23)      <sup>6</sup> Schw: mss βιάζειν for βαδίζων, some ἐν τ. ὁ. καὶ β. (*i.e.* ἐν τ. ὁ. marg.)      <sup>7</sup> ἐν is strange: τοῖς ἐν<ι> (*sc.* λόγῳ) ἐπιτρέψασιν, *i.e.* a form of arbitration where the referee's decision was given in a single word (Yes or No?); *cf.* Men. *Er.* 198 καταμενῶ | αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ | ἔτοιμος      <sup>8</sup> mss -σας      <sup>9</sup> Stroth: mss μεμισθωμ.



## CHARACTERS XXIII—XXIV

given, and make it as much as three thousand pound.<sup>a</sup> This he declares is what he contributed to these poor men's subscription-lists, adding that he takes no account whatever of the trierarchies and other state-services he has performed. This man will go to the horse-market and pretend to the dealers that he wishes to buy thoroughbreds; and at the stalls<sup>b</sup> he asks after clothing worth five hundred pound, and scolds his lackey for coming out without gold.<sup>c</sup> And though he live in a hired house, he tells any that knows no better that he had this of his father, and is about to put it up for sale because it is too small for the entertaining of his friends.

### XXIV. ARROGANCE

Arrogance is the despising of all the world but yourself; and the Arrogant man of the kind that will tell any that hastes to speak to him after supper, that he will see him while he takes the air;<sup>d</sup> and any that he has benefited, that he is bearing it in mind. If he be made sole arbiter he will give judgement as he walks in the streets.<sup>e</sup> When he is to be elected to office he excuses himself on oath, because, please you, he has not the time. He will go speak to no man before the other speak to him. It is his way also to bid one who would sell to him or hire

<sup>a</sup> *Lit.* reckoning by 600 drachmas (=6 minas=a tenth of a talent), and 10 minas (a twentieth), and 1 mina (a sixtieth), make it ten talents: the ref. is not to the method of adding up the total (why should he have an abacus with him?), but to the (imaginary) list of his contributions; he does not trouble to invent any but round numbers (see p. 22).

<sup>b</sup> Another part of the market-place.

<sup>c</sup> *Lit.* the gold; but the article is idiomatic, see p. 51 n. a.

<sup>d</sup> *i.e.* he won't put off his evening walk for him.

<sup>e</sup> See critical note 7.

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8 δεινὸς κελεῦσαι ἤκειν πρὸς αὐτὸν ἄμ' ἡμέρα· καὶ  
 ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγ-  
 χάνουσι,<sup>1</sup> κάτω κεκυφώς, ὅταν δὲ αὐτῷ δόξη, ἄνω  
 9 πάλιν· καὶ ἐστιῶν τοὺς φίλους αὐτὸς μὴ συνδειπνεῖν,  
 ἀλλὰ τῶν ὑφ' αὐτὸν τιμὴ συντάξαι αὐτῶν ἐπι-  
 10 μελεῖσθαι. καὶ προαποστέλλειν δέ, ἐπὶ πορεύηται,  
 11 τὸν ἐροῦντα ὅτι προσέρχεται· καὶ οὔτε ἐπ' ἀλειφό-  
 μενον αὐτὸν οὔτε λουόμενον οὔτε ἐσθίοντα ἐᾶσαι  
 12 ἂν εἰσελθεῖν. ἀμέλει δὲ καὶ λογιζόμενος πρὸς  
 τινα τῷ παιδὶ συντάξαι τὰς ψήφους διωθεῖν καὶ  
 13 κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον· καὶ  
 ἐπιστέλλων μὴ γράφειν ὅτι Χαρίζιοι ἄν μοι, ἀλλ'  
 ὅτι Βούλομαι γενέσθαι, καὶ Ἀπέσταλκα πρὸς σέ  
 ληψόμενος, καὶ Ὅπως ἄλλως μὴ ἔσται, καὶ Τὴν  
 ταχίστην.

### ΔΕΙΛΙΑΣ ΚΕ'

Ἀμέλει δὲ ἡ δειλία δόξειεν ἂν εἶναι ὑπειξίς τις  
 2 ψυχῆς ἐν φόβῳ,<sup>2</sup> ὁ δὲ δειλὸς τοιοῦτός τις, οἷος  
 πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ  
 κλυδωνίου<sup>3</sup> γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται  
 τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτοντος  
 <εἰσομένου> εἰ μεσοπορεῖ, πυνθάνεσθαι<sup>4</sup> τί αὐτῷ  
 δοκεῖ τὰ τοῦ θεοῦ· καὶ πρὸς τὸν παρακαθήμενον  
 λέγειν ὅτι φοβεῖται ἀπὸ ἐνυπνίου τινός· καὶ ἐκδὺς  
 3 τὴν γῆν προσάγειν αὐτόν. καὶ στρατευόμενος δὲ

<sup>1</sup> ἀλλὰ παριέναι?

<sup>2</sup> E: mss ἔμφοβος

<sup>3</sup> V κλύδωνος

<sup>4</sup> E; for εἰς. cf. Men. Ep. 245: mss ἀνακόπτοντος (ἀνακύπτων  
 μὲν) πυνθαν. (αἰσθάν.) εἰ μεσ. καὶ

## CHARACTERS XXIV—XXV

him his labour to come to him at break of day. When he is walking in the street, he never talks to those that meet him, but goes by with his eyes on the ground till it please him to raise them. When he invites his friends, he does not dine with them himself, but commands one of his underlings to see to their entertainment. When he travels, he sends a footboy before him to say that he is coming. No man is admitted to his presence when he is anointing himself, or at his bath, or taking food. No need to say that when this man comes to a reckoning with you he commands his page to do the counting and adding and set the sum down to your account.<sup>a</sup> In his letters you do not find 'You would oblige me,' but 'My desire is this,' or 'I have sent to you for that,' or 'Be sure that you do the other,' and 'Without the least delay.'

### XXV. COWARDICE

Cowardice, of course, would seem to be a giving-way of the soul in fear; and your Coward he that if he be at sea will have it that the jutting rocks are pirate sloops, and when the sea rises asks if there be any aboard that is not initiated. If the helmsman look up to know if he is keeping mid-channel,<sup>b</sup> he asks him what he thinks of the weather;<sup>c</sup> or tells one that sits next to him that a dream he has had makes him uneasy: or takes off his shirt and gives it to his man;<sup>d</sup> or begs them put him ashore.

<sup>a</sup> *i.e.* without asking if you agree with his arithmetic.

<sup>b</sup> *Or* is halfway of his course (in either case he would go by the relative position of mountain-tops, etc.).

<sup>c</sup> *Cf.* Eur. *Cycl.* 212 (Nav.).

<sup>d</sup> For ease in swimming; the cloak, having no arm-holes, could be thrown off with less delay.

## THEOPHRASTUS

πεζῆ<sup>1</sup> ἐκβοηθούντος τε<sup>2</sup> <τοὺς συσσίτους><sup>3</sup> προσ-  
 καλεῖν πάντας πρὸς αὐτὸν κελεύων στάντας<sup>4</sup>  
 πρῶτον περιῖδεῖν, καὶ λέγειν ὡς ἔργον διαγνῶναι  
 ἔστι πότεροί<sup>5</sup> εἰσιν οἱ πολέμιοι· καὶ ἀκούων  
 κραυγῆς καὶ ὄρων πίπτοντας, εἶπας<sup>6</sup> πρὸς τοὺς  
 παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς  
 σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκῆνην,  
 <καὶ> τὸν παῖδα ἐκπέμψας κελεύων<sup>7</sup> προσκο-  
 πείσθαι ποῦ εἰσιν οἱ πολέμιοι, ἀποκρῦψαι αὐτὴν  
 ὑπὸ τὸ προσκεφάλαιον, εἶτα διατρίβειν πολὺν  
 χρόνον ὡς ζητῶν· καὶ ἐκ τῆς σκηνηῆς<sup>8</sup> ὄρων  
 τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσ-  
 δραμῶν καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν,  
 καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν, καὶ  
 παρακαθήμενος ἀπὸ τοῦ ἔλκουσ τὰς μυίας σοβεῖν,  
 καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις. καὶ  
 τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημήναντος καθ-  
 ἤμενος ἐν τῇ σκηνηῇ <εἰπεῖν> "Ἀπαγ' ἐς κόρακας·  
 οὐκ ἔασει τὸν ἄνθρωπον ὕπνου λαβεῖν<sup>9</sup> πυκνὰ  
 σημαίνων. καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ  
 ἄλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς  
 μάχης ἐπανιοῦσι καὶ διηγείσθαι ὡς Κινδυνεύσας  
 ἓνα σέσωκα τῶν φίλων<sup>10</sup>. καὶ εἰσάγειν πρὸς τὸν  
 κατακείμενον σκεφομένους τοὺς δημότας, τοὺς

<sup>1</sup> V πεζοῦ corr. to πεζῆ, others omit πεζ. . . . τε <sup>2</sup> sc. τοῦ στρατοῦ or τοῦ στρατηγοῦ (or ἐκβοηθούντων? cf. Xen. Cyr. iii. 3. 54 ἰόντων εἰς μάχην, and συναγόντων below, xxx. 18)

<sup>3</sup> E, cf. Dem. 54. 4 <sup>4</sup> V κελ. πρ. αὐτ. στ., others πάντας πρ. αὐτ. καὶ στ. (i.e. κελεύων, afterwards mutilated, in marg. arch.) <sup>5</sup> mss also -ρον <sup>6</sup> Ilberg: mss εἰπεῖν, εἶπον (?)

<sup>7</sup> V καὶ κελεύσας, others κελεύειν <sup>8</sup> E: mss ἐν τῇ σκηνηῇ

<sup>9</sup> cf. Long. 4. 36 fin. ὕπνου εἴλοντο <sup>10</sup> or, with V, ὡς κινδυνεύσας ἓνα κτλ.

## CHARACTER XXV

When he is serving on land and the troops are going into action, he will call his messmates and bid them all first stop and look about them ; it is so difficult to tell which is the enemy ; and then when he hears cries and sees men falling, he remarks to the men next to him that in his haste he forgot to take up his sword, and runs to the tent, and sending his man out with orders to reconnoitre, hides it under his pillow and then spends a long time pretending to seek for it. And seeing from the tent that they are bringing that way a wounded man that is a friend of his, he runs out, and bidding him be of good cheer, takes him on his back and carries him in <sup>a</sup> ; and so will tend the man, and sponge about his wound,<sup>b</sup> and sit beside him and keep the flies from it, do anything, in short, sooner than fight the enemy. And indeed when the trumpet sounds the charge he never stirs from the tent, but cries ‘ Ill take ye ! he’ll not suffer the man to get a wink of sleep with his continual bugling ! ’ And then, covered with blood from another’s wound, he will meet returning troops and tell them how he has saved one friend’s life at the risk of his own <sup>c</sup> ; and bring in his fellow-parishioners, his fellow-tribesmen, to see the wounded

<sup>a</sup> Or *perh.* on his arm ; Nav. compares Plat. *Sym.* 212 D where, however, it is ἀγειν not φέρειν.

<sup>b</sup> Not the wound itself.

<sup>c</sup> Or tell each of them, as if he had risked his life, how he has saved one of his friends.

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φυλέτας,<sup>1</sup> καὶ τούτων ἅμ' ἐκάστω διηγείσθαι, ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ σκηνὴν ἐκόμισεν.

### ΟΛΙΓΑΡΧΙΑΣ ΚΣ'

Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχύος καὶ κέρδους<sup>2</sup> γλιχομένη, ὃ δὲ ὀλιγαρχικὸς<sup>3</sup> τοιοῦτος, οἷος τοῦ δήμου βουλευομένου τίνας τῶ ἄρχοντι προσαιρήσονται τοὺς συνεπιμελησομένους τῆς πομπῆς,<sup>4</sup> παρελθὼν ἀποφήνασθαι ὡς δεῖ αὐτοκράτορας τούτους εἶναι, κὰν ἄλλοι<sup>5</sup> προβάλλωνται δέκα, λέγειν Ἰκανὸς εἰς ἔστι, τοῦτον δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὀμήρου ἐπῶν τοῦτο ἔν μόνον κατέχειν ὅτι

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,

<sup>3</sup> τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτου<sup>6</sup> βουλευέσασθαι, καὶ Ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι, καὶ Παύσασθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων<sup>7</sup> ὑβριζομένους ἢ τιμωμένους ὅτε<sup>8</sup> ἢ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξιών<sup>9</sup> τὸ ἱμάτιον <μεμελημένως><sup>10</sup> ἀναβεβλημένος καὶ μέσην κουρὰν κεκαρμένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς

<sup>1</sup> mss also τοὺς φ. τὸν δῆμον <sup>2</sup> mss and P (Oxyrh. iv. 699) ἰσχυροῦ (-ρῶς) κέρδ. <sup>3</sup> Cas: mss (and P?) -αρχος

<sup>4</sup> so V: other mss omit 2 ll. of arch. προσαιρ. τ. συν- and (from marg.) τῆς <sup>5</sup> mss ἄλλοι <sup>6</sup> so prob. V (Im.): others -των <sup>7</sup> V adds αὐτοὺς: Nav. οὕτως <sup>8</sup> E: mss ὅτι, cf. xvii. 9 <sup>9</sup> V adds καὶ, others omit καὶ τὸ ἱμ. ἀναβεβλ.

<sup>10</sup> E (one line of arch. lost by πβλ), cf. Plat. Prot. 344 b

## CHARACTERS XXV—XXVI

man, telling each and all that he carried him to the tent with his own hands.

### XXVI. OLIGARCHY

It would seem that the Oligarchical or Anti-Democratic Spirit is a love of rule, covetous of power and gain; and the Anti-Democrat or Tory of the Old School <sup>a</sup> is he that steps forth when the Assembly is considering whom to join with the Archon for the directing of the pageant,<sup>b</sup> and gives his opinion that these should have full powers; and if the other speakers propose ten, he will say 'One is enough,' adding 'But he must be a man indeed.'<sup>c</sup> The one and only line of Homer's he knows is this:

'Tis ill that many rule; give one man sway.

It is only to be expected that he should be given to using such phrases as these:—'We should meet and consider this by ourselves'; 'We should rid ourselves of the mob and the market-place'; 'We should give up dallying with office and suffering ourselves to be insulted or exalted by such persons,<sup>d</sup> when either we or these fellows must govern the city.' And he will not go abroad till midday, and then it is with his cloak thrown on with studied elegance, and his hair and beard neither too short nor too long, and his finger-nails carefully pared, to

<sup>a</sup> Cf. Andoc. 4. 16.

<sup>b</sup> The procession at the Greater Dionysia.

<sup>c</sup> Cf. Men. Sam. 137, Pk. 260.

<sup>d</sup> The reference is to the initial and final scrutinies of magistrates before the Assembly.

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τοιούτους λόγους <λέγων> τὴν τοῦ ᾽Ωιδείου<sup>1</sup>.  
 5 Διὰ τοὺς συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ  
 πόλει, καὶ ὡς ᾽὘ν τοῖς δικαστηρίοις δεινὰ πά-  
 σχομεν ὑπὸ τῶν δικαζόντων,<sup>2</sup> καὶ ὡς Θαυμάζω  
 τῶν πρὸς τὰ κοινὰ προσιόντων τί βούλονται, καὶ  
 ὡς ἀχάριστόν ἐστι <τὸ><sup>3</sup> τοῦ νέμοντος καὶ διδόντος,  
 10 κάθηταί τις αὐτῷ λεπτός καὶ αὐχμῶν· καὶ εἰπεῖν  
 Πότε παυσόμεθα ὑπὸ τῶν λειτουργιῶν καὶ τῶν τρι-  
 ηραρχιῶν ἀπολλύμενοι; καὶ ὡς μισητόν τὸ τῶν  
 δημαγωγῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν  
 κακῶν τῇ πόλει γεγονέναι αἴτιον,<sup>4</sup> καὶ δίκαια  
 παθεῖν,<sup>5</sup> πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ' αὐτῶν.  
 15 καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν  
 πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτ' αἰρομένους.

### ΟΨΙΜΑΘΙΑΣ ΚΖ'

Ἡ δὲ ὀψιμαθία φιλοπονία δόξειεν ἂν εἶναι  
 2 ὑπὲρ τὴν ἡλικίαν, ὃ δὲ ὀψιμαθῆς τοιοῦτός τις, οἷος  
 ῥήσεις μανθάνειν ἐξήκοντα ἔτη γεγονώς, καὶ  
 3 ταύτας λέγων παρὰ πότον ἐπιλανθάνεσθαι· καὶ  
 παρὰ τοῦ υἱοῦ μανθάνειν τὸ ᾽὘πὶ δόρυ καὶ ᾽὘π'  
 4 ἀσπίδα καὶ ᾽὘π' οὐράν· καὶ εἰς ἡρῶα συμβάλλε-  
 5 σθαι τοῖς μειρακίοις λαμπάδα τρέχειν. ἀμέλει δὲ

<sup>1</sup> cf. βαδίζων ὁδόν Xen. Mem. ii. 1. 22, and Alciphr. 4. 7. 1 (l. 34) τὴν εἰς (sic lege) ᾽Ακαδημειαν σοβεῖς (an imitation?)

<sup>2</sup> Schn: mss δικαζομένων: Meier δεκαζομένων <sup>3</sup> Bersanetti,

cf. τὸ τῆς τύχης viii. 10 and Kühn.-Bl. ii. 1. 269 <sup>4</sup> V

adds incorp. gloss τοῦτον γὰρ ἐκ δώδεκα πόλεων εἰς μίαν καταγαγόντα λιθείσας βασιλείας; cf. ὑπ' αὐτῶν below, sc. τῶν δημαγωγῶν: other mss omit αἴτιον . . . ὑπ' αὐτῶν <sup>5</sup> mss αὐτὸν παθεῖν



## CHARACTERS XXVI—XXVII

strut it in the Street of the Music-House, saying, 'There's no dwelling in Athens for the informers'; or 'The juries are the curse of the law-courts'; or 'I marvel why men take up public affairs'; or 'How thankless the task of him that has to pay!' or how ashamed he is when some lean and ill-kempt fellow sits next to him in the Assembly. And he will say 'When shall we cease to be victims of these state-services and trierarchies?' or 'O this detestable tribe of demagogues!' and add 'Theseus was the beginning of the misfortunes of our country; and he got his deserts; he was their first victim himself.'<sup>a</sup> And other such remarks does he make to strangers or to such of his fellow-citizens as are of his disposition and politics.<sup>b</sup>

### XXVII. OPSIMATHY OR LATE-LEARNING

Opsimathy would seem to be an activity too great for your years; and the Opsimath or Late-Learner one that being past threescore years of age will learn verses to recite,<sup>c</sup> and will forget what comes next when he delivers them over the wine. He will make his son teach him 'Right turn,' 'Left turn,' and 'Right-about-face.' On the feasts of the Heroes<sup>d</sup> he will compete in the torch-race for boys.

<sup>a</sup> Cf. Plut. *Thes.* 35.

<sup>b</sup> Perhaps an addition by another hand.

<sup>c</sup> At dinner-parties.

<sup>d</sup> Or to the shrines of the Heroes (Hephaestus and Prometheus?); but if so it must be emphatic, and in this context one would expect the emphasis to lie on *μειρακτοῖς*; *εἰς* rather than *ἐν* is due to the idea of entering *for* the race, *to be* on a certain day; cf. the Orators *passim*.

## THEOPHRASTUS

κᾶν που<sup>1</sup> κληθῆ εἰς Ἡράκλεια,<sup>2</sup> ῥίψας τὸ ἰμάτιον  
 6 τὸν βοῦν αἵρεσθαι<sup>3</sup> ἵνα τραχηλίση<sup>4</sup>· καὶ προσανα-  
 7 τρίβεσθαι εἰσιὼν εἰς τὰς παλαίστρας· καὶ ἐν τοῖς  
 θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ  
 8 ἄσματα ἐκμανθάνων· καὶ τελούμενος τῷ Σαβαζίῳ  
 9 σπεῦσαι ὅπως καλλιστεύσῃ παρὰ τῷ ἱερεῖ· καὶ  
 ἐρῶν ἑταίρας<sup>5</sup> καὶ κριοὺς προσβάλλων ταῖς θύραις  
 10 πληγὰς εἰληφῶς ὑπ' ἀντεραστοῦ δικάζεσθαι· καὶ  
 εἰς ἀγρὸν ἐφ' ἵππου ἀλλοτρίου κατοχούμενος ἅμα  
 μελετᾶν ἱππάζεσθαι καὶ πεσῶν τὴν κεφαλὴν  
 11 καταγῆναι<sup>6</sup>· καὶ ἐν δεκαδισταῖς<sup>7</sup> συνάγειν τοὺς  
 12 <μῆ><sup>8</sup> μετ' αὐτοῦ συναύξοντας· καὶ μακρὸν ἀν-  
 13 δριάντα παίζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον· καὶ  
 διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων  
 παιδαγωγῷ, καὶ ἅμα μανθάνειν παρ' αὐτοῦ  
 <παραινεῖν>,<sup>9</sup> ὡς ἂν καὶ ἐκείνου μὴ ἐπισταμένου.  
 14 καὶ παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ ἔδρο-  
 15 στροφεῖν,<sup>10</sup> ὅπως πεπαιδεῦσθαι δοκῆ· καὶ ὅταν ὦσιν  
 ἐγγὺς γυναῖκες<sup>11</sup> μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ  
 τερετίζων.<sup>12</sup>

<sup>1</sup> ποι?      <sup>2</sup> E: mss -κλειον (eis=at or on, cf. Lys. 21. 3)  
<sup>3</sup> Meier: V αἰρεῖσθαι, others omit καὶ ἐπ' οὐράν . . . δικάζεσθαι      <sup>4</sup> ἵνα τρ. perh. a gloss; Theophr.'s readers would surely not need this explanation      <sup>5</sup> Schn: V ἱερᾶς corr. fr. -ρᾶς      <sup>6</sup> E, cf. Plat. Gorg. 469 D: mss κατεαγῆναι  
<sup>7</sup> Wilhelm: V ἐνδεκα λιταῖς, others omit καὶ . . . συναύξοντας      <sup>8</sup> E      <sup>9</sup> Hanow      <sup>10</sup> E, cf. ἐδροστρόφος: mss (τὴν) ἔδραν στρέφειν      <sup>11</sup> Meister, cf. Ar. Eccl. 880: V ὦσι . . . γυναῖκ. . . (introd. p. 23)      <sup>12</sup> LATE ADDITION (only in V, where it follows Char. XXVIII): (16) οὕτως ὁ τῆς διδασκαλίας ἐρεθισμὸς μανικοῦς καὶ ἐξεστηκότας ἀνθρώπους τοῖς ἥθεσι ποιεῖ

## CHARACTER XXVII

If he be bidden to any man's on a feast of Heracles, he is of course the man to throw off his coat and raise the ox to bend back its neck<sup>a</sup>; when he goes to the wrestling-schools<sup>b</sup> he'll take a throw with the youngsters. At the jugglers' shows he will stay out three or four performances learning the songs by heart. When they are initiating him with the holy orders of Sabazius he takes pains to acquit himself best in the eyes of the priest.<sup>c</sup> If, when he is wenching and tries to break in the door, he be beaten by a rival, he takes it into court. He borrows a mount to ride into the country, and practising horsemanship by the way is thrown and breaks his head. At a tenth-day club's meetings he assembles men who have not the like objects with himself.<sup>d</sup> He will play long-stature<sup>e</sup> with his lackey; he will shoot or throw the javelin with his children's tutor, and invite him the while to learn of him, as if he did not know his own business. When he is wrestling at the baths, he keeps wriggling his buttocks so that he may be thought to have had a good education. And when women are near, he will practise a dance, whistling his own tune.<sup>f</sup>

<sup>a</sup> For the knife.

<sup>b</sup> A common diversion.

<sup>c</sup> Meaning uncertain.

<sup>d</sup> *συνάγειν* and *συνάξειν* are technical club-words, the latter meaning to further club-interests, *cf.* *Lycon's will ap. Diog. L. v. 70.*

<sup>e</sup> Prob. a children's gymnastic feat involving standing on another player's shoulders.

<sup>f</sup> LATE ADDITION: Thus can the prick of education make a man's manners those of one beside his wits.

## ΚΑΚΟΛΟΓΙΑΣ ΚΗ'

"Ἔστι δὲ ἡ κακολογία ἀγωγὴ<sup>1</sup> τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὁ δὲ κακολόγος τοίσοδε τις, οἷος ἐρωτηθεὶς 'Ὁ δεῖνα τίς ἐστιν; <εἰπεῖν> "Ἀκουε δὴ,<sup>2</sup> καθάπερ οἱ γενεαλογοῦντες· Πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξομαι· τούτου ὁ μὲν πατήρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη, <Σωσίδημος><sup>3</sup>· ἡ μέντοι μήτηρ εὐγενῆς Θραῦτά ἐστι, καλεῖται γοῦν ἡσυχῆ<sup>4</sup> Κρινοκοράκα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι<sup>5</sup>· αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων<sup>6</sup> γεγονὼς κακὸς καὶ μαστιγίας· καὶ <περὶ γυναικῶν ἀ>κακῶν<sup>6</sup> δὲ πρὸς τινα εἰπεῖν 'Ἐγὼ δὴπου τὰ τοιαῦτα οἶδα ὑπὲρ ὧν σὺ πλανᾷ<sup>7</sup> πρὸς ἐμέ καὶ τούτους<sup>8</sup> διεξιὼν· αὐταὶ αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι· καὶ Οἰκία τις αὐτῇ τὰ σκέλη ἤρκυια, <καὶ> Οὐ γὰρ οἶον<sup>9</sup> λῆρὸς ἐστι τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς

<sup>1</sup> Cas: mss ἀγων      <sup>2</sup> E, usual before a list, story, formal announcement, or emphatic statement, cf. Plat. *Phaedr.* 230 E, *Sym.* 214 B, *Tim. Sch.* 20 D, Plat. *Com. Φάων* 173. 5 K (cf. 174. 11) ἄκουε δὴ· ἄρξομαι κτλ. *Eupol.* Κόλ. 151 K, *Men. Sam.* 93 and frag. p. 465 l. 25 Allinson, *Callim. Iamb.* 201, *Cleanthes* 3 Powell, *Luc. Gall.* 12; οἰκοῦν δὴ quoted by Nav. from Plat. *Soph.* 256 D, 257 A is clearly unsuitable; Ὡ οἰκοῦνδε with mark of corruption: others omit, changing ἄρξομαι to ἄρξασθαι and omitting τούτου  
<sup>3</sup> Meier      <sup>4</sup> E, cf. *Diog. Laert.* vi. 58, *Theocr.* 13. 27, *Men. Her.* 20: mss ἡ ψυχῆ, but the 'ornate alias' is hardly Greek (could it be an incorp. gloss translating κρ.?)  
<sup>5</sup> introd. p. 14      <sup>6</sup> Im.-E      <sup>7</sup> Foss: V πλανᾶς, others omit καὶ . . . ἐμέ  
<sup>8</sup> Ussing: mss -τοῖς      <sup>9</sup> Nav. compares *Polyb.* i. 20. 12

## CHARACTER XXVIII

### XXVIII. BACKBITING

Backbiting is a bent of the mind towards the worse in all a man says ; and your Backbiter one that, when you ask him ' Who is so-and-so ? ' is like to reply in the manner of a genealogist, ' Listen ; I will begin with his parentage ; this man's father was first called Sosias,<sup>a</sup> then among the troops <sup>b</sup> he became Sosistratus, and lastly when he was enrolled as a demesman or man of a parish,<sup>c</sup> Sosidemus ; but as for his mother, she's a high-born Thracian <sup>d</sup> ; at least she's called when nobody's listening <sup>e</sup> Krino-koraka,<sup>f</sup> and they say that women of that sort <sup>g</sup> are high-born in *her* country ; the man himself, as you might expect, coming of such a stock, is a knave and a villain.' And he will say to you about quite respectable women, ' I know only too well what trollops they are whose cause you are so mistaken as to champion to these gentlemen and me ; these women seize passers-by out of the street '<sup>h</sup> ; or ' This house is simply a brothel ' ; or ' The saying is all too true, *They couple like dogs in the streets* ' ;

<sup>a</sup> Common as a slave-name, though also borne by freemen.

<sup>b</sup> Prob. mercenaries (Nav.).

<sup>c</sup> It was possible at this time, by questionable means, for a foreigner or even a slave to become an Athenian citizen (Nav.).

<sup>d</sup> Cf. Men. 469 K, Diog. L. ii. 31, vi. 1.

<sup>e</sup> Meaning doubtful ; perhaps Kr. is Thracian for ' courtesan.'

<sup>f</sup> The point perhaps lies in the outlandishness of the name ; attempts to derive it, e.g. from κρίνον and κόραξ, Lily-Crow, Black-and-White (ref. to the practice of tattooing ? Knox) should be given up ; the κρίνον, at any rate, was not proverbial for whiteness, as the lily is with us.

<sup>g</sup> i.e. prostitutes.

<sup>h</sup> Cf. Lys. 3. 46.

## THEOPHRASTUS

συνέχονται<sup>1</sup>. καὶ Τὸ ὄλον ἀνδρόλαοι<sup>2</sup> τινες· καὶ  
 4 Αὐταὶ τὴν θύραν τὴν αὐλείον ἑπακούουσι. ἀμέλει  
 δὲ καὶ κακῶς λεγόντων ἑτέρων συνεπιλαμβάνεσθαι  
 καὶ αὐτὸς λέγων<sup>3</sup> Ἐγὼ δὲ τοῦτον τὸν ἄνθρωπον  
 πλεόν πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ  
 τοῦ προσώπου ἐστίν· ἢ δὲ πονηρία, οὐδὲν ὅμοιον<sup>4</sup>.  
 σημεῖον δέ· τῇ γὰρ αὐτοῦ γυναικὶ <γ'><sup>5</sup> τάλαντα  
 εἰσενεγκαμένη προῖκα, ἐξ οὗ<sup>6</sup> παιδίον αὐτῷ γέ-  
 γονε, γ' χαλκοῦς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ  
 λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρα.<sup>8</sup>  
 καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος  
 εἶπεῖν <κακά>,<sup>9</sup> καὶ ἀρχὴν γε εἰληφῶς<sup>10</sup> μὴ ἀπο-  
 σχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λοιδορῆσαι,  
 ἀλλὰ<sup>11</sup> πλείστα περὶ τῶν φίλων καὶ οἰκείων κακὰ  
 εἶπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὴν> κακο-  
 λογίαν<sup>12</sup> ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ  
 ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.<sup>13</sup>

### ΦΙΛΟΠΟΝΗΡΙΑΣ<sup>14</sup> ΚΘ'

Ἔστι δὲ ἡ φιλοπονηρία ὁμοπαθεία<sup>15</sup> κακίας, ὃ  
 2 δὲ φιλοπόνηρός ἐστι τοιόσδε τις, οἷος ἐντυγχάνειν  
 τοῖς ἡττημένοις καὶ δημοσίους ἀγῶνας ὠφληκόσι,<sup>16</sup>

<sup>1</sup> κίνεσιν ὡς ἐν ὁδοῖς συνέχονται? <sup>2</sup> Foss -λάβοι <sup>3</sup> V omits καὶ αὐτὸς and reads εἶπον (i.e. εἶπας), others καὶ αὐτὸν λέγοντα <sup>4</sup> V ὁμοία corr. from ὁμοῖα <sup>5</sup> or <ι>, cf. Men. 402. 11 K? Antiph. 224 K is not parallel <sup>6</sup> οὗ Im: V ἡς <sup>7</sup> γέγονε V marg., cf. Mach. ap. Ath. xiii. 581 d: text γεννᾶ, others omit τάλαντα . . . γεννᾶ <sup>8</sup> cf. C.I.A. iii. 17. 16: or τοῦ Ποσειδεῶνος ὁσημέραι (E)? <sup>9</sup> Cas.-E <sup>10</sup> Schn: V -φότος, others omit καὶ . . . λοιδορῆσαι; cf. Men. Pk. 45 <sup>11</sup> καὶ V, others καὶ ἄλλα

## CHARACTERS XXVIII—XXIX

or 'Truth to tell, they are talkers with men'; or 'They answer the house-door themselves.'<sup>a</sup> I need not add that this fellow is apt, when others are maligning any man, to put *his* oar in and say, 'But I, I hate him above all men; what's more, he's ugly to look at, and his evil character—there's nothing to match it; and I'll tell you why: the wife that brought him two thousand pound, ever since she bore him a child has had but two farthings a day for her meat-money, and has been made to wash in cold water on Poseidon's day.'<sup>b</sup> He is prone to malign one of the company who is gone out; and, give him but the opportunity, he will not forbear to revile his own kin, nay he will often speak ill of his friends and kinsfolk, and of the dead, calling slander 'plain-speaking' or 'the democratic spirit'<sup>c</sup> or 'independence,' and preferring this among all the pleasures of life.

### XXIX. FRIENDSHIP WITH RASCALS

Friendship with Rascals is a sympathy with vice; and the Friend of Rascals he that will seek the company of unsuccessful litigants or persons found guilty

<sup>a</sup> Cf. Ar. *Pax* 980, *Thesm.* 790, 797, *Men.* 546 K.

<sup>b</sup> 8th Dec.-Jan. (the washing would be ritual): or every day of December?

<sup>c</sup> Cf. *Andoc.* 4. 17.

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<sup>12</sup> *E*: mss *κακῶς λέγειν* see Char. XXVII <sup>13</sup> for the LATE ADDITION in V  
<sup>14</sup> V (the only ms for this Char.) *φιλοπονίας* here, and similar forms below <sup>15</sup> *E*, cf. Arist.  
 1495 b 14: mss *ἐπιθυμία* <sup>16</sup> V *ὠφέληκ.*

καὶ ὑπολαμβάνειν ἔαν τούτοις χρήται ἐμπειρό-  
 3 τερως γενήσεσθαι καὶ φοβερώτερος· καὶ ἐπὶ τοῖς  
 χρηστοῖς εἰπεῖν Ὡς γίνεται καὶ Ὡς φασιν<sup>1</sup> <καὶ>  
 ὡς οὐδεὶς ἐστι χρηστός, καὶ ὁμοίους πάντα εἶναι.  
 4 καὶ ἐπισκῶψαι<sup>2</sup> δὲ Ὡς χρηστός ἐστι. καὶ τὸν  
 πονηρὸν δὲ εἰπεῖν ἐλεύθερον ἔαν βούληται τις εἰς  
 πείραν ἐλθεῖν<sup>3</sup>. καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ  
 ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἔνια δὲ  
 ἀγνοεῖσθαι· εἶναι<sup>4</sup> γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιρον  
 καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ  
 5 ὡς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἰκανώτερω. καὶ  
 εὖνους δὲ εἶναι αὐτῷ<sup>5</sup> ἐν ἐκκλησίᾳ λόγον διδόντι<sup>6</sup>  
 ἢ ἐπὶ δικαστηρίου<sup>7</sup> κρινομένῳ. καὶ πρὸς <τούς  
 παρα>καθημένους<sup>8</sup> δὲ εἰπεῖν δεινὸς ὡς οὐ δεῖ τὸν  
 ἄνδρα ἀλλὰ τὸ πρᾶγμα κρίνεσθαι<sup>9</sup>. καὶ φῆσαι  
 αὐτὸν κύνα εἶναι τοῦ δήμου, φυλάττειν<sup>10</sup> γὰρ αὐτὸν  
 τοὺς ἀδικοῦντας· καὶ εἰπεῖν ὡς Οὐχ ἔξομεν τοὺς  
 ὑπὲρ τῶν κοινῶν συνεπαχθισθησομένους,<sup>11</sup> ἂν τοὺς  
 τοιοῦτους προώμεθα. δεινὸς δὲ καὶ προστατῆσαι  
 6 φαύλων· καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ  
 πονηροῖς πράγμασι· καὶ κρίσιν κρίνων ἐκδέχεσθαι  
 τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χειρόν.<sup>12</sup>

<sup>1</sup> E: V ὡς γίνεται || (sic) καὶ φασίν  
 -σκῆψαι. but cf. ἐπιχωρηῶν xvi. 2  
<sup>2</sup> Nast: V  
<sup>3</sup> Naber: V εἰς  
 π. . . . .: Im. πλέον σκοπεῖν  
<sup>4</sup> Schn: V ἀγνοεῖν φῆσαι  
<sup>5</sup> Meier: V τῷ  
<sup>6</sup> Diels: V λέγοντι (without λόγον)  
<sup>7</sup> Meier: V -ίῳ  
<sup>8</sup> Foss: V προσκαθήμενος  
<sup>9</sup> cf. Diog.  
 L. v. 17 (ἄνθρωπον)  
<sup>10</sup> cf. Alciph. 2. 16 fin. (3. 19)  
<sup>11</sup> E: V συναχθεσθησ.  
<sup>12</sup> LATE ADDITION: καὶ τὸ ὄλον ἢ  
 φιλοπονήρια ἀδελφῆ ἐστι τῆς πονηρίας. καὶ ἀληθές ἐστι τὸ τῆς  
 παροιμίας, τὸ ὅμοιον πρὸς τὸ ὅμοιον πορεύεσθαι



## CHARACTER XXIX

of crime, and suppose that their acquaintance will make him a man of the world and somebody to be afraid of.<sup>a</sup> Over the grave<sup>b</sup> of an honest man he will remark, 'As honesty goes,' or 'So they say,' and add 'No man is honest,' or 'We're all alike'; and when he says 'What an honest fellow,' it is a gibe. He declares of a scoundrel that he is a man of independent character if one shall only try him; and albeit he admits that all they say of him is mostly true, 'there are some things,' says he, 'they do not know; he is a man of parts, a good companion, and able too'; nay, will have it he has never met a more competent being. He is sure, moreover, to take his part when he has to pass scrutiny before the Assembly<sup>c</sup> or stand his trial at law; indeed at such a time he is like to remark to his neighbours, 'We should judge the act and not the person,' and to say that the man is the people's watchdog; for he keeps off evil-doers; and declare 'We shall have nobody to share our burdens for the public good if we throw over such men as this.' He is prone also to stand patron to worthless foreigners;<sup>d</sup> to form juntas on a jury in the support of bad causes; and when he is hearing a case,<sup>e</sup> to take the words of the parties in their worst sense.<sup>f</sup>

<sup>a</sup> For the disgrace attaching to 'evil communications' *cf.* Diog. L. vi. 6.

<sup>b</sup> For this use of *ἐπί* *cf.* Thuc. ii. 34. 8, Dem. 18. 285.

<sup>c</sup> As a magistrate, envoy, or the like.

<sup>d</sup> Resident foreigners were required to have a citizen as guarantor or legal representative.

<sup>e</sup> Certain kinds of cases went before a single judge as with us.

<sup>f</sup> Or accept the evil insinuations of the parties to the suit.

LATE ADDITION:—In fine, Friendship with Rascals is sister to rascality, and true is the saying 'like to like.'

## ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ Λ'

Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία<sup>1</sup> κέρδους αἰσχροῦ,<sup>2</sup> ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστιῶν<sup>3</sup> ἄρτους ἱκανοὺς μὴ παραθεῖναι· καὶ δανεί-  
 4 σασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος· καὶ  
 διανέμων μερίδας φῆσαι δίκαιον εἶναι διμοίρω τῷ  
 5 διανέμοντι δίδοσθαι, καὶ εὐθὺς αὐτῷ νεῖμαι· καὶ  
 οἰνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀπο-  
 6 δόσθαι· καὶ ἐπὶ θέαν τηρικαῦτα<sup>4</sup> πορεύεσθαι ἄγων  
 τοὺς υἱούς, ἡνίκα προῖκα ἀφιάσιν ἐπὶ θέατρον οἱ  
 7 θεατρῶναι.<sup>5</sup> καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ  
 τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ  
 τῶν συμπρεσβευτῶν δανείζεσθαι<sup>6</sup>· καὶ τῷ ἀκο-  
 λούθῳ μεῖζον φορτίον ἐπιθεῖναι<sup>7</sup> ἢ δύναται φέρειν  
 καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν<sup>8</sup>· καὶ  
 ἀπὸ τῶν<sup>9</sup> ξενίων δὲ τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας  
 8 ἀποδόσθαι· καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ<sup>10</sup>  
 εἰπὼν Σαπρόν γε τὸ ἔλαιον ἐπρίω ὦ παιδάριον,<sup>11</sup>

<sup>1</sup> Cob: V (the only ms for §§ 1-4, 14-15, 17-end, introd. p. 12)

περιουσία <sup>2</sup> Nav. sugg. <καὶ τούτου μικροῦ>, cf. Arist. *Eth.* N. iv. 3. 1122 a 2 (τούτου written τού and then whole line of arch. lost by πβλ?) <sup>3</sup> Cor: V ἐσθίων <sup>4</sup> V

τηρικαῦτα from *lect* of arch., others ἡνίκ' ἂν δέη from *marg.* (old var.), τηρικαῦτα being lost before they were copied

<sup>5</sup> V ἐπὶ θεάτρων, others οἱ θεατρῶναι (i.e. ἐπὶ θέατρον in *marg.* arch., whence V's ancestor corrected, incompletely, οἱ θεατρῶναι): Holl. ἐπιθέατρον, cf. *Bull. Corr. Hell.* xviii.

## CHARACTER XXX

### XXX. MEANNESS

Meanness is the desire of base gain ;<sup>a</sup> and the Mean man's way is, when he entertains his friends to a feast, not to set enough bread before them ; to borrow of a stranger that is staying in his house ; to say as he carves the meat <sup>b</sup> that the carver deserves a double portion, and help himself without more ado ; and when he is selling his wine, to sell it watered to his friend. He chooses those days to take his sons to the play when the lessees of the theatre throw it open for nothing.<sup>c</sup> When he goes into foreign parts on the public service, he leaves at home the travel-money given him by the State, and borrows, as occasion demands, of his fellow-ambassadors ; loads his lackey with a greater burden than he can well carry, and of all his fellows feeds his man the worst ; and even demands his share of the presents they receive, in order to sell them. When he is anointing himself at the baths he cries ' The oil you brought, boy, is rancid,' and uses another's.

<sup>a</sup> Perhaps ' in small things ' has fallen out ; ' Meanness ' is not quite low enough, but it is not avarice.

<sup>b</sup> At a club dinner or the like, where expenses are shared.

<sup>c</sup> Or perhaps throw open the upper rows for nothing.

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164, cent. iii. B.C.      <sup>6</sup> V -βενόντων δανείσασθαι      <sup>7</sup> so V :  
 others ἐπιθ. μ. φ. (i.e. ἐπιθ. marg. arch.)      <sup>8</sup> some mss  
 prefer the old variant τῶν ἰκανῶν and some omit παρέχειν  
 (i.e. ἄλλων παρέχειν marg. arch.)      <sup>9</sup> some mss omit καὶ  
 ἀπὸ τῶν (lost by πβλ from under τῶν ἰκανῶν)      <sup>10</sup> mss  
 add καὶ      <sup>11</sup> Reiske: V only παιδ'ρ, others ἐπρίω (from  
 marg. ?) τῶ παιδαριῶ (from τῶ ἄλλοτριῶ below)

## THEOPHRASTUS

9 τῷ ἄλλοτρίῳ ἀλείφεσθαι. καὶ τῶν εὕρισκομένων  
 χαλκῶν ὑπὸ τῶν οἰκετῶν ἐν ταῖς ὁδοῖς<sup>1</sup> δεινὸς  
 ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν  
 10 Ἑρμῆν· καὶ θοῖμάτιον<sup>2</sup> ἐκδοῦναι πλῦναι καὶ  
 χρησάμενος παρὰ γνωρίμου ἐφελκύσαι<sup>3</sup> πλείους  
 11 ἡμέρας ἕως ἂν ἀπαιτηθῆ. καὶ τὰ τοιαῦτα.<sup>4</sup>  
 Φειδωνίῳ<sup>5</sup> μέτρῳ τὸν πύνδακα εἰσκεκρουμένῳ<sup>6</sup>  
 μετρεῖν αὐτὸς τοῖς ἔνδον σφόδρα δὲ ἀποψῶν τὰ  
 12 ἐπιτήδεια<sup>7</sup>. ὑποπριάσθαι φίλον<sup>8</sup>. δοκοῦντος πρὸς  
 13 τρόπου πωλεῖν· ἐπιβαλὼν ἀποδόσθαι. ἀμέλει<sup>9</sup>  
 δὲ καὶ χρέος<sup>10</sup> ἀποδιδούς τριάκοντα μνῶν ἔλαττον  
 14 τετραδράχμῳ<sup>11</sup> ἀποδοῦναι. καὶ τῶν υἰῶν δὲ μὴ  
 πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὅλον  
 διὰ τὴν ἀρρωστίαν,<sup>12</sup> ἀφαιρεῖν τοῦ μισθοῦ κατὰ  
 λόγον, καὶ τὸν Ἄνθεστηριῶνα μῆνα μὴ πέμπειν  
 15 αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλὰς,  
 ἵνα μὴ τὸν μισθὸν ἐκτίνη· καὶ παρὰ παιδὸς κομιζό-  
 μενος ἀποφοράν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν  
 προσαπαιτεῖν, καὶ λογισμὸν δὲ λαμβάνων παρὰ  
 16 τοῦ χειρίζοντος <τοῦ ἀργυρίου>.<sup>13</sup> καὶ φράτορας  
 ἐστιῶν αἰτεῖν<sup>14</sup> τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ  
 ὄψιον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης  
 ἡμίσεια τῶν ραφανίδων<sup>15</sup> ἀπογράφεσθαι, ἵνα οἱ δια-  
 κονοῦντες παῖδες μὴ λάβωσι. συναποδημῶν δὲ

<sup>1</sup> V ὑπὸ τ. οἰκείων ἐν τ. ὁ., others ἐν τ. ὁ. ὑπὸ τ. οἰκετῶν  
 (i.e. two 11-13 letter lines inverted)

<sup>2</sup> Mein: V ἱμ.

<sup>3</sup> cf. Herodas 2. 9, Long. 3. 5, Plut. Luc. 33

<sup>4</sup> old vari-

ant (?) τὰ δὲ δὴ τ.

<sup>5</sup> cf. Arist. Const. Ath. 10 (Φειδωνείων):

mss also φειδομένῳ

<sup>6</sup> E (κ for ιC): most mss ἐκκ.: Ambr.

O ἐγκ.

<sup>7</sup> V σφ. δὲ ὑποσπῶν τὰ ἐ., others τὰ ἐ. σφ. ἀποσπῶν

(i.e. σφ. δὲ ἀπ. in marg. arch.)

<sup>8</sup> E: mss φίλον, but

compds. of ὑπὸ in this sense take accus.

<sup>9</sup> V omits

ἐπιλ. . . ἀμέλει, others omit δοκ. . . . πωλ.: V πωλεῖσθαι (see

## CHARACTER XXX

He is apt also, when his servants find ha'pence in the streets, to cry 'Shares in thy luck!' <sup>a</sup> and claim his part: and to put out his coat to wash and borrowing a friend's, keep it for days till it be asked back. <sup>b</sup> These things likewise will he do: measure out his household's eorn with his own hand, using a Pheidonian measure <sup>c</sup> with a knocked-in bottom and striking it off very even; buy a thing too cheap from a friend; offer to sell a guessed quantity; sell above the market. This fellow, I warrant you, will pay a debt of fifty pound half-a-crown short; if his sons go not to school the full month because of the sickness, will reduce their school-money accordingly; will keep them from their lessons all the month of February because there are so many festivals, so that he may save the fee. Receiving hire-money from a servant, he demands the discount on the copper; and coming to a reckoning with his steward, requires the premium on the silver. <sup>d</sup> When his fellow-clansmen dine under his roof he will beg meat from the common table for his servants, and yet note down the half-radishes left over from the dinner to prevent the hired serving-men carrying them off.

<sup>a</sup> *Lit.* Hermes (God of gain) is common (to both).

<sup>b</sup> *Cf.* Diog. L. vi. 62.

<sup>c</sup> *i.e.* obsolete (and smaller).

<sup>d</sup> The servant works at a trade and pays his owner for the right to do so; the steward or manager is entrusted with money from his owner's chest.

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introd. p. 23): ἐπιβαλὼν Ussing: mss ἐπιλαβὼν <sup>10</sup> V καὶ  
 χρέη δὲ <sup>11</sup> sugg. Holl: mss τέτταρσι (τέτρασι) δραχμαῖς  
 (δραγμαῖς corr. to δραγμῶν B), τετραδράχμῳ in marg. arch.?  
*cf.* Diog. L. ii. 34 <sup>12</sup> some epidemic; or read τιν' ?  
<sup>13</sup> E, *sc.* τὴν ἐπικαταλλαγήν <sup>14</sup> V omits καὶ and ἐστ. αἰτ.  
<sup>15</sup> V ῥαφ. ἡμίσεια: ἡμυραφανίδια?

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17 μετὰ γνωρίμων χρήσασθαι τοῖς ἐκείνων παισί, τὸν  
 δὲ ἑαυτοῦ ἔξω μισθῶσαι καὶ μὴ ἀναφέρειν εἰς τὸ  
 κοινὸν τὸν μισθόν. ἀμέλει δὲ καὶ συναγόντων παρ'  
 18 ἑαυτῷ ὑποθεῖναι τῶν παρ' ἑαυτοῦ δεδομένων  
 ξύλων καὶ φακῶν καὶ ὄξους καὶ ἁλῶν καὶ ἐλαίου  
 τοῦ εἰς τὸν λύχνον· καὶ γαμοῦντός τινος τῶν  
 19 φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς  
 ἀποδημῆσαι, ἵνα <μῆ><sup>1</sup> προπέμψῃ προσφορὰν·  
 καὶ παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι ἂ  
 20 μῆτ' ἂν ἀπαιτήσαι μῆτ' ἂν ἀποδιδόντων ταχέως  
 ἂν τις κομίσαιτο.

<sup>1</sup> Siebenkees

<sup>a</sup> Cf. Men. Ep. 195 : Pk. 55.

## CHARACTER XXX

If he travels abroad with men he knows, he will make use of their servants and let out his own without placing the hire-money to the common account. Should his club meet at his house,<sup>a</sup> needless to say he will put down to the common account the fuel, lentils, vinegar, salt, and lamp-oil which he provides.<sup>b</sup> When a friend or a friend's daughter is to be married, he is like to go into foreign parts some time before the wedding to avoid the giving of a present. And all his borrowings from his acquaintance are such as you would never ask back nor readily accept the return of were it offered you.

<sup>b</sup> Such things would usually be left out of the reckoning ; for the genitive *cf.* Plat. *Gorg.* ταύτης τῆς εὐεργεσίας δύο δραχμὰς ἐπράξατο, Xen. *Cyr.* iii. 1. 37 ἀπάγου τοὺς παῖδας μηδὲν αὐτῶν καταθείς.





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<sup>1</sup> The dates are those of the *floruit*, i.e. about the fortieth year.

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- Plato**, 6, 9, 10, 19, 58, 64, 73, 86, 107, 108, 112, 114, 125; the philosopher, 380 B.C.
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- Polýcles**, 5, 6, 37, 38; perhaps to be identified with the adviser of Eurydicè, wife of Philip III.
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*Theocritus*, 114; poet, 275 B.C.  
*Theophrastus*, 3-10, 12, 20, 31, 37, 78  
*Theseus*, 110; legendary king and chief hero of Athens  
*Thracian*, 114  
*Thucydides*, 118; historian, 430 B.C.  
*Thurii*, 96; a Greek city of Italy  
*Tibeius*, 64  
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- Unconscionable Man, The*, 6, 63  
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*Wilfully Disreputable Man, The*, 52
- Xenocrātes*, 20, 101; philosopher, pupil of Plato, and head of the Academy from 339 to 314 B.C.  
*Xenophon*, 39, 41, 53, 58, 63, 67, 70, 73, 75, 102, 106, 110, 125; historian, 400 B.C.
- Zeno of Citium*, 20, 36; the founder of the Stoic philosophy, 310 B.C.  
*Zeus*, 76, 85;

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<sup>1</sup> containing the principal cruxes.

# HERODES, CERCIDAS

AND

## THE GREEK CHOLIAMBIC POETS

(EXCEPT CALLIMACHUS AND BABRIUS)

EDITED AND TRANSLATED

BY

A. D. KNOX

LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE



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MCMXXIX





## PREFACE

My aim has been to group together various writers whose works, from a similarity of metre, are connected with the study of Herodes. With the general literature on Herodes I have recently kept fairly well abreast ; and if for other writers there are errors of acknowledgement and oversights I can only plead the schoolboy's argument of *tu quoque* : that every continental writer on Herodes (with the exception of R. Herzog) produces conclusions, readings and illustrations which may be found in the Cambridge edition to which presumably he has not access.<sup>1</sup>

My list of acknowledgements is very large. As to institutions, I owe very much to King's College, which enabled me to work many years unencumbered with duties of teaching : to the Cambridge Press, which has been exceedingly generous in other ways and in the matter of copyright : to the Bodleian Library and British Museum : and to the *Classical Review*, *Philologus* and *Phil. Wochenschrift*, which have enabled me to compress introductions and contro-

<sup>1</sup> On the other hand I have not neglected to view all the papyri which I publish. There is one anecdotum below : but I do not publish a photograph, since after having three separate exposures taken I have failed completely to secure a picture which distinguishes between ink and brown discolorations.

## PREFACE

versial matter. To individuals my debt is great : far greatest to Mr. Milne of the British Museum, whose extraordinary skill in palaeography has recreated one writer and provided many valuable new readings in others. A similar debt I owe to Mr. Bell, on points of papyrology to Mr. Lamacraft of the British Museum, and on one matter to Prof. W. Schubart. I have had the benefit of discussion on several vital points with Mr. E. Lobel ; and I have to thank for courteous or useful communications Prof. P. Groeneboom, Dr. Hunt, Mr. J. U. Powell, Prof. Crönert of Baden, Prof. Collomp of Strassburg, Sir Frederic Kenyon, and Prof. R. Herzog, and of Cambridge scholars, Mr. E. Harrison, Prof. Pearson, Mr. Rackham, Dr. Nairn, and Prof. Adcock. My main debts to Kenyon and Mr. J. T. Sheppard are of the past : but in this way I owe an even larger debt to the dead, first to Dr. Walter Headlam (Cambridge edition of Herodas, 1922), and secondly to the researches of Dr. Gerhard of Heidelberg. At the last moment I have been fortunate enough to secure the expert assistance of Professor Bilabel of Heidelberg, whose careful work has far outweighed in value the little I could do in a brief stay.

Throughout the authors dealt with present problems of a controversial character, where it is impossible to sit on a fence ; and I have tried to express my views in full elsewhere, and in this book to take a bold and consistent line. For this reason much that has been written helps but little. As most of the writers included are poets or verse-writers (too many, I fear, of the second category) and as, after all, the most important raw material of poetry or verse is metre, I have occupied some of

## PREFACE

the available space in the discussion of the iambic metre, the various types of which are not yet recognized. For general information on matters of life or philosophical ideas the reader should consult (according to the author) Headlam's notes on Herodes or Gerhard's edition of Phoenix of Colophon. On various archaeological details a small edition of Hero(n)d(a)s by R. Herzog may be consulted : always with the proviso that the author has not yet sufficiently reconsidered many of the errors of Crusius. For all this the text is good and up-to-date. There is an attractive edition of Herodes (Mimes 1-6) by P. Groeneboom.

Other recent work, Italian, French and English, is wholly different. Just as on the great arterial roads of England the traveller by night receives warning of pitfalls by an intricate system of red lamps, so these may serve for warning to the student or editor. But it is unhappily only too possible to see the warning signal and yet to end in the ditch. I have used the translation to give frankly my own idea of the character of the author. Where little metrical skill or individuality is shown I have used prose : where the metre is striking or impressive I have used metre ; and in order to restrain metrical discussion within a reasonable limit have given, in general, the metre of the original. The attempt to reproduce the metrical mastery of Hipponax is, of course, a failure ; and it is impossible to represent the tripping quality of Phoenix' work in a metre so unfamiliar to English ears as the lame iambus (ending with three long syllables). The advantage rests with Cereidas, whose very accurate metre is at the same time of a kind which is or could be used

## PREFACE

nowadays, and deserves a metrist of the class of W. S. Gilbert for translator.<sup>1</sup>

A. D. KNOX.

COURNSWOOD,  
HUGHENDEN,  
BUCKS.

<sup>1</sup> Perhaps I may be permitted the luxury of meeting some critics in advance. My translation of Herodes is unlike Spenser from whom I have borrowed many words. But for each mistake I will produce one from Herodes and another from his copyist. The structure of the sentence is often modern: but so is that of Herodes. Again, it is almost unintelligible. But it was two or three years before the Greek scholars of Europe made any headway in the interpretation of Herodes. The spelling adopted is a matter of necessity if we are to suggest the existence of pure Attic words (like *δήποιθεν*) in an Ionic dress (*δήκοιθεν*): and inconsistency of spelling is necessary in translating an author, who, alone of all Greeks who dealt with every-day speakers, allowed the use of any or every form or scansion of words (*e.g.* *κέϊνος*, *έκεϊνος*, *ύγιη*, *ύγίειη*, *κτλ.*) even from the lips of the vulgar.

Again, I may be accused of giving too many or too few conjectural "supplements" in my text. My principle has been to complete standard phrases and insert necessary particles and formations of words. Further, the text of Herodes, at least, has not so much been read by palaeographers as guessed by scholars; and where subsequent investigation by palaeographers has found many confirmatory traces, I give the whole guess. To give less would be sheer pedantry.

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## LIST OF ABBREVIATIONS

Bgk. = Bergk	F.D. = quis (?)
Schnw. = Schneidewin	C.E. = Cambridge Edition of Herodes
Cr. = Crusius	Herw. = Herwerden
Wilam. = Wilamowitz	J. = H. Jackson
Kal. = Kalinka	Hg. = R. Herzog
P. = The Papyrus	H. = Hunt
R. = Rutherford	A. = von Arnim
Mn. = Milne	G. = Gerhard
K. = Kenyon	Bi. = Bilabel
Hdl. = Headlam	K.-Bi. : see page 229
Buech. = Buecheler	Byz. = Byzantine version
Bl. = Blass	Arm. = Armenian ver- sion
M. = Meister	Müll. = Müller (Carolus)



## GENERAL INTRODUCTION

OF the authors whose remains are collected below, and apart from the writers of one or two isolated fragments, Herodes possesses for us still the greatest interest. Yet this interest is in the main due partly to a misconception and partly to a mere chance. It is chance that has presented to us a papyrus which in length and preservation is unmatched except by those of Hyperides, Aristotle (*Resp. Ath.*) and Bacchylides. It was chance that gave the papyrus to the modern world before the lesser and incomplete papyri of Menander. And it is a malign chance that has given us Herodes when we might have had so much more of Hipponax or Callimachus' Iambi, or the whole of Cercidas' meliambi. This introduction is forced to view and measure other writers from the standpoint of Herodes: but this is merely because we live "not as we wish but as chance drags us," not because there should now be any misapprehension as to the merits of Herodes' work.

By common consent one of the greatest of Greek poets was Hipponax,<sup>1</sup> who was the founder of chol-

<sup>1</sup> His remains were collected by Welcker in a volume easily accessible. Others were added from a British Museum ms. of Tzetzes by Musgrave, by Herwerden and from an *Etymologicum* by Reitzenstein. The best collection is in

## GENERAL INTRODUCTION

iambi<sup>1</sup>: for though this title was often given to Ananius of whom we know nothing, yet the absurdity of Ananius' metre and the poverty of his fragments prevent us from considering his claim in any serious sense.

HIPPONAX  
and  
ANANIUS  
Hipponax wrote in a simple adaptation of the Ionic plain iambus of his date, merely substituting a final spondee for the final iambus of Archilochus. The metre has always been misunderstood and confounded with the iambus of Attic tragedy with which it has nothing in common.

The metre was invented to suit the exceptional bitterness of the man. Of his life we are fairly well informed. He was (Suid. *s.v.*) πατρὸς Πίθεω (whence Metriche's parentage in Hrd. Mime I.). His mother was Protis.

Life of  
HIPPONAX  
A native of Ephesus<sup>2</sup> he was expelled by its tyrants and went to Clazomenae.<sup>3</sup> His enmity with the Bergk's *Poetae Lyrici Graeci*: and the best abbreviated edition in Hoffmann's *Griechische Dialecte*, iii. p. 135 (including Reitzenstein's addenda). A long but not very able discussion of the fragments is given by ten Brink in early numbers of *Philologus*.

<sup>1</sup> Greek verse is measured by length of syllables, not by stress (like English). The mark ∪ is for a short, — for a long syllable. Breaks (*i.e.*, end of sense groups) are marked |. The iambic metre of Hipponax' date was ∪—∪—∪ | —∪ | —∪—∪—, or ∪—∪—∪ | —∪ | —∪— | ∪—. One or both of the first breaks are sufficient. Hipponax' metre is ∪—∪—∪ | —∪ | —∪—, the two breaks being again alternative. There is some evidence for ∪—∪—∪ | —∪—∪ | ——. The first two syllables are ∪—, but there is slight evidence that he may also have permitted himself ∪∪∪ or —∪. Such substitutions are alleged in other places, but the evidence proves worthless. See *Journal of Cambridge Philological Society*, 1927, for a full discussion.

<sup>2</sup> Callim. *Iamb. passim*, Strabo, p. 642, Clem. Al. i. 308.

<sup>3</sup> So Sulpicia, v. 6.

## GENERAL INTRODUCTION

sculptors Bupalus and Athenis is derived from the insulting statues of him which they made. He must have lived about 550 B.C. (Pliny, *N.H.* xxxvi. 5). He is said by the author of the *Ibis* and a commentator on Horace (*Epod.* 6. 14) to have committed suicide: but their accounts do not tally. In person he was small, thin and ugly (Ael. *V.H.* x. 6), but strong (Ath. 552 c).

Such details are in themselves unimportant. Even the scanty fragments show that the quarrel with Bupalus was due not to the studied distortions of the latter's art, but to the natural attractions of his mistress, for whom Hipponax conceived an infatuation. But they are evidence if not of the popularity, at least of the great fame alike of his works and of his very unpleasant character. This fame is further attested by four epitaphs. That of Philippus (*A.P.* vii. 405) scarcely deserves quotation: Alcaeus (of Mitylene), *ib.* vii. 536, gives us little: 'Theocritus' (in choliambics) is given below. Leonidas (*ib.* vii. 408) adds one detail:—

Ἄτρεμα τὸν τύμβον παραμείβετε, μὴ τὸν ἐν ὕπνῳ  
 πικρὸν ἐγείρητε σφῆκ' ἀναπανόμενον·  
 ἄρτι γὰρ Ἰππῶνακτος ὁ καὶ τοκέωνε<sup>1</sup> βαύξας  
 ἄρτι κεκοίμηται θυμὸς ἐν ἡσυχίῃ.  
 ἀλλὰ προμηθήσασθε· τὰ γὰρ πεπυρωμένα κείνου  
 ῥήματα πημαίνειν οἶδε καὶ εἰν Ἀΐδη.

“ Quietly pass by the tomb lest ye rouse the bitter wasp that rests there. For but lately has rest been found and quiet for the soul of Hipponax that barked even at his parents. But beware: even in Hades can his fiery words injure.”<sup>2</sup>

<sup>1</sup> So W. Headlam for *τοκέωνεια*.

<sup>2</sup> The allusion (?) in [Archil.] 80 (D.) is too doubtful and fragmentary.

## GENERAL INTRODUCTION

The subject of so much curiosity and admiration, who inspired two of the world's greatest poets, Callimachus and Catullus, has left us a mere hundred verses or so. We owe them to the collection of a son of one who copied his style (Lysanias, son of Aeschrion). This book we have not: we only have some few verses quoted by Athenaeus, sometimes misquoted, often misattributed, and usually corrupt. Even some grammarians, like those on whose work Hesychius' dictionary rests, had very poor texts; though the Etymology has preserved us one or two fine and vigorous lines. Later Tzetzes, out of mere passion for the obscure, has preserved in his commentaries several quotations, haphazard, inaccurate and corrupt: we can still thank him for his habit of quoting complete lines and sense which has preserved for us of the poet far more than we otherwise might have had.

Beyond the shadowy name of Ananius we know nothing—perhaps there is nothing to be known of Hipponax' immediate successors. It may be held for certain that for the period when Athens ruled supreme over Greek literary taste the metre and manner was disused. The development of Greek literature was entirely in a different direction. There is indeed one remark in Aristophanes which shows that even at Athens these two writers had some readers: but it is perhaps even more remarkable that the poet makes an error in attribution.

Simultaneously with the fall of Athens as a power, the old styles, subjects, metres and dialects were revived; but with the curious and wholly typical

## GENERAL INTRODUCTION

Greek rule that these four ingredients must never be used in the exact and original manner.

The Revival It is true that until the third century A.D. a certain weak reminiscence of the

Ephesian sixth-century dialect still flavours the writings of those who employ this metre; and the gradual relapse from this dialect is perhaps the surest test of date. The metre of Hipponax was wholly misunderstood and some writers substituted the rhythms of Attic tragedy, preserving only the final spondaic foot. Even Callimachus, who is the nearest to Hipponax, does not fully represent him; and Catullus, the Latin poet who copies Archilochus faithfully, wholly deserts the Ephesian model. As far as subjects go, it is impossible to draw any lines. The metre was used for short poems on all subjects by Phoenix, for dramatic idylls by Herodes, for mythology or the like by Apollonius Rhodius and Pseudo-Callisthenes, for fables by Babrius,<sup>1</sup> for literary controversy by Callimachus,<sup>1</sup> for the introduction to a moralist anthology by [pseudo-] Cerkidias, and in isolated epigrams by Theocritus and Aeschrion. Of some of these a few words may be said.

Aeschrion is said on doubtful authority to have been a younger contemporary of Alexander. His son Lysanias may be the same as the  
The writers of the revival, author of a book on the writers of choliambics, and this Lysanias a pupil of  
AESCHRION Eratosthenes: the son then can hardly have been born before 260 B.C. In this case it

<sup>1</sup> Not included here. I hope to help to revise Callimachus' Iambi from the papyrus, a task which has not been attempted since Hunt.

## GENERAL INTRODUCTION

is a little difficult to accept the statement which Suidas gives on the authority of "Nicander" but is generally supposed to rest only on that of Ptolemaeus Chennus. But there appears to be no good grounds for refusing to place his floruit in the first years of the third century B.C. Some of his writings called *Ephemerides* concerned Alexander and may have been written in hexameters (Tz. *Chil.* viii. 404): others, whether on this or other subjects, were in choliambics and marked by extreme frigidity.

Perhaps a somewhat younger contemporary was Phoenix of Colophon. We are told by Pausanias i. 9. 7, that when Lysimachus destroyed  
PHOENIX Colophon its dirge was sung by Phoenix. It may be hoped that his dirge did not resemble the plea for Thebes which Pseudo-Callisthenes puts in the mouth of Ismenias the flute-player. He may have written as early as 280 B.C. He made no effort to copy the metre of Hipponax; his metre depends normally on the Athenian stage writers. But his short poems possess a certain tinkling elegance and follow closely the Alexandrine method of clothing in new garb hackneyed themes. The short moralistic excerpt quoted in the Anthology of [Cercidas] is considered by Gerhard<sup>1</sup> to display cynicizing tendencies: but it contains nothing which might not have been prompted by a normal indignation against war profiteers. We cannot conjecture what may have prompted Aeschryon (of Samos or Mitylene) to use this metre: but if Phoenix followed his compatriots

<sup>1</sup> In his magnificent collection *Phoinix von Kolophon* (Teubner, 1909), which must be consulted for references to the literature on these writers.

## GENERAL INTRODUCTION

to the enlarged city of Ephesus his model was near at hand; and this accident may well have been the reason which brought the metre into wide prominence. More probable is his intimate connexion with Attica, which is now suggested by a coincidence in his fourth poem. It is, like his other poems, a brief piece of about thirty verses, apparently an elegy on Lynceus. With Professor Crönert we could identify Lynceus with Lynceus of Samos, a contemporary of Menander, mentor of the young Poseidippus (Meincke, *Com. Gr.* i. p. 458) and writer of Attic comedy, and further, identify Poseidippus of frag. 3 with the comic writer and make Phoenix somewhat junior to Menander. We may, I think, go further and identify with certainty the Strassburg papyrus from which this poem is taken as containing some later sheets of the "Cercidean" anthology.

Callimachus (who lived at Alexandria. 260-240), Theocritus (more or less his contemporary) and Apollonius Rhodius, who long outlived his instructor Callimachus, need no introduction. Theocritus and Apollonius perhaps wrote hardly anything in this metre. The same may be true of Asclepiades of Samos who ranks in time with the two first-named. Of Diphilus,<sup>1</sup> Parmeno and Hermeias of Curion we *know* nothing whatever. Others, like Alcaeus of Messene,<sup>2</sup> have left nothing in this metre. We may pass on to two writers for us far more important and more disputable.

The age of Cercidas<sup>3</sup> of Megalopolis, once a matter

<sup>1</sup> Gerhard, *op. cit.* pp. 211 *sqq.*

<sup>2</sup> *Ib.* p. 226.

<sup>3</sup> *Ib.* p. 206.

## GENERAL INTRODUCTION

of dispute, is now fairly well known. The attack on  
CERCIDAS a disciple of Sphaerus, and the apparent  
censure of Stoicism as having degenerated  
since Zeno, would encourage us to place Cercidas in  
the second half of the third century B.C., when we  
know a famous Sphaerus to have been one of the  
diadochi of Zeno. In antiquity Cercidas, who had  
great weight in the councils of his country, was  
famed even above other learned poets for his literary  
enthusiasms. He hoped after his death to meet  
Pythagoras, Heecataeus, Olympus and Homer: the  
first two books of Homer were to be buried with  
him. Above all he appears passionately devoted to  
the Catalogue (Book II.): and the children of his  
city were compelled to learn it by heart. He boasts  
of his early devotion to the Muses: and it is no  
very wild guess that the anthology of which we have  
an introduction in choliambics comes from his selec-  
tion. This theme I have developed in a separate  
book.<sup>1</sup> Whether he is actually the author of the  
sorry verses which formed the introduction thereto  
is another question. There is little doubt that  
Gregory of Nazianzus attributes them to him: but  
equally there is little doubt that the clumsy and  
almost random inanities are wholly unworthy of the  
skilled and competent metrist of the meliamb. If  
they are by him they are merely some juvenile epis-  
tolary doggerel preserved by Parnos to whom they  
are addressed: if not, they are an anonymous intro-  
duction to his collection. Wholly different from these  
are the meliambi. For the most part these are

<sup>1</sup> *First Greek Anthologist*, Cambridge, 1923. It may now be dated, on palaeographical grounds, as little later than 250 B.C. See below on the Strassburg fragment of Phoenix: also for the metres of Phoenix and [Cercidas].



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metrically a clever and vigorous combination of the iambic and hexameter metres, each managed in the strictest and most graceful fashion. Whatever view be taken of their contents, in the narrower sense of the word style they are masterpieces. To our taste they suffer merely from their Alexandrinism: that is from the adaptation to one purpose of a form<sup>1</sup> designed for another use: the bombastic verbiage proper in a comedian or the writer of a mock cookery-book appears ill to become the gravity of a quite serious philosophy of life: and the excellent technique seems to detract from the seriousness of the writer.

Last—except for the verses in pseudo-Callisthenes<sup>2</sup> and some isolated epigrams—Herodes or Herodas.

HERODES:  
his date The position of Herodes is an enigma to moderns. His immediate audience was the literary world of Alexandria and Attica in the middle of the third century B.C. Even this may be said with hesitation. There are several words and ideas which appear to belong to a later literature and life. The mention of an artistic idea—the Boy and the Goose<sup>3</sup>—associated with Boethus, an artist of the second century A.D., with these may be urged in support of a theory which, while allowing that his mimes were written *about* the third century B.C., would hold that they were written

<sup>1</sup> So too the use of Doric dialect (of a conventional kind) for Ionic metres.

<sup>2</sup> See below.

<sup>3</sup> In this matter Dr. Grooneboom says that the Boy and Goose cannot be derived from Boethus' famous statue because Herodes is earlier. But it would be fairer to say that this is *pro tanto* an argument for a later date for Herodes.

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about a time long since past, and suffer, like Shakespeare's plays, from anachronisms. If, as appears to be the case, Professor Herzog has rightly identified the temple of Aesculapius at Cos with one which was replaced about 200 B.C., even so it would be just possible to suppose that the IVth mime rested on literary guide-books. The one solid argument against such a theory is that at no other time would such a method of writing have been tolerated or considered : that there are certain considerations which connect the VIIIth mime (Herodes' Introduction) with a similar poem by Callimachus in the same metre ; and that such a connexion is incredible in a considerably later writer. Again, on the artistic side in Mime IV. there appear to be allusions to artistic feuds that at a later period may have been buried, and *v.* 25 suggests a date before 270 B.C.

It is useless to discuss further a theory which is rarely if ever heard now ; except as a protest against too ready assumption that Herodes' date is, within limits, *certain*.<sup>1</sup>

Of his art many misconceptions are current. The recovery of parts of Mime VIII. should surely dispel these. Herodes puts on realism or doffs it with

<sup>1</sup> The only certain date is the superior date. It must have been possible to use the phrase 'demesne of the θεοὶ ἀδελφοί.' Prof. Herzog has adduced reasons for believing that the phrase may have been used of the first Ptolemy (Soter) and his consort. In the other direction we get no result. Queen Anne's Mansions tower to-day over St. James' Park ; and Queen Anne (like St. James) is dead. If we could be certain that Stobaeus took over the citations of Herodes in his anthology from the old Cercidean anthology, we could be quite certain of a date before 240 B.C.

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his subject. Mime I. is no more, or less, realistic than the Middle or New Comedy: Mime II.

<sup>His art</sup> is sheer parody—which is very different. Mimes III., IV., V. and VI. have a sort of realism due to their being borrowed from the mime of Sophron.<sup>1</sup> Mime VII. is a scene out of Middle Comedy. Mime VIII. is a purely personal—even sentimental fantasy. The treatment is, as literary drama, magnificent: and may even be compared favourably with that of Lucian, whose methods in his dialogues are exactly parallel. Where Herodes

<sup>His style</sup> suffers is in his Alexandrine mannerisms. He must at all costs be bookish and removed wholly from common life and common idiom. Apart from his subjects (dubious, perhaps, but artistically well-chosen) and his skilful miniature-work, his whole idea is obscurantist. Lucian, it is true, makes his hussies speak in pure Attic: but that was intelligible and familiar to his literary audience. Herodes' whole process is one of distortion. The vocabulary is taken from the Attic drama. The structure of the sentence is Attic. Over this is laid a thick coating of Ionic forms taken perhaps largely from corrupt mss of Hipponax. His metre is the more or less loose metre of Attic tragedy, not of old Ionic: with variations and licences introduced arbitrarily. Even so Herodes' metrical talent is too small for his task. He is compelled to mix Attic and Ionic forms to suit his metre. A passion for alliteration has the same distressing result. Even with all these loosenesses his metrical ability is

<sup>1</sup> At the same time it must be noticed that in IV. we have serious art criticism, not the sillinesses of the poor woman who is supposed to be speaking.

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at fault: and he is compelled constantly to distort sentences in such a manner that all illusion of real conversation is lost—still more all illusion of the plain simple tongue of vulgar folk. Where we might expect plain speech, we find a mass of literary allusions with difficulty woven into an unmetrical metre by the medium of an unreal, unstable and imaginary dialect. When Sappho wrote she turned the speech of those about her into poetry of beauty: when Herodes wrote he took the stuff of literature and converted it into a thing of ugliness.<sup>1</sup>

<sup>1</sup> The question of criticism of Herodes may be put very briefly. (a) The huge notes of Walter Headlam clearly reveal the numerous literary sources which Herodes employs. (b) But the negative argument which Headlam never expressed is far stronger. All Greek writers who took their language from the spoken language of one city used an exact and unvarying dialect. When Herodes, as in IV. 72 *sqq.*, uses the variant forms *κεῖνος* and *ἐκείνου* in one sentence spoken by one uneducated person he is using an imaginary and unreal language. And this instance is only one of a thousand. In real language, for example, 'doubtful quantities' do not occur. Where then a word-architect is so utterly careless in the choice of his main materials—where he romances about his words—it is idle to pay any attention to his facts. Archaeology has its uses in discovering the *latest* date at which he can have written: it has still failed to discover *ἡ τύραννος* of Ephesus and solve many other problems. But it will never convince anyone who has studied the regularities of the Attic comedians or many early poets that we have anything but a centoist *littérateur* writing for effect and with no eye on accuracy of speech, facts or details. Just as we know that Herodes' Ephesian boots came out of an Athenian bootmaker's, so at any moment his coins, statues, feasts, chronology or topography may be Attic or Ionic rather than Coan, or again Attic or Coan rather than Ionic. If anyone seriously believes Herodes to be a painter from life they must first make his speech realistic: expel all doubtful syllables, standardize

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When Menander writes we can see an Athenian speaking plain and natural Attic. When Herodes writes we see an alleged Coan speaking in an Ionic dialect with many Attic phrases, and his sayings twisted into a clumsy metre. When Herodes tries to hint at a vulgarity he fails grotesquely. His proverbs are often misapplied: and from misunderstanding of the proverb-dictionary (such as had been collected by Aristotle, Theophrast and doubtless others) he either inserts words belonging to the dictionary, as ὁμοίως 'τὸν σίδηρον τρώγονσιν,' and (μὴ) πρὸς τε (? καὶ πρὸς γε) 'κυσός' φησὶ 'χὼ τάπης,' or omits words quite essential to the phrase as belonging to the explanation—e.g. in κατὰ μὲν ἄλεθρον he appears to divide κατὰ μῦθος ἄλεθρον.<sup>1</sup> Quite impossible, in vulgar mouths, are such contortions as ἀλλὰ μὴ βροντέων αὐτὸς σὺ τρέψης μέζον ἐς φεγγὴν ἡμέας, φέρειν ὄσας ἂν . . . σθένει and the like.

Such points are important when we consider the question of Herodes' home, and the period of his

his use of elisions, of *v* ἐφελευστικόν, insist that he should always write *ἔων* (or *ἔων*)—not just as suits his metre, rule out (as Meister did) all Attic forms, cut out all constructions that savour too much of Attic, and rewrite the Coan mimes in a Dorian dialect. When this task is completed they can prove that Herodes' borrowings from previous authors (unread by Coan schoolboys and bawds) are really pure coincidences. Then we shall consider their claims seriously. There is no evidence whatever of influence of the Κοινή, and the one Alexandrinism πάλι is probably a corruption.

<sup>1</sup> This, I think, is the solution of these strange difficulties: in my text and translation I have made the minimum corrections which give any sort of sense.

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writing. As to the first we may have his own word for it that he was Athenian; for the only clue <sup>Home</sup> in Mime VIII. is where he says 'as we do at the Dionysia'; and the rite described is one which *in all literature* is associated with the Athenian villages alone.<sup>1</sup> He may have visited Cos (Mimes I.-IV.): perhaps he was familiar with Ephesus (V.-VII.). In either case there were literary reasons for placing his scenes at the homes of Philetas or Hipponax. It is not impossible that he may have lived at Ephesus, since in the Coan mime IV. he is careful to call the nomad Apelles an Ephesian. But his actual home is a matter of no moment whatever; though one would like to think that Mime II. was taken from a dull day's duty in the Attic courts, literary evidence is conclusive that it is mere parody of orators wholly or partially accessible to us. What is important to notice is that among the writers of the third century who used this metre, hardly any are pure Alexandrines. There is a far closer connexion with Attica. Phoenix is the friend of writers of Attic comedy.<sup>2</sup> Aeschrion defends a lady of Athenian ill-fame against an Athenian attack. Moschine, an Athenian lady (*Philologus*, lxxxi. p. 247), used this metre. Even the use of the metre for the *short* poem may be due less to Alexandrine canons than to the practice of Hipponax. Only the use of an old form for new ideas remains typically Alexandrine. Cercidas is a Megapolitan and follower (presumably) of Ananius. So we are left only with Callimachus, whose protests seem to be directed against the Atticism of Hipponax' followers.

<sup>1</sup> The Ptolemies introduced Attic rites into Alexandria: but climatic data preclude an Alexandrian scene.

<sup>2</sup> If the view given on p. xvii is right.

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The popularity of this metre in the first three centuries A.D.<sup>1</sup>—extending even to the discovery of Herodes whom his contemporaries failed to notice—is perhaps partly due to its use by Roman poets. We have (besides Babrius) a few epigrams in quite vulgar style. Again, the choliambic metre, still more the second half of the verse, was commonly used in proverbs: and collectors tended to twist well-known quotations into this form. On the other hand these were again likely to degenerate into pure iambs; and it is quite unsafe to take any of these as belonging even probably to early writers.

Hipponax perished save as a quarry for the lexicographer and the pedant-poet. Herodes and Phoenix were barely known and little read. The paltry verses of pseudo-Cercidas were known only from their position at the head of a school-thumbed Anthology. Callimachus' Iambi are the least quoted, and now probably the least read of his works. Babrius' fables alone attained a wide public. But those who think of Greek writers as exclusively 'classics,' and 'classics' as necessarily 'high-brow,' and vaguely picture a cultured antiquity which read the private speeches of Demosthenes without fear of impositions, or the *Electra* of Sophocles except at the risk of the birch, should study carefully the doggerel which is the basis of at least one-third of the pseudo-Callisthenic life of Alexander. For these are surely the worst verses, in every respect except that of metre, that

<sup>1</sup> From 230 B.C. to about A.D. 100 there is a total eclipse of the metre. The revival is due to the popularity of the metre in Latin.

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were ever written : bereft of humour, pathos, sense, truth, style and elegance. Despite considerable efforts I have been unable in my translation to avoid flattering them. Yet the work which was based on them, the life of Alexander, was edited and re-edited again and again by the Greeks : there was even a rendering into Byzantine politic verse. There was a popular Latin version. The Armenians read a literal translation of the doggerel. Persian and Syrian, Arabian and Ethiopian knew the book in their own tongue.<sup>1</sup> Early manuscripts of the more popular recensions, unread and uncollated, litter the libraries of Europe. Possessing no other quality except that they were easy to read, they had a circulation comparable with that of a modern novel. It is not inconceivable that these rhetorical ineptitudes and childish fables between the third and twelfth centuries A.D. reached a public as large as that which was attained by any other book except those of the New Testament.

<sup>1</sup> For references see Kroll, *Introd.* p. x.



# HIPPONAX AND ANANIUS

## INTRODUCTION

ONE difficulty in the study of Hipponax is the question of authenticity. Early editions usually contained a number of 'Hipponactean' verses of various length and rhythms having little but this in common that the final foot was a spondee (—) or a trochee. But the various metrists who quote these do not profess that they come from the works of Hipponax, and Bergk (*P.L.G.*<sup>4</sup>) though giving the majority of them with asterisks rejected one as 'obviously a mere invention'<sup>1</sup> (p. 491) χαίρ' ὦ σὺ Λεσβικὰ Σαπφώ, and E. Diehl in his *Anthologia Lyrica* rightly follows Bücheler in omitting many more. For the sake of completeness I give the fragments in the order and with the numeration of Bgk.<sup>4</sup>, but without reference :

(1 inc.) \*89 Ἑρμῆ μάκαρ, κάτυπνον οἶδας ἐγρήσσειν (so ten Brink): "Blest Hermes to awake sleepers knowing."

90 εἴ μοι γένοιτο παρθένος καλή τε καὶ πέρεια. This verse is actually called τοῦ Ἰππώνακτος (Hephaest. 30 *al.*): but there can be little doubt that this is a slip for Ἰππωνάκτειον.

\*91 ὁ Κιθαιρῶν Λυδίοισιν ἐν χοροῖσι Βακχῶν (so Gaisford-Bgk.).

<sup>1</sup> But ten Brink may be right in attributing it to Diphilus' play in which Hipponax was a character.

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\*92 καὶ κνίσῃ τινὰ θυμύσας.

\*93 ο θεοι τα λοινα τανταλοιο δοντες (Plotius 280):  
it is not worth attempting to find an acceptable reading for this or for

\*94 πιχνηπασαντες (Plotius 293). Neither give as they stand the metre which Plotius professes to illustrate. Bk. rightly rejects them.

To these may be added without hesitation the example of the ordinary choliambus given by Plotius and Juba (ap. Rufin *de Metr. Com.* p. 386):

\*13 ἀκούσατ' Ἴππώνακτος οὐ γὰρ ἀλλ' ἤκω. For we know that this is the first verse of Callimachus' iambi. Callimachus perhaps imitates Phoenix *fr.* 1. 15: but οὐ γὰρ ἀλλά though an Atticism is common in the later choliambists. Clearly it could not have been used by Hipponax. See Callim. *fr.* 92 Schneider. It is never attributed to Hipponax.

With this Bergk gives (2 *Inc.*) ὦ Κλαζομένιοι, Βούπαλος κατεῖνε or καθῆνε, e.g. τε καθῆνις (Bgk.): 'Ye Clazomenians, Bupalus (and Athenis)'. It is quite possible that this verse is by Hipponax: but the reading is wholly uncertain and it may well be that Putsch the editor of Plotius was right in supposing it to be a mere variant of Hippon. *fr.* 11. (Bgk.<sup>4</sup>) ὡς οἱ μὲν ἀγεί Βουπάλω κατηρῶντο. It is quite possible that the two verses quoted by Rufinus both come (as Bergk thought) from the same poet, but that this poet is Callimachus.

Callimachus in his iambi professedly follows Hipponax, saying that all those who wish to write 'lame' iambi must beg light from Ephesus. And this would justify us if there were no evidence to the contrary in supposing that in simple details the model is the same as the copy. Now Callimachus rigorously

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avoids the spondee (—) in the fifth foot, and besides this we have the direct testimony of Tzetzes and others. If, therefore, it is true that Hipponax too did so, Hephaestion the metrist when he was seeking for an example of the spondee in the fifth foot would have gone elsewhere; and we need not allow our judgement to be influenced by the anonymous citation (B<sup>gk.</sup> 48\* : Hephaest. 31. *Inc.* 3) εἰς ἀκρὸν ἔλκων ὄσπερ ἀλλᾶντα ψύχων (l. ψύχων: 'as one that strokes a sausage, drew tipward')—the more so as ὄσπερ is doubtful in early Ionic. The writer may be Herodes since it is easy to take the words *in malam partem*. No such disability attaches to the other example quoted of the long fifth foot in Plotius (273) (B<sup>gk.</sup> 44 : *Inc.* 4) ἀναβίος (l. ἀνὰ ὀρίος : Simmias *fr.* 20, 15 (so Powell), *Lyr. Adesp.* 7, p. 185 in Powell's *Collectanea Alexandrina*) πλάνητι προσπταίων κώλω, 'stumbling about the dell with leg errant'; and the example might be a mere mistake since the syllable πταῖ- might be short. Quite possibly it is from another writer: indeed it would be very attractive to place it after *v.* 67 of Herodes' *Mime VIII*. In fact it will be found on examination that no satisfactory instance of a certain spondee in the fifth foot occurs except in proper names: for a fuller discussion see elsewhere. There is yet another violation of Porson's law, this time as applied to the beginning of a trochaic tetrameter in *fr.* 78\* (Hephaest. 34 : *Inc.* 5), Μητροτίμω<sup>1</sup> δηῖτέ με χρῆ τῶ σκότῳ δικάζεσθαι, 'with Metrotimus runagate must

<sup>1</sup> The flaw could be removed by reading Μητρότιμε; and it would be strange were the runaway to possess such an honourable name.

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I to law once more,' and it may be noticed that this is again from the metrist Hephaestion (p. 34) : though ὁ σκότος (*tenebrio* Meineke) is, it is true, found in an authentic fragment of Hipponax (51 Bgk.<sup>4</sup>). It is probably actually from Hipponax, but may need alteration. With some misgivings I have included certain anonymous citations (*e.g.* 61 Bgk.), since this is attributed to 'one of the old iambists' by grammarians : and it is certain that many grammarians had easy access to copies of Hipponax' works and cared little for other writers in this metre. But for them we should have little or no accurate knowledge of what the poet did write.

It might be supposed that three citations in the anthologist Stobaeus might help us. For what he has preserved for us is, as far as text goes, fairly good. But by some singular and unfortunate accident all the passages which he attributes to Hipponax are from other authors. As to two of these no serious doubt exists. One is in a plain iambic metre of a type at this time certainly non-existent. It runs (Stobaeus lxxii. 5 : 72 Bgk., who agrees with Meineke in attributing it to Hippothoon) :

Γάμος κράτιστός ἐστιν ἀνδρὶ σῶφρονι  
 τρόπον γυναικὸς χρηστὸν ἔνδον λαμβάνειν·  
 αὕτη γὰρ ἢ προῖξ οἰκίαν σῶζει μόνη.  
 ὅστις δὲ †τρυφῶς† τὴν γυναῖκα ἄγει λαβῶν  
 συνεργὸν οὗτος ἀντὶ δεσποίνης ἔχει,  
 εὖνον, βεβαίαν εἰς ἅπαντα τὸν βίον.

In *v.* 2 Haupt suggested ἔδιον. In *v.* 4 if τρυφῶσαν<sup>1</sup> be read we must, of course, assume with Meineke a

<sup>1</sup> Better ἀτρίφερον perhaps. The first four verses all contain rhythms impossible in any early Ionic writer.

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hiatus, perhaps even allot the last two verses to another author, and the sense is :

Best marriage is it for a prudent man  
To take as dower a noble character :  
This bridal gift alone can save the house.  
But whoso takes to wife a spendthrift girl

· · · · ·  
· · · · ·

He finds a helpmeet, not a mistress stern :  
A kind and true companion to the end."

Nor has another of Stobaeus' attributions found any defenders : *Flor.* xxix. 42 (B<sub>gk.</sub> 28 : *Inc.* 6) runs :  
χρόνος δὲ φειγέτω σε μηδὲ εἰς<sup>1</sup> ἀργός. Apostolius the collector of proverbs gives it as Δημόνακτος. Style and subject are most akin to [Cercidas] : see below. The sense is ' Let not one moment pass thee by idle.' A third again seems equally unsound, and has, like the foregoing, been generally rejected :

Δύ' ἡμέραι γυναικὸς εἰσιν ἡδίσται<sup>2</sup>  
ὅταν γαμῆ τις κάκφῆρη τεθνηκυῖαν (B<sub>gk.</sub> 29 : *Inc.* 7),

' Two days in life of woman are sweetest, when she is wed, and when she is buried.' These verses in a Berlin anthology (P. 9773) recently discovered (*Berliner Klassiker Texte* v. 2. 130) are attributed (the lemma is very fragmentary) to . . . λν . . . σ. Unhappily this does not quite remove all doubt. Professor Schubart has very kindly sent me a sketch of the traces, pointing out that α is as likely as λ. σ as against ν does not seem wholly certain. In the jumbling of citations common to all Anthologies it is possible that these verses were out of order and

<sup>1</sup> μηδὲ εἰς is Sicilian Doric, borrowed in Attic Comedy. Hipponax would have divided μὴ δεῖς.

<sup>2</sup> Compare *Com. Fr. Adesp.* p. 1224.

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attributed to τῆς αὐτῆς or τοῦ αὐτοῦ 'by the same.' At all events we are justified in leaving it out of account in any generalization we may hope to make. But there is one fragment which, though possessing far higher claims than much which Bergk included, may be relegated (*Inc.* 9, Meineke, *Anon.* 3) perhaps to a very late date. It is the history of Hipponax' discovery of the choliamb which I give from schol. Heph. p. 214 (C. : for other references see Leutsch and Schneidewin on Apostolius, viii. 59): . . . ἡ ἀπὸ γραῶς τινος ἰάμβης καλουμένης ἣ πλυνοῦση συντυχῶν ὁ Ἰππῶναξ καὶ ἀψάμενος τῆς σκάφης ἐφ' ἧς ἔπλυνεν ἡ γραῦς τὰ ἔρια ἤκουσε λεγούσης

"Ἀνθρωπ' ἄπελθε· τὴν σκάφην ἀνατρέπεις

(read -τρέψεις, Tricha p. 9 Herm.). 'Another derivation of the word iambus is from an old woman named Iambé who was washing clothes when Hipponax came along. He touched the wash-tub in which she was washing her woollen clothes, and was met with :

Hence sir ! you'll overbalance my wash-tub.'

To conclude the list of false fragments Suidas attributes to Hipponax the verse rightly assigned by Meineke to Aristocles (*Choerobosc.* in *E.M.* 376. 21 says Aristotle).

(*Inc.* 10) εὐνοῦχος ὦν καὶ δοῦλος ἦρχεν Ἑρμίας. The iota is short (*Choerob.*) and the fragment need not delay us.

But perhaps even greater difficulties attach to those citations, whose genuineness are undoubted, but which are given by the Byzantine grammarian Tzetzes. We cannot do better than to examine his citations from other authors and select, at hap-

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hazard, a few citations on Lycophron's *Cassandra*. In his citation (v. 87) of *Il. Z* 356 εἴνεκ' ἐμείω κυνὸς κακομηχάνου the last word really belongs to v. 344 (κυν. κακ.), two quotations having been boiled down into one.

On v. 39 he quotes ἀνίκηστον λάβεν ἄλγος as ἄν. ἄλγος ἔλαχεν which sheds a curious light on some of the metrical irregularities in his citations of Hipp.

Often his citations are mere rephrasings. On v. 175, Pindar's verse (*Pyth.* iv. 436), ὅς πάχει μάκει τε πεντηκόντορον ναῦν κρατεῖ appears as ὅσον π. ναῦς μάκει τε πάχει τε. Just above the same poem v. 175 is quoted with two words transposed.

On v. 209 Euripides' verse (*Bacch.* 920) is given as καὶ πρόσθε μὲν ἡγείσθαι δοκεῖ: Eur. wrote καὶ ταῦρος ἡμῖν πρόσθεν ἡγείσθαι δοκεῖς.

On 219-222 Aratus' verses, vv. 257-8 and 261-4, are run together and 261 is filled out from . . . ἐπὶ τὰ δὲ κείναι το ἐπὶ τὰ δὴ τοι ταίγε (from 257).

In the very next citation from the first verses of the *Lithica*, οἴζυος ἀτρεκὲς ἕλκαρ is cited as ὁ. ἄλκαρ αἰνῆς.

These verses are selected out of the few citations on Lycophron, 1-225. They are probably due to errors of memory or bad writing clumsily corrected. Another source of error was a habit of glossing, on the part of Tzetzes, as probably as of his copyists. Thus in citing (*l.c.*) Pind. *P.* iv. 149 over ἀταρβάκτοιο he wrote ἀφόβον, which duly appears in two codd. as ἀτὰρ ἀφόβον βάκτοιο. On v. 176 he cites a fragment of Hesiod, in which the reading we know from other sources to be τέκεν Αἰακὸν. Unfortunately he wrote (how inanelly) υἶδον over Αἰακὸν. So one ms has τέτοκεν υἶδον, another τέκεν Αἰακὸν Αἰακὸν, and two



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leave out *Αἰακὸν* altogether. But the most striking verse in the narrow limits to which I have confined myself is Ap. Rhod. i. 755 τὸν δὲ μεταδρομίδην ἐπὶ Μυρτίλος ἤλασεν ἵππους, which appears (on v. 157) as τῷ δ' ἐπὶ Μυρτίλος (-ω) ἐκ στῆθους γράψων ἤλασεν ἵππους. As we have a true text we can see that three words are parenthetical. But it is pertinent to ask, when we have no other text, how much of our Hipponax, as editors present it, is really a compound of glosses and parentheses. At any rate when a reading is on two or three accounts unsatisfactory, it is in the highest degree absurd to be satisfied with tinkering at two or three points. We can never be remotely certain of the cause of error. It is clear that in few, if any, of the cases above cited could the original have been restored with the smallest degree of certainty.

There is one hope, although I fear a slight one. It might be that in all these cases Tz., who had presumably no text of Hipp., always copied direct from the source: that is, from older scholia on Lycophron. Up to a point that is true. But these scholia were no doubt cramped and corrupt. Tzetzes had read them, but by no means always did he copy them where they belonged.<sup>1</sup> He was far too cunning and spread his citations over a wide area. Only too often it may be feared he quoted ἐκ στῆθους, from memory. Only too often the junctures are invented and words are repeated to fill the gaps in his mnemonic exercises. As he had little metrical ear of his own he often transfers the order of words and gives merely

<sup>1</sup> All quotations including the word *πάλμυς* are presumably from one source: yet examine and see how they are scattered.

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a rough notion of what the author conveyed. With these facts in view we clearly cannot, if we are honest, profess where there is a small difficulty to recover the true text. Such corrections as seem to me absolutely necessary for the sense I give in the text, but for the most part we must never suppose that we possess more than an outside chance of recovering the truth.

For our other resources are slight. Aristophanes, we are told, and certainly Callimachus and Herodes, imitated him. But with writers of such genius we cannot hope to disentangle whole phrases. There is a profusion of words in Hesychius' dictionary: but unfortunately the ms of Hipp. from which some previous Alexandrine scholars took the words was hopelessly corrupt: and the errors have grown in transit. Test this where we have a sound text: what can be made of *διοπληγητα: ισχυροπλήκτιν?*

Our finest sources, the Etymologica, taking from far older scholars, are liable to the corruption of centuries. Erotian does not quote by verse or preserve the order of the original but subordinates everything to medical interest. Despite the poor character, in parts at least, of our mss of Athenaeus, we might hope much from him. Yet here we are faced by a strange but significant fact. Two citations are admittedly second-hand, one from a critic of Timaeus and one from a work on the (chol)iambographers: a third which gives two (really three) passages is clearly from the same source since it compares a use (of *πέλλα*) in Hipp. and Phoenix: another is quoted with a parallel from Ananius (*fr.* 18: see however p. 85): a fifth is more probably from Attic comedy: and we may take leave to

## INTRODUCTION

doubt the directness of a sixth<sup>1</sup> which is usually connected with the second. That so voluminous a reader should derive at second hand seems to show that mss of Hipponax at his time were non-existent or unprocurable. Plutarch appears to have had no general knowledge of his works. Of other sources Stobaeus the anthologist gives, as stated, extracts none of which can conceivably be by Hipp. : and we are left perhaps with a dozen verses.

To decide questions of dialect and metre on such evidence is clearly difficult, but fortunately we have better authority. Callimachus openly professes that in his iambic he copies the *metre* of Hipponax : Hephaestion, far our best metrical authority, allows him great regularity : and even Tzetzes, who disputes Hephaestion's rulings, can find no evidence against them worth the name. The solitary dissentient voice is that of a certain Heliodorus whose total incapacity may be judged by such of his criticisms on other authors as Priscian quotes.

It is impossible here to enter into an elaborate inquiry. Elsewhere I shall show (*a*) that the early iambus is the most strict of all metres, (*b*) that of choliambic writers Hipponax alone observes all its laws in a majority of his verses, (*c*) that of the minority of verses a large minority are wholly unmetrical on any standard, and, therefore (*d*) that having cast out these verses we should not hesitate to remove also the small minority of cases in which Hipponax appears to use licences or metrical contrivances not found in

<sup>1</sup> There are three single citations, not included in this collection. One comes to Athenaeus *via* Pamphilus (Bggk. 135), another *via* Hermippus (Bggk. 136), and the third (97) from Theophrast (p. 87).

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other Ionic poets. It is far easier to hold the hypothesis that Hipponax was wholly indifferent to metre than to hold that he foresaw and forestalled contrivances and metres used by Attic poets : especially as during a third of the long time between Hipponax and Tzetzes these licences and contrivances were precisely those which were most likely to creep in. Only after about A.D. 300 is there a probability of corruptions which offend any metrical canon of the iambus.

As we find on close examination<sup>1</sup> that Hipponax obeys subtle rhythmic tests ; that, except on the direct statement of metrists whose conclusions in eight cases out of ten are mistaken, his rhythm is regularity itself ; that he is wholly consistent in his usage of dialectal forms ; and above all that Callimachus in his carefully restricted iambs openly claims to copy the example of Ephesus, we may at least be pardoned if we prefer the testimony of the poet-scholar of the third century B.C. to the ignorant *σχολαστικοί* of the twelfth or twentieth century A.D. For, as we have said, in reading a text of Hipponax over the second class of citations we are in a curious position : there is no evidence that Tzetzes was successful in disentangling the text of Hipponax from the comments of the scholiast. In *fr.* 68. 6 one might even suppose a predecessor took the comment for text : in *fr.* 61 Tzetzes is probably the culprit : while to complete the chain we may quote the text of Hipponax as elicited from Tzetzes by John Potter (*fr.* 59).

ὄς χλαῖναν σφέκτουριν Ἰππώνακτι  
καὶ κυπασίσκον καὶ σαμβάλικα κάσκέρικα  
καὶ χρυσοῦ μοι στατήρας ἐξήκοντα  
τοῦ νετέρου τοίχου.

<sup>1</sup> See my notes *Journal Camb. Ph. S.* 1927 p. xii.

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This was precisely the way in which some ancient scholars like the unreliable 'Heliodorus metricus' picked out the text for their metrical criticisms of Hipponax' versification. The sane critic will place as little trust in the discrimination of the pedants of Constantinople as in that of the future Archbishop who was probably a finer Greek scholar. For Tzetzes' metrical criticism, when we may suspect him of writing at first hand, is exceedingly poor. On Lycophron 167 he says that ἴσθιν is right whether short or long: in the later case it has merely πάθος τὸ λεγόμενον χωλίαμβον! Yet it is, in the main, on the evidence of Tzetzes and on his ability to form an edition of fragments out of obscure and cramped scholia that Hipponax' work is commonly judged.

In closing a long and dull preface some apology for its length and dullness is necessary. But it is manifest that it is wholly impossible to judge of the aims or methods of the later writers who revived this metre unless we have a vague notion of its original character.

[P.S.—Much of what has been written above has been rendered superfluous by the discovery of a papyrus fragment printed on pp. 62-63. The thesis of the previous pages that Hipponax was neither an anticipator of metrical licenses used first in the Attic Tragic or Comic Drama, nor an incompetent versifier, is now established beyond the necessity of argument. As all readers of early Greek poetry, for instance of Sappho and Alcaeus, know, "the only correct procedure is to approach the quotations by way of the book texts." Unfortunately this course has not been open to me. Above all we see that there is no similarity between the metres of Hipponax and Herodes.]

# HIPPONAX

## EARLY CITATIONS

### BOOK I

#### GENUINE FRAGMENTS FROM EARLY CITATIONS

1<sub>12</sub><sup>33</sup> τίς ὄμφαλητόμος σε τὸν διοπλήγη  
ἔψησε κἀπέλουσεν ἀσκαρίζοντα.

(*Et. Vat.* ed. Reitz., *Ind. Lect. Rost.* 1890-91, p. 7. *E.M.* 154. 27 ἀσκαρίζειν σημαίνει τὸ κινεῖσθαι Ἰππῶναξ (v. 2). Hesych. ὄμφαλητόμος· μαῖα. διοπλήγητα· ἰσχυροπλήκτην cft. Reitz.)

2<sub>14</sub> δοκέων τεκτῖνον τῇ βα[κ]τηρίῃ κόψαι . . .

3<sub>14</sub> ἡμίεκτον αἰτεῖ τοῦ φάλεω κολαψταίει

(Choerobosc. *Exeg. in Herhaest.* xlviii. 6 (τὰ ἄφωνα) εὐρέθη ποιῶντα σπανίως κοινὴν ἐν αὐτοῖς τὸ π̄τ καὶ τὸ κ̄τ, οἶον . . . παρὰ Ἰππῶνακτι ἐν τῷ πρώτῳ ἰάμβων (2) καὶ πάλιν παρὰ τῷ αὐτῷ (3).)

1 The upper number 33 is that of the last edition of Bergk's *Poetae Lyrici Graeci*; the lower, of Diehl's *Anth. Lyrica.* v. 1. -λιτομος cod.

2 *l. τ' (δ') ἔκε.* I doubt whether either illustration is really sound. If Hippon. wrote βακτηρίῃ (-α ms), so must Herodes have done (viii. 60): and our choice lies between the two traditions as to Hipponax' text. 3 ἡμίεκτον may scan ἡμυῆκτον. If φάλης (-εω) = φαλῆς (-ῆτος) as Θαλῆς (-ῆτος, -εω), we might correct to κολάψασα, 'exsucta mentula,' or place a note of interrogation after αἰτεῖ and read κολάψαι με. One cod. of Choerob. has ἐν τῷ τρόπῳ ἰαμβον: corr. Hoffmann.

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## EARLY CITATIONS

### BOOK I

#### GENUINE FRAGMENTS FROM EARLY CITATIONS

- 1 What navel snipstress<sup>1</sup> wiped you, dolt blasted,  
And, as you hoofed around yourself, washed you.

(‘Hoofing around’ means ‘struggling.’ *Hipp. Etymol.* Navel-snipstress’: midwife, *Hesych.* ‘Blasted,’ strength-smiter.)

- 2 Thinking ’twas him I smote with my cudgel.

- 3 She asks eight obols for her tongue’s service.<sup>2</sup>

(Mute consonants seldom allow the preceding syllable to be of doubtful quantity in the case of pt and kt; *e.g.* . .

*Hipponax* has *bakteriai* in his first book of Iambi (2). So too the same writer has *Hemiēktōn* (3). *Choeroboscus.*)

<sup>1</sup> Midwife. Such allusions were the height of bad manners. So presumably Theophrast’s *ἀηδής* asks (xx. 7) *εἶπ’ ὦ μάμμη ὄτ’ ὠδίνες καὶ ἔτικτές με τίς ἢ μαῖα* (for *ἡμέρα*); *Hesych*’s second explanation is corrupt. The real meaning is *ἐμβρόντητος*, ‘dunderhead.’

<sup>2</sup> *Videor mihi fata Aretes videre quae ‘nunc in quadriuiis et angiportis glubit magnanimi Remi nepotes.’*

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4<sup>3 8</sup><sub>1 6</sub> ἐκ πελλίδος πίνοντες· οὐ γὰρ ἦν αὐτῇ  
κύλιξ· ὁ παῖς γὰρ ἐμπεσὼν κατήραξεν.

5<sup>3 9</sup><sub>1 7</sub> ἐκ δὲ τῆς πέλλης  
ἔπινον ἄλλοτ' αὐτός, ἄλλοτ' Ἀρήτη  
προὔπιεν.

(Ath. xi. 495 c πέλλα· ἀγγεῖον σκυφοειδές, πυθμένα ἔχον πλατύτερον εἰς ὃ ἤμελγον τὸ γάλα. . . τοῦτο δὲ Ἴππ. λέγει πελλίδα (4), δῆλον, οἶμαι, ποιῶν ὅτι ποτήριον μὲν οὐκ ἦν, δι' ἀπορίαν δὲ κύλικος ἐχρῶντο τῇ πελλίδι. καὶ πάλιν (5). Φοῖνιξ δὲ . . . Κλείταρχος πελλητῆρα μὲν καλεῖν Θεσσαλούς καὶ Λιολεῖς τὸν ἀμολγέα πέλλαν δὲ τὸ ποτήριον. Φιλητᾶς δὲ ἐν Ἀτακτοῖς τὴν κύλικα Βοιωτοῦς.)

6<sup>4 0</sup><sub>1 8</sub> σπονδῆ τε καὶ σπλάγχνοισιν ἀγρίης χοίρου

(Ath. ix. 375 c χοῖρον δὲ οἱ Ἴωνες καλοῦσι τὴν θήλειαν ὡς Ἴππ. ἐν <α'> (6).)

7<sup>4 1</sup><sub>1 9</sub> βακκάρει δὲ τὰς ρίνας  
ἤλειφον.

(Ath. xv. 690 a παρὰ πολλοῖς δὲ τῶν κωμφοδοποιῶν ὀνομάζεται τι μέρος **βάκκαρις**· οὐ μνημονεῖται καὶ Ἴππῶναξ διὰ τούτων (7). ἐστ' οἷη περ κρόκος.)

8<sup>1 2</sup><sub>0 0</sub> τί τῷ τάλαντι Βουπάλῳ συνοίκησας;

(Herodian ii. 301 (Choerobosc. i. 280. 31) ὅτι δὲ καὶ τοῦ τάλας τάλαντος ἦν ἡ γενική, δηλοῖ ὁ Ἴππ. εἰπὼν (8).)

4. 1 v.l. αὐτοῖς. So Eust. 1561. 37.

5. 2 Perhaps Ἀρήτη προὔπιεν should be read, or ἐπιεν . . . Ἀρήτη (Schnw.). I have adopted the former for purposes of translation.

6 ἀγρίας codd. (em. by Bgk.: <α'> ins. id.).

7 ἐστ' οἷη περ κρόκος] cod. E ἐστὶ δ'. Both are corrupt. The words probably belong to Ath., not Hipp.

8 συνώκησας plerique codd.



## FRAGMENTS 4-8

4 Drank from a paillet : she had no tumbler :  
Her slave had fallen on it and smashed it.

5 Now myself

I drank out of the pail, now Aréte  
Had from me what I left.

(‘ Pail ’ means a vessel shaped like a drinking-cup with a rather broad bottom into which they used to milk. . . *Hipponax* calls this paillet (4); and what he says shows clearly that they had no cup, but in the absence of a tumbler used the pail. And again (5). But *Phoenix* . . . *Cleitarchus* says that the Thessalians and Aeolians spoke of the milking utensil as a ‘ paillier ’ but of the cup as ‘ pail.’ *Philetas* in his *Stray Notes* says that the Boeotians gave the name ‘ pail ’ to the tumbler. *Athenaeus*.)

6 With drink offerings and a she-boar’s entrails

(‘ Boar ’ was used of the female by the Ionians. *Hipponax* Book I. (6). *Athenaeus*.)

7 With bakkaris nostrils  
Anointing

(Many of the comedians use the word ‘ bakkaris ’ of a kind of ointment : *Hipponax* too mentions it in these words (7). It is rather like saffron. *Athenaeus*.)

8 Why with rogue Bupalus didst cohabit ?

(‘ τάλας ’ too (like μέλας) has the genitive τάλαντος as is clear from *Hipponax* (8). *Herodian*.)

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9<sub>2</sub><sup>6</sup><sub>1</sub> ἐγὼ δὲ δεξιῶ παρ' Ἀρήτην  
κνεφαῖος ἐλθὼν ῥωδιῶ κατηγλίσθη.

(Herodian ii. 924. 14 λέγεται δὲ (ῥωδιός) ἔσθ' ὅτε καὶ  
τρισυλλαβῶς ὡσπερ καὶ τὸ παρ' Ἰππώνακτι (9): *id.* i. 116. 25,  
ii, 171. 7, 511. 28, *E.M.* 380. 40)

10<sub>2</sub><sup>1</sup><sub>2</sub> κύφασα γάρ μοι πρὸς τὸ λύχνον Ἀρήτη

(*Et. Vat. Reitzenstein, Ind. Lect. Rostoch.* 1891-2, p. 14  
λύχνος: λέγεται ἀρσενικῶς καὶ οὐδετέρως ὁ λύχνος καὶ τὸ λύχνον·  
Ἰππ. (10).)

10B<sub>1</sub><sup>1</sup><sub>0</sub> λίθινον ἀνδριάντα

(*Antiatt. Bekk. An.* i. 82. 13 ἀνδριάντα τὸν λίθινον ἔφη  
ππ. Βούπαλον τὸν ἀγαλματοποιόν.)

11<sub>3</sub><sup>2</sup><sub>0</sub> μακάρις ὅστις . . . θηρεύει ἱπρήσαστ.

12<sub>3</sub><sup>2</sup><sub>1</sub> καίτ<ο>γι' εὔωνον αὐτὸν εἰ θέλεις δώσω.

13<sub>3</sub><sub>2</sub> τέκέλευεῖ βάλλειν καὶ λεύειν Ἰππώνακτα.

(Choerobosc. *Exeg. in Herphaest.* ὁμοίως καὶ τὴν  $\bar{\epsilon}\nu$  εὐρί-  
σκομεν ποιοῦσαν κοινήν, οἷον ἐν τῷ πρώτῳ Ἰάμβῳ (-ων Καλ.)  
Ἰππώνακτος. ἐνθα φησί (11), τὴν  $\bar{\rho}\epsilon\upsilon$  ἐν τετάρτῳ (?) ποδὶ  
συνέστειλε· καὶ πάλιν ὁ αὐτὸς ἐν δευτέρῳ ποδὶ τὴν  $\bar{\epsilon}\nu$  (12)· εἶτα  
πάλιν ὁ αὐτὸς (13) τὴν  $\bar{\lambda}\epsilon\upsilon$  ἐν τετάρτῳ ποδὶ· λεύειν δὲ φησιν  
ἀντὶ τοῦ λιθοβολεῖν.)

9. 1 παρὰ ῥητήρ cod.: em. Schneidewin.

10 Probably the beginning of a tetrameter.

11 The Attic μακάριος ὅστις of two mss is clearly false.  
Choeroboscus or his source may be deceived: or e.g. θύρετρα  
of amatory quarries. μακῆρ' ὅστις one cod.

12 'him': since Hipponax appears to use *μιν* of things.

13 Scan ἐκέλευε, εὔωνον, λεύειν, θηρεύει.

FRAGMENTS 9-13

9 So I with heron favouring<sup>1</sup> at nightfall  
Came to Aréte's dwelling and lodged there.

(‘ ἐρφοδιός ’ is sometimes trisyllabic (ῥφοδιός) as *Hipponax*’ saying shows (9). *Herodian.*)

10 Facing the lamp stooped to me Aréte

(λύχνος and λύχρον are both used (masculine and neuter) : *Hipponax* (10). *Etymologicum Vaticanum.*)

10 B Statue of stone

(Statue of stone was the title given by *Hipponax* to Bupalus the sculptor. An *antiatticist* in *Bekker's Anecdota.*)

11 Happy is he who hunteth (such quarries).

12 Yet, if you will, I'll give you him dirt-cheap.

13 He bade them pelt and stonecast *Hipponax*.

(In the same way we find  $\tilde{\epsilon}\tilde{\nu}$ , as in the first book of the *Iambi* of *Hipponax*, where he says (11), he shortens  $\tilde{\rho}\tilde{\epsilon}\tilde{\nu}$  in the fourth foot ; again he has  $\tilde{\epsilon}\tilde{\nu}$  in the second foot (12) ; again (13)  $\tilde{\lambda}\tilde{\epsilon}\tilde{\nu}$  in the fourth foot. ‘Stonecast’ is for ‘stone.’ (*Choeroboscus.*)

<sup>1</sup> ‘On my right’ : a favourable omen.

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14<sup>2 3</sup>     *μ<υ>δῶντα δὴ καὶ σαπρόν*

(Erotian p. 115 *σαπρόν*: *σεσηπότα ὡς Ἴππ. ἐν ᾧ Ἰάμβων φησί* (14).)

### BOOK II

15<sup>2 6</sup>     *ἀκήρατον δὲ τὴν ἀπαρτίην <ἴσ>χει*

(Pollux x. 18 τοῦνομα δὲ ἡ ἀπαρτία ἐστὶ μὲν Ἴωνικὸν ὠνομασμένων οὔτω παρ' αἰτοῖς τῶν κούφων σκειῶν ἃ ἐστὶ παρ-  
αρτήσασθαι . . . εἰ μέντοι καὶ ἐν βιβλίῳ τινὶ τὴν ἀπ. εὐρεῖν  
ἐθέλοις . . . εὐρήσεις ἐν τε τῷ δευτέρῳ τῶν Ἰππῶνακτος ἰάμβων  
(15) καὶ παρὰ Θεοφράστῳ . . .)

### UNCERTAIN BOOKS

16<sup>3 4</sup>     *συκ<έ>ην μέλαιναν ἀμπέλου κασιγνήτην*

(Ath. iii. 78 b Φερίνικος δὲ . . ἀπο Σικῆς τῆς Ὀξύλου  
θυγατρὸς προσαγορευθῆναι Ὀξύλον γὰρ . . . γεννηῆσαι . . .  
Ἀμπελον, Σικῆν . . . ὅθεν καὶ τὸν Ἴππ. φάναι (16).)

17<sup>3 6</sup>     *οὐκ ἀτταγᾶς τε καὶ λαγούς καταβρύκων,  
οὐ τηγαίτας σησάμοισι φαρμάσσων,  
οὐδ' ἀττανίτας κηρίοισιν ἐμβάπτων*

(Ath. xiv. 645 c Πάμφιλος δὲ τὸν ἀττανίτην καλούμενον  
ἐπιχρῆτον φησι καλεῖσθαι. τοῦ δὲ ἀττανίτου Ἰππῶναξ ἐν τοῖτοις  
μνημονεύει (17). ix. 388 b μνημονεύει αὐτῶν ἀτταγῶν) Ἰππ.  
οὕτως (17. 1). Hesych. ὀμπν[ε]ίη δαιτί' ἀντί τοῖ πολλῆ.)

14 *μαδῶντα* corr. by Stephanus.

15 *ἀπαρτίαν* codd.: *-ίην* Bgk. *ἔχει* codd.

16 *συκῆν* codd.: corr. Schw. Perhaps Aeschrionic.

17. 1 Ath. 645 c *οικατταστε*:? *ἀτταγῆας*. In both places  
*λαγῆς* is given: corr. by Meineke. *καταβρύκων* 645 c,  
*διατρώγων* 388 b. 2 *τηγαίας* mss: corr. by Casaubon.  
3 *οὐκ* Meineke, prob. rightly.

## FRAGMENTS 14-17

### 14 Clammy and rotten

(‘Rotten’: rotted. *Hipp.* Book I (14). *Erotian.*)

## BOOK II

### 15 Untarnished his appendages keeping

(The word ‘appendages’ is Ionic, the name applying to light articles which may be hung on the belt; . . . if you wish for documentary evidence you may go to the second book of *Hipponax*’ Iambi (15) and to *Theophrast* . . . *Pollux.*)

## UNCERTAIN BOOKS

### 16 (?) The fig-tree blaek, which is the vine’s sister

(*Pherenicus* . . . says that the word  $\sigma\upsilon\kappa\eta$  came from Suké, the daughter of Oxylus; he . . . . begat . . . . Ampelos and Suké . . .; hence *Hipponax*, he says, said (16). *Athenaeus.*)

### 17 Not partridges and hares galore serunching, Nor flavouring with sesamé pancakes, Nor yet with honey drenching fried fritters<sup>1</sup>

(*Pamphilus* speaks of the ‘fritter’ as a sort of cake. It is mentioned by *Hipponax* in the following verses (17). Of partridges *Hipp.* speaks as follows (17. 1). *Athenaeus.* *Here may belong* ‘rich feasting’: for ‘much.’ *Hesych.*)

<sup>1</sup> See on *fr.* 75.

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18<sub>4</sub><sup>7</sup> ὁ δ' ἐξολισθῶν ἰκέτευε τὴν κράμβην  
τὴν ἐπτάφυλλον ἧ θύεσκε Πανδώρη  
Ταργηλίοισιν ἔγχυτον πρὸ φαρμάκου.

(Ath. ix. 370 a μήποτε δὲ ὁ Νικανδρος μάντιν κέκληκε τὴν κράμβην ἱερὰν οἶσαν. ἐπεὶ καὶ παρ' Ἴππώνακτι ἐν τοῖς ἰάμβοις ἐστὶ τι λεγόμενον τοιοῦτον (18). καὶ Ἀνάσιος δὲ φησιν . . .)

19<sub>4</sub><sup>6</sup> καὶ τοὺς σολοίκους, ἦν λάβωσι, περνᾶσι  
Φρύγας μὲν ἐς Μίλητον ἀλφιτεύοντας,

(Herodian, *de Barbarismo et Soloecismo*, Valck. Ammon. p. 193 Σολοίκους δὲ ἔλεγον οἱ παλαιοὶ τοὺς βαρβάρους. ὁ γὰρ Ἀνακρέων φησὶ . . . καὶ Ἴππῶνας (19). *v.l.* in Eust. 368. 1.)

20<sub>4</sub><sup>4</sup> οἴκει δ' ὄπισθεν τῆς πόλ(κ)η(ς) ἐν Σμύρῃ  
μεταξὺ Τρηχέ(ι)ης τε καὶ Λέπρης ἀκτῆς.

(Strabo p. 633 καὶ τόπος δὲ τις τῆς Ἐφέσου Σμύρνα ἐκαλεῖτο, ὡς δηλοῖ Ἴππ. (20). ἐκαλεῖτο γὰρ Λέπρη μὲν ἀκτὴ ὁ πρῶτος ὁ ὑπερκείμενος τῆς νῦν πόλεως, ἔχων μέρος τοῦ τείχους αὐτῆς· τὰ γούιν ὄπισθεν τοῦ πρῶτος κτήματα ἔτι νυνὶ λέγεται ἐν τῇ Ὀπισθολεπρία· Τραχεῖα δ' ἐκαλεῖτο ἢ περὶ τὸν Κορησσὸν παρῶρειος.)

21<sub>4</sub><sup>9</sup> ἔπειτα μάλθη τὴν τρόπιν παραχρίσας

(Harpocrat. p. 123 μάλθη· ὁ μεμαλαγμένος κηρός· Ἴππ. (21).)

18. 1 ? ἐξὄπισθεν Callim. *Iamb.* 413 *s.v.l.* ? ἰκέτευσε since Hrd. seems to shorten ἰκετεύω. But *cf.* καπηλεῖει *fr.* 70. The forms θύεσκε and perhaps ἰκέτῃ are not from the vernacular, the dialect being made appropriate to the myth. 3 *v.l.* Θαργ-, Γαργ-: Ταργ- Schnw.

19. 1 ἦν' ἐθέλουσι *Eust.* 2 *v.l.* ἀλφιτεύοντας, -σαντας.

20. 1 οἴκει *codd.*: corr. Schnw. and ten Brink. πόλιος *cod.*: corr. Bgk. πρῶτος also Anton. Lib. xi.

21 *v.l.* τρόπην.

FRAGMENTS 18-21

18 So slipping off,<sup>1</sup> adjuréd the cabbage,  
 The cabbage seven-leaved, which Pandora  
 At the Thargelia gave as cake-off'ring  
 Ere she was victim.

(We may suggest that *Nicander* (*fr.* 85) speaks of the 'cabbage' as 'prophetic' because it is holy since we find in the *Iambi* of *Hipponax* something of this sort (18). And *Ananius* too says . . . *Athenaeus*.)

19 And the soloeci sell, if they take them,  
 The Phrygians to Miletus for mill-work,

(The ancients gave the name *soloeci* to barbarians. *Anacreon* says . . . And *Hipponax* (19). *Herodian* (explaining the origin of the term *solecism*. The work is not considered authentic).)

20 Behind the city lived he in Smyrna  
 Halfway between Cape Rough and the Crumbles.

(A part of *Ephesus* used to be called 'Smyrna' as is clear from *Hipponax* (20); for the Crumbles was the name given to the cape situate above the present city containing a part of its wall; the property behind the cape is still spoken of as 'in the Back Crumbles': 'Rough' was the name given to the mountain side round *Koressos*. *Strabo* (who further tells how *Smyrna* was founded thence).)

21 Anon the keel along with grease smearing

('Grease': melted wax, *Hipponax* (21). *Harpocration*.)

<sup>1</sup> *v.* 1 Presumably off a height. *Bergk* connects with the accident to the slave (*fr.* 4 above). On the story see *Schweighäuser*. Conceivably the verses are *Callimachean*.

## HIPPONAX

22<sup>5 2</sup><sub>4 8</sub> καί μιν καλύπτει<ς>; μῶν χαραδριὸν πέρνης;

(Schol. Plat. 352 Bekker on *Gorg.* 494 B (χαραδριῶ βίον λέγεις of the incontinent man) χαραδριὸς ὄρνις τις ὃς ἅμα τῷ ἐσθίειν ἐκκρίνει. εἰς ὃν ἀποβλέψαντες, ὡς λόγος, οἱ ἰκτεριῶντες ῥᾶον ἀπαλλάττονται· ὅθεν καὶ ἐγκρίπτουσιν αὐτὸν οἱ πιπράσκοντες ἵνα μὴ προῖκα ὠφεληθῶσιν οἱ κάμνοντες, (22) ὡς φησιν Ἴππ.)

23<sup>5 3</sup><sub>4 9</sub> ἀλλ' αὐτίκ' ἀλλήλοισιν ἐμβιβάξαντες

(*E.M.* 331. 1 ἐμβιβάξαντες: παρ' Ἴππ. (23) ἀντι τοῦ ἐμμοῖσαντες.)

24<sup>5 4</sup><sub>5 0</sub> κριγῆ δὲ νεκρῶν ἄγγελός τε καὶ κῆρυξ

(*E.M.* 539. 1 (ὅτι κρῖκέ) καὶ ῥηματικὸν ὄνομα κριγῆ· ὡς παρὰ Ἴππῶνακτι (24).)

25<sup>5 5^A</sup><sub>5 1</sub> ὤμιξεν αἶμα καὶ χολὴν ἐτίλησεν.

(*E.M.* 624. 4 ὀμιχέιν· . . . ἐστὶ δὲ καὶ . . . ὀμιχῶ· ὁ μέλλον ὀμιξῶ ὡς παρ' Ἴππ., οἶον (25).)

26<sup>5 6</sup><sub>5 2</sub> σίφῳνι λεπτῷ τοὔπιθ<η>μα τετρήνας

(Pollux vi. 19 καὶ σίφωνα μὲν, ὅτῳ ἐγείοντο, Ἴππ. εἴρηκεν (26).)

27<sup>5 7</sup><sub>5 3</sub> στάζουσιν ὥσπερ ἐς τροπήϊον† σάκ<κ>ος.

(Pollux x. 75 καὶ ὁ τρύγοιπος καὶ ὁ σάκκος ἐπὶ τοῦ τρυγοίου εἰρημένος. καὶ ὁ ὕλιστήρ. Ἴππ. δὲ φησιν (27).)

22 Corr. Bgk. μὴν for μιν is read in Suid. s.v. and Ar. *An.* 266 schol. πέρας schol. Ar. (Ven.), -rās cett., ὡς schol. Ar.

23 Also Zonaras, p. 706 Tittmann.

24 Also Zonaras, p. 1258 T., *An. Ox.* i. 268. 12, *Et. Gud.* 347. 27, Choerobosc. ii. 590, 657.

25 Also Zonaras, p. 1451 T., *An. Ox.* iv. 191. 6 (ὤμιξεν), 416. 7 (these have ἐτίλησεν), schol. Hom. E 531.

26 ἐπίθημα for ἐπίθεμα Welcker.

27 ὥσπερ ἐκ τροπήϊον Bgk., since (Meineke) the wine goes from the vat into the sieve. Better ὥσπερ βεῖ τραπήϊου since ὥσπερ requires a main verb. σάκος corrected to σάκκος by Salmasius. τραπη- should probably be read (Hemsterhuys).



22 And veilest<sup>1</sup> it? Sellest thou a bustard?

(The 'bustard' is a bird which evacuates while it eats. People suffering from jaundice are eased by the sight of it: so those who sell it wrap it up to prevent patients from being relieved free of cost (22), as *Hipp.* says. *Commentator on Plato, Gorgias*, 494 B, 'life of a bustard.')

23 Anon they shrieked aloud to each other,

('Shriek to': in *Hipponax* (23)='yell to.' *Etymologicum Magnum*.)

24 And screech, the ghost-announcer, ghost-herald

(There is also a noun 'screech,' e.g. in *Hipponax* (24). *id.*)

25 Bile in his urin, blood in 's stool brought up.

(Urine . . .; also . . . urin; *Hipponax* (25). (ὄμιχριν or -ίχριν: fut. ὀμίξω.) *id.*)

26 With a thin tube he bored through the stopper.

('Tube' used for tasting mentioned in *Hipp.* (26). *Pollux.*)

27 They dribble like a winepress-sieve flowing.

(And 'strainer': and 'sieve' in the same sense: and 'filter.' *Hipponax* says (27). *id.*)

<sup>1</sup> Perhaps καλύπτει could be kept as a middle (καλύπτει); if *uv* is a part of the body.

## HIPPONAX

28<sup>5 8</sup><sub>4</sub> κάλειφα Ῥόδι[ν]ον ἠδὺν καὶ λέκος πυροῦ

(Pollux, x. 87 ἐν δὲ τοῖς Δημοπράτοις λέκος εὐρίσκομεν, εἰπόντος Ἴππ. (28).)

29<sup>5 9</sup><sub>5</sub> πρὸς τὴν μαρίλην τὰς φ<ο>ῖδας †θερμαίνωντ  
οὐ πάυεται.

(Erotian p. 134 φῶδες· ἐστὶ μὲν ἡ λέξις Δωρική, καλοῦσι δὲ φῶδας τὰ ἐκ τοῦ πυρὸς γινόμενα μάλιστα δὲ ὅταν ἐκ ψύχους ἐν τῷ πυρὶ καθίσωσι στρογγύλα ἐπιφλογίσματα . . . ὅτε δὲ καὶ ἐξανθήματα φοινικᾶ οἶον φῶδες περὶ τὸν θῶρακά που γινόμενα. καὶ Ἴππ. δὲ φησι (29). Tzetzes on Ar. *Plut.* 535 τὰ ἐκ ψύχους ἐκκαύματα ὡς καὶ Ἴππ. φησί (v. 1).

30<sup>6 6</sup><sub>5 8</sub> κύμινδισ ἐν λαύρῃ  
ἐκρωζεν.

(*Et. Flor.* p. 231 Miller *Mélanges* Οὐδὸν ἐς λαύρην (Hom. χ 128). τὴν δημοσίαν ὁδὸν . . . τινὲς μὲν ὁδὸν ἀπέδοσαν, τινὲς δὲ τὸν κοπρῶνα, ὡς Ἴππ. (30). στολή (στόμα Mill.) δὲ λαύρης τὴν ἔξοδον τὴν εἰς αὐτὴν (χ 137). Cf. Hesych. ἐρκανηέντα πυλῶνα (Dindorf for ἐρχ-)· τὸν πεπικνωμένον καὶ συνεχόμενον.)

31<sup>6 7</sup><sub>5 9</sub> ἐν ταμ[ε]ρίῳ τε καὶ χαμευνίῳ γυμνόν

(*Mélanges* p. 402 Mill. χαμεύνιον· κραββάτιον καθάπερ καὶ παρ' Ἴππώνακτι (31). p. 307 Ἴππ. ἐν μίφ τε κτλ. Hesych. τάμ[ε]ριον· θάλαμος.)

28 Ῥόδιον I conjecture as Ar. *Ar.* 944, where Blaydes' crit. n. is most misleading. See Pape-Benseler s.v. Ῥόδος. The converse error in Poll. vi. 104. ἠδὺν with ῥόδινον appears otiose. Scan as Ῥόδον.

29 See note on opposite page.

31 The initial trochee may be supported from Herodes and is more likely than an initial dactyl, for which there is no good pre-Attic evidence. Corr. Hoffm. *Et. Vat.* has lost several sheets at the end, so that the entry χαμεύνιον is missing.

28 And Rhodian unguent sweet and a wheat-crock

(In the *Demioprata* (*Goods Sold by Public Auction*) we find 'crock,' used by *Hipp.* (28). *id.*)

29 Cease warning at the embers your chilblains.<sup>1</sup>

('Chilblains': the word is Doric and applied to the round inflammations that result from the fire, especially when people sit right in the fire after being out in the cold. . . . Sometimes it is applied to crimson eruptions in the region of the chest. *Hipponax* says (29). *Erotian*. Inflammations from cold as *Hipp.* says. *Tzetzes'* note on *Aristophanes' Plutus*.)

30 A raven was croaking

In rear.

('Passage to the "rear" *Homer*': the public way . . . . Some explain the word as back-street, others as the privy: *cf. Hipp.* (30).<sup>2</sup> Mouth of the 'rear' means the exit to it. *Etymologicum Florentinum*. *Cf.* 'Fenced gateway': narrow-set or straitened. *Hesychius*.)

31 Lay in a room on pallet-bed naked.

('Pallet-bed': a small bed as in *Hipp.* (31). *Didymus Areius* on *Difficult Words in Pluto*. So *Et. Flor.*)

<sup>1</sup> A most puzzling quotation. *Erotian* has τούς παῖδας for τὰς φωίδας (*Tzetzes*): but *Hoffmann*, who rightly changes to φοῖδας, is also right in regarding this as a mere error.

The verse . . . as | θερμαίνων appears unmetrical. Perhaps it is an injunction, 'up and be doing': θερμαίνων | π. τ. μ. τ. φ. οὐ παύσσαι; So I translate. μαρίλην is also cited as -ίλλαν or -ίλλην, here and in 39.

<sup>2</sup> *Et. Flor.* has ἔκρωξεν κ. ἐς λ. *Et. Vat. Reitz. Lect. Rost.*, 1891-2, p. 14, gives the true reading, ἐν λαύρη.

## HIPPONAX

32<sup>6 5</sup><sub>6 0</sub> καὶ νῦν ἀρειᾶ σύκινόν με ποιῆσαι.

(*Et. Flor.* p. 41 Mill. ἀρειῶ· τὸ ἀπειλῶ ὡς παρ' Ἴππ. (32)· ταιτεστιν ἀπειλεῖ. *E.M.* 139. 36 one cod. ἀρειᾶς . . . ἀπειλεῖς, sed ἀρειᾶ *Et. Vat.*)

33<sup>4 5</sup><sub>6 1</sub> καὶ Μύσων ὄν ὠπόλλων  
ἀνεῖπεν ἀνδρῶν σωφρονέστατον πάντων.

(*Diog. L.* i. 107.)

34<sup>6 8A</sup><sub>2</sub> Σινδικὸν διάσφαγμα

(*Schol. Ar. Rhod.* iv. 321 καὶ Ἴππῶναξ δὲ μνημονεῖει (τῶν Σίνδων) πρὸς τὸ (34). *Hesych.* Σινδικὸν διάσφαγμα· τὸ τῆς γυναικός.)

35<sup>6 8B</sup> σηπίης ὑπόσφαγμα

(*Ath.* vii. 324a Ἴππ. δ' ἐν τοῖς ἰάμβοις εἰπόντος (35) οἱ ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν. ἐστὶ δὲ τὸ ὑπόσφαγμα ὡς Ἐρασίστρατος φησιν ἐν Ὀψαρτικῷ ὑπότρυμμα. *Eust. II.* 1286. 6.)

36<sup>6 9</sup> πασπαληφάγον γρόμφιν

(*Phot. Lex.* ii. 67. 12 Naber πασπάλη· τὸ τυχόν, οἱ δὲ κέγχρον· οἱ δὲ τὰ κέγχρινα ἄλειρα. Ἴππ. (36). *Cf. Eust.* 1752. 121.)

37<sup>7 0A</sup> βολβίτου κασιγνήτην

(*E.M.* 204. 28 βόλιτον· βόλβιτον δὲ Ἴωνες οἱ τε ἄλλοι καὶ Ἴππ. οἶον (37). *Bekk. An.* 186. 10 βόλβιτον· Ἴππ.)

33 Probably Callimachean (ten Brink).

34 In the schol. Meineke reads πρώτῳ for πρὸς τὸ rightly: for a weak caesura would be incredible. All the same Cr. is very likely right in connecting with *fr.* 43, since Tz. appears to have quoted or meant to quote both verses.

36 πασπάλιν φαγῶν codd.: corr. Porson.

FRAGMENTS 32-37

32 And menaces to render me senseless.

(To 'menace': threaten, as in *Hipp.* (32): *i.e.* threatens. *id.*)

33 Whom Apollo  
Declared the wisest man of all, Myson.

(*Diogenes Laertius.* (Probably from *Callimachus.*))

34 Sindian fissure<sup>1</sup>

(*Hipponax* mentions the Sindi in his first book (?) (34). *Commentator on Apollonius Rhodius.*)

35 Squid-pudding

(*Hipp.* in his iambs says (35). The interpreters explain it of the ink of the fish. It is really a pudding made of its blood as *Erasistratus* says in his *Cookery.* *Athenaeus.*)

36 Middlings-fed porker

('Middlings': scraps. Others say millet, others millet-flour. *Hipp.* (36). *Photius.* *Hipp.* uses porker either of any sow or of an old one. *Eustathius* on *Homer's Odyssey.*)

37 Cow-dung's sister

(*Bolitos* was called *bolbitos* in general by the Ionians: and so *Hipp.* (37). *Etymologicum Magnum.*)

<sup>1</sup> *i.e.* γυναικείον αἰδοῖον Hesych.

# HIPPONAX

38<sup>7 0B</sup> ὥσ<τε . . . > Ἐφεσίη δέλφαξ  
(Ath. ix. 375 a καὶ Ἴππ. δὲ ἔφη (38).)

39<sup>7 1</sup> πολλὴν μαρίλην ἀνθράκων  
(Erotian p. 96 μάλλον δὲ ἢ θερμοσποδιὰ μαρίλη λέγεται ὡς . . . καὶ Ἴππ. φησι (39).)

40<sup>8 8</sup> <τὸν δὲ> ληὸν ἀθρήσας  
(Anon. *1. In. Or.* i. 265. 6 τὸ λαὸς τῆ μεταγενεστέρα Ἰάδι τραπέην· (40) Ἴππ.)

41<sup>1 1</sup> κρε<ῖ>ας ἐκ μολοβρίτ<εω>  
συός  
(Eust. *Od.* 1817. 20 Ἀριστοφάνης γούν ὁ γραμματικὸς . . . ἐπάγει ὡς καὶ Ἴππ. τὸν ἴδιον νῖον μολοβρίτην που λέγει ἐν τῷ (41). *Ael. N.H.* vii. 47 ἀκούσαις δ' ἂν καὶ τοῦ Ἴππ. καὶ αὐτὸν τὸν ὕν μολοβρίτην που λέγοντος.)

42<sup>1 2 7</sup> μεσσηγυδορποχέστα  
(Eust. *Od.* 1837. 42 κατὰ δὲ Ἴππ. καὶ ὁ μεσσηγυδορποχέστης ἡγούν ὃς μεσοῦντος δεῖπνον πολλάκις ἀποπατεῖ ὡς πάλιν ἐμπίμπλασθαι. Sueton. *περὶ βλασφ.* is no doubt the source: Miller's text, p. 425 *Mél.*, gives the same explanation but does not name *Hipp.*)

42A<sup>1 0 0</sup> ἄδηκε βουλή.  
(Eust. *Od.* 1721. 61 χρήσεως Ἴππώνακτος ἦν Ἡρακλείδης προφέρει, εἰπόντος (42A) ἡγούν ἤρεσκε τὸ βουλευμα. Compare and perhaps add Hesych. Πανθρ<ό>φ δήμω· παρρησίαν ἀγοντι κτλ., Ἐλλήσι | θυμοῖς· ἀνποστόλοις μετὰ παρρησίας. Τίσκε μύθοις· ἐτίμα λόγους.)

38 *e.g.* δῆτις. Unless the word was pronounced Ἐφευσίη. Ἐφευσίη ten Brink. Others suggest ἐπισίτη.

40 <δὲ> Bgk. invito metro.

41 μολοβριτέω for -ου Schneidewin.

FRAGMENTS 38-42A

38 Like Ęphĕsĭān piglet

(*Hipponax* says (38). *Athenaeus*.)

39 Embers of charcoal many

(Better to say that 'embers' mean hot ashes as *Hipp.* . . . says. *Erotian*.)

40 Seeing the foulk

(Folk: the vowel is changed in later Ionic. (40) *Hipp. Grammarian* in *Cramer's Anecdota Oxoniensia*.)

41 Flesh from a beggar

Pig

(*Hipponax* calls his own son <sup>1</sup> 'beggar pig,' in the following (41). *Aristophanes the grammarian* in *Eustathius* on *Homer Odyssey* (ρ 219). You will find *Hipp.* calling even the pig 'beggar.' *Aelian*.)

42 In-mid-feast-voiding

(According to *Hipp.* we have also (42), that is one who in the midst of dinner retires often in order to make room for more. *Eustathius* on *Homer* using *Suetonius'* work on *Opprobrious Names*.)

42A (This) counsel pleased.

(A use of *Hipponax* adduced by *Heracleides*. *Hipp.* says (42A), *i.e.* The proposal met with favour. *Eustathius* on *Homer's Odyssey*. Cf. 'Licentious-tongued people': speaking with license, etc. *Hesych*. 'Flighty of spirit': fearless in license of speech, *id.* 'His rede did honour': honoured his words, *id.*)

<sup>1</sup> There seems to have been some confusion in the text of a previous grammarian between ὕc pig and υἱόc son. *Aelian's* version is clearly right. It was fashionable to explain *μολοβρός*, a Homeric word of doubtful meaning, as food-seeker. The Greeks turned their pigs loose early to find food. *Hrd. Mime viii. init.*

## HIPPONAX

42B<sup>109</sup> βεβρενθ<ονευ>μένον <δέ>

(Hesych. (42B) παρ' Ἰππώνακτι ὀργιζόμενον.)

### LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

#### BOOK I

43<sup>3</sup> Κοραξικὸν μὲν ἡμφιεσμένη λῶπος

(Tzetz. *Chil.* x. 377 περὶ τῶν Μιλησίων μὲν ἔφαν πολλοὶ ἐρίων, περὶ ἐρίων Κοραξῶν ἐν πρώτῳ δὲ ἰάμβῳ Ἰππώναξ οὕτως εἴρηκε μέτρῳ χλωῶν ἰάμβων (43). τοὺς Κοραξοὺς δὲ καὶ Σινδοὺς ἔθνη τυγχάνειν νύει. Hesych. Κοραξοί· Σκιθῶν γένος καὶ τὸ γυναικείον αἰδοῖον.)

44<sup>1</sup> ἔβωσε Μαίης παῖδα Κυλλήνης πάλμυν.

(Schol. *Lyc.* 219 Μαίας καὶ Διὸς Ἑρμῆς, ὡς . . . ὁ Ἰππ. ἐν τῷ κατὰ Βουπάλου πρώτῳ ἰάμβῳ (44). Tzetz. *ad loc.*)

With this is generally connected:—

45<sup>1</sup> Ἑρμῆ κυνάγχα Μηροιστὶ Κανδαῦλα  
φωρῶν ἑταῖρε δεῦρό [τί] μοι σκαπαρδεῦσαι.

(Tzetz. *An. Ox.* iii. 351. ἡ τὸ δὲ Κανδαύλης Λυδικῶς τὸν σκυλλοπνίκτην λέγει, ὥσπερ Ἰππώναξ δείκνυσι γράφων ἰάμβῳ πρώτῳ (45). So Tzetz. *on Iliad* p. 843 v.)

42B βεβρενθόμενον Hesych. This is the only form which I can find which admits of easy scansion and appears to be sufficiently attested by such corrupt glosses as γρονθονεύεται and πραθενεύεσθαι. We might perhaps attribute to Hipponax forms in Hesychius like ἀναγαγγανεύουσι, (κατ)ιμονεύει, λαγγονεύει.

44 *vv. ll.* Κυκλήσιον, Κυκλῆς, κυκλῆς : βασιλέα πάλμυν almost all codd. ἐβόησε codd. : corr. Schneidewin.

45. 2 [τι] bracketed by Bgk. σκαπαρδεῦσαι is explained by συμμαχῆσαι superscribed. σκαπερδεῦσαι· λοιδορῆσαι Hesych., who also explains κυνάγχα by κλέπτα. These and other glosses σκαρπαδεῦσαι· κρίναι and καπαρδεῦσαι· μαντεύσασθαι are cited by Bgk.



42B With choler puffed

((42B): angry in Hipponax. *Hesychius*.)

## LATER CITATIONS, AND CITATIONS FROM CORRUPT TEXTS

### BOOK I

43 Attired in a Koraxian mantle

(Many writers have mentioned Milesian wool, but *Hipp.* mentions Koraxian wool in his first book of iambi as follows in choliambic metre (43). You must know that the Koraxi and Sindi<sup>1</sup> are tribes. *Tzetzes*. Koraxians: A race of Scythians, etc. *Hesychius*.)

44 On Maia's son, Cyllene's tsar, called he.

(Hermes was son of Maia and Zeus, as . . . *Hipp.* says in the book of Iambi written against Bupalus (44). *Tzetzes* and *Commentator* on *Lycophron*.)

45 Dog-throttling Hermes, thief-mate, whom Maeous Kandaules call, come give me a shove up.<sup>2</sup>

(Kandaules in the Lydian tongue means puppy-throttler, as Hipponax shows in his first book of iambi (45). *Tzetzes* in *Cramer's Anecdota Oroniensia* and on *Homer's Iliad*.) *Hesychius* translates dog-throttling as 'thief,' and gives several erroneous translations of 'to my aid come.'

<sup>1</sup> Hence Cr. is probably right in connecting this with *fr.* 34.

<sup>2</sup> *Cf.* λακκοσκάπερδος *Hesych.*

## HIPPONAX

46<sub>5</sub> Κίκων δ' ὁ ἰπανδαληκτος<sup>†</sup>, ἄμμορος καύης,  
 τοιόνδε <μο>ι κατ'εἶπε, κρῆτ' > ἔχων  
 <δαυλο.>

δάφν<η>σ<ιν>, οὐδὲν δ' αἴσιον προθεσπίζων

(Tzetz. on *Hippi* p. 76. 811 ἰδάρνη ἦν οἱ ἱερεῖς τοῦ ἡλίου ἦτοι μάντις καὶ μάγοι. οἶος ἦν καὶ ὁ Χρύσης, στεφανοῦμενοι ἐπορεύοντο καθὼς δηλοῖ καὶ Ἴππ. ἐν τῷ κατὰ Βούπαλον ἰάμβῳ (46. 1) τοιόνδε τι δάφνας κατέχων. id. on Lycophron *Alex.* 424. 5 καύηξ δὲ ὁ λάρος κατὰ Αἰνιάνας, ὡς φησι καὶ Ἴππ. (46. 1). Hesych. (added by ten Brink) Κίκων ὁ Κίκων Ἀμιθάωνος ἦν οὐδὲν αἴσιον προθεσπίζων.

47<sub>6</sub> πόλιν καθαίρειν καὶ κράδησι ἰβάλλεσθαι<sup>†</sup>

48<sub>7</sub> βάλλοντες ἐν λειμῶνι καὶ ραπίζοντες  
 κράδησι καὶ σκίλλησιν ὥσ<τε> φάρμακον.

49<sub>2</sub> δεῖ δ' αὐτὸν ἐς φάρμακον ἰεκποιήσασθαι<sup>†</sup>,  
 50<sub>5</sub> ἰκάφῃ παρέξειν<sup>†</sup> ἰσχάδας τε καὶ μᾶζαν  
 καὶ τυρὸν οἶον ἐσθίουσι φάρμακοι.

51<sub>10</sub> παλαὶ γὰρ αὐτοὺς προσδέχονται<sup>†</sup> χάσκοντες  
 κράδας ἔχο<ν>τες . . . . .  
 . . . . . ἔχο<ν>τας ὡς ἔχουσι φάρμακοι[s]

46 The Hesychian gloss, whose language shows that it is not a gloss but a quotation, was rightly incorporated by ten Brink. 1 πανδάλητος, πανδαίληκτος, al. Κίκων is glossed ὄνομα μάντιως and καύης λάρος. 2 Supplevi e.g.: τοιόνδε τι δάφνης κατέχων Tzetzes. Hereabouts come the words παῖς ἠμιθέωνος.

47 κρ. is glossed by σικαῖς. ? φαρμάσσειν for βάλλεσθαι, as Tz.

48. 2 ὥσπερ codd.

49-51A are probably misquoted in details. It cannot be certain that they were not consecutive, In 49 ἐκπ. must mean 'select': if corrupt it has replaced a passive. In 50. 1 I suspect the truth is πιέζειν (or -εῖν Hrd. viii. 47). On this verse there is a note (ἀφή καὶ ἄρμα καὶ τὰ λοιπὰ οἱ Ἴωνες ψιλοῖσιν) whence κάφῃ must be read. προσδοκεῖσι is probable for προσδεχ. —a slip of memory. The ms. used by Herodes had

FRAGMENTS 46-51

46 Kikon the hideous, cormorant<sup>1</sup> luckless,  
 Amythaon's son, his head with bay-leaves crowned,  
 With naught auspicious in his forecast

((Laurel) which the priests of the sun (*i.e.* prophets and wise-men, like Chryses) wore as a crown when they walked abroad, as is shown by Hipponax in his book of iambi against Bupalus (46. 1, 2). *Tzetzes* on *Homer's Iliad*. 'Kikon' was the son of Amythaon (46. 3). *Hesychius*.)

47 Must cleanse the city, and with twigs †pelted†

48 Pelting him in the meadow and beating  
 With twigs and squills like unto a scapegoat.

49 He must be chosen<sup>2</sup> from you as scapegoat

50 And in his grip take barley-cakes, dried figs  
 And cheese, such cheese as scapegoats may feed  
 on.

51 For long have they awaited them gaping  
 With twigs in hand ; . . . . .  
 . . . . . as trembling as scapegoats.<sup>2</sup>

<sup>1</sup> Priests are always represented as greedy. I translate *πανδήλητος*: *cf.* *πανλώβητος*.

<sup>2</sup> If this fragment be not read consecutively it is possible to explain *φάρμακον* as in *fr.* 18 and *Tzetzes'* comment as equalling *καθαρόν* (not *-μα*): and (with scansion *ἐκπόλησ.*) to translate 'put him forth for a purification.' Again, if 51 be not consecutive on 50, we could read:

*πάλαι γὰρ αὐτοῦ προσδέχονται χάσκοντες  
 κράδας, ἔχοντες ὡς ἔχουσι φάρμακοι.*

'They await there the twigs agape in such (pitiable) state as scapegoats are in.'

*χασκεῖντες*: *cf.* *Hrd.* iv. 42. In 51. 2 the people who hold the twigs are those who wait: hence *-τες* for *-τας* (*Meineke*). But as *ὡς ἔχουσι* could only mean 'at once' in reference to the subject of the sentence we need another *ἔχοντας* (*e.g.* *δέους*) to refer to the state of mind of the victims.

52<sub>1</sub><sup>9</sup> λιμῶ γένηται ξηρός, ἐν δὲ τῷ θυμῶ  
[ὄ] φάρμακος ἀχθεῖς ἐπτάκις ράπισθείη.

(Tzetz. *Chil.* v. 726 ὁ φαρμακὸς τὸ κάθαρμα τοιοῦτον ἦν τὸ πάλαι. ἂν συμφορὰ κατέλαβε πόλιν θεομηνία, εἴτ' οὖν λιμός, εἴτε λοιμός, εἴτε καὶ βλάβος ἄλλο, τῶν (? τὸν) πάντων ἀμορφότερον ἦγον ὡς πρὸς θυσίαν, εἰς καθαρμὸν καὶ φαρμακὸν πολέως τῆς νοσοῦσης· εἰς τόπον δὲ τὸν πρόσφορον στήσαντες τὴν θυσίαν τυρόν τε δόντες τῇ χειρὶ καὶ μᾶζαν καὶ ἰσχάδας, ἐπτάκις γὰρ ράπισαντες ἐκείνον εἰς τὸ πέος σκίλλαις συκαῖς ἀγρίαις τε καὶ ἄλλοις τῶν ἀγρίων τέλος πυρὶ κατέκαιον ἐν ξύλοις τοῖς ἀγρίοις. . . ὁ δὲ Ἴππῶναξ ἄριστα σύμπαν τὸ ἔθος λέγει (47), καὶ ἀλλαχοῦ δὲ πού φησιν πρῶτῳ ἰάμβῳ γράφων (48), καὶ πάλιν ἄλλοις τόποις δὲ ταυτὰ φησὶ κατ' ἔπος (49-51), καὶ ἀλλαχοῦ δὲ πού φησιν ἐν τῷ αὐτῷ ἰάμβῳ (52).)

53<sub>1</sub><sup>4</sup> τούτοισι θηπέων τοὺς Ἐρυθραίων παῖδας  
τούς φησὶτ μητροκοίτας Βούπαλος σὺν  
Ἄρῆτῃ  
[κνίζων καὶ] ἰφέλιζωντ τὸν δυσώνυμον  
χρότρον

(Tzetz. on *Posthomerica*, 687 θήπων· ἐθαύμαζον· τὸ θέμα θήπω καὶ Ἴππ. (53). ἐλλίζων· τίλλων. Cf. *id.* ψελιστήν· λί<χ>νον (for λιγ- Mus.) and χναύων· περικνίζων, περιτίλλων; χναύει· λαμβάνει, κνίζει.)

52. 1 θυμός· τὸ ἀρρὲν αἰδοῖον Sch. A rightly. Hesych. confuses with θῦμος, thyme. 2 [ὄ] del. Blomfield.

53. 1 θήπων codd. : corr. Bgk. (Hesych. θηπητής· ἀπατεῶν). 2 *l.* τοὺς (ten Brink). 3 ἄρτον codd. κνίζων (in best cod.) might be an explanation of a participle meaning eat, gnaw : possibly δρυψελίζων (Bgk.). A simpler correction would be καὶ κυψελίζων or ἐκνψελιζε. in which case Hesych. would be using a corrupt text. We should then further read κυψελιστήν in gloss above. But there are many other possibilities, e.g. κείται (ten Brink) with ψελίζων an otherwise unknown verb.

## FRAGMENTS 52-53

52 That he be parched with famine and, led out  
 A scapegoat, seven times on 's piece beaten.

(The scapegoat (expiatory offering) in old times was as follows. Did misfortune, by the wrath of heaven, overtake a city, whether famine or plague or other mischief, they led out as to sacrifice the ugliest of all the citizens to be an expiation and scapegoat of the diseased city. And having set the sacrifice at such a spot as seemed fit they placed in his hand cheese and barley-cake and dried figs. For after beating him seven times on the penis with squills and (rods of) wild fig and other wild trees they finally burnt him on a fire of timber of such trees. . .<sup>1</sup> Hipponax describes the custom best (47). Elsewhere he writes in the first book of iambi (48), and again elsewhere in these words (49-51) and elsewhere in the same book (52). *Tzetzes.*)

53 Th' incestuous Erythrean folk fooling  
 With these things Bupalus with Aréte  
 From day to day scuffled<sup>2</sup> his damned fodder.

θήπων 'they marvelled'<sup>3</sup>: pres. θήπω: so Hipp. (53). *Tzetzes.* 'scuffle': tear. *Hesych.* Cf. *id.* 'scraping': 'scratching round, tearing round'; 'scrapes, gets, scratches.'

<sup>1</sup> Tzetzes first cites Lycophron 'as well as he can recall him' and then these passages, which is merely a hypocritical cloak for the fact that he has borrowed them from commentators on Lycophron.

<sup>2</sup> Like a hen, I take it.

<sup>3</sup> θηπ<έ>ω must, however, be taken transitively.

## HIPPONAX

54<sup>1</sup><sub>3</sub><sup>5</sup> ἴτε ἀρεθεύειετ τὴν ἐπὶ Σμύρνης  
 ἴθιτ διὰ Λυδῶν παρ[ὰ] τὸν ἴ'Αττάλεωτ  
 τύμβον  
 καὶ σῆμα Γύγωω καὶ ἱμεγαστρυτ στήλην  
 καὶ μνήμα ἴτωτος μυττάλυτα παλμυδοστ,  
 πρὸς ἥλιον δύνοντα γαστέρα <σ>τρέψας. 5

(Tzetz. in *An. Ox.* iii. 310. 17 στίχοι Ἴππ. τρισυλλάβους ἔχοντες τοὺς παραλήγοντας πόδας . . . καὶ ἴπασαν† (54). Schol. Nicander *Theor.* 633 Γύγου δὲ σῆμα τοῦ ἐκεῖ βασιλεύσαντος, ὡς φησιν Ἴππ. ἐν τῷ πρώτῳ τῶν [Λυδίας] ἰάμβων. μυττάλυτα· μεγάλου Hesych.)

55<sup>6</sup><sub>3</sub><sup>0</sup> [καὶ] τὴν ῥίνα καὶ τὴν μύξαν ἐξαράξασα

(Tzetz. in *An. Ox.* iii. 308. 20 τὸ μέτρον τὸ Δωρικὸν παρέλειψα λήθη· δέχεται δὲ πλεῖον τῶν ἄλλων ἰάμβ. μ. κατὰ τὴν β' χῶραν ἢ καὶ δ' ἢ 5' σπονδεῖον, σπανιάκισ δὲ καὶ δάκτυλον ὡς ἰσόχρονον τῷ σπονδείῳ· Δωρικὸν Ἴππ. (55).)

54 In the text of Tzetzes read πάλιν (Meineke) for πᾶσαν. In schol. Nicand. Λυδίας (idem) is a gloss on ἐκεῖ. 2 scans ἴθι δὲ γὰ λ. : but read ἴθι. 4 μυταλιδι Tz. : Hesych.'s gloss was connected by Bgk. and M. Schmidt. For suggestions on text see notes. No weight of textual evidence will induce me to believe that the list contained foreign dynasts, paramours and bastards. I fancy there is an allusion to the conquest of Lydia. Perhaps begin ὁδὸν τεωρεῖσκε . . . ἴθι. τεωρεῖς . . . κακοῦργος, ληστής (Hesych.).

55 ? μύσπαν : and give μυσπίη (Hesych.) to Hippon.

<sup>1</sup> Unfortunately we are helpless here. There seems no reason to suppose the corruptions are slight. Attales (Nicol. Dam. *fr.* 63) is mentioned as a bastard, Σεσώστριος Bgk.'s suggestion in v. 3 intrudes a foreigner, and any unknown name or person is improbable. Perhaps μεγαστρυ is partly

## FRAGMENTS 54-55

54 Along the road to Smyrna he ravag'd  
 Through Lydia straight by Alyattes' burrow,  
 By Gyges' grave, and Ardys' tomb mighty  
 And Sadyattes' monument, great tzar,  
 His belly turning, as he went, westward.<sup>1</sup>

(Verses of Hipp. with trisyllabic penultimate feet . . .  
 Again (54). *Tzetzes* [He mis-scans Ἀττάλεω̄ as Ἀττάλεω̄!].  
 The tomb of Gyges who was king there, as Hipp. says in  
 the first book of his [Lydian] iambs. *Commentator* on  
*Nicanter's Theriaca*. **μυττάλυτα**: 'great.' *Hesychius*.)

55 [And] her nose, and the discharge therefrom  
 knocking

(By a slip of memory I passed over the Dorian metre,  
 which more than other iambs contains spondees in the second,  
 fourth or sixth place, or rarely a dactyl as its metrical  
 equivalent. A Dorian verse of Hipponax (55). *Tzetzes*.)  
 [Tz.'s next citation suggests that he scanned *μυξᾶν*: but  
 I fancy he read τὴν μύξᾶν κατὰ τῆς ῥινός when we need only  
 read ἐκ for κατὰ to get good sense and metre.]<sup>2</sup>

composed of an old gloss *μεγίστου* on †*μυτταλυτα*† (*infra*)  
 like *Hesych.*'s *μεγάλου*. The remainder may be *καὶ <παρ>*  
*'Αρδύου στήλην*. In *v.* 2 Ἀλυάττω *Schw.* is the nearest.

*τσοσαδναττ*  
 In *v.* 4 *τωτοσμυττάλυτα* might stand for *τωλυαττω*. *πάλμυδος*  
 is known (*Choerob.* i. 232) to be an error, and anyhow it  
 must have ῥ. I suggest *e.g.* *καὶ τὸ Σαδνάττω μνήμα Λυδίων*  
*πάλμυος* or *πάλμυ*. Ἄτυος (*Cr.*) is nearer, but Ἄ. was never  
 a ruler (*Hdt.* i. 34): so *παλμ.* would have to go into another  
 verse. On the main point, that we have a list of Lydian  
 kings, I fancy the version is not misleading.

<sup>2</sup> Before this may have come ἀποσκαμυνθίζειν: ἀπομυκτηρί-  
 ζειν *Hesych.*: *cf.* *σκινθαρίζειν* 'to strike the nose with the  
 middle finger,' *id.*

## HIPPONAX

56<sup>1 7</sup><sub>2 4 B</sub> δὸς χλαῖναν Ἴππώνακτι· κάρτα γὰρ ρίγῳ  
καὶ βαμβα<λ>ύζω.

(Plutarch *Mor.* 1058 Ε ὁ δὲ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγῶς 'ἐγὼ μόνος εἰμὶ βασιλεὺς, ἐγὼ μόνος εἰμὶ πλούσιος,' ὁρᾶται πολλάκις ἐπ' ἄλλοτρίαις θύραις λέγων (56). The first verse is quoted with variations of the moral 1068 Β and 523 Ε. See below. It is possible that the order is *fr.* 57 and *fr.* 56. 1 + ἐπεύχομαι—ρίγῳ + καὶ β. So I translate. Then follows 59 perhaps with only two words missing.

57<sup>1 6: 2 1 A</sup><sub>2 4 A</sub> ἐρ<έ>ω, φίλ' Ἐρμῆ, Μαιαδεῦ Κυλλήν<ε>ιε  
[ἐπεύχομαί τοι· κάρτα γὰρ κακῶς ρίγῳ].

(Tzetz. Lycophron 855 ἡ χρεία σοὶ καὶ ἑτέρας μαρτυρίας; ἄκουσον (57)· καὶ μετὰ τινά φησιν (59). Priscian *de metr. Com.* p. 251 L. 'Hipponactem etiam ostendit Heliodorus iambos et choliambos confuse protulisse (57) ἐπεύχομαί τοι· κάρτα γὰρ κακῶς ρίγῳ. p. 247 L. (21 Β Bgk.) Heliodorus metricus ait: Ἴππ. πολλά παρέβη τῶν νενομισμένων ἐν τοῖς λάμβοις. . . Hipp. in primo ἐρέω [γὰρ οὕτω Κυλλήνιε Μαιάδος Ἐρμῆ]. Iste enim versus cum sit choliambus, in quarto loco et quinto habuit dactylos, cum in utroque debuerit a brevi incipiens pes poni. In eodem (58). Iste iambus habet in secundo loco spondeum et in quarto (an error for tertio) dactylum.)

58<sup>2 1 B</sup><sub>2 8</sub> ἡ δ' ὄσφυῆγα καὶ ὄδυνοσπάδ' αἰρέϊται  
γέροντα <νωδὸν . . . . . κάτερόφθαλμον>

(Plut. *Mor.* 1057 F καὶ κατ' Αἰσχύλον (an error of memory) ἐξ 'ὄσφυαλοῦς κῶδυνοσπάδος λυγροῦ γέροντος,' . . . *Lex. de Spir.* p. 234 Valck. ὄσφυῆξ· . . . ὡς τὸ ὄσφυῆγος γέροντος. Priscian (*l.c.*) gives [τοὺς ἀνδρας τούτους] ὄδύνη παλλιρεῖτ (ορ π)αε.)

56. 2 βαμβακίζω: corr. Schw.

57. 1 ὦ φίλ' Tz. ἐρμη or εραις Prisc.<sup>1</sup> ἐρέω Prisc.<sup>2</sup> Μαιάδος Tz. ex gloss. quod integrum in Prisc.<sup>2</sup> habemus. In Prisc.<sup>2</sup> ἐπεύχομαι is perhaps an explanation of ἐρέω. The words from γὰρ to Ἐρμῆ are clearly a parallel citation, e.g. Ἄντιμαχος γὰρ οὕτω φησί κτλ. 'Iste enim versus,' etc.—not unnaturally in a citation from Epic. κυλλήνιε Welcker.

58. 2 e.g. ὦδε. νωδὸν etc. Plut. *Mor.* 1058 Α. The Lexicon is no doubt quoting from a better ms. of Plutarch than we possess.



FRAGMENTS 56-58

- 56 I'll say dear son of Maia, Cyllene's  
and Lord, give Hipponax a great coat : chilly  
57 I am—I beg you I am right chilly  
And my teeth chatter.

(But the Stoic philosopher, shouting aloud and crying 'I alone am king, I alone am rich,' is often seen at other men's doors saying (56). *Plutarch* on the *Ultrapoetical Absurdities of the Stoics*: also *On Common Conceptions* and *On the Love of Riches*. Inaccurately quoted by *Heliodorus* the metrist as 'Verily I beseech thee: for full chilly Am I,' and perhaps by *Tzetzes*, 'Give to Hipponax a great coat, shirtlet,' etc.: see below, 59.)

57 See above and *fr.* 56.<sup>1</sup>

(If you need further evidence listen to this (57). Later he says (59). *Tzetzes*. *Heliodorus* shows that Hipponax wrote a mixture of choliambics and iambs (57). *Priscian*. *Heliodorus* the metrist says 'Hipponax broke many of the iambic traditions. He says in the first book "For I will say thus: son of Maia, Cyllenian Hermes." This verse, although a choliambus, has dactyls in the fourth and fifth place, although there should be in either place a foot beginning with a short. In the same book (58). This iambus has in the second place a spondee, and in the fourth (*he means* "third") a dactyl.' *Priscian*.)

58 <She> a hip-shot old man, pain-racked, chooses,<sup>2</sup>  
<Toothless, one-eyed>

(And to be changed from what Aeschylus (? Hipponax) calls a 'hip-pained sorry old man' to a beautiful god-like fair shaped youth. *Plutarch* on *The Stoics* say, etc. 'Hip-shot': *e.g.* hip-shot old man. *Breathing Dictionary*.)

<sup>1</sup> It is clear that *Heliodorus* drew the verses from a copy of Hipponax' works interlarded with glosses and marginal comments. Perhaps these were the first verses.

<sup>2</sup> *Priscian* gives

Indeēd all these men in a pain racked choōses.

*Plutarch* in the next sentence to that quoted, speaking of *Odysseus* in *Homer*, introduces some details, I suggest from Hipponax. The reference would be to *Arete* and *Bupalus*.

## HIPPONAX

59<sup>1 2 4</sup> δὸς χλαῖναν Ἴππώνακτι καὶ κυπασσίσκον  
καὶ σαμβάλισκα κάσκερίσκα καὶ χρυσοῦ  
στατηῆρας ἐξήκοντα τούτερου τοίχου.

(Tzetz. Lycophron 853 οὗτος ἀσκέρας τὰ ὑποδήματα οὐ καλῶς λέγει (59). ἀσκέραι δὲ κυρίως τὰ ἐν τοῖς ποσὶ πιλία ἤτοι ὀρτάρια<sup>1</sup> λέγονται καὶ χλαῖναν<sup>1</sup> τὸ σφικτουρίον<sup>1</sup> καὶ κυπασσίσκον<sup>1</sup> τὸ ἐπιλωρικόν.<sup>1</sup> οὗτος δὲ ὁ Λυκόφρων, καίπερ ἀπ' Αἰσχύλου κλέπτων λέξεις τινάς, ἐξ Ἴππ. δὲ πλέον, ἢ ἐπιλήσμων ὢν, ἢ μὴ νοῶν ταύτας, ἄλλην ἄλλως ἐκτίθει . . . ἀλλ' ἄκουε πῶς φησὶν Ἴππ. (60). ἔγνωσ ὅτι διὰ τὸ εἰπεῖν δασείας τὰς ἀσκέρας τὰ ὀρτάρια φησὶν; ἢ . . . (57). καὶ μετὰ τινά φησιν (59).)

60<sup>1 2 5</sup> ἔμοι γὰρ τοῦκ ἔδωκας οὔτε χλαῖναντ  
δασείαν, ἐν χειμῶνι φάρμακον ρίγευς,  
οὔτ' ἀσκέρησι τοὺς πόδας δασείησιν  
ἐκρυψας ὡς <μοι μὴ> χίμετλα γί[γ]νηται.

(Tzetz. *vide sup.*)

61<sup>2 9</sup> ἔμοι δὲ Πλοῦτος, ἔστι γὰρ λίην τυφλός,  
ἐς τῶκ' ἔλθων οὐδάμ' εἶπεν· Ἴππῶναξ,  
δίδωμί <σ>οι μν<έ>ας ἀργύρ[ι]ου τριήκοντα.

(Tzetz. on Ar. *Plut.* 90 τυφλὸν δὲ τὸν Πλοῦτόν φησιν ἐξ Ἴππώνακτος τοῦτο σφετερισάμενος· φησὶ γὰρ οὕτως Ἴππ. (61) καὶ πόλλ' ἔτ' ἄλλα· δεῖλαιος γὰρ τὰς φρένας.

59 In almost all codd. the text is covered with glosses. Besides the three explanations above, over τούτερου is ἰωνικῶς (sc. for Attic θὰτ.) and μέρους over τοίχου. One codd. has τοῦ νερτέρου τοίχου (? an error for ἐνδοτέρου). μοι after χρυσοῦ codd. plur.

60. 1 One cod. has τὰν χλαῖναν. *e.g.* οὔτε κω Scaliger. 3 δασείησι: one cod. φησί. 4 ρίγνεται one cod.: γίγν. corr. Hoffmann. μὴ μοι codd.

61. 3 τοι codd.: σοι Bgk. ἀργυρίου codd.: corr. id. καὶ πόλλ' κτλ. has falsely been given to Hipponax: *cf.* καὶ πολλαχοῦ ὀυστηνὰ τοιαυτὶ λέγει Aeschrion (*fr.* 1 *q.v.*). Those who insist on giving them to Hipponax should read δεῖλαγος γὰρ and find a substitute for τὰς φρένας.

FRAGMENTS 59-61

59 Give to Hipponax a great-coat, shirtlet,  
Sandals and carpet-slippers ; and sixty  
Staters of gold by th' inner wall hidden.<sup>1</sup>

(Lycophron wrongly uses the word 'slippers' for boots (59). 'Slippers' properly mean the felt-shoes, that is *ortaria*, worn on the feet, great-coat the *sphictorium*, and shirtlet the *epiloricum*. This Lycophron, though stealing some words from Aeschylus, while preferring Hippon., either from forgetfulness or ignorance of their sense uses them anyhow. . . . Listen to what *Hipp.* says (60). You realize that by calling them 'shaggy' he means *ortaria*. But cf. (57). Later he says (59). *Tzetzes on Lycophron.*)

60 To me thou gavest never (yet) great-coat  
Shaggy, a cure for ague in winter,  
Nor hid'st in carpet-slippers right shaggy  
My feet, to hinder my chillblains growing.

(See above 59 *Tzetzes.*)

61 But never came there Plutus, the blind one,  
Unto my house, nor spake thus : ' Hipponax  
Minas of silver give I thee thirty.'  
[Etcetera : for his intelligence is paltry].<sup>2</sup>

(He calls Plutus blind, borrowing the epithet from *Hipponax*, who says as follows (61). *Tzetzes on Aristophanes'* Plutus.)

<sup>1</sup> *τούτερου τοίχου* is of course the inner wall by which the host sits (Hom. I 219), and the gold is to be there since the task of the thief who digs under the walls (*τοιχωρύχος*) would thereby be rendered more difficult. Refer perhaps to this passage the word *τοιχοδιφήτωρ* = *τοιχωρύχος* cited by Hesych. *όρτάρια* and *σφικτ.* are both late mediaeval words. I note *πόδορτα* and *σφικτ.* in Achmes the oneiromancer.

<sup>2</sup> *Tzetzes*, who presumably borrowed this citation from an earlier commentator, perhaps on Lycophron (1102?), included the last words (which are really the grammarian's criticism of L.) in his note. Or they may be *Tz.*'s own criticism on Aristophanes' peculations from Hipponax.

# HIPPONAX

## LATE CITATIONS

### FROM UNCERTAIN BOOKS

62<sup>3 9A</sup><sub>3 4</sub> ᾧ Ζεῦ πάτερ <Ζεῦ> θεῶν Ὀλυμπίων πάλμυ

(Tzetz. on Lyc. 690 ἡ δὲ λέξις ὁ πάλμυ ἐστὶν Ἰώνων καὶ χρῆται ταύτῃ Ἴππ. λέγων (62, 63).)

63<sup>3 9B</sup><sub>3 5</sub> τί μ' οὐκ ἔδωκας χρυσόν, ἀργύρου [πάλμυ];

(*Vid. supra.*)

64<sup>3 1</sup><sub>3 6</sub> τ'ἀπό σ' ὀλέσειεν Ἄρτεμις, σέ δ[ἐ κ]' ὠπόλ-  
λων†,  
    <σέ δ'>. . . .

(Tzetz. *An. Ox.* iii. 310. 17 στίχοι Ἴππ. τρισυλλάβους ἔχοντες τοὺς παραλήγοντας πόδας (64). Contrast (Bggk.) Hephaestion p. 30 (33 Gaisf.) τὸ δὲ χωλὸν οὐ δέχεται τοὺς παραλ. τρισ. πόδ. *id. Exeg. in Il.* 797 v.)

65<sup>3 2</sup><sub>3 7</sub> παρ' ᾧ σὺ λευκόπεπλον ἡμέρην μείνας  
    πρὸς μὲν κυνήσει<ς> τὸν Φλυησίων'  
    Ἑρμῆν.

(Tzetz. *Il.* p. 83. 25 H. ἐπὶ μῦθον ἔτελλεν ὑπερβατόν· ἐστὶ δὲ καὶ τοῦτο Ἰωνικὸν ὡς φησι καὶ Ἴππ. (64). καὶ ἀλλαχοῦ (65). Hesych. Φλυησῖος· Ἑρμῆς καὶ μῆν τις.

62 <Ζεῦ> rectissime Meineke ex Archil. 88 (Bggk.). *v.l.* Ὀλ. θεῶν.

63 πάλμυ] *v.l.* πάλμυν : see opposite.

64 δὲ κώπ. : corrected by Meineke.

65. 2 κυνήσειν cod. : corr. Welcker. Φλυησίων' Bggk. olim rectissime. Hesych. φλυησί[ο]ς is (?) corrupt, for months may end in -ων or -εών (so perhaps -εών' here). Nor do they say ὁ Δηλίων Ἀπόλλων but ὁ Δήλιος.

## FRAGMENTS 62-65

### LATE CITATIONS

#### FROM UNCERTAIN BOOKS

62 Zeus, tsar of Gods Olympian, father

(The word ' tsar ' is Ionic and used by *Hipponax* when he says (62, 63). *Tzetzes* on *Lycophron*.)

63 Why, tsar of silver, me no gold gav'st thou ?<sup>1</sup>

(See above.)

\*64 May Artemis destroy thee, [and] Apollo,

(Verses of *Hipp.* (64) with the penultimate foot trisyllabic. *Tzetzes* in *Cramer's Anecdota Oxoniensia*. Contrast *Hephæstion* : the choliambic does not allow trisyllables in the penultimate foot.)

65 Whereat awaiting day of white raiment  
Phlyesiary Hermes thou 'lt worship.

(' Gave a harsh order ' : transposition (for made good his word); this is Ionic as *Hipponax* too says (64). And elsewhere (65). *Tzetzes*. ' Phlyesian ' : Hermes : also a month. *Hesych.*<sup>2</sup>)

<sup>1</sup> 62 and 63 I have given separately. But more probably they came together and *πάλλω* is mere dittography, ' Why gavest not gold nor mountains of silver,' e.g. *χρ. <η>* (so *Lobeck*) *ἀργυρον πολλόν* ;

<sup>2</sup> *Hesychius*' note ' Phlyesian ' : Hermes, also a month—shows that Phlyesiary is the right reading.

# HIPPONAX

66<sup>4 2</sup><sub>4 1</sub> ἐπ' ἀρμάτων τε καὶ Θρ<ε>ϊκίων πύλων  
λευκῶν ὀ<ρ>ούσας ἐγγὺς Ἴλιου πύργων  
ἀπηναρίσθη Ῥῆσος Αἰν[ε]ίων πάλμυς.

(Tzetz. on *Posthomer.* 186 ὁ δὲ Ῥῆσος Αἰνεῖων Θράκης ἦν βασιλεὺς, υἱὸς Στρίμονος ἢ Ἡιονέος καὶ Τερψιχόρης . . . καὶ Ἴππ. (66). On *Il.* 78. 1 H. καὶ ἀντὶ τῶν δασέων ψιλὰ ἐξεφώνουν ὡς ἔχει ἢ ἀρχαία Ἴωνική, ἐπιβρύκων ἀντὶ τοῦ ἐπιβρύχων, καὶ τὸ (66. 1), καὶ μεταρμύσας. Hesych. Νεαίρησιν Ἴπποις· τοὺς ἀπὸ Νεαίρης.

67<sup>4 3</sup><sub>4 2</sub> κακοῖσι δώσω τὴν πολύστονον ψυχὴν,  
ἦν μὴ ἀποπέμψης ὡς τάχιστα μοι κριθέων  
μέδιμνον ὡς ἂν ἄλφιτον ποιήσωμαι,  
κυκεῶνα πίνων, φάρμακον πονηρ[ί]οῖσ<ι>.

(Tzetz. *An. Ox.* iii. 308 δέχονται καὶ τρισυλλάβους πόδας εἰς (?) 5', πλὴν τοὺς ἀπὸ βραχείας ἀρχομένους, τὸν χορεῖον φημί καὶ τὸν ἀνάπαιστον ὡς ὁ Ἴππ. (69) καὶ πάλιν (so Meineke) (68). Hesych.)

68<sup>4 2</sup><sub>4 3</sub> Μιμνῆ, †κατωμηχανε†· μηκέτι γράψης  
ὄφιν τριήρευσ ἐν πολυζύγῳ τοίχῳ  
ἀπ' ἐμβόλου φεύγοντα πρὸς κυβερνήτην·  
αὕτη γὰρ ἔστ<α>ι συμφορὴ τε καὶ κληδῶν  
†νικύρτα καὶ σαβωνι† τῷ κυβερνήτῃ 5  
ἦν αὐτὸν <ὁ> ὄφιν †τῶντικνήμιον δάκη†.

(Tzetz. on Lycophron 425 "Αποθεν· τὸ πῶ μικρὸν γράφε.

66. 1 Θρηϊκίων : correxit Fick. 2 δέιους κάτεγγυς codd. 3 παλάμας one cod. : βασιλεὺς cett. Text Schneidewin. Perhaps there was an incorrect variant ἰθύς, and καὶ ἐγγὺς was written in the margin. If so ὁ is all that is left of the participle except that one cod. has an explanation ἰών in the margin.

67. 3 Scan πῶμησῶμαι or l. πονήσ. 4 πονηρίοις cod. : corr. Fick. ? πᾶσι for πίνων with ἀλφίτων in 3.

68. 1 κακῶν μοχλητά ten Brink. If a vocative, κατωμόδαρτε is near the traces, but perhaps it is a verb; e.g. κακοῦ μὴ ἔχαινε or κατ' ὦν μὴ χαινε (Hes. καταχρηνη) which might have degenerated into ἔχανε. γράψης one cod. v.l. 4 ἔστι: v.l. αὕτη. 5 v.v.ll. σινωνι, δαβωνι, σαμανι. 6 v.v.ll. τ' ἀνακείμενον, τῶν τικνήμων, τῶν τι κνημένον. See Addenda.

## 66 On cariot and Thraciān horses

All white he sallied and near <sup>1</sup> Troy's castles

There was he slain tsar Aeneian Rhesus.

(Rhesus was king of the Aeneians in Thrace, son of Strymon or Eioneus and Terpsichore (66). *Tzetzes on Post-homerica*.<sup>2</sup> They used smooth consonants instead of aspirated like old Ionic souting instead of shouting, and (66. 1), and resaping. *id.* 'Neaerean Horses': from Neaera. *Hesych.*)

## 67 To woe my weeping soul I 'll surrender

Unless at once you send me a bushel

Of barley, wherewithal I may find me,

By drinking groats, of all my ills respite.

(Trisyllables are allowed in the sixth foot except those beginning with a short vowel, *i.e.* υυυ and υυ-: *e.g.* *Hipp.* (67), and again (68). *Tzetz. in Cramer's Anecdota Oxoniensia.*)<sup>3</sup>

68 Yearn not for mischief, Mimnes.<sup>4</sup> Cease painting

A snake upon the trireme's benched bulwarks

Which runs from prow abaft to the helmsman.

For this brings evil fame and fate evil,

Thou slave of slaves and yid, to the helmsman,

If right upon his shin [the] snake bite him.

(ἀποθεν: write *sic* with omicron. Scribes ignorant of

<sup>1</sup> Read either 'straight for' or 'sallied: hard by.'

<sup>2</sup> Tzetzes purloined this note from a long note by an earlier editor of Lycophron on the use of πάλμυς 'tsar.'

<sup>3</sup> The criticism (that κριθεῶν is trisyllabic) is erroneous, as erroneous as the criticism of the next citation ἀποθεν. Nor can anyone have written ὄφεις in 68. 6, as the snake has already been mentioned. In view of this, -τῶντικνήμιον and δάκη, the verse may be an early gloss. If the steerer exposes to the snake the *back* of his leg or calf the sense of ἀντικν. in Hipp.'s time—'shin' or the forepart—is somewhat unsuitable. δάκη has been altered to δάκνη. Σάμορνα, "God help us," is said to have been another name for Ephesus from its Semitic inhabitants: Schmidt on Hesych. *s.v.* Σαμονία.

<sup>4</sup> ? Mimnes thou well-bespankéd.

## HIPPONAX

οὔτοι (the ms.?) δὲ ἀγνοήσαντες τὸ μέτρον μέγα τοῦτο γράφουσι. σὺ δὲ τοῦτο γίγνωσκε ὅτι τὸ δασὺ ἐκτείνειν δύναται ὅτε βούλεται ὁ στιχιστὴς ἴσως τοῖς διπλοῖς ὡς . . . Τρῶες δ' ἔρριγησαν ὅπως ἴδον αἰόλον ὄφιν (Hom. M 208). εἰ δὲ μείουρον τοῦτον νομίζεις ἄκουσον καὶ τῶν κατὰ Μιμνῆ τοῦ ζωγράφου χωλῶν ἰάμβων Ἰππωνακτίων στίχων (68). ἰδοῦ τοῦ ὄφιν τὸ ὄ μακρόν ἐστιν ἐκταθὲν ὑπὸ τοῦ φ̄ δασέος ὄντος. **νικύρτας** δουλέκδουλος. Ath. vi. 267 c (cit. ten Brink) σίνδρωνα δὲ τὸν δουλέκδουλον.)

69<sup>7</sup><sub>6</sub><sup>4</sup> οὔ μοι δικαίως μοιχὸς τάλῳναι δοκεῖτ  
†Κριτίης ὁ Χίος ἐν τῷ κατωτικῷ δούλωτ

(Tzetz. *vid. supra* 68. Hesych. δούλος· ἡ οἰκία ἢ τὴν ἐπὶ τὸ αὐτὸ συνέλευσιν τῶν γυναικῶν.)

70<sup>5</sup><sub>4</sub><sup>1</sup> ὁ δ' αὐτίκ' ἔλθῶν σὺν τριοῖσι μάρτυ<ρ>σιν  
ὄκου τὸν ἔρπιν ὁ σκότος καπηλεύει  
ἄνθρωπον εὔρε τὴν στέγην ὀφέλλοντα—  
οὐ γὰρ παρῆν ὄφελμα—πυθμένι στοιβῆς.

(Tzetz. on Lycophron 579 ἔρπιν· χάλις καὶ ἔρπις ὁ οἶνος. χάλις μὲν παρὰ τὸ χαλᾶν τὴν ἴνα ἤγουν τὴν δύναμιν ἔρπις δὲ κτλ. ὅθεν καὶ οἱ Αἰγύπτιοι τὸν οἶνον ἔρπιν καλοῦσι. Ἰππωνάκτειοι δὲ εἰσιν αἱ λέξεις. φησὶ γὰρ (72). ἀλλαχοῦ δὲ πάλιν (70. 1-3). On 1165 ὀφελτρεύσῳσι: σαρώσῳσι· σάρον γὰρ καὶ ὀφελτρον καὶ ὀφελμα καὶ ὀφελμος ἢ σκοῦπα λέγεται. καὶ τοῦτο Ἰππ. φησὶν (70). On Ar. *Plut.* 435 (v. 2). The second verse is quoted in an older scholium on *Lyc. ll. cc.* Hesych. Πέρδικος καπηλεῖον· χωλὸς καπηλὸς ὁ Π. ἦν. ἔνθεν ἔνιοι τὴν παροιμίαν φασὶ διαδοθῆναι.)

69. 2 mss give either κατωξ or κτωξ (*i.e.* κτωικῳ). See Bast's *Commentatio Palaeographica*, Tab. vii. 7, 8. Bgk.'s remark, 'Sunt enim iambi (sc. recti)' is inane, since Tz. quotes for trisyllables (exc. ∪ ∪ ∪ and ∪ ∪ —) in the final place of choliambi. On 2 see nn.

70. 1? αῖτις. μάρτυρσιν Buttmann. 2 ὄπου only schol. Ar. *Plut.* v.l. σκοπὸς. 3 εὔρων and ὄρων *vv. ll.*

<sup>1</sup> See crit. n. Bgk.'s suggestion κασωρ- is excellent. Hesychius' inane note rightly referred here by Ahrens should have provided food for thought for scholars who believe in



metrical rules write omega. But you, gentle reader, must realize that an aspirate may at the will of the author count two letters and lengthen the previous vowel, *e.g.* ὄφισ in *Homer, Il.* (M 208). If you think this verse 'docked' cf. further *Hipp.*'s choliambi attacking Mimnes the painter (68). Here you have ὄφισ before φ aspirate. *Tzetzes* on *Lycophron.* νικύρτας: slave of slave birth. *Hesychius.*)

69 †Unjust the Chian court that condemned you  
Tamquam adulter in lupanari<sup>1</sup> †

(*Tzetzes*: see on 68. *Slave*: House or a collection of women in the same place. *Hesychius.*)

70 With three to witness he returned straightway  
To where the runaway his swipes peddles  
And found a man who, having no besom,  
Was besoming the house with a broom-stick.

('Swipes': booze and swipes are names for wine. The former is derived from brawn and loose, *i.e.* loosening the strength: the latter (etc.). Hence the Egyptians call wine swipes. The words are used by *Hipp.*, who says (70). Again elsewhere (70. 1-3). *Tzetzes* on *Lycophron*, 579). On 1165 commenting on the unfamiliar verb "besom" *Tz.* gives various forms for 'sweep,' 'sweeping,' and quotes all four verses. He quotes *v. 2* again on *Aristophanes' Plutus*. They were also given by a previous critic of *Lycophron*. 'The hostel of *Perdix*': *Perdix* was a lame innkeeper after whom some say this proverb became traditional.<sup>2</sup> *Hesych.*)

the word *μαλις* and the like. As *δοκεῖ* is not a trisyllable with a long vowel it follows that we must end the second verse ἐν κασωρίτεω: one may therefore write (*e.g.*) with *Ahrens* οὐ μοι δικαίως ὥστε μοιχὸς ἀλῶναι δοκεῖ Κριτίης ὁ Χίος ἐν κ., but it is perhaps permissible to suspect that the whole is a satirical attack on *Bupalus*: οὐ μοι δικαίως ἐν κρίτησι Χίοισι δοκεῖς ἀλῶναι μοιχὸς ἐν κασωρίτεω. This I translate. There is a further doubt that really we may have *κατωτάτω*, a favourite word of *Tz.* in explanation, *e.g.* on *Lyc.* 121 ἐν τῷ τοῦ κρυπτοῦ καὶ κατωτάτου τόπου σήραγμα.

<sup>2</sup> I suggest that there was an older *Perdix* who gave rise to this tag if it is choliambic. The famous innkeeper (*Av.* 1292) of this name was, however, an Athenian. See *Addenda*.

# HIPPONAX

71<sup>6 4</sup><sub>5 6</sub>

<Ἄθηνα<ίη>>

<ί>λ<ά>σκο<μαί σ>ε καί με δεσπότε<ω>  
βεβροῦ  
λαχόντα λίσσομαί σε μὴ ραπίζεσθαι.

(Tzetz. *An. Ox.* iii. 310. 17 στίχοι Ἰππώνακτος τρισυλλάβους ἔχοντες τοὺς παραλήγοντας πόδας. . . πάσα (l. πάλιν Meineke) (71). Hesych. βεβρός· ψυχρός, τετυφωμένος. βέβροξ· ἀγαθός, χρηστός, καλός· and see below.)

## DOUBTFUL FRAGMENTS

72<sup>7 3</sup><sub>6 6</sub> †ὀλιγὰ φρον<έ>ουσιν οἱ χάλιν πεπωκότες.†

(Tzetz. on Hes. *Op.* 336 ὁ γὰρ οἶνος τὰς φρένας ἐξιστᾷ· ἐνίστε καὶ θυμὸν ἐπάγει ὡς καὶ Ἰππ. (72). Sch. Ar. *Plut.* 437, on Lycophron 579 (see *fr.* 70), Miller, *Mél.* 307). Verses possibly to be ascribed to Ananius.)

73\*<sup>5 5<sup>n</sup></sup><sub>2 6</sub> Ἐρμῆς δὲ Σιμώνακτος ἀκολουθήσας

(Miller, *Mél.* 19 ἀκολουθήσας (73). ἐκτάσει τοῦ  $\bar{\alpha}$ · οὕτως Ἡρωδιανός.)

71. 1 Ἄθηναίη ita Bgk.? The word Ἄθηνα is a gloss on the corrupt μάλις: but it is quite probable that Ἄθ. preceded.

χαίρε  
Μαλισκομισκε ms. A: κομισκελαιρε cett. χαίρε Bgk. rightly explained as a gloss. μάλις· Ἄθηνα Hesych. For my reading cf. Ἐληθι· χαίρε Hesych. 2 δεσποτεα βεβροῦ: corr. Schneidewin. The last word is glossed μα[. . .]οῦ: ? μαλακοῦ Hoffmann.

72 Very doubtful. Perhaps οἱ . . . πεπώκασιν. v.l. πεπτ-.  
50

71 O Athéne,  
I cry thee hail and beg that I gentle  
Master may win, and feel not his cudgēi.

(Verses of *Hipponax* with trisyllables in the penultimate feet. . . Again (71). *Tzetzes* in *Cramer's Anecdota Oxoniensia*.)

## DOUBTFUL FRAGMENTS

72 †Full little wit have men who sup on booze.†

(For wine removes wits: occasionally too it induces passion as *Hipp.* says (72). *Tzetzes* on *Aristophanes' Plutus, Lycophron*. Also the *Etymologicum*, but without naming the author.)

73 †Hermes who followed, son of Simonax<sup>1</sup>†

(ἀκολουθήσας. So *Herodian* explains the scansion.)

<sup>1</sup> I am inclined to think the citation spurious and post-Attic. See on Herodas ii. 47. I read ἀ or ὠκ.

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73 If Herodian is to be trusted, and his authority is great, it is perhaps more likely that  $\bar{\alpha}\kappa$  is some peculiarity of Ephesian dialect, than that it is an innovation of a later writer. Lehrs reads Ἐρμῆς δ' ἐς Ἰππώρακτος. But even Herodian may have been deceived by a false text, and ἀκολ. is far more fitted to a gloss than to any early Ionic writer. Even Hrd. eschews it. The real word may have taken the genitive.

## HIPPONAX

74\*<sup>6 1</sup><sub>6 4</sub>                    ἀνὴρ ὄδ' ἐσπέρης καθεύδοντα  
 ἀπ' <ῶ>ν ἔδ<υ>σε †χλούνην.†

(Schol. Hom. I 539 χλούνην : οἱ μὲν ἀφριστήν· χλουδεῖν γὰρ τὸ ἀφρίζειν τινες Δωριέων ἔλεγον· ἄλλοι δὲ κακοῦργον· καὶ γὰρ τῶν ἀρχαίων ἰαμβοποιῶν τινα φάναι (74). Ξενοφῶντα δὲ γένος τι Ἰνδῶν φάναι τὸν χλούνην εἶναι.)

(See also Introduction and after *fr.* 86.)

75<sup>3 5</sup><sub>3 0</sub>\* See Phoenix *fr.* 8.

76\*    ἐκ πελλίδος <δὲ> τάργανον κα[ι]τηγυίης  
 χλωοῖσι δακτύλοισι τήτέρῃ σπένδει  
 τρέμων οἶόν περ ἐν βορητῶ νωδός.

(Ath. 495 c Πέλλα· . . . εἰς δ ἤμελγον τὸ γάλα. . . Ἴππ. λέγει πελλιδα (4, 5), Φοῖνιξ δὲ ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπὶ φιάλης τίθησι λέγων οὕτως (Phoenix *fr.* 4). καὶ ἐν ἄλλῳ δὲ μέρει φησὶν (76). Hesych. τάργανον· ὄξος, Λυδοί.)

74 Dindorf may be right in placing χλούνην at the end of *v.* 2, or Meineke in placing it at the beginning. More probably Bgk. is right in placing χλούνης at the beginning of *v.* 1. 2 οὖν codd.: corr. Schnw. ἔδησε codd.: corr. Hermann.

76. 1 <ὲ> Schnw. καὶ τηγ. Ath.: corr. Porson.

<sup>1</sup> I translate Bergk's conjecture: see *crit. n.*

<sup>2</sup> Xenoph(anes) and (S)indi: so Hermann and Bergk.

<sup>3</sup> 76 appears to me certainly Hipponactean. (a) There

74 †This rogue<sup>1</sup> here as I was at eve sleeping  
Stripped me.†

(‘Rogue’ (of a boar): some explain as ‘foaming’: for certain Dorians spoke of foaming as ‘roguing.’ Others as ‘villain’: for, they say, one of the old (chol)iambic writers said (74). Xenophanes says that rogue was the name of a clan of Sindi.)<sup>2</sup>

75 (See Phoenix *fr.* 8.)

76 And tarragon out of a smashed paillet  
With limping fingers of one hand dribbles,  
A-tremble like the toothless in north wind.<sup>3</sup>

(‘Pail’: . . . into which they used to milk. . . *Hipp.* speaks of it as ‘paillet’ (4, 5). Phoenix of Colophon in his Iambi uses it of a cup, as follows (Phoenix, *fr.* 4). And in another portion of his works he says (76). *Athenaeus.* ‘Tarragon’: vinegar, a Lydian use. *Hesych.*)

are no difficulties of metre in the ascription. Every other verse in our *fr.* of Phoenix is metrically impossible for Hipp. So in *fr.* 1 *v.* 1, 3?, 6, 8 (*bis*), 9, 12, 14 (*τοιίσι*), 15, 17 (see *J. Camb. Phil.* 1927). (*b*) The tone is that of a virulent lampoonist, not of a plaintive cynic. (*c*) The misery of the sketch is accentuated if we transfer this paragraph to the ‘pail’ illustrations. (*d*) Hipp. certainly *used* not only *πελλίς* but also the word *τάργανον* as the gloss shows. Phoen. is not very fond of direct imitations, despite *λέκος πυρῶν fr.* 1, 2. If I am right in supposing Plut. had Hipp. in mind when writing on the ultra-poetical absurdities of the Stoics *νωδός* may also be Hipponactean. As against these arguments we may set *χωλοίσι* (deb. *κυλλ.*) and *οιονπερ* (deb. *ὄσονπ.*). (*f*) They are far too good and concentrated for Phoenix. Contrast his *fr.* 3. (*g*) What ‘other portion’?

# HIPPONAX

## TRIMETER OR TETRAMETER

77<sup>7 6</sup><sub>6 9</sub> †λαιμώσσει δέ σ<ε>υ† τὸ χεῖλος ὡσ<τ>'  
ἐρωδιοῦ.

(Schol. Nicand. *Theor.* 470 μαιμώσσων: ἀντὶ τοῦ ζητῶν καὶ ὀρμῶν. γράφεται δὲ καὶ λαιμώσσων ἀντὶ τοῦ πεινῶν ὡς Ἴππ. (77). Hesych. λαιμᾶ· εἰς βρῶσιν ὄρμηται.)

## TETRAMETERS

78<sup>8 3</sup><sub>7 6</sub> λάβετέ μ<ε>υ ταιμάτι<α>, κόψω Βουπάλου  
τὸν ὀφθαλμόν·

ἀμφιδέξις γάρ εἰμι, κοῦκ ἀμαρτάνω κόπτων.

(Suid. Βουπάλος· ὄνομα. Ἀριστοφάνης· εἰ νῆ Δί[α] <ἤδη> [τις] τὰς γνάθους τούτων <τις ἤ> δις ἢ τρίς ἔκοψεν ὡσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν εἶχον. παρὰ τῷ Ἴππ. (78. 1). *id.* κόπτω· εἰ νῆ Δία . . . αὐτῶν . . . καὶ αὔθις (78. 1). Erotian p. 43 ἀμφιδέξις . . . ὁ δὲ Ἴπποκράτης . . . ἐπὶ τοῦ εὐχρήστου κατὰ ἀμφοτέρα τὰ μέρη . . . ὁμοίως δὲ καὶ ὁ Ἴππωναξ φησὶν· (v. 2). Galen, *Gloss. Hippocr.* 430, *Aphorism.* xviii. 1. 148 also quote v. 2 but without κόπτων.)

79<sup>7 3</sup><sub>1 3</sub> καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέ<ο>ς  
κρέσσων

(Strabo xiv. 636, Diog. L. i. 84, Suid. s.v. Βίαντος Πριηνέως (one cod. -έος) δίκη and δικάζεσθαι.)

77 The words can easily be arranged, with slight alterations, for a tetrameter. But see n. v.l. λαιμῶ. σου codd. Some om. δέ σου.

78. 1 ? τῆτε for λάβετε. μου corr. by Schnw. θαιμάτια Bgk. for θοιμάτιον: ταί. (trisyll.) Hi.-Cr. v.l. Βουπάλω. 2 The fragments were connected by Bgk. καὶ οὐχ, κοῦχ mss.: corr. ten Brink. Suidas was copying a lost schol. on Arist. *Lys.* 360.

79 ἄ καὶ κτλ. Diog. L.: Meineke cj. πρώτῳ. ἄ καὶ om. Suid. δικάσασθαι Strabo. Πριηνέως codd. omn. κρέσσων Strabo: κρέσσων Suid.: κρέσσων Diog. L.

## FRAGMENTS 77-79

### TRIMETER OR TETRAMETER

77 But thy lip raveneth as a heron's.<sup>1</sup>

(‘Raving’: seeking and hastening. Some write ‘ravening,’ meaning hungry: *cf. Hipp. (77). Commentator on Nicander’s Theriaca.*)

### TETRAMETERS

78 Here take my clothes, so in the eye I’ll Bupalus  
 pummel;  
 For I am ambidexterous and pummelling miss  
 not.<sup>2</sup>

(‘Bupalus’: a name. Aristophanes ‘In faith if some one twice or thrice the jaws of these had pummelled, as it was done to Bupalus, no voice would they have left them.’ In *Hipp. (78. 1)*. *Suidas*. ‘Pummel.’ ‘In faith,’ etc. And again (78. 1). *id.* ‘Ambidexterous’: . . . Hippocrates . . . uses of those whose limbs are equally efficient on both sides of the body . . . So in *Hipp. (78. 2)*. *Erotian*. Also twice cited by *Galen*.)

79 Than Bias of Priene far a better judge (finding)

(*Strabo, Diogenes Laertius, Suidas* on ‘Bias of Priene’ and ‘judge.’)

<sup>1</sup> With the Greeks almost all diving birds and sea birds are types of gluttony. With us only the cormorant enjoys that position. Probably read τὸ σεῦ δὲ χεῖλος ὥστε ῥωδίου λαιμῶ.

<sup>2</sup> It is by no means certain that these verses are consecutive.

## HIPPONAX

80<sup>8 0</sup>/<sub>4</sub> μηδὲ μοιμύλ[α]λεῖν Λεβεδίην ἰσχάδ' ἐκ  
Καμανδωλοῦ

(Sext. Emp. *adv. Math.* i. 275 Λεβεδίων γοῦν διαφορομένων πρὸς τοὺς ἀστυγείτονας περὶ Καμανδωλοῦ ὁ γραμματικὸς τὸ Ἴππωνάκτειον παραθέμενος ἐνίκα (80). Hesych. μοιμύλλειν· θηλάζειν, ἐσθίειν.)

81<sup>8 2</sup>/<sub>5</sub> Κυπρίων <λ>έκος φαγοῦσι κάμαθουσίων  
†πυρῶν†

(Strabo viii. 340 συγκαταλέγειν τὸ μέρος τῷ ὄλῳ φασὶ τὸν Ὅμηρον. . . χρῶνται δὲ καὶ οἱ νεώτεροι Ἴππ. μὲν (81). Κύπριοι γὰρ καὶ οἱ Ἀμαθούσιοι. Eust. II. 305. 23.)

82<sup>6 2</sup>/<sub>1</sub> οἱ δέ μευ ὀδόντες  
<οἷ κοτ' > ἐν τοῖσι γναθοῖσι πάντες <ἐκ>-  
κεκινέαται.

(Cram. *An. Ox.* i. 287. 28 μεμετρέαται . . . Ἴωνικόν . . . καὶ παρ' Ἴππώνακτι (82). *Et. Mag.* 499. 41. Miller, *Mél.* 181. 8 (omitting γναθοῖσι.)

83<sup>8 4</sup>/<sub>6</sub> †ἐξ† . . . | τίλλοι τις αὐτοῦ τὴν τράμιν τ'  
ὑποργά<ζο>ι.

(Erotian p. 124 τράμιν τὸν ὄρρον ὄνπερ καὶ ὑποταύριον καλοῦμεν ὡς καὶ Ἴππ. φησὶν (83). μέμνηται καὶ Ἀρχίλοχος. Λυσίμαχος δὲ τὸν σφιγκτήρα.)

80. 1 μοι μύ λαλεῖν codd.: corr. Meineke. Καμανδωδοῦ most codd. Λεβεδίην trisyll.?

81 βέκος codd. φαγοῦσι om. Eust. πυρῶν Eust.: πυρόν Strabo: ? πυρέων Hrd.; cf. ii. 80.

82 Metre restored by Ahrens. 2 <ἐκ> ten Brink. οἷ κοτ' I have inserted *metri gratia*.

83 τράμιν ὑποργάσαι cod.: <τ' > Meineke. Clearly the difference of tense is indefensible. For the alteration comp. crit. nn. on 79. I have placed the fragment here following Bgk. who suggested ἐκ <τρίχας>, but translate ἐξ — — | κτλ. Certainly the more probable cause of corruption is the loss of a word after ἐξ. Meineke's ἐξάκισ is wholly pointless. Erotian does not quote by verses, so that a trimeter is more probable.



80 Nor mumble figs Lebedian, from far Kaman-  
dolos

(When the Lebedians disputed with their neighbours over Kamandolus, the scholar won the case by citing *Hipponax*' verse (80). *Sextus Empiricus*. 'To mumble': chew, eat. *Hesychius*.)

81 Of Amathusian loaves a crock and Cyprian eating<sup>1</sup>

(They say that Homer mentions together both the whole and the part. . . . So do later writers: *Hipp*. (81). For the Amathusians are Cyprians. *Eustathius* on *Homer's Iliad*.)

82 But my grinders  
[That once] were in my jaws have now been all of  
them knock'd out.<sup>2</sup>

(‘Number’d’: . . . Ionic. . . . In *Hipponax* (82). *Etymologicum Magnum*.)

83 His anus  
Let some one pluck withal and knead gently.

(‘Anus’: the rump or hypotaarium: e.g. *Hipp*. (83). Archilochus too mentions it. *Lysimachus* says it is the sphincter muscle. *Erotian*.)

<sup>1</sup> I do not believe in the form βέκος in Hdt. ii. 2, in view of the ms. discrepancies and Aristophanes’ βεκεσελλημος. Why βέκος Κυπρίων, not Κύπριον, and Ἀμαθουσίων not -ιον? And why should a Greek in Lydian territory use a Phrygian word of a Cyprian produce? λέκος removes these difficulties.

<sup>2</sup> Or simply ‘have fallen out.’ Teeth are thus said κινεῖσθαι in the medical writers: Aretaeus, p. 17 Kuehn.

## HIPPONAX

84<sup>2</sup> + *inc.* [ά] π <έλ>λα γὰρ τρυγὸς γλυκεΐης ἦν ἔτικτεν  
ἀνθηδών.

(*Et. Gud.* 57. 33 ἀνθηδών· ἡ μέλισσα παρὰ τὸ τὰ ἀνθη  
ἔ[ν]δειν (so *Et. Gen.*) ἐν αὐτῇ (Ἰππ. ἐν πρώτῃ Wilam.) (84).)

[85<sup>5</sup> 1; στέφανον εἶχον κοκκυμήλων . . . καὶ  
μίνθης]

(*Ath.* ii. 49 ε ἐπεὶ δὲ πλείστον ἐν τῇ τῶν Δαμασκηνῶν ἐστὶ χώρα  
τὸ κοκκύμηλον καλούμενον . . . ἰδίως καλεῖται τὸ ἀκρόδριον  
Δαμασκηόν. . . κοκκύμηλα μὲν οἶν ἐστὶ ταῦτα· ὧν ἄλλος  
τε μέμνηται καὶ Ἰππ. (85).)

86<sup>1</sup> 2<sup>0</sup> καὶ Διὸς κούρ<α>ς Κυβή<β>η<ν> καὶ  
Θορ<ε>ϊκίην Βενδῖν

(*Hesych.* Κυβήβη· ἡ μήτηρ τῶν θεῶν . . . παρ' ὃ καὶ Ἰππ.  
φησι (86)· ἄλλοι δὲ Ἄρτεμιν.)

(*Inc.* 8) διὰ †δέρην† ἔκοψε μέσσην καδ δὲ λῶπος  
ἐσχίσθη.

86 *Cod.* κούρος, -ηκη, -ικη : corr. Schmidt.

*Inc.* 8 I include here for convenience. It is attributed to Anacreon by writers on Homer, P 542. It is difficult to believe that Anacreon wrote scazons, but it is far more probable that we should read ἔσχισεν than attribute to Hipponax or Aeschrión. δέρην is impossible for Hipp. or Anacreon, hence read δὲ ῥίν(α).

## FRAGMENTS 84-86

84 A pail there was of honey sweet born of the  
flower-eater.<sup>1</sup>

(‘Flower-eater’: the bee because it sucks from the flowers. (Hipp.) Book I. (84). *Etymologicum Gudianum*.)

85 A garland wore of damson flower, and mint [full  
sweet smelling]<sup>2</sup>

(Since the ‘damson’ . . . grows in profusion in the Damascene district . . . the fruit is specially named ‘damascene.’ Hipp. among others mentions it (85). *Athenaeus*.)

86 Daughters of Zeus Cybebe hight and Thracian  
Bendis

(‘Cybebe’: the mother of the Gods. . . Whence Hipp. has (86). Others identify her with Artemis. *Hesychius*.)

(Inc. 8) Clave through the middle of his (nose) and  
rent was his mantle.<sup>3</sup>

<sup>1</sup> The fragment has been allotted to Aeschylus on the ground of the pedantic word. But I find the diction no more tasteless than that (*e.g.*) of *fr.* 15. *πέλλα*: so Bgk.

<sup>2</sup> In English damson is of course derived from damascene. The Greek words differ. I have given the verse in the only form in which it approaches metre: it is still irregular and probably the attribution is mistaken. In Ionic tetrameters separate words cannot form the first two feet, and *εἰχὼν* is improbable. See however *Journal Camb. Phil. Soc.*, 1927, p. 46. Perhaps read *στέφρα μὲν . . . . -λα καὶ μίνθην*.

<sup>3</sup> *Inc.* 8 is really a plain tetrameter ‘and rent his mantle wide.’

## HIPPONAX

- 87\* (Anan. 4)                    καί σε πολλὸν ἀνθρώπων  
    ἐγὼ φιλέω μάλιστα ναὶ μὰ τὴν κράμβην.  
 (Ath. 370 b μήποτε δὲ ὁ Νικανδρος . . . (see on 18): καὶ  
 Ἀνάσιος δὲ φησι (87\*.)  
 (Inc. 9) καὶ σαῦλα βαίνεις ἵππος ὡς κορωνίτης  
 (E.M. 270. 45 διασανλούμενος· παρὰ τὸν σαῦλον, τὸν  
 τρυφερὸν καὶ ἀβρόν. Σιμωνίδης ἐν Ἰάμβοις (Inc. 9).)  
 (Inc. 10)                            ὥσπερ ἔγγελος κατὰ γλοιοῦ  
 (Ath. vii. 299 c Σιμωνίδης δ' ἐν Ἰάμβοις (Inc. 10).)

## HEXAMETERS

- 89<sup>5</sup><sub>7</sub> Μοῦσά μοι Εὐρυμεδοντιάδε<ω> τὴν π<α>ντο-  
    χάρυβδιν  
    τὴν ἐγγαστριμάχαιραν, ὅσ' ἐσθίει οὐ κατὰ  
    κόσμον,  
    ἔννεφ' ὅπως ψηφίδι κακ<ῆ> κακὸν οἶτον ὄληται  
    βουλῇ δημοσίῃ παρὰ θιν' ἀλὸς ἀτρυγέτιο.  
 (Ath. xv. 698 b Πολέμων δ' ἐν τῷ δωδεκάτῳ τῶν πρὸς Τίμαιον  
 περὶ τῶν τὰς παρωδίας γεγραφότων ἱστορῶν τάδε γράφει . . . :  
 εὐρετὴν μὲν οὖν τοῦ γένους Ἰππώνακτα φατέον τὸν Ἰαμβοποιόν.  
 λέγει γὰρ οὗτος ἐν τοῖς ἑξαμέτροις (89). Hesych. ἐγγαστριμάχαι-  
 ραν· τὴν ἐν τῇ γαστρὶ κατατέμνουσαν.)

87\* Metre forbids us to accept the attribution to Ananias. I suspect a dislocation in Ath.'s text or a misunderstanding of Lysanias. As the rhythm of the first verse is unparalleled in early Ionic writers, it may belong to Herodes.

Inc. 10 ὥσπερ γὰρ Α.

89. 1 εὐρυμεδοντιάδεα; corr. Wilam. παντοχ.: corr. Bgk. ?  
 2 ὅς: corr. Kal. 3 κακῆ (om. tres codd.): corr. quis? ἔννεπ'  
 inepte recentiores.

<sup>1</sup> If by Hipp. this must be satirical—'I swear on nothing.' But the metre is late and the author more probably Phoenix or Herodes. Ananias avoided all choliambi but those which ended with four long syllables.

## FRAGMENTS 87-89

87\* Beyond all men  
 I love thee most I swear by this cabbage.<sup>1</sup>  
 (Perhaps Nicander (. . . see on 18): and Ananius says  
 (87). *Athenaeus*.)

(*Inc.* 9) And treadest proudly like a horse arch-  
 necked  
 ("Proudfying": from proud=luxuriant, dainty. Simon-  
 ides in his Iambi (*Inc.* 9). *Etymologicum Magnum*.)

(*Inc.* 10) Like eel on oil-scrapings<sup>2</sup>  
 (Simonides in his Iambi (*Inc.* 10). *Athenaeus*.)

## HEXAMETERS

89 Eurymedontiades his wife with knife in her belly,<sup>3</sup>  
 Gulf of all food, sing Muse, and of all her dis-  
 orderly eating:  
 Sing that by public vote at the side of th' un-  
 harvested ocean  
 Pebbled with stones she may die, an evil death to  
 the evil.

(Polemon in his twelfth book of Criticisms of Timaeus  
 dealing with parodists writes as follows: Boeotus and  
 Euboeus . . . surpassed their predecessors. But the actual  
 inventor of this class of poetry we must admit to have been  
 Hipp. the writer of (chol)iambics. In his hexameters he  
 says (89). *Athenaeus*.)

<sup>2</sup> *Inc.* 8, 9 and 10 are included here for convenience.  
 Their true authorship is uncertain and their resemblance to  
 Choliambi perhaps fortuitous. ὠσπερ (10) is probably un-  
 sound for the old Ionic. Aeschriion and Simonides are  
 confused (6).

<sup>3</sup> *v.* 1 That is she bolts her food without slicing it:  
 Hesychius' explanation appears to be very much abbreviated  
 and is as hard as the original.

## HIPPONAX

90<sup>§</sup> <sub>§</sub>

τί με σκίραφοισ' ἀπιτάλλεις;

(Eust. *Od.* 1397. 26 . . . 'Αθηναίους οἱ καὶ ἐν ἱεροῖς ἀθροισόμενοι ἐκίβενον καὶ μάλιστα ἐν τῷ τῆς Σκίραδος 'Αθηναῖς τῷ ἐπὶ Σκίρφ. ἀφ' οὗ καὶ τὰ ἄλλα κυβευτήρια σκίραφεια ὠνομάζετο. ἐξ ὧν καὶ πάντα τὰ πανουργήματα διὰ τὴν ἐν σκίραφείοις ῥαδιουργίαν σκίραφοι ἐκαλοῦντο' Ἴππ. (90).)

91<sup>§</sup> <sub>‡</sub> πῶς παρὰ Κυψοῦν ἦλθε

(*Gramm. Hort. Adonid.* p. 268<sup>a</sup> οἱ δὲ Ἴωνες . . . Σαπφοῦν καὶ Λητοῦν . . . ὁμοίως καὶ παρὰ Ἴππώνακτι (91).)

91 Κυψοῦν is unlikely in an Homeric imitation: read with Bergk (?) κῶς παρ Καλυψοῦν ἦλθε.

## PAPYRUS FRAGMENT

92 ἠῦδα δὲ λυδίζουσα β(ασγ)[ικορλαζε·  
 πυγιστὶ τὸν πυγεῶνα παρ[,  
 καὶ μοι τὸν ὄρχιν, τῇ σφαλ[ε  
 κ]ράδῃ συνηλοῖησεν ὥσ<τε> [φαρμάκω,  
 ἐ](ν τ)οῖς διοζίοισιν ἐμπε(δ)[ωθέντι. 5  
 καὶ δὴ δυοῖσιν ἐν πόνοισ[ιν  
 ἦ τε κράδῃ με τοῦτέρωθ[εν  
 ἄνωθεν ἐμπίπτουσα· κ[ώ  
 π(αρα)ψιδάζων βολβίτω [·  
 ὤζεν δὲ λαύρη· κἀνθαρο[ι δὲ 10  
 ἦλθον κατ' ὄσμῃν πλεῦν[ες  
 τῶν οἱ μὲν ἐμπίπτοντε[ς  
 κατέβαλον· οἱ δὲ τοὺς ὀδό[ντας ὤξυνον·  
 οἱ δ' ἐμπέσοντες τὰθυ(ρ)ά[τγ]ματ' ἔγραϊνον  
 τοῦ Πυγέλησι [· 15

(For all notes see p. 65.)

90 Why cozenest me with thy dicings? <sup>1</sup>

(. . . the Athenians who even used to assemble in temples to play dice and most of all in that of Athene Sciras in the quarter Sciron. Hence all other dicing-places were called *σκιραφέια*. Hence too rogueries in general were called *σκίραφοι* 'dicings' on account of the cheating that went on in the dicing-places. Hipp. (90). *Eustathius on Homer's Odyssey.*)

91 How unto Kypso came he

(The Ionians . . . formed the accusative of Sappho and Leto in -oun. . . . So in Hipponax <you get Kypsoun> (91). A Grammarian in the *Horn of Amalthea and Gardens of Adonis*, Aldine ed. p. 268 verso.)

<sup>1</sup> 'In the quarter Sciron.' So clearly Eust. took it: the derivation of Sciras is disputed.

### PAPYRUS FRAGMENT

92 Then spoke she foreign wise: [Venez plus vite ;  
 Hereafter I will pluck your foul anus ;  
 Then with a bough [where tripped I lay kicking],  
 Battered my . . . s as though I were scapegoat,  
 Emprisoned fast in place where twain planks split.  
 Yes, truly was I [caught] in two evils ;                  6  
 On one side fell the rod above on me,  
 [To my sore pain : below upon th' other]  
 Befouled my . . . . dripped with fresh cow-dung.  
 Then stank the midden ; [numberless] beetles 10  
 Came at the stench [like flies in midsummer].  
 Whereof some shoved away as they fell on  
 [Perforce their neighbour] ; some their teeth  
     whetted ;  
 Some, that had fallen, first devoured th' ordure.  
 More than Pygelean woes did I suffer.                  15

COMPARISON OF NUMBERS OF FRAGMENTS  
OF HIPPONAX IN BERGK, *P.L.G.* AND THIS  
EDITION

Bgk.	Knox	Bgk.	Knox	Bgk.	Knox
1	44 and 45	32	65	64	71
2	46	33	1	65	32
3	43	34	16	66	30
4	47	35	75	67	31
5	48	36	17	68A	34
6	49	37	18	68B	35
7	50	38	4	69	36
8	51	39	5	70A	37
9	52	40	6	70B	38
10	10	41	7	71	39
11	2 Inc. (Introd.)	42	66	72	See p. 5
12	8	43	67	73	72
13	2 Inc.	44	Inc. 4	74	69
14	53	45	33	75	Herodas v. 74
15	54	46	19	76	77
16	57	47	20	78	Inc. 5 Introd.
17	56	48	Inc. 3	79	79
18	59	49	68	80	80
19	60	50	21	81	85
20	61	51	70	82	81
21	See 57	52	22	83	78
22A	11	53	23	84	83
22B	12	54	24	85	89
23	14	55A	25	86	90
24 (inc.)	84	55B	73	87	91
25	om.	56	26	88	40
26	15	57	27	89 and 91-99	om
27	om.	58	28	90	See p. 2
28	Inc. 6	59	29	100	42A
29	Inc. 7	60	55	109	42B
30A	62	61	74	120	86
30B	63	62	82	127	42
31	64	63	9		

NOTE.—So profuse is Hesychius in glosses from Hipponax that I venture to suggest that some of the following anonymous citations may belong to him. Some I have included as illustrations in what *might* be their approximate contexts. In addition most of the Hesychian glosses referred in German texts to Herodes are more probably due to his original.

Words in *ἰσι-*, various Lydian glosses, *ἀπρᾶν* and other



## FRAGMENTS AND NEW DISCOVERIES

Clazomenian glosses, Schmidt *s.v.* ἀριβάτας (Lyd. adv.), λουταρίζημα, μασίγδουπον | βασιλέα, Νεαίρησιν | ἵπποις, ὀδώδυσται, ὀμπνίη δαιτί, ἰόπωφᾶται†, Πέρδικος καπηλεῖον, τοιχοδιφήτωρ, τίεσκε μύθους, Τοξίον βουνός and *e.g.* τομεύουσι, χατεύουσα, φραδεῖουσι.

To complete list of addenda to Bergk's edition, I give the following fragment (Diehl addenda): Inscr. Ostrak. Berlin. 12605 ὦρος· ἐνιαυτός . . . . Ἰππώνακτος'

πονηρὸς [ ]οὶ πάντας  
]οὶ πάντας  
 'Ασωποδώρου παῖδα κ[ ]

apparently with the sense 'wicked for all his years beyond the son of Asopodorus.'

Of certain fragments given by Bergk we may guess at metre in *fr.* 133 κύων λιμῶ | σαρκῶν, a dog gnawing In hunger, and *frr.* 110, 111 ἢ βορβορῶπις κάνασυρτύλις πόρνη, which I do not translate.

Fragment 92 was found at Oxyrrhynchus. Ed. pr. *Rivista di Fil. Class.* 1928, pp. 500 *sqq.* by G. Coppola.

I ζι corr. from ξι P. 6 καιῶη ex καινη. 8 πίπτ ex πειπτ P. Iotas subscr. om P exc. βολβίτω (9). Accents, etc., at 2 πυγεῶνα, 3 καί, 4 ηλοίη, 7 ἦ and τοῦτέρ, 8 ἐμπύπτοσα·κ, 9 ἀζων, 10 λαύρη, 11 κατ' and πλεῦν, 13 ον' οἶδε, 14 οἶδ', 15 πυγέλησι, and perhaps 10 ὦξεν. Supplements *v.* I Vogliano and Lobel, *v.* 4 Coppola (corr. E. Lobel from ὦσπ[ερ]), *v.* 5 (init.) Co., *v.* 10 Lobel, 11, 12, and 13 (ὀδόντας) Co., *v.* 4 . . ]ποις Co., *vv.* 3, 5, 8, 13, 14 (ἔγρ. vel ἔχρανον) supplēvi.

I translate *v.* 2 -is ἐλάκτιζον, *v.* 6 ἡγρεῖμην, *v.* 7 ἦλγυνεν, *v.* 9 κατησχύνθη, *v.* 10 τῶριθμῶ, *v.* 11 ἢ θέρεος μύλαι (following Co.), *v.* 12 ἐκ βίλης ἄλλους. Only a few letters of the three next verses remain. In *vv.* 2 and 9 the sense is highly controversial. I translate παρτιλῶ σ' αὔθις and φαλῆς καινῶ (vereor ne σπέρμα legendum sit). τὰ διόζια sunt sedes (planks) τῆς λαύρης in quibus Hipponactem aut fraude (*Decameron*, ii. 5) aut casu eaptum et pronum jacentem Arete spe frustrata tamquam cinaedum (Petron. ch. 138) et impotentem (Burton, *Arabian Nights*, x. 250) contumelia punit. Nescio an cantharorum dapes et titillationes providerit mulier. βολβ. de stercore bovino tantum dici potest. In λαύρη ('midden') excrementa omnium generis coacervantur. Pro ἀθυράγματα vid. Hesych. θυραγμ- (extra ordinem): ἀφοδεύματα.

## ANANIUS

1<sup>1</sup> "Απολλον ὄς <κ>ου Δῆλον ἢ Πυθῶν' ἔχεις,  
 ἢ Νάξον ἢ Μίλητον ἢ θεί<η>ν Κλάρον,  
 ἔκ<ε>υ κα<τ>' ἰ[ε]ρά· †ἦ† Σκύθας ἀ<π>ιξέαι.

(*Ar. Ran.* 659 Dionys. (1. 1). Xanth. ἠλγησεν' οὐκ ἤκουσας ;  
 Di. οὐκ ἔγωγ' ἐπεὶ ἰαμβον Ἰππῶνακτος ἀνεμιμνήσκομεν. Schol.  
 ἰαμβον Ἰππ.· ὡς ἀλγήσας καὶ συγκεχυμένος οὐκ οἶδε τί λέγει·  
 ἐπεὶ οὐκ Ἰππ. ἀλλ' Ἀνανίου. ἐπιφέρει δὲ ὁ Ἀνανίας αὐτῷ  
 (1. 2, 3).)

2<sup>2</sup> χρυσὸν λέγει Πύθερμος ὡς οὐδὲν τᾶλλα.

(Heraclid. Pont. (Ath. xiv. 625 c) οὗτός ἐστι Πύθερμος οὗ  
 μνημονεῖει Ἀνάσιος ἢ Ἰππῶναξ ἐν τοῖς ἰάμβοις †ἐν ἄλλω†  
 οὕτως (2).)

1 πον, θείαν, ἔκον, καθ', ἰερά, ἀφιξ- : corr. Meineke. 3 for  
 ἦ read καί, the usual error, 'and then you may return  
 home,' or better τί . . . ;

2 ? χρυσοῦ. On the score of metre Ananius must be the  
 author. Note that Athenaeus quotes at second hand.

<sup>1</sup> The subject seems to be clear. It is an appeal to Apollo who had a tendency to wander to the north. Himerius (*Or.* xiv. 10) tells us (from Alcaeus) how on his birth A. was sent on his swan-car to Delphi by Zeus to give law to the Greeks. He immediately turned his team to the Hyper-  
 66

## ANANIUS

1 Apollo, now at Delos, Pytho town,  
Naxos, Miletus, or Claros divine,  
First to our rites : why Scythiaward must hie ?<sup>1</sup>

(*Dionysus* (1. 1). *Xanthias*. It hurt. Didn't you hear?  
*Dionysus*. Not it indeed : a verse of Hipponax I hunted  
for. *Aristophanes, Frogs*, 659. 'Hipponax': this is said  
in his pain and confusion inaccurately, since the verse is  
not by Hipp. but by Ananius. The next verses are (2, 3).  
*Commentator* on this passage.)

2 Aught else but gold is naught, saith Pythermus.

(This is the Pythermus whom Ananius or Hipponax  
mentions in his iambs † . . †<sup>2</sup> as follows (2). *Heraclides*  
*Ponticus* quoted by *Athenaeus*.)

boreans. He spent a year there before bidding his swans  
return (ἐξ Ἰππεμβορέων ἐφίπτασθαι). See Wernsdorf *ad loc.*,  
J. U. Powell on Simias *fr.* 1 (*Collectanea Alexandrina*,  
p. 111). Clearly the address is not that made on this  
occasion but merely alludes to Apollo's migratory habits.

<sup>2</sup> († . . †) perhaps ἐν ἀδύλῳ βιβλίῳ, 'I cannot say in which  
book.

## ANANIUS

3<sup>3</sup> εἴ τις καθείρξει χρυσὸν ἐν δόμοις ἑπολύνη  
καὶ σῦκα βαιὰ καὶ δὺ' ἢ τρεῖς ἀνθρώπους  
γνοίη <κ>όσον τὰ σῦκα τοῦ χρυσοῦ κρέσσω.

(Ath. iii. 78 d ὅτι δὲ πάντων τῶν καλουμένων ξυλίνων καρπῶν  
ώφελιμώτερα ἐστὶ τοῖς ἀνθρώποις τὰ σῦκα . . . (f) καὶ Ἀνάσιος  
δ' ὁ ἰαμβοποιὸς ἔφη (3). Stob. iv. 33 Ἰππώνακτος (3).)

4<sup>4</sup> = Hippon. 87.

5<sup>5</sup> ἔαρι μὲν χρομίος ἄριστος, ἀνθί<κ>η<ς> δ' ἐ<κ>ν>  
    χειμῶνι,  
τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκῆς  
    φύλλου,  
ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῶ  
    κρε<ῖ>ας,  
δέλφακος δ' ὅταν τραπ<έ>ωσι καὶ πατέωσιν  
    ἐσθίειν.  
καὶ κυνῶν αὕτη τό<τ>' ὤρη καὶ λαγῶν  
    κάλωπέκων. 5  
οἷος αὐτ' ὄ<[ε]>ταν θέρος τ' ἢ κηχέται βαβρά-  
    ζωσιν.  
εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ <κακόντ>  
    βρῶμα,  
ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπῆς ἐν μυ<σσ>ωτῶ.

3. 1 -ξει codd.                      πολλὸν edd. But it is doubtful if  
Ananius ever used the verse-ending ∪ — — and the right  
reading might be e.g. ἄλις. δόμοις is not Ionic: δόμοισ' is.  
3 γνώη σχάσοντας Stob.: γνοίη χ' ὄσω Ath. Both writers  
(see on Hipp. 75) draw ultimately, I fancy, from Lysanias  
on the Choliambists. This book probably contained a parallel  
quotation from Hipp.

5. 1 -ίας: corr. Schn. 2 (Cas.) ἐν . . . φύλλοις. ὄψων  
absent in some codd. 3 χιμέρης: corr. Heringa. 5 αὐτῆμος

FRAGMENTS 3-5

3 Should any in a room enclose much gold  
 And a few figs and two or three mortals,  
 He'd learn that figs than gold are far better.

(That figs are more useful than all so-called orchard fruits . . . Ananius the iambist says (3). *Athenaeus*. Also quoted by *Stobaeus* the anthologist in his *Comparison of Wealth and Poverty*.)

4 See Hippon. 87.

5 For best in spring the salmon<sup>1</sup> is, in winter the  
 mack'rel<sup>1</sup>;  
 And best of dainties is the prawn that peeps from  
 green fig-leaves,  
 And sweet in autumn 'tis to eat the flesh of a  
 young kid,  
 And sweet to eat the flesh of pigs the autumn  
 grapes treading.  
 This is the time to eat of whelps, of hares and  
 of foxes.<sup>2</sup> 5  
 But mutton eat when summer comes and grass-  
 hoppers chatter.  
 And then the tunny from the sea no paltry food  
 renders,  
 But set in cheese-cake shineth out among other  
 fishes.

<sup>1</sup> 'Salmon,' really umber: see Isaac Walton, *Compleat Angler* ch. vi. I avoid the familiar English "grayling," since the date does not fit. *Our* mackerel is most pleasantly caught in August (in a light wind, sails reefed) off the Devon coast and eaten within an hour or two, but it keeps ill in summer. <sup>2</sup> See Casaubon.

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Meineke is prob. right: τόθ' codd. 6 οἶος: expl. Casaubon. αυτοεταν: corr. Heringa. 7 ? for κακόν—e.g. δειλόν. 8 ἐμπρεπεῖς v.l. μυττ.: corr. Bgk. ?

## ANANIUS

βοῦς δὲ πιανθείς, δοκέω μὲν, καὶ μεσέων  
νυκτῶν ἡδὺς  
κῆμέρης. 10

(Ath. vii. p. 282 b ἀνθίας· κάλλιχθος. τούτου μέμνηται Ἐπίχαρμος ἐν Ἡβας Γαυῶ (fr. 58 Kb.) καὶ σκιφίας χρώμις θ' ὅς ἐν τῷ ἦρι καττὸν Ἀνάμιον ἰχθίων πάντων ἄριστος ἀνθίας δὲ χείματι. λέγει δὲ Ἄν. οὕτως (5).)

## FRAGMENT 5

A fattened ox, I ween, is sweet o' day and at  
midnight.<sup>1</sup>

(‘Anthias’: beauty-fish. Mentioned by *Epicharmus* in his *Marriage of Hebe*: ‘The sword-fish and the chromis which in spring Ananius says Is best of fish, as winter brings the beauty-fish the best.’ Ananius’ words are (5). *Athenaeus*.)

<sup>1</sup> One would have expected the sense ‘when day and night are equal.’





HERODES  
MIMES AND FRAGMENTS

## INTRODUCTION

THE papyrus of Herodes is in the British Museum (135).<sup>1</sup> The editio princeps by Kenyon dates from 1891. Rutherford's edition, based on Kenyon's proofs, was published soon after. Rutherford contributed something: but his very loose handling of the text drew violent criticisms from Nicholson (Librarian of the Bodleian, Oxford) in the *Academy*, September 26-October 31. Since then few English scholars have ventured to publish without an examination of the papyrus. Many other English critics, notably Walter Headlam and E. L. Hicks (subsequently Bishop of Lincoln), published in the same journal. In 1922 Bücheler published an edition based on a wide knowledge of classical literature, especially the more obscene Roman writers: Crusius' *Untersuchungen* appeared the same year. Crusius had spent great care on certain writers of whom Babrius was one: but his editions display a grave lack of judgment in preferring the text to the corrections, in sustaining the most obviously false readings, and in regarding Herodes as tending rather to the vulgar style than, as is the fact, to excessive artifice. His treatment of the text was honest and exceptionally careful, but he was quite devoid of palaeographical

<sup>1</sup> Milne, *Catalogue* 96, p. 66.

## INTRODUCTION

skill. Blass was the only sound reader, always with the exception of Kenyon, who had to sustain the facts of palaeography like Athanasius against a world of heretical misreadings : and performed the task with extreme courtesy and an admirable firmness which in only one case<sup>1</sup> relaxed. The only flaw in Kenyon's work was that neither he nor anyone else had then any distinct idea of the proper treatment of papyri : in consequence the mounting was in places very faulty, and only lately several errors have been removed. In 1892 an edition by Herwerden appeared in *Mnemosyne* ; and in 1893 R. Meister published an edition, the interest of which lay in the view that Herodes wrote in perfectly good Ionic ; a view which can only be disproved by the number of cases (*e.g.* αἰκ-) where the true Ionic (ἄεικ-) does not suit the metre. For the following years only Crusius and Headlam continued the intensive study of Herodes : Headlam with an obstinate refusal to publish a full edition when problems remained of which an accurate solution might be found ; and Crusius with a stream of editions (last 1914) which displayed a satisfaction in a quite illiterate text and conjectural supplements. Meanwhile, however, R. Herzog made some excavations in Cos, which appear to complicate the problems of Mime IV., and some valuable notes on archaeological points. In 1904 (Dr.) J. A. Nairn, headmaster of Merchant Taylor's School, published an edition embodying most previous research : the main flaw being that the editor continually accepted theories based on quite inconsistent premises. In 1922 appeared an edition of Mimes I.-VI. by Professor

<sup>1</sup> Nairn's reading i. 82 is wholly impossible.

## HERODES

P. Grooneboom<sup>1</sup>: which displays the sound taste of a widely read scholar and clear, lucid and consistent judgement. The editor wisely follows Blass and Kenyon for text, but was unable himself to contribute anything. At about the same time Headlam's complete notes were published by the Cambridge University Press with an illustrative text and what was practically an editio princeps of Mime VIII., with the loose fragments pieced together. The main value of this edition (and, in a lesser degree, of Grooneboom's) should be to destroy the idea that Herodes was a writer who shows any relation to the ordinary speech, or that his connexions, aims, and methods are other than literary.

The following is a list of some recent work on Herodes:—

<sup>2</sup> Herodas: *The Mimes and Fragments*. With notes by Walter Headlam, Litt.D., Cambridge, 1922.

*Les Mimiambes d'Hérodas I-VI* par P. Grooneboom, Groningue, 1922.

<sup>2</sup> *Eroda I Mimiambi*. Testo Critico e Commento per cura di Nicola Terzaghi. Torino, 1925.

<sup>2</sup> Otto Crusius: *Die Mimiamben des Herondas*. . . . Zweite Auflage . . . von Rudolf Herzog. Leipzig, 1926.

<sup>3</sup> Articles (excluding reviews):

R. Herzog, *Philologus*, lxxix. pp. 370 *sqq.*, lxxxii. pp. 28 *sqq.*

<sup>1</sup> This edition should be consulted for work between 1906 and 1922.

<sup>2</sup> With translations.

<sup>3</sup> Mr. H. I. Bell's Bibliography of work on Papyri has been very helpful. Dr. P. Grooneboom has also sent me kind notes on recent literature.

## INTRODUCTION

- A. D. Knox, *C.R.* xxxix. pp. 13 *sqq.*, *Philologus*, lxxxi. 241 *sqq.*, *Phil. Woch.*, 1926, 77 *sq.*, *C.R.* xlii. 163.
- A. E. Housman, *C.R.* xxxvi. 109 *sqq.* (a certain explanation of ii. 65-7).
- Kalinka (*Akad. der Wiss. in Wien Sitzb.*, 197 Bd. 6 Abh.).
- Meerwaldt (*Mnemosyne*, liii. 393 *sqq.*).
- Radermacher (*Der Lehrer des Herondas: Sonderabsdr. aus Wien. Zeitschr. für Volkskunde*, 30, 1925).
- Vogliano (*Riv. di Fil.*, 1925, 395 *sqq.*).
- W. M. Calder, *C.R.*, xxxviii. 113 *sqq.* (a useful note on Nannakos).
- H. J. Rose, *C.Q.*, 1923, 32 *sqq.*
- J. M. Edmonds, *C.Q.*, 1925, 129 *sqq.*
- W. Vollgraff, *Mnemosyne*, 1927, p. 104.
- W. R. Halliday, *C.R.* xxxvii. 115.

Of these writings it is only necessary for immediate purposes to observe that Terzaghi (1925) makes no effort to give a correct text, and that Edmonds' notes are wholly deficient in objectivity and appear to be wanting in appreciation of the author's meaning and style. Rudolf Herzog's<sup>1</sup> articles are of course in a different category. Bound, in some sort, to the cartwheels of earlier Teubner editions, he has yet adopted and contributed a large number of improvements. Unfortunately on many points he retains theories of Crusius' which are obviously inadmissible: and his valuable discoveries in Cos have led him to take Herodes as a critic of actual life in a way which would surprise no one more than Herodes.

To return to the papyrus. It is of curious form, with few verses to the column. It dates from perhaps about A.D. 100. It is written by an untrained

<sup>1</sup> Besides acknowledged points I owe to him the allocation of parts in VII.

## HERODES

hand. and various errors suggest a more cursive hand for its immediate archetype. It was checked with indifferent care, the reviser writing the mark / against the left of the dubious verse and calling attention to false scansion by the usual method of placing quantitative marks on the top. The actual corrector missed many false verses even where his attention was so called. Even so there are very numerous corrections; and apart from cases where, as so often happens, the corrections (written above or in the margin with occasional cancellation of the false letters) are themselves inaccurately placed, all corrections of every sort by whatever hand are for the better.<sup>1</sup> The theory that corrections to normal grammar were ever made is absurd, since it is patent that no scholar ever touched this text or any ancestor; otherwise we might have valuable marginal notes. Long  $\bar{i}$  is indifferently written  $\iota$  or  $\epsilon\iota$ , and  $\epsilon\iota$  is indifferently written  $\epsilon\iota$  or  $\iota$  or  $\bar{i}$  or  $\acute{\epsilon}\iota$ . To save space I have not noticed cases in my critical apparatus. For  $\chi\acute{\omega}$ , etc. (P) I write  $\langle\kappa\rangle\acute{\omega}$  without note in crit. app. And so in other crases and elisions except after prepositions: but see iv. 83, viii. 52. Similarly I have standardized the contraction  $\kappa\acute{\iota}\bar{\nu}$  for  $\kappa\alpha\iota\acute{\epsilon}$ , giving  $\kappa\langle\acute{\iota}\bar{\nu}\rangle$  where P has  $\kappa\acute{\alpha}$ . I have omitted to note places where P gives punctuation (by gaps), and numerous omissions of iota subscript. I give the speakers' names, which are not given by P, and note by the symbols [ ] in text, and  $\langle \rangle$  in translation where P fails to note change of speakers (by paragraphus —). Further I have omitted to note

<sup>1</sup> Except at iii. 91, and vii. 104 where, in any case, the erroneous correction is by the first hand. Occasionally, as at iii. 53, the correction has miscarried.

## INTRODUCTION

where P writes in full or contracts, except in cases of possible interest. It need only be pointed out that at vii. 96 either  $\pi\rho\hat{\eta}\xi\epsilon\iota\varsigma$  or  $\pi\rho\acute{\eta}\xi\epsilon\iota\varsigma$  is admissible.

The papyrus has suffered little from worms except at vii. *init.* Some damage due to incompetent handling before reaching the British Museum has been set right.

Of the Bude edition (1928 Laloy et Nairn) I have taken all the notice necessary for a student of Herodes: see the crit. nn. on ii. 15 and viii. 8. The reader should be warned that the Bude text (*e.g.* at i. 81, 82; viii. 47; ix. 8) is very inaccurate. I should have included among the list of signs omitted in my crit. app. cases (*e.g.* v. 6) where a hard verse is measured for metre by insertion of dots between feet. In iv. 70 I ought to have noted  $\pi\eta\mu\iota\nu\eta$ .

I

ΠΡΟΚΥΚΛΙ[Σ] Η ΜΑΣΤ(ΡΟΠ)ΟΣ

ΜΗΤΡΙΧΗ

Θ[ρείσ](σ'), ἀράσσει τὴν θύρην τις· οὐκ ὄψει  
μ[ή] τ[ις] παρ' ἡμέων ἐξ ἀγροικίης ἦκει;

ΘΡΕΙΣΣΑ

τ(ίς τ)[ήν] θύρην;

ΓΥΛΛΙΣ

ἐγῶδε.

ΘΡΕΙΣΣΑ

τίς σύ; δειμαίνεις  
ἄσσον προσελθεῖν;

ΓΥΛΛΙΣ

ἦν ἰδού, πάρειμ' ἄσσον.

ΘΡΕΙΣΣΑ

τίς δ' εἶ σύ;

1. θυραν<sup>η</sup> P, suppl. R.  
3. suppl. Bl.

2. μή τις Bl.

γρ<sup>η</sup>  
αποικίης P.



## I

## THE BAWD OR MATCHMAKER

(*Metriche, a respectable well-to-do lady, still young and attractive, is sitting at home with her slave Threissa in the room. A knock is heard. The season is winter. Time and (for us) place are not clearly marked. For the latter Cos is perhaps suggested. v. 56 has the clue.*)

METRICHE <sup>1</sup>

Threissa, list, a rap at the door : go see an any of ours be here from the estate.

THREISSA

Who knocketh ?

GYLLIS

'Tis I.

THREISSA

Who art thou ? Art afraid to come nearer ?

GYLLIS

See there : I have come nearer.

THREISSA

Who art thou ?

<sup>1</sup> The speakers are allotted (mainly by punctuation) accurately except that in v. 8 δολίγη 'wench,' is given to Gyllis.

# HERODES

## ΓΥΛΛΙΣ

Γυλλίς, ἡ Φιλαινίδος μήτηρ. 5  
ἄγγελον ἔνδον Μητρίχη παρ(ε)ῦσάν με.

## ΜΗΤΡΙΧΗ

κάλει. τίς ἐστίν;

## ΓΥΛΛΙΣ

Γυλλίς, ἀμμί<η> Γυλλίς.

## ΜΗΤΡΙΧΗ

στρέψον τι, δούλη. τίς σε μοῖρ' ἔπεισ' ἐλθεῖν,  
Γυλλίς, πρὸς ἡμέας; τί σὺ θε[ὸς πρὸ]ς ἀνθρώπους;  
ἤδη γάρ εἰσι πέντε κου, δοκέω, (μῆνες) 10  
ἐξ οὗ σε, Γυλλίς, οὐδ' ὄναρ, μὰ τὰς Μοίρας,  
πρὸς τὴν θύρην ἐλθοῦσαν εἶδέ τις ταύτην.

## ΓΥΛΛΙΣ

μάκρην ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις  
ὁ πηλὸς ἄχρις ἰγνύων προσέστηκεν·  
ἐγὼ δὲ δραίνω μυῖ' ὅσον· τὸ γὰρ γῆρας 15  
ἡμέας καθέλκει κῆ σκιὴ παρέστηκεν.

## [ΜΗΤΡΙΧΗ]

. . .].ε καὶ μὴ τοῦ χρόνου καταψεύδεο·  
οἷη τ' ἔτ' εἶ] γάρ, Γυλλί, <κ>ῆτέρους ἄγχειν.

5. γυλλίς and φιλαϊνιοι P, with correction in margin.

6. μητρίχη P. 7. αμμία P; corr. R. 9. π<sup>ρος</sup> P  
(i.e. παρ' corr. to προς) K. suppl. R. 10. suppl.  
K. 12. ταυτην by correction from ταυτης P (K.).

15. μυι, οσον P with μυσοσον in faint small letters in margin

GYLLIS

Gyllis, mother of Philaenis. Take news to Metriché within that I am here.

METRICHE (*hearing a woman's voice*)

Admit her. Who is it ?

GYLLIS

Gyllis, nurse Gyllis.

METRICHE

To your wheel, wench. What fate, Gyllis, beguiled you to come to us? Why camest angel-wise? 'Tis now, I ween, five months since any beheld you, even in fancy, come to this door, the Fates be witness.

GYLLIS

I live afar off, childe, and in the alleys the mud is knee-deep; and I can no more than a fly; for eld weigheth upon me, and the Shadow standeth by me.

<METRICHE<sup>1</sup>>

Frolick and belie not Father Time: for thou not past it yet, Gyllis.

<sup>1</sup> *vv.* 17-19 Changes of speakers may have been indicated in left margin.

(J. H. Wright). 16. ημε]ας P supplied by K. from Stob. *Fl.* cxvi. 18 where some codd. have *v.* 15 μνισων, μνοσων, κην for καί, and παραστηκει ορ παρεστηκη. 17. . . ] (δ)εκαιμη P.

(so Mn.): ? ερειδε, unless νεαζε be possible. καταψευδου P.  
18. suppl. by Tucker.

## HERODES

<ΓΥΛΛΙΣ>

σίλ(λαιν)ε· ταῦτα τῆς νεωτέρης ὑμῖν  
πρόσεστιν.

<ΜΗΤΡΙΧΗ>

ἀλλ' οὐ τοῦτο μή σε θερμήνη. 20

<ΓΥΛΛΙΣ>

ἀλλ', ὦ τέκνον, κόσον τιν' ἤδη χηραίνεις  
χρόνον μόνη τρύχουσα τὴν μίαν κοίτην;  
ἐξ οὗ γὰρ εἰς Αἴγυπτον ἐστάλη Μάνδρις  
δέκ' εἰσὶ μῆνες, κούδὲ γράμμα σοι πέμπει,  
ἀλλ' ἐκλέλησται καὶ πέπωκεν ἐκ καινῆς. 25  
κεῖ δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,  
ὅσσοι εἰσὶν κου καὶ γίνετ', ἔστ' ἐν Αἰγύπτῳ·  
πλοῦτος, παλαιστρη, δύναμις, εὐδί(η), (δ)όξα,  
θείαι, φιλόσοφοι, χρυσίον, νεηνίσκοι,  
θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, 30  
Μουσηῶν, οἶνος, ἀγαθὰ πάν(τ)· ὅσοι ἂν χρήζη[ς],  
γυναῖκες, ὀκόσους οὐ μὰ τὴν (Α)ιδεω Κούρην  
(ἀστέ)ρας ἐνεγκεῖν οὐραν[ο]ς κεκαύχηται,  
τὸ δ' εἶδος οἶαι πρὸς Πάρι[ν] κο(τ)· ὤρμησαν  
θ(ε)αὶ κρι(θ)ῆναι καλλονῆν—(λ)άθοιμ' αὐτάς 35  
γρύξασα.] κο(ί)ην οὖν τάλαι(α) σὺ ψυχὴν  
ἔχουσα] θάλπεις τὸν δίφρον; κατ' οὖν λήσεις  
γηρᾶσα] καὶ σευ τὸ ὤριον τέφρη κάψει.  
πάπτη]νον ἄλλη κῆμέρας μετάλλαξον  
τ(όν)] νοῦν (δ)ύ' ἢ τρεῖς, <κ>ίλαρῆ κατάστηθι 40  
. . . . . (πρ)]ὸς ἄλλον· νηῦς μῆς ἐπ' ἀγκύρης  
οὐκ ἀσφ]αλῆς ὄρμ(ε)ῦ(σ)α· κείνος ἦν ἔλθῃ—

19. σιλ[(λ)α](ιν)ε P: suppl. by K. νεωτερησιμῖν P.

23. μάνδρις P. 25. εκλελησται P, and καιν·ῆ'ς P: κινῆς in

MIME I. 19-42

<GYLLIS>

Jest on : 'tis the way with you merrie wives.

<METRICHE>

Let not this irk thee.

<GYLLIS>

Well, childe, how long art thou a widow, in lonesomed wearying thy sole bedde? Since Mandris fared to Egypt 'tis ten months ne a jot sent thee. He hath forgotten thee and quaffed anew. There is the goddess house. No being nor creacioun but what is in Egypt: wealth, grounds of disport, power, climate fayr, fame, exhibiciouns, sages, gold, children, the demesne of the Brethren Gods, right noble the king, the Museum, wine, all boons man mote crave, women, 'a Hell-Maids name, more than sky vaunteth of stars, and in countenance as what [goddesses] of yore came unto Paris for deeming of their beautie, pray they hear not my prating. [With] what intendiment then warmest thy seat? [Eld] will steal on thee and ash<sup>1</sup> devour thy bloom. Spy elsewhither, and for two or three days make change of your mind, and be chearfull [once more] toward another. Ships ride [not] safely on one anchor. An He come, <thence> shall

<sup>1</sup> As the ash on a torch creeps over the ember.

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margin. 26. κί P. 28. πα'λαιστρη P. 29. θέαι P.  
(θα)  
 31. marked as corrupt. αγα πανθ P. 32. suppl. K.  
 33. so Hicks. 34. τηνδ'οψιν P with . . . . .δος superscr  
 explained by Hdl., Bl. 35. so Buech. 36. suppl. Hdl.  
 (e.g.) 37. suppl. R. κατοὐνλησεις P. 38. suppl. R.  
'κ'  
 ωριμόν P. 39. suppl. Weil. χημ P. 40. suppl. Bl.  
 χιλαρ.καταστηθ.ι P. 41. e.g. αὐτις. 42. so Hicks.

## HERODES

.....]...[.]ν[.] μηδὲ εἰς ἀναστήση  
 ἦ]μεας φίλ(η) τὸ δεῖν(α) δ' ἄγριος χεῖμων  
 .....](λα), κούδὲ εἰς οἶδεν 45  
 τὸ μέλλο]ν ἡμέων· ἄστατος γὰρ ἀνθρώποις  
 .....](θλη)[.]ς. ἀλλὰ μήτις ἔστηκε  
 σύνεγγυ[ς] ἡμῖν;

### ΜΗΤΡΙΧΗ

οὐδὲ ε[ί]ς.

### ΓΤΑΛΙΣ

ἄκουσον δὴ

ἄ σοι χρ[εῖ]ζουσ' ὦδ' ἔβην ἀπαγγεῖλαι  
 ὁ Ματαλ[ί]νης τῆς Παταικίου Γρύλλος, 50  
 ὁ πέντε νικέ[ω]ν ἄθλα, παῖς μὲν ἐν Πυθοί,  
 δις δ' ἐν Κορίνθῳ τοὺς ἴουλον ἀνθεῦντας,  
 ἄνδρας δὲ Πί(ση) (δ)ῖς καθεῖλε πυκτεύσας,  
 πλουτέων τὸ (καλόν), οὐδὲ κάρφος ἐκ τῆς γῆς  
 κινέων, ἄθικτ[ο]ς [ἔς] (Κυ)θηρίην σφρη(γ)ίς, 55  
 ἰδὼν σε κ(α)θό(δ)ω (τῆς) Μίσσης ἐκύμηνε  
 τὰ σπλάγχν', ἔρω[τι] καρδίην ἀνοιστρηθείς,  
 καί μευ οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην λείπει  
 τὸ δῶμα, [τέ]κνον, ἀλλὰ μευ κατακλαίει  
 καὶ ταταλ[ί]ζει καὶ ποθέων ἀποθνήσκει. 60  
 ἀλλ', ὦ τέκνον μοι Μητρίχη, μίαν ταύτην  
 ἀμαρτίην δὸς (τῇ) θεῶ· κατάρτησον  
 σαυτήν, τὸ [γ]ῆρας μὴ λάθῃ σε πρόσβλεψαν.

43. *e.g.* τέθνηκεν· (R.) οὔκουν.

44. φίλη· τὸ δεῖνα Bell,

Nairn. I conjecture and translate 'φιλεῖ τὸδ' εἶν'· ὁ δὲ.

45. *e.g.* [(σε)ίει χαμαὶ τὰ φύλ]λα.

46. ]νημεων P: τὸ μέλλον

ανθρώποις

Buech., W.H., and others.

γαρρημιων P (ανθρωπων first

written in superscr.).

47. *e.g.* ζοῆ (Cr.) γενέθλησ' with

none raise us again, deere. †So runs the world.†  
The wild winter [shakes down the leav]es, and none  
of us conneth [what will be]: for [life] is unstable  
to the [generaeious] of man. But say an any be  
hard by.

## METRICHE

None.<sup>1</sup>

## GYLLIS

Hear then the newes whereof I wolde come here  
messenger. Gryllos, son of Mataline, woman of  
Pataikios, victor of five prizes, as boy at Pytho, twice  
at Corinth over downy youth, while twice at Pisa in  
boxing he overwent his rival men, of fair wealth,  
moving no mote from ground, seal untouched to  
Cytherea—he at the Descent of Misé set eyne on  
thee, and his harte was stung with passion, and his  
entrayles swollen: night and day long he quitteth  
not my house, childe, but weepeth over me, calling  
me fond names, and of yearning perdy dyeth. But  
childe Metriche, prithe, this one errour grant to  
the goddess: devote thyself to her,<sup>2</sup> lest eld espy

<sup>1</sup> 'None' is said by M., but the changes of speaker are  
marked only by spaces.

<sup>2</sup> Understand ἐξ αὐτῆς: so Grooneboom. One might com-  
pare Michael Psellus (p. 244. 34 Sathas) ἐπειδὴ προσηλωμένην  
εἶδον τῇ θεῶ καὶ οἶον ἐξηρητημένην (which normally takes genitive  
or ἐκ . . .).

ἀνθρώπων. εστηκεν P, a mark of error prefixed: ν  
is cancelled before completion. 48. read and supplied by

Nicholson: ημων P. 49. suppl. Hardie. 50. Mātāk P.

γυλλος P, corrected in margin. 54. καλόν Hicks: καρπος  
P. 55. suppl. Nicholson. 56. καθόδω and μίση P.

57. suppl. Hicks, Hdl. 59. suppl. K. 60. τὰτάλιζει P.

61. μητριχηί P. 63. suppl. K.

## HERODES

καὶ δοιὰ πρήξεις· ἠδέω[ν] (τεύ)[ξ]ει (κα)[ί σοι  
δοθήσεται τι μέζον ἢ δοκεῖς· σκέψαι, 65  
πείσθητί μεν· φιλέω σε, ναὶ μὰ τὰς Μοίρας.

### ΜΗΤΡΙΧΗ

Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει  
τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κα[τ]άπλωσιν  
καὶ τὴν φίλην Δήμητρα ταῦτ' ἐγὼ 'ξ ἄλλης  
γυναικὸς οὐκ ἂν ἠδέως ἐπήκου(σ)α, 70  
χωλὴν δ' αἰδεῖν χῶλ' ἂν ἐξεπαίδευσα  
καὶ τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἠγείσθαι.  
σὺ δ' αὖτις ἔς με<υ> μηδὲ ἔν<α> φίλη τοῖον  
φέρουσα χῶρει μῦθον· (ὄν) (δ)έ γρήαι(σ)<ι>  
πρέπει γυναιξὶ ταῖς νέαις ἀπάγγελλε· 75  
τὴν Πυθέω δὲ Μητρίχην ἔα θάλπειν  
τὸν δίφρον· οὐ γὰρ ἐ<γ>γελαῖ τις εἰς Μάνδριν.  
ἀλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς  
δεῖται· Θρέϊσσα τὴν μελαινίδ' ἔκτ[ρ]υψον  
(κῆ)κτημόρους τρεῖς ἐγγέ(α)[σα τ](οῦ ἄ)κρήτου 80  
καὶ ὕδωρ ἐπιστάξασα δὸς πιεῖ[ν].

### ΓΥΛΛΙΣ

κ(αλ)ῶ(ς).

### ΜΗΤΡΙΧΗ

τῆ, Γυλλί, πῖθι.

64. δοῖα P: expl. Hdl.: suppl. Hdl., F.D. (καὶ σοι).  
65. σκεψαι· P (? such marks after *ī* are often accidental; cf.  
viii. 24 *αμφι* in Nairn's facs.). 65-66. a change of speakers  
wrongly marked but cancelled. 67. β of *απαμβλυνει* ex

correctura. *γυναί* for *Γυλλί* Stob. Fl. cxvi. 24. 71. <sup>a</sup>χῶλον



thee ere thou wot. Twain ends shalt thou win :  
 thou shalt have joyaunce and gifts beyond thy fancy.  
 Think on't, be of my persuasioun. 'A Fates name  
 thy friend am I.

METRICHE

Gyllis, white hair blunteth wit : for, by Mandris  
 return and Demeter deare, had other woman spoken  
 so, I had not heard her out, but made her as lame as  
 her lays, and hate the threshold of my door. But  
 thou, deare, come thou never again to my house with  
 sike tale : tell girls what semeth old women ; but  
 let Metriché, childe of Pytheas, warm her seat ; for  
 none scoffeth at Mandris. But, 'tis said, 'tis not  
 words whereof Gyllis hath need : so Threissa, scour  
 out the chalice and pour in three noggins of neat  
 wine.

GYLLIS

That is well.<sup>1</sup>

<METRICHE>

There, Gyllis, drink.

<sup>1</sup> 'When !' see Appendix.

P. 73. corr. Buecheler ( $\mu\epsilon$  P), and Cr. ( $\epsilon\nu$  P). 76.  $\pi$   
<sup>τον διφρον</sup>  
 ex δι P. 77. μητριχην P. μητρι cancelled. μάνδριν P.  
<sup>χι</sup> <sup>α</sup>  
 ενγελαι P. 78. ουδε P. φυσει P. 79. in margin  
<sup>ευ</sup>  
 κυλ γ(ε) (κυλίκων γένος εὐτελής Edmonds). 80. suppl. Hdl.,  
 Cr. 81. καλῶς Alexis fr. 230. After  $\nu$  there must  
 have been a large space. The change of speaker is marked  
 here only.

## HERODES

### ΓΥΛΛΙΣ

δέξον· οὐ [ ] . . . . . (πον) [ . .  
 πείσουσά σ' ἤλθον, ἀλλ' ἔ(κ)[ητι] (τ)ῶν ἰ(ρ)ῶν,  
 ὦν οὐνεκέν μοι—

### ΜΗΤΡΙΧΗ

Γυλλί, ωνα[ . . . . .  
 οσσοῦ γένοιτο.

### ΓΥΛΛΙΣ

μᾶ, (τ)έκνον (π)[.] . . . . . 85  
 ἠδύς γε, ναὶ Δῆμητ[ρ]α, Μη[τρί](χ)[η]· τού[τ]ου  
 ἠδίου' οἶνον Γυλλίς οὐ πέ[π]ω(κέν) [κ](ω).  
 σὺ δ' εὐτύχει μοι, τέκνον, ἀσ[φα](λ)ίζ[ο]υ [δέ  
 σαυτήν· ἐμοὶ δὲ Μυρτάλη τε κ[αί] (Σί)μη  
 νέαι μένοιεν, ἔστ' ἂν ἐμπνέ[η] Γυλλίς. 90

82. δείξον P corr. by Meister. e.g. οὐ [σ]πείσαι  
 σπον[δὴν] (i.e. to give me a drink). 83. suppl. Cr.  
 84. *distinxi*. No Greek ever said ὦνάβ μοι 'you got from  
 me.' For the break compare vi. 15, iii. 58, 88, v. 73:  
 see pp. 177 *sqq.*: also *Addenda*, p. 354. Perhaps ὠναγῆς

MIME I. 82-90

<GYLLIS>

Give it me : I came not here to persuade thee  
[to spill liquor] but for holy rites'<sup>1</sup> sake, wherefore  
my—

<METRICHE>

Gyllis, let yon mucky man [drub] his own.

<GYLLIS>

La! childe, [I am past that]. Good 'a Demeter's  
name, Metriché : better wine than this Gyllis ne'er  
drank. But fare thee well, childe, and hold thyself  
in gard; but may my Myrtale and Simé remain  
young while Gyllis hath breath in nostrils.

<sup>1</sup> The rites in *v.* 56.

*ἴσχοι ὅσ' οὐ γένοιτο* (ii. 83).  
*μά* P. 86. suppl. Milne.  
88. suppl. Hdl. after Buech.  
from *ταυτην* P: suppl. Nicholson, Buech.

At 85 *e.g.* *παρήβηκα*.  
87. so Bl., al.: *ηδέιον* P.  
89. *σαυτην* by correction

## II

### ΠΟΡΝΟΒΟΣΚΟΣ

#### ΒΑΤΤΑΡΟΣ

ἄνδρες δικασταί, τῆς γενῆς μ[έν] οὐκ ἐστέ  
 ἡμέων κριταὶ δῆκουθεν οὐδὲ [τ]ῆς δόξης,  
 οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τ[ῆν] νηῦν  
 ἔχει ταλάντων πέντ', ἐγὼ δὲ μ[η]δ' ἄρτους,  
 . . . . ] (ὕ)περέξει Βάτταρον [τι π]ῆμ[ήν]ας· 5  
 πολλο[ῦ γε] καὶ (δεῖ). [τ]ώλυκόν γάρ [ἄν] κλαύσαι  
 . . . K[α]ρίη (γ') ὄμαστος ἦ ἀσ[τέω]ν χώρη.  
 . . . . ]ος μέτοι(κός) ἐστι τῆς [πό]λιος κῆγῶ,  
 καὶ ζ[ῶ]μεν) οὐχ ὡς βουλ(ό)[με<σ>]θ', ἀλλ' ὡς ἡμέας  
 ὁ και ρὸς ἔλκει. προστάτην [ἔ]χει Μέννην 10  
 ἐγὼ δ' Ἄρισ[τοφ]ῶντα· πῦξ [νε]νίκηκεν  
 Μέν[νης], (Ἄρισ)[τοφῶν δὲ κ[ῆ]τι] νῦν ἄγχει·  
 κεί μ[ῆ] ἐστ' ἀληθέα ταῦτα, το[ῦ ἡ](λ)ίου δύντος

1. ἐστε P: suppl. by K. 2. suppl. by K. 3. /ονδ  
 P, whence τ[ῆν] νηῦν: explained by Bl. 4. εχει P who  
 started to write ειχ. μ[η]δ'αρτους P: suppl. by Cr. 5. e.g.  
 νομοῦ. [τι π]ῆμ[ήν]ας suppl. by Nicholson, Bl. 6 sqq.  
 first spaces missing with the two halves correctly mounted of  
 five letters narrowing to three. 6. πολλο[ῦ] suppl. Mn.  
 γε και δι legi. [τ]ώλυκον and [ἄν] C.E. errata. 7. so  
 Mn.: γ' ego: ἦν Bl. fin. supplevi dubitanter: vid. n.  
 8. e.g. (κ)οὔτος Cr. μέτοικος F.D. (rightly Mn.). Rest K.:

. . . λεω<sup>10</sup> P. 9. suppl. Hdl., Cr. (init.). ἡμέας P. Before  
 92

## II

### THE BROTHEL-KEEPER

*(A court of law, nominally in Cos. Battaros, a villainous old rogue shoddily clad, addresses the jury. One of his protégées, whom he alleges to have been assaulted by the defendant Thales, is present.)*

#### BATTAROS

Gentlemen of the jury ye wot ye are no judges of our lineage nor renown: nor an Thales here hath a ship worth five talents, and I lack loaves, shall he [therefore] do Battaros a hurt and hold mastery of law. Nay, far from it. Salt tears should he weep, if Carian isle be a land of cities that are united into one city.<sup>1</sup> For I am in this city as he—an alien. We live not as we wolde but as needs drive us. His patron is Aristophon, Mennes mine. Mennes has won boxing bouts: Aristophon can still hug. An this be not true, sirs, let him come out at

<sup>1</sup> *Καρία* or *Καρίς* = *Κῶς*, St. Byz. *s. v. v.* For the end compare Nairn's introduction, p. xix., Diod. Sic. xv. 76, *C.R.* xlii. 163.

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αλλ a  $\bar{\kappa}$  deleted. 10. suppl. Stadtmueller. [ $\epsilon(\chi)$ ] $\epsilon\iota$  P (so Mn.) with  $\nu\acute{\epsilon}\mu\epsilon\iota\nu$  in margin, the  $\nu$  being presumably a slip. 11. suppl. Cr. and K. ( $\nu\epsilon$ ). 12. suppl. Cr. and Buech. ( $\eta\tau\iota$ ). 13. suppl. Bl. (init.), K. fin.

HERODES

ἐξε(λ)θε(τω) [᾿χ]ων, ἄνδρες, [᾿η]ν (ἐ)χ(ει) χλαῖναν·  
 . . . ]γνώσε(τ) > οἶψ' προστάτ[η τ]εθώρ(ηγ)μαι. 15  
 ἐρεῖ τ[ι] (ἀ)χ' (ὕ)[μῖ]ν " ἐξ Ἄκῃς ἐλή[λου]θα  
 πυρ]οὺς ἄγ(ω)ν κῆστησα (τ)ὴν κακὴν λιμὸν,"  
 ἐγὼ δ(ἐ) (πόρ)]νας ἐκ Τύρου· τί τῷ δήμῳ  
 . . . . . ; δ]ωρεὴν γὰρ οὐθ' οὗτος πυρούς  
 δίδωσ' ἀλή]θειν οὐτ' ἐγὼ πάλιν κείνην. 20  
 εἰ δ' οὐνεκεν πλεῖ τὴν θάλασσαν ἢ χλαῖναν  
 ἔχει τριῶν μνέων Ἀττικῶν, ἐγὼ δ' οἰκέω  
 ἐν γῆ τρίβωνα καὶ ἀσκέρας σαπρὰς ἔλκων,  
 βίη τιν' ἄξει τῶν ἐμῶν ἔμ' οὐ πείσας,  
 καὶ ταῦτα νυκτός, οἶχε(τ) > ἡμῖν ἢ ἀλεωρῆ 25  
 τῆς πόλιος, ἄνδρες, κ<᾿>φ' ὅτῳ σεμνύνεσθε,  
 τὴν αὐτονομίην ὑμέων Θαλῆς λύσει.  
 ὃν χρῆν <ἐ>αυτὸν ὅστις ἐστὶ κ<᾿>κ ποίου  
 πηλοῦ πεφύρητ' εἰδότη > ὡς ἐγὼ ζῶειν  
 τῶν δημοτέων φρίσσοντα καὶ τὸν ἥκιστον. 30  
 νῦν δ' οἱ μὲν ἐόντες τῆς πόλιος καλυπτῆρες  
 καὶ τῇ γενῇ φυσῶντες οὐκ ἴσον τούτῳ  
 πρὸς τοὺς νόμους βλέπουσι κῆμὲ τὸν ξεῖνον  
 οὐδεὶς πολίτης ἠλόγησεν οὐδ' ἦλθεν  
 πρὸς τὰς θύρας μεν νυκτός οὐδ' ἔχων δᾶδας 35  
 τὴν (ο)ικίην ὑφή[ψ]εν οὐδὲ τῶν πορνέων  
 β[ί]η λαβὼν οἶχωκεν· ἀλλ' ὁ Φρυξ οὗτος  
 ὁ νῦν Θαλῆς ἑὼν, πρόσθε δ', ἄνδρες, Ἀρτίμμη,  
 (ᾶ)παντα ταῦτ' ἔπραξε κοῦκ ἐπηδέσθη  
 οὔτε νόμον οὔτε προστάτην οὐτ' ἄρχοντα. 40  
 καίτοι λαβὼν μοι γραμματεῦ τῆς αἰκείης  
 τὸν νόμον ἄνειπε, καὶ σὺ τὴν ὀπὴν βῦσον  
 τῆς κλειψύδρης, βέλτιστε, μέχρις οὗ εἶπη,

14. init. suppl. Cr.  
fin. nescioquis.

[᾿χ]ων supplevi (or [ἐχ] Mn.).  
15. Legi et εὔ supplevi (contra Hdl.)

sun wane in that cloke he weareth, and he shall know what kind of patron is my habergeon. Perchance he will tell you 'From Acre came I with cargo of wheat and allayed the curst famine.' Aye but I have brought giglots from Tyrc. What is that to the folk? Neither giveth he wheat free to grind, nor give I her so. But an he claim, for that he sayle the sea or be dight in a cloke worth three Attic minae, while I live ashore trayling my ragged shoon—an he claim therefore to take amaine of mine sans mendes made, aye and by night, then gone is the saufgard of the city, and your pride of self-rule by Thales fordone. Nay he should know who he is and of what clay mingled, and live as do I, in awe of the least of his townfolk: but in fact those who be top-tiles of the city, and puffed of lineage far more than he, these look to the laws, and no citizen ere wronged me the straunger nor came of night to my doors, nor with torches flamed my habitaunce, nor took of my giglots amaine: but this Phrygian, now Thales hight, but once Artimmes did this all sans hede of law or governour or ruler. Now sir clerke, take and read me the law of batterie, and thou, sir, stop the hole of the water-clocke till he end his

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p. 75 and crit. app., unde  $\kappa\epsilon\delta$  Edmonds; ut suum profert Nairn! Melius e.g.  $\kappa\alpha\lambda$  16. init. Cr. Fin. Blass. 17. init. Cr.  $\kappa\acute{\eta}\sigma\tau\eta\sigma\tau\alpha$  P with  $\tau$  deleted. ( $\tau$ ) vel [ $\tau$ ]ην me iudice P. 18. suppl. Hdl. 19. suppl. Hicks. Init. e.g.  $\tau\acute{o}\upsilon\tau'$   $\acute{\epsilon}\sigma\tau\iota$  Hdl. 20. suppl. Hdl., Bl.  $\kappa(\omega)\acute{\eta}\nu$  P. Can the accent be misplaced and point to  $\omicron\upsilon\tau$   $\epsilon\gamma\omega(\gamma\epsilon)$   $\alpha\lambda\acute{\epsilon}\iota\nu$   $\kappa\iota\upsilon\eta\nu$  in the original? 24.  $\acute{\epsilon}\mu'$  P. 28.  $\epsilon\chi\rho\eta\nu$  P, corr. Blass. 29.  $\zeta\omega\iota\eta\nu$  P: ex compendio  $\zeta\acute{\omega}$  ortum (cf. *Philol.* 1925 Bd. 3-4). 36.  $(\omicron)\iota\kappa\iota\alpha\nu$  P. 38. After  $\epsilon\omega\nu$  an  $\alpha$  cancelled P. 43. I translate  $(\acute{\alpha})\nu\epsilon\acute{\iota}\pi\eta$  Herwerden.

## HERODES

†μη̄ πρὸς τε κυσὸς φῆσι †<κ>ῶ τάπης ἡμῖν,  
τὸ τοῦ λόγου δὴ τοῦτο, ληΐης κύρση.

45

### ΓΡΑΜΜΑΤΕΥΣ

ἐπὴν δ' ἐλεύθερός τις αἰκίση δούλην  
ἢ ἐκὼν ἐπίσπη, τῆς δίκης τὸ τίμημα  
διπλοῦν τελείτω.

### ΒΑΤΤΑΡΟΣ

ταῦτ' ἔγραψε Χαιρώνδης,  
ἄνδρες δικασταί, καὶ οὐχὶ Βάτταρος χρήζων  
Θαλῆν μετελθεῖν. ἦν θύρην δέ τις κόψη, 50  
μ(ν)ῆν τινέτω, φκῆσ' > ἦν δὲ πύξ ἀλοιήση  
ἄλλ]ην πάλι μνῆν· ἦν δὲ τὰ οἰκί' ἐμπρήση  
ἢ ὄρους ὑπερβῆ, χιλίας τὸ τίμημα  
ἔ(ν)ειμε, κῆν βλάψη τι, διπλόον τίνειν.  
ῶ[κ]ει πόλιν γάρ, ῶ Θαλῆς, σὺ δ' οὐκ οἶσθας 55  
οὔ[τ]ε πόλιν οὔτε πῶς πόλις διοικεῖται,  
ο[ἰ](κ)[εἰ]ς δὲ σήμερον μὲν ἐν Βρικινδήροις  
ἐ(χ)θές δ' ἐν Ἀβδῆροισιν, αὔριον δ' ἦν σοι  
ν[α](ῦ)λον διδοῖ τις, ἐς Φασηλίδα πλώση.  
ἐ(γ)ὼ δ' ὅκως ἂν μὴ μακρηγορέων ὑμέας, 60  
ῶνδρες δικασταί, τῇ παροιμίῃ τρύχω,  
πέπονθα πρὸς Θάλητος ὅσα κῆμ πίσση  
μῦς· πύξ ἐπλήγην, ἢ θύρη κατήρακται  
τῆς οἰκίης μεν, τῆς τελέω τρίτην μισθόν,  
τὰ ὑπέρθυρ' ὀπτά. δεῦρο, Μυρτάλη, καὶ σύ· 65  
δείξον σεωυτὴν πᾶσι· μηδέν' αἰσχύνευ.  
νόμιζε τούτους οὔ[s] ὀρῆς δικάζοντας  
πατέρας ἀδελφούς ἐμβλέπειν. ὀρῆτ', ἄνδρες,

44. Corrupt: see Hdl.: I suggest 'πρότετε' κυσὸς φῆσι.  
ὁ λόγος huiusmodi fuerit. Venator post immodicam ficorum  
96



reading, lest, as the saw goeth, arse ery 'shoot' and sheets bag the spoyle.

## CLERK

An a freeman assault a slave, or follow her of malintent, let him pay double the assessment.

## BATTAROS

So wrote Chaerondes, gentlemen of the jury, not Battaros with intent to prosecute Thales. "An one batter the dore, let him pay a mina; an he pommel with his fist, another mina; an he burn the habitaunce, or trespass, a thousand minae is the price set, and an he injure aught, restore double. For Chaerondes was aedifying a city, Thales, but thou knowest not city, nor how a city be aedified, but livest to-day in Bricindéra, yesterday in Abdera, and on the morn, an any give thee his fare, thou wilt sayl to Phaselis. But I, leaste in long speche, gentlemen of the jury, I frett you with my saws, I have been so entreated by Thales as mouse in pitch: I was smot with fists, the dore of my house, wherefore I pay a third as rent, is broken down, the lintell brent. Come hither Myrtale: shew thyself to all: be shamefast toward none: think, in this jury thou seest, that thou beholdest fathers and brethren. See,

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immaturorum cenam visus est audire consocios clamantes.

*Cf. Philogelos* 243      45 λήϊης P.      49. βαττα<sup>ρο</sup> P.  
 51 *sqq.* suppl. K.      φησι P.      57. βρικινδήροις P.  
 59. πλωση P.      61. I translate τῆ<ς> παροιμίη<ς> Blass.  
 62. καπισση<sup>ημ</sup> P.      64. μισθον P corr. from μοῖραν.      67. οραις P.

HERODES

τὰ τίλματ' αὐτῆς καὶ κάτωθε κᾶνωθεν  
 ὡς λεία ταῦτ' ἔτιλλεν ὠναγῆς οὔτος, 70  
 ὅ<τ>' εἶλκεν αὐτὴν κ<ῆ>βιάζετ'—ὦ Γῆρας,  
 σοὶ θυέτω ἐπ[εῖ] τὸ αἶμ' ἄν ἐξεφύσησεν  
 ὥσπερ Φίλι[π]π(ο)ς ἐν Σάμῳ κοτ' ὁ Βρε<υ>κος.  
 γελᾶς; κίν[αι]δ(ό)ς εἶμι καὶ οὐκ ἀπαρνεῦμαι  
 καὶ Βάτταρός μοι τοῦνομ' ἐστὶ <κ>ὼ πάππος 75  
 ἦν μοι Σισυ(μ)βρᾶς <κ>ὼ πατὴρ Σισυμβρίσκος,  
 κῆπορνοβός[κ]ευν πάντες, ἀλλ' ἔκητ' ἀλκῆς  
 θαρσέων λέ[ον]θ' [ἰλλ]οιμ' ἄν, εἰ Θαλῆς εἴη†ι†.  
 ἐρᾶς σὺ μὲν ἴσως Μυρτάλης· οὐδὲν δεινόν·  
 ἐγὼ δὲ πυρέων· ταῦτα δούς ἐκεῖν' ἔξεις. 80  
 ἦ νῆ Δί', εἴ σευ θ(ά)λπεταί τι τῶν ἔνδον  
 ἔμβυσον εἰς τὴν χεῖρα Βαττάρῳ τιμῆν,  
 καὐτός τὰ σαυτοῦ θλῆ λαβὼν ὅκως χρήξεις.  
 ἐν δ' ἐστίν, ἄνδρες—ταῦτα μὲν γὰρ εἴρηται  
 πρὸς τοῦτον—ὑμεῖς δ' ὡς ἀμαρτύρων εὔντων 85  
 γνώμη δικαίη τὴν κρίσιν διαιτᾶτε.  
 ἦν δ' οἶον ἐς τὰ δοῦλα σώματα σπεύδη  
 κῆς βάσανον αἰτῆ, προσδίδωμι κ<ῆ>μαυτόν·  
 λαβὼν, Θαλῆ, στρέβλου με· μόνον ἢ τιμῆ  
 ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνη Μίνως 90  
 οὐκ ἄν δικάζων βέλτιον διήτησε.  
 τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον  
 τῷ πορνοβοσκῷ Βαττάρῳ φέρειν, ἀλλὰ  
 ἅπασι τοῖς οἰκεῦσι τὴν πόλιν ξείνοις.

69. κατωθεν P (ν deleted)      70. λία P.      ὠναγης P.  
 73. Φίλιππος can hardly be right but the correction above  
 ππ is unfortunately illegible. ποτ (κ superscr.) and βρεγκος  
 (νθ)  
 P: corr. Hdl.      76. βρίσκος P.      78. λε(ων[. .]οιμαν  
 P (teste Milne). Perhaps in λέοντ' ἰλλοιμ' ἄν (cf. Hom. λ 573)  
 the second word was read as <ε>ἴμ' αἶμ' ἄν and hence λέων

sirs, round about her smoothness, how smooth was this pluckt by this mucky man when he raunched and shent her.—Eld, let him render thankoffering to thee : els had he spat forth his blood, as did once Philip the Locust in Samos. Dost laugh ? I am a Boye, I deny not—and my grandsire was Patchouli hight, and my sire Patchouletto, and panders were they all : but for prowes wolde I chivy a lion, were I as Thales. You lust after Myrtale perchance ; small matter that ; and I, after loaven : give one and thou shalt get the other. Or els 'a god's name, an thou be inly warmed, stuff the price into Boye Battaros his hand, and take thine own and drub thine own to thy desire. One thing, sirs—for this has been said unto him—do ye sirs, since witnes is there none, rule your sentence by aequitie. And, an he will merely assay the bodys of slaves and call unto torture, lo ! I offer mine own self freely : take me Thales and torture me : only let the price be in the midst : no better ruling could Minos himself have made were he judge here with his balaunce. For the rest, sirs, deme not that ye give vote for Battaros the pandar but for all the straungers

arose. The false breathing (*ειλ-, ιλλ-*) is fairly common. Ap. Rhod. ii. 27 ; Ruhnk. on Timaeus *Lex. Plat.* 80<sup>b</sup>. Fin. : *ηνι* P, *ειην* Kaibel ; see Grooneboom's crit. n. which is very sound.

79. *σν* superscribed. P here and 83 (fin.) most falsely gives a change of speaker ! 80. *πυρεων* auctor non scriba. 82. *ιωιτιμηνη* P. 83. *θληη* P. *τασ, αυτου* P (, deleted). Mark of corruption cancelled.

84. *ενδ<sup>σ ν</sup>ετισ* P, the last *σ* being deleted. *εστ' ετ'* Herw., which I translate. *ανδ<sup>ε</sup>ρας* P. 87. *οιον* (not *οιον*) Rutherford.

## HERODES

νῦν δείξε<τ> ἢ Κῶς κῶ Μέρουσι κόσσον δραίνει, 95  
 <κ>ῶ Θεσσαλὸς τίν' εἶχε <κ>ήρακλῆς δόξαν,  
 <κ>ῶσκληπιὸς κῶς ἦλθεν ἐνθάδ' ἐκ Τρίκκης,  
 κῆτικτε Λητοῦν ὦδε τεῦ χάριν Φοίβη.  
 ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῇ  
 γνώμη κυβερνᾶτ', ὡς ὁ Φρῦξ τὰ νῦν ὑμῖν 100  
 πληγεῖς ἀμείνων ἔσσειτ', εἴ τι μὴ ψεῦδος  
 ἐκ τῶν παλαιῶν ἢ παροιμίη βράζει.

95. δίξεθηκῶς P.      96. εἶχεν<sup>χ</sup> P.      97. κῶς P.  
 98. κῆτικτε, λητοῦν and τεῦ.      Post φοιβη punctum P.  
 102. βαζει<sup>ρ</sup> P: ? l. κράζει.

within your gates. Now shall ye prove Cos and Merops their puissaunce, and Thessalus and Hereules their glorie, and with what intencioun Aesculapius came hither from Tricca, and wherefore 'twas here that Phoebe bare Leto. Think on all these thynges and steer justice by aequity, sin now this Phrygian ye will find better for his beating, an out of ages past yon saw spit<sup>1</sup> sooth.

<sup>1</sup> Like the sea. Herodes is thinking of such phrases as *ἐξήρυγες* Callim. p. 32 Pfeiffer, *ἐξερύγη* (ita legendum) *fr.* 67 Schneider.

### III

## ΔΙΔΑΣΚΑΛΟΣ

### ΜΗΤΡΟΤΙΜΗ

Οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι,  
 Λαμπρίσκε, τερπνὸν τῆς ζοῆς τ' ἐπαυρέσθαι—  
 τοῦτον κατ' ὤμου δείρον, ἄχρισ ἢ ψυχὴ  
 αὐτοῦ ἐπὶ χειλέων μῦνον ἢ κακὴ λειφθῆ.  
 ἕκ μευ ταλαίνης τὴν στέγην πεπόρθηκεν 5  
 χαλκίνδα παίζων· καὶ γὰρ οὐδ' ἀπαρκεῦσιν  
 αἱ ἀστραγάλοι, Λαμπρίσκε, συμφορῆς δ' ἤδη  
 ὄρμα ἐπὶ μέζον. κοῦ μὲν ἢ θύρη κεῖται  
 τοῦ γραμματιστέω καὶ τριηκάς ἢ πικρὴ  
 τὸν μισθὸν αἰτεῖ κῆν τὰ Ναννάκου κλαύσω, 10  
 οὐκ ἂν ταχέως λκέ>ξιει· τὴν γε μὴν παίστρην,  
 ὄκουπερ οἰκίζουσιν οἷ τε προύνεικοι  
 κοί δρηπέται, σάφ' οἶδε κήτέρω δεῖξαι.  
 κῆ μὲν τάλαινα δέλτος, ἦν ἐγὼ κάμνω  
 κηροῦς' ἐκάστου μηνός, ὄρφανὴ κεῖται 15  
 πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοῖχον ἐρμῖνος,  
 κῆν μήκοτ' αὐτὴν οἶον Ἀίδην βλέψας  
 γράψῃ μὲν οὐδὲν καλόν, ἐκ δ' ὄλην ξύση·

6. χαλκίνδα P.  
See Hippon. 31.

7. αστραγάλοι P: αἱ δορκάδες R., M.  
10. αἰτι κην P. 11. ληξιε P: corr. by

### III

## THE SCHOOLMASTER

(*Scene : A school, the master and boys present. There are statues of Muses round the walls. Enter Metrotime with her boy Kottalos. She addresses Lampriskos the master.*)

#### METROTIME

An thou hope, Lampriskos, that the deare Muses mote give thee some pleasaunce and joyaunce of lyfe, so do thou beat this boye lefte ashoulder, till his last curst breath hang ons lips. Playing hazardry he hath spoiled the roof from his poor mother : for, Lampriskos, the knucklebones suffice not, but our affayres ever wax warre. Where lieth the dore of the writing-master, and the curst last day o' month ask his sold, weep I as much as Nannacus, this note he say forthright : but the gaming-place, where dwell the churles and runagates, he wotteth enow to direct his fellow. And the poor tablet which each month I werke to cere, lieth beraft before the wallward post of our pallet, an it so be he scowl not on it as 'twere Death, and write naught fair thereon, but

---

Bl., Hicks. 17. I take 'Αίδην as acc. after βλέψας : Callim.  
*Iamb.* 297. 18. ξυλη<sup>σ</sup> P.

## HERODES

αἱ δορκαλίδες δὲ λιπαρώτεραι πολλόν  
 τῆς ληκύθου ἡμέων τῇ ἐπὶ παντὶ χρώμεσθα 21  
 ἐν τῆσι φύσης τοῖς τε δικτύοις κεῖνται. 20  
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,  
 ἣν μή τις αὐτῷ ταῦτ' ἀπεντάκις βώσ<η>.  
 τρι<τ>ῆμέρ<η> Μάρωνα γραμματίζοντος  
 τοῦ πατρὸς αὐτῷ, τὸν Μάρωνα ἐποίησεν 25  
 οὗτος Σίμωνα ὁ χρηστός· ὥστ' ἔγωγ' εἶπα  
 ἄνουν ἐμαυτήν, ἣτις οὐκ ὄνους βώσκειν  
 αὐτὸν διδάσκω, γραμμάτων δὲ παιδείην,  
 δοκεῖσ' ἄρωγόν τῆς ἀωρίης ἔξειν.  
 ἐπεὰν δὲ δὴ καὶ ῥῆσιν οἷα παιδίσκον 30  
 ἢ ἄγώ μιν εἰπεῖν ἢ ὁ πατὴρ ἀνώγωμεν,  
 γέρον ἀνὴρ ὡσὶν τε κῶμμασιν κάμνων,  
 ἐνταῦθ', ὅπως νιν ἐκ τετρημένης ἠθεῖ  
 "Ἀπολλον—Ἀγρεῦ"—, 'τοῦτο,' φημί, ' <κ>ῆ  
 μάμμη,  
 τάλης, ἐρεῖ σοι, κῆστὶ γραμμάτων χήρη, 35  
 κῶ προστυχῶν Φρύξ'· ἦν δὲ δὴ τι καὶ μ<έ>ζον  
 γρύξαι θέλωμεν, ἢ τριταῖος οὐκ οἶδεν  
 τῆς οἰκίης τὸν οὐδόν, ἀλλὰ τὴν μάμμην,  
 γρηῖν γυναῖκα κῶρφανὴν βίου, κείρει,  
 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας 40  
 κάθη<τ>' ὅπως τις καλλίης κάτω κύπτων.  
 τί μιν δοκεῖς τὰ σπλάγχνα τῆς κακῆς πάσχειν,  
 ἐπεὰν ἴδωμι; κοῦ τόσος λόγος τοῦδε·  
 ἀλλ' ὁ κέραμος πᾶς ὥσπερ ἴτρια θλῆται,  
 κῆπῆν ὁ χειμῶν ἐγγὺς ἦ, τρί' ἡμαιθα 45  
 κλαίουσ' ἐκάστου τοῦ πλατύσματος τίνω·  
 ἐν γὰρ στόμ' ἐστὶ τῆς συνοικίης πάσης,  
 τοῦ Μητροτίμης ἔργα Κοττάλου ταῦτα,



scrape it clene. But his dibs, glossier far than our oil-flask, the which we use algates, lye in theyre bags and nets. And he note comme the letter A, save one schriech it to him five times. Two daies agone when his father dictated 'Maron' to him this fine fellow made Simon o't: wherefore I dubbed myself fool that taught him not to pasture asses but gave him an educaeioun in lettres, deming I sholde be holpen when smit in yeres. And when or I or his father, an old man ylfavoured of eyen and ears, bid him say a speche, as one doth a child, then while he leaketh the words—'Apollo'—'Hunter'—'why that,' quoth I, 'even grandam could tell you albe she hath lost her lettres, or any Phrygian serf in the stretes'; and should we rate him more raucously, then for three daies he knoweth not the threshold of our habitaunce, but despoyleth his granddam, an old dame beraft of sustenaunce, or else stretcheth his legs astride the roof and sitteth pering alow like some monkey. What thinkest my poor harte suffereth when I see him? Nay, and this is a small matter: but all the tyling are disshivered like wafers, and whensoever winter be nigh, sobbing I pay three grotes for each tyle; for all the tenement hath but one voice, 'Tis the werke of Kottalos, childe of

- 
19. <sup>ελι</sup> δαιπαρωτεροι P.      21. <sup>ι</sup> την P.      20, 21. transposed by Pearson; but see Addenda.      23. βωσαι P: corr. R.
24. <sup>ι</sup> τριθημεραι P: corr. Meister.      33. <sup>η</sup> ιθι P (first ι deleted).
34. <sup>γ</sup> αυρευ P. Verse first punctuated by Tucker.      36. μίζον P: corr. by M.      43. ιδωμι κοντόςσος P.      44. ωσπερι τια P: corr. by R.      45. .κημην P, with a dot, not a mark of corruption.      46. . κλαιουσα εκαστου P, perhaps the α is deleted.

## HERODES

κἀληθίν', ὥστε μηδ' ὀδόντα κινήσαι.  
 ὄρη δ' ὀκοίως τὴν ῥάκιν λελέπηκε 50  
 πᾶσαν καθ' ὕλην, οἷα Δῆλιος κυρτεύς  
 ἐν τῇ θαλάσῃ τῶμβλὺ τῆς ζοῆς τρίβων.  
 τὰς τ' ἐβδόμας δ' ἄμεινον εἰκάδας τ' οἶδε  
 τῶν ἀστροδιφέων, κοῦδ' ὕπνος νιν αἰρεῖται  
 νοεῦν<τ>' ὀ<π>ῆμος παιγνίην ἀγιν<εῖ>τε. 55  
 ἀλλ' εἴ τί σοι, Λαμπρίσκε, καὶ βίου πρῆξιν  
 ἐσθλὴν τελοῖεν αἶδε κἀγαθῶν κύρσαις  
 μῆλασσον αὐτῶ—

### ΛΑΜΠΡΙΣΚΟΣ

Μητροτίμη, <μῆ> ἐπεύχεο·

ἔξει γὰρ οὐδὲν μείον. Εὐθίης κοῦ μοι, 59  
 κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον  
 ἀρεῖτ' ἐπ' ὤμου τῇ Ἀκέσειω σεληναίῃ  
 δείξοντες; αἰνέω τᾶργα, Κότταλ', ἃ πρήσσεις·  
 οὐ σοι ἔτ' ἀπαρκεῖ τῆσι δορκάσιν παίξειν  
 ἀστράβδ', ὄκωσπερ οἶδε, πρὸς δὲ τὴν παίστρην  
 ἐν τοῖσι προ<υ>νεῖκοισι χαλκίζεις φοιτέων; 65  
 ἐγὼ σε θήσω κοσμιώτερον κούρης  
 κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἥδιστον.  
 κοῦ μοι τὸ δριμὺ σκυῦτος, ἢ βοὸς κέρκος,

49. καληθιν' ὥστε P. Verse marked as corrupt. 50. ὄρη-

ὀκοίως P. 53. εβδομασταμ P (correction miscarried).  
 Terzaghi reads δ' on other grounds. 55. ὀσημος P: corr.  
 Hdl. αγνητε corr. R. 58. μῆ inserted by Jackson.

μητροιτ P. 59. <sup>κ</sup>που P. 61. ἀκέσειω P. 62. Κοτταλα-  
 πρήσσις P. 63. ταισι P: corrected by R. πεμπειν P,  
 corrected to παίξειν. 64. ἀστράβδ P. 65. προνικοισι P:  
 corrected by K. 68. σκυλος P: corrected by Jackson.

Metrotime,' and sooth is it, so they may keep their teeth whole.<sup>1</sup> And see how he hath peled all his chine in the woodland, like some Delian lobster-fisher,<sup>2</sup> dragging out his blunted life afloat. But the seventh daies and twentieth he wotteth of better than the stargazers, and not e'en sleep o'ertaketh him as he reckoneth when ye kepe playday. But Lampriskos, as thou hopest these dames<sup>3</sup> may render thee fair avauntage in life, and mayest encounter fortune, give him not less—

## LAMPRIKOS

Metrotime, cease imprecacions: he shall lose naught. Hither Euthies, hither Kokkalos, hither Phillos; lift him forthright ashoulder and shew him to Aceses' full moon.<sup>4</sup> (*They do so.*) Kottalos, I admire your haveour. Sufficeth it not to play dibs quick-eyed<sup>5</sup> like these, but must hie to the gaming-place and play with the churles at toss-penny? I will make thee moe modest than a maid ne'er moving mote, an that be thy pleasaunce. Bring hither the smarting lash, the bull's pizzle wherewith I flay the

<sup>1</sup> 'Otherwise I would have knocked them out.' See *Philologus*, lxxxii. 216 n. 7. A similar interpretation was simultaneously proposed by Radermacher.

<sup>2</sup> The absurdity of statement (chine for back), and of metaphor (for the Delians were not idle lobster-fishers but divers) is possibly designed.

<sup>3</sup> The Muses.

<sup>4</sup> *i.e.* my patience is exhausted, though I have waited as long as A.—a proverbial dawdler.

<sup>5</sup> ἀστράβδα I take of the quick graceful glances (Dielt. *s.v.* ἀστράπτω) of the youths engaged at the game.

## HERODES

ὦ τοὺς πεδήτας κάποτάκτους λωβεῦμαι;  
 δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βῆξαι. 70

### ΚΟΤΤΑΛΟΣ

μῆ <μ> ἱκετεύω, Λαμπρίσκε, πρὸς σε τῶν Μουσέων  
 καὶ τοῦ γενείου τῆς τε Κόττιδος ψυχῆς  
 μῆ τῶ με δριμεῖ, τῶ ἔρω δὲ λώβησαι.

### <ΛΑΜΠΡΙΣΚΟΣ>

ἀλλ' εἰς πονηρός, Κότταλ', ὥ(στ)ε καὶ περνάς  
 οὐδεὶς σ' ἐπαινέσειεν, οὐδ' ὄκου †χώρηστ 75  
 οἱ μῦς ὁμοίως τὸν σίδηρον τρώγουσιν.

### ΚΟΤΤΑΛΟΣ

κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις  
 ἔς μ' ἐ<μ>φορῆσαι;

### <ΛΑΜΠΡΙΣΚΟΣ>

μῆ ἔμέ, τήνδε δ' εἰρώτα.

### <ΚΟΤΤΑΛΟΣ>

ταταῖ, κόσας μοι δώσετ';

### <ΜΗΤΡΟΤΙΜΗ>

εἴ τί σοι ζώην,  
 φέρειν ὅσας ἂν ἡ κακὴ σθένη βύρσα. 80

70. χολη P: corrected by Hicks, Tucker. 71. μημη-  
 κεύω προσπρισκε P: over προς λαμ is written, προσ being  
 cancelled. The marks over ευ may be an error (washed  
 out) for ου which in 72 is written over των and γενειων.

-εῦω is short (Buech.). 72. κουτιδος P. 74. ἰς P. ωτεκαι

MIME III. 69-80

gyved and unruly : put it in mine hand ere I  
choke with choler.

KOTTALOS

I adjure thee, Lampriskos, by the Muses, and thy  
beard and the life of thy deare Kottalos, damnify  
me not with the smarter but with the other.

<LAMPRISKOS>

But thou art bad, Kottalos. E'en selling none  
would prayse thee, e'en where miee eat iron summer-  
tyde<sup>1</sup> and winter-tyde alike. (*He beats him.*)

KOTTALOS

How many, how many blows, Lampriskos, wilt lay  
on me ?

<LAMPRISKOS>

Ask not me, but her.

<KOTTALOS>

Ow ! how many will ye give ?

<METROTIME>

As thou wishest me life, as many as your wicked  
hyde can bear.

<sup>1</sup> See crit. note.

πέρνας P. 75. <sup>ου</sup>οκως P. ? χῶρης or κῶρης should be read :  
So I translate (= καὶ θέρους καὶ χειμῶνος). 78. εσμεν P.

ἔς μ' ἐνφ. Rth. 79. τᾱτᾱ P. ἰτίσοιζων P. 80. <sup>ειν</sup>φερ  
P with mark of corruption. βυρσαι (ι deleted) P.

## HERODES

< ΚΟΤΤΑΛΟΣ >

παῦσαι· ἱκαναί, Λαμπρίσκε.

ΛΑΜΠΡΙΣΚΟΣ

καὶ σὺ δὴ παῦσαι  
κάκ' ἔργα πρήσσω.

< ΚΟΤΤΑΛΟΣ >

οὐκέτ' οὐχί <τι> πρήξω,  
ὄμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.

ΛΑΜΠΡΙΣΚΟΣ

ὄσσην δὲ καὶ τὴν γλάσσαν οὗτος ἔσχηκας· 84  
πρὸς σοι βάλω τὸν μῦν τάχ', ἣν πλέω γρύξης.

ΚΟΤΤΑΛΟΣ

ἰδοῦ, σιωπῶ· μή με, λίσσομαι, κτείνης.

ΛΑΜΠΡΙΣΚΟΣ

μέθεσθε, Κόκκαλ', αὐτόν.

ΜΗΤΡΟΤΙΜΗ

οὐ<κ ἔ>δε<ι> λῆξαι,  
Λαμπρίσκε, δεῖρον δ'—

< ΛΑΜΠΡΙΣΚΟΣ >

ἄχρισ ἥλιος δύση;

MIME III. 81-88

<KOTTALOS>

Stop ! Enow, Lampriskos.

LAMPRISKOS

Stop thou too thy villainy.

<KOTTALOS>

Ne'er again will I do aught, I swear to thee,  
Lampriskos, by the deare Muses.

LAMPRISKOS

And what a tongue hast thou gotten, boye ! I  
will set the gag on thee an thou prate moe.

KOTTALOS

See, I am silent : prithee slay me not.

LAMPRISKOS

Kokkalos, lose ye him. (*They do so.*)

METROTIME

Thou shouldest not have ceast, Lampriskos, but  
beat him—

<LAMPRISKOS>

Till sun welke ?

82. <sup>σ</sup>πρησων P. ουκετου<sup>ρη</sup>χιπαιξω P : ούχι τι or τοι Ellis.

83. <sup>σ</sup>ομνυμιλοι P. 84. εσχηκε<sup>αs</sup>(ν) P. 87. ουδεκληξαι P.  
Here as L. has stopped εδει (Buecheler?) is necessary (C.E.)  
with ληξαι or εκληξαι (Pearson). 88. οὖς ἦ Meister.  
δειρονδαχρι P.

## HERODES

< ΜΗΤΡΟΤΙΜΗ >

ἀλλ' ἐστὶν ὑδρῆς ποικιλώτερος πολλῶ,  
καὶ δεῖ λαβεῖν νιν—

< ΛΑΜΠΡΙΣΚΟΣ >

κ<ῆ>πὶ βυβλίῳ—

< ΚΟΤΤΑΛΟΣ >

δήκου 90

τὸ μηδέιν—

< ΜΗΤΡΟΤΙΜΗ >

ἄλλας εἴκοσιν γε, κῆν μέλλῃ  
αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.

< ΚΟΤΤΑΛΟΣ >

ἰσαῖ.

< ΜΗΤΡΟΤΙΜΗ >

λάθοις τὴν γλάσσαν

< ΛΑΜΠΡΙΣΚΟΣ >

ἐς μέλι πλύνας.

< ΜΗΤΡΟΤΙΜΗ >

ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε,  
ἐλθοῦσ' ἐς οἶκον ταῦτα, καὶ πέδας ἦξω  
φέρουσ', ὅκως νιν σύμποδ' ὦδε πηδεῦντα  
(αἶ) π(ότνι)αι βλέπ(ωσι)ν ἄς ἐμίσησεν.

95

91. μηθεν P. 92. κλεοῦς P. 93. ἰσαῖ P. 94. ἰασσαν  
P: corr. K. 97. αἶ π. legit Hdl.



MIME III. 89-97

<METROTIME>

Aye, far more knavish than hydra is he, and he must get—

<LAMPRISKOS>

An he studie his book ?

KOTTALOS

Naught whatsoever.

<METROTIME>

Aye, twenty moe blowes, e'en though he shall read better than Clio herself.

<KOTTALOS>

Yah !

<METROTIME>

Mayst wake to find tongue cu—<sup>1</sup>

<LAMPRISKOS>

—ltured in honied eloquence.

<METROTIME>

I will hie home, Lampriskos, and tell the old man of this so cen he can grasp <sup>2</sup> it, and return with gyves that the Ladies <sup>3</sup> whom he hated may see him daunce here foot-tight.

<sup>1</sup> M. would have gone on to say 'cut out,' but this word (which also meant 'castrated') would have shocked the prim pedagogue. He substitutes a phrase which implies 'skilled in poetry and oratory,' σοφός, educated. Many may prefer van Leeuwen's conjecture μάθοις . . . . . πλῦναι.

<sup>2</sup> ἐπιμηθέως is objective, not subjective. Herodes recalls Thuc. i. 140 ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ τὰς διανοίας τοῦ ἀνθρώπου.

<sup>3</sup> The Muses.

## IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙΣΤΑΙ ΚΑΙ  
ΘΥΣΙΑΖΟΥΣΤΑΙ

ΚΤΝΝΩ

Χαίροις, ἄναξ Παίηον, ὃς μεδεῖς Τρίκκης  
 καὶ Κῶν γλυκῆαν κῆπίδαυρον ὤκηκας,  
 σὺν καὶ Κορωνίς ἢ σ' ἔτικτε κώπόλλων  
 χαίροιεν, ἧς τε χειρὶ δεξιῇ ψαύεις  
 Ὑγίεια κῶνπερ οἶδε τίμιοι βωμοί, 5  
 Πανάκη τε κῆπιώ τε κῆσῶ χαίροι,  
 <κ>οὶ Λεωμέδοντος οἰκίην τε καὶ τείχ<εα>  
 πέρσαντες, ἱητήρες ἀγρίων νούσων,  
 Ποδαλείριός τε καὶ Μαχάων χαιρόντων  
 <κ>ῶσοι θεοὶ σὴν ἐστίην κατοικεῦσιν 10  
 καὶ θεαί, πάτερ Παίηον· ἴλεω δεῦτε  
 τῷλέκτορος τοῦδ', ὄντιν' οἰκίης τοίχων  
 κήρυκα θύω, τὰπίδορπα δέξαισθε.  
 οὐ γάρ τι πολλὴν οὐδ' ἐτοιμόν ἀντλεῦμεν,  
 ἐπεὶ τάχ' ἂν βοῦν ἢ νενημένην χοῖρον 15  
 πολλῆς φορίνης, κοῦκ ἀλέκτορ', ἱητρα  
 νούσων ἐποιεύμεσθα τὰς ἀπέψησας  
 ἐπ' ἠπίας σὺ χεῖρας, ὦ ἄναξ, τείνας.

1. ἀναξ, παίηον, and μεδεῖς P. 3. χωπολλων P,  
 corr. to κωπ. 5. υγιατεκ' marked as corrupt P:

## IV

### OFFERINGS AND SACRIFICES

*(The Temple of Aesculapius at Cos. There are two poor women, Kynno and Kokkale, with their slave and a cock which they bring as an offering. They are early for the moment of entering the inner chamber and they look round at the statues and sculptures.)*

#### KYNNO

Hail, King Paieon, that art sovran of Tricca and hast gotten brow Cos and Epidaurus as thine habitance, and Koronis withal that bare thee and Apollo I cry hail, and Hygieia whom thou touchest with thy right hand, and those whose honoured shrines are here, Panace and Epio and Ieso and Podalirius and Machaon that sack'd house and walls of Leomedon, physickers of fell sicknesses, and all gods or goddesses, father Paieon, that inhabit thine hearth : hither come graciously to accept as side-dish this cock, herald of the walls of my habitance whom I sacrifice. For small and scanty are our sources : els might no cock but some ox or sow crammed with mochell fat be our guerdon for physicking of those sicknesses which thou, O King, hast brushed away by laying on of

---

corr. Bl.            11. <sup>λ</sup>ι'δ'εω P.            12. τουαλ. P with ω superscr.  
16. αλεκτορ' ίητρια P.

## HERODES

ἐκ δεξιῆς τὸν πίνακα, Κο<κκ>άλη, στῆσον  
τῆς Ἰγυείης.

< ΚΟΚΚΑΛΗ >

20

μᾶ καλῶν, φίλη Κυνοῖ,  
ἀγαλμάτων· τίς ἦρα τὴν λίθον ταύτην  
τέκτων ἐποκίει καὶ τίς ἐστὶν ὁ στήσας;

< ΚΤΝΝΩ >

οἱ Πρηξιτέλεω παῖδες· οὐχ ὀρῆς κείνα  
ἐν τῇ βάσει τὰ γράμματ'; Εὐθίης δ' αὐτ<ήν>  
ἔστησεν ὁ Πρήξωνος.

< ΚΟΚΚΑΛΗ >

25

ἴλεως εἶη

καὶ τοῖσδ' ὁ Παιῶν καὶ Εὐθίη καλῶν ἔργων.  
ὄρη, φίλη, τὴν παῖδα τὴν ἄνω κείνην  
βλέπουσαν ἐς τὸ μῆλον· οὐκ ἐρεῖς αὐτήν,  
ἣν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύξει<ν>;—  
κεῖνον δέ, Κυνοῖ, τὸν γέροντ'—<sup>α</sup> πρὸς Μοιρέων 30  
τὴν χηναλώπεκ' ὡς τὸ παιδίον πνίγει.  
πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τοῦργον,  
ἐρεῖς, λαλήσει. μᾶ, χρόνῳ κοτ' ὠνθρωποι  
κῆς τοὺς λίθους ἔξουσι τὴν ζοῆν θεῖναι—  
τὸν Βατάλης γὰρ τοῦτον, οὐχ ὀρῆς, Κυνοῖ, 35  
ὄκως βέβ(η)[κ](ε)ν, ἀνδρ[ι]άντα τῆς Μύττεω;  
εἰ μ(ή) [τι]ς (αὐ)τὴν εἶδε Βατάλην, βλέψας  
ἐς τοῦτο τὸ εἰκόνημα μὴ (ἐτέρ)ης δείσθω.

19. κοτταλη P: corr. R., Buech.      20. μᾶ P.      21. τον<sup>η</sup>  
P.      24. αυτα P: corr. Richards.      26. ειθιης P:

gentle hands. Kokkale, set the picture by the right hand of Hygieia.

<KOKKALE>

Lo! Kynno deare, what fayre statues: what artificer, prithee, made this stone, and who was it that did set it here?

<KYNNO>

The children of Praxiteles: seest not yon letters on the base? And Euthies son of Prexon set it up.

<KOKKALE>

Gracious be Paion unto these and Euthies for their fayre werkes. See deare, yon childe looking up toward the apple: woldest not say that, an she get not the apple, she will expire forthwith? Aye and yon old man, Kynno! Lo, 'a Fates' name how the babe doth throttle the goose. Were it not at close quarters of stone, the werke, motest say, wolde speke. La! time will be when man shall wot to put life e'en into stones! This image of Batale, daughter of Myttes, seest not, Kynno, its gait? None that had seen not Batale but only glanced at this likenes wolde need the other.

---

corrected by Bl., R. 27. *κειμένην* P. 29. *ψυξι*  
P: corrected by Buch. 30. *ιτονγεροντάπρος* P.

32. Marked as corrupt. 33. *λαλήσειν* R. <sup>χ</sup>*μακρονω* P.

34-5. There is a paragraphus in P. 36. <sup>κ</sup>*οπως* P. suppl.  
Bl. *ανδρ[ι]αντα* suppl. K. 37. supplied by

Hicks, R. 38. <sup>ε</sup>*εικονισμα* P. <sup>σ</sup>*ηδισθω* P.

## HERODES

### ΚΤΝΝΩ

ἔπευ, φίλη, μοι καὶ καλόν τί σοι δείξω  
 πρῆγμ' οἶον οὐχ ὄρηκας ἐξ ὄτ<ε>υ ζώεις. 40  
 Κύδιλλ', ἰοῦσα τὸν νεωκόρον βῶσον.  
 οὐ σοὶ λέγω, αὕτη, τῇ ᾧ(δε) <κ>ᾧδε χασκεύση;  
 μᾶ, μή τιν' ὄρηγν ᾧν λέγω πεποιήται  
 ἔστηκε δ' εἰς μ' ὄρεῦσα κα(ρ)κ[ί]νου μέζον.  
 ἰοῦσα, φημί, τὸν νεωκόρον βῶσον. 45  
 λαίμαστρον, οὔτ' ὄργῆ† σ[ε] κ(ρ)ηγγύην οὔτε  
 βέβηλος αἰνεῖ, πανταχῇ δ' (ἴσω) κείσαι.  
 μαρτύρομαι, Κύδιλλα, τὸν θ[εὸν] τοῦτον  
 ὡς ἔκ με κάεις οὐ θέλουσαν οἰδῆσαι·  
 μαρτύρομαι, φήμ'. ἔσσετ' ἡμ(έρη) κείνη 50  
 ἐν ἧ τὸ βρέγμα τοῦτο τὸ ἀσυρές κνήση.

### ΚΟΚΚΑΛΗ

μὴ πάνθ' ἐτοιμῶς καρδιη<βολεῦ>, Κυννοῖ·  
 δούλη ἔστι, δούλης δ' ὦτα νωθρίη θλίβει.

### ΚΤΝΝΩ

ἀλλ' ἡμέρη τε κῆπὶ μέζον ὠθεῖται·  
 αὕτη σύ, μείνον· ἡ θύρη γὰρ ὠϊκται 55  
 κἀνεῖ<τ>' ὁ παστός·

### < ΚΟΚΚΑΛΗ >

οὐχ ὄρηγς, φίλη Κυννοῖ;  
 οἶ' ἔργα! <ν>αὶ <μ>ῆν ταῦτ' ἐρεῖς Ἀθηναίην

40. στου P; corrected by M. 41. κυδιλλ' P. sqq. suppl.  
 K. 42. αὕτη P. χασκούση Bl. 43. over ι of τιν  
 P has an accent deleted. 44. suppl. by K. 46.  
 λαίμαστρον P. 46. ? ἀργή. fin. suppl. K. 47. αινῖ-

## KYNNO

Follow, deare, and I will shew you a fayre thyng  
such as hast not seen in thy life. Kydilla, go and  
cry lowd to the sacristan. Speke I not to thee that  
starest hither and thither? La! no reke hath she  
of what I say, but standeth goggling at me more  
agape than a crab. Go, I repeat, and cry lowd to  
the sacristan. Thou gluttonry, ne close ne common  
clepes thee werthy, but algates art thou held naught.  
Kydilla, I call this god to witnes that thou flamest  
me albeit I wolde not rage: god be witnes, I repeat:  
day shall tide when thou shalt scratch this fowl noddle  
of thine.

## KOKKALE

Lay not all things to heart readily, Kynno: she is  
a slave, and slaves ears are choked with slombrihed.

## KYNNO

But 'tis day, and the pres increaseth. So bide  
thou: for the door is oped, and the sanctuary is  
free of ingate.

## &lt;KOKKALE&gt;

See'st not, Kynno deare? What werkes! In  
sooth motest say 'twas Athena did chisell the fayre

*πανταχι* P. The first missing letter was  $\epsilon$  or  $\iota$ , the  
last  $\omega$ :  $-(\epsilon\sigma\omega)$  suits the traces better than any other  
conjecture, but it is not quite satisfactory:  $\langle\epsilon\rangle\kappa\eta$  (Cr.)  
is impossible: I translate  $\delta'$  *ἴσως*. 48. suppl. K.

<sup>εο</sup>  
*? ὄθν* P. 50. *φιμι εσσετημ(ερη)κείνη* P: corr. Palmer  
(*φημι* R.). A mark between  $\tau$  and  $\eta$  unintentional?  
Marked corrupt. 51. *ηι* with  $\iota$  crossed out P. *τωνσυρ(ε)ς*

P: corr. Bl. 52. *καρδιηβαλλ(ο<sup>υ</sup>ει)* P (apparently): cor-  
rected by Paton. 56. *κᾶνείθο* P. 57. *οιεργα κόνην*  
P: for this reading see *Philol.* 1925, Bd. 3-4.

## HERODES

γλύψαι τὰ καλά—χαιρέτω δὲ δέσποινα.  
 τὸν παῖδα δὴ <τὸν> γυμνὸν ἦν κνίσω τοῦτον  
 οὐχ ἔλκος ἔξει, Κύννα; πρὸς γὰρ οἱ κεῖνται 60  
 αἱ σάρκες οἷα θερμὰ θερμὰ πηδεῦσαι  
 ἐν τῇ σανίσκῃ· τῶργυρεῦν δὲ πύραυστρον  
 οὐκ ἦν ἴδη Μύελλος ἢ Παταικίσκος  
 ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας  
 δοκεῦντες ὄντως ἀργυρεῦν πεποιῆσθαι; 65  
 ὁ βοῦς δὲ <κῶ> ἄγων αὐτὸν ἢ <τ>’ ὀμαρτεῦσα  
 <κ>ῶ γρυπὸς οὔτος κῶ ἀνάσιλλος ἄνθρωπος  
 οὐχὶ ζόην βλέπουσι <κ>ῆμέρην πάντες;  
 εἰ μὴ ἐδόκ<ε>υν τι μέζον ἢ γυνὴ πρήσσειν,  
 ἀνηλάλαξ’ ἄν, μή μ’ ὁ βοῦς τι πημήνη· 70  
 οὔτω†st ἐπιλοξοῖ, Κυννί, τῇ ἐτέρῃ κούρῃ.

### ΚΤΝΝΩ

ἀληθιναί, φίλη, γὰρ αἱ Ἐφεσίου χεῖρες  
 ἐς πάντ’ Ἀπελλέω γράμματ’, οὐδ’ ἐρεῖς “ κεῖνος  
 ἄνθρωπος ἐν μὲν εἶδεν, ἐν δ’ ἀπηρνήθη;”  
 ἀλλ’ ὃ οἱ ἐπὶ νοῦν γένοιτο †καί† θεῶν ψαύειν 75  
 ἠπεύγεται· ὅς δ’ ἐκείνον ἢ ἔργα τὰ ἐκείνου  
 μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,  
 ποδὸς κρέμαίτ’ ἐκείνος ἐν γναφέως οἴκῳ.

### ΝΕΩΚΟΡΟΣ

κάλ’ ὑμῖν, ὦ γυναῖκες, ἐντελέως τὰ ἱρὰ  
 καὶ ἐς λῶον ἐμβλέποντα· μεζόνως οὔτις 80

59. τονπαιδαδῆ γυμνον P: corrected by K. 60. κύννα P.

61. θερμα<sup>θερμα</sup>πηδῶσαι P. 62. δὲ πῦρᾶ(σ)<sup>ρ</sup>τον P: corr. W. Vollgraff.

63. ἰδημυλος P with mark of corruption. ἰδησι



thynges—Lady I cry mercie. This bare boye, an I scratch him, wolde he not be wounded, Kynno? For his flesh lieth on him in the picture as with right warm pulsaciouns; and the silvern fire-box—an Myellos or Pataikiskos see it, wolde not their eyne fall out for belief 'twere in sooth silvern ywrought? And the ox and his leader and her that followeth, and this man of hooked nose, and this of heyre erect. are not day and livelihood in their eyne? An I demed not I sholde defame my sex, I sholde have cryed out for feare the ox mote do me an hurt: so askaunce looketh he with one eye.

KYNNO

Yea, deare, for true are the hands of Apelles of Ephesus in all paintings ne motes say 'Yon man looked on one thyng, and gave no thought to another,' but all that was his of wit or inspiracioun, he was fain to assay: and whoso examine not him ors werkes with judicious ocellades, may he hang by the foot in fullers house.

SACRISTAN

Full fayre, dames, are your meat-offerings, and fayrer their significaunce: none hath ere found moe

---

Μύλλος Hdl.	66. χο P.	67. χω P.	ΟΥΤΟΣΟΥΚΚΩ
[αν] <sup>λλ</sup> ασι(μ)ος P.	ουκ is cancelled by line and dots superscribed. μ itself is formed out of a λ. Verse marked corrupt.		
68. ζόην P.	σινημερην P:	corr. Hicks.	69. -κουν P.
75. ωι P:	explained by Hdl.		Read λάκ: i.e. ὅ τι καὶ οἱ θεοὶ ἐπὶ νοῦν αὐτῶ ποιήσειαν Hdt. i. 27.
marked corrupt.	ἡέργαεκεινου <sup>τα</sup> P.	79. εντελεωσ-	
σταῖρα P	but the second σ is cancelled by a vertical stroke.		
80. μεζονω <sup>σ</sup> ουτις P.			

## HERODES

ἠρέσατο τὸν Παίηον', ἥπερ οὖν ὑμεῖς.  
 ἰὴ ἰὴ Παίηον, εὐμενῆς εἴης  
 καλοῖς ἐπ' ἱροῖς ταῖσδε κεί τινες τῶνδε  
 ἔασ' ὀπυηταί τε καὶ γενῆς ἄσσον.  
 ἰὴ ἰὴ Παίηον· ὦδε ταυτ' εἴη.

85

### ΚΤΝΝΩ

εἴη γάρ, ὦ μέγιστε, <κ>ύγίη πολλῇ  
 ἔλθοιμεν αὐτίς μέζον' ἱρ' ἀγινεῦσαι  
 σὺν ἀνδράσιν καὶ παισί.—Κοκκάλη καλῶς  
 τεμεῦσα μέμνεο τὸ σκελύδριον δοῦναι  
 τῷ νεωκόρῳ τοῦρριθος, ἔς τε τὴν τρώγλην 90  
 τὸν πελανὸν ἔνθες τοῦ δράκοντος εὐφήμως  
 καὶ (ψ)αιστὰ δεῦσον· τᾶλλα δ' οἰκίης ἔδρη  
 δαισόμεθα—καὶ ἐπὶ μὴ λάθη φέρειν, αὕτη,  
 τῆς ὑγίης δ', ὃ οἱ προσδός· ἦ γὰρ ἱροῖσιν  
 μέ(ζ)ων ἀμαρτ<εῖν> ἢ ὑγίη 'σπὶ τῆς μοίρης. 95

83. *καλοισεμπροῖς* P, but *μ* is cancelled and so is a mark of corruption at the beginning of the verse. 86. *χυγιμη* P: corrected by R. 88. Change of speaker falsely marked.

favour in Paieons eyne than ye. Hail, hail Paieon ; mayst be propitious for fayre offerings to these and any that be their spouses or near sybbe. Hail, hail, Paieon. Amen.

## KYNNO

Amen, most mighty, and may we return anon in goodly health, bearing withal larger offerings, with husbands and children.—Kokkale, take hede fayrly to cutte the leg of the fowl and give it to the sacristan, and silently set the cake in the snakes den, and dip the wafer<sup>1</sup> : of the rest shall we make feast in the seats of our habitaunce, and don't forget to give him some too of the health-offering : for soothly in sacrifices a health-offering is sorer loss than the portion.

<sup>1</sup> The 'cake' is probably (Hlg.) a piece of money and the 'den' a collecting-box. 'Him' two lines below is the husband, implied from *οικίης ἔδρη*.

- 
89.  $\overset{\lambda}{\tau\epsilon\mu\omicron\upsilon\sigma\alpha}$  most edd.      90.  $\tau\omega\iota$  P.      91.  $\overset{\lambda}{\pi\acute{\epsilon}\lambda\alpha\rho\omicron\nu}$  P.  
 94.  $\delta\omega\iota$  P, *i.e.*  $\delta'$ ,  $\delta'$   $\overset{\lambda}{\omicron\iota}$  ( $\omega\iota$  for  $\overset{\lambda}{\omega\iota}$ ).      95.  $\alpha\mu\alpha\rho\tau\iota\eta\varsigma$  P : corr.  
 Hdl.

V  
 ΖΗΛΟΥΤΥΠΟΣ

BITINNA

Λέγε μοι σύ, Γάστρων, <εἶ> δ' ὑπερκορῆς οὔτω,  
 ὥστ' οὐκέτ' ἀρκεῖ τὰμά σοι σκέλεα κινεῖν  
 ἀλλ' Ἀμφυταίῃ τῇ Μένωνος ἔγκεισαι;

ΓΑΣΤΡΩΝ

ἐγὼ Ἀμφυταίῃ; τὴν λέγεις ὀρώρηκα  
 γυναῖκα;

<BITINNA>

προφάσεις πᾶσαν ἡμέρ<η>ν ἔλκεις. 5

ΓΑΣΤΡΩΝ

Βίτινα, δοῦλός εἰμι· χρῶ ὅτι <μοι> βούλει  
 καὶ μὴ τό μευ αἶμα νύκτα κήμέρην (πῖ)νε.

BITINNA

ὄσῃν δὲ καὶ τὴν γλάσσαν, οὔτος, ἔσχηκας·  
 Κύδιλλα, κοῦ ἴστι Πυρρίης; κάλει μ' αὐτόν.

1. η P: corr. Buech. 4. ἀμφυταιην P: corr. J. μενων  
 crossed out and λεγεις superscr. P. 5. προφασῖς P.  
 ημεραν P. 6. βίτινα P. μοι inserted by R.  
 after βούλει; but cf. Hippon. fr. 43. 7. suppl. K.

9. ποιμοι P (μο crossed out and στ superscr.)

V

A JEALOUS LADY

(*Scene: A lady's chamber in a house in Ephesus. Bitinna the lady harangues Gastron, her slave, also her unfaithful paramour. Kydilla, her confidential slave-girl, is also present.*)

BITINNA

Tell me Gastron, art so surfeited, that it sufficeth thee not to stir my legs, but must woo Amphytaea, Meno's woman<sup>1</sup>?

GASTRON

Amphytaea? I. Have I e'en seen her of whom thou speakest?

<BITINNA>

Excuse on excuse all day long!

GASTRON

Bitinna, thy slave am I: use me as thou wilt, ne sup my blood day and night.

BITINNA

And what a tongue hast gotten, slave! Kydilla, where is Pyrrhies? Call him to me.

<sup>1</sup> Probably wife.

# HERODES

## ΠΥΡΡΙΗΣ

τί ἐστί;

### < BITINNA >

τοῦτον δῆσον—ἀλλ' ἔθ' ἕστηκας;— 10  
 τὴν ἱμανήθρην τοῦ κάδου ταχέως λύσας.  
 ἦν μὴ κατακίσασα τῇ σ' ὄλη χώρα  
 παραδείγμα θῶ, μᾶ, μή με θῆς γυναῖκ' εἶναι.  
 ἦρ' οὐχὶ μᾶλλον Φρύξ; ἐγὼ αἰτίη τούτων  
 ἐγῶμι, Γάστρων, ἣ σε θείσ' ἐν ἀνθρώποις. 15  
 ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τὰ νῦν εὔσαν  
 μῶρ<ο>ν Βίτιναν, ὡς δοκεῖς, ἔ<τ>' εὐρήσεις.  
 φέρ', εἰς σύ, δῆσον, τὴν ἀπληγίδ' ἐκδύσας.

### ΓΑΣΤΡΩΝ

μὴ μῆ, Βίτινα, τῶν σε γουνάτων, δεῦμαι.

### BITINNA

ἔκδυθι, φημί. δεῖ σ' ὀτεύνεκ' εἰ δοῦλος 20  
 καὶ τρεῖς ὑπέρ σευ μν<έ>ας ἔθῃκα γινώσκειν.  
 ὡς μὴ καλῶς γένοιτο τῆμέρη κείνη,  
 ἦτις σ' ἐσήγαγ' ὦδε. Πυρρίη, κλαύση·  
 ὀρῶ σε δήκου πάντα μᾶλλον ἢ δεῦντα.  
 σύ<σ>φιγγε τοὺς ἀγκῶνας, ἔκπρισον δήσας. 25

### ΓΑΣΤΡΩΝ

Βίτινα, ἄφες μοι τὴν ἀμαρτίην ταύτην.  
 ἀνθρωπός εἰμι, ἦμαρτον· ἀλλ' ἐπὴν αὖτις  
 ἔλῃς τι δρῶντα τῶν σὺ μὴ θέλῃς, στίξον.

11. τοιτου P with second του crossed out. 14. ειρ P  
 changed to ηρ. 15. εγωμι P. 17. μωραν P: corr. Hdl.

18. φερῖς P: expl. by Ellis. 19. δουμαι was

MIME V. 10-28

PYRRHIES

What is it ?

<BITINNA> <sup>1</sup>

Bind this fellow—what ? Standest still ?—loosing anon the rope of the bucket. An I mar thee not and set thee as an example to the countriesyde, la ! call me no woman. Am I not rather an Eunuch ? 'Tis I, Gastron, I that fault herein, that I set thee among men.<sup>2</sup> But, an I erred then, thou shalt find Bitinna a fool now no moe, for all thou thinkest. Come, thou, bind him unayded when thou hast stripped him of his smock.

GASTRON

Nay, nay, Bitinna—by thy knees, prithee.

BITINNA

Strip him, I repeat. Must wot that art a slave and that I payd for thee three minae. Ah ! ill betyde that day that brought thee hither. Shalt rue it, Pyrrhies—I see that dost aught els save bind him. Truss his arms ; bind till they be perdy severed.

GASTRON

Bitinna, forgive me this errour. Mortal am I, I have erred ; but an thou find me moe doing aught thou woldest not, then tattoo me.

<sup>1</sup> The second change of speaker is adequately indicated by a large space.

<sup>2</sup> Treated you as fellow man.

first written by P.  
dot below μ.

20. ὅτευνεκ P.  
γινωσκειν P.

21. μνας P with  
25. συγσφ P : corr.

Buech.

<sup>η</sup>  
26. αμαρτιαν P.

## HERODES

BITINNA

πρὸς Ἀμφυταίην ταῦτα, μὴ ἔμὲ πληκτίζου,  
μεθ' ἧς ἀλινδῆ καὶ ἐμὲ χρῆ π(ο)δόψηστρον 30

< ΠΤΡΡΗΣ >

δέδεται καλῶς σοι.

BITINNA

μὴ λάθῃ λυθεὶς σκέψαι.  
ἄγ' αὐτὸν ἐς τὸ ζήτηριον πρὸς Ἑρμῶνα  
καὶ χιλίας μὲν ἐς τ<ὸ> νῶτον ἐγκόψαι  
αὐτῷ κέλευσον χιλίας δὲ τῇ γαστρί.

ΓΑΣΤΡΩΝ

ἀποκτενεῖς, Βίτινα, μ' οὐδ' ἐλέγξασα 35  
εἴτ' ἔστ' ἀληθέα πρῶτον εἶτε καὶ ψευδέα;

BITINNA

ἂ δ' αὐτὸς εἶπας ἄρτι τῇ ἰδί<κῃ> γλάσση  
' Βίτιν', ἄφες μοι τὴν ἁμαρτίην ταύτην';

ΓΑΣΤΡΩΝ

τήν σευ χολὴν γὰρ ἤθελον κατασβ<έσ>σαι.

BITINNA

ἔστηκας ἐμβλέπων σύ, κοῦκ ἄγεις αὐτόν 40  
ὄκου λέγω σοι; <θλ>ῆ, Κύδιλλα, τὸ ῥύγχος

30. δι καιεμ(ε)χρηπ(ο)δοψ P (read by Milne). There is no doubt as to this reading. I translate a v. 30<sup>a</sup> ὑμέων γενέσθαι



MIME V. 29-41

BITINNA

Playne not to me, but to Amphytaea with whom  
thou lyest, and needs must I <your> foot towell <be  
. . . >.

<PYRRHIES>

Thou hast him well bound.

BITINNA

See he escape not loose. Take him to the abode  
of torment to Hermon, and bid him hammer thousand  
stripes into his back and thousand into's belly.

GASTRON

Wilt kill me, Bitinna, ne try first an it be sooth or  
false ?

BITINNA

What of thine own tongues utteraunce ' Bitinna  
forgive me this errour ' ?

GASTRON

Aye, for I wolde quench your choler.

BITINNA

Standest agape, and leadest him not where I bid  
thee ? Kydilla, dint this losells beak, and thou,

---

. . . . 31. <sup>η</sup> μῆλαθη P. 33. τοννωτορ P. 36. ψευδεα  
P (doubtful mark over ε). 37. ιδιαι P; corr. by R.  
39. κατασβωσαι P; corr. by Bl. 41. οδῆ P; corr. by Hdl.

## HERODES

τοῦ παντοἑρκτεω τοῦδε, καὶ σὺ μοι, Δρήχων,  
 ἦδη ᾿φάμαρται <τῆ σ᾿ ἄν> οὔτος ἡγήται.  
 δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ  
 ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον, 45  
 ὡς μὴ δι᾿ ἀγορῆς γυμνὸς ὢν θεωρῆται;  
 τὸ δεῦτερόν σοι, Πυρρήϊ, πάλιν φωνέω,  
 ὅκως ἐρεῖς Ἑρμωνι χιλίας ὧδε,  
 καὶ χιλίας ὧδ᾿ ἐμβαλεῖν ἀκήκουκας;  
 ὡς, ἦν τι τούτων ὢν λέγω παραστείξῃς, 50  
 αὐτὸς σὺ καὶ τάρχαϊα καὶ τόκους τίσεις.  
 βάδιζε καὶ μὴ παρὰ τὰ Μικκάλῃς αὐτόν  
 ἄγ᾿, ἀλλὰ τὴν ἰθειᾶν. οὐ δ᾿ <ὕ>πεμνήσθην—  
 κάλει, κάλει δραμεῦσα, πρὶν μακρὴν, δούλη,  
 αὐτο<ὕ>ς γενέσθαι.

### ΚΥΔΙΛΛΑ

Πυρρήϊς, τάλ<η>ς, κωφέ, 55  
 καλεῖ σε. μᾶ, δόξει τις οὐχὶ σύνδουλον  
 αὐτὸν σπαρά<σσ>ειν ἀλλὰ σημάτων φῶρα·  
 ὀρῆς ὅκως νῦν τοῦτον ἐκ βίης ἔλκεις  
 ἐς τὰς ἀνάγκας, Πυρρήϊ; <σ>έ, μᾶ, τούτοις  
 το<ῖ>ς δύο Κῦδιλλ᾿ ἐπόψε<τ>᾿ ἡμερέων πέντε 60  
 παρ᾿ Ἀντιδώρῳ τὰς Ἀχαικάς κείνας,  
 ἄς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

### BITINNA

οὔτος σὺ, τοῦτον αὐτίς ὧδ᾿ ἔχων ἦκε  
 δεδεμένον οὔτως ὥσπερ ἐξάγεις αὐτόν,  
 Κόσιν τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην 65  
 ἔχοντα ῥαφίδας καὶ μέλαν. μῆ δεῖ σε

42. τοῦτο καὶ P: το is crossed out and δε superscr. 43. ἀμ-  
 αρτισοιεαν P: corrected by Danielss. 49. -κάς P. 53. ἐπεμν.

Drechon, follow now by the way thy fellow leadeth. Slave, wilt give a rag to this curst fellow to hyde his bestiall nakedness, that he be not seen bare through the market? Once moe a second time I cry thee Pyrrhies to tell Hermon that he lay on thousand here and thousand there: hast heard? Soothly an thou traverse aught of my orders thou shalt thine own self pay debt and interest. Walk on and lead him not by Mrs. Smallwaies<sup>1</sup> but on the Mall. But I mind—run, slave-girl, and call them, call them ere they be afar.

KYDILLA

Pyrrhies, deaf wretche, she calleth thee. La, one mote deme 'twas no fellow-slave he mauleth, but a grave-robber: look how dost drag him perforce to the torments, Pyrrhies. La! 'tis thee that Kydilla will live to see with this pair of eyne in five daies time rubbing with thine ankles at Antidorus abode those Achaeon gyves that but yestereen didst doff.

BITINNA

Ho there, come back bringing him bound even as dost lead him out, and enjoyne Kosis the tattooer to come with needles and ink. Thou must be spotted

<sup>1</sup> *i.e.* through the back slums.

---

P: corr. Hdl. 54. δραμουσα is usually read. 55. Mark of change of speakers misplaced below 56: *i.e.* at μά.

αυτος P: corr. J., Bl. ταλας P. 56. ουχιδουλον P.  
59. verse marked as corrupt. πυρρηγμα P: corr. by Bl.

60. τους P: corr. Bl. 61. αχαικας P. 63. αυθις P.  
66. φ of ραφιδας first written as δ. δῖ P.

## HERODES

ὀδῶ γενέσθαι ποικίλον. κατηρτήσθω  
οὔτω †καταμυοσ† ὥσπερ ἡ Δάου τιμή.

### ΚΥΔΙΑΛΛΑ

μή, τατί, ἀλλὰ νῦν μὲν αὐτόν,—οὔτω σοι  
ζῳή Βατυλλίς κῆπίδοις μιν ἐλθοῦσαν 70  
ἐς ἀνδρὸς οἶκον καὶ τέκν' ἀγκάλαις ἄραις—  
ἄφες, παραιτεῦμαί σε· τὴν μίαν ταύτην  
ἀμαρτίην—

### BITINNA

Κύδιλλα, μή με λυπεῖτε,  
ἢ φεύξομ' ἐκ τῆς οἰκίης. ἀφέω τοῦτον  
τ[ὸ]ν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα 75  
ἐς μεν δικαίως τὸ πρόσωπον ἐμπτύοι;  
ο(ὕ), (τ)ῆν Τύραννον, ἀλλ' ἐπέιπερ οὐκ οἶδεν,  
ἄνθρωπος ὢν, ἐωυτόν, αὐτίκ' εἰδήσει  
ἐ(ν) τῷ μετώπῳ τὸ ἐπίγραμμ' ἔχων τοῦτο.

### ΚΥΔΙΑΛΛΑ

ἀλλ' ἔστιν εἰκὰς καὶ Γεργήνι' ἐς πέμπτην— 80

68. see nn.                      69. τατί P.                      <sup>οι</sup>σω P.                      70. μεν P:  
corr. R.                      71. Non ἀγκα'λ.                      73 μῆλυπιτεμε P: corr.  
by R.                      77. ἐπε(π)ειπερ P, who wrote ἐπει first but oddly  
turned the ι into π.                      80. ἐστιν—the ι is a correction as if  
the writer had started to write ε.

<sup>1</sup> Herodes may have misread an old proverb collection: see introd. The proverb, which refers to a quiet death, is, however, inapposite. The correct sense is given by Horace, *Sat.* ii. 5. 91 *Davus sis comicus atque stes capite obstipo, multum similis metuenti*. There is fair evidence for καταμυ- in the sense 'capite obstipo,' perhaps by early confusion with

attone. Let him be taught to cringe as low as his honour Davus.<sup>1</sup>

KYDILLA

Nay, mamma, but now—e'en as thou hopest Batyllis may live and maiest one day see her come to a mans house, and maiest lift her children in thine arms—now let him be : this one error—

BITINNA

Kydilla, vex me not, all of you : or will flee the habitaunce. Am I to let be this slave of slaves ? Who then that encountred me wolde not rightly spit in my faee ? Nay by the Queen.<sup>2</sup> but since, though mortal he be, he knoweth not himself, soon shall he know it with this inscripcioun<sup>3</sup> on his forehead.

KYDILLA

But 'tis the twentieth, and but four days to the Gerenia.

the Doric *καταμίω*. Either Herodes coined *κατάμνος* incorrectly or *καταμίων* should be read.

<sup>2</sup> *οὐ τὴν Τύραννον*. The title is unknown for any Greek divinity : yet it is fairly clear that *v.* 80 suggests an Ionic colony and that the immediately following mimes are likely to be Ephesian. There the oath is 'by Artemis,' and it may be presumed that we have Artemis here. The commonest error in Greek texts, as in proofs and books to-day, is the writing of a somewhat similar word for another by false association : *cf.* *vi.* 34-38. I fancy Herodes wrote *Κυναγόν*, 'Huntress.'

<sup>3</sup> Inscriptioun : *ἌΝΘΡΩΠΟΝ ΕΙΜΙ ?*

# HERODES

## BITINNA

νῦν μὲν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτη,  
ἦν οὐδὲν ἡ<σσ>ον ἢ Βατυλλίδα στέργω,  
ἐν τῆσι χερσὶ τῆσ' ἐμῆσι θρέψασα.  
ἐπεὰν δὲ τοῖς καμουῦσιν ἐγχυτλώσωμεν  
ἄξεις τότε ἀμελι<τίτι>ν ὄρτην ἐξ ὄρτης. 85

82. ηττον P: corr. by Meister.

83. εμησι P.

85. αμ(ε)λιτ(η)ν εορτην ἐξ εορτης P: corr. by Hdl.

MIME V. 81-85

BITINNA

Now shall I let thee be, and be thankfull to this girl whom I love as Batyllis and in mine own hands did nurse. But whenas we have done libacioun to those that sleep, then shalt have unhonied<sup>1</sup> festivall on festivall.

<sup>1</sup> *i.e.* πικράν 'bitter.' Honey was not offered to the dead.

## VI

## ΦΙ(Λ)ΙΑΖ(Ο)ΥΓΑΙ Η ΙΔΙΑΖΟΥΓΑΙ

## ΚΟΡΙΤΤΩ

Κάθησο, Μητροῖ· τῇ γυναικὶ θῆς δίφρον  
 ἀναστα(θ)ε(ῖ)σα· πάντα δεῖ με προστά<σσ>ειν  
 αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσῃς  
 αὐτῇ ἀπὸ σαυτῆς· μᾶ, λίθος τις, οὐ δούλη  
 ἐν τῇ οἰκίῃ <κ>εῖς· ἀλλὰ τᾶλφιτ' ἦν μετρῆ 5  
 τὰ κρίμν' ἀμιθρεῖς, κῆ<ν> τοσοῦτ' ἀποστάξῃ  
 τὴν ἡμέ[ρ]ην ὅλην σε τονθορύζουσαν  
 καὶ πρημονῶσαν οὐ φέρουσιν οἱ τοῖχοι.  
 ἰὺν αὐτὸν ἔκμάσσεις τε καὶ ποεῖς λαμπρόν,  
 ὅτ' ἐστὶ χρ[εῖ](η), ληστρί; θυέ μοι ταύτη 10  
 ἐπεὶ σ' ἔγ(ευ)σ' ἄν τῶν ἐμῶν ἐγὼ χειρέων.

## ΜΗΤΡΩ

φίλη Κοριττοῖ, ταῦτ' (ἐ)μ(ο)ὶ ζυγὸν τρίβεις.  
 κῆγῶ ἐπιβρύχουσ' ἡμέρην τε καὶ νύκτα  
 κύων ὑλακτέω ταῖ[s] ἀνωνώμοις ταύταις.  
 ἀλλ' οὔνεκεν πρὸς σ' (ῆλ)[θ]ον—

1. κιδθεσ P (δ cancelled by vertical stroke and θ formed out of ο (Buech.)). 2. legit K. ταττειν P: corr. by R. 3. some marks over δε of ουδεν. 5. εις P: corr.

Richards. μετρεω P. 6. κη P: corr. by Bl.



## VI

### A PRIVATE CHAT

(*Scene : Ephesus? The house of Koritto, a lady. Her friend Metro bursts in unannounced. A slave-girl is present.*)

#### KORITTO

Sit down, Metro—Arise and set a chayre for the lady! Must I bid thee myself do all thy devoyrs, and thou woldest do naught of thine own self? La! thou'rt a stone in the house, not a slave-girl: but an thou takest thy measure of wheat, each crumb thou tellest, and an ne'er so litell driblet escape, the walls burst with thy day-long playnts and lamentaciouns. So thou dost wipe it and render it clean now, thou thief, when need is? I counsell thee render oblacioun to this lady: els had I given thee taste of my handes.

#### METRO

Deare Koritto thou'rt galled by the same yoke as I. I too day and night long yap like a dog gnashing at these bestiall wenches. But for my errand—

7. suppl. by K.            10. suppl. by Bl.            11. χείρων  
is a customary hyper-Ionicism due doubtless to Herodes:  
χειρῶν editors.        13. ε of επιβ. is due to a correction by P.  
14. suppl. by K.        non ὑλακτέω P.        15. suppl. by K.

## HERODES

ΚΟΡΙΤΤΩ

ἐκποδῶν ἡμῖν 15  
 φθείρεσθε, νώβυστρ', ὦ(τ)[α] μῦνον καὶ γλάσσαι  
 τὰ δ' ἄλλ' ἑορτή—

ΜΗΤΡΩ

λίσσομα[ί σ](ε), μὴ ψεύση,  
 φίλη Κοριττοῖ, τίς <κ>οτ' ἦν ὃ σοι ράψας  
 τὸν κόκκινον βαυβῶνα;

ΚΟΡΙΤΤΩ

κοῦ δ' ὀρώρηκας,  
 Μητροῖ, σὺ κείνον;

ΜΗΤΡΩ

Νοσσίς ε[ἰ]χεν ἡρίνης 20  
 τριτῆμέρη νιν· μᾶ, καλόν τι δῶρημα.

ΚΟΡΙΤΤΩ

Νοσσίς; κόθεν λαβοῦσα;

ΜΗΤΡΩ

διαβαλεῖς ἦν σοι  
 εἶπω;

ΚΟΡΙΤΤΩ

μὰ τούτους τοὺς γλυκέας, φίλη Μητροῖ,  
 ἐκ τοῦ Κοριττοῦς στόματος οὐδεὶς μὴ ἀκούση  
 ὅσ' ἂν σὺ λέξης.

ΜΗΤΡΩ

ἡ Βιτᾶ<δ>ος Εὐβούλη 25  
 ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθέσθαι.

MIME VI. 15-26

<KORITTO>

Get ye gone, ye slightfull ones ; naught but ears  
and tongues, and the rest of ye idlenes—

METRO

Prithee, lie not, Koritto deare ? Who did stitch  
thee the scarlet baubon ?

KORITTO

Where hast seen it, Metro ?

METRO

Nossis, Erinna's childe, had it two daies agone.  
La ! a fayre gift.

KORITTO

Nossis ! Whence gat she it ?

METRO

Wilt bewray an I tell thee ?

KORITTO

By these sweet eyne, Metro deare, none shall hear  
from Koritto's mouth aught thou saiest.

METRO

Eubule, wife of Bitas, gave it her and bade her  
that none discover it.

16. suppl. by Hicks.

17. εορτη P : corr. by Bl.

Suppl. by K.  
corr. W. Schulze.

19. <sup>κ</sup>κοκκινον P.

25. ἡβιτᾶτος P :

## HERODES

### ΚΟΡΙΤΤΩ

γυναῖκες, αὕτη μ' ἢ γυνή <κ>οτ' ἐκτρίβει.  
 ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ἠδέσθην  
 κῆδωκα, Μητροῖ, πρόσθεν ἢ αὐτὴ χρήσασθαι.  
 ἢ δ' ὤ<σ>περ εὖρημ' ἀρπάσα<σα> δωρεῖται 30  
 καὶ τ<ῆ>σι μὴ δεῖ. χαιρέτω, φίλη, πολλά,  
 ἐοῦσα τοίῃ, <κ>ῆτέρην τιν' ἀνθ' ἡμέων  
 φίλην ἀθρείτω τᾶλλα. Νοσσίδι χρῆσθαι  
 τῇ Μηδοκέω—μέζον μὲν ἢ δίκη γρύζω,  
 λάθοιμι δ' Ἀδρήστεια—χιλίων εὔντων 35  
 ἐν' οὐκ ἂν ὅστις σαπρός ἐστι προσδοίην.

### ΜΗΤΡΩ

μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ῥίνος  
 ἔχ' εὐθύς, ἣν τι ῥῆμα μὴ καλὸν πεύθη.  
 γυναικός ἐστι κρηγύης φέρειν πάντα.  
 ἐγὼ δὲ τούτων αἰτίη λαλεῦσ' εἰμι 40  
 ἴπολλά† τὴν μευ γλ<ά>σσαν ἐκτεμεῖν δεῖται.  
 ἐκεῖνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην,  
 τίς ἔσ<τ>' ὁ ῥάψας αὐτόν; εἰ φιλεῖς μ' εἶπον.  
 τί μ' ἐ<μ>βλέπεις γελῶσα; νῦν ὀρώρηκας  
 Μητροῦν τὸ πρῶτον; ἢ τί τᾶβρά σοι ταῦτα; 45  
 ἐνεύχομαι, Κοριττί, μὴ μ' ἐπιψεύση,  
 ἀλλ' εἶπέ τὸν ῥάψαντα.

### ΚΟΡΙΤΤΩ

μᾶ, τί μοι ἐνεύχη;

Κέρδων ἔραψε.

27. ποτ P: corr. R.

30. omissions suppl. by K.

31. ταῖσι P: corr. R.

33. χρῆσθ<sup>αι</sup> P.

34. ηγυ-

νηγρυζω P with ἠδικηγρυζω superser.

36. λεπρος<sup>σα</sup> and

## KORITTO

Oh womankind, this woman shall one day fordo me. I granted her prayers, and gave it her, Metro, ere I used it myself: and she seized it like trove, and gives it to whom she ought not. To such an one, dere, bid I long farewell, and let her quest henceforward other friend in my room. To Nossis, wife of Medokes—I speke beyond due limit and may Adrasteia hearken not—though I had a thousand yet wolde I not lend one that were rotten.

## METRO

Prithee, Koritto, let not ire sit anon on thy nostrils an thou hear word of no fayre import. Gentle woman sholde suffer all things. 'Tis I that fault herein for speking o'ermuch: I sholde cut out my tongue. But—to my main intendiment—who did stitch it? Say, an thou love me. Why these mowes at me? Hast neer seen Metro before? What mene these bashings? I adjure thee, Koritto, false me not, but say who stitched it.

## KORITTO

La! why adjure? 'Twas Kerdon.

- προσδωσω<sup>οιην</sup> (ωσω erased) P. 37. κόρη τυ Stob. Fl. lxxiv.  
 14. 38. σοφον<sup>καλ</sup> P: σοφόν Stob. 41. <ῆ> πολλά K.  
 But the writer is here half asleep and quite probably has substituted πολλά (as λεπρός) for a word of the same sense: e.g. περισσά or ἄκαιρα (Greg. Naz. ii. 726, v. 984 ἰδοὺ προτείνω τὴν ἄκαιρον καὶ λάλον γλῶσσαν· ὁ θέλων νηλέως ἐκτεμνέτω). γλωσσαν P: corr. by M. 43. ἵπον P. 44. ενβ. P.  
 46. μαημοι P: corr. Bl., Hdl.

## HERODES

### < ΜΗΤΡΩ >

κοῖος, εἶπέ μοι, Κέρδων;  
 δύ' εἰσὶ γὰρ Κέρδωνες, εἷς μὲν ὁ γλαυκός  
 ὁ Μυρταλίνης τῆς Κυλαίθιδος γείτων· 50  
 ἀλλ' οὗτος οὐδ' ἂν πληκτρον ἐς λύρην ράψαι·  
 ὁ δ' ἕτερος ἐγγὺς τῆς συνοικίης οἰκέων  
 τῆς Ἐρμοδώρου τὴν πλατεῖαν ἐκβάντι,  
 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε·  
 τούτῳ [Κ](υλ)αιθῖς ἢ μακαριτίς ἐχρήτο— 55  
 μνησθεῖεν αὐτῆς οἷτινες προσήκουσιν.

### ΚΟΡΙΤΤΩ

οὐδέτερος αὐτῶν ἐστὶν ὦ<ν> λέγεις, Μητροῖ,  
 ἀλλ' οὗτος οὐκ οἶδ' ἢ <κ> Χίου τις ἢ ῥυθρεῶν  
 ἦκει, φαλακ(ρ)ός, μικκός—αὐτὸ ἐρεῖς εἶναι  
 Πρηξῖνον· οὐδ' ἂν σῦκον εἰκάσαι σύκῳ 60  
 ἔχοις ἂν (οὔ)[τ]ω· πλὴν ἐπὴν λαλῆ, γνώση  
 Κέρδων ὀτεύνεκ' ἐστὶ καὶ οὐχὶ Πρηξῖνος.  
 κατ' οἰκίην δ' ἐργάζετ' ἐ<μ>πολέων λάθρη,  
 τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει—  
 ἀλλ' ἔρ(γ)' ὀκ(οῖ)' (ἔ)στ' ἐργάτης; Ἀθηναίης 65  
 αὐτῆς ὀρ<ῆ>ν τ(ὰς) χε[ῖ]ρας οὐχὶ Κέρδωνος  
 δόξεις· ἐ[γὼ] μὲν—δύο γὰρ ἦλθ' ἔχων, Μητροῖ—  
 ἰδοῦσ' ἄμ' ἰ(δμ)ῆ τῶμματ' ἐξεκύμηνα·  
 τὰ βαλλί' οὕτως ἄνδρες οὐχὶ ποιεῦσι—  
 αὐταὶ γὰρ ἐ(σ)μεν—ὀρθά· κοῦ μόνον τοῦτο, 70  
 ἀλλ' ἢ μαλακό(τ)ης ὕπνος, οἱ δ' ἱμαντίσκοι  
 ἔρι', οὐχ ἱμ(ά)[ντες]· εὐνοέστερον σκυτέα  
 γυναικ[ῖ] διφῶσ' ἄλλον οὐκ ἀνευρ[ῆ]σ[εις].

### ΜΗΤΡΩ

κῶς οὖν ἀφήκας τὸν ἕτερον;

## &lt;METRO&gt;

Which Kerdon? Tell me. There are two Kerdon, one of grey eyne, neighbour of Myrtaline daughter of Kylaithis: but yon note stitch plectre for lyre. The other has habitaunce forby the tenement of Hermodorus as one quitteth the Broad Way: of mark once but now eld hath him. Him had Kylaithis, who is now at peace. May her kin memorize her.

## KORITTO

'Tis neither of these, Metro. This one haileth from Chios or Erythrae, I wot not which: bald and short: a very Prexinos notest say: fig to fig notest so compare: but whenas he prateth thou'lt ken him to be Kerdon not Prexinos. At home he werketh bartering by stealth, for every door now shuddereth at the tax-gatherers. 'But what werkes is he werker?' Athenes own handes woldest deme to see, not Kerdon. I—for he came with twain of them, Metro—at first glaunce were mine eyne extent: e'en straighter than the livelihood—none listeth—: nay moe—as soft as sleep, and the thonglets no thongs but wool: kinder cobbler to feminitee notest find, quest how thou wilt.

## METRO

How gattest not the other?

- 
52. *οικεων* P.      57. *ως* P; corr. Bl.      58. *ηχιου* P;  
 corr. W. Schulze.      60. *αισσυκωι* P.      61. suppl. by K.  
 63. *κατοικειν* P with mark of error at beginning: corr. R.  
 65. I give the letters as Milne reads them exc. (ε)στ for (α)στ.  
 Construction as *τὰ μετεωρὰ φροντιστής* (Plat.), *μυρία πεμπαστάν*  
 (Aesch.).      66. *ορ(α)ν* P.      67. suppl. Bl., Buech.  
 68. *ἀμι(δμ)η* P.      72. suppl. R.      73. suppl. Hdl.  
 (*ησ.[.] superscr.*).      74 etc. suppl. K.

## HERODES

< ΚΟΡΙΤΤΩ >

τ[ί] δ' οὐ, Μητροῖ,  
 ἔπρηξα; κοίην δ' οὐ προσήγαγον πειθοῦν 75  
 αὐτῶ; φιλεῦσα, τὸ φαλακρὸν κ[α]ταψῶσα,  
 γλυκὺν πιεῖν ἐγχεῦσα, ταταλίζ[ο]υσα,  
 τὸ σῶμα μῶνον οὐχὶ δοῦσα χ[ρ]ήσασθαι.

ΜΗΤΡΩ

ἀλλ' εἴ σε καὶ τοῦτ' ἠξίωσ' ἔδει δοῦ[ν]αι.

ΚΟΡΙΤΤΩ

ἔδει γάρ· ἀλλ' ἄκαιρον οὐ πρόπον (γ') εἶναι· 80  
 ἦληθεν ἡ Βιτᾶ<δ>ος ἐν μέσῳ <Εὐβ>ούλῃ·  
 αὕτη γὰρ ἡμέων ἡμέρην τε καὶ νύκτα  
 τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,  
 ὅκως τὸν ωύτης μὴ τετρωβόλο[υ] κόψῃ.

ΜΗΤΡΩ

κῶς δ' οὔτος εὔρε πρόσ σε τὴν ὁδὸν ταύτην, 85  
 φίλῃ Κοριττοῖ; μηδὲ τοῦτό με ψεύσ(η).

ΚΟΡΙΤΤΩ

ἔπεμψεν αὐτὸν Ἄρτεμῖς ἢ Κανδᾶ<δ>(ο)[ς]  
 τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.

ΜΗΤΡΩ

αἰεὶ μὲν Ἄρτεμῖς τι καινὸν εὐρήσει,  
 πρόσσω ἰπιεῦσα τὴν προκυκλίη . . . . . 90  
 ἀλλ' οὖν γ' ὅτ' οὐχὶ τοὺς δὴ εἶχες ἐ<κ>λῦσαι  
 ἔδει πυθέσθαι τὸν ἕτερον τίς ἢ ἐ<κ>δοῦσα.



MIME VI. 74-92

<KORITTO>

All things tryed I: all persuasiouns trayned:  
kissing, stroking his bald pate, flagons of mead, fond  
names, albut surrendring mine own bodie.

METRO

But an he asked, e'en this sholdest have given.

KORITTO

Aye—but all things in tyde. Eubule wife of Bitas  
was grinding before us. For day and night long  
doth she weare our stone into scrapings, enaunter  
she pay a grote to set her own.

METRO

And how found he his way hither to thee, deare  
Koritto? Eke herein false me not.

KORITTO

Artemis, wife of Kandas the tanner, sent him  
hither, shewing the house.

METRO

Artemis will aye find some new device drinking  
deep down in bawdy bottles. But sin notest salve the  
twain, algates sholdest have found who bid the other.

---

81. ηληθενγαρ P. τατος corr. W. Schulze. ενμεσ(ω)ι-  
δουλη P: corr. Jevons. 86. ψεισ(η)[ι] P. 87. Καν-  
δατος P (so Bl.): corr. W. Schulze. 90. P has ιηνθα(λπην),  
but there is a quite different correction (unfortunately illeg-  
ible) above. I imagine της προκυκλής στάμνης. 91, 92. εκ P.

## HERODES

### ΚΟΡΙΤΤΩ

ἐλιπάρεον ὁ δ' ὤμνυ' οὐκ ἂν εἰπεῖν μοι·  
 †ταύτη γὰρ <ἦλω> κηγάπησέ ν<ιν>, Μητροῖ.†

### < ΜΗΤΡΩ >

λέγεις ὁδόν μοι· νῦν πρὸς Ἀρτεμῖν εἶ<μι>· 95  
 ὄκως ὁ Κ(έρδω)ν ὅστις ἐστὶν εἰδ[ῆ](σ)ω.  
 ὑγίαινέ μ(ο)[ι, Κοριτ]τί· λαιμᾶ τ[ις] <κ>ῶρη  
 ἡμῖ[ν] ἀφ[έρπειν] ἐστί.

### ΚΟΡΙΤΤΩ

τὴν θύρην κλείσον,  
 αὐτ[η σ]ύ, (ν)[εο]σσοπῶλι, κάξαμίθρησαι  
 αἰ ἀλ(ε)κτ[ορι]δες ε(ι) [σ]όαι εἰσί, τῶν τ' αἰρέων 100  
 αὐτῆσ[ι . . . ο]ν· οὐ γὰρ ἀλλὰ πορθεῦ(σι)  
 ὠρν[ι]θ(ο)[κ]λέ[π]ται, κῆν τρέφη τις ἐν κόλπῳ.

94. This verse at top of the column with ᾗ right mg. of 93. The article was only granted to a lady in return

MIME VI. 93-102

KORITTO

I besought but he swore he would say : †for he was charmed with her and she with him, Metro.†

METRO

Thy tale speedeth me : now hie I to Artemis to know what man Kerdon be. Fare thee well, Koritto : one hungereth and I must move off.

KORITTO

Shut the door—ho you there, chick-girl—and tell an the hens be safe, and toss darnel to them. For indeed the bird-thieves spoyle e'en an one rear abosom.

---

for services.	<i>ναι</i> P : corr. by R.	96. suppl. Buech.
97. init. suppl. Buech.	fin. corr. ( <i>λαιμαι</i> ) and suppl. by Grooneboom.	99. init. suppl. R.,
med. Diels.	98. init. suppl. Cr.	101. <i>e.g.</i> <i>ρίψον</i> Bl.
102. suppl. Hdl.	100. suppl. by Cr.	

## VII

## C]KΥ(T)[E]ΥC

## ΜΗΤΡΩ

Κέρδων, ἄγω (σ)οι τάσδε τὰς (γ)[υνάς, εἴ] τι  
 τῶν σῶν ἔχεις αὐτῆσιν ἄξιον δεῖ(ξ)αι  
 χειρέων νοῆρες ἔργον.

## ΚΕΡΔΩΝ

οὐ μάτην, Μητρ(οῖ),  
 ἐγὼ φ[ι]λέω σε. ταῖς γυναιξίν οὐ θήσεις  
 τὴν μέζον' ἔξω σανίδα; Δριμύλω φωνέω. 5  
 πάλιν καθεύδεις; κόπτε, Πίστ(ε), τὸ ρύγχος  
 αὐτοῦ, μέχρῃς τὸν ὕπνον ἐκχέη πάντα·  
 μᾶλλον δὲ τὴν ἄκανθα[ν], ὡς ἔχ[ω]ν κ<λά>η,  
 ἐκ τοῦ τραχήλου δῆσο[ν. εἴ]α δῆ, [κέρκω]ψ,  
 κίνει ταχέως τὰ γούνα· μέζον [ἴχη](νας) 10  
 τρίβειν ψοφεῦντα νοι(θ)[ετημάτων] τῶνδε;

1. γυνάς Diels, εἰ τι Ellis. 3 fin. an erasure. 4. φ[ι]λω  
 P. 8. καληι P: correxi et supplevi. 9. εἴα δῆ suppl.  
 Diels, κέρκωψ Hdl. 10. supplevi dubitanter. 11. sup-  
 plied by Hdl. τοιτωνδε P (τοι being cancelled by  
 dots). The gap here when the mounting is corrected is of  
 about one letter more than would appear from the facsimile ;

## VII

### THE COBBLER

(*Scene : A street in Ephesus (?) by a cobbler's shop. Metro arrives and introduces two customers to Kerdon. Slaves are at work inside. Metro appears to have made Kerdon's acquaintance since Mime VI—and to some effect.*)

#### METRO

Kerdon, I bring thee these dames an hast slic handycraft to shew them.

#### KERDON

My loves labour for thee, Metro, is not lost. Set the larger plank outside for the dames. 'Tis Drimylos I speke to. Asleep again? Smite his snout, Pistos, till he shed all his sleep. Nay rather, that his penaunce may endure, hang the teasell from his neek. Ply thy knees apace, sir Kerkops; yearnst to chafe louder<sup>1</sup> chastisements than these? *Now*

<sup>1</sup> 'louder,' *i.e.* chains.

---

here of seven or eight letters. See Kenyon in the Cambridge Edition.

## HERODES

νῦν ἔκ μιν αὐτήν, λε[. . . . ., λαμπ]ρύνεις  
 κ(α)[ι] ψ[ῆς; (ἐ)γώ] σευ τή(ν) [. . . . .]ψήσω.  
 ἔ(ζεσ)[θε, Μ](η)τροῖ. Πίστ[ε τήν . . . . .ο]ίξας  
 πυργίδα, μὴ τήν ᾧδ[ε, . . . . .](ν), 15  
 τὰ χρήσιμ' ἔργα, τοῦ τρ[ιωρόφου . . .]ος  
 ταχέως ἔνεγκ' ἄνω(θ)[εν. . . . . Μη]τροῖ,  
 οἷ' ἔργ' ἐπόψεσθ'. ἠσυχῆ [. . . . .]ον  
 τήν <σ>αμβαλούχην οἷ(γ)[ε. . . . .] πρῶτον,  
 Μητροῖ, τελέων ἄρη[ρεν ἐκ μερ](έ)ων ἴχνος. 20  
 θηεῖσθε κύμε[ι]ς, ᾧ γυ[ναῖκες· ἡ πτ]έρνη  
 ὀρήθ' ὅκως πέπηγε, <κ>[ὡς σά]φ' ἠν[ίσκ]οις  
 ἐξηρτίωται πᾶσα, κ[οῦ τὰ] μὲν κ[αλῶ]ς  
 τὰ δ' οὐχὶ καλῶς, ἀλλὰ πά[ν]τ' ἴσαι χ[εῖρε]ς.  
 τὸ χρῶμα δ', οὕτως ὑμ[ι]ν ἡ Πα[.]δοίη 25  
 .[. . . . .π]ερ ἰχανᾶσθ' ἐπαυρέσθαι,  
 (π)[. . . . . ἄλ]λο τῶδ' ἴσον χρῶμα  
 κ[οῦ . . . . . οὔ]τῳ, κοῦ δὲ κηρὸς ἀνθήσει;  
 χ[ρυσοῦ στατηῆρα](ς) τρεῖς ἔδωκε Κανδᾶ<δ>(ι)  
 Κ[έρδων . . . . .] τοῦτο κῆτερον χρῶμα. 30  
 β[ραχεῖ λόγῳ δ' ὄμνυ]μι πάν<τ>' ὅσ' ἔστ' ἰ[ρ]ά  
 κώ[σ]σ' ἐστὶν ὅσια] τήν ἀλη[θείη]ν βάτ . . †ζειν  
 . . . . .] οὐδ' ὅσον ῥοπήν ψεύδος  
 . . . . .] Κέρδωνι μὴ βίου ὄνησις  
 μ[ηδ' . . . . .]ων γίνοιτο—κα[ι] χάριν πρὸς με 35  
 . . . . . οὐ γ[ι]ὰ ἀλλὰ μεζόνων ἤδη  
 . . . . .] κερδέων ὀριγνῶνται.

12. If λαμπ]ρύνεις (Blass?) is right at most six letters are missing. λειόπυγε may be better than λευκόπυγε Cr.  
 13. init. supplevi (judice H. Rackham certissime): ψ superscr. ἐγώ Cr. fin. cf. Diels. κοχώνην ἐκψήσω fills the space well.  
 14. init. suppl. by Hdl. τήν Cr., e.g. διπλῆν Hg. 15. τήν δ' ἐκεῖσ', ἄρον. 16. supplevi e.g. with δ' olos. They are so precious as to be kept at the top of the house and none

<smooth-rump>, dost clene and wipe it: I'll wipe thy <posteriours> for thee. Sit ye down, Metro. Pistos, ope the <double> chest—not this <here but yon, and have out> my noble werkes, bringing them <thyselF> speedily the third floor adown. Happy Metro, what werkes shalt behold! Quietly, <sir greedy-belly>, ope the shoecase. <This> sole Metro is fixed of perfect <parts>: discern ye, too, ladies: see how fast it is, and how truly finished with straps all about, nor is it part-fair part-fowl, but equall handicraft algate. And for tint,—so may Paphos queen grant ye joyaunce of all things <soever> ye yearn for—, no tint like this hath <any yet chaunced on>. Where shall <dye or> wax bear sike flowers? Three gold staters did K<erdon> pay to Kandas who sold him this and another colour,—nay I swear by all things holy <and hallowed> that I speke sooth and that no lye <shall escape the barrier of my teeth> one moment: or may Kerdon have no profit of life <or trafficking>—and bade me thank him: for, and true is it, <the skimmers> clutch after greater gains now. <As with

but Pistos may touch them. 17. suppl. Bl., K. *e.g.* ὀλβίη (Hdl.). 18. 9 or 10 letters missing, *e.g.* σύ, λαίμαστρον. 19. corr. by Bl. Seven letters missing after οἷγε: *e.g.* τοῦτο (Bl.) δῆ or σοι. 20. supplevi. 21. suppl. by R. 22. οπως P (who started to write ορ). supplevi *e.g.* 23. suppl. Bl., Hdl. 24. supplied by Cr., Bl. 25. ? Πάφου, 26. *e.g.* μεδέουσ', with ὄσωνπ]ερ Hdl. 27. *e.g.* <ε>ἰληχεν οὐδ<ε>ις 28. suppl. Cr. Hg.: *e.g.* φῦκος. 29. supplevi: ἀτ(ι) P: corr. W. Schulze. 30. suppl. Cr. Then *e.g.* ὁ δ' εἰδίδου. 31. εστιν[.] a P: ὄμνημι πάνθ' ὄσ' ἔστ' ἰρά Bl. 32. init. suppl. Hdl. βαδίζειν P: suppl. and corrected by Bl. A mark of doubt is prefixed. 33. *e.g.* ἔρκος δ' ὀδόντων. 34. *e.g.* ἀμείψεται ἦ. 35. supplevi *e.g.* ἐμπολέων. 36. suppl. Cr. init. *e.g.* ἦτησεν. 37. *e.g.* οἱ ῥινοδέψαι.

## HERODES

.....] τάργα τῆς τέχνης ἡμ(έ)ων  
 . . . . ὁ πίσ]υγγος δὲ δειλαίην οἰζύν  
 .....] .ναν[ . . .]έων νύκτα <κ>ἡμέρην θάλπω· 40  
 .....]s ἡμέων ἄχρισ ἐσπέρης κάπτει  
 .....](α)ι πρ[ὸς] ὄρθ[ρ]ον; οὐ δοκέω τόσ<σ>ον  
 τὰ Μικ(ί)ωνος (κ)ηρί' εὐπ[ . . . . .]  
 κοῦπω λέγω, τρεισκαίδε[κ' . . . . . β](ό)σκω,  
 ὀτεύνεκ' ὦ γυναῖκες ἀργ[ . . . . . ]s, 45  
 οἷ, κῆν ὕη Ζ(ε)ύ(ς), τοῦτο μοῦ[νον . . . . .]ν  
 'φέρ' εἰ φέρεις τι,' τᾶλλα δ' ἀψ[ . . . . . ἐ](ά)ται  
 ὅκως νεοσσο[ι] τὰς κ<ο>χώνας θά[λ]π[ο]ντες.  
 ἀλλ' οὐ λόγων γάρ, φασίν, ἡ ἀγο(ρ)ῆ δεῖται  
 χαλκῶν δέ—τ(ο)ῦτ' ἦν μ(ῆ) ὕμιν ἀ[νδ]άνη, Μητρ[οῖ],  
 τὸ ζεῦγος, ἕτερον <κῆ>τε[ρ]ον μάλ' ἐξοίσει, 51  
 ἔστ' ἂν (ν)ό(ω) πεισθῆτε [μῆ] λ[έ]γει[ν] ψευδέα  
 Κέρδωνα. τὰς μ(οι σ)α[μβα]λουχίδας πάσας  
 ἔνεγκε, Πίστε· (δεῖ '[γ]κ)αλίστ' (εὔ) νηθείσας  
 ὑμέας ἀπελθεῖν, ὦ γυναῖκες, εἰς [ο]ἶκον. 55  
 θήσεσθε δ' ὑμ[εῖς]· (γέ)νεα ταῦτα πα[ν]τοῖα·  
 Σικυώνι', Ἀμβρακίδια, Νοσσίδες, <Χ>ῖαι,  
 ψιττάκια, κανναβίσκα, Βαυκιδ[ες], βλαυττία,  
 Ἰωνίκ' ἀμφίσφαιρα, νυκτιπήδηκες,  
 ἀκροσφύρια, καρκίνια, σάμβαλ' Ἀργεῖα, 60  
 κοκκίδες, ἔφηβοι, διάβαθρ'· ὦν ἐρᾶ θ[υ]μός  
 ὑμέων ἐκάστης εἴπατ'· ὡς ἂν αἰσθοισθε  
 σκύττα γυναῖκες καὶ κύνες τί βρώζουσιν.

38. τα εργα and ημων P. e.g. ὅκως μελίσσης. 39. suppl. Bl.  
 e.g. φορεῖτ'. De mensura huius loci mire agit Edmondsius  
 C.Q. 1925, qui ea quae falsis rationibus adductus conjecerat,  
 tamquam spatiis congruentia iterat. 40. e.g. πάσων, and  
 ἀνώγειων Postgate. 41. e.g. ἐπ(ε)ῖ τίς. 42. e.g. ἡ πίεται: cett.



bees, so ye enjoy > my handicraft, dames, but I, the cobbler, <suffering> piteous woe, <this> <chamber> warm night and day long. <Which of us> eateth till even? <Or shall drink> at dawn? Not Mikion's <combs> I ween are so <bounteous to all els>. And—which is more—tho' thirteen slaves I browse—they are all idleness itself, and e'en an rain come know naught but 'Bring an bringest': but for aught els sitt croakles, like chicks warming their posteriors. But say they, 'Market needs not words but brass.' So, an this pair beseme thee not Metro, he will bring out another and yet another till ye be persuaded o' mind that Kerdon telleth no lies. Bring me, Pistos, the shoecases all: soothly, dames, must ye have arms well laden ere ye go home. Ye shall discern: here are all these kinds: Sicyonian, little Ambracians, Nossians, Chians, parrots, hemps, Baucises, slippers, Ionian buttoned, hop-o'-nights, ankle-tops, crabs, Argive sandals, scarlets, lads, stairs; say each what heart wish, that ye may know why women and dogs devour leather.

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suppl. K. τοςον P: corr. K. 43. μικρωνος P: corr. Cr. κηρία recte Cr.<sup>1</sup>, Hg. fin. e.g. εὖ ποιεῖν ἄλλους. 'Sic vos non vobis mellificatis apes.' Mikion misellus apibus suis ne decimam quidem partem mellis (*Geopon.* xv. 5. 4) reliquerit. 44. 'κου P: suppl. Buech., Cr. fin. e.g. εἰ Κᾶρας. 45. στουνεκ with ε superscr. P. e.g. ἀργίη πάντες Hdl. 46. οἱ P. e.g. μόνον ἄδουσι Hdl. 47. suppl. by Cr.: e.g. ἀψόφως Hdl. 48. ὅπως P with κ superscr.: corr. and suppl. by Jackson. κηχωνας P. 51. χατε[ρ]ον P. 52. (ν)ο,ω P: read and corrected by Bl. fin. supplied by Buech. (?). 53. σαμβαλουχίδας Buech. μοι Bl. 56. θήσθε P? rest as R. 57. σικυνια P and λειαι: corr. Hdl. 58. ψιττακια P: ψιττακια in *E.M.*, Hsch. βλαυττια P. See *Proc. Camb. Phil. Soc.* 1927.

## HERODES

ΜΗΤΡΩ

κόσου χρεΐζεις κείν' ὃ πρόσθεν ἦειρας  
ἀπεμπολήκν τὸ ζευγος; ἀλλὰ μὴ βροντέων 65  
οὔτος σὺ τρέψον μέζον εἰς φυγὴν ἡμέας.

<ΚΕΡΔΩΝ>

αὐτῆ σὺ καὶ τίμησον εἰ θέλεις αὐτό  
καὶ στήσον ἧς κοτ' ἐστὶν ἄξιον τιμῆς.  
(εἶ)τ', (ἐκ) τό(σ)ων γὰρ οὐ σε ῥῆδίως κρ(ῖ)ναι  
ζευγέων, γύναι, τῶληθές—

<ΜΗΤΡΩ>

ἦν θέλης, ἔργον 70  
ἐρεῖς τι—

<ΚΕΡΔΩΝ>

ναὶ μὰ τήνδε τὴν τεφρὴν κόρσην,  
ἐφ' ἧς ἀλώπηξ νο[σ]σίην (π)ε(πο)ί(η)τ(αι)—  
τάχ' ἀλφιτηρόν ἐρ(γ)α(λε)ῖα κινεῦσι.  
'Ερμῆ τε Κερδέων καὶ σὺ Κερδείῃ Πειθοῖ,  
ὦς, ἦν τι μὴ νῦν ἡμῖν ἐς βόλον κύρση, 75  
οὐκ οἶδ' ὅπως ἄμεινον ἢ <κ>ύ<θ>ρη πρήξει.

ΜΗΤΡΩ

τί τονθορούζεις κοῦκ ἐλευθέρῃ γλάσση  
τὸν τίμον ὅστις ἐστὶν ἐ<ξ>εδίφησας;

ΚΕΡΔΩΝ

γ(ύ)να(ι), μιῆς μ[νῆ](ς) ἐστὶν ἄξιον τοῦτο  
τὸ ζευγος· ἢ ἄνω "σ<τ>" ἢ κάτω βλέπειν· χαλκοῦ 80

65. (marked as corrupt): <ν τὸ> inserted by K.  
69. (κ)ε(ι)ναι and (εκ) το(σ)ων legit: ('possible' Milne).  
70. ζευγεων legit Milne: sed vide addenda. 72. ἀλώπηξ

MIME VII. 64-80

METRO

That pair thou tookest up just now—at what price woldst barter? Ho, thou, roar not overlod ne put us to flight.

<KERDON>

Ho thou, prithee, price it thine self and weigh the price thereof: next, for 'twas no random chance, lady, that led thee, out of all these pairs, to the true one—

<METRO>

Prithee talk some busines.

<KERDON>

Aye, busines indeed will I talk—I swear by this grey pate whereon fox nests<sup>1</sup>—to bring quick bread to toolpliers. Ah gainster Hermes and gainstress Suasioun in troth, an naught now rencounter our casting, I know not how pot shall prosper.

METRO

Why mumblest ne freetonged descryest the pryce?

KERDON

Lady this pair is worth a mina, scan sky, scan

<sup>1</sup> *i.e.* bald.

---

P. suppl. Hdl. 73. marked as corrupt: suppl. Diels.  
74. *Κερδέων* Danielss. and others. 76. *χυσρη* P by  
correction of some letters: *κύθρη* Buech., Meister.

77. *τονθορν<sup>σ</sup>ξει* P: corr. by Buech. 78. *εζεδιφ* (imitating the  
form of *ξ* used in the text copied) P: *cf.* on 77. 79. sup-  
plied by K. 80. *ηνωση* P: corr. by Hdl.

## HERODES

ρίνημ' ὁ δῆκοτ' ἐστὶ τῆς Ἀθηναίης  
ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.

### ΜΗΤΡΩ

μάλ' εἰκότως σευ τὸ στεγύλλιον, Κέρδων,  
πέπληθε δαψιλέων τε καὶ καλῶν ἔργων.  
φύλασσε κα[ργ]ασ' αὐτά· τῇ γὰρ εἰκοστῇ 85  
τοῦ Ταυρεῶνος ἢ 'κατῇ γάμον ποιεῖ  
τῆς Ἀρτακηνῆς, κύποδημάτων χρεῖη·  
τάχ' οὖν, τάλης, (ἄξουσι) σὺν τύχῃ πρὸς σε,  
μᾶλλον δὲ πάντως· ἀλλὰ θύλακον ράψαι  
τὰς μνέας ὅκως σοι μὴ αἰ γαλαῖ διοίσουσι. 90

### ΚΕΡΔΩΝ

ἦν τ' ἢ 'κάτ<η> ἔλθῃ, μνῆς ἔλασσον οὐ<κ> οἴσει,  
ἦν τ' ἢ Ἀρτακηνῆ· πρὸς τὰδ', εἰ θέλεις, σκέπτειν.

### ΜΗΤΡΩ

οὗ σοι δίδωσιν ἢ ἀγαθὴ τύχη, Κ[ε]ρδων,  
ψαῦσαι ποδίσκων ὧν πόθοι τε κῆρωτες 95  
ψαύουσιν, ἀλλ' εἰς κινῦσα καὶ κακὴ λώβη·  
ὥστ' ἐκ μὲν ἡμέων †Λιολέο† ἔω πρήξεις,  
τ(α)ύτη δὲ δώσεις κεῖνο τὸ ἕτερον ζευγος  
κόσου; πάλιν πρήμηνον ἀξίην φωνήν  
σεωυτοῦ.

85. φυλάσσεκα[.]ασ P: two short letters missing.

87. [τ]ησα(ρ)[τα]κηνῆσ P: supplied by K. 88. marked  
as corrupt. Reading (Cr.) is doubtful. 91. ηκατελθη

MIME VII. 81-99

earth<sup>1</sup> : no fying of copper whatsoever might ooze therefrom were Athena customer.

METRO

Full metely, Kerdon, is thy hovel packed with plenty of fayre werkes : keep them and make them. On the twentieth of Taureon Hecate holds marriage of the Artacene, and need is of shoon. Mayhap, wretche, nay assuredly will they hye to thee. Stitch thee a purse enaunter the cats dispred thy minas.

KERDON

Come Hecate, come th' Artakene, a mina, no less, ere they take them : prithee recorde that.

METRO

Fayre Fortune, Kerdon, granteth thee not to touch dainty feet that loves and desires touch : thous a scald knave and an infamy. So from us thou'lt get no more than Aeoleus' dawn<sup>2</sup> : but at what price wilt give yon other pair to this lady ? blatter think time some utteraunce beseming thee.

<sup>1</sup> The *ὑπερήφανος* of Theophrast carefully cuts people in the street, looking above or beneath them : so here the sense is 'affect to despise' (*περιορᾶν, ὑπερορᾶν*).

<sup>2</sup> Conceivably <A>ιολεὺς dreamt of great riches and woke to find himself robbed. The whole would mean 'less than nothing.'

---

and <sup>κ</sup>ουχοισι P.      92. ηντηι P.      96. marked as corrupt.

97. κ ex χ.      99. σεωτου in left margin with <sup>ρν</sup>σεωτου στατη. at top of column.

## HERODES

## ΚΕΡΔΩΝ

στατη̄ρας πέντε, ναὶ μὰ θεοῦς, φο[ι]τᾶ  
 ἢ ψάλτρι' <Εὐ>ετηρίς ἡμέρην πᾶσαν 100  
 λαβεῖν ἀνώγουσ', ἀλλ' ἐγὼ μιν [ἐ](χθ)[α]ίρω,  
 κῆν τέσσαράς μοι Δαρ<ι>κοὺς ὑπόσχηται,  
 ὀτεύνεκέν μεν τὴν γυναῖκα (τ)ωθάζει  
 κακοῖσι δέννοις· εἰ δὲ [. . . . ἔχ]ει χρεῖη  
 φέρ',—εὐλαβοῦ<μαι> τῶν τριῶν . . . . δοῦναι—  
 καὶ ταῦτα καὶ ταῦτ' ἦ ὑμῖν ἑπτὰ Δαρεικῶν 106  
 ἔκητι Μητροῦς τῆσδε· μηδὲν ἀντεί(πη)ς·  
 δύ]ναιτό μ' ἐλάσαι σ<ή> ἂν [ἰῆ] τὸν πίσ[υγγον  
 εόντα λ<ί>θινον ἐς θεοὺς ἀν(α)π(η)ν(α)ι·  
 ἔχεις γὰρ οὐχὶ γλάσσαν ἠδ<ο>νῆς δ' ἠθ(μό)ν· 110  
 ᾶ, θεῶν ἐκεῖνος οὐ μακρὴν ἀπ(ε)[στ' ὦν](ήρ)  
 ὀτέω σὺ χεῖλεα νύκτα κῆμέρην οἴγ[εις].  
 φέρ' ὦδε τὸν ποδίσκον· εἰς ἴ<χ>νος θῶ (μιν).  
 πάξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἔλη[s] μηδέν·  
 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει· 115  
 αὐτὴν ἐρεῖς τὸ πέλμα τὴν Ἀθηναίην  
 τεμεῖν. δὸς αὐτῆ καὶ σὺ τὸν πόδ'· ᾶ, ψωρηῆ  
 ἄρηρεν ὀπλῆ βοῦς ὁ λακτίσας ὑμ<έ>ας.  
 εἴ τις πρ[ὸ]ς ἴχ<ν>ος ἠκόνησε τὴν σμιλῆν,  
 οὐκ ἄν, μὰ τὴν Κέρδωνος ἐστίνην, οὕτω 120  
 τοῦργον σαφέως ἔκειτ' ἂν ὡς σαφ<έ>ως κείται.  
 αὐτῆ σύ, δώσεις ἑπτὰ Δαρικοὺς τοῦδε,  
 ἢ μέζον ἵππου πρὸς θύρην κιχλίζουσα;  
 γυναῖκες, ἢν ἔχητε κῆτέρων χρεῖην  
 ἢ σαμβαλίσκων ἢ ᾶ κατ' οἰκίην ἔλκειν 125

100. corr. by Bl. R (ευ om. P).

101. suppl. by K.

102. δαρεικοὺς P.

103. οτουνεκεν P: corr. by Meister.

104. δέννοις P. e.g. τῶνδ'.

105. correxi et supplevi e.g.

The placing of a fragment is uncertain (Lamacraft): perhaps

## KERDON

Five staters, 'a gods name, doth the harpist Eueteris bid me take, and haunteneth me daylong, but I hate her, tho' she promise me four Darics, in that she wyteth my wyfe with ill reprieves. But an ye nede such, come—<I am ware of giving les than the three>—let these and these be<sup>1</sup> yours for Darics seven, for Metros sake : gainsay thou me naught. Thy voice might drive me the stony cobbler to fly heavenward : for no tongue hast thou but a sieve of joyaunce : in sooth not far from heaven is he unto whom thou opest thy lips day and night long. Here with thy dainty foot : let me set shoe thereon. Ah ! no more, no les : all things fayre fit the fayre : Athena herself, motest say, cut the sole. Give me thy foot, eke thou : the lout that trod on you had a clumsy hoof.<sup>2</sup> Had one but whetted his knife on the sole, 'a Kerdons hearth, the werke were not so true as true 'tis. Ho thou, woldest give seven Darics for this, thou that gigglest against the door moe lowd than horse ? Dames, an ye have need of other sandals dainty or

<sup>1</sup> ἦ : the subjunctive (as Soph. *Phil.* 300) is softened by the sense (δῶ) as in Soph. (διδάξω).

<sup>2</sup> Appears to be a mere touch of picturesque flattery.

δν[αρ], perhaps [με]ιον. I translate the latter. He does not want to 'split the set.'  
 106. *καιτανταυτακαιταυτ* P : corrected by K. *η υμιν* P. 107. *ita* Hg.  
 108. *δύναιτο* Buech., marked as doubtful. *ελασαι* P.  
 supplevi et correxi: *η* om. P (*cf. v. 91*): post *αν* unius literae spat. 109. *εονταληθινον* P. corrected by Hdl.  
 110. *ηδηνησδηθ(μη)ν* (or *(ι)ν*) P. The verse is marked as doubtful. 111. supplied by Buecheler.  
 112. supplied by Bl. 113. legit id. 114. *παξ. μητε* P.  
 115. *της* P. 118. *οπλη* P: corr. Hdl. *υμας* P: corr. Meister. 121. *σαφως* P: corr. Meister.

## HERODES

εἴθισθε, τήν μοι δουλ[ιδ'] ὦδε <δει> πέμπειν.  
 σὺ δ' ἦκε, Μητροῖ, πρὸς με τῇ ἐνάτῃ πάντως  
 ὄκως λάβης καρκίνια· τήν γὰρ οὖν βαίτην  
 θάλπους ἄνευ δει <καὶ> φρονοῦντ' <ἔ>νδον ῥάπτειν.

126. marked as doubtful.  
 crossed out P: corr. Bl.  
 φρονοῦντακαιραπτειν P.

<sup>ειν</sup>  
 πεμπετει the last ι being  
 129. correxi: ανευδεινδον-



MIME VII. 126-129

housewear ye mote send me the handmaid.<sup>1</sup> But be ware Metro that thou come to me on the ninth to get thy 'crabs,' for jerkins inner seam must be sticht sans haste and warily withal.

<sup>1</sup> The suggestion seems to be that Metro's commission needs inordinate care. The subject matter of Mime VI. is perhaps suggested. *ἐνδον* objective 'on its inside.'

## VIII

## ΕΝΥΠΝΙΟΝ

Ἄσθηθι, δούλη Ψύλλα· μέχρι τέο κείση  
 ῥέγχουσα; τὴν δὲ χοῖρον αὐόνη δρύπτει·  
 ἢ προσμένεις σὺ μέχρι σευ ἥλιος θάλπει  
 τὸν] κυσὸν ἐσδύς; κῶς δ', ἄτρυτε, κοῦ κάμνεις  
 τὰ πλ]ευρὰ κνώσσουσ'; αἶ δὲ νύκτες ἐννέωροι.  
 ἄσθη]θι, φημί, καὶ ἄψον, εἰ θέλεις, λύχνον, 6  
 καὶ τ]ὴν ἄναυλον χοῖρον ἐς νομὴν πέμψον.  
 τ] (όν)θρυζε καὶ κνῶ, μέχρις κοῦ παραστά]ς σοι  
 τὸ] βρέγμα τῶ σκίπῳνι μαλθακὸν θῶμα[ι.  
 δει]λὴ Μεγαλλί, κ(α)[ι] σὺ Λάτμιον κνώσσεις; 10  
 οὐ] τάρ(γ)α σὲ τρύχ[ου]σιν· ἀλλὰ μὴν στέμμ[α  
 ἐπ' ἱρὰ διζόμε(σ)[θ]α; βα(ιὸ)ς οὐχ ἡμῖν  
 ἐν τῇ οἰκίῃ <σ>τι μα[λ]λὸς εἰρίων. δειλή,  
 ἄσθηθι· σὺ τέ μοι τ[οῦ](ναρ), εἰ θέλεις, Ἄννᾶ,  
 ἄκουσον, οὐ γὰρ ν(η)[πίας] φρένας βόσκες. 15  
 τράγον τι' ἔλκειν [διὰ] φάραγγος ὠήθ]ην  
 μακρῆς, ὁ δ' εὐπώ[γω]ν τε κευκέρωσ [ἦεν·

3. θαψη P (ηι deleted and ι superscr.). 4. τον] (κ)υσον.  
 The supplements in this and following vv. are due to Diels,  
 Palmer, Hdl. 6. αστη]θμι φημι P. αστησον P but  
 with σησ cancelled and τ changed to ψ. 8. τον]θρυζε K.  
 ρισευ P: correxi Camb. Ed. 1922. 9. το]βρεγμα P. θωμα[ι  
 P. 10. δι]λημεγαλλί P. κ(α)[ι]σιν P. 11. ου]ταερ(γ)α  
 P. 'The width of the damaged surface is so small that if

## VIII

### THE DREAM

*(A monologue (probably) on a winter's day at dawn in a country farm. Herodes, as master of the house, rises and wakes the servants. A sow grunts outside.)*

Rise up, Pssylla wench ! How long wilt lye snoring and the sow forswat ? Tarriest till the sun steal into thy parts and warm them ? Art not thy ribs tired, tireless one, of sleping these agelong nights ? Rise up, again I say, and light the lamp, prithee, and escort her unmelodious pigship to pasture. Oh, mutter and scratch thyself till I stand o'er thee and make me thy noddle soft with my stave. Megallis, wretche, snorest thou too like ympe of Latmos<sup>1</sup> ? Not with werkes art weary : for seeke we a wool fillet for rytes, not a wisp of wool is in our habitaunce. Wretche rise up : and thou Annas, prithee, list to my dreame, for thou nounslest not sorry wits. Mesemed I dragged through a long gorge<sup>2</sup> a gote, fayre of

<sup>1</sup> Like Endymion.

<sup>2</sup> 'led a goat'; the phrase implies 'to sacrifice.'

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it (the letter after ρ) is a γ̄ the horizontal stroke must have been exceptionally short' K. 13. εντη P. ετι P: corr. Hdl. μα[λ]λοσ P. 14. P, suppl. by Bl. αννα P. Verse marked as doubtful. 15. suppl. by K. 16. ηθ[ superscr. above ισμ[ P. suppl. Cr. 17. med. suppl. by Cr.

## HERODES

ἐπει δὲ δὴ [μ](ι) [. . . . .](α) τῆς βήσσης,  
 ἔω φα[ούσης . . . οὐ] γὰρ ἐσώμαι,  
 σύ[ριγξι. . . . .ν]τες αἰπόλοι πλέ[γδην 20  
 τῆ[ις . . . . . χλ]ωριῶντ' ἐποιεῦ[ντο.  
 κῆγὼ οὐκ ἐσύλευν [. . . .] (αἶξ)[. . . . ἄλλης  
 καὶ ἄλλης δρυὸς [. . .] (γ)ε[  
 οἱ δ' ἀμφὶ κάρτα (ὁ)ρῶν]τες [ 25  
 τὸν αἶγ' ἐποίκευ]ν [. . . .] π[  
 κα[ί] [π]λησίον με[. . . .](ι)  
 κ[. . . .](αν)μα, (μ)ε[χρὶ] (τῶ)ν  
 σχ[ιστ. . . κροκωτ[. . . .]φι[  
 ω[. . . .] λεπτῆς ἄντυγος . αθ(ιξ)[  
 σ[τ]ικτῆ[ς] δὲ νεβροῦ χλαν[ι]δίω κατέζω[στ]ο 30  
 κ[α]θειμέν]ην κύπα[σσι]ν ἀμ[φ]ι τοῖ[ς] ὤμοις,  
 κόρ[ν]μβα δ' ἀμφὶ κ(ρ)[η]τὶ κ(κ)ί[σσι](ν), ἔστεπτο·  
 κνήμη κο[θ]ορνου [. . . .]η κα[τ]αζώστρη  
 <ε>ίλικτο· κ[ώ] μὲν το[σ]σάδ[ε] α(ι)[θρίου] φρίκη[ς  
 . . . . ἀλ(ε)]ώρην εἶχ[. . . .] .θι . [. . . . .] 35

18. *e.g.* εἰς τὸ τέρμα Hg. 19. ἦ[. .] σφα[ P: supplevi.  
*e.g.* ἔπεισ', οὐ (i.e. I was late for the beginning).  
 20. supplevi *e.g.* coll. Milton, *Sams. Ag.* 1596, 'Occasions  
 drew me early to this city And as the gates I entered with  
 sunrise The morning trumpets . . .' Here the dreamer was  
 always going to the festival or he would not have been  
 dragging the goat. After *συριγ.* *e.g.* *τέρπν' αἰλοῦντες*: then  
*πλέγδην*: cf. Eratosthenes *fr.* 27 Powell *περιπλέγδην κρεμύνησσι*  
 (from the *Erigone*, which I conjecture to be related to these  
 verses). 21. marked as corrupt. init. suppl. Herzog,  
*fin. Cr.* cett. *e.g.* *χερσὶ δεσμά*, like the *oscilla*: cf. Eratosth.  
*fr.* 26 *μύσχοις καὶ χλῶρας κλήματος ἐκφιάδας*. For the  
 whole scene, Greg. Naz. ii. 11B *γηπόνων χορόν στησάμενος*  
*καὶ ἀμησάμενος στάχυν ὠραῖον πλεκέτω στέφανον ἡμερίδας τε περὶ*  
*κεφαλῆς ἐγείρετώ κισσῶ κτλ.* 22. supplevi *e.g.* *ἰρ' ὁ δ' (Hg.)*  
*φυγῶν.* 23. *e.g.* *διήγην ἀμπέλους τρώγων*: cf. Hesychius  
*δρύες οἰνοχίτωνες.* 24. *e.g.* *ἐκδικ' ἔρδοντα.* 25. *e.g.* *θύμα*·

beard and horn. And whenas at long last I <dragged him> from the dell—with dawn for I failed not my task, <mid pleasaunt ditties on> flutes gotcherds were twining grene <bonds>. No hurt did I but <the gote scaped> and nibbled <of the vine shoots now from this> tree now from that.

But those around, seeing how he <did> right <wantonly>, made the gote <an oblatioun>. Now against the altar and hard by me saw I <a young man clad> in a very fayre cloke of gold to his feet.<sup>1</sup> He was dight with a slit frock round <his thighs> so as it mote reach down to their thin curve: and he had about his shoulders a long gowne bound by a stole of dappled fawn, and a crown of ivy tendrils around his hed. His nether shin was <swathed> with the binding of a high boot. Such a garb had he as fayre protectioun from savage chill,<sup>2</sup> e'en as real.<sup>3</sup> Mean-

<sup>1</sup> For the number of clothes see the excerpts from Athenaeus in the Cambridge edition.

<sup>2</sup> The supplement is certain enough from Hesych. 'Αλεξιάθριον· θερμόν σκέπασμα· Σοφοκλῆς Ἀμφιαράω. αἶθρος· ψύχος τὸ ὀρθρινόν ἰδ.

<sup>3</sup> Init. *e.g.*: καλήν: fin. *e.g.* εἶχ' ἀληθίνησ' ἴσα (*v.* 38).

πρὸς δὲ τῷ βώμῳ. 26. *e.g.* μεν δὴ τιν' εἶδον ἔλκοντα. 27. *e.g.* καλὸν μάλ' (εἶμα, and ποδῶν, χρυσοῦν (the punctuation is certain from the space in P). μᾶ (feminina ejaculatio) is impossible. χρυσοῦν and εἶμα are necessary: see Callixen. Ath. 197 e and Cambridge Ed. p. 384.

28. *e.g.* σχιστὸν κροκωτὸν (Vogl.) ἠμφίεστο τοὺς μηροὺς. 29. ὦν δόξε and καθίξεσθαι.

30. supplevi. fin. suppl. Hg. Traces of last letter (in adjoining column) noted by Cr<sup>5</sup>.

στικτῆς ex *v.l.* in *v.* 32 certum: improbat Edmondsius. 31. init. supplevi (vel Κορα-

ικκήν): καὶ is impossible. 32. supplevi. εστεπετο P (from *v.* 30). 33. supplevi: *e.g.* ν<ε>ιάτη. 34. supplevi: longiora ἔσφικτο (Hg.) etc. 35. supplevi.

## HERODES

οἱ δὲ αὖ τ' ὀ λῶπο[ς ἡλί]κον [πε]π(ο)ιῆσθαι	
.....'Οδ]υσσέος ο[ϊκός] Αἰόλ[ου] δῶρον	
.....] τὸ (δ)[έρμ]α λακτίζειν	
..... βεβη](κ)έν[αι] λῶστον	
ὡσπερ τελευμεν ἐν χοροῖς Δικω>νύσου.	40
<κ>οί μὲν μετώποις ἐ[ς] κόνιν κολυμβῶντες	
ἔκοπτον ἀρνευτῆρ[ε](ς) ἐκ βίης οὔδας	
οἱ δ' ὑπτί' ἐρριπτεῦντο· πάντα δ' ἦν Ἀνν[ᾶ	
εἰς ἐν γέλως τε κάνίη [. . . . .]έντα.	
κ<ῆ>γὰ δόκεον δις μ(οὔ)[νο]ς ἐκ τόσης λείης	45
ἐπ' οὖν ἀλέσθαι, κῆλά(λα)ξαν ὠνθρω[ποι	
ὡς μ' εἰδ[ον] . . .]ως τὴν δο[ρῆ]ν πιεζεῦσαν	
καί φ[. . . . .]τ(α)[. . . . .]	
οἱ δ' ἐ[. . . . .]	
γρυπ[. . . . .]	50
ρύπ[. . . . .]	
τ[. . . . .]	
τ[. . . . .]	
. . . . .	
. . . . .	55
. . . . .	
. . . . .	

ἄτὰ δεῖνα πνεῦσαι λάξ πατέ[ων  
 ἔρρ' ἐκ προσώπου μή σε καίπ[ερ ὦν πρέσβυς  
 οὔλη κατι(θὺ) τῆ βατηρίη κό[ψω].'

60

36. *init. supplevit e.g. Lobel.*      αἰτω(ι) *primum scripserit.*      λῶπος = δέρμα (Hg.).      *med. supplevi.*      ὠλωπος<sup>ο</sup>

P.      πεποιῆσθαι Mn. *recte*      37. ]υσσεως ὁ P.      *suppl.*  
 Cr.: *correxī et med. supplevi.*      *init. e.g. εἰς πλοῦν Hg.*

38. *supplevi e.g. προῖθεντ' ἐ]φη [δὲ δεῖν.*      39. *e.g. κῆχειν*  
 τὸν αὐτ]ε π[ροσβ.]      40. Διον. P; *corr. K.*      42. ἀρ-  
 νευτῆρες ceu urinatores *explicavi* (C.E. trad.).      44. *e.g.*

time they <set forth> the hide in size such as mote have been the gift of Aeolus for Ulysses <voyaging, while he bade that they> sholde lepe on the skin<sup>1</sup> <while he sholde win that> was best at landing again thereon, e'en as we observe in the dances of Dionysus. And some plunging with their foreheds on to the dust smit as dyvers the erthe amain: others were cast aback; and all thynges, Annas, both laughter and payne were mingled in one. And mesemed I too had share and alone of that sore havocke leped on twice, and they acclaymed me as they saw me burdened and <o'erprest with the> skin <around my shoulders after the order of victors>. But others <did cast me out with mocking words . . .>. But an <old> man hooked of nose and fowl of . . . . .

'to be proud for thy tramlings. Out of sight, leaste aged though I be I smit thee athwart with my rod.'

<sup>1</sup> I give a suggestion in accordance with *δῖς* in 45. After the first impact the leaper would bound up.

*ἵναμιχθέντα.* 45. *καγω* P with mark of doubt. *μόνος* rectissime Hg. *δῖς* may have been explained as *δ' εἰς* (so Hg.?) in right hand margin. 47. *supplevi.* e.g. *αἰνώς*: in fine *δορὴν* suppl. Cr. 48. e.g. *καὶ φλώσαν ἀμφὶ ὤμοισιν οἶα νικῶντα* (Ar. *Ran.* init.). 49. e.g. *οἱ δ' ἐξέβαλλον ἔπεσι μιξιάμβουσι.* 50 *sqq.* a description of the old man (ed.). 57. fin. e.g. *κῶς δ' ἤρθης.* 58. fin. e.g. *δορὴν μόνος.* 59. *sq.* supplied by K. from Schol. Nicander, *Ther.* 397 *Ἡρώδης . . . ἐν τῷ ἐπιγραφομένῳ Ἔπνῳ* (l. *ἐνυπνίῳ*) *φεύγωμεν ἐ. π. μή σ' ἐκπερῶν π. ο. κ. β. καλύψη.*

## HERODES

κῆγῶ μεταῦτις ὦ παρεόν[τες] ἡμείφθην  
 ἄθανεῦμ' ὑ(π)έρ γῆς εἰ ὁ γέρων μ[  
 μαρτύρ[ο]μαι δὲ τὸν νεην[ίην  
 ὁ δ' εἶπεν ἄ]μφω τὸν δορέα (ξ)[ύλω δησαι.  
 καὶ τοῦτ' ἰ[δ]ῶν ἔληξα. τοῦνδ' ὄντον 65  
 Ἄν[γ]ὰ δ' ὄς] ὦδε. τ<οῦ>ναρ ὦδ' ἰδῶν  
 . . . . .]ν αἶγα τῆς φ[άραγγος ἐξε]ἶλκον  
 ἔξω τι κ[α]λοῦ δῶρον ἐ(κ) (Δ)[ιων](ύ)σου.  
 ὡς δ' οἱ αἰ[πόλοι μιν ἐκ βίης [ἔδα](ι)τρεῦντο  
 [τ]ὰ ἔνθεα τελεῦντες καὶ κρεῶν[ν] ἔδαί[ν]οντο 70  
 τὰ μέλεα πολλοὶ κάρτα τοὺς (ἐ)μ[οὺς (μ)]όχθους  
 τιλεῦσιν ἐν Μούσησιν· ὦδ' ἔγω[γ] (οἶ)[μαι].  
 τὸ μὴν ἄεθλον ὡς δόκ<εο>ν ἔχ[ει]ν μούνος,  
 πολλῶν τὸν ἄπνον κώρυκον πατησάντων,  
 κῆ τῶ γέροντι ξύν' ἔπρηξ' ὀρινθέντι, 75  
 ἐπ[ι] κλέος ναὶ Μούσαν ἢ μ' ἔπεα κ[λήσει  
 μ]έγ' ἐξ ἰάμβων, ἢ με δευτέρῃ γν[ώμη  
 ἐ](μοῖ)ς μεθ' Ἰππώνακτα τὸν πάλαι [κείνον  
 (τ)ὰ κύλλ' ἀείδειν Ξουθίδαις ἐπι<θ>ύσει.

61. κῆγῶ η ex ω P. supplevi. 62. e.g. με κικλήσκει.  
 63. end ? αἰτόν. 64. suppl. Hg. (me iudice proba-  
 biliter). 65. suppl. Cr. Then e.g. κοῦ μοι; 66. supplevi.  
 τωναρ P; correxi. in fine e.g. κρίνω. 67. suppl. Cr. init.  
 e.g. ὡς καλόν. 68. init. supplevi, fin. Cr. 69. init.  
 supplevi: fin. (Mn.): non fuit ἐμετρεῦντο. 70. suppl.  
 Cr. 71. suppl. Cr. 72. supplevi dubitanter.  
 73. δοκοῖν P. 76. supplevi e.g. 77. init. suppl.  
 nescioquis: fin. γνώμη Cr.<sup>1</sup> 78. init. suppl. Hg. vel  
 τι[γ]μη s Mn. ἐμοί = οἱ Ἀθηναῖοι. fin. Cr. 79. κύλλ' P.  
 ἐπίτουσι P; correxi.



And I answered back 'O folk, I will die for the country an the old man <summon> me: thereunto call I the young man to witnes.' And he bad the flogman to <bind> both in the stocks. Thereat ended my swevening. <Where is my> coat<sup>1</sup>? Hither with it, Annas. Thus saw I: thus expound I. <E'en as fayre> was the gote I dragged out of the gorge, e'en so shall I have some gift from Dionysus fayre: and as amain the gotcheards cleved him and rendered their rites and ate the flesh thereof, e'en so shall a many poetards<sup>2</sup> clever rend my writings. So reckon I. But as mesemed alone to have the guerdon, while many trod in vain the breathles<sup>3</sup> skin, for all I shared<sup>4</sup> with the old man enraged, e'en so by Muses troth, either shall iambickes call me to great fame, or my second intendiment gode me after the order of Hipponax of yore to sing halting measures to my Xuthos-born kin.<sup>5</sup>

<sup>1</sup> He shivers with *fear*: cf. Callim. *fr. anon.* 80, and my note in C.E. So Ovid *Heroides* xv. 173 *ego frigida surgo* after a dream: *Amor.* iii. 5 *dicerat interpres: gelido mihi sanguis ab ore fugit.*

<sup>2</sup> The dream is interpreted by a series of puns to retain which I have taken liberties with the Greek, which runs: 'Many in a literary line (high-brows) shall tear up (criticize) my poems.'

<sup>3</sup> 'breathles': *i.e.* air-tight; see Camb. Ed.

<sup>4</sup> 'fared alike' Hg.

<sup>5</sup> my Ionian brethren; *i.e.* to Athens.

## IX

## ΑΠΙΟΝΗCTIZOMENAI

Ἐ]ζεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξ[ον  
 κ]αὶ π[ρ]ὸς Εὐέτειραν [κ]αὶ Γλύκην· (β)[.....  
 χ]ιτ[ῶνα λ]αιδρή· τὴν ἐτοῖμον οὐ [.....  
 .....]εις; μή σε [κν]ισμάτων [.....  
 .....]ινα τ[αὐτ' ἀ]νηνύτω[ς ..... 5  
 .....]ν ἤ[δη κάλλ]αχῆ πεπο[ίκι]σαι.  
 .....] φέρ' [ἐς] κό[ρον] .....  
 (κ)ρ[.] (ο)(λλ)[.....]α δειλαίοις βλέ[ψαι].  
 φέρ' ὦ(δ)[ε] (κ)[αὶ τὴν κύλι](κ)α· καὶ τὰ νῦ[ν] .....  
 αὐτῆ σύ, [.....]ζεται νό[ου] ..... 10  
 οὐ πρόσθ' ἀ[.....]νις ἡ ξ[.....]  
 τίθεσθ' ἄμ[ιλλαν] .... ἄ[εθλον] ἐξοί[σ.] ....  
 γλή[χωνα] ..... τοῖς το]κεῦσί σ' ἦειρα

1. suppl. K. fin. supplevi. 2. suppl. K. Εὔετ.  
 Cr. rightly. fin. e.g. βρέχεις τόν μεν. 3. sup-  
 plevi. fin. e.g. σμήχεις. 4. e.g. αἰὲ καθεύδεις;  
 quamvis probante Edmondsio. fin. e.g. μνήσω. 5. e.g.  
 ἦν περ τα δεινά. fin. e.g. κνώσσης. 6. e.g. ὄσσοισιν. med.  
 ἦδη κ ego ἀλλαχῆ Cr. fin. supplevi. 7. e.g. τὴν Εὐέτειραν  
 πρόσφερ'. med. suppl. by Cr. fin. e.g. ἐς κόρον δ' ὄσσοις.  
 8. so Mne. e.g. χρῆ πολλά καὶ δυστηνά . . . 9. supplevi

## IX

## BREAKING FAST

*(Scene and plot unknown.)*

Sit ye all down. Where is the baby? Bring him hither—and Eueteira too and Glyke. Clumsy thing, thou <soaking my dress>. <Soap> the one that's ready. <Ever> asleep? I fear lest I mind thee of all those prickings wherewith hast oft been tattooed e'er now, an thou continue these fearsome <yawns>. Hither with <Eueteira>—<sholdest> have had enow of all these <sorry> hangdog grimaces. Hither too with the <cup>. Still <asleep>? Ho there—has <Nossis> lost all those wits that once <were hers>?—and our visitaunt, are ye in pitched combat? Seekst to carry off yon salad for prize? Yet sooth I raised thee to be thy parents <staff and . . . .

---

(φέρ' ὦδε Cr. rightly).      fin. e.g. εὐδεις.      10. e.g. μᾶ μὴ  
 πλάζεται.      in fine nomen: φρ<sup>10</sup> P (i.e. φρ[ενῶν]).  
 11. e.g. ἀμαρτοῦσ' ἢ τε νῆμις ἢ ξείνη.      12. init. supplevi,  
 fin. Cr.<sup>2</sup>      in med. e.g. μῶν . . . -οίσεις.      13. init. suppl.  
 Cr.      med. e.g.; καίτοι.      fin. supplevi.      14. e.g. σκίπωνα  
 γήρως.

## HERODES

### X

Ἡ χαλκήν μοι μυῖαν ἢ κύθρην παίζει  
ἢ τῆσι μηλάνθ<η>σιν ἄμματ' ἐξάπτων  
τοῦ κεσκ<ί>ου μοι τὸν γέροντα λωβῆται.

Stob. *Fl.* lxxviii. 6 (51 Hense) (περὶ νηπίων) Ἡρώδου  
Μιμιάμβων.

1. *rv.ll.* χαλκαίην, μύην. 2. *rv.ll.* ταῖσι, τμησι: corr.  
by Meineke. μηλάνθασιν, μηλολόνηθης: corr. Gaisford.  
3. κεσκέου codd.: corr. by Salmasius.

### XI

Ὡς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν  
ἄνευ κακῶν ζώουσαν· ὅς δ' ἔχει μείον,  
τοῦτό<ν> τι μέζον τοῦ ἑτέρου δόκει πρήσσειν.

Stob. *Fl.* xcvi. 28 (27 Hense) Ἡρώδα Μιμιάμβων (sine  
accentu duo codd.)

3. τοίτου corr. by Schneidewin. δοκεῖ corr. id. μείζον  
corr. Meister.

## SMALLER FRAGMENTS

### X

Or 'brassfly'<sup>1</sup> or 'pot'<sup>1</sup> playeth he, or tying  
threads to coekhafers robbeth my distaff of flax.

Mimes of Herodes . . . *Stobaeus* in his *Anthology*: book  
*On Infants*.

<sup>1</sup> Forms of blind-man's-buff.

### XI<sup>2</sup>

Sin 'tis no light task to find a habitaunee that  
liveth sans ills: but whoso hath least thereof him  
reekon to fare better than another.

Mimes of Herodas . . . *id.*

<sup>2</sup> X and XI. Either or both of these might belong to  
Mime IX.

## HERODES

### XII

#### ΜΟΛΠΙΝΟC

Ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψης  
ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίνευ·  
ὡς τυφλὸς οὐπέ[ρ]κειν<α> τοῦ βίου καμπτήρ·  
ἦδη γὰρ ἀύ<γ>ή τῆς ζωῆς ἀπήμβλυνται.

Stob. *Fl.* cxvi. 21 (56 Hense) Ἡρώδου ἐκ Μολπεινοῦ (corr. by Meineke).

3. ὁ ὑπὲρ κείνο or ὑπερκείνο codd.: corrected by Porson.  
4. (Stob. *ibid.* 22 Ἡρώδου μιμάμβων): the conjunction is due to Salmasius. αὐτη codd.: αὐγή Salm. ζωῆς codd.: corrected by Porson. ἀπήμβλυτο codd.: corrected by Salm.

### XIII

#### ΣΥΝΕΡΓΑΖΟΜΕΝΑΙ

προσφῦς ὄκως τις χοιράδων ἀν<η>ρίτης

Ath. 86 b Ἡρώνδας δ' ἐν Συνεργαζομέναις.

προσφῦς' Buecheler. ἀναρίτης codd.

## SMALLER FRAGMENTS

### XII

#### MOLPINOS

Gryllus, Gryllus, when hast entered lifes sixtieth lap,<sup>1</sup> die and become ashes : for blind is the lap that follows, seeing that lifes ray is dimmed.

From Herodes' *Molpinos* . . . *id.*

<sup>1</sup> The mss of Stobaeus give a most unusual phrase for 'passed your sixtieth birthday'—'rounded your sixtieth sun' as a runner entering the straight rounds the corner. *ἡλιον* 'sun,' can hardly be correct. I have omitted it and slightly changed the metaphor.

### XIII

#### FACTORY GIRLS

Clinging like limpet to rocks

But Herondas in the *Factory Girls* says . . . . *Athenaeus* (discussing the word limpet.)

## HERODES (?)

From Cn. Mattius (see Cambridge Herodas, p. 419).

### XIV

- 1 Nuper die quarto, ut recorder ; et certe  
aquarium urceum unicum domi fregit.
- 2 iam iam albicascit Phoebus, et recentatur  
commune lumen hominibus voluptatis.
- 3 quapropter edulcare convenit vitam  
curasque acerbas sensibus gubernare.
- 4 sinuque amicam refice frigidam caldo  
columbulatim labra conserens labris.
- 5 iam tonsiles tapetes ebrii fuco  
quos concha purpura imbuens venenavit.
- 6 ficorum  
in milibus tot non videbitis grossum.
- 7 sumas ab alio lacte diffluos grossos.
- 8 pressusque labris unus acinus arebat.
- †9 dein coquenti vasa cuncta deiectat  
nequamve scitamenta pipulo poscit.†



## APPENDICES

### APPENDIX I

(i. 80-85)

The readings of P proposed and generally accepted here (in col. 6) are quite impossible: this is due in the main to mismounting. There are several strips but these may be considered as two strips since some join up. A the left hand strip is mounted touching B the right hand: really there is a gap throughout of one letter ( $\tau$  in the top line ( $\tau\omicron\hat{\nu}$  ἀκρήτων) and  $\eta$  in the bottom line (where the  $\delta$  of  $\mu\eta(\delta)$ ' ἄρτους would have filled the slight gap shown). The following *placita* are all wrong.

Line 2. C. E. presents Cr.'s reading as  $\pi\iota\epsilon\iota[\nu\alpha\delta\rho](\omega)$ . The gap is of 5 letters, not  $3\frac{1}{2}$ . Nor can the traces be fitted. Moreover, if the  $\mu\epsilon\lambda\alpha\iota\nu\acute{\iota}\varsigma$  is a  $\pi\omicron\tau\acute{\iota}\rho\iota\omicron\nu$ ,  $\acute{\alpha}\delta\rho\hat{\omega}$  (*sc.*  $\pi\omicron\tau\eta\rho\acute{\iota}\omega$ ) is nonsense.

Line 3.  $\delta\acute{\epsilon}\acute{\iota}\xi\omicron\nu \cdot \omicron\acute{\nu}$  ( $\pi\alpha\rho\alpha\lambda\lambda\acute{\alpha}\tau\tau\epsilon\iota\nu$ ) Nairn. This does not fit the traces. Further (a) there is a letter ( $\epsilon$ ) of which some traces are visible before ( $\pi$ ). (b) Before this another letter must have gone. Blass'  $\omicron\acute{\nu}[\kappa]$  ( $\acute{\epsilon}\gamma\omega$ ) ( $\pi\acute{\alpha}\mu$ ) $\pi(\alpha)\nu$  fits the spaces. I doubt, however, if it or ( $\omicron\acute{\nu}\delta\acute{\epsilon}$   $\gamma\acute{\alpha}\rho$ ) be right.

Line 4. If  $\acute{\epsilon}(\kappa)[\eta\tau\iota]$  ( $\tau$ ) $\hat{\omega}\nu$  is right, the gap here =  $\tau\iota$  in space.

Line 5. The traces after  $\omega\nu\alpha$  [ ] are far too dubious for discussion.

## HERODES

But there is another error of mounting. At the bottom line the strip (or combined strips) B are  $\frac{1}{3}$  of a letter too low. But the papyrus has stretched unequally and at the top verses the letters on B are a whole letter too low. At line 6  $\tau\epsilon\kappa\iota\nu\omicron\nu$  ( $\pi$ ) they would be about  $\frac{3}{4}$  of a letter too low. The distinct traces after ( $\pi$ ) (*i.e.* after ( $\pi$ )[.]) give therefore the tops of letters.

Only at line 2 can guessing at the exact word be profitable. Here Mne. read  $\pi\iota\epsilon\acute{\iota}[\nu]$  ( $\kappa$ ).  $\cdot(\omega\varsigma)$  and between (doubtfully) ( $\nu\hat{\omicron}$ ) or ( $\nu\delta\rho$ ). But here I think it is safe to leave the shadowy traces, merely noting that they are all diagonal, that there must have been a wide gap after  $[\nu]$ , and that there is a paragraphus, which can only refer to a change of speaker in or at the end of this verse.

Alexis (*fr.* 230) reads  $\mu\grave{\eta} \pi\alpha\nu\tau\epsilon\lambda\hat{\omega}\varsigma \alpha\upsilon\tau\hat{\omega} \delta\iota\delta\omicron\upsilon\varsigma \acute{\iota}\delta\alpha\rho\hat{\eta} \kappa\alpha\tau\alpha\nu\omicron\epsilon\acute{\iota}\varsigma ; \acute{\iota}\sigma\omicron\nu \acute{\iota}\sigma\omega \mu\iota\kappa\rho\upsilon\hat{\nu} \kappa\alpha\lambda\hat{\omega}\varsigma ! \acute{\eta}\delta\acute{\upsilon} \gamma\epsilon \tau\hat{\omicron} \pi\hat{\omega}\mu\alpha$ . We may I think safely read  $\pi\iota\epsilon\acute{\iota}\nu$  (space)  $\kappa\alpha\lambda\hat{\omega}\varsigma$  and give this word to Metriché in the sense of 'Thanks' or 'When!' See also Alexis 111, Men. 292. Milne considers this reading a legitimate interpretation of the traces. There would, with change of speaker, probably be a gap of the space of about one letter before  $\kappa$ .

It is not my purpose to argue in favour of any 'supplements.' It is rather to draw attention to a point which should have been noted before. As Crusius and Headlam certainly read a vast amount of Greek literature, it is quite safe to assume that there is in Greek literature no parallel whatever for  $\acute{\omega}\nu\alpha\omicron \mu\omicron\acute{\upsilon} \tau\iota\nu\omicron\varsigma$ , 'you got something at my hands.' As well might you say  $\acute{\epsilon}\lambda\alpha\beta\epsilon\nu \acute{\epsilon}\alpha\nu\tau\hat{\omega} \mu\omicron\iota \acute{\iota}\pi\pi\omicron\nu$ , 'he got a horse from me.' The dative of advantage inherent in the middle form wholly precludes another dative

## APPENDIX I

of advantage (or disadvantage); and the common use is, of course, *παρ' ἐμοῦ*. The question is simply where to divide the speakers (for P gives no paragraphi and no clues). Anyone familiar with the style of Herodes will easily recognize, I hope, that *ὦν οὔνεκέν μοι* can hardly be other than an introduction to a request and that it is suitably followed by an interruption—precisely because the speaker falters: compare exactly vi. 15 (at the beginning of a conversation):—

vi. 15 A. ἀλλ' οὔνεκέν πρόσ σ' ἦλθον—  
B. ἐκποδῶν ἡμῖν  
φθείρεσθε, νόβυστρ' . . . .  
 A. λίσσομαί σε.

Even if the speakers be not changed, the interruption remains.

But we have a similar phenomenon (without the speaker faltering, but at the *end* of a plea) in iii. 56 :—

A. ἀλλ' εἴ τί σοι, Λαμπρίσκε . . . ἀγαθῶν κύρσαις  
 μήλασσον αὐτῷ—  
 B. Μητροτίμη, μὴ ἐπέύχεο.

The final appeal is interrupted. Probably too  
 iii. 88 A. δειρὸν δ'— B. ἄχρις . . . So in v. 73 τὴν  
 μίαν ταύτην ἀμαρτίην— B. Κύδιλλα, μὴ με λυπεῖτε.  
 A. . . .

In fact in almost all cases where there is an appeal we have the request broken off in mid verse. In all the wholly visible words you have here exactly the same thing almost as if it were traditional to the mime :—‘ I came for no petty ends, but for those sacred rites for whose sake . . . ’ ‘ Gyllis . . . ’ ‘ La ! child . . . ’

## HERODES

### APPENDIX II

vi. 94. It is amazing to see the egregious blunder of Buecheler in reading *καὶ* as *ἴσθι* (!!) still repeated by editors. Yet there is no palaeographer in Europe who has or could support such an attempt. In editing a text it is fatal to proceed without expert advice.

### APPENDIX III

(on vii. 8. 9)

vii. 8. The spacing of the papyrus here which I gave in 1922 and for which I had secured Dr. Kenyon's assent in 1913 (C.E. p. 230 *inf.*) is sound; like Dr. Headlam's conclusions. The exact reading is *μᾶλλον δὲ τῆν ἄκανθα[ ] ὡς εχ[ ]ν καλημ ἐκ τοῦ παραχῆλον δῆρον*, the space left being of one large or two small letters. Now no satisfactory explanation of *καλημ* has been given: it could only mean 'with a fair bond,' which is absurd. Wrongly I have suggested the reading *δείρον* and supposed a blow to be indicated. But this is inconsistent with *τρίβειν* which must be of something galling which is worn (v. 62). 'Do you wish to wear louder reminders than these' indicates a heavier form of the same unpleasant gyves. Dr. Headlam might have noted

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## APPENDICES II-IV

that though ἄκανθα itself is not used elsewhere of any instrument of this sort, yet similar words are so used. On κήρυκες or sharp shell-shaped prongs Christian martyrs were made to lie (*Eccl. Smyrn. Ep.* Jacobsen, p. 590). The Latin is *murices*, a phrase also used to translate the Greek τρίβολοι, so called from the plant or 'burr.' As an instrument in the shop we have no evidence for ἄκανθα: but a spiked instrument hung down the back underneath the dress would certainly prevent the slave from going to sleep.<sup>1</sup>

What of ὡς εχ ν κάλῃ? ὡς εχει εν is not only meaningless but impossible. As I have shown (C.É. l.c.) ὡς ἔχεις is necessary. ὡς ἔχρην which I suggested (*F.G.A.* 1923) lacks support. They did not say 'Do so as you ought to have done.' Moreover καληι is at fault. Far the easiest correction is to κλάῃ, and this with ἔχων gives excellent sense: *Eccl. Sm. Ep. l.c.* κήρυκας ὑποστρωρννόμενοι . . . ἵνα . . . διὰ τῆς ἐπιμόνου κολάσεως . . . That at least they did say: *Ar. Nub.* 58 δεῖρ' ἔλθ' ἵνα κλάῃς, and the order is good, for ἔχων is stressed as *ibid.* 131 τί ταῦτ' ἔχων στραγγεύομαι;

## APPENDIX IV

(vii. 31 and 40 *sqq.*)

vii. 31. Of this verse we have only β. . . . .  
 μι πάνθ' ὅσ' ἐστὶν ι[.]α, and yet it is very probable that the whole can be reconstructed. Building

<sup>1</sup> See also Wesseling on *Hdt.* i. 92.

## HERODES

on Blass' sure foundation we get ὄμνημι πάνθ' ὅσ' ἔστ' ἰρά. Now very often the Greeks avoided anything so bold as the use of πᾶς, οὐδέεις, etc., without an apologetic phrase. In an Attic tragedian, if we had πάντας ὡς εἶ[ ], we might with fair safety conjecture ὡς εἰπεῖν (ἔπος): and it is attractive to suppose that this line is whole and that we have another and common phrase here:—

Aesch. *P.V.* 521 βραχεῖ δὲ μύθῳ πάντα συλλήβ-  
δην μάθε.

715 πάντα γὰρ Δαρεῖ' ἀκοίση μῦθον ἐν βραχεῖ λόγῳ  
(so rec.).

Eur. *Or.* 446 πάντων πρὸς ἀστῶν ὡς θάνω βραχὺς  
λόγος.

Lucian iii. 362 ἀνδρὸς ὡς βραχεῖ λόγῳ περιλαβεῖν  
. . . οὐδέπωποτε . . . ἅπαντα . . .

The same phrase is used with πολλά: βραχεῖ δὲ μύθῳ πολλὰ συλλαβῶν ἐρῶ Eur. *fr.* 362. 5; *cf.* 704. 3. Contrast *Mime* iv. init.

vii. 40 *sqq.* The conditions have been changed by recent work on the papyrus. Herzog ('rightly' Bell) has recalled the reading κηρί(α) in 43, giving it the signification of 'wax-lights.' At first sight neither 'honey' nor 'honey-combs' gives sense, and the apparent verbal resemblance in Theocr. v. 126 τὸ πότορθρον ἅ παις ἀνθ' ἕδατος τῆ κάλπιδι κηρία βάψαι (with 112 τὰ Μίκωνος) cannot possibly assist. Perhaps Kerdon likens himself to the 'little busy bee' *Coll. Alex. Lyr.* Ad. 7, which works for others, Lucian, *A.P.* x. 41. There is a chance that †Μικρων† is plagued with κηρία (an unpleasant type of sore) and that Kerdon complains that his sedentary habits have

## APPENDICES IV-V

given him an even more distressing disease ; and this can easily be reconciled with Greek diction and the traces in P leaving a wide choice of alternatives, *e.g.* :—

ἐντεῦθεν ὑμεῖ](s) τᾶργα τῆς τέχνης ἡμέων	38
φορεῖθ', ὁ πίσ]υγγος δὲ δειλαίην οἰζύν·	
γάγγρα]ιαν . . . ἔων νύκτα κῆμέρην θάλπω	40
ἢ σάρκα]ς ἡμέων ἄχρισ ἐσπέρης κάπτει·	
. . . ί]αι πρὸς ὄρθρον! οὐ δοκέω τόσσον	
τὰ Μικίωνος κηρί' εὐπ[ορεῖν . . .	

See Aesch. *fr.* 253, Eur. *fr.* 792 (*φαγέδαινα* quod fort. leg.). There is then a wide choice of unpleasant details to fill up the gaps still left. Without leisure to read Greek medical works again for this one purpose, I suggest at random *v.* 40 ἀλγέων, *v.* 43 ἀνπνίαι (Herzog), and *v.* 43 ψώρης. But I hope that this restoration is not the true one.

## APPENDIX V

### viii. (THE DREAM)

Herodes, who is at no point in contact with life except where it touches letters, gives us plenty of clues for the identification of the scene. It is a feast to Dionysus at midwinter where a game of leaping on a bladder is played. At all points this tallies with the country festivals of Dionysus in Attica ; and no other festival of this sort is known in Greek

## HERODES

letters. Herodes appears to be defending himself against a criticism of Callimachus in his iambi that the modern writers of lame iambi did not use the metres of Hipponax. Herodes replies with a poem in which he uses the 'Ephesian' metre at least as accurately as Callimachus. Resolved feet are rare (only one except in the first foot): and there are no verses ending in four long syllables. Herodes professes to have attended the festival, won the prize and contested afterwards with an old man. The old man is Hipponax: and other punning prophecies are made. Callimachus appears to have known of Herodes' work; presumably because the first seven mimes were current earlier.

It may be remarked that Phoenix' verses also show changes of this type. His moralist poem follows the licence of Ananius: his other two poems avoid the four long syllables at the end of the verse: and to the (oriental) Ninos he gives frequent use of the resolved syllable, following Aeschylus in the *Persae*.

The idea that the speaker is a woman (Terzaghi, Vogliami) has been mercilessly refuted in reviews by Herzog and by the present writer. In *vv.* 27 and 47 I have chosen illustrative supplements to show on how shadowy a foundation the idea rests. Many will prefer my earlier version of 47, especially as the skin at the county Dionysiaca was not fully blown up. In 45  $\delta'$   $\epsilon\acute{\iota}$ s seems possible.

There is no reason to suppose that I was right (in C.E.) in making a story out of *vv.* 20 *sqq.* The whole thing is quite normal and  $\tau\acute{o}$   $\lambda\acute{\omega}\pi\omicron\varsigma$  covers all need for details. Herodes merely dreamed he was going to a country Dionysia and chooses to paint the



## APPENDIX V

dress and the leaping scene, rather than recount familiar details like a scholiast. How far the quarrel with the old man is a new incident, or part of the normal ritual, is uncertain. At least, there is nothing in it to conflict with theories of vegetation festivals so familiar to us from the *Golden Bough*.

If this be so, we must explain on normal principles for such dreams. The priest of Dionysus (*vv.* 26 *sqq.*) both is (*v.* 68), and must be referred to, the god whose priest he is. Artemidorus is quite definite on the point at issue (ii. 30 οἶον δ' ἂν ὑπολάβῃ τις θεοῦ ἱερέως εἶναι, τοιοῦτον αὐτῷ καὶ τὸ ἀγαθὸν ἀποβήσεται ἢ ἀπὸ τοιούτων ἀνδρῶν ἢ γυναικῶν. Conversely *id.* iii. 13).

Whatever men may say, Dionysus, the god of all dramatic art, will place Herodes next to Hipponax among all those who have used his metre. There is no evidence that Muses were present: indeed Herodes especially uses an odd and forced expression ἔρθεος (*v.* 70) to introduce the Muses (*v.* 71).



CERCIDAS  
MELIAMBS, FRAGMENTS, AND  
CERCIDEA



## INTRODUCTION

THE papyrus of Cercidas is in the British Museum. For a description see the *editio princeps* (A. S. Hunt, *P. Oxy.* viii. 1082). Latest edition in *Coll. Alex.* (J. U. Powell), p. 203. See also Diehl, *Anthologia Lyrica*, iii. 305. For recent work on the papyrus see articles by the present writer in *C.R.* xxxviii-xxxix. There are still a large number of small isolated fragments : but there is no reason to believe that they were all once contiguous (Hunt). The general character of the metre was pointed out by P. Maas and von Arnim. For references to periodicals see Milne *Catalogue* 59, p. 45 (where read 1138 for 1158).

## I

col. i	]ε γὰρ ο[.]ξεν.ς εἰδέμεν	1
	]νετοι[. . .] αδ' ἐπ' εἰλαπι-	
	]αιρω(ν)[. . . . β]λεννο(το)ι(σ)υ-	
	πηρί[(δ)ας αλ[. . . . .]υσω καὶ δο-	
	]νυ[. . . . .] . . . . .	5
	]ρ τον λαμβα[ν ]	
	]μι τοῦτο· (ν)[ ]	
	<small>εκτε</small>	
	]συντελῖς τ[ ]	
	]φέρει καὶ γ(α)[ ]	
	]ως μὴ λεγο[ ]	10
	]ελθε· (δω).[ ]	
	](ν)εσυμ[. . .]ηνα· καιτ[ ]	12
	](ο)μιζ[. . .]υτευση[ ]	
	]μ[. . . . .]αρ μοι το[ ]	
	]ατα .[. . .]. αλαιος [ ]	15
	]ινο[. . . .]τεων· ὦ[ ]	
	]των α <sup>(νμ)</sup> (ὑτῶ)ν ἄ λαβοῦ[σα ]	
	]Ζεὺς κοιραν[ ]	
	(σ). .ορειν παρεστιν ε[ ]	

Col. i. 1. The placing of ξεν is doubtful: nor can we be certain how many letters are missing at the beginning of the lines. εἰδέμεν P. 3. λέννο(τ)οι(σ)υ P (marked as (part of) one word). τ(σ)ι not τει (Lobel, Bell): (σ) me

## I

## Col. i

. . . but little in feasting 2  
   This man delighteth  
 Child of oily-ragged clothes . . .

. . . how 18  
 If Zeus be master  
 Never fair result we see?

iudice, (possible) Bell: βλεννοτ = βλεννο-νοτ-οισυπ-[. . . .  
 7. τὸυτο P.    8. as above P.    11. ελθε P.    12. ηνα P.  
 P.    16. so P.

## CERCIDAS

col. ii	κα[.....γ]ἀρ ὁ	
	σχ(ε)[.....ἀλ]λά	
	τι(λλ)	
	τα(η)[.....]εν	
	τ' ὄυ[.....](γ)αs	
	καιτ[.....]	5
	μυε[.....]ν	
	πιδ[.....]	7
	.....]α	
fr. 9	]η πολιο[	? 7
	]ινακολα[	? 8
	]λεων πυκιν[	? 9
	]χουσι γήρα δ[	? 10
	ο]υκέτι πάνθ' ὦ[	? 11
	]σάπ.[	? 12
	marg. σπ]ανιοψιάδα	12
	]τος	13
	]καὶ σπιυροὶ οἱ πυροὶ	14

Col. ii. 1. κᾶ P (e.g. καλόν). 3, 4. ita P. 3. superscr. ?  
 πυκν. 10. (?) ]χου σιγηροὶ H. 12. schol. suppl.  
 Wilamowitz. Perhaps we have (fr. 26) the ends of some



## MELIAMB I

Col. ii (?)

Fragment 7 (? = 25 *fr.* H. : see crit. n.).

So it appears to me that our 'pot friend' Ulpian, as my Cercidas of Megalopolis says, watches his fellow guests to see if they have overlooked a fish-bone or lumpy piece of gristle in their food before them (Athenaeus).

'Child of but frugal repasts'

verses (about 12-14) (δυσ)παλεστῶι. [/(ι)λον ἐνθα/(κι)ς καθιζέ[ : also below this and just above κ.λ. *fr.* 25 αλ] λους ακα [/'ω παλι. [/]εσσοσι . . .] / . . . (κελευ). This fragment suggests a loose citation in Ath. viii. 347 e οὕτω μοι δοκεῖ καὶ ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκίδα, (. . . .) τηρεῖν (. . .) τοὺς ἐσθίοντας εἰ παρείδον ἢ ἈΚΑυθαν ἢ τῶν τραγανῶν <τι> [ἢ] χονδρῶδες τῶν παρατεθέντων, which agrees well enough with the margination just *above* it. In this case *fr.* 26 probably belongs elsewhere, since it is hard to bring this in line with the notes. (λους ακα [. . .]) would be 14 fin., (κελευ) [. . .] 17 fin., μέχρι 18 fin., γερπε[ 2<sup>o</sup> fin., καὶ τῶν 22 fin., and λάρων 23 fin. It is not possible to read σπ] (ῥ)ιδια in *fr.* 32 nor to place it by the lowest note.

# CERCIDAS

## II

	.....]κ.λ.[	
	.....] μέχρι	
	.....](β)ριδιατριβα <sup>ω</sup> [	
	.....] ἴ γερπε[	
	.....	
col. ii.	..... εἰς [..]κ' αὐτῶν	
fn.	..... ὀ]λβοθύλακον	
col. iii.	λαρόν   τε καὶ ἀκρασίωνα	
	θῆκε πενητ(υλίδ)αν	
	Ξένωνα, ποτάγαγε δ' ἀμίν	5
	ἄργυρον <τὸν >	
	<εἰς ἀνόνατα> ῥέοντα;	
	κα[ῖ] τί τὸ κώλυον ἦς	
	αἶ τι<ς> σφ' ἔρο[ι]το,	
	(ῥεῖα γάρ ἐστι θεῶ	
	πᾶν ἐκτελέσ<σ>αι	
	χρῆμ'   †ὄκκ' ἐπὶ νοῦν ἴη†),	
	ἢ τ[ὸ]ν ῥυποκιβδοτόκωνα	10
	καὶ τεθνακοχαλκίδαν  ,	
	ἢ τὸν παλινεκχυμενίταν	
	τῶν κτεάνων <ὄ>λεθρον  ,	
	τοῦτον κενῶσαι	
	τᾶς συοπλουτοσύνας,	

ante 1. ? ἀ]βρίδια, γ' ἔρπε., (εριδια H.). 1. εἰσόκ' :  
*cf.* μέχρι *supra*. 2. ταγόν (*e.g.*). Up to this point  
 I have not attempted to place the words in metrical  
 setting. Between γερπε and εἰσοκ' might be two—three

II

. . . . .  
 Chose out that greedy  
     Cormorant, of wealthy purse,  
 And child of licentiousness, Xeno,  
     Turn him to poverty's child,  
 And gave unto us <who deserve it><sup>1</sup> 5  
     Rivers of silver that now  
 Are wasted on profitless uses?  
     What should there be to prevent  
 —Ask God the question,  
     Since it is easy for him,  
 Whate'er he fancy,  
     Sure execution to find—, 10  
 10 If one be the ruin of money,  
     Pouring out whate'er he has,  
 Or usurer dross-stain-begrimed,  
     Ready to perish for gold,  
 That God should drain him,  
     Void of his swine-befouled wealth,

<sup>1</sup> The lacuna may have been ἄργυρον τὸν αὐτόθεν νῦν.

---

verses (or half-verses). (The numeration at the side is that of J. U. Powell, *Coll. Alex.*; the vertical lines mark the lines of the ed. pr.) On Ξένωνα is a note ἀκρατῆς [ὁ Ξένων καὶ ἀπο]γνωστός τις καὶ (π)ικ(κ)ρός (supplevi post Hunt), and on ii fin. ἀ(πό)λανο(ν) (?). 3. ἀκρασίωνα P. 5. ξένωνα· ποταγαγε δ' P. 7. εροιτο· P. σ om. P: correxit H. αι ex ει P. sqq. ἴδαν, ἴταν P. 8. τελεσαι P: corr. A(rnim). 9. μ' ὄκ. P. e.g. ἐπὶ νοῦν ὄκ' ἴη A. 13. for τῶν perhaps read τὸν with M(aas). πλεθρον but ολεθρον in margin. 14. -σύνασδομενδ' P.

CERCIDAS

	δόμεν δ' ἐπιταδεοτρόκτα	15
	κοινοκρατηροσκύφω	
	τὰν ὀλλυμέναν δαπάνυλλαν;	
	μήπο<κ>' οὖν ὁ τᾶς Δίκας	
	ὀφθαλμὸς ἀπεσπαλάκωται,	
	χὼ Φαέθων μονάδι	20
	γλήνα παραυγεῖ,	
	(κ)αὶ Θέμις ἅ λιπαρὰ	
	καταχλύωται;	
	πῶς ἔτι δαίμονες οὖν	
	τοὶ μήτ' ἀκουὰν	
	μήτ' ὄπα<ς> πεπαμένοι;	
	καὶ μὰν τὸ τάλαντον ὁ σεμνὸς	
	ἀστεροπαγερέτας	25
col. iv.	μέσσον τ' <ἀ>ν' Ὀλυμπον [. . . . †]	
	(ο)ρθον[†. . . . .	
	[κ](α)ὶ νένευκεν οὐδ(α)μῆ·	
	καὶ τοῦθ' Ὀμηρος	
	εἶπεν ἐν Ἰλιάδι·	
	ρέπην, ὅταν αἴσιμον ἄμαρ,	30
	ἀνδράσι κυδαλίμοις τηγί	
	πῶς οὖν ἐμὶν οὐ ποτέρειψεν	
	ὀρθὸς ὦν ζυγοστάτας,	
	τὰ δ' ἔσχατα Βρύγια Μυσῶν—	
	ἄζομαι δέ θην λέγ<η>ν—	35

15. -τροκται· (and so often) P. 16. φωί· 17. δα-  
 πανύλλαν P. 18. μηποτ P. 19. schol. ζῶον δ  
 τύπους μ(έν) ὀφθαλμ(ῶν) ἔχει, ὀφθαλμο(ὐ)ς δ' ο(ὐ), (οὐ)δ(έ) βλ[έ]πει  
 (ita Mn.). 20. ·χω, φαεθων, μονάδι, P. schol.  
 ἐνὶ ὀφθαλμῷ π(αρα)βλέπει. 21. αἰ· πως P. schol.
22. οὐτοιμη P, but ονοτοιμη in margin.  
 23. οπαν P. 25. Delirant Powell, Wilamowitz, alii

- 15 And give to one frugally feeding, 15  
 Dipping cup at common bowl,  
 The cash that is wasted on trifles ?  
 Is the eye of Justice then  
 Beshrunk that a mole might outsee her ?  
 Phaethon, too, doth he squint 20  
 With single pupil ?  
 Themis the bright—doth a mist  
 Bedim her vision ?  
 How can man hold them for gods  
 That neither hearken,  
 Nor have any eyes to see ?  
 Yet say they the gath'rer of lightning  
 Mighty monarch holds the scales 25  
 Aloft in the midst of Olympus,  
 Nodding not a moment's space.  
 E'en so doth Homer <sup>1</sup>  
 Set in his *Iliad* down :—  
 ' By fate to the mighty of valour  
 Sinks the balance of the day.'  
 Why then doth the balancer even  
 Never unto me incline ? 30  
 But Brygians,<sup>2</sup> farthest of mortals,—  
 Clearer words I dare not say— 35

<sup>1</sup> θ 72.

<sup>2</sup> Apparently the Macedonians.

---

Homerici στεροπηγέρετα inmemores. 26. τον P :  
 correxī. Between Ὀλυμπον and ὄρθον 5-11 letters missing :  
 I suggest *metri gratia* ἀνορθοῖ glossed ἀνὰ τὸ ὄρθον ἔχει.  
 27. suppl. H. 30-31. ρεπειδ P : -ειν A. †ην† del. A. :  
 fuit verborum ρεπειδ correctio (cf. II. praef. 24-5) : ῥέπειν  
 G. Murray : terminaciones huiusmodi tacite (<η>ν) mutavi.  
 32. εμεν is corrected into εμιν in P. 34. φρυγια  
 P, while εσχάτᾱ has an accent on ε cancelled : the truth is  
 given in the margin. 35. ἄζομαι P.

CERCIDAS

ὄσον [κατά]γει τὸ παρ' αὐτοῖς |  
 τῷ Διὸς πλα[στ]ίγγιον. |  
 ποίους ἐπ' ἀνάκτορας οὖν τις |  
 ἢ τίνας οὐρανίδας  
 κιῶν ἀνεύροι |  
 πῶς λάβη τὰν ἀξίαν, 40  
 ὄθ' ὁ Κρονίδας, ὁ φυτεύσας |  
 πάντας ἀμέ καὶ τεκῶν, |  
 τῶν μὲν πατρῶος,  
 τῶν δὲ πέφανε πατήρ; |  
 λῶον μεθέμεν περὶ τούτων  
 τοῖς μετεωροκόποις. | 45  
 τούτους γὰρ ἔ(ρ)γον  
 οὐκδὲ ἐν ἔλπομ' ἔχην. |  
 ἀμὴν δὲ Παιάν  
 καὶ τ' ἀγαθὰ Μετά[δος μελέτω], |  
 —θεὸς γὰρ αὐτα—  
 καὶ Νέμεσις κατὰ (γ)ᾶν;  
 μέσφ' οὖν ὁ δαίμων |  
 οὔρια φυσιᾶει  
 τιμ<ῆ>τε ταύταν 50  
 φῶ(τ)[εσ]. ἐ(λα)[  
                   κα]ταῖξ  
 ἀντε(π)[

col. v.

36. supplevi.    37. suppl. H.    stop after πλα[. .]ίγγιον.

39. ευρη<sup>οι</sup>. P.    40. πῶσλ P.    41. ὄθ P.    42. ἀμε P.  
 43. πατρῶος P: cited from Cercidas by Poll. iii. 27 as less

How far they pull down in their favour  
 Zeus' scales of equity !  
 What lords them that lord it above us,  
 Whom then of Uranos' sons  
 May any seeking  
 Merit's retribution find, 40  
 When the offspring of Kronos, our parent  
 Who begat us one and all,  
 Some men as father,  
 Others as stepfather know ?  
 Fit talk for astrologers truly ;  
 Let us refer it to them : 45  
 For them to settle  
 It will be slightest of tasks ;  
 To us is Paean  
 Good, and fair-dealing is good—  
 A very goddess—  
 Nemesis too, upon earth :  
 What time the godhead  
 Blows in our favour astern,  
 Hold *her* in honour, 50  
 Mortals : though bravely they fare,  
 A sudden tempest  
 Swooping down from other airt  
 Sinks to perdition

---

correct than ἐπιπάτωρ. 44. ἄλιον P. 45. μετεωροκοποις' is glossed in margin by αστρολογοις. 46. οὐθεν P?

corr. Wilam. ἐχειν<sup>η</sup> ἄμιν P. 47. ἀγαθὰ secl. Wilam. μεταιδως P: corr. Wilam.; schol. has ἐπεὶ δὲ ἀγαθῆ, whence it appears that καὶ Μετάδως ἀγαθὰ must have been the reading. 48. (γ)αν P. 50. suppl. H. 51. ]ταῖξ supplevi et correxi: pessime H., cett. με]τὰ ξαντες. 52. αντ(. π) vel (. γ): non fuit (εσ). Cf. e.g. Theod. Presb. de incarn. Dom. p. 245 ἐνθα καὶ ἐτέρας καταγιγῶδος ἀντιπνευσάσης.





Puffed-up wealth or fortunes proud :  
 And who can youward 55  
 Vomit them back from the deep ?

---

is uncertain. The meaning of the end is hard to fit: the nautical metaphor is clear from the schol., and the use of ἐξευέω in Hom. μ 237, 437. On 56 there is a marginal note ἐκ βαθ(έω)[ν. 54. τύχας P. 55. ταυτ' P.

## III

Thou, O Damonomus, art  
 Not ill instructed :  
 ' Twain are the blasts ' we are told  
 ' That Aphrodité's  
 Offspring doth breathe from his cheeks,  
 The azure-wingéd.  
 Unto whomsoe'er of men  
 With gentle mildness  
 Kindlily-out-of-the-right  
 His jaw hath breathéd,  
 Tranquil the sea of love,  
 Whereon that mortal

---

with ν cancelled: supplevi et correxī. There is no need (apart from metre) to assume gaps at either point: possibly (ὄτψ). [ὄτψ] Hunt.

CERCIDAS

	σώφροσι πηδαλίω πειθοῦς κυβερνή·   τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρση   λαίλαπας ἢ λαμυρὰς	10
	πόθων ἀέλλας,   κυματίας διόλου τούτοις ὁ πορθμός·   εὖ λέγων Εὐριπίδας· τοῦ κάρρον οὖν ἐστὶν δύ' ὄντων † ἐκλέγ<η>ν τὸν οὐριον ἄμιν ἀήταν	15
	καὶ μετὰ σωφροσύνας οἶακι πειθοῦς   χρώμενον εὐθυπλο<η>ν ὄκ' ἦ κατὰ Κύπριν ὁ πορθμός· μῆ-	18
col. vi.	[a[	18 a
fr. 13	[... ]στω βι[ [... ]κυβερν[ [... ]σω δόξα[ [... ]ν μὲν ἀλλ[	
fr. 53	[... ]καν Ἰκάρω[ [... ]φ . . . πι[ νομ[ δαπ[	19 20
	[... ]καὶ τ[... (...) [... ] (τ) . (ρ)ηξέει [	21
	ἀ]στρα(π)[. . .] (σ)[... ](π)λόος· πᾶν γ[ὰρ] τὸ βι[(αι)οπόν]ηρον (κ)αὶ προκοθ[η]λυμαν[ές]	

Ruddered by discipline ealm  
 His ship directeth.  
 But 'gainst whomsoe'er the boy,  
 His left jaw loosing,  
 Rouseth the storms or the fierce  
 Typhoons of passion,  
 These have their voyages fraught  
 With waves unceasing.'  
 Nobly said. Euripides !  
 Since twain the choice is,  
 Better far it is for us  
 To choose out the wind in our favour,  
 So that with ealmness of soul,  
 Where leads the goddess,  
 Voyage we straight on our course  
 And steer us by discipline's tiller.

Icarus . . . .

Lightning besetting his course : 23  
 For all that is violent, wicked,  
 Mad in pursuit of its mate,

---

7. *ατρεμια* P, and 8. *πηδαλιωι* and *κυβερνη* P. 9. *ορση*  
*quae exempla sufficient.* 10. *αελλας* P. 12. *ενρι-*  
*πιδας* P. *ουκοουν δυ' οντων κάρρον εστιν εκλ.* recte Maas.  
 14. *αμινανταν και* P. 16. *ενθυπλοειν οκη* P. 17. *πορθμος.*  
 P. schol. *αφροδισιος.* col. vi. fr. 13 huc certe referen-  
 dum : dubites de columnae lineis. conieceram *νομ . . σω/δαπ . .*  
*ν/και τρκ' ανικα* : sed refragantur vestigia *πι/πλ.* *Ικαρω*  
 bene Powell. 21. *ε.γ. τόκα προς ταυτα ρηξειν.* *ηξει* P.  
 22. *στραπ.* P. ? *-όβλητος.* 23. *supplevi.* 24. *προ-*  
*κοθηλ.* A.

## CERCIDAS

φέρει ταναβλαψιτέλειαν 25  
 (κ)αὶ μεταμελλοδύναν·  
 ἃ δ' ἐξ ἀγορᾶς Ἀφροδίτα,  
 καὶ τὸ μη[δε]νὸς μέλ<η>ν  
 ὄπ[α]νίκα λῆς, ὄκ(α) χρῆζης,  
 οὐ φόβος οὐ ταραχά· 30  
 τ(α)[ύ]ταν ὀβόλω κατακλίνας  
 Τ[υν]δαρέοιο δόκει  
 γαμβ(ρ).[

τημεν·	κο
γα	
γα	
ρ(ε)	

(Stob. *Fl.* lviii. 10 περιήσυχιας: Κερκίδα μελιάμβων: (ἡμιάμβων codd.: corr. Meineke) <τ>ὸ τᾶς ῥικνᾶς χελῶνας †α†μναμονεῦ (em. Meineke) οἶκος γὰρ ἄριστος κτλ.: *vid. inf.*)

25. λειαν· and δύναν· ἃ P. 28. suppl. H. 29. νί-  
 καλῆσὶ P. 30. ταραχα· P. 31. κατακλίνας· P.  
 (There are faint traces of scholia against vv. 22, 23, 30, 31.)  
 32. γαμβρέστατ' ἦμεν potius quam γαμβρὸς το· κ'· ? 33. τει  
 μεν· <sup>κο</sup>νυ P. si huc pertineret fr. 7 (H.) legi non posset quod

Engendereth woe of repentance <sup>1</sup> 25  
 And ruin <sup>1</sup> far-spread in the end :  
 But Venus that paces the market—  
 In repletion of desire  
 Demanding no thought or attention :—  
 Here is no fear and no care : 30  
 One obol will win you a mistress,  
 Son-in-law fancy yourself  
 To Tyndarus (favoured 'mong suitors) :  
 (Yet remains one more advice) :—  
 <Remember always  
 What the wrinkled tortoise said :  
 ' Both dearest and best, my good masters,  
 Truly, of all things, is home.' >

<sup>1</sup> These Greek words *ταναβλ.* and *μεταμελλ.* appear easiest as two words despite the strange nature of the compounds. The latter would have to be connected with *μεταμέλειν*, which may be compared with, but not excused by, *e.g.* Nicand. *Alex.* 81 *ξηρὰ δ' ἐπιλλύζων ὀλοῆν χελλύσσειται ἄτην. μέλος* Ebeling, *Lex. Hom. s.v.*

---

proposui *γαμβρες* (nam *ρ* vix aut ne vix quidem possibile):  
 metri et spatiorum gratia potest *e.g.* *γαμβρ(ὸ)[ς χαρι]έσ[τατά] τ'*  
*ἦμεν . . . [τὸ] τᾶς ῥ[ικνᾶς] γὰ[ρ δὴ] χελώνας μναμόν]ευ(ε)· οἶκος γὰρ*  
*[ἄριστος ἀλαθέως] καὶ φίλῶς, [ῥ]ε[—].* Certe hic poema finem  
 habet : sub *καίφιλος* spatium : *e.g.* *ὦνδρες ἔφα.*

## CERCIDAS

## IV

col. vii.

ἀ]κίς

δμαθεῖς βροτὸς οὔτι ἐκὼν |  
ἐκλαξε κανθῶς.

τὴν δ' ἀμάλακτον ἔσω |  
στέρνων καὶ ἀνί-  
κατον κέαρ ἔσκειν |

πιμελοσαρκοφάγων  
πάσας μελεδώνας.

5

†τοι† τὴν διέφευγε†ν† καλῶν  
οὐδέν ποκα· πάντα †δ' ὑπὸ  
σπ[λ]άγχνοις τεοῖς†ι† ἔσκ'

(ἀ)βρ(ἀ) Μουσ(ᾶ)ν κνώδαλα· |

Πιερίδων θ' ἀλ[ι]ευ-  
τὰς ἔπλεο, θυμέ, καὶ ἰχν-  
(ευτ)ὰς ἄρισ(τ)[ο]ς. |

10

νῦν δ' †ῶκκα μὲν† ἐκφανέες  
λευκαὶ κορυφ[ᾶ] (περι)αι- |  
ωρεῦντ' ἐ(θ). . . (ν).

(ἀκαλέω) < > λάχνα,  
κνα[κ]ὸν δὲ (γένη)-  
ον, καί τι ματεύει |

1, 2. metre uncertain. Above at top of column a schol. ]μενον. The writer appears to address himself. In this poem the metrical divisions do not appear to correspond, as they do elsewhere, to sense divisions. 1. e.g. — ∪ ∪ μυριάκις.

2. ἐκλαῖξε κανθῶς P. 3. τὴν P. ἀμάρατον P; superscr. (α)πε(ραντον): margin ἀμαλακτον. 4. εσκ'εν (ἦν εἰς) Powell: dubito. πῖμελοσαρκοφαγῶν πασᾶς . . . νᾶς P.

MELIAMB IV. 1-14

IV

Many a time  
Man loses the fight e'er his orbs  
Full loath he closes.

*Thou* hadst a heart in thy breast  
Unsoftened and un-  
Tamed ever in fighting

'Gainst all the desires of fat flesh  
Which gluttons may cherish.

Nothing on earth that was fair  
Escaped you : but ever you kept  
Within your bosom

All the Muses' cublets young.

Thou wert a fisher my soul  
Of all the Pierian maids  
And keenest tracker.

But now that there gleam on my head  
White hairs but a few at the edge  
Around encircling

Still with incipient down,  
Still yellow my beard,  
And still doth my summer

6. *e.g.* τιν διέφευγε(ν) (ex τοιδιεφ).: τιν Wilam. τιν delendum. P καλον. <sup>τιν</sup> 7. ουδένποκα' παντα τειοισιν (ν cancelled) δυποσπ P. 8. Μουσῶν P. 9. 'πε(cancelled)ιεριδων P. 11. † . . . † *e.g.* ὄκα τ'. 'νδν P. 12. -ωρευνται P. *e.g.* ἄμιν. ἀκαλέφ(α) is false (?) Doricism for ἠκαλέφ(η). A short syllable is missing: *e.g.* 'πι. λαχναί P. κνα[κ]ον suppl. H. γέν(ε)ιον H.

κράγνον [ἀ]λικία†σ†  
 <χοῖον> κολακεύει<ν>

15

<τῶ> χρόνω τ' ἐπάξιον

δερκομένα βιοτᾶς  
 εὐρὺν (ποτὶ) (τέ)ρματος οὐδ-  
 ὄν· | τᾶμος ἐσλᾶς

14. καί P (non καί), superscr. (above (κρ)αγνον) ,(τ)[.]. ἀλικία Murray, which I translate. 15 is devoid of metre and sense. It runs χρ. τ. ἐ. κολακεύει. It seems necessary to make the half iambus correspond to ἀβρὰ M. κ. 16. βιοτᾶς P.

## IV (?)

(a) col. viii.

(b) fr. 59 + 11 + 39

(c) col. ix

μὲν	δ[όμον	]	ον· μὴ νόμιζ[ε		
	[		]	τω ρευσσε[ι	
	γ[		π]όκα· μία πέλ[λα		
	νο.[		]. μην[. .].μι· τουτῶ[		]στ[
	σὶκ	5	]	οις· [. .].με(ι)[	]· εὐτω
	ἄχαρι(ν)		πολ]λο(ὶ) [(δ)έ] κ(αὶ)[		]ουμ
	ναν, (ο)[		σοφ]ίας·   πολλα[ν] δ[έ		
	μεθα .[		σό](φ)οις· ἄ δὲ (π)ν[		

17. τᾶμος ἐσλᾶς P with gloss τᾶμος ἐ[πειτα: suppl. H.

(a) I. e.g. μὲν δόμον—οο ἐκ κρηπίδος... In margin opposite v. 9 (κνώδαλα): ἀγρεύματα κ(αὶ) ἐνεργήματα ('objects of chase,' i.e. activities), opp. 14: ἡ[(λικίαν) φ. ματεύ[ει]ν ἀν(τὶ τοῦ) τ[ούτοις] ἡδ[ε] [σ]θ[αί] ἡ] μέλειν [ 'Age,' he says, 'seeks': that is, delights in these things or has a care for them. Opp. 16: (πρ ο' ορ)ῶν(τι) [δη](λαδῆ) [εἰς] π(ο)[λὺν τ[ὸν] and a much rubbed line: e.g. τοῦ γήρωσ χρόνον: 'looking forward to a long span of old age.' I give the be-



MELIAMB IV. 14—IV (?). 8

Seek for the thing that is fair  
And able to flatter

Worthy of my riper years

Looking ahead to my life's  
Broad threshold of eld at its close,  
Then from foundation  
Fair <

IV (?)

Think not

One cup

Mind doth see  
And mind doth hearken

<Poets have said> : can they then  
Though standing <. . .> at their doors  
Behold true wisdom

ginnings of col. viii. and ix. (*e.g.*) which it appears hopeless to combine as viii. init. and fin. Between I give *e.g.* the *fr.* 59 + 11 + 39 and the literary *fr.* 4 connecting *παλῶ* with Prometheus: for a correction of a previous error of mine my thanks are due to Hunt. There is of course no certainty that ix. follows on viii., nor that (*b*) and (*c*) should be connected. (*b*) 7. *πολλᾶ* P et cett.; vid. Hunt. 8. *metri gratia* σοφοῖς· ἃ δὲ πινθανόμεσθα, κούκ ἀπάτυλλα φάτις. 9. suppl. 11. (*c*) *ll.* 4, 5, 6 (*οὔτως μὲν*), 14, 18. are scholl. The juncture of *fr.* 41 (and 9\*) is certain; of 40 probable.

CERCIDAS

τις ἀλα[	ἀ]πα <sup>τ</sup> . υλλα.[	
περ.[ 10	]καλον[	
νοω[		
ταν[	]. .δρυ[	
ηκόρυ[φ	]..[.]υ.[	φύναι . . . .
(τ)ας δα[	πα]λῶ· πέφ(υ)κε . αλλ' ὄλ.	
κτο[ 15	] [ ]ρ Προμαθεὺς	
παίιλ.[		](ισαρ)ο
εκτα[		](τ)άχα ῥή-
στακ.[		(λ [.]
βεβ[		
με.[ 20		
ἀκτ(ι)[		

(Stob. Fl. iv. 42, 43 M. (περὶ ἀφροσύνης : νοῦς ὀρῆ | καὶ νοῦς ἀκούει . <—○○/ πῶς κεν ἴδοιεν τὰν σοφίαν πέλας ἔστακυίαν — — —○○—○○—| — ἀνέρες ὧν τὸ κέαρ παλ' ὦ) σέσακται καὶ δυσεκνήπτω τριγύς (παλος and -τω cod.): corr. Bentley.)

17. τάχαρῆ P.

V

col. x.	οὐ. [. . . .]νῆς πυ[θι	1
	ουτ[. . . .] ἀκάρδιον[	2
	[. . . .] (φ)ρίκαν τ' [᾿Α]πό(λ)[λων    συγ-]	3
	κροτησιγόμεφιον	4

The conjunction of the col. which I call (e.g.) ix. and x. is certain. I conjecture that no verse is missing and that fr. 37 (with coronis) may begin. The spot above, if ink, might be part of a gloss. Metre as poems 2, 3 but without equal correspondence of sense and cola. 1-2. e.g. οὐ μάταν ἦς Πύθιος

MELIAMB IV (?). 9—V. 4

< . . . . . >  
 Those < . . . > mortals whose heart  
     With mud is filléd,  
 Stained with lees that wash not out.

(Cercidas quoted in Stobaeus' *Anthology: On Madness*.)

V

Not in vain the Pythian<sup>1</sup>  
 Is so entitled:  
     Unto each man cowardly blight  
 Apollo sendeth  
     Or cold fear teeth-chattering,

<sup>1</sup> The Cynic regarded Apollo and the Muses (music) with as great suspicion as any other patrons of pleasure.

---

βοατὸς οὕτως· ἀλλ' . . . βλάβαν. 3-4. γόμφ P. supplevi.  
*e.g.* νέμει: gaps [ ] from two to eight letters. τωι P.

CERCIDAS

κα]τὰ καιρὸν ἐκάστω,	5
(π)[άντα] θεῖ κῆ(λ)αύνεται	
γὰρ (ἀ)[ ]τα	
φευξιπόνων ἀν[ὰ γᾶν	
φῦλα σκιοθρεπτ'	
†άδον[ο]π[λ]άκτων βροτῶν	10
ἀκ[ήρ]ιος ἐγχεσίμωρος†	9
καὶ μ[ά]λ' ἐπισταμένως	11
[ύ]ψι[ι]τράγ[ωδο]ς	13
(θεὰ) χ(λ)[ι]δᾶγας ὤπασ(ας)	12
πί[ειρ]α†ν† μὲν ὠλεσίκαρπο<ς>	14
[δὲ Φρ]ύγα φυσαλέ†α†ν	15
(Λ)υδάν [τ' . . . . .]ῆ·	
νεῦρα δὲ καὶ κρα[δα . .	
δι'] ὦτ' ἐλέλιγμα[. . . . .]ς	
εὐπα(λ)[αμ	

About four lines lost in col. x. and ten in col. xa. The next ten lines begin ταῦτα|γαροῖ|αθεσ|ναται.|τοσσαεικ|ω φιλος τασι|ησκαι(ν οωκ.|πεινια ποτιφ|τιμοτάτω δεπ[π[. .] (α μυρο[. There the poem ends and the remainder of the column is lost.

5. suppl. H. 6. θεῖκῆλαύ P. e.g. ἀτόντα. 7. supplevi.  
10. suppl. Wilam. 9. supplevi e.g. et transtuli. φῦλαι

VI

col. xi.	αιο]λόπωλον[			
	βουσόω   μύω[π			2
	ιππον χρέ[ων;			3

1. suppl. H. 2. σόω P: suppl. Wilam. fin.  
et 3 supplevi. 3. fin. supplevi.

Alike unto each in their season.  
 See how smoothly all things glide,  
 For those that hearken,  
 Races that live in the shade  
 Avoiding turmoil,  
 Men by stroke of pleasure numbed—  
 The spear-spurning spiritless godhead :  
 Aye, and with cunning intent  
 The lofty-tragic,  
 Fertile dam of sterile stock,  
 Muse gendereth luxury-shattered  
 Phrygian of puffing cheeks  
 And Lydian wanton :  
 Strings and reverberant twang  
 Of dexterous fingers resounding

---

P (*i* cancelled). 13, 12. *ωπασ(ασθεα) χλ.* [ι]ψ P.  
 suppl. et transtuli. 14. *ν* seclusi. -καρπον  
 P : correxī. Accents on *σκιόθ.*, -*ίμωρος*, -*άκτων*, *χλιδᾶγας*, *πί.*  
 15. *φῦσᾶλέαν* P: read *φυσαλέον*. 16. *χυδᾶν* might just be read:  
 not *αὐδᾶν*. 17. *ἦ'νεῦρα* P. e.g. *κραδαλᾶ . . . ἐλέλιγμα . . . . .s*  
*εὐπάλαμός τε λύρα.* schol. ] . . *σκρα* [ ] (*αια*)s. 18. *ωτ'*  
*ελέλ* P. 19. suppl. Maas.

VI

What driver of team of four horses  
 Brightly sparkling in the sun  
 Should use to spur them  
 Goad that galleth oxen's flanks ?

## CERCIDAS

τοῦ]το γάρ ἐστ' ἀγάθω	4
τοῦτ' εὐθυδίκω [δελ]εαστᾶ,	5
Στωικὲ Καλλιμέδων·	
. . . . . π[.] (σ)[.]στι πονηρὰ	
καὶ [. . . . .]μένα·	
Σφαίρω γὰρ [αἶ τι	
. . . . .] (π)ροβάλης	10
ἢ καὶ τι [. . . . .	
οὐ]χὶ τὸν εἰς ἀρετὰν	
[καὶ . . . . .]δες ἰχνεύεις	
ἀλ[λὰ τὸν εἰς . . . . .]	
φέροντ' ὀπώραν	15
[. . . . .]·	
κο(ῦ) (το)ῦτ[ο]ν (α)ῦ[τὸν	
[ < , ἀλλ > ]	
[ ]	

5. τᾶ and δων· P. 1-4. e.g. ποτ' αἰολόπων ὤμο-  
πληξιβουσὸφ μύωπι χρῆσθαι ἀνδρὶ τέθριππον χρέων; πολλοῦ δεήσει.

### VI (?)

col. xii. ]ηθρα	1
(e.g. 20) σκωπτίλλ(ιο)[. . .] αῦ,	
(λ)η[. . . . .]ιδ[ί]κ]ως,	
βλαβὰν (ἀκλ)η[	
(e.g. 25) . . . .]ετρ[. . .]μοφλυακῆν†	5

col. xii. (e.g.) probably from same poem and possibly  
the next column. See appendix. ληρολογ. K. F. W.  
Schmidt: φόβος, ἀποστομοί H. I. ηθρασκῶπτίλλο P.

<Far be it from him.>

This is the action of one,  
 O Stoic Callimedon, seeking  
 To entice the good and just :  
 Nay, this is the pathway of villains  
 Trodden by the base and ill :  
 Whoso to Sphaerus  
 Giveth up aught that is dear,  
 Or aught confideth,  
 It is no guide unto calm  
 Or virtuous life he pursueth :  
 Nay, it is one who will lead  
 To madness' harvest

. . . . .

7. π superser. *e.g.* τᾶδ' ἀτρακτός ἐστι. 8. *e.g.* κακοῖς  
 τετριμμένα : μενᾶ P. 9. supplevi. 10. *e.g.* τῶν ἰδίων.  
 11. *e.g.* πεισθῆς. 12. supplevi. 13. supplevi *e.g.*  
 τὰ παραχῶδες (ita fere Mayer). 14. supplevi: *e.g.* μανίας.  
 16. *e.g.* κάσεβῆ διδάσκαλον. 17. supplevi.

VI (?)

Of idle jestings  
 Pettifogging lawyers they,  
 Disaster <bringing  
 With their sharp and prickly thorns>  
 To babbling of pitiful nonsense  
 <Whetting well their pointed tongue> :

2. ἀν P: but corrected to circumflex. λη is more probably a  
 gloss. There is a stop after ως. 5-6. ἀκεῖν τοπος (ο is certain)  
 P: ! κοπος. αυτο P. There is not room for Φοῖβος.  
 see Appendix.

CERCIDAS

- | τόπος ἢ φ[ό]βος αὐτὸ  
 συ(μ)[πα]ρῶν [ᾶ]ποστ(ο)μ[οῖ];  
 τᾶς δὴ το[ι]αύτας  
 σκεπτοσύνας κεν[ᾶ] | μὴ
- (e.g. 30) σπουδὰν ποιεῖσθ[αι  
 τῶ] | στρέφ<η>ν ἄνω κάτω, 10  
 ἰ(ᾶ)[λλ', αῖ] | (τ)[ι]ν' εὕρησ διὰ (π)ασᾶν  
 (μ)[ου]σικῶς ἄρμοσμένον, |  
 †. ]οτανισοντον πόθον ἔλκ[ε],
- (e.g. 35) (κ)αὶ | [(μ)άθ' εὔ τὸν ἡμερον,  
 τ[ί]ς [τ'] ἐστὶ ποτ' ἄρσενας ἄρσ(η)[ν | 15  
 τίς] τ' ἔ[ρ]ως Ζα(ν)ωνικός.

Κερκίδα  
 κυνός  
 με]λίαμβοι



MELIAMB VI (?). 6-16

Nor habit of discipline blunteth  
 Nor fatigue its bitter edge.  
 Aspire not therefore  
 Into the follies to probe  
 Of suchlike tenets,  
 Turning on from page to page,  
 But an thou discover a fellow  
 Formed in perfect harmony,  
 To companionship equal of passion  
 Take him, finding what desire  
 Can be for a man of another,  
 And what Zeno's love doth mean.

9-10. *κενὰ* is object of *στρέφειν*. 11. suppl. Wilam.  
 for *εὐρησ* e.g. *ἀθρησ*, *ἰδης*. *διὰ* (π)ασαν lucide P: . (θεα)ν H.  
 hic quidem dormibundus. 12. suppl. H. 14-16. sup-  
 plevi post H. 13. locus desperatus. After *ἔλκε εἰς πόθον*  
 would be usual. I suggest *ποτὰν ἴσον εἰς πόθον ἔλκε κτλ.* (C.R.).

## FRAGMENTS

(All fragments of papyrus of over thirty letters have received some adjuncts and been placed in their columns: except those to which I give the name of column xi. (*e.g.*) and col. viii. 9. The remainder, with one possible exception, appear, as long as they remain separate, of little interest. The following meliambic fragments must be added to those read, or cited, above.)

1. (2 Bgk. ii. P.)

οὐ μὰν ὁ πάρος <γα> Σινωπεύς,  
 τήνος ὁ βακτροφόρ<ο>ς,  
 διπλ<sup>†</sup>οτείματος, αἰθεριβόσκας,  
 ἀλλ' ἀν' <~ - ~> ἔβα  
 χ<ῆ>λος ποτ' ὀδόντας ἐρείσας  
 καὶ τὸ πνεῦμα συνδακῶν.  
 <Ζανὸς γόνος> ἧς γὰρ ἀλαθέως †Διογένηστ †  
 †Ζανὸς γόνος† οὐράνιός τε κύων.

(Diog. L. vi. 76 οἱ δὲ τὸ πνεῦμα συγκρατήσαντα, ὧν ἐστὶ καὶ Κερκίδας ὁ Μεγαλοπολίτης ἢ Κρής (? ἀντίκρυς) λέγων ἐν τοῖς Ἰάμβοις οὕτως (1).) So perhaps *fr.* 19 αταν[ι]ου[μα] above which is a note which *might* be expanded into ἐκ τούτων ἀκριβ]ῶς γν[ω]ν[αι] . . . . . ὅποι[αν] δι[η] τοῦ βίου τελευτήν εἶχεν ὁ Διογέν]ης.

2. (5 Bgk., 15 P.) Θέσσαλος δὲ ἅμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξ<α>ις ἀνδράσι, ὡς ὁ Κερκίδας φησίν, εὐδοκιμήσει. Galen (x. 406). C. may have written

ἐν κριομύξ<α>ις  
 ἀνδράσι εὐδοκιμῶν.

## FRAGMENTS

1. Others say that he committed suicide by holding his breath : among these is Cercidas of Megalopolis [or Crete ?], who says plainly ? as follows in his *Iambi* :—

Not so did the old Sinopean  
 Famed for the eudgel he bore,  
 The double-cloaked liver in ether ;  
 Nay but he rose to the sky  
 By clipping his lips with his grinders.  
 Thereby biting off his breath :  
 Zeus' son was he rightly entitled,  
 Rightly ' the heavenly dog.'<sup>1</sup>

(*Diogenes Laertius's Lives.*)

2. But Thessalus sitting among his sophists on a lofty seat will, as Cercidas says,

find favour  
 'mong sheepishly-drivelling<sup>2</sup> folk.

(*Galen.*)

<sup>1</sup> From the Dog (*κύων*) the Cynics took their name.

<sup>2</sup> *-μυξής* is the common form, *e.g.* Anon. c. Synes. 32 fin. The writer like Synes. may have read Cercidas.

1. 1. *γεα* codd. : corr. Bgk.      2. *φορας* codd.      3. *ο*  
*seclusit* A.      4. *e.g.* : "Ὀλυμπον".      *χείλος* codd.  
 5-6. *Διογένους* *seclusit* et *Z. γ.* *transtulit* A.  
 2. 1. *κρισμύξοις* codd.

## CERCIDAS

3. (1 Bgk., 15 P.)

ἦν καλλιπύγων ζεῦγος ἐν Συρακούσαις.

(Ath. xii. 554 d αὐται ὑπὸ τῶν πολιτῶν καλλιπυγοὶ ἐκαλοῦντο ὡς καὶ ὁ Μεγαλοπολίτης Κ. ἐν τοῖς ἰάμβοις ἱστορεῖ λέγων (3).)

4. (7 Bgk., 16 P.) Greg. Naz. ii. 213 is a mere paraphrase of portions of [Cercid.] *προοίμιον*.

5\*. (10 P. : Cronert, *Rh. Mus.* lxi. 311.)

τῷ περι<σσαν> -  
θηροπέπλου μανίας  
ὑβρεός τε περιστάσιμον  
στοὰν ἔχοντι  
Πυθαγόρου πελάτα

5

(Ath. iv. 163 e πρὸς ὃν ἐπιστέλλων ὁ Στρατόνικος ἐκέλευσε τὸν ἀπαίροντα τὸ ῥηθὲν ἀπαγγεῖλαι (5).)

6. (28 H.)

αρσε  
ρέθος βλε[π  
β]λοσυρομ[ματ

7. See above (on col. ii.).

4. See my *First Greek Anthologist*, Cambridge, 1922.

5. 1-2. σσαν inserui (*cf.* Eur. *I.A.* 73). 5. πελαιτα *cod.*  
The metrical agreement of this *fr.* with that of poem iv. is extraordinary: but it should be remembered that the metre is also that of Philoxenus and no doubt others. Chronological considerations preclude the authorship of Cercidas, unless we suppose that the characters Strat. and Demetrius Aspendius (*πρὸς ὄν*) are wrongly given by Athenaeus.

## FRAGMENTS 3-7

3. These girls were called 'fair-rumped' by their fellow-citizens as pseudo-? Cercidas of Megalopolis narrates in his *Iambi*. Here are his words :—

There was a fair-rumped pair in Syracuse.  
(*Athenaeus.*)

4. (*Fr.* 17 Bgk., 16 Powell from *Gregory of Nazianzus* : see over and n.)

5. Stratonicus sent a message to Demetrius of Aspendus and told the messenger dispatched to deliver his words to the

Pythagorean expert  
Whose portico ever is thronged  
With pride and over-  
Gorgeously-raimented crowds.  
(*Athenaeus.*)

(These verses—older than C.—are interesting as showing that his style and one at least of his metres had previously been applied to kindred topics.)

6. (See n.) It is not probable that he will brace himself up and

with austere eyes

look gold in the face : nay rather would he be struck with awe thereof and yield and finally embrace it. (*Synesius.*)

7. (See col. ii.).

6. 3. Supp. H. ? ὁ βλοσυρομματίας. I subjoin this fragment which might belong to our second column in order to call attention to a possible adaptation of it in Synesius, *de Regno*, p. 54 Krabinger οὐκ εἰκός γε αὐτὸν διαράμενον βλοσυροῖς ὀφθαλμοῖς ἀντιβλέψαι χρυσίῳ· τὸνναντίον μὲν <οἶν> αἰδεσθῆναι τε καὶ ἐνδοῦναι καὶ τελευτῶντα περιπτύξασθαι.

## APPENDIX

THE last column of the papyrus of Cercidas' *Meliambi* provides several problems of difficulty : of some of these I have attempted to provide a solution. But the gravest difficulties lie in the first few lines. Scanty as the remains are, they should be sufficient to guide us as to the general sequence of thought and metre : and this they fail to do.

Here are the traces as I see them :

[ ]ηθρασ[ ] κῶπτίλλ. .αὐ·(λη)[  
 [ . . . . . ]ιδ[ . . ]ως · βλαβαν(ακλ)η  
 [ . . . . . ]ετ[ . . ]μοφλ(ν)ακεί(ν)  
 τοπος ηφ[ . ] (β)οσαυτοσν(μ[ . . . . . ]  
 ρων[ . ]ποστ(ο)μ[ . ] τας δητο[ . ] κτλ. 5

1. αὐ by correction from αὐ.λη or ση.ηθρας may or may not join κῶ.
2. parts of two letters below ηθρα (ν.) visible.
3. no room for οι after φ. ι(μ) or ι(δ) only.
4. τοπος certain.

Hunt read *v. 4.* τόπ(ο)ς ἢ φόβος. As to the second *ο* of τόπος his doubts are to me unintelligible. The fragment fits close up not as in the facsimile and *ο* is as certain as any letter in the papyrus (and that is a high order of certainty). Further Hunt, disregarding ἐπὶ στόμα which we know now to be metrically false, rightly read ἀποστομοί.

It may safely be predicted of the metre of this

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poem (especially if *frr.* 5 and 6 belong to it) that it follows the common metre of Cercidas, that is

$$A \left\{ \begin{array}{l} \text{---}\cup\cup\text{---}\cup\cup\text{---}^1 \\ \text{or } \text{---}\cup\text{---}\cup\text{---}\cup\text{---}^2 \end{array} \right. + B \left\{ \begin{array}{l} \cup\text{---}\cup\cup\text{---}\cup\cup\text{---}\cup^1 \\ \text{or } \cup\text{---}\cup\text{---}\cup^2 \end{array} \right.$$

Whether this is the *whole* law we do not know.

Now these verses flagrantly transgress this rule. At  $(\sigma)\nu\mu. . . \acute{\alpha}\pi\omicron\sigma\tau\omicron\mu\omicron\iota$  we are in  $A^2$  and at  $\tau\acute{\alpha}\varsigma \delta\eta\tau\omicron\iota\omega\acute{\iota}\tau\alpha\varsigma$  in  $B^2$ . Hence at  $\tau\acute{o}\pi\omicron\varsigma \eta\acute{\eta} \phi\acute{o}\beta\omicron\varsigma \alpha\acute{\iota}\tau\acute{o}(\varsigma)$  we are at the end of  $B^1$ . But immediately before this

$\tau . . . \mu\omicron\phi\lambda.$  or  $\tau . . . \mu\omicron\phi\lambda\nu\alpha\kappa\eta\eta\eta$  is also an end of  $B^1$ . In view of the punctuation—for Cercidas always unites

metre and sense in cola— $\iota\delta . . \omega\varsigma \cdot \beta\lambda\alpha\beta\alpha\nu$  is clearly the end of  $A^1$  or  $A^2$  and beginning of  $B^1$  or  $B^2$ . Line 1 is hopeless.

Of this phenomenon (the complete disappearance of two As running) there can be three solutions:—

(a) One A is really B. This is secured in current texts by three errors (or wholly improbable corrections):—

(a) Reading  $\tau\acute{o} \pi(\acute{\omega})\varsigma$ : this is impossible.

(β) Followed by  $\eta\acute{\eta} \Phi\omicron\iota\beta\omicron\varsigma$ : this is impossible.

(γ) By the metre  $\text{---}\cup\phi\lambda\tilde{\nu}\alpha\kappa\acute{\epsilon}\iota\nu \tau\acute{o} \pi\acute{\omega}\varsigma$ : this is unheard of.

(b) Extensive lacunae. But why should these lacunae be so regular?

(c) The only theory which seems conceivable is that the *Meliambi* of Cercidas in the papyrus from which this is copied ended the roll: that a square piece was torn out: and that the writer simply missed the letters which he did not see. It is a simple calculation that a gap averaging ten syllables

would account for all difficulties after line 1. If the letters 'λη' there are an adscript, there is a certain improbability, since, *ex hypothesi*, the parent papyrus had no adscrip̄ts here. They would have either to be text or an adscript 'λε[ίπει . . .] due to the actual scribe.

Clearly we must consider on independent grounds of language whether the view (a) with its corrections of text is more or less probable than (c). We have to choose—since τω and even τὸ π[τ can well follow -φλυακεῖν—between (c) τ]όπος ἢ φόβος αὐτὸ (for H.'s αὐτὸς is meaningless) σιμ[ ]ων ἀποστομοῖ, and (a) ἢ Φοῖβος αὐτὸς ἴμ' [ό]ρῶν ἀπ., always remembering that the papyrus in no way favours this reading.

Now to (a) there are three further several objections.

(i) It appears that here as in *fr.* 5 and 6 only one person is addressed (*l.* 9 εἴρης). Probably H. was right in reading ποιείσθ[αι in 7.

(ii) Phoebus is never spoken of, as far as I know, as blunting anything or anybody.

(iii) ὀρῶν is wholly pointless.

To (c) I can only see one reason why it should fail here of general acceptance. That is that it falls in line with a commonplace figure in Greek poetry which has no exact counterpart in modern languages. I will take the words singly.

(i) -ος ἢ φόβος. Fear has several companions, e.g. Menand. *fr.* 418 λίπη (so often) φόβος φροντίς, Callim. *fr.* Anon. 176 αἰδῶς καὶ δέος ἀλλήλων, φόβοι καὶ πόνοι, Plat. *Legg.* 635 c, Plut. *M.* 128 c (so that you can go as far back as κ]όπος), Plat. *Symp.* 197 d, ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ.



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(ii) φόβος συμπαρῶν. In certain writers, especially Xenophon and Plutarch, συμπ. means little more than συνείναι (*Thest. s.v.*). Compare *Rep. Lac.* 2. 2 ὥστε πολλήν μὲν αἰδῶ, πολλήν δὲ πειθῶ ἐκεῖ συμπαρεῖναι, *Cyrop.* viii. 7. 7 φόβος μοι συμπαρομαρτῶν. But this is of an ever-haunting fear and probably the sense is nearer 'reverence.' For the Greek συνών we use some wholly different metaphor such as 'ingrained.' If κ]όπος be right we should think of some rather strained sense such as 'pain': *Soph. Phil.* 880 ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτε. *Ar. Plut.* 321 has τῷ κόπῳ ξυνείναι.

(iii) Fear blunts. *Pind. Nem.* iii. 39 οὐδέ νιν φόβος ἀνδροδύμης ἔπασσεν ἀκμὴν φρενῶν—just as in old age αἰ φρένες ἀπαμβλίνονται *Hdt.* iii. 134. Conversely courage sharpens: so expressly *Christodor. Ecphr.* 295 θάρσει τολμῆεντι τεθηγμένος.

(iv) What is blunted? Clearly anything that has an edge on which fear operates unfavourably. Edged tools are:—

(a) The person sharpened: *Ar. Nuib.* 1107 εἶ μοι στομώσεις αὐτόν (*Blaydes*), *Poll.* ii. 100 Ἀριστοφάνης δὲ στ. εἶρηκε τὸ λάλον ἀπεργάσασθαι.

(b) γνάθος: *ibid.*

(c) ὀδόντες: *Ar. Ran.* 815 ἡνίκ' ἂν ὀξυλάλον ἵπερτ' ἰδῷ θήγοντος ὀδόντας.

(d) γλώσσα: *Soph. Aj.* 584, *Pindar, Ol.* vi. 82 δόξαν ἔχω τιν' ἐπὶ γλώσσα ἀκονᾶς λιγυρᾶς, *Trag. Fr. Anon. Adesp.* 423 γλώσσαν ἠκοινημένους.

(e) λόγοι: *Lucian*, ii. 517, *Aesch. P.V.* 327.

(f) φρένες: *Eur. Hipp.* 689.

(g) ψυχὴν: *Xen.*; see *Index s.v.* ἀκονᾶν, θήγειν.

Thus we see that speakers, instruments of speech,

or words spoken are most commonly sharpened whether by courage or anger. But we are seeking a neuter noun (*αὐτό*) and the choice lies between *λήμα* Eur. *Or.* 1625, or, what seems more suitable, *στόμα* :—

Soph. *O.C.* 794 τὸ σὸν . . . στόμα πολλὴν ἔχων στόμωσιν.  
*Trach.* 1176 μὴ πικρῆναι τοῦτον ὄξυναι στόμα.

(v) Can fear blunt the mouth or tongue? Though this exact metaphor does not occur we have—

Soph. *Ant.* 180 ὅστις . . . ἐκ φόβου του γλώσσαν ἐγκλήσας ἔχει, 505. *Ajax* 171 σιγῇ πτήξειαν ἄφωνοι : whence it may be questioned whether Sappho's texts (p. 16 Lobel) had not once ἀλλὰ κὰμ μὲν γλώσσεια τέθλαγετ by error for τέθλαπε : if such be possible in Aeolic.<sup>1</sup> So interlinked are the ideas of fear, silence, confidence and loquacity.<sup>2</sup>

A case has, I hope, been made out for a lacuna -μοφλνακῆν τὸ [στόμ'                      κό]πος ἢ φόβος—the intervening words being e.g. εἶ τεθλαγμένο—; τίς ἢ . . . For the rest we can hope for little. But βλάβαν ἀκλη strikes no obvious note and it might be considered whether λη is not part of the same verse as -φλνακῆν (e.g. λήρημα δὲ τρισμοφλνακῆν—with κί]να)ιδ[ικ]ῶς above), and whether ἀκ does not belong to βλάβαν. Certainly ἀκ-sharp gives us a wide field of choice, with ἀκμά, ἀκονά (Pind. *Il.cc.*), ἀκι-, or even ἄκμων : *P.* i. 86 ἀψευδῆ δὲ πρὸς ἄκμωνι χάλκευε γλώσσαν. But I prefer ἀκονα- in view of those two difficult sayings of Aeschylus :—

<sup>1</sup> Hesychius's gloss θάπαν shows that the root is not only found in Ionic.

<sup>2</sup> *E.M.* s.v. βοή . . . ἡ μὲν γὰρ δειλία θραύουσα τὸ πνεῦμα βραχίστην ἀπεργάζεται τὴν φωνήν. Ach. *Tat.* ii. 25.

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*Ag.* 1537 Δίκη δ' ἐπ' ἄλλο πρᾶγμα θίγεται βλάβησ  
 πρὸς ἄλλαισ θηγάναισι Μοῖρα,

*Eum.* 861 αἵματηρὰσ θηγάνασ, σπλάγχνων βλάβασ  
 νέων,

where, however you read or explain, it seems to me that some subtle and lost connexion between βλάβη and θηγάνη lies—as if, for instance, βλάβη could bear the sense of a good or true sharpening surface. As to the first lines of the column in Cercidas palaeographical difficulties are so grave that it seems idle to make suggestions: on metrical grounds it would be desirable to separate (σ)κωπίλλ . . . and αῦ . . . But κ(αὶ ὀ)πίλλ ~ also gives sense and, if the theory of a considerable gap is right, it is useless to attempt precision.

## CERCIDEA

THE following verses appear to be continuous and to have been attributed to Cercidas at least as early as the end of the fourth century A.D. The evidence is produced and considered in a work by the present writer (*The First Greek Anthologist*, Cambridge, 1922). They clearly formed the beginning of an Anthology. But it is difficult to believe they actually were by Cercidas, though the anthology may have been due to his efforts. The chief discrepancy lies not so much in style, as Mr. W. E. Barber thinks, but in metre. For style may easily be assumed but, once a metrist as skilful as the writer of the *Meliambi*, always a metrist. Not that the metre is irregular (see on Phoenix *fr.* 4). It is the norm of the moralist, admitting the spondee freely in the fifth foot, and rigidly limiting resolution. But the adaptation of sense to metre is careless and clumsy. As I find it impossible to represent such metrical shortcomings, I translate into prose.

Such an unfavourable verdict could not fairly be given on evidence of the text of the two English papyri<sup>1</sup> which is very unsound: but what remains of the Heidelberg<sup>2</sup> papyrus is excellent. On this

<sup>1</sup> Lond. 155 verso, Bodl. ms gr. class. f, 1 (p).

<sup>2</sup> No. 310.

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magnificent<sup>1</sup> work was done by Dr. G. A. Gerhard of Heidelberg (*Phoinix von Kolophon*, Teubner, 1909): full illustrations being given of the moral ideas underlying these lines of doggerel verse. Dr. Gerhard's work is also of great bibliographical value for other choliambic writers: but it loses to some extent by a failure to recognize essential metrical differences, and by a theory that the metre was used especially by moralist writers (see on Phoenix). Recently I have visited Heidelberg and with the subsequent aid of Prof. F. Bilabel solved one or two doubtful points. Professor Bilabel has also very kindly examined many doubtful passages. Where he has confirmed my reading I use the symbol (K.-Bi.); where he has detected flaws and helped with sketches to the establishment of a new reading, I use the symbol (Bi.-K.). Where the suggestion is due entirely to him, it is so accredited.

Later leaves of our anthologist may be found at Strassbourg (*Wiss. Ges. Pap.* 304-7: see Phoenix, *fr.* 4).

<sup>1</sup> Dr. Gerhard, however, was not a skilled palaeographer. Among several errors one may especially mention his failure to allow for the form of  $\tau$  used by the scribe. The text of the London papyrus is almost entirely due to Milne, assisted, or hindered, by the present writer.

## CERCIDEA

. . . . . ](οὐδ)εῖς οὐ̄. . . . . ἀνθ] (ρ)ώποις  
 . . . . . ](ι) κ(ατ)εῖδ(ε)̄ν . . . . ἀ] (ν)θρώπων  
 . . . . . ]σα(ς) οὐς κα(τ)εῖδεν] ἀνθρώπο(υ)ς  
 . . . . . ](δ)έ (π)ρός (σ)ε χ[ρήσο]μαι πάση  
 . . . . . ](π)ο[ιή](μ)α(τ) ' οὐ μάτ[. . .] ἀκούοντα· 5  
 . . . . . ] . (παρνεσωσπα) [ . . . ] ἀνθρώπων  
 . . . . . ](καιδ) [ . . . ] εν καλή κει(ται)  
 . . . . . κυλλ[ό]χειρες ὤ[σπ]ερ Ἀρπυῖαι  
 . . . . . ἀναγ[ν]ον κέρδος ἐκ λίθου παντός  
 . . . . . ἐ]καστος ἔνθεν ἀρπάξῃ 10  
 . . . . . κ[υβιστᾶ] κήπινήχεται πᾶς τις  
 . . . . . ἐ]ταῖρον καὶ (κασί)γν[ητ]ον κ[αῖ] ὦρα  
 . . . . . ἐ]αυτοῦ τὴν τρισσο[ιζύρη]ν ψυχὴν  
 . . . . . οὐ̄(δέν) [ . . . ἦ] θά[λασσα] μὲν πεζή  
 . . . . . ἀν]θρώποι σιν ἢ δὲ] (γ)ῆ πλωτή· 15  
 . . . . . περ]ιφέρουσι τὴνδ[ε τ]ὴν ῥῆσιν  
 κέρδαιν' ἔτα[ί]ρε καὶ θέρευς κ(αι) χειμῶνος  
 . . . . . πάντοθ[ε]ν κέρδ(αι)νε· μηδέν' αἰσχύνου  
 . . . . . α]ἰδοῦ· τοῦτ' ὄνειδ(ι)εῖτα(ί σοι).

1. *e.g.* τοῖς νῦν μὲν and καταράται.    2. *e.g.* ὅς κἂν ὄσον and ἦθος.    3. *e.g.* ἀποστειγῆσας: fin. supplevi.    4. *e.g.* προθυμῆ (Πάρνε vix legi potest).    suppl. G(erhard).    5. supplevi. *e.g.* χρηστῶν and μάτην.    6. *e.g.* ἐὰν διδάξω, Πάρνε σ' ὡς παρ'.  
 7. *e.g.* οἴχωκεν Αἰδῶς κοῦδ' ἐφ' ἐν.    8. suppl. Hdl. *e.g.* αὐτοὶ δε.    ὡσπερ Kenyon.    9. suppl. Cr.    *e.g.* ζητοῦσ' id.

## CERCIDEA

There is no one who has glanced <for a moment> on the <character> of mankind at present, without <cursing> mankind, and <hating> mankind on whom he has glanced : but to you I shall display all <zeal>, since you are no idle listener to poems of <worthy> writers, <if, maybe, I might teach> you, Parnos, that from mankind <Shame has departed> and in no respect is considered fair : while <men themselves> with <crooked> fingers like Harpies seek from every stone an unholy gain : and each <hunting> for a stretch to pillage, dives thither and swims to his prey, <destroying> comrade, brother or wife, but <preserving> his own thrice wretched life. <To them> nothing is <sacred> : <by such> of mankind the sea is trodden under foot and the land sailed over : all alike they carry on their lips this saying : ‘ win gain, my friend, summer and winter alike : from everywhere win gain : have no reverence or shame of any man : he will merely mock you for it.’ ‘ Un-

- 
10. *e.g.* διζήμενος δ'.      11. suppl. Cr.      *e.g.* ἐκεῖ *id.* or εὐθύς.  
 12. *e.g.* ὄλλύς.      13. *e.g.* σφίζων δ' cett. ex P Bodl.  
 14. *e.g.* οὐδὲν ἰρόν (Mn.), and τοῖς δ'.      ἠθαλλα(σ)α P Bodl. :  
 corr. *id.*      15. *e.g.* τοίοισιν Mn.      (σηδετυ) P Bodl. : corr.  
*id.*      16. *e.g.* πάντες δὲ.      τουτο το ρη P Bodl.      17. κην  
 κερους P Bodl. : see Sext. Emp. *adv. Dogm.* v. 122.  
 18. ἀπαντόθεν Sext. Emp. rightly.      ? P habuerit ἀπανταχόθεν.  
 19. *e.g.* καὶ μηδένα.      See Addenda.

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.....](ν) τὴν χεῖρ' ὄκου λαβεῖν δεῖ τι	20
ὄκου [δ]έ δοῦναι μηδ' ὄλως φόρει χεῖρα	
ἐρουοῖσι πολλοί· πολλὰ σαυτὸν ἀσπάζου	
ἐπὴν ἔχῃς τι· πάντα σοι φίλων πλήρη·	23
πένητα δ' ὄντα χῆ τεκοῦσα μισήσει·	25
πλουτοῦντα γάρ σε χοῖ θεοὶ φιλήσουσι,	24
εἰάν <δὲ> μὴ ἔχῃς μηδέν, οὐδὲ κηδεσταί.	26
ἐγὼ μὲν οὖν, αἵτα, καὶ καταρῶμαι	27
τοῖς νῦν βίοις καὶ πάντας ἀνθρώπους μισῶ	
τοὺς ζῶντας οὕτω, καὶ ἔτι μᾶλλον μισήσω,	
ἀνεστρόφαν γὰρ τὴν ζ'όγην ἡμῶν οὗτοι·	30
τῆ γὰρ πάροιθεν ἦν δ' [ἄ]χρ[ι [ν]ῦν (ἐστὶν σεμνή)†	
δ]ικαιοσύνης ᾧ(χωκεν) ἔ(νθ)ε[ν ο]ὔχ ἤξει·	
ἀπιστίη ζῆ· π(ίστι)ς (ε).....	
ἰσχυκεν ἡ (ἀναίδε)ια (τ)οῦ [Δ]ιὸς μεῖζον·	
ὄρκοι τεθ[νήκα]σιν†· οἱ θ(εο)ὶ δ' (εἰά)κασ(ιν)·	35
ἡ δυσγένεια κριθ(ι)ᾶ κατ' ἀνθρώπους	
τῆς δ' εὐγενεί[ας ἀ]λμυρὸν κ(ατ)έπτυσ(ται).	
τῆμαι δ' ἂν οὐ[δεῖ](ς) ο[ὔ]δὲ τὴν (Ἦρ)κην θέλοι	
πτωχὴν (εἰοῦσα)ν τ[.....](ε).....(ο)ντο(ς),	
μᾶλλον δ' ἔλοι(τ)[ο τὴν ](έ)[π](ί) [σ](τέ)γους Λυδὴν ᾧ	
ἔχων ὀπιείην (ἐνδ)ο[ν ἦ]ν φέρη χαλκοῦς.	41
κα(ί) [	
οἱ τὰ [	
(εἰάν) [	]
ο. . . [	45
μο. [	
αι. [	
ε(χ). [	
κα(ί). [	
ὄτα[ν	50



fold your hand when you are to receive anything ; but when you are to give have no hand at all,' is what many will say : 'embrace yourself heartily when you have anything : then the world is full of friends for you : but if you are poor even your mother will hate you. For if you are rich even the gods will love you : if you have nothing, not even your relatives will love you.' I then, my comrade, curse the lives men lead now, and hate all mankind who live thus, and shall hate them even more. For these have overturned our life ; for justice, holy until now, has departed beyond recall. Faithlessness flourishes, faith <has left the earth> : shamelessness has won greater strength than Zeus. The sanctity of oaths has perished, while the gods suffer it. Low birth runs riot among mankind and men spit salt on noble birth. And none now would wed even Hera herself, were she poor, and bereft of all that might profit him ; rather would he choose to keep in his house as wife a Lydian harlot, if he<sup>1</sup> get brass with her.

<sup>1</sup> Not 'she bring,' which would be *φέρηται*.

20. *e.g.* διπλήν φορεῖ : better perhaps ἀναπέτ(α)σο]ν. fin. ὄκου (τι) δεῖ λαβεῖν P Lond. ὄκου λαβεῖ[ P Bodl. which has the middle portions of 22, 23, 26 in this order. I follow J. U. Powell. 21. suppl. Kenyon. 26. corr. id. δε om. P Lond. P Bodl. χεῖς μηδεν ο(ιη) absurdly. 27. αἰτεῖα P ; corr. J. U. Powell. 29. l. καὶ ἐπί. 30. ζῶην P ; corr. C. 31. suppl. Mn. fin. (lectio vix dubia) Mn. : *e.g.* del. ἦν δ Mn. 32. suppl. Mn. 33. *e.g.* ἐκ τῆς γῆς ἔρρει. 34. suppl. Mn. l. μέζον. 35. suppl. Mn. (there are vague traces of (νηκα)). 37. suppl. Mn. κ(ατ) επτυσ(. .) P : text Sitzler, dubitante Mn. 38. suppl. Mn. -αν P. *e.g.* γ. θ. δ' ἄν. οὐδὲ τ. "H. οὐδεῖς. 39. εουσαν K.-Mn. *e.g.* τοῦ νιν ὠφελήσοντος. 40. suppl. Mn. (ἀπό). 41. suppl. Mn. : ἦν Cr. οπιειν P.

CERCIDEA

κ[ οὐ](δ)ἐ μαίον[ται  
 (π)[λήν ]ων  
 .[ γα](σ)τρος  
 ..[ (υ)]σεν  
 χρ[ 55  
 α.[.]ν[

]σων  
 ]α  
 ο](ῦ)τοι 60  
 ]φης

.....[  
 όσ.[  
 ..[  
 όν .. (α)[ 65  
 κε(ν) .....[

P Heid εἶκοι' ἐνεῖναι· π[αντό](θ)εν γὰρ ἔλκουσιν  
 κοῦκ ἔστιν οὐ[τ]ε [σ]υγγενῆς οὔτε ξεῖνος  
 ὁ[ς ο]ὐχ[ὶ λα]ιμᾶ τ[οῦδ'] (ὄ)κως ἔξει μέζον·  
 χ[ω]ρίς δέατος ὁ (θ)εσ[μὸς ο]ὐδὲ μέμνηται  
 θεοῦ Δικαίης ἀλλ(ἀ) [...](χλ)ευάζουσιν· 71  
 ὄκως δὲ χ(ρ)ῆ ζῆν [.] [...] (ἔγ)ωγε θαν-  
 μ(ά)[ζω·

ἐν θηρίοισιν; ἀλλὰ δ.[.].. (ζ)ωαί·  
 ἀπιστίη γε παντα[...]. [...]. [...]. αι[  
 τὸ τῆς (ἀ)χ).... [.]†πενια† τ' ἴσως πάντα[ 75  
 τὸ μελιχῶδες κ(α)ὶ προσηνές δὴ τοῦτο.  
 ἐκεῖνο μ[έ]ν γὰρ ο[ἰ]δ]α, σὺν θεοῖς εἰπεῖν,  
 ὅπερ κ(ρά)[τιστ](όν) [έ]στιν, οὐ νενίκημ(α)[ι  
 [...]. [...]. και γαστ[ρὸ](ς) ἀλλ' ἀπ-  
 (α)ρ[κ]εῦμαι  
 .....] (ἔ)χε[ις γὰρ πρῆ(ον, ἦ) τ(ί) κερδαί(ν)[εις

51. How well could I have spared, for thee, young swain,  
 Enow of such as for their bellies' sake  
 Creep and intrude and climb into the fold;  
 Of other care they little reckoning make  
 Than . . .

MILTON, *Lycidas*, 112 sqq.>

Such goad <of avarice> is in their souls: they drag gain from every source: and there is neither kin nor friend but ventures all in quest of gain. Divine Law has no terrors, nor are they mindful of the goddess of justice but mock at her. I wonder only how one should live among these beasts: nay here life is unlivable. All around faithlessness overcomes the cause of spotless faith and all things, perchance, riot on this comfortable and attractive doctrine. Nay, but, by heaven's grace, I know that old rule which is best: I am no slave of pleasures or of my belly, but am content with little. What<sup>1</sup> civil-

<sup>1</sup> One is tempted to conjecture *πρῆξιν* or *πλείον* 'profit,' but neither can be read.

55. A mark of corruption. If the equation with P Heid. is sound five *vv.* have dropped out. The endings of *vv.* from P Heid. are *v.* 38 and *v.* 40 *ην* etc. 55. ? χρόνος δὲ φενγέτω σε μηδὲ εἰς ἀργός (p. 6). 57-61. ? om. P Lond., which marks corruption. 59, 61. So Bi. 66. *e.g.* κέντρον: or κε(ί)νοισι? (Mn.) 67. . . . κ.ε(ν)[ (optime quadrat εοικε εν vel εοικ ειν) P Lond.: εοικεν P Heid. suppl. G. 68. καὶ οὐκ P Heid.: vestigia P Lond. cum κοικ εστιν quadrant. suppl. G. 69. non fuit το[λμ]ῶ π[άνθ] Bi.-K.: supplevi. 70. θεσμός supplevi probante Bi.: cett. Gerhard. 71. suppl. Hense: praecessit *e.g.* *νν.* 72. supplevimus ego et Powell: *e.g.* τοῖσδε. 73. (K.-Bi.) *e.g.* δ(ύσβιοι). 74. *e.g.* πανταχοῦ πίστεως νικῶ. 75. *e.g.* ἀχράντου Sitzler: nullum spatium ante πενία G.-Bi.: σπρηνιῶ reposni, coll. *v.* 36. fin. legi rectissime (iudice Bi.). 77, 78, 79. suppl. G. 79. init. *e.g.* λαιμαργίης. 80. πρηον Bi.: ad *v.* 73 refero: init. *e.g.* τί δῆτ'. cett. leg. K.-Bi.

## CERCIDEA

ἰδῶ] (ν γ) ἐ πως κἀνδ(υλ)ον (ὡ)ς οὔτως εἰ-  
 π(ὡ†ν†); 81

εἰς] (γ) ἄρ στόμ' ὡς ἔοικ[εν] (ἴ)στ(α)[τ]αι  
 μο(ῦ)νον

χρό]νον τοσ[οῦ]τον [ὅσσον ἄν] τις ἔσθη [τι],  
 (ὄτα)ν δ' ἀμείψητα[ι αὐτ](ὸ) καὶ τ(ὸ)[ν ἦκι-  
 σ](τ)ον

εἰς ζῆν χ(ά)ρυβδ(ιν) [ . . . . . ]. οἴχεται πά[ν-  
 τ](α)· 85

καὶ ταῦτα τευ[. . . .]. [ . . . ] . ε καὶ ἕτερ(ο)  
 [ . . . . . ]

ὑπὲρ δὲ τούτων [μ]ῆ πάτει λίνων [ . . . . . ]  
 ἐγὼ μὲν οὔν, ὦ Π[ά]ρνε, (τα)ῦτ' οὐχὶ ζ[ηλῶ]  
 ἀλλ' ἐν χαλ[ινοῖς] . [ . ] ἐ(μ)αυτὸν ὡ(ς) [ . . . . . ]  
 γαστρὸς κατ(ί)σ(χ)[ω. .] . [ . . . ] βιά[ζ]ομαι τ[οῦ-  
 τον 90

πρὸς εὐτέλε(ια)ν τ[ὸ]ν [βί](ον) κα(θ)ίστασ(θ)[αι]  
 καὶ μῆν ὄτ[α]ν γε (θῆ)δ). [ . . ] σ(π)έν(δ)ειν . [ . ]  
 κάμνω· με[γ]ίσ(τη δ') [ . . ] . [ . . ] . [ . . ] . (μοι) χό(ν)-  
 [δρος

τέρπει δέ μ' οὔτως (ο)[ῦ](δ)[ἐ]ν ὡς τὸ κερ-  
 δ(αί)[νειν

ἐκ] τοῦ δικαίου το[. . . . .]. [τ]οῖς ἀν[θ]ρώ-  
 (π)[οις 95

.. λαμ]βάνειν [ . . ] . [ . . . ] ἐκ τρόπ[ων] α[ἰ]-  
 σχρῶν

..... [ . ] (νενο)ν . [ . . . . ] . ουθεν . . [ . ] . [

..... χρ]όνῳ π[λ]ο(υ)τοῦντας ἐξ ἀ[ . . . . . ]

..... [ . ] . (τ) . . (ν) . . . (ῶ)σπ(ερ) ουδ(ο) . [

ἔστιν γάρ, ἔστιν, ὅ(ς τ)ά(δε σ)κοπεῖ (δ)αίμων  
 ὅ(ς ἐ)ν χρόνῳ τὸ θεῖον οὐ καταισχύνει, 101  
 νέ]μει δ' ἐκάστῳ τὴν καταίσιον μοῖραν.

ization is it, what boots it, to glimpse, so to say, a *bonne bouche*? For what is set in the mouth remains only for the moment of eating: after it has passed through but a moment, all goes into a live<sup>1</sup> abyss. Eat then cheerfully just so much as I do and no more: beyond this walk not as a bird into the net. These maxims, Parnos, I not only admire, but keep myself obedient as <a horse> in belly-bands, and force myself to order my life to simplicity. Aye and when I must sacrifice to some pleasure I am weary of it, since a pinch of salt is enough pleasure for me, and nothing delights me so much as to win from just dealing that <which never> comes to men from base courses, <as I now see many> for a short while enriching themselves by shamelessness, <though their wealth vanishes> as if <it had never come>. For there is indeed a divinity who looks on these things and in time's course brings not to shame the god-head, but gives to each his due portion. So I,

<sup>1</sup> γαστήρ is derived (*E.M.*) to mean ἡ πάντα τὸν βίον λαμβάνουσα μὴ πληρουμένη.

81. init. leg. Bi.-K.      supplevi. fin. leg. εἶπω.      82. supplevi: ἴσταται K.-Bi.      83. init. supplevi ex Greg. Naz. (ii. 444).      ἐσθη . . vel ἐσθη Bi.      supplevi.      84. supplevi.      85. suppl. G. init. K.-Bi.      med. e.g. δὴ τιν'.  
86. e.g. τένδειν χρή σε καὶ ἐτέρω δοῦναι.      87. πατ. K.-Bi. [ὄρνις.      88. suppl. G.      89. suppl. G.      e.g. νῦν] ἐμαυτὸν ὡς (leg. K.-Bi.) [πῶλον.      90. e.g. καὶ ἐκβ. Hense. τοῦτο G.: τοῦτον Hense.      91. suppl. G.      92. suppl. G. θήδονῃ K.      σπένδειν K.-Bi.      93. supplevi e.g. ἐσθ' ἄλος γ' ἐμοί: praeccsserit (92) χρηῖζω.      94. suppl. Kroll, Powell, ed. 95. suppl. G.      e.g. τοῦθ' ὄπερ.      96. init. suppl. G. e.g. οὐ. ἔξεστιν.      fin. supplevi. Cf. e.g. Plut. *Mor.* 570 πλουτοῦσιν ἀπὸ πραγμάτων αἰσχυρῶν.      97 sqq. I translate as *F.G.A.* p. x.      102, 103. suppl. G.      102. κατασιασιν P. After this *v.* follows Ἰαμβος Φοίνικος, another citation (from Phoenix?), then a comic *fr.*

## CERCIDEA

ἐγ]ὼ μὲν οὖν, ὦ Πά(ρ)νε, βουλοίμην εἶναι  
 τάρκευντ' ἐμαυτῶ καὶ νομίζεσθαι χρηστός  
 ἢ πολλὰ πρήσσειν, καί ποτ' εἰπεῖν τοὺς  
     ἐχθρούς 105  
 ' ἀλῶν δὲ φόρτος ἔνθεν ἦλθεν ἔνθ' ἦλθεν.'

106. αλων ex αλλων.

CERCIDEA, 103–105

Parnos, would wish to have just what sufficeth me,  
and to be considered worthy, rather than to busy  
myself and give my enemies scope for saying ‘The  
salt cargo returns whence it came.’<sup>1</sup>

<sup>1</sup> A proverb of wasted labour—with a gibe at the Cynic’s  
diet (*v.* 93).





FRAGMENTA  
CHOLIAMBICA

## EUPOLIS

Ἄνοσια πάσχω ταῦτα ναὶ μὰ τὰς νύμφας.  
πολλοῦ μὲν οὖν δίκαια ναὶ μὰ τὰς κράμβας.

(Priscian *de metr. Com.* 415 K. Eupolis Βάπταις . . . hos  
. . . posuit in fine habentes spondeos (1, 2).

## PHOENIX

### IAMBOC A. NINOC

*fr.* 1 (1 Powell)

Ἄνῆρ Νίνος τις ἐγένετ' ὡς ἐγὼ κλύω  
Ἄσσύριος ὅστις εἶχε χρυσοῦ πόντον,  
τὰ δ' ἄλλα πολλῶ πλε<ὺ>να Κασπίης ψάμμου·  
ὅς οὐκ ἴδ' ἀστέρ' οὐ [δίξ]ων ἐδίξητο,

1. ἐγὼ 'κούω Bgk. 3. τάλαντα πολλῶ E: καὶ τᾶλλα πολλῶν  
cod. A. The above reading seems to explain the variants,  
but it may be Ph. wrote τὰ δ' ἀγαθὰ: cf. the proverb πόντος  
ἀγαθῶν. 4. e.g. οὐχ ἄλλων.

## EUPOLIS

Unholy wrongs I bear by Nymphs swear I!  
Nay rightfully by cabbages swear I.

(Eupolis in the *Baptae* wrote the following verses with spondees at the end (1, 2). *Priscian on Comic Metres.*)

## PHOENIX

### POEM I. NINOS<sup>1</sup>

1

There was a man called Ninos, I am told,  
Assyrian, who possessed a sea of gold  
And all things else more than the Caspian sand:  
Who ne'er the stars nor orb of heaven scanned

<sup>1</sup> The song is one of many variants of an alleged inscription on the tomb of Sardanapallus in the Chaldaean tongue, of which two translations, one in verse and one in prose, were current in Greek. The poise of the fingers of the statue was interpreted as dismissing everything else as worth no more than a flick. I do not think that Phoenix wrote *books* of Iambi. This was the first poem in his book.

## FRAGMENTA CHOLIAMBICA

οὐ παρὰ μάγοισι πῦρ ἱερὸν ἀνέστησεν, 5  
 ὥσπερ νόμος, ῥάβδοισι τοῦ θεοῦ ψαύων.  
 οὐ μυθιήτης οὐ δικασπόλος κείνος·  
 οὐ λεωλογεῖν ἐμάνθαν' οὐκ ἀμιθρήσαι.  
 ἀλλ' ἦν ἄριστος ἐσθίειν τε καὶ πίνειν 9  
 κήρᾶν, τὰ δ' ἄλλα πάντα κατὰ πετρῶν ὄθει.  
 ὡς δ' ἀπέθαν' ὠνήρ, πᾶσι κατέλιπε ῥῆσιν,  
 ὅκου Νίνος νῦν ἐστί τκαὶ τὸ σῆμ' αἰδέεσσι†.  
 "Ακουσον εἴτ' Ἀσσύριος εἴτε καὶ Μῆδος  
 εἰς ἢ Κοραξός, ἢ ᾗ τῶν ἄνω λιμνῶν  
 <Σ>ινδὸς κομήτης· οὐ γὰρ ἀλλὰ κηρύσσω· 15  
 ἐγὼ Νίνος πάλαι ποτ' ἐγενόμην πνεῦμα,  
 νῦν δ' οὐκέτ' οὐδέν, ἀλλὰ γῆ πεποίημαι·  
 ἔχω δ' ὀκόσον ἔδαισα [χῶκόσ' ἤεισα],  
 χῶκόσ[σ]' ἠράσθην,  
 τὰ δ' ὄλβι' ἡμέων δῆιοι συνελθόντες  
 φέρουσι ὥσπερ ὠμὸν ἔριφον αἰ Βάκχαι· 20  
 ἐγὼ δ' ἐς Ἄϊδην οὔτε χρυσὸν οὔθ' ἵππον  
 οὔτ' ἀργυρῆν ἄμαξαν ὠχόμην ἔλκων  
 σποδὸς δὲ πολλὴ χῶ μιτρηφόρος κείμαι.

(Ath. 530 e Φοῖνιξ δὲ ὁ Κολοφώνιος ποιητὴς περὶ Νίνου λέγων ἐν τῷ πρώτῳ τῶν Ἰάμβων γράφει οὕτως (1).)

7. μυθιήτης codd. : corr. Schweighäuser. 12. is often regarded as an insertion. σῆμα ἴδει cod. A. 15. corr. by Schweig. 18. χῶκοσσ' ἐράσθην cod. : corr. Bgk. Perhaps we should write two verses: so translation. Hdl. read ὀκόσσ' ἐπαισα (Kaibel), χῶκ. ἤεισα, χῶκόσσ' ἐδ' ὠκα γαστρί', κτλ. (v.l. ὀκόσσον ἐδ.). For this I would compare exactly Greg. Naz. *Carm.* (ii. 780 Colon) ἐπαιξεν, ἦσε, γαστρός ἐπλησεν νόσον.

## PHOENIX

Nor duly at his magi's side with rod  
 Stirred up the holy fire and touched his god.  
 No spokesman was, nor counsellor this man,  
 No marshal, no reviewer of his clan ;  
 Wine, food, and lust of all men he adored  
 The most : aught else but these went by the board :  
 And when he died he left, to all to say  
 (Where town and tomb alike are hid to-day)<sup>1</sup> :—  
 ' Assyrian and Median, give ear  
 Unto my preaching ! hear Koraxian ! hear  
 Thou long-haired Sindian from the Upper Mere :  
 I Ninus once of yore was living breath :  
 And now am nought but common earth in death.  
 All that I ate <or drank> †and all my song†  
 And all my lechery to me belong.  
 But all my goods my foes have ravishéd  
 And sundered as a Maenad doth a kid.  
 And I to Hades neither gold did bring  
 Nor horse, nor ear of silver panelling :  
 I that did wear the diadem on my brow  
 A far-flung scattering of ash<sup>2</sup> am now.'

(Phoenix the poet of Colophon speaking of Ninus in his first Iambus says (1). *Athenaeus*.)

<sup>1</sup> See Addenda.

<sup>2</sup> πολλή whether "wide-spread" as I take it, or "a heap" as Mr. J. U. Powell suggests to me, is probably right. To my ear it suggests ὡσπερ οἱ πολλοί, which is the point of the poem. I have introduced this in *v.* 16 (transl.). Ninus did not have the grand burial of the old Assyrian princes, as to which we are learning new details. For the earliest burials with jewelled cars and asses see C. L. Woolley in the *Times*, p. 11, Jan. 12, 1928.

## ΚΟΡΩΝΙΚΤΑΙ

fr. 2 (2 Powell)

Ἔσθλοί, κορώνη χειῖρα πρόσδοτε κριθέων,  
 τῇ παιδί τῶπόλλωνος, ἢ λέκος πυρῶν  
 ἢ ἄρτον, ἢ ἡμαιθον, ἢ ὅτι τις χρήζει.  
 δότω, ἄγαθοί, τις, τῶν ἕκαστος ἐν χερσίν  
 ἔχει, κορώνη. χᾶλα λήψεται χονδρόν· 5  
 φιλεῖ γὰρ αὕτη πάγχυ ταῦτα δαίνυσθαι·  
 ὁ νυν ἄλας δούς αὕθι κηρίον δώσει.  
 ὦ παῖ, θύρην ἄγκλυε, Πλούτος τῆκουσεῖ,  
 καὶ τῇ κορώνη παρθένος φέρ<ο>ι σῦκα. 10  
 θεοί, γένοιτο πάντ' ἄμεμπτος ἢ κούρη  
 κἀφνειὸν ἄνδρα κῶ<υ>νομαστὸν ἐξεύροι  
 καὶ τῷ γέροντι πατρὶ κούρον εἰς χεῖρας  
 καὶ μητρὶ κούρην εἰς τὰ γούνα κατθείη, 13  
 < . . . . . > 13a  
 θάλας, τρ<ό>φ<ε>ιν, γυναῖκα, τοῖς κασιγνήτοις.  
 ἐγὼ δ' ὄκο<ι> πόδες φέρ<ω>σιν, ὀφθαλμούς  
 τὰμείβομαι Μούσησι, πρὸς θύρησ' ἄδων, 16  
 καὶ δοντὶ καὶ μὴ δοντί, πλεῦνα <τετ>τίγων. 17

ἀλλ', ὦγαθοί, ἄπορέξαθ' ὦν μυχὸς πλουτεῖ· 18  
 δός, ὦ <ἄ>ναξ, δός καὶ σὺ πότνα μοι νύμφη·

1 (and 20). <ς> χειῖρα? 4. τις after ἕκαστος codd.  
 Ath. 7. αὕθις codd. 8. e.g. l. ἦκει σοι.  
 9. φέρει codd.: corr. Bgk. 14. τρέφειν codd.  
 15. ὄκοι, φέρονσι codd.: corr. Dind., Bgk. 16. -αῖσι,  
 -αῖς codd.: corr. Cr. 16. See on Herodas (C.E.), p. 395,  
 where add Opp. *Cyn.* iv. 199. ii. 222. e.g. ἐρείδομαι:  
 Greg. Naz. *Or.* i. 477 B οἱ μὲν πόδες ἐφέρον[το] ἢ δὲ ὄψις εἶχε  
 τὴν θάλατταν fixes the sense and punctuation. 17. τωνγεω  
 codd. 19. so Cr.

## PHOENIX

### THE CHOUGH-BEGGARS

2

Good sirs, give to Apollo's child the chough  
 A fist of barley, crock of loaves, enough  
 Of bread, a farthing. Each give what he will  
 Of what he has in hand, kind sirs, to me  
 The chough. Coarse salt will not distasteful be. 5  
 On all these things she loves full well to thrive.  
 Who now gives salt a honeycomb shall give.  
 Sir slave ! open the door. Let wealth come in  
 What time the girl brings figs from store within.  
 Pray God the maiden lead a virtuous life 10  
 And to a famous man and rich be wife.  
 And set a son upon her father's knee, 12  
 A daughter on her mother's ; and may she  
 As child or girl or woman <bring delight,  
 When forth she ventures > <sup>1</sup> to her brothers' sight.  
 I, as I wander over dale and hill,  
 Keep my eyes fixed upon the Muses still ; 15  
 And, be ye churl or lavish, at your wicket  
 More blithely will I sing than any cricket. 17  
 . . . . .  
 Kind sirs, set forth what cupboard has in store, 18  
 Kind master give, kind mistress give me more.

<sup>1</sup> Clearly a verse is missing. The sense is secured by Hom. ζ 154 sqq. *τρισμακάρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ, τρισμακάρες δὲ κασίγνητοι· μάλα ποῦ σφισι θυμὸς αἰὲν εὐφροσύνησιν λαίνεται εἴνεκα σεῖο λευσσόντων τοιόνδε θάλας χορὸν εἰσοιχνεῦσαν.* The line lost was something like *κῆρ εὐφρανέουσαν ἠνίκ' ἐς χορὸν φοιτῆ.* The Greeks (in literary tradition) were very fond of their sisters. We are not.

νόμος κορώνη χεῖρα δοῦν' ἐπαιτούση. 20  
 ἴτσιαυτ' εἰδῶσ' δός τι καὶ καταχρήσει.

(Ath. viii. 359 e οἶδα δὲ Φοῖνικα τὸν Κολοφώνιον ἰαμβοποιὸν μνημονεύοντά τινων ἀνδρῶν ὡς ἀγειρόντων τῇ κορώνῃ καὶ λέγοντα (? -ων) ταῦτα (vv. 1-17). καὶ ἐπὶ τέλει δὲ τοῦ Ἰάμβου φησὶν (vv. 18-21).)

It is remarkable that these verses differ (metrically) *toto caelo* from those of I and III: perhaps they are written after Callimachus' criticisms in his *Iambi*. More probably Phoenix varies metre with subject.

21. e.g. τσαυτ' αἰείδω Bgk.

### <ΝΕΟΠΛΟΥΤΟΙ>

fr. 3 (6 Powell)

π(ολ)λοῖς γε θνητῶν τὰ γ[ά]θ', ὦ Ποσειδίππε,  
 οὐ [σὺ]μφορ' ἐστίν, ἀλλὰ δεῖ τοιαυτ' αὐτοὺς  
 τ](έμν)ειν, ὁκοῖα καὶ φρονε[ῖ]ν ἐπίστανται·  
 (νῦν) δ' ο[ἱ] (μ)ὲν [ῆ]μῶν κ(ρή)[γυ]οὶ καθεστῶτες  
 (π)ολλὴν ἀ(φ)ειδέως ν(η)[σ](τήν) ἐρεύγοντα[ι] 5  
 (οἱ) δ' οὔτε σῦκα, φασίν, οὔτ' ἐρίν' εὔντες  
 (π)λουτοῦσι. τῷ πλούτῳ δὲ πρ(ὸς) τί δεῖ χρῆ[σθ]αι  
 τοῦτ' αὐτὸ πάντων πρῶτον οὐκ ἐπίστανται,  
 ἀλ(λ)' (ο)ἰ(κ)[ία]ς μὲν ἐκ λίθου σμαραγδίτου,  
 εἴ πω[ς] ἀνυστόν ἐστι τοῦτ' αὐτοῖς πρήσσει(ν) 10  
 π[ά]το(ν) [τ'] ἐχούσας καὶ στοὰς τετραστύλους  
 πολλῶ[ν] τ(α)λάντων ἀξίας κατακτῶ(ν)ται.  
 . . . . .](δ) ἐαυτῶν τὴν ἀναγκαίην (ψυχ)ῆν  
 . . . . .]η σκ[ωρίη το]ύτων πάντων·  
 . . . . .].ρα [πλοῦ](τ)[ο]ν ἐκπορίζουσιν 15  
 . . . . λ](ό)γοις χρηστοῖ(σ)ι σωφρονηθεῖσα

1, 2. so Gerhard. 3. suppl. Bi.-K.; cf. Poseidippus  
*A.P.* ix. 359. 4. νῦν etc. Cr. κρήγνοι G. 5. νηστήν  
 Bücherer-Cr. 6. ερινα Papyrus. 7, 9, 10. so G.



## PHOENIX

So give the chough a fistful as is fit. 20  
 So sing I. Give. You 'll ne'er repent of it.

(I recall that Phoenix the (chol)iambist of Colophon mentions certain men as collecting for the chough, and says (saying?) as follows (1-17). At the end of the Iambus he says (18-20). *Athenaeus*.)

### [THE PROFITEERS]

#### 3

Unto full many mortals goods are not  
 Good, Poseidippos : such should be men's lot  
 As is their power to stomach. Now, God wot,  
 Our nobles belch not save on sorry fare,  
 Those who nor garden figs nor wild figs are, 5  
 Are rich. But how their riches they should spend  
 They know not. An they gain their dearest end,  
 Houses they buy for millions houses bright  
 With colonnades and floor of malachite.  
 But for the food whereon their souls should feed, 10  
 They mix it with the scourings of their greed.  
 For base are gains when men seek wealth alone  
 And listen not to words of righteous tone,  
 To learn precisely what is right and fit.  
 O Poseidippus let us say of it : 15  
 Their houses costly are and fair of note

---

11. . .](στων)[.] Heidelb. legere visus sum: sed "besser ]των["  
 monet Bi. 12. so G. 13. see G. and read with him  
 ψυχῆ. Beginning e.g. τροφήν. 14. τοῦτων G. be-  
 ginning (for sense) ἐφυρεν ἀργή. 15. e.g. κέρδη γὰρ αἰσχρά.  
 πλοῦτον dubium (Bi.). 16. e.g. οὐ μὴ. λόγοις G.

FRAGMENTA CHOLIAMBICA

.....] (τ)ὰ χρηστὰ καὶ τὰ συμφέροντ' εἶδῃ.  
 [. . . . .] τοιούτοις ἀνδράσιν, Ποσειδίππε,  
 . . σ]υ(μ)βέβηκεν (οἰκ)ίας μὲν κεκτηῆσ(θ)α(ι)  
 κ](α)λὰς καταξίας τε χρημάτων πολλῶν, 20  
 α]ὐτοὺς δ' ὑπάρχειν ἀξίους τ[ρι]ῶν χ(α)[λκῶ]ν;  
 κ]αὶ μάλα δικαίως, ἣν τις ἐνθυμητ' [ὄρ]θῶς  
 .....]ν γὰρ καὶ λίθων φροντίζουσιν.

(In Cercidas' Anthology with lemma Ἰαμβος Φοῖνικος (ῆ').  
 Follows at once (? τοῦ αὐτοῦ))

3\*

..... (μ') [οἰ]κι. [. .] (ἀ)νιστᾶσιν

17. e.g. ὄρθῶς. 18. e.g. τοῖς οἶν G. 19. οὐ συμβ. G.  
 20, 21, 22, 23. So G.

<sup>1</sup> The anthology does not add materially to the reputation of the poet. Athenaeus would appear to have selected his two best pieces. But it gives us their scope—say twenty to fifty lines—and shows us that 1 and 2 may be nearly complete. Moreover, Poseidippus gives us a clue as to date: that is that this poem may be later than 275, if this (Gerhard)

## PHOENIX

But they themselves are worth not half a groat.<sup>1</sup>  
And rightly, too, such verdict may we give,  
<For stones they are and> unto stones they live.<sup>2</sup>

(The first citation in *Cercidas*' anthology, 'One of *Phoenix*' *Iambi*.' The citation which follows in the same metre—the title has been lost—runs :)

3\*

. . . set up hous. . .

is the Poseidippus who was then studying in Athens under Zeno and Cleanthes. Another identification (see below) is with the comic poet who lived later. But again, if my reading in *v.* 2 is rightly approved by Bilabel, the epigrammatist (of the same date as the comic poet) must also be considered. Indeed the piece might be a commentary on the epigram *ποίην τις βίοτιο τάμοι τρίβον* ;

<sup>2</sup> Such seems to be the most apposite ending but it is somewhat hard to fit in. See Gerhard pp. 134, 140. Perhaps *λίθοι τ' ἔφην* (Pind. *P.* i. 42), written *ἔφυσαν*.



## PHOENIX (?)

A Papyrus at Strassburg (*W.G.* 304-307)<sup>1</sup> contains on the recto an anthology of lyrics from tragedy. On the verso is what appears undoubtedly to be part of the Cercidas anthology. In general the metres are iambic and the subjects chosen for their ethical value. There are no names of authors given. The date of the hand, according to Bell, Lobel, and Bilabel, is the middle of the third century B.C. It can hardly be doubted that the author of the choliambi given below is Phoenix. The metre is identical with that used by Phoenix in the Heidelberg fragment; and the loose flowing repetitive style is typical of all we have of him. Another reason, observed by W. Crönert, is that the name Lyneus occurs in this, and Poseidippus in the Heidelberg fragment. Lyneus is known to have written letters to Poseidippus, possibly those of an elder to a pupil. If, as may be, it is Lynceus who is dead, the verses may have been written about 280 B.C.: for Lynceus is called a contemporary of Menander, Poseidippus being younger, or at least younger as a writer: see *Suid. s.v.*, *Ath.* viii. 337 d. The anthology, then, is almost contemporary with the verses, if these names are those of the well known writers of Attic comedy.

<sup>1</sup> *Gött. Gel. Nachr.*, 1922, i. 31.

## FRAGMENTA CHOLIAMBICA

This may be a convenient place to note two points: *firstly*, the metre of the fragment. There are two licenses employed by Greek writers as a variant of the rigid form  $\approx - \cup - \approx - \cup - \cup - - -$ . One is to allow many resolutions. Phoenix adopts this in two pieces. The other is to allow the ending  $- - - -$ . This is adopted by Phoenix in two pieces; also by the author of the anthology whom Gregory calls Cercidas. Callimachus eschews both licences, though occasionally admitting an undivided trochee: Herodes uses both. *Secondly*, we may now place the anthology collector, who contributed the preface, as writing about 250 B.C., and roundly assert that this metre was as far as we know and in all probability not used between 200 B.C. and the Christian era. Earlier columns of the Strassburg portion of the Anthology are not well re-assembled yet. Below this poem we have the verses (already edited by Crönert):

ἀγαπάτε τοῦτον πάντες ὅς ἔχει τὰγαθά<sup>1</sup>  
 ἅπαντ' ἐν αὐτῷ, χρηστός, εὐγενής, ἀπλοῦς,  
 φιλοβασιλείς, ἀνδρείος, ἐν<sup>2</sup> πίστει μέγας,  
 σώφρων, φιλέλλην, πρᾶνς, εὐπροσήγορος,  
 τὰ πανοῦργα μισῶν, τὴν ἀλήθειαν σέβων.

Next column contains three pseudo-Epicharmic verses, ἐπίωστα . . . | τιμαν θεοι . . . | αὐτὸν κυβερ(ν)[—clearly of ruling the tongue. At the bottom is a fragment of Attic comedy of which I give the beginnings of the last nine verses: Ἀπολλων Ἀ(γρ εὐ ? ?) | οὕτως δ' ἂν ἐμ | ἡμῖν ὑβριζ . . . | καὶ τρίποδες ἀλ. . | καὶ μὴν ἀδικεῖται ψ. . . . . | νῦν μοι διακόνουν . . παιδίον | ἀστειὸν οὐχ ὄμ. . . . ἐκ κει. | ἂ δ' ἂν λάβω τοι δεῖ

<sup>1</sup> a horrid pun, ἀγαπα and ἀγα(θα) πα(ντ).

<sup>2</sup> for ἐμ.

PHOENIX (?)

διπλό' ἀπο[δοῦναι | τὰ πάτρια γὰρ δι' τῆς τέχνης |. In between are the interesting verses:

οὔτ(ω) τὰ πρόσθει[  
 κουνῆς τραπ[έξης ἀξίωμ' ἔχων ἴσον,  
 ἀκόλαστον ἔσ[χε γλώσσαν αἰσχίστην νόσον.  
 κορυφῆς ὑπε[ρτέλλοντα δειμαίνων πέτρον<sup>1</sup>  
 τυχ. . .ετα[  
 ἦ πον τ[

These I quote, (a) since they give clearly the subject of this section of the anthology—praise or blame of the tongue: (b) since, as will be seen, the three verses taken from the first ten lines of Euripides' *Orestes* may be choliambic (ἴσον, νοῦσον, πέτρον).

We must consider briefly the subject matter. A poet is dead. The speaker (Phoenix or, as in the Ninos poem, another) wishes consolation for the loss. He longs to see Lynceus, and will render him famous by iambs at feast of bowls (and in the country??). For us there is an unfortunate ambiguity. Does Apollo or some representative of poetry mourn a dead writer, e.g. Menander, and beseech Lynceus to replace him, with promises to inspire him at the Dionysia in city (see *ap.* Dem. 531) and country? Or is the request for the robe merely an aside to a slave, and is "that which was my robe" Lynceus, and the iambs those of Phoenix who speaks? On the whole, I believe this is so, but have no confidence in either interpretation.

<sup>1</sup> *vv.* 2, 3, 4 suppl. E. Lobel.

⟨ΑΝΩΝΥΜΟΥ ΕΠΙΤΥΜΒΙΟΣ⟩

fr. 4

.....]...ο.[ο.] (ελπ)[... ] δεινοῖς  
 .....] .. (μι)[...](πι)ε[... ]ν λέσχῃ  
 .....]... (συ)[...](ν) δὲ (λ)αιψηρήν  
 .....]... (ι)δαι[... ] (ἀσφαλ)ῆ 'π(ού)ρ(α)ς  
 .....]... ην.(φ). [έν]αύεσθαι λύχνον. 5  
 .....](ε).(αλ)ος, καὶ πα(νοι)κίῃ θάλλων  
 ἐτοιμον †. τον κ(τῆσι)ν ὦ(ν) ἐ(κ)εῖτ τήρει,  
 καὶ κάε χρεῖην καὶ π[έν](η)τος ἐμβλέψας.  
 ...[...]. ε(ς) τ. (θολπα) τῆς τύχης κρίνων  
 .....] τὸ μηδὲν καὶ κενῶ προσεμβ(α)[... ] 10  
 .....] (ω)δεστ.ν[ε](ξ)αγ. . πάρ σευ  
 .....]...[...]. [...]. [...]. 12  
 (duo versus desunt)  
 .....] ἀ(φν)εα[... ] (μηδ)[... ] 15  
 .....] δ[ε]ξιῆς ἤψ(ω) τ' ἡμῶ[ν]  
 .....] τι τ(ῶ) θεῶν ξείνω  
 .] (α)[...]. οι(το) (σοὶ) μὲν (X)εῖος (ῆ) (ἀ)πὸ τῆς  
 Σμύρνης

3. e.g. σεαυτὸν ἴσθι τὴν τύχην . . . 4. e.g. δαίμον'  
 (init. ἐνταῦθα μίμνε). 5. e.g. ἐνθενδὲ σ' ἐχρῆν ὄψ'. 6. e.g.  
 πρόφαινε καλός; l. -οικίη. 7. . . . τογ P: ? l. αὐτοῦ. Dein  
 suspicor ὡς ἔχει. 8. εβλ. P with μ superscr.: l. χρεῖη.  
 9. e.g. τὰ κοινά, τὰ δεινά cett.: init. e.g. σὺ δ' ἤλιτες.



<EPITAPH (ON LYNCEUS ?)>

4

Full often would I say in idle] talk,  
 “Beware of] dangers [if abroad you walk.  
 Know you are mortal] and swift Fate is not :  
 Abide at home where] safety is your lot. 4  
 There are the fires] from which your lamp to light,  
 Flourish both you and yours, and shining bright  
 Keep it a ready vessel there<sup>1</sup> with heed  
 And burn it, apt to serve the poorest’s need.  
 Alas! you] scoffed at Fate’s alarms, and found  
 Faring abroad] your [feet] on hollow ground. 10  
 No profit is there more of you for me

. . . . .  
 . . . . . ‘rich’ . . . . . 15  
 . . . . . ‘my right hand clasped’ . . . . . 16  
 . . . . . ‘the host of gods’ . . . . . 17  
 Praise you in Smyrna, †Cretet, or Chios<sup>2</sup> bred 18

<sup>1</sup> In *v.* 7 I translate αὐτοῦ . . . ὡς ἔχει. P seems to have ωρεκει. There may be an allusion here to Lynceus as a poet: Callim. *Iamb.* 334 “Ἐφεσον ὄθεν πῦρ οἱ τὰ μέτρα μέλλοντες τὰ χωλὰ τίκτειν μὴ ἀμαθῶς ἐναύονται. *v.* 8 ‘Give a light even to the poorest’ encourages this interpretation.

<sup>2</sup> Clearly Homer who was born at Smyrna, Chios, Colophon, Salamis, Rhodes, Argos or Athens. The reading ‘Crete’ is an error, perhaps for ἡ Ἀκτῆς—‘from Smyrna or Attica.’

10. *e.g.* εἶναι and προσεμβαίνων. 16. ? ἡμέων. 18 *e.g.* κλήζοιτο.

FRAGMENTA CHOLIAMBICA

(ἦ) (Κρής) ὄ,τ' εἴη καὶ κεν(ὸν κεν)ῶ (β)ά(ξ)α(ι).  
 ἐγὼ δ' ὑπ' "Αιδου (δῆ σε πε)[ί]θομαι γλῶσσαν 20  
 . . . .[. . . . .](τα π)[ερί] πασ(ῶ)ν χελιδόνων.  
 ὁ δ' (εὐκο)[. . . . .](πι)[. . . . .](φ)η(μ)[.] (μυστα)ισι[.]  
 (σὺ)ν εὐλαβείῃ τ(ρι)[. . . . .]. .[. . . . .].[. . . . .]  
 τί πόλλ' αἰείδω; μ(ω)ρίη γὰρ ἦ λέσχη.  
 στεῖλόν μ(ε χ)λ(αί)νη· κῶς δ' ἔχω ποθέω(ν) βλέψαι  
 Λυγκεῦ σε; . . . . σύ· νῦ(ν γ)ὰρ ῶ κατέσταλμαι 26  
 κατερρῦηκε καὶ εἰς τὸν Ἰίδη βαίνει.  
 ἐγὼ δ' ἰάμβ(οι)ς κῆπι Κρητῆρων Θοί(ν)η  
 θήσω σε τιμήεντα καὶ ἐν χώρη παντί.

19. Beginning very uncertain. (ἄκρως) would fit traces better. 21. read *περὶ χ. π.* 25. *στειλομ P.* 26. *lectio incertissima: μή olim dedi: fort. ἄγρει. νυγ ex νῦν?* 29. *εγ P.*

*fr. 5 (3 Powell)*

Νίνου κάδοι μάχαιρα καὶ κύλιξ αἰχμή,  
 κ<ύ>μ<β>η δὲ τόξα δῆιοι δὲ κρητῆρες,  
 ἵπποι δ' ἄκρητος κάλαλῆ ' μύρον <χ>εῖτ<ε>.'

(Ath. x. 421 d καὶ ὁ Κολοφώνιος δὲ Φοῖνιξ φησιν (5).)

5. 2. *κόμη* corrected by Haupt. 3. *κέῖται* by Lachmann.

## ANECDOTUM ARGENTINENSE

Some empty singer to an empty head <sup>1</sup> :	20
But you have ta'en below, I wot, a tongue	21
That has all twittering swallows far outsung. <sup>2</sup>	22
‘ with caution ’	23
Why sing I long; for idle talk is folly.	24
Robe me! How suffer I, who long to see	25
You, Lynceus, once again! Come! robe thou me.	
For that which was my robe has vanished quite <sup>3</sup>	
And treads the path to Hades out of sight.	
But I at country-side and Feast of Bowls <sup>4</sup>	
Will win your verses honour from all souls.	30

<sup>1</sup> See *Paroem.* κενοὶ κενὰ βουλευόνται and πρὸς κενὴν (or -ὄν) ψάλλεις.

<sup>2</sup> vv. 20 and 21 echo Phoenix *fr.* 1 v. 21 and *fr.* 2 v. 17.

<sup>3</sup> See Headlam's note on Herodes ii. 15.

<sup>4</sup> ‘ Feast of Bowls ’: conceivably two mixing-bowls, one for the living and one for the dead. Ionic has no dual. As Phoenix lived at Ephesus, the probable scene for Mime V. of Herodes, this appears as a *possible* name of the feast which Herodes paraphrased with the words ἐπεὰν δὲ τοῖς καμῶσιν ἐγχυτλώσωμεν (84). But see above.

### 5

For casks were Ninus' sword and jugs his spear,  
 Cups were his arrows, bowls his enemy,  
 Ho ointment! his alarm, liqueurs his cavalry.

(And Phoenix of Colophon says (5). *Athenaeus.*)

## FRAGMENTA CHOLIAMBICA

### *fr. 6 (4 Powell)*

Θαλῆς γὰρ ἴσστις ἀστέ[ρ]ων ὀνήιστος  
καὶ τῶν τότε, ὡς λέγουσι, πολλκὸν ἀνθρώπων  
ἔων ἄριστος, ἔλαβε πελλίδα χρυσῆν.

(Ath. xi. 495 d Φοῖνιξ δ' ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπὶ φιάλης τίθησι τὴν λέξιν λέγων οὕτως (6). καὶ ἐν ἄλλῳ δὲ μέρει φησὶν (7).)

### *fr. 7 (5 Powell)*

Hippon. *fr.* 76\*.

### *fr. 8*

ὁ μὲν γὰρ αὐτῶν ἡσυχῆ τε καὶ ῥύδην  
θύνντον τε καὶ μυττωτὸν ἡμέρας πάσας  
δαινύμενος ὥσπερ Λαμψακηνὸς εὐνοῦχος  
κατέφαγε δὴ τὸν [σ]κλήρον, ἴσστε χρῆτ  
σκάπτειν

6. 1. ἴσστις: read *e.g.* ἀστοῖς. ἀστέων (from false mss. of Hdt.): Casaubon's certain correction (*quam nemo umquam dubitavit literarum Graecarum vel minime peritus*). Here are the disjecta membra in Hdt. alone:—τῶν τότε + superlative i. 23, viii. 8, ix. 72, *cf.* iii. 125: ἀνθρώπων + sup. i. 24, 45, iv. 91, viii. 68: τῶν ἀστῶν + sup. or δόκιμος i. 158, iii. 20, iv. 14, 161, v. 63, 97, 126, vi. 61, vii. 118, viii. 46, ix. 93. It is true that the expression is intolerably diffuse, but so is all that we have of Phoenix. Compare Theogn. v. 23. On ἀστεύς see my *First Greek Anthologist*, p. 24. 2. -ῶν A: corr. by Toup. 3. *v.l.* πελλιάδα.

## PHOENIX (?)

### 6

For Thales, to his townsmen usefulest  
Of townsmen, and, say they, by far the best  
Of men then living took the paillet gold.

(Phoenix of Colophon in his *Iambi* uses the word (paillet) of a cup as follows (6). Elsewhere<sup>1</sup> he says (7). *Athenaeus*.)

### 7

Hippon. *fr.* 76.

### 8

One day by day luxuriously dined  
In ease on cheese-cake spiced and tunny brined,  
Like eunuch Lampsacene : his portion done  
He fain would dig 'mid mountain rocks and stone ;

<sup>1</sup> It is clearly impossible to suppose these words are right. In what other part? For these are iambi like the others. But we know of various books of Hipponax, and if we transfer the text of Athenaeus (or of Lysanias behind it) we get a natural sequence *καὶ πάλιν* (495 d) . . . *καὶ ἐν ἄλλῳ δὲ μέρει* (495 e). The gravest stylistic argument is that Phoenix was wholly incapable of such compression as the three verses show.

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8. 2. *θύναν* A, *θύνον* C, *θυνηίδα* Meineke. 4. *σκληρόν*  
cod. Ath.: corr. Dalecamp. ὥστε χρῆ cod. Ath.: leg.  
*χρηῖ*: Soph. *Ant.* 887 (Jebb). So ten Brink.

## FRAGMENTA CHOLIAMBICA

5

πέτρας [τ'] ὀρείας σῦκα μέτρια τρώγων  
καὶ κρίθινον κόλλικα δούλιον χόρτον.

(Ath. vii. 303 c *θυννίς* . . . 304 b Ἴππῶναξ δὲ ὡς Λυσανίας ἐν τοῖς περὶ <τῶν> ἰαμβοποιῶν παρατίθεται, φησὶν (8).)

The evidence for attributing this fragment to Hipponax appears faulty. On the one hand Athenaeus' attribution is plain, the divisions and the breaks are good, and the connexion with *fr.* 17 (so most edd.) attractive. Against this we have (a) *ῥῦδην* so typical of later choliambists (*ἐμπτύοι* Hrd., *καταπτῦ* (?) *Cercid.*, *κλύω* Phoenix). (b) The moral tone. (c) Three cases of resolution in the first foot—for Athenaeus seems to have read *θυννίδα* in *v.* 2. Of course his text may have been corrected from better codd.,

## AESCHRION

- fr.* 1. μήνη τὸ καλὸν οὐρανοῦ νέον σίγμα  
2\*. στενὸν καθ' Ἑλλήσποντον ἐμπόρων χώρην  
ναῦται θαλάσσης ἐστρέφοντο μύρμηκες.  
3\*. ὁ δ' ἐξελὼν ἱμάντα φορτίου ζώνην  
4\*. Ἴρις δ' ἔλαμψε καλὸν οὐρανοῦ τόξον.  
5\*. καὶ πίσσαν ἐφθῆν ἦν θύραι μυρίζονται

(Tzetz. *Rhet. Gr.* iii. 650 Walz ὡς τὴν σελήνην οὐρανοῦ πάλιν Αἰσχυρίων σίγμα· οὕτω γὰρ λέξεσιν αὐταῖς αὐτὸ Αἰσχυρίων λέγει (1)· τὸν λόγον ἐκτραχύνουσι, σκληρύνουσι δὲ πλέον ἢ μάλλον εἰς ψυχρότητα σύρουσι γελαστέαν, ὡς καὶ ὁ γράφας τὰ ψυχρὰ ταυτὶ τῶν ἰαμβείων (2) καὶ πολλαχοῦ δυστηνὰ τοιαυτὶ λέγει (3-5).

## AESCHRION

And peck at fodder whereon slaves are fed,  
A modicum of figs and barley bread.

(Tunny . . . ; Hipponax, as Lysanias says in his work on the (chol)iambic poets, remarks (8). *Athenaeus.*)

---

if these were extant. Again, *v.* 4 is wholly unsatisfactory though the resolution is not objectionable. (*d*) The fact that the citation is second-hand. If genuine we should have to read *e.g.* *v.* 1 *ῥύβδην* (Bgk.), *v.* 2 *μισσωτὸν ἰδ.*, *v.* 3 *ῶστε*, *v.* 4 *κατ' ὦν φαγῶν* and *ῶστε θῆς σκάπτει* and in *v.* 2 keep *θυρνόν C* (*θύρναν A*). Even so *μέτριᾶ τρώγων* is wrong for Hipponax, but right for Phoenix (2. 1, 6. 3).

## AESCHRION

1. O Moon the heaven's pretty new sigma<sup>1</sup>
- 2\*. Sea-ants the sailors swarmed, where their  
business  
The merchants have in Hellespont's narrows.
- 3\*. So he unloosed a strap, a bale's girdle
- 4\*. A rainbow shone, the heaven's fair iris.<sup>2</sup>
- 5\*. And boiling pitch, a portal's anointment

(Or again as Aeschion calls the moon the heaven's pretty sigma. Here are his exact words (1). Thus style is rendered 'rougher,' I should rather say 'harsher,' or better still 'diverted to a ridiculous bathos,' as is the case with the author of these iambs which are typical of bathos (2). With him these unfortunate effects are common (3-5). *Tzetzes in Rhetores Graeci.*)

<sup>1</sup> C, not Σ.

<sup>2</sup> Transposing the original.

## FRAGMENTA CHOLIAMBICA

fr. 6

ἐγὼ Φιλαινὶς ἠπίβωτος ἀνθρώποις  
 ἔνταῦθα γήρα τῷ μακρῷ κεκοίμημαι.  
 μή μ', ὦ μάταιε ναῦτα, τὴν ἄκρην κάμπτων  
 χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην·  
 οὐ γὰρ μὰ τὸν Ζῆν', οὐ μὰ τοὺς κάτω Κούρους, 5  
 οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·  
 Πολυκράτης δὲ τὴν γενὴν Ἀθηναῖος  
 λόγων τ<ε> παιπάλλημα καὶ κακὴ γλώσσα  
 ἔγραψεν <ὄ>σ' ἔγραψ'. ἐγὼ γὰρ οὐκ οἶδα.

(Ath. viii. 335 b Φιλαινίδος εἰς ἣν ἀναφέρεται τὸ περὶ  
 Ἀφροδισίων ἀκόλαστον σίγηγραμμα ὅπερ φησὶ ποιῆσαι Αἰσχρίων  
 ὁ Σάμιος ἰαμβοποιὸς Πολυκράτη τὸν σοφιστὴν ἐπὶ διαβολῇ τῆς  
 ἀνθρώπου σωφρονεστάτης γενομένης. ἔχει δὲ οὕτως τὰ ἰαμβεῖα (6).  
*A.P.* vii. 345 ἀδέσποτον· οἱ δὲ Σιμωνίδοι.)

fr. 7

καὶ θεῶν <βρῶσιν>  
 ἄγρωστιν εὖρες ἦν Κρόνος κατέσπειρεν.

(Ath. vii. 296 e Αἰσχρίων δ' ὁ Σάμιος ἐν τινι τῶν ἰαμβῶν  
 Ἔδνης φησὶ τῆς Σκύλλου (cf. *A.P.* ix. 296)(Hdt. viii. 8) τοῦ  
 Σκιωναίου κατακολυμβητοῦ θυγατρὸς τὸν θαλάσσιον Γλαῦκον  
 ἐρασθῆναι, ἰδίως δὲ καὶ περὶ τῆς βοτάνης λέγει ἦν φαγῶν  
 ἀθάνατος ἐγένετο (7).)

6. *vv.* II. 4 λάσθην, 5 Ζεῦν, οὐδὲ, 6 ἦν, 7 γυνήν, 8 οἶα  
 and ἄσσα. 8. *τι* Ath., *A.P.*

7. 1. so Haupt.



## AESCHRION

### 6

Philaenis I, the whole wide world's byword,  
Lie resting here after a long old age.  
O idle sailor, rounding the headland,  
Spare me your jeers, derisions and mockings,  
For so I swear by Zeus, and by Hell's Youths<sup>1</sup>  
Ne'er was I common woman, nor lustful.  
Polyrates, Athenian native,  
Evil of tongue and crafty word-monger,  
Wrote of me what he wrote : for I know not.

(Philaenis, to whom is ascribed the obscene work on erotics, said by Aeschriion of Samos, the writer of iambi, to have been written by Polyrates the sophist to libel the woman, who was, in fact, a model of chastity. *Athenaeus*. Also in the *Palatine Anthology* with lemma "On Philaenis the courtesan from Elephantiné who painted on a tablet the famous *γυναικείας μίξεις* on account of which she is lampooned by the Athenian wits." A scholiast (*A.P.*) repeats the charge quoting Lucian (*Amor.* 28).

### 7

And agrostis

Did'st find, the Gods' repast, sown by Kronos.

(Aeschriion of Samos in one of his iambi says that the sea deity Glaucus was enamoured of Hydna, daughter of Scyllus<sup>2</sup> the Scionean diver. And he has an original statement about the food which he ate and became immortal (7). *Athenaeus*.)

<sup>1</sup> The Dioscuri. For the ellipse of (Dios) compare Herodes, i. 32.

<sup>2</sup> Scyllus or Scyllies was (Hdt. viii. 8) the famous diver who deserted to the Greeks before the naval fighting round Artemisium in connexion with the battle of Thermopylae. He swam ten miles under sea! Agrostis is a kind of grass. Glaucus was originally a fisher of Anthedon.

## THEOCRITUS

ὁ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κείται·  
 εἰ μὲν πονηρός, μὴ προσέρχεν τῷ τύμβῳ·  
 εἰ δ' ἐσσι κρήγνός τε καὶ παρὰ χρηστῶν,  
 θαρσέων καθίζευ, κῆν θέλῃς ἀπόβριξον.

(A.P. xiii. 3 and one cod. Theocr.)

2. A.P. ποτέρχεν: cod. Med. προσέρχον.

3. χρηστῶ

A.P. 4. καθίζου cod. Med.

## DIPHILUS

στρωφᾶς δὲ πώλους ὡς ὁ Μαντινεὺς Σῆμος  
 ὁς πρῶτος ἄρματ' ἤλασεν παρ' Ἀλφειῷ.

(Scholl. Pind. Ol. x. 83 (a) παρατίθεται δὲ (Δίδυμος) καὶ τὸν γράφοντα τὸν Θησηίδα μαρτυροῦντα τῷ Ἡρωὶ τὴν τοῦ ἄρματος ἠνιοχευτικὴν ἀρετὴν· τρέψας δὲ πώλους ὡς ὁ Μαντινεὺς Ἡρως. (b) Ἀριστόδημος δὲ φησι μὴ δύνασθαι συγχρονεῖν Ἀλιρρόθιον τὸν κατὰ Κέκροπα Ἡρακλεῖ ἀλλὰ μὴδὲ Ἀρκάδα εἶναι ἀλλ' Ἀθηναῖον. Σῆμον δὲ τίνα νῦν νενικηκέναι ἄρματι ὡς φησι Δίφιλος ὁ τὴν Θησηίδα ποιήσας ἐν τινὶ ἰάμβῳ οὕτω τρέψας δὲ κτλ. (v. 1-2).

1. v.l. τρέψας, Ἡρως schol. (a).

## VARIOUS FRAGMENTS

### THEOCRITUS

Stranger, here lies the poet Hipponax :  
If thou art wicked, to his tomb come not ;  
If thou art goodly and thy sires gentle,  
Be bold : sit here : and if thou wilt, slumber

(In the *Anthologia Palatina* and one ms. of *Theocr.*)

### DIPHILUS<sup>1</sup>

And swervest colts like Mantinese Semus  
Who won the car race first by Alpheus.

((a) Didymus cites the author of the *Theseis* as witness to the driving skill of the Hero (*v.* 1). (b) Aristodemus says that Halirrhothius being contemporary of Cecrops cannot have been alive with Heracles, nor was he an Arcadian but an Athenian. In fact the victor in the car race was a certain Semus, as is stated by Diphilus the author of the *Theseis* in a (chol)iambic verse as follows (*rv.* 1, 2). Two *Commentators* on an *Olympian Ode* of Pindar.)

<sup>1</sup> Of Diphilus nothing is known beyond the statements above. In the second verse it is not clear whether *πρῶτος* means 'was first to' or 'to victory.' The second schol. suggests that this was part of a fugitive epigram. Quite possibly a quotation from the *Theseis* is lost and these iambs are by another hand. The Diphilus of schol. Ar. *Nub.* 96 might be the same, but this is improbable.

# FRAGMENTA CHOLIAMBICA

## RHINTHON

(fr. 10 Kaibel)

A. ὁ σὲ Διόνυσος αὐτὸς ἐξώλη θείη.

B. Ἰππωνά[κ]τειον > τὸ μέτρον.

A. οὐδέν μοι μέλει.

(Hephaest. p. 9 Ῥίνθων μὲν γὰρ καὶ ἐν ἰάμβῳ ἐπισημασίας ἤξιωσε τὸ τοιοῦτον. ἐν γὰρ Ὀρέστη δρᾶματί φησιν (v. 1), εἶθ' (v. 2). So Choerob. in Theodos. ii. 796 Hillgard πολλάκις εὐρίσκονται καὶ ἐν τοῖς μέτροις ἀποτελοῦντα κοινὴν τὸ κ̄τ̄ καὶ π̄τ̄, . . . ὡς παρὰ τῷ P. (v. 2).)

1. θείης ἰθ' cod.

2. Ἰππωνάκτος codd.: correxi.

The apparent choliambic fragment in Clement of Alexandria, p. 14 Potter, attributed to Rhinthon, is really a trimeter: see Potter's citations. For another fragment of Rhinthon see my *First Greek Anthologist*, p. 22.

## ASCLEPIADES OF SAMOS

fr. 1

ὁ καὶ κινὸς καλοῦσι δυσμόρου σῆμα

(Schol. Eur. *Hec.* 1273 περὶ δὲ τοῦ κινὸς σήματος καὶ Ἀσκληπιάδης φησὶν ὅτι κινὸς καλοῦσι δυσμόρου σῆμα. Schol. Lyc. 315 σκύλαξ . . . σκύλακα τὴν Ἐκάβην λέγει, ὅτι κύνων ἐγένετο ὡς φησι μυθικῶς Εὐριπίδης (*l.c.*). . . . καὶ Ἀσκληπιάδης περὶ τοῦ τόπου οὗ ἀνηρέθη (1).)

1. ὁ καὶ om. schol. *Hec.*

## VARIOUS FRAGMENTS

### RHINTHON

A. May Dionysus be thy perdition.

B. A Hipponactean<sup>1</sup> verse !

A. I do not mind.

(Rhinthon in an iambus calls attention to this practice. In his play *Orestes* he says (v. 1) and proceeds (v. 2). *Hephaestion*. *kt* and *pt* often have the syllable before them either short or long : e.g. Rhinthon (v. 2). *Choeroboscus*.)

<sup>1</sup> Rhinthon is satirizing the seansion  $\theta\epsilon\acute{\iota}\eta$  (Hephaestion) and  $\acute{\alpha}\kappa\tau$ - (Choeroboscus). The latter depends on the false reading  $\beta\acute{\alpha}\kappa\tau\eta\rho\acute{\iota}\eta$  in Hipponax (p. 14).

## ASCLEPIADES OF SAMOS

### 1

The luckless 'bitch's tomb' they now call it.

(About the 'bitch's tomb' Asclepiades says that (1). *Commentator on Euripides' Hecuba*. 'Whelp': . . . Lycophron gives this name to Hecuba since she was turned into a bitch according to Euripides' legend. Asclepiades says about the place where she was killed (1).)

## FRAGMENTA CHOLIAMBICA

*fr. 2*

κούφη κεραί<η> κεύσταλεῖ παρήνευκεν

(Plut. *Mor.* 476 A *kān tis* ἔξωθεν ἀρχὴ πάθους ὥσπερ διαδρομὴ γένηται σπιλάδος (ε. καὶ κ. κ. π.) ὡς φησιν Ἀσκλ.)

## APOLLONIUS RHODIUS

CANOBUS

*fr. 1*

Κορινθιουργές ἐστι κίωνων σχῆμα.

(Steph. Byz. **Κόρινθος** . . . καὶ σύνθετον Κορινθιουργῆς ὡς Ἀττικουργῆς. Ἀπ. ὁ Ῥόδιος Κανώ†π†φ [δευτέρω] (1).)

*fr. 2*

τρέψει δὲ νηὸντ ὁ γλυκὺς σε χωρίτης  
πλόος κομίζων δῶρα πλουσίου Νείλου.

(Steph. Byz. **χώρα** . . . Ἀπολλώνιος ἐν τῷ Κ. (2).)

1. *δευτέρω* del. Meineke. In text ?? σῆμα.
2. 1. *τρέψει δὲ νηῶν* Pinedo, which I translate. χω-  
ρίτης: em. Meineke. 2. *Νείλου πλουσίου* codd.: em.  
Gavel.

## VARIOUS FRAGMENTS

### 2

Rides out the storm with light and bare yard-arm

(And if from outside comes the beginning of any evil like the passage of a storm<sup>1</sup> he as Asclepiades says (2). *Plutarch on Tranquillity.*)

<sup>1</sup> σπιλάς 'storm': see *J.Th.S.* xiv. 56, xvi. 78. Add *Plut. Dio* 10 τοῦ χειμῶνος παραφερομένου.

## APOLLONIUS OF RHODES

### CANOBUS

#### 1

A pillared group Corinthian-fashion

('Corinth': . . . there is a compound 'Corinthian-fashion' like 'Attic-fashion.' Apollonius of Rhodes in his [second] *Canobus*.<sup>1</sup> *Stephanus of Byzantium.*)

#### 2

Thou shalt delight in the ships' sweet passage  
That brings the countryfolk rich Nile's presents.

('Country' . . . : compound 'countryfolk.' Apollonius in his *Canobus*. *Id.*)

<sup>1</sup> *Canobus* was the steersman of Menelaus who was turned into a star. The Corinthian pillars marked his alleged grave. Out of Helen's tears for him grew, as Apollonius no doubt did not fail to mention, the plant ἐλένειον. *E.M. s.v.* Neither Apollonius nor Asclepiades seem to have written more than one choliambic poem.

# FRAGMENTA CHOLIAMBICA

## PARMENO

### *fr. 1* (1 Powell)

ἀνὴρ γὰρ ἔλκων οἶνον, ὡς ὕδωρ ἵππος,	1
Σκυθιστὶ φωνεῖ	2
οὐδὲ κόππα γιγνώσκων	3
κέϊται δ' ἄναυδος ἐν πίθῳ κολυμβήσας	4
κάθυπνος ὡς μήκωνα φάρμακ<ο>ν πίνων.	5

(Ath. v. 221 a (1) φησὶν ὁ Βυζάντιος Παρμένων.)

### *fr. 2* (2 Powell)

ἦλθον μακρὴν θάλασσαν, οὐκ ἄγων σῦκα  
Κα[ι]ν<αῖ>α φόρτον.

(Ath. iii. 75 f Παρμένων ὁ Βυζάντιος ἐν τοῖς ἰάμβοις τὰ ἀπὸ Κανῶν τῆς Αἰολικῆς πόλεως ὡς διάφορα ἐπαινῶν φησὶν (2).)

### *fr. 3* (3 Powell)

Αἰγύπτιε Ζεῦ Νεΐλε

(Ath. v. 203 c. Schol. Pind. P. iv. 97.)

### *fr. 4* (8 Powell)

παῖδ' οὔτε γέν<υσι> πυρρὸν οὔθ' ὑπηγήτην

(Schol. Theocr. vi. 3 πυρρός· ὁ ἀρτίχρους . . . Παρμενίσκος (-ων Haupt) (4).)

1. 3. κόππα Α: κάππα cett. 5. φαρμάκων AC: corr. Cas.

Meineke saw that the order was unsatisfactory. For sense lost e.g. πρῶτον· εἰτά που πλείον πίων σεσίγηκ'

2. 2. Καίνεα Α: corr. Palmerius. φόρτον Α: corr. Cas. Sense ἀλλά — πόρνας?

4. γένειον sch.: corr. Bücheler.



## VARIOUS FRAGMENTS

### PARMENO

#### 1

For one that drinketh wine, as horse water,  
First speaks like Scythians: <then when drunk  
deeper>

Silent he lies, and cannot say 'Koppa,'<sup>1</sup>  
Since he has fallen to a tub's bottom,  
As with some opiate, with sleep druggéd.

(Parmeno of Byzantium says (1). *Athenaeus*.)

#### 2

<Crossing>

Far seas I came hither, no figs bringing,  
Produce of Canae, <but some fair ladies>.

(Parmeno of Byzantium in his iambi praises figs from Canae the Aeolian city as of superlative quality. *Athenaeus*.)

#### 3

O Nile, Egyptian Zeus,

(*Athenaeus*. A Commentator on a Pythian ode of Pindar.)

#### 4

A boy nor yellow-chinned nor yet downy

('Yellow': used of one whose beard is just beginning to grow. . . . Parmeniscus (†). *Commentator on Theocritus*.)

<sup>1</sup> To the Greeks the northern tongues appeared to have an undue preponderance of ugly guttural sounds (Hdl. on Hrd. vi. 34). *ko* is both the 'first' letter of the Scythian or as the hiccup of the drunkard's alphabet. The Greeks said *οὐδ' ἄλφα*.

# FRAGMENTA CHOLIAMBICA

## HERMEIAS

(p. 237 Powell)

Ἄκουσατ', ὦ Στοίακες, ἔμποροι λήρου,  
λόγων ὑποκρ<ι>τῆρες, οἳ μόνοι πάντα  
τὰν τοῖς πίναξι, πρὶν <τι> τῷ σοφῷ δοῦναι  
αὐτοὶ καταρροφεῖτε, καῖθ' ἀλίσκεσθε  
ἐναντία πράσσοντες οἷς τραγωδεῖτε. 5

(Ath. xiii. 563 d τούτων τῶν Ἀλέξιδος ἀπομνημονεύσας ὁ Μυρτίλος κατὰ ἀποβλέψας εἰς τοὺς τὰ τῆς Στοῆς αἰρουμένους τὰ Ἑρμείου τοῦ Κουριέως ἐκ τῶν ἰάμβων προεῖπών (vv. 1-5), παιδοπίπαι ὄντες καὶ τοῦτο μόνον ἐξηλωκότες τὸν ἀρχηγὸν ὑμῶν τῆς σοφίας Ζήνωνα τὸν Φοίνικα, ὃς οὐδέποτε γυναικὶ ἐχρήσατο παιδικοῖς δ' αἰεὶ, ὡς Ἀντίγονος ὁ Καρύστιος ἱστορεῖ ἐν τῷ περὶ τοῦ βίου αὐτοῦ.)

1. στοάκες A : στοίακες (E).      2. ὑποκρητῆρες corr. Mus.  
3. πρηνῆ: corr. Porson. Read προεῖπεν in Ath. Perhaps continue (for otherwise there is no construction), e.g.

ὡς παιδοπίπαι τ' ἐστὲ καὶ μόνον τοῦτο  
Ζήνωνα τὸν Φοίνικα εἰοικατε ζηλοῦν  
ὃς οὐδ' ὄναρ γυναικί, παιδικοῖς δ' αἰεὶ  
ἐχρήσατ'.

## CHARINUS

Ἔρροις πλανῆτι καὶ κακῇ πέτρῃ Λευκάς·  
Χαρῖνον, αἰαῖ, τὴν ἰαμβικὴν Μοῦσαν  
κατηθάλωσας ἐλπίδος κενοῖς μύθοις.  
τοιαῦτ' Ἔρωτος Εὐπάτωρ ἐρασθεῖη.

(Ptolemaeus Chennus (Phot. Bibl. p. 153. 5) Χαρῖνος δὲ ἰαμβογράφος ἠράσθη Ἔρωτος εὐνοῖχου τοῦ Εὐπάτορος οἰνοχόου, καὶ πιστεύσας τῷ περὶ τῆς πέτρας λόγῳ κατέβαλεν ἑαυτὸν. ἐπεὶ δὲ καταβαλὼν τὸ σκέλος κατεάγη καὶ ὑπὸ ὀδύνης ἐτελεύτα ἀπέρριψε τάδε τὰ ἰαμβεῖα (vv. 1-4).)

## VARIOUS FRAGMENTS

### HERMEIAS

Hear me, ye Stoics, merchants of twaddle,  
Verbiage-fakers : you yourselves gulp down  
All that is in the dishes, ere wise men  
Can get a sup or bite : and your actions  
Belie your fair pretences :<sup>1</sup> †you're caught out 5  
In lust unnatural, herein Zeno  
Your founder, and herein alone, aping :  
For this Phoenician never knew woman.†

(After quoting these verses of Alexis, Myrtilus stared round at those of the Stoic persuasion present and quoted the words of Hermeias of Curium (*vv.* 1-8), as Antigonus the Carystian states in his *Life*. *Athenaeus*.)

<sup>1</sup> Verses 5-8 are merely paraphrased in Athenaeus : see *crit. n.* Of Hermeias of Curium (in Cyprus) nothing more is known.

### CHARINUS

Damn thee, Leucadian rock,<sup>1</sup> thou vile truant :  
Alas the Muse iambic Charinus  
Thou didst burn up with flattering tales empty.  
Eupator's love for Love I pray end thus.

(Charinus a (chol)iambic poet fell in love with Love, a eunuch who was cup-bearer to Eupator, and trusting in the tale about the rock threw himself over the edge. In falling he broke his leg and just as he was dying in agony threw off these iambic verses (*vv.* 1-4). *Ptolemaeus Chennus* in *Photius's Catalogue*.)

<sup>1</sup> Diving over the Leucadian precipice into the sea was supposed to have the effect of winning the love of a reluctant loved one. The whole of the narrative of Ptolemaeus is suspect : but these verses can hardly be later than A.D. 100 or 200. *πλανήτης* seems to mean 'deceitful.' See [Ovid], *Heroid.* xv. 163 *sqq.*

## FRAGMENTA CHOLIAMBICA

### APOLLONIDES (NICAENUS)

Γλῆνιν παρηονίτις ἀμπέχω χερμάς  
 πικρῆ κατασπασθέντα κύματος δίνη,  
 ὄτ' ἰχθυάζετ' ἐξ ἀκρῆς ἀπορρῶγος·  
 χῶσαν δέ μ' ὄσσοι λαός ἦν συνεργήτης,  
 Ποσειδον, οὓς σὺ σῶζε καὶ γαληναίην 5  
 αἰὲν διδοίης ὀρμηβόλοις θίνα.

(*A.P.* vii. 693 Ἀπολλωνίδου ἰαμβικόν.)

4. ὄσσοι ἦν συνεργάτης λαός conj. Jacobs.

### HERODIANUS

Ἡρωδιανὸς Νικί[κί]ου πα[τ]ρὸς [σ]τῆσεν  
 χαλκείον ἀνδρίαντα πατρίδος ψήφῳ  
 γνώμης τ' ἔκ<η>τι, μείλιχος γὰρ ἦν [π]ᾶ[σιν]  
 τερπνῶν τε μ[ί]μων οὓς ἔγραψεν ἀσ[τ]ε[ί]ως.

(Cougny, *A.P.* iii. p. 589, from a grave-stone at Ergissa (Eski-Zaghra).)

3. τε ἑκατι lapis.

### PARDALAS

Ὁ Σαρδιηνὸς Παρδαλᾶς δις ἤκουσα·  
 μεμνήσομαί σου κὰν ἐμῆσι βύβλοισι.

(Cougny, *A.P.* iii. p. 30. One of a number of inscriptions on the left leg of the famous statue of Memnon in Egypt.)

2. Num σευ?

## VARIOUS FRAGMENTS

### APOLLONIDES (OF NICAEA?)

Here, sea-side cairn, do I embrace Glenis,  
In woeful whirl of wave to death sucked down,  
What time he sat on rugged cliff fishing.  
His mates did pile me here, O Poseidon :  
Them save thou : evermore give ealm weather  
To all who from this sea-board their lines cast.

(In the *Anthologia Palatina*.)

### HERODIAN

Herodianus set this bronze statue  
To Nicias his sire by his town's vote  
Memorial to his character gentle  
And to his pleasant mimes with wit written.

(On a grave-stone : see *Cougny's Appendix to A.P.*)

### PARDALAS OF SARDIS

I, Pardalas of Sardis, twice heard thee  
And in my books I promise thee mention.<sup>1</sup>

(*Appendix to the Palatine Anthology*.)

<sup>1</sup> Ancient tourists who listened for the sound of Memnon's statue at dawn scrawled their semimetrical testimonies all over the statue and base. Cougny i. 175, 184, 185 are mainly in pure iambs and I omit them despite an occasional choliambus, due to the incompetent author or authoress. Pardalas seems to have had some knowledge of the metre and appropriate dialect.

## FRAGMENTA CHOLIAMBICA

## ANON. I

Ὁ κλεινὸς ἴνις βασιλέως Ἀμάζασπος,  
 ὁ Μιθριδάτου βασιλέως κασίγνητος,  
 ᾧ γαῖα πατρὶς Κασπί<οι>ς παρὰ κλήθρ<οι>ς,  
 Ἰβήρ Ἰβηρος ἐνθαδὶ τετάρχεται  
 πόλιν παρ' ἱρὴν ἣν ἔδειμε Νικάτωρ 5  
 ἐλαιόθηλον ἀμφὶ Μυγδόνοσ νᾶμα.  
 θάνεν δ' ὀπαδὸς Αὐσόνων τὰ γήτορι  
 μολὼν ἀνακτι Παρθικὴν ἐφ' ὑσμίνην,  
 πρὶν περ παλάξαι χεῖρα δητῶ λύθρῳ,  
 ἴφθιμον, αἰαῖ, χεῖρα δουρὶ τκανοζωρτ 10  
 καὶ φασγάνου κνώδοντι, πεζὸς ἰπ<πεύς τε>.  
 ὁ δ' αὐτὸς ἴσος παρθένοισιν αἰδοίαις . .

(Cougny, *A.P.* iii. p. 132. In Rome? Non inveni.)

3. -ias -ras corr. by Meineke. 7. ? ταγήτορι and  
 ἀναξι (8). 10. καὶ τόξω M. Haupt. 11. supplied  
 by Scaliger.

## ANON. II

. . . . . ]ων ἴχνος, εἰ θέλεις γνῶναι  
 . . . . . ]ις τῆδε λαίνῃ στήλῃ.  
 . . . . . ] ἐν φθιτοῖς ἀνὴρ χρηστός,  
 . . . . . ] λέλοιπεν ἡλίου φέγγος,  
 . . . . . ]ων μηδέπω τελειώσας. 5  
 πάντ' . . . . . ]ι δέδοκτο, μῦθος ἀνθρώπων,  
 καὶ πάντας] ἀρετῇ τοὺς ὀμήλικας προὔχεν  
 εἰς πᾶν δίκαιος, θεοσεβής, φιλόφρων.  
 τίς οὐχ ἐ]ταίρων τὸν τεὸν μόρον κλαίει;

1-5. I translate the general sense given by Cagnat (so  
 7, 9, 10, 12, 13 (δεινὸν) and 14). 3. χρ. ἐν φθ. ἀν. lapis.  
 6. δέχοιτο lapis : corr. Cagnat.

## ANONYMOUS FRAGMENTS

### ANON. I

The famous son of a king, Amazaspus,  
And of king Mithridates own brother,  
Who by the Caspian gates was born, here lies,  
Iberian of Iberian, balméd,  
By holy city <sup>1</sup> built by Nicator 5  
On the Mygdonian stream 'neath grey olives.  
Unto the Roman emperor <sup>2</sup> fighting  
Against the Parthian he went ally,  
(And fell his hand not yet in foes' blood steeped,  
That hand alas ! both with the bow mighty 10  
And with the sword-hilt) horse and foot leading.  
Withal he was of modesty maiden . . .

<sup>1</sup> Nisibis.

<sup>2</sup> The emperor seems to have been Trajan.

### ANON. II

<Halt passing> if thou wouldest learn, stranger,  
<Who buried lies> beneath this stone pillar.  
Once was he <so and so>, a man righteous,  
<But now hath gone and> left the fair sunlight  
And left unfinished <his life's due course>. 5  
Alone of men was he <in all blameless>  
<And all> his fellows he in worth outdid.  
<In all things> just, humane, and god-fearing  
<Which of> thy comrades at thy fate weeps not ?

## FRAGMENTA CHOLIAMBICA

ἅπας] μὲν ὄχλος οἰκετῶν σε δακρύει, 10  
 ἐν παν]τὶ δ' ἦσθα σεμνὸς ὡς δοκεῖν εἶναι  
 ἔτ' ὄν]τα παῖδα τοῖς νοήμασι πρέσβυν.  
 . . .]ον, ποθητὴ μῆτερ, εὐνασον θρῆνον,  
 π[έ]νθους τιθηνόν, ὃς μάτην σε πημαίνει·  
 οὐδεὶς γὰρ ἐξήλυξε τὸν μίτον Μοιρῶν, 15  
 οὐ θνητός, οὐκ ἀθάνατος· οὐδ' ὁ δεσμώτης  
 οὐδ' αὖ τύραννος βασιλικὴν λαχὼν τιμὴν  
 θεσμοὺς ἀτρέπτους διαφυγεῖν ποτ' ὤήθη.  
 Φαέθοντα Τίταν οὐκ ἔκλαυσ' ὅτ' ἐκ δίφρων  
 ἀπ' οὐρανοῦ κατέπεσεν εἰς πέδον γαίης; 20  
 Ἐρμῆς δ' ὁ Μαίας οὐκ ἔκλαυσεν ὃν παῖδα  
 [Μυρτίλον ἱὰπὸ δίφρων ἱ κύμασι φορούμενον];  
 οὐδ' αὖ Θέτις τὸν σ<θ>εναρὸν ἔστενεν παῖδα  
 ὅτ' ἐκ βελέμνων θνήσκε τῶν Ἀπόλλωνος;  
 οὐδ' αὖ βροτῶν τε καὶ θεῶν ἄναξ πάντων 25  
 Σαρπηδόν' οὐκ ἔκλαυσεν, οὐκ ἐκώκυσεν;  
 οὐδ' αὖ Μακηδῶν ὁ βασιλεὺς Ἀλέξανδρος  
 ὃν τίκτεν Ἄμμων θέμενος εἰς ὄφιν μορφὴν . . .

(Cougny, *A.P.* iii. p. 123. In Alexandria.)

16. read οὐδὲ.      22. is corrupt.      23. στεναρὸν lapis.  
 25. πάντων ἄναξ lapis.      28. incomplete.



## ANONYMOUS FRAGMENTS

<Aye all> thy household servants are mourners ; 10  
 And always wast thou dignified, seeming,  
 Though yet a boy, in intellect man-like.  
 O yearning<sup>1</sup> mother, thy lament cease thou :  
 It doth but nurse the grief that hurts idly.  
 For none have yet escaped from the Fates' thread,  
 Nor mortal nor immortal : nor pris'ner<sup>2</sup> 16  
 Nor tyrant borne to consequence kingly  
 Has ever thought to flee their laws fixed.  
 Titan did mourn for Phaethon fallen  
 Out of his car from heaven to earth's plain. 20  
 And Hermes Maea's son his own son wept,  
 Myrtilus, thrown to waves <that his name bear>.<sup>3</sup>  
 Thetis lamented for her son valiant  
 When by Apollo's darts he lay stricken.  
 Aye and the king of all gods and all men 25  
 Bewailéd and lamented Sarpedon.  
 Aye Alexander, Macedon's ruler,  
 Whom Ammon did beget disguised snakewise . . .

<sup>1</sup> *ποθητή* must mean weeping. Read *ποθητή*.

<sup>2</sup> Cf. Ps.-Call. pp. 290 *sqq.* for these and following verses. They might actually be by the same writer.

<sup>3</sup> I suppose the author to have written something like *Μυρτίλον ἰαφθέντ' εἰς φερώνυμον κύμα. φορηθέντα* would suffice.

## FRAGMENTA CHOLIAMBICA

## DIOGENES LAERTIUS

## 1 (1 Meineke)

Τί δὴ γέρων ὦν καὶ φάλανθος, ὦ ῥίστων,  
τὸ βρέγμα δῶκας ἠλίω κατοπτῆσαι;  
τ<οι>γὰρ τὸ θερμὸν πλείον ἢ δέον ζητῶν  
τὸν ψυχρὸν ὄντως εὔρες οὐ θέλων Ἄιδην.

(Diog. L. vii. 164 τοῦτον λόγος φαλακρὸν ὄντα ἐγκαυθῆναι ὑπὸ τοῦ ἡλίου καὶ ὧδε τελευτῆσαι . . . (1).)

## 2 (2 Meineke)

Οὐκ ἄρα μῦθος ἦν ἐκείνος εἰκαῖος  
ὡς ἀτυχῆς τις εἶναι  
τὸν πόδα κολυμβῶν περιέπειρέ <πως> ἦλω·  
καὶ γὰρ ὁ σεμνὸς ἀνὴρ,  
πρὶν Ἄλφειόν ποτ' ἐκπερᾶν, Ἄλεξιῖνος 5  
θνήσκε νυ<γ>εῖς καλάμω.

(Diog. L. ii. 109 ἔπειτα μέντοι νηχόμενον ἐν τῷ Ἄλφειῷ νυχθῆναι καλάμω καὶ οὕτω τελευτῆσαι . . . (2).)

## 3 (3 Meineke)

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκροπος τε πολῖται  
φεύγειν κατέγνωσαν τοῦ φίλου χάριν Κύρου,  
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἧ σὺ φιληδῶν  
οὕτως ἀρέσκη· κεῖθι καὶ μένειν ἔγνωσ.

(Diog. L. ii. 58 ὡς ἐτελεύτα (3). *A.P.* vii. 98 (3) ἐκ τῆς βίβλου τῆς ἐπιγραφομένης Βίων Φιλοσόφων. *vv.* 3, 4 *Suid.* *s.v.* φιληδῶν from *A.P.*)

1. 3. τὸ γὰρ corr. Meineke.

2. 3. τὸ cod.: em. Stephanus. 6. νυχθεῖς corr. Hermann.

3. 2. φευγόμεναι *A.P.* 4. ? ὄκως.

DIOGENES LAERTIUS

DIOGENES LAERTIUS

1

Why, O Ariston old and bald-headed,  
Did'st to the sun to bake give thy noddle ?  
Withal didst thou, excess of heat seeking,  
Discover that cool death which thou shunnédst.

(It is said that Ariston, who was bald, was scorched by the sun and so died. Here is an epigram of mine (1). *Diogenes Laertius, Lives of the Philosophers.*)

2

That witty jest was no mere jest random  
How an unfortunate wight,  
In swimming, on a nail his foot piercéd :  
So did that reverend man  
Named Alexinus crossing Alphéus  
Pierced by a bulrush expire.

(Later while swimming in the Alpheus Alexinus was pierced by a reed and so died. Here is my epitaph (2). *id.* See Addenda.)

3

Xenophon, though by the townsmen of Cecrops  
and Cranaus dooméd  
To exile since thou followedst Cyrus,  
Yet did Corinth receive thee hospitable : where  
both in comfort  
Thy life thou passed'st and wast there buried.

(On Xenophon's death *id.* Also in the *Palatine Anthology* whence *Suidas* quotes the last two verses.)

FRAGMENTA CHOLIAMBICA

4 (om. Meineke)

Καὶ σὲ Πρωταγόρῃ σοφίης ἴδμεν βέλος ὀξύ  
 ἀλλ' οὐ τιπρώσκον<τ>', <ὄντα> δὲ γλυκὺ  
 <χ>ρ<ί>μα.

(*A.P.* vii. 132. Not in our codd. of Diog. L.)

5 (om. Meineke)

Ἰλιγγίασε Βάκχον ἐκπιὼν χανδόν  
 Χρύσιππος, οὐδ' ἐφείσατο  
 οὐ τῆς Στοᾶς, οὐχ ἧς πάτρης, οὐ τῆς ψυχῆς,  
 ἀλλ' ἦλθε δῶμ' ἐς Ἀΐδεω.

(Diog. L. vii. 184 τοῦτον ἐν τῷ Ὀιδείῳ σχολάζοντά φησιν  
 "Ἐρμιππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθῆναι· ἔνθα προσ-  
 ενεγκάμενον γλυκὺν ἄκρατον καὶ ἰλιγγιάσαντα πεμπταῖον ἀπελθεῖν  
 ἐξ ἀνθρώπων . . . (5). *A.P.* vii. 706.)

4. 2. -ον, -ων corrected by Jacobs. κρῆμα corrected  
 by Boissonade.

5. 3. οὐχ ἧς *A.P.*: οὐδ' ἧς some codd. D.L. (vitiosissime):  
 Jacobs οὐ τῆς perhaps rightly. πάτρας *A.P.*

## DIOGENES LAERTIUS

### 4

Thee too Protagoras do we know, sharp spear-  
point of wisdom,  
Not wounding us but sweet as an ointment.

(In the *Palatine Anthology* only.)

### 5

Chrysippus had a fit upon gulping  
A drink, and spared not anyone,  
Nor Stoa, nor his land, nor his own self,  
But into Hades passed away.

(Hermippus says that Chrysippus was resting in the Odeum when he was summoned by his pupils to a sacrifice: there he took a liqueur and had a fit and five days later departed this life . . . (5). *Diog. L.* Also in the *Palatine Anthology*.)



## ANON. AP. PSEUDO-CALLISTHENEM

Poems I and II and those later ones which concern the death of Darius were edited by Kuhlmann, a pupil of W. Kroll (Munster, 1912). Since then Kroll has produced a text of the one best codex, or recension of the life of Alexander (Berlin, 1926). This is codex A (Paris Graec. 1711). Some other codices present quite different versions, B and C (codd. dett.): and I have constantly referred to the Bodleian cod. Barocc. 20, a ms. in the main of type C. Further we have the excellent Armenian version (Arm.) translated into Greek by Richard Raabe<sup>1</sup> (Leipzig, 1896), the Latin translation of Valerius (Val. : printed by Müller-Didot: Arrian etc. 1865), and the Byzantine version (Byz.) into politic verse (W. Wagner,<sup>2</sup> Berlin, 1881), all of which preserve something of value. Of the recensions A (only preserved in one bad codex) is by a stylist more or less faithful to his original: B and C represent a version into the vulgar language. In a way they are more helpful, since wherever a literary metrical phrase peeps out that is necessarily original.

Besides the verses in i. 42 preserved only in the Latin of Julius Valerius, Kuhlmann recognized only three

<sup>1</sup> To whom most of the improvements in the text of i. 46 are due.

<sup>2</sup> *Trois Poèmes grecs du moyen âge.*

## FRAGMENTA CHOLIAMBICA

choliambic portions : and to these Kroll in his critical notes adds an oracle (which is quite separate) and an account of Darius' appearance when Alexander goes to the Persian camp as his own herald. But, as the verses in i. 46 show, there is far more. For we have no mere song of Ismenias the flute-player : the narrative between his verses and those of Alexander—and indeed, though obscuredly, the narrative before—is all choliambic. Further, in the fable of the mice and wasps, which I give below in verse for the first time,<sup>1</sup> the conclusion is

ὡς ὁ εἶπε[ν ὁ] βασιλεὺς πάντες αὐτὸν ἠυφίμουν

and the verses continue. It is clear that for large portions this life of Alexander rests on a choliambic basis : and we may hazard a guess that the whole is based on an anthology of Alexander's deeds in which the choliambic verses (as far as they extended) occupied pride of place. The only known poet who wrote of the fall of Thebes was Soterichus, who lived under Diocletian ; but he seems to have been an epic poet.<sup>2</sup> There are difficulties in placing our choliambist later (when the art of the iambus was beginning to be lost), or earlier (when Soterichus must have merely copied the theme of the fall of Thebes). But the first appears the less unlikely hypothesis. The coincidence of parts of the story with far earlier sources is by no means fatal to this. It is best merely to give what can be found of these verses and leave entirely the question as to when this curious narrative—compound of Egyptian and

<sup>1</sup> So with many other portions.

<sup>2</sup> For another epic poem on this subject introduced into a history see *P. Oxy.* 1798.



## ANON. AP. PSEUDO-CALLISTHENEM

Aethiopian fable, anecdote, forged letters and choliambic verse, with some traces of sound historians as sources—finally took shape. The only certain test of a very late date does not apply to our author, who uses words like the nominative Ἀλέξανδρος in which the accent does not fall on the penultimate.<sup>1</sup>

<sup>1</sup> As the verses have to be picked from various sources I use the following signs:—

- i. The reading of Codex A is given without mark.
- ii. Insertions from codd. dett. are given in round brackets ( ).
- iii. Insertions or corrections whether conjectural or from the versions are marked < >. When they are from the versions the source is given in the crit. app.
- iv. Where I indicate omissions ( . . . ), I give the general sense in italics on the English side. Often one or two isolated traces of metre are omitted. Where no traces of metre occur I give a résumé in English in italics and round brackets.

# I

i. 42. 9 καὶ παραγίνεται εἰς Φρυγίαν καὶ εἰσελθὼν  
 εἰς αὐτὴν Ἴλιον τὴν πόλιν ἔθυσεν Ἑκτορι καὶ Ἀχιλλεῖ  
 καὶ τοῖς ἄλλοις ἥρωσιν. praecipue tamen Achillem  
 veneratur ac rogat uti sibi et ipse faveat et dona  
 quae ferret dignanter admittat; haec enim a sese  
 non ut ab externo ac superstitioso verum ut con-  
 sanguineo ac religioso dedicari;

hinc primus exstat Aeacus Iovis proles,  
 atque inde Peleus Phthiae regna possedit,  
 quo tu subortus inelyta cluis proles.  
 Pyrrhusque post id nobile adserit sanguem,  
 quem subsecuta est Pierique fama non dispar; 5  
 Pierique proles Eubius dehinc regnat.  
 post Nessus ardens excipit domus nomen,  
 Argusque post id, qui potens fuit Xanthi;  
 ex hoc Arete nobilis genus ducit.  
 Areta natus Priami nomen accepit, 10  
 Tryinus unde et Eurymachus post illum,  
 ex quo Lycus fit dives et dehinc Castor.  
 Castore natus est Dromon qui dat Phocum;  
 atque hinc suborta est Metrias, quae susceperit  
 Neoptolemei nominis vicem dignam, 15  
 cui substitutus Charopus. hic Molossorum

5. Pieri *codd.*: *corr. Mai.*

# I

i. 42. 9<sup>1</sup> Alexander arrived in Phrygia and entered the city of Ilium itself and sacrificed to Hector and Achilles and the other heroes. Most of all he honoured Achilles and asked him to favour him and deign to accept the gifts he bore. These he dedicated not as a superstitious stranger, but as a relative and a religious man.

Aeacus son of Jove your race founded,  
 Next Peleus held the Phthian dominion,  
 Whose world-famed progeny you are called  
 Next Pyrrhus vindicates thy blood nobly,  
 And Pielus of equal fame follows. 5  
 Thereafter Eubius, Pielus' son, reigns.  
 Next glorious Nessus name of thy house bore ;  
 Thereafter Argus, master of Xanthus,  
 From whom Arete noble her race drew.  
 Priamus was the son of Arete, 10  
 Tryinus and Eurymachus next came ;  
 Whence wealthy Lyeus and anon Castor.  
 Dromon was Castor's son and bore Phocus ;  
 Hence Metrias was born, and her son bore  
 The name Neoptolemeian with full worth ; 15  
 Charopus, his successor, the kingdom

<sup>1</sup> All our Greek mss. omit this poem.

## FRAGMENTA CHOLIAMBICA

regni potitus auctor extitit stirpis  
 nostrae <  
     > eritque viscus inclytum matris.  
 e qua subortus vestro sanguini adnector,                   20  
 quaesoque nomen adseras tuum nobis,  
 bellisque praestes gloriasque subtexus  
 velut feracis seminis <                   > fructum.  
 quod cuncta late spatia terrae pervadat ;  
 unaque metis nostra fac Phaethonteis                   25  
 regna explicari mundus adserat cunctus.

### II

(ii. 46. 11)

χειρ δὲ Μακεδονικὴ οὐκ ἔκαμε τὸν  
     πολυσφαγῆ σίδηρον αἵματώσασα.                   1

(16a. 3)

Ἴσμηνίας Θηβαῖος, τῆς αὐλομελωδίας ἔμπειρος  
 ἄνθρωπος, . . . . . τὴν χεῖρα προτείνας  
     ἄρχεται λέγειν οὕτως.                   2

(Βασιλεῦ μέγιστε, φεῖσαι ἡμῶν εὐτελῶν· μὴ τοιού-

Molossian gat, and of our race founder  
Became . . .<sup>1</sup>

will be his mother's famed offspring,  
Whose son I, with your race thus connected, 20  
Beg that your name by us be asserted,  
Given to wars and crownéd with glories :  
For fruit are we of a seed right fertile,  
A seed to range over the whole wide earth.  
Grant the whole world declare that our realm be 25  
By Phaethontean goals alone bounded.<sup>2</sup>

*(Alexander wins over the cities on the Black Sea, and enters Greece. The first resistance comes from Thebes.)*

<sup>1</sup> Here should follow the names of Alcetas and Neoptolemus (Kuhlmann).

<sup>2</sup> As we should say, 'the sun should never set on it.'

## II

*(The Thebans close their gates but Alexander forces an entrance.)*

The hand of Maedon tired not

Dipping in gore its sword all blood-spattered. 1

(A certain Ismenias of Thebes, a flute-player, stretched forth his hand and with many tears)

did thus begin speaking :— 2

Spare, Alexander of all kings greatest,<sup>1</sup> our sorry

<sup>1</sup> *v.* I was *e.g.* φείσαι μέγιστε βασιλέων Ἀλεξάνδρε. Where we can see a basic verse I drop into verses in the translation.

## FRAGMENTA CHOLIAMBICA

τω κινδύνῳ τὴν πόλιν ἡμῶν εἰς τέλος ἀφανίσῃς).  
 Ἄλέξανδρε, νῦν πείρα μαθόντες τὸ σὸν (ισόθεον)  
 κράτος σεβόμεθα<sup>α</sup>. ἐπίσχεσ τὰς ἀνικήτους χεῖρας  
 ἀπὸ Θηβαίων <ἀγνοία μήπως ἀσεβεῖν δόξεις  
 τὰ συγγενῇ σου. Ἡράκλεος, Διόνυσος, οὗτοι  
 θεοὶ Θηβαῖοι><sup>β</sup>, ἐπιδοξότατοι θεοὶ καὶ προγονικῆς  
 μίξεως ἀρχέγονον βλάστημα. Διὸς τε καὶ Σεμέλης  
 πυριλοχευτὸς Διόνυσος ἐν Θήβαις <ἐτέχθη><sup>β</sup>.  
 Ἡρακλῆς <παρὰ><sup>β</sup> Διὸς τε καὶ Ἀλκμήνης  
 <ἐσπάρη><sup>γ</sup>. οὗτοι<sup>δ</sup> πᾶσιν ἀνθρώποις <βοηθοὶ καὶ  
 εἰρηνικοὶ><sup>ε</sup> σωτηρίας φύλακες ἐφάνησαν

σοῦ δὲ τυγχάνουσ'[ιν] Ἄλέξανδρε 3  
 προπάτορες ὄντες. 4

τούτ<ους><sup>δ</sup> σε χρὴ μιμήσασθαι καὶ εὐεργετεῖν,  
 ὥσπερ ἐκ θεῶν γενόμενος. μὴ ὑπερίδῃς τὰς  
 Διονύσου καὶ Ἡρακλέους τροφούς Θήβας ἀπολ-  
 λυμένας μηδὲ τὸ βοόκτιστον ἄστν κατασκάψῃς.  
 ὄνειδος γὰρ ὕστερον Μακεδόσι γενήσεται.

ἀγνοεῖς Ἄλέξανδρε 5  
 < > Θηβαῖον [καὶ] οὐχὶ Πελλαῖον. 6

<ὄλη><sup>θ</sup> σε Θηβαίων χώρα λιτανεύει

<θρηνοῦσα>, τοὺς σοὺς προπάτορας κομίζουσα 7  
 θεούς, Λυαῖον 8

εὐφροσύνης καὶ χορείης θιασώτ<ην><sup>η</sup>, Ἡρακλέα  
 δίκαιον ἔργοις καὶ βοηθὸν ἀνθρώποις. 9

<sup>α</sup> from *σεβόμεθα* we have only the versions as a check on  
 the readings of cod. A. <sup>β</sup> Byz. <sup>γ</sup> Byz.: *κατέσπειραν* A.

<sup>δ</sup> οὕτω A. <sup>ε</sup> Arm. (Byz.) <sup>ς</sup> Byz.: *τούτῳ* A. 6. e.g.

persons. Do not in such a disaster destroy our city completely.

    Taught by experience your divine puissance<sup>1</sup>  
    We worship thee : keep off from us Thebans  
    Your hands unconquered,

lest you appear in ignorance to wrong your kin. Heracles and Dionysus are the gods of Thebes, most glorious gods and ancestral offspring of earliest union between Zeus and Semele. Dionysus,<sup>2</sup> with fire for his midwife, was gotten in Thebes. In Thebes was born Heracles, offspring of Zeus and Alcmene. These appeared to all the world preservers, as helpers and peaceful guardians of safety. (3, 4) And they are your ancestors, Alexander. As you are born of gods, you should imitate these and do good. Do not allow the continuance of the destruction of Thebes which nursed Dionysus and Heracles, nor raze the ox-founded city. For hereafter it will be a reproach to the Macedonians. (5, 6) Do you not know, Alexander, that you are a Theban and not a citizen of Pella? The whole land of Thebes calls on you wailing and entreats you through my mouth, (7, 8) Thebes that displays your ancestral gods, Lyaeus, god of delight and revel-leader of the dance, and Heracles

    Righteous of deed and all mankind's helper.   9

<sup>1</sup> *e.g.* *ισόθειον τὸ σὸν κάρτος.*

<sup>2</sup> Dionysius Zagreus, distinguished thus by later writers from D. the late-born.

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ἔχων γένος           <sup>g</sup> πόλις A : ὅλη Byz. : *e.g.* ὅλη δὲ λιτανεύει σε  
Θ χ.           7. Byz. : διὰ τῆς ἐμῆς φωνῆς A.           Numi νομίζουσα?  
8. Byz. : λῦσαι οὖς A.                                   <sup>h</sup> -ας A.

ἤδη καὶ μιμητῆς τῶν προγόνων <φαινόμενος><sup>a</sup>,  
καλῶν καὶ ἀγαθῶν ὄντων τὸ πλεῖον, εἰς εὐεργεσίαν  
μετατρ<απεῖς ἐκ> τῆς ὀργῆς, 10

[πρὸς]<sup>b</sup> τὸ προχειρότατον <πρὸ><sup>c</sup> τοῦ κολάζειν  
τὸ ἐλεεῖν ἔχε.

μὴ θῆς ἐρήμους 11  
τούς σε σπείραντας θεούς,

τῶν σῶν γεν[ε]αρχῶν <ἄστν> μὴ καθαιρήσης,  
ιδίαν πατρίδα σου μὴ ἀγνοῶν κατασκάψης.  
ὄρας τὰ τεῖχη ταῦτα; <ταῦτα δέδμηνται>  
Ζῆθός <θ'> ὁ ποιμὴν καὶ ὁ λυρωδὸς Ἀμφίων, 15  
οἱ Ζην[ων]ὸς υἱοί, <τ>οὺς λάθρα ἔτε<κ>εν νύμφη  
ἢ Νύκτεως <παῖς> ἐν χοροῖς πλανηθεῖσα.

[τὰ] θεμέλια ταῦτα καὶ τὸ πλούσιον δῶμα  
πύργωσε Κάδμος. ὦδε λαμβάνει νύμφη<ν> 19  
<τῆν> Ἀρμονίαν ἣν ἔτεκεν ἀφρογενῆς Κύπρις  
τῷ κλειψικοίτῃ Θρηκίῳ συνελθοῦσα.

τὴν σὴν ἄρουραν μὴ ἀκρίτως ἐρημώσης,  
μη<δὲ> καταφλέξης πάντα Θηβαίων τεῖχη.  
<τῆ Λαβδακού> ἔ[ε]στι [α]δώμα<θ'>. ὦδε δυσ-  
δαίμων

<ὁ> Λαῖος <γυναῖκα λαμβάνει>. τίκτει 25  
<τὸν> πατρο[ς]<φ>ό[γο]ντην <Οἰδίπουν> λυγρὰ  
μήτηρ.

τοῦ<θ'> Ἡρακλ<ῆ>ος τέμενος ἦν, τὸ μὲν πρῶτον  
Ἀμφιτρύωνος οἶκος. <ὦ>δ' ἐκοιμήθη  
τρεις νύκτας ὁ Ζεὺς εἰς μί<κ>ην ἀριθμήσας.

<sup>a</sup> ἂν φαίνη Byz. 10. Byz.: -τρέπε τὰ Α. <sup>b</sup> del. Kroll.  
<sup>c</sup> Müller, Arm. 12. καθ. πόλιν Α. 13. σου π. Α.  
14. δεδομημένα Α. A verse is lost 'with poems, lyre and  
lute': Byz., Arm. 15. Kroll. λαιδορος Α: cf. Arm.



Do you too imitate your ancestors, persons of  
general excellence ;

Turn your anger to benevolence, 10  
prefer pity to over-hasty punishment.

Desolate not 11  
the gods that begat you,

The city of your ancestors raze not : 12

Nor thine own land in ignorance ruin.

Seest thou yon walls ? they are the walls builded

By shepherd Zethus, poet Amphion, 15

The sons of Zeus, whom at a feast erring

The child of Nycteus secretly brought forth.

And these foundations here, and the rich house

Were built by Cadmus, who to wife took once

Harmonia nymph, child of foam-born Cypris, 20

By union with ravishér Thracian.

Lay not thine own demesne thus unjudged waste

Nor burn down all the walls of us Thebans.

This is the house of Labdacus : here took

A wife the ill-starred Laius ; here bore 25

Oedipus patricide his poor mother.

Here shrine of Heracles : it was erstwhile

Amphitryon's house : here on a time Zeus slept

Three nights which he did turn to one only.

16. Müll., Arm. ἔτεμεν A. 17. Arm. χοροῖς Byz.,  
Arm.: χρόνοις A. 18. Byz., Arm.: δόγμα A. 19. Kroll  
ex Byz. προσεπύργωσε: πύργος καὶ A. ὠδε Arm. τὴν ν.  
'A. A: corr. Kroll. 21. κλειψοκύτει θρησκείῳ A: corr. Müll.  
22. ἀκρίτως μὴ A. 24. πλαγιον τε A. ὄδε A.  
25. πλαγιον τε A. τίκει: τί δὲ A, which gives one verse;  
suppl. et corr. ex Byz., Arm. 26. -ψ- A. 27. Kroll.  
-κλέος A. 28. Arm.: Ἀμφικτύονος A, Byz. ὄδε A.  
29. εἰς μίαν ἀθροίσας A: ἀριθμήσας Arm., Byz.

ὄρᾱς ἐκείνους τοὺς πεφλεγμένους οἴκους 30  
 ἀκμὴν ἔτ' ἐκ<σ>τάζοντας οὐρανοῦ μῆν<ι>ν;  
 ἐκ<εῖ> κεραυνῶ τὴν ποθουμένην βάλλει  
 Σεμέλην ποθ' ὁ Ζεὺς· <ῶ>δε τοῦ πυρὸς μέσ<σ>ον  
 τὸν Εἶραφιώτην ἀπεκύησε <Ληναῖον>.  
 <ῶ>δ' Ἑρακλῆς μέμνηεν· ἔνθεν οἰστρηθεῖς 35  
 Μεγάραν ἀνεῖλεν τὴν γυναῖκα τοξεύσας.  
 ὁ βωμὸς οὗτός ἐστιν ὃν βλέπεις Ἑρας,  
 <ῆ> τις < > λόφου τέτμηκε βῶλον ἀρχαῖον,  
 ἔνθ' Ἑρακλῆς κιθῶνι σάρκα δαρδάπτων 40  
 κατηθαλώθη, χερσὶ τῆς Φιλοκτῆτου  
 <δοὺς τόξα βαφθένθ' αἵματι δρακοντείω>.  
 ταῦτ' ἐστὶ Φοίβου λόγια, Τειρεσίου δῶμα·  
 ὁ τρισγέρων <ἐν τοῖσδε> γίνεται μάντις  
 ὃν εἰς γυναῖκα μετετύπωσ<ε> Τριτων<ίς>. 45  
 Ἄθάμα<ς> μανεῖς ἐνταῦθα παῖδα Λε<ί>αρχον  
 τόξοις ἀνεῖλεν εἰς νε<β>ρὸν τυπωθέντα·  
 ἐνθένδε <δ' > Ἰνώ <φ>ήλατ' εἰς βυθοῦ κῦμα  
 σὺν τῷ Μελικέρτῃ τῷ νεογνῷ λυσσώδης.  
 ἐνθένδε πηρὸς Οἰδίπους ἀπηλάσθη 50  
 ταγ<αῖ>ς Κρέοντος· οὐ τὸ βάκτρον Ἰσμήνην  
 ἐπέφνε Τυδεύς· ἧς ἐπώνυμος κρήνη>

31. Byz.: -ταξ- A. -ην A: μῆριν Arm., Byz. 32. ἐκεῖ  
 Arm.: ἐκ A. κεραυνῶ Kroll: -νοῦ A. 33. ὄδε A. μ. τ. π.  
 A. 34. ἦρα- A, Byz. Ληναῖον Byz., Arm.: λιβεόχην A.  
 35. ὄδε A. 38. ῆ τις inserui: conf. ΗΡΗC et ΗΙΤΙC.  
 λ. τ. β. Byz. fere: ὑψηλὰ κέκμηκεν βῶμον ἀρχαῖον A. A verse  
 is missing, e.g. βάθροισιν ὑψηλοῖσι χωρὶς ἰδρύσας: cf. Arm.  
 40. κιθῶνα A. δαρδάπτειν A: corr. Maas. 41. κατηλώθη  
 A: corr. Maas. 42. supplevi e.g. ex Arm. 43. ταύ-  
 ταις τῇ A: corr. Müller. 44. ἐν οἷς Byz. 45. -a -a  
 A: corr. Müller. 47. Arm.: νεῦρον A. 48. ἐκεῖνο  
 A: δ' Müll. (Arm.). 49. λυσσώτην A: corr. Müll.

Beholdest over there those burnt houses, 30  
 That even now do heaven's wrath ooze out ?  
<sup>1</sup> There Semele beloved did Zeus once  
 With levin smite ; and in the fire's own midst  
 Th' Eiraphiot Lenaeon from thigh brought forth.  
 Here was to madness Heracles goaded 35  
 And Megara his wife slew with arrow.  
 This altar that thou see'st is of Hera,  
 Where the hill's ancient sod is by man eut  
 With lofty steps apart : Heraeles here,  
 In anguish of the shirt his flesh burning, 40  
 Was burnt on pyre : unto Philoetetes  
 His arrows steeped in dragon's blood leaving.  
 See here is Phoebus' pulpit ; three ages  
 Teiresias living in this house outlived ;  
 Tritonis changed to woman his manhood. 45  
 Here Athamas went mad and Leiarehus  
 His child did shoot with bow a deer deeming.  
 Hence Ino leapt into the sea's depths down  
 With Melicertes her young child frenzied.  
 Hence Oedipus was driven, at Creon's 50  
 Behest, all lame : his staff, his Ismene,<sup>2</sup>  
 <Did Tydeus slay : from whom this spring gat  
 name>

<sup>1</sup> *vv.* 14 *sqq.* may be older. Not once is 'O Alexander'—useful padding in this metre—introduced. The sack is only mentioned in 22 and 23. The diction is not so late, the style high-faluting instead of prosaic, the catalogue straightforward, and the metre excellent. But it is very poor stuff. *A Midsummer-Night's Dream* provides an easy model for translation.

<sup>2</sup> Schol. Eur. *Phoen.* 53 Ἴσμήνην ἦν ἀναίρεῖ Τυδεὺς ἐπὶ κρήνης καὶ ἡ κρήνη ἀπ' αὐτῆς Ἴσμήνη ἐκλήθη.

*l. τ. ν. τ. Μ.* 50. ἀπελάσθην Α ; corr. Müller. 51. ταγες,  
 οὔτω Α. 52. supplevi ex schol. Eur. *Phoen.*

οὗτός <θ' > ὁ ποταμὸς ἐκ μέσου Κιθαιρῶν <ο > s  
 Ἴσμηνός ἐστι Βάκχιον φέρων ὕδωρ.  
 ἐλάτην ὄρα̃ς κλάδοισιν ὑψόσ' ἀρθείσαν; 55  
 ἐν τ<ῆ>δε Πενθεὺς[ι] τοὺς χοροὺς κατοπτεύων  
 πρὸς τῆς τεκούσης δυστυχ<ῶ > s διεσπάσθη.  
 πηγὴν ὄρα̃ς βρύουσαν αἰμόχρουν ὕδωρ,  
 ἐξ ἧς βοὸς μύκημα δεινὸν ἠχεῖται;  
 τοῦτ' ἐστὶν αἶμα τ<ῆς > σεσυρμένης Δίρκης. 60  
 ὄρα̃ς ἐκείνην <ύ > στάτην ἀκρώρειαν  
 τὴν ἐξέχουσαν τῆς ἀταρπιτοῦ <τ > αὐτής;  
 ἢ Σφιγξ ἐπ' αὐτῆς ἔζεθ' ἢ τεραστ<ε > ἰα  
 πρόσταγμα προστάττουσα δημ<ό > ταις πᾶσιν  
 ἦν Οιδίπους ἀνεῖλε πολλὰ μερμήρας. 65  
 αὕτη θεῶν πηγὴ ἔστι καὶ ἱερά κρήνη,  
 ἐξ ἧς ἀναβλύζουσ<ιν > ἀργυραὶ νύμφαι.  
 εἰς <ταῦ > τα λιβάδι' Ἄρτεμις κατελθοῦσα  
 φαῖδρυν<ε > χρῶτας· ὁ δὲ δύσαγνος Ἀκταίων  
 ἂ μὴ θέμις κατεῖδε λουτρὰ <Λητ > ώας. 70  
 <μετ > αλλαγεῖς <δ' ἔς > ἔλαφοι ἀκλεῶς σῶμα  
 κυ<σ > ἰν <ῶ > μοδ[ι] αἰτοῖς διὰ τὸ λουτρὸν ἠγγρεύθη.  
 <ὄρ > ᾶς ἴν' Ἄρης ἐπολέμησε τὰς Θήβας,  
 ἐνθά Πολυνεΐκης ἠρξεν Ἄργείου λ<ηοῦ >, 74  
 στραπτῶν λοχαγὸς <ἐπτά > θ<ο > υρίων λόγχη<ς >;  
 ἐνταῦθα Κα[μ]πανεὺς παρὰ τὸ χεῖλος ἐφλέχθη.  
 τὰς μὲν πύλας καλοῦσι <ταύ > τας Ἡλέκτρας.

53. οὔτω ἀπότομος Α: ποταμ. Kroll. eis μέσον and -νωσ  
 Α: corr. Müll. 54. -εον φέρον corr. id. 55. eis ὕψος  
 ἀρ. κλ. Α. 56. τιδε Α. 57. τῆ -ση and -χοις Α: corr.  
 Müll. 58. τὴν Ἀγήνορος Α: πηγὴν ὄρα̃ς Müll. (Arm., Byz.)  
 ἔμοχθον Α: αἱματόεν Arm.: αἶμα χρυσοῦ κτλ. Byz.: ita Kroll.  
 60. τι Α. 61. Müll.: ὕ om. Α. 62. σατάρπη· τοῦ  
 Α: corr. Müller, Arm. αὐτῆς Α: ταύτης Sitzler.  
 63. εἰσφῆξ Α: corr. Müll., Arm. 64. -ώταις Α.

And eke Ismenus from mid Cithaeron  
 In his stream bearing Bacchian water.  
 Dost see that fir with branches aloft borne ?      55  
 Thence Pentheus Dionysus' rites witnessed  
 Whom did his mother tear apart sadly.  
 Dost see the fount whose waters are bloody  
 And echo up a dreadful bull's bellow ?  
 This is the blood of Dirce, by bull dragg'd.      60  
 Dost see that ridge upon the horizon  
 That juts from out the path of man trodden ?  
 Upon it sat the Sphinx, that great marvel,  
 And bade the townsfolk all do her bidding,  
 Till she was slain by Oedipus crafty.      65  
 This is the Gods' Well and the spring sacred  
 From which do silver nymphs gush out water.  
 Unto these pools did Artemis climb down  
 To wash her body ; impious Actaeon  
 Saw the Letoan's bath that none may see.      70  
 His form uncouthly to a stag's changéd,  
 Slain by his ravening hounds he paid dearly.<sup>1</sup>  
 See'st thou, when Ares fought 'gainst Thebes' city,  
 Where Polynices led the host Argive,  
 Gleaming of seven spear hosts commander ?      75  
 There Capaneus was burnt at wall's coping,  
 Where are the gates men call the Electrae.

<sup>1</sup> *διὰ τὸ λυτρὸν* can hardly be correct. A phrase like *δι' ἀσέβειαν*, 'for his impiety,' is needed. I translate *λυτρὸν*.

65. *μερμήνας* A : corr. Müll., Arm.      66. *π. θ. ἐστί* A :  
 corr. Müll.      67. *-σα* A.      69. Byz. : *-αι* A.      70. Arm. :  
*διστ*·A.      71. ins. Kroll : *-αγῆς* A.      72. *κυριν* A : corr.  
 Müll.      *ὀμοδι-* A : corr. Sitzler ex Arm.      73. *ἐν πᾶσιν*  
 A : *παῖδες* Arm.      74. *λεῶς* A (Byz.).      75. Byz. :  
*ἔνθα* A.      *-ην* A.      77. Kroll.      *δε υλοκορας* A : corr. Müll.,  
 Kroll.

FRAGMENTA CHOLIAMBICA

πύλαις δὲ ταύταις Προίτισιν <τόν> ἄρρηκτον>  
 Ἀμφιάραιον χαί<ν>ουσα δέχ<ννται> γαῖα.  
 Ὠγωγίαις πύλ<αι>σιν ἐν τρίταις κλήθρ<ω> 80  
 <Ἴπ>πομέδοντα <παῖς> Μεγα<νευ>σθέν<ους>  
 κτείνει.

ἔπεσε <δὲ> Νηίσταισι παρὰ πύλαις <ταύταις>  
 Παρθενοπαῖος· ὁ δ' Ὀμολωῖσιν γαί<ων>  
 πύλαισ<ι> <Τυδεὺς> μυρί<οι>σιν ἐ<β>λήθη. 84  
 <φεύγει δ' Ἄδραστος· ἐβδόμαι πύλαι δ' αὐται>.

θάν<ο>ντα [ἐ]θάψ<αι> τὸν λ<οχ>αγὸν Ἀργείων  
 [ἦ] διώ<ρι>σ[α] ἀγνά <πα>ῖς ἔτ' εὖσα<ι> Καδ-  
 με<ί>α<ν>],

αὐται Λυ<αί>ου τοῦ φιλεῖου Θῆβαι 90  
 αὐ<λ>αὶ πέφυκαν ἄς ἐπ<έκτ>ισ' Αἰσώπῳ,  
 < > Βακχίους < > 91a  
 ἄς <νῦν> κελεύεις ἐκ βάρθρων ἀναιρεῖσθαι.  
 ὄρας σὺ σηκὸν Ἡρακλέους πυρὸ<ς> μεστόν>;  
 τοῦ σοῦ γεν[ε]άρχου καὶ πατρὸς φιλ<ανθρώ>που  
 τεμένη σεαυτὸ<ν> ἀγνοῶν θέλεις φλέξει. 95  
 τί τοὺς γον<ῆ>ας τοὺς τεκόντας ὑβρίζεις,  
 Ἡρακλέους γένος <τε> καὶ κλυτοῦ Βάκχου;  
 Ἴσμηνίας μὲν ἰκέτευσε τοσ<σ>αὐτα  
 πεσῶν παρὰ ποσὶ βασιλέως Ἀλεξάνδρου.

78. προστεθείσαις ἡμῖν: corr. Müller, Kroll. -τες A:  
 corr. Müll. 79. Arm.: χαῖρ- A. Kroll: δεχοῖοιτε  
 A. 80. -εσιν A. -ρε A. 81. παῖς Arm.: τὸν A.  
 εἰτ' A: ἀναιρεῖ Arm. 82. ἔπεσε Arm.: εἶπεν τὲ A. δὲ  
 suppl. Sitzler. Νηίσταισι Arm.: κεδίστεσιν A. 83. Arm.:  
 ὅτε ἦν μόλην A. γαίης A: cf. θαρρῶν Arm. 84. Arm.  
 -εσιν A, ἐκλ. A. Arm. 85. supplevi e Byz., Arm. 86.  
 e.g. ἐναῦθα πόλεως Ἀντιγονῆ παρὰ γνώμην. 87. -ψε A.

At these the Proetid gates the unshatter'd 78  
 Amphiarus was by earth swallow'd.  
 At third Ogygian gates with the gate-bar <sup>1</sup> 80  
 Hippomedon Megasthenes' son felled.  
 Fourth at the Neistean gates perish'd  
 Parthenopaeus ; at th' Homoloid  
 Slain Tydeus was, struck down by darts countless.  
 Adrastus fled : these are the gates seventh. 85  
 <Here notwithstanding the townsfolk's bidding,>  
 Antigone, unwedded maid Theban,  
 The leader of the Argive host buried,  
 <And with her love in living tomb perished>.  
 These Thebes upon Asopus are founded 90  
 Courts of Lyaeus that doth love 'Evoe,'  
 <That> Bacchic <revelry once supported> 91a  
 Which now to be uprooted thou biddest.  
 Dost see the shrine of Heracles song-famed ?  
 Homes of thine ancestor and sire, lover  
 Of all mankind, would'st burn ? Thyself know'st  
 not ? 95  
 Why dost insult thy parents, thy fathers,  
 Scion of Heracles and famed Bacchus ?  
 Ismenias did supplicate thuswise  
 Falling at feet of King Alexander.

<sup>1</sup> I translate κλήθρω and what the Armenian version suggests, παῖς Μεγασθένους for slayer of Hippomedon. But I find no warrant for either guess.

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-έντα and λαν- Α : corr. Müll. 88. λιστευσαι Α. From  
 this verse to end of speech we have only Α. 89. see  
 translation. 90. λυεου του φιλέα υίος ως ου Α : corr. Kroll.  
 91. αῦται Α. έσωπω Α : corr. Müll. 92. συ Α :  
 corr. Kroll. 93. πυρούμενον Α. 94. σ ευγενεαρχου Α.  
 Φιλίππου absurde Α. 95. σεαυτου τέμ. Α. 96. -εας Α.  
 97. 'Ηρ. γεν. Α : corr. Müll. 98. -τος αὐτὸς μὲν ικετεύσας  
 'Ισμ. έπεσεν π. π. 'Α. β.

ὁ δὲ Μακεδῶν πρὸς αὐτὸν ὄμμα <τρηχ>ύνας 100  
 καὶ τοὺς ὀδόντας τοῖς ὀδοῦσι συντρίζων  
 ὀργὴν ἀναπ<ν>έων τοῖον εἶπε τὸν μῦθον·  
 ὦ παγκάκιστ<ον> ἐκλόχευμα Καδμείων,  
 ὦ παγκάκιστον ζῶον, <ὦ> θεοῖς μῖσος,  
 ὦ δήμι<ο>ν βλάστημα βαρβάρου ρίζης, 105  
 ὦ τῆς ἐπ' Ἴσμήνη σ<υ> λείψανον λύπης,  
 < . . . . . >.,  
 σοφιστικούς μοι καὶ πεπλασμένους μύθους  
 εἰπὼν ὑπέλαβες ὅτι πλανᾶς Ἀλέξανδρον;  
 <ἦν> γὰρ προ[σ]πάσαν τὴν πόλιν καθαιρήσω, 110  
 καὶ πυρὶ τεφρώσω < >.,  
 καὶ πάντας ὑμᾶς μετὰ πάτρας κατασκάψω,  
 <πῶς> τῶν <γενεαρχῶν ἐξέκοψα τὴν ρίζαν>;  
 εἰ γὰρ σὺ πᾶσαν τὴν σποράν <ἐ>γίνωσκε[ι]ς  
 [καὶ] πόθεν <π>έφυ<κ>α, καὶ τίνες λοχεύσαντες,  
 οὐκ ἦν σε Θηβαίοισ<ι> ταῦτα κηρύ<σσ>ειν; 116  
 ὅτι ἐστὶν ἡμῖν συγγενὴς Ἀλέξανδρος,  
 μὴ πρὸς πολίτην [α]ποκλέμιοι > καταστῶμεν·  
 <θ>ῶμεν στρατηγ<ὸ>ν· σύμμαχοι γενηθῶμεν·  
 ἡμεῖς πολῖται, συγγενεῖς Ἀλεξάνδρου. 120  
 δόξ' ἐστὶν ἡμῖν τῆς γεραι[ο]τάτης ρίζης,  
 <ἦ>ν οἱ Μακεδόνες ἐπιπλακῶσι Θηβαίοις.  
 ὅτ<ε> δ' εἰς ἄμυναν οὐδὲν ἄτονησατε†  
 καὶ τὸ θράσος ὑμῶν τῆς μάχης κατησχύνθη,  
 τότε <δῆ> μεταβολὴ καὶ δέησις ἀγνώμων, 125

100. Kroll?: ὁ. π. αὐ. Α. μηκύνας Α.  
 -πτειων Α. 103. Arm., Byz.: -τε Α.  
 (or ἀνθρωπε καὶ θ. Arm.: τῶν κακίστων Byz.).

102. Byz.:  
 104. καὶ Α:  
 105. -ων



The latter gave at him a glance savage, 100  
 And gnashing upper teeth upon lower  
 Spake out as follows his irate answer :  
 Most evilly begotten of Thebans !  
 Most evil beast ! Of heaven's hate object !  
 Of root barbarian a growth common ! 105  
 Last relic of the woe of Isméne !  
 <O dotard of blind mind and of blind eyes> ! 107  
 With barrister-like cunning of false tales  
 Didst thou expect to cheat Alexander ? 110  
 Suppose that I destroy the whole city  
 And burn to ashes <all the walls Theban>  
 And raze you all to earth with your township,  
 How do I then root out my forefathers ?  
 If thou hadst known of my descent truly  
 Whence I was born and who they were gat me, 115  
 Should'st not have told the Thebans as follows ?—  
 ' Since Alexander is our own kinsman,  
 Let us not go to war 'gainst our fellow :  
 Let 's make him general, be his allies :  
 Kin are we, fellow-citizens are we. 120  
 To us the honour of the branch eldest  
 If Macedonians join with us 'Thebans.'  
 Now when you 've shown no spirit in combat,  
 And all your boast of battle disgraced lies,  
 Now you revert to prayers and pleas idle, 125

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A. 106. -νησι A. 107. Arm. : see transl.  
 110. ἐν A ; recte Arm. (Byz.). 111. om. A, Arm., Byz. :  
 e.g. πάντα Θεβαίων τείχη. 113. τὴν A, Byz. cett. Byz. :  
 γονέων A. 114. σὺ μου γ. τ. σ. π. A. 115. -σα A.  
 ? κάκ τίνων -ων. 116. -ττ- A. 118. παραταχθῶμεν Byz. :  
 λ  
 πο for ἀπο. 119. δῶμεν -ίαν A. 122. ἐὰν A. 123.  
 Arm. : ὅτι A. ἠϋτονήσατε Raabe ex Arm. : I. -άντων τὸ  
 θάρσ. 125. Müller.

<οἶ, μὴ δυνάμενοι νο>ῦν ἔχοντ<ες αἰρεῖσθαι 126  
 δόξῃ> ἴδυνασθε πρὸς μάχην Ἀλεξάνδρου>. 126a  
 ἀλλ' οὐδὲ Θηβαῖοι[ε]ισιν οὐδέ σ<οι> πρ<ῆξις>,   
 κάκιστα <ἐφ' ὑμᾶς> τοῦ τέλους <ἐπ>ελθόντος   
 Θήβας <μὲν> αὐτ<ὰ>ς <αὐτόθεν> καταφλέξω.   
 [καὶ] Ἰσμηνίαν <δ> ἐ τὸν κράτιστον αὐλητήν 130  
 τ<ῶ>ν ἡμιφλέκτ<ω>ν δωμάτων ἐφεστῶτα   
 οὔτω [σε] κελεύω δίδυμ<ο>ν ὀργάνων ἦχος   
 βοιωτιά<ζει>ν <τήν θ'> ἄλωσιν αὐληῆσαι.   
 <οὔτω>[ς εἰπὼν ἐ] κέλευσε τοῖς στρατοῖς κατα-   
 σκάπτειν

ἐπτάπυλα τείχη καὶ πόλισμα Θηβαίων. 135  
 πάλιν <Κιθ>αιρῶν ἐπεχόρευε Θηβαίοις·   
 Ἰσμην[ι]ος αὐτὸς αἰμόφυρτος <ἔρ>ρευσ<ε·   
 βέβλητο τείχη καὶ πόλισμα Θηβαίων.   
 καὶ πᾶσα γαῖα ταῖς σφαγαῖς κοπωθεῖσα, 139  
 κατα<ρ>ριφέντων δωμάτων πολυκ<λ>αύστων,   
 βαρὺ σ<τ>ένουσα τ', > ἀπ' ἐ<δαφ>ῶν ἐμυκάτο.   
 Ἰσμηνίας δὲ δίδυμον ὀργάνων ἦχος   
 ἦν ἄρμοσάμενος, τ<ῶ>ν <ἐ>ρειπί<ω>ν ἐστῶς   
 <ῆ>περ ἐκέλευσεν ὁ Μακεδῶν Ἀλέξανδρος.   
 ἐπεὶ δὲ τείχη πάντ' ἔπιπτ<ε> Καδμείων 145  
 καὶ μέλαθρα <τὰ> Λύκου καὶ τὸ <Λα>βδάκου   
 δῶμα,   
 εἰς εὐσέβειαν τῆς πάροιθε παιδείας   
 τὴν Πινδάρου <τῆρησεν οἶ>κ<ί>αν <μούνην>,

126, 126 a. iniuria desperat Kroll: ita Arm., nisi quod   
 σωφρονοῦντες et ἠβούλεσθε τὴν δόξαν vertit Raabe: μὴ δυνα-   
 μένη συνεχόντων ἀναιρῆσαι ἔτι οὐ δύνασθε πρ. μ. Ἀλεξάνδρω   
 A. 127. Arm.: σὺ A. πρωτο A: συμφέρει   
 Arm. 128. Byz.: sive ὑμῖν κάκ. αὐθέντος A: ἐλθ.   
 Byz.: ἐπιφανέντος Arm. 129. δὲ A: μὲν Byz., Arm.: ὅς   
 A. Kroll e Byz. (ἐκ ριζῶν): Arm. ἐν ταύτῃ τῇ ὥρᾳ.

Who, since before you could not choose rightly, 126  
 Imagined you could fight Alexander. 126a  
 But neither do the Thebans, nor dost thou  
 Avail : and now the evil end cometh,  
 When I will burn the town of Thebes wholesale.  
 And bid Ismenias, ' best flute-player,' 130  
 Standing upon the half-consumed houses,  
 The double harmony of pipes <pouring>  
 Boeotian-wise<sup>1</sup> to play the town's sacking.  
 Thus did he bid his hosts to earth raze down  
 The seven-gated walls and fort Theban. 135  
 Once more Cithaeron raved and Ismenus  
 With stream of blood did rush on Thebes' city.  
 Fallen the walls and fort of the Thebans.  
 And all the earth was by the spade harassed,  
 As were east down the houses much wept for, 140  
 And bellowed from its very foundations.  
 Ismenias stood there on the ruins,  
 The harmony of his twin pipes fitting,  
 Where he was bidden by Alexander.  
 But as fell all the walls of the Thebans, 145  
 And Lyons' halls and Labdacus' mansion,  
 In pious mem'ry of his young training  
 The house of Pindar did he spare only,

<sup>1</sup> The Boeotian *νόμος* here alluded to was symbolical of an unhappy ending.

130. σε Α.	Arm., Byz. : κάκιστον Α.	131. Arm. :
τήν -ιν Α.	132. Byz. : -ων Α, Arm.	133. δύο τι ἀναλ.
Α : recte Arm., Byz. : sive Βοιωτίων χεῖν.		134. Byz. :
αὐτόν Α.	136. Arm., Byz. : ἐκεῖ χαίρων Α.	137. Byz. :
Ἰσμηνίας Arm., -νιος Α.	μέυσας Α.	140. cf. Arm.
141. Arm. : γένους Α.	ἀπελθών Α.	142. τῆς μηνίας
Α : corr. Müll.	143. τὸν ἠρίπιον corr. Müll.	144. ὅπερ Α :
ὡς Arm.	145. -ον corr. Müll.	146. λαβ. Arm.
148. codd. dett. i. 27 (Arm. ἐπιηρεν).		codd. dett. ibid.
μόνην : Α κατανα τύμβον, Arm. πύργον : fort. οἰκίας πύργον		

ἐν<θ' > ἦλθε παῖς ὦν καὶ μετέσχε ταῖς Μούσαις  
 πρὸς τὸν λυρ<ω>δὸν τὸν γέροντα φοιτήσας. 150  
 πολλοὺς μὲν ἄνδρας περὶ πάτραν κατασφάξας  
 ὀλίγους κατέλιπε παντελῶς ἔτι ζῶντας,  
 καὶ τοῦνο<μ>' αὐτῶν τοῦ γένους ἀπήλειψεν.  
 Θήβας γὰρ εἶπε μή<τιν' > ἔτι <κ>αλεῖν Θήβας  
 ἀλλ' ἄπολιν αὐτῶν τὴν πόλιν γεν[ν]ηθῆναι, 155  
 ὡς <οὐ>νομ<ῆ>ναι τὸν τοιοῦτον ἄνθρωπον.

(ii. 14. 5.)

ἔξω<θεν> ἐπὶ λόφου (γὰρ) ἦν ὁ Δαρεῖος  
 (τάφρους) ὀρύσσων καὶ φάλαγγα[s] συντάσσων  
 [ὡς] δέ<κει> [τῶν] Μακεδόνων <οὐ> μειοῦσαν >  
 ὑσμίνην.  
 ὁ δὲ <τότ' > ἀθρήσας τὸ πολὺ θαῦμα Δαρεῖου 160  
 παρ' ὀλίγον αὐτὸν προσεκύνησεν ὡς Μίθραν  
 θεὸν νομίζων οὐρανοῦ κατελθόντα  
 τοῖς βαρβάροις πέπλοισιν ἐγκοσμηθέντα.  
 ἦν γὰρ <καθάριον> τῶν τύπων τὸ προσχῆμα·  
 <ἀνὴρ μεσηλιξ>· <καὶ> λίθοι πολὺτίμοι† 165

149. ἐνθ' : ἐν ῶ A. παῖς ὦν Arm. : πεσῶν A. 150. -οδὸν  
 A. 153. Arm. : τοῦ νοῦ A. 154. μηκέτι λαλεῖν A :  
 recte Arm. καλεῖν. 156. ὡς ἔννομον εἶναι A : ἄνομον Arm.  
 Fuit ὅς ἂν ὀνομήνη vel εἶ τις . . . -ῆναι. 157. Byz. : order  
 varies in A, B, C : γὰρ C. 158. Byz. : τάφους cod.  
 Barocc. 20 : στρατοῖς cett. ὑποτάσσων A. 159.  
 ὡς δὲ ὁ A. συνεισημηνοδῶ (i.e. φόβῳ) A : recto propius  
 Byz. : καὶ φόβῳ συστελλόμενος πολλῶ τῶν M. 160. Arm.  
 161. θεὸν Μίθραν A : Μιθρ. om. cett. Hic demum usque ad  
 σῶμα Δαρεῖου choliambos agnovit Kroll. 163. στολαῖς

Where as a boy he went to learn music—  
 His master the old lyrical poet.<sup>1</sup> 150  
 Many he slew around their own city,  
 And very few indeed he left living,  
 The very name of all their race rubbed out.  
 He bade that Thebes should be on no man's lips,  
 And that their city should be no city, 155  
 When anyone should speak of such fellows.

(Here the traces of choliambi cease for the time till ii. 13, when Alexander is in Persia. But, as the last verse shows, the story of the refounding of Thebes, and much else, was in this metre once.)

(ii. 13-14. 5 *Alexander sees a vision of Ammon in guise of Hermes with wand and cloak (and staff) and Macedonian felt hat and is told to proceed in this disguise as his own herald. He crosses the frozen Strangas and tells the outposts of his errand. They take him to Darius.*)

Apart upon a hill sat Darius 157  
 Deep ditches digging, and his hosts training  
 That feared the Macedonian combat.  
 When he saw Darius, that wonder, 160  
 He very nearly worshipped him ; Mithras  
 He thought to see from heaven descended,  
 Adornéd with barbarian raiment ;  
 For holy was the monarch's appearance.  
 He was of middle age. With stones precious 165

<sup>1</sup> Comment is perhaps superfluous.

## FRAGMENTA CHOLIAMBICA

διαδήματος [τὸ] κάρηνον ἔσκεπ<ο>ν σφιγθέν[τος]·  
πέπλω δ' ἐχρήτο <ὄπ>οῖον ἄλλον οὐκ εἶδ<ε>ν·  
Βαβυλωνί<ω>ν (ὑφασμα) χρυσί<ω>ν νῆμα  
σειραὶ δὲ χρυσ[ε]αῖ καὶ πέδιλα [χρυσέων]  
φοινικ<ᾶ>, 169

<σκέποντα> δε<ιρ>ὴν καὶ δυοῖν ποδοῖν κνήμα[ι].

(χρῦσα δὲ λυχνίδια ἐπάνωθεν αὐτοῦ ἤπτοντο·  
ἕτερα δὲ περὶ τοῖς πόσιν αὐτοῦ καὶ κύκλω περι-  
έστραπτον λυχνία.)

λοχαγέται <δὲ> μυρίοι<σι> κηρύκων 171  
(σκήπτροισιν) ἐκατέρωθε[ν] μυρίων φωτῶν  
κυκληδὸν ἐστέψαντο σῶμα Δαρείου.

σοὶ μὲν ἔγών, (ὡς) παρὼν Ἀλέξανδρος, 174

βασιλεὺς βραδύνων εἰς μάχην <κατέρχεσθαι> 175

ἤδη πρόδηλός ἐστιν ἀσθενῆ ψυχὴν

<κεκτημένος καὶ δειλός>· ὥστε μὴ μέλλε,

<πότε δὲ συνάπτεις τὸν πόλεμον>, (ἀνάγ-  
γειλον). 178

οὐ μὴ [με] ταράξῃς <. . .>· ἀλλ' ἐπεὶ δεῖπνον

[τὸ] συνηθὲς [τοῖς] ἀγγέλοισ<ι> δεῖ τελειοῦ-  
σθαι, 180

καὶ γὰρ αὐτὸς Ἀλέξανδρος (δεῖπνον ἐποίησε τοῖς  
ἐμοῖς γραμματοφόροις, συνδείπνησόν μοι. καὶ)

χειρὸς (κρατήσας) δεξιᾶς (Ἀλέξανδρον) 181

166. A δ. σ. τὸ κ. ἔσκεπεν: φορῶν cett. 167. A οῖον οἶν οὐκ  
εἶδον ᾗ. 168. A -ιον (bis) et εἴφασιν. 169. -κων A:

codd. dett. give the colours *vice versa*. 170. σκήπτρον A.

171. ἀλλ' οἱ λ. A. 172. ἔθνεα ταῖς A: σκήπτρα (and στίφη)

cett. 174. ἐγὼ σοι μὲν ἔγω omnes: ὡς om. A. 175.

A diadem his head around girded.  
 A robe he wore,—the other had ne'er seen  
 Its like, of Babylonian gold lace :  
 Necklets of gold he wore and shoes crimson  
 Cov'ring his neck and calves of his two legs. 170

Golden lamps were alight above him, and larger  
 lamps shone at his feet and around him.

While generals with countless heraldic 171  
 Sceptres arrayed on this and on that side  
 Circled around the form of Darius.

(*Alexander is brought to Darius and delivers his  
 message :—*)

I tell thee, as I were<sup>1</sup> Alexander, 174  
 A king who is sloth to enter the combat, 175  
 At once is shown to have a weak spirit  
 And cowardliness of heart. Without halting  
 Announce to me when combat may open. 178

(*Darius, after commenting on A.'s boldness, says :—*)

Thou shalt not trouble me. But, since dinner 179  
 Must be prepared as usual for heralds, 180

for so did Alexander himself give dinner to my envoys,  
 dine with me. So

He took the right hand of Alexander 181

<sup>1</sup> ὡσπερ ὄν.

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ὀφείλεις εἰδέναι βασιλεῦ Δαρεῖε ὅτι βρ. ε. μ. β. πρ. ἐ. τῶ ἀντιδίκῳ :  
 τῶ ἀντιδ. om. Byz. recte. 176. ἀσθενῆ ἔχων τὴν Α.  
 177. κερτημένος Byz. : καὶ ἄνανδρον Arm. : δειλ- and μαλθακ-  
 Byz. 178. init. Byz. (exc. δέ) : codd. dett. ἀλλὰ ἀνάγ-  
 γειλόν μοι πότε βοίλη σίναψαι . . . 180. τὸ σ. δ. τοῖς ἀγ. Α :  
 sim. Byz. 181. τῆς δ. χ. Α.

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[εἰς] ἤνεγκεν αὐτὸν <τῶν ἀνακτόρων εἶσω>  
 ὁ δ' [εἰς] Ἀλέξανδρος] (ἀγαθὸν) ἔσχ' ἐν καρδίᾳ τὸ  
 σημεῖον

ἤδη κρατήσκειν > τῶν τυραννικῶν <ἐδρῶν>.

ὁ δὲ <οὖν> ἐ[ἰ]σελθὼν εἰς τὰ μέλαθρα Δαρείου  
 καὶ ἱεπὶ τὸ[ν] δειπνον εὐθέως ἐκηρύχθη. 186  
 πρῶτος δ' ἄνω κλινηρός ἦν ὁ Δαρείος <ς>,

δεύτερος δὲ ἀδελφὸς ἦν Ὁξυάθρης <ὁ> Δαρείου,

τρίτος δὲ <Δίοχος> σατράπης Ὁξυδράκων >, 188

εἶτα πάλιν <Ἀ>δουλίτης<sup>a</sup> ὁ ἐπὶ Σούσης,<sup>b</sup> καὶ  
 Φραόρτης<sup>c</sup> <. . .>

μετ' αὐτὸν <ἐκλίθη δὲ> Μιθριδάτης ἔκτος 189

καὶ Τιριδάτης τοξοτῶν <ὅς ἦν> πρῶτος, 190

ἔτι τε Κανδαύλης ὁ νυκτίχρως ἱΜένωπος<sup>d</sup>,<sup>d</sup> εἶπ'  
 ἀνέκειτο Αἰθιοπῶν ἄναξ,

καὶ Πολυάρης ἔγγιστος > ἠγέμων 191

μέγας,<sup>e</sup> Ὀρνιράτης, Δίοσιος, Καρδερωκέτης, Σουλ-  
 βάτης, Ἀλκίδης,

τοῖς <ι> δ' ἀντίκρυς 192

ἀνέκειτο μο<ῦ>νος αὐτὸς ἐπὶ μιᾶς κλίνης

ὁ πάντ' ἄριστος ὁ Μακεδὼν <Ἀλέξανδρος>. 194

ch. 15 . . . . .  
 . . . . .  
 . . . . .

182. Byz. (except for εἶσω): ἐνδον τῶν βασιλείων A. 183.  
 better <ἐνῆν δὲ> (καλὸν). 184. -ήσης A. τόπων Byz.: δε-  
 σποτῶν absurde Arm.: τὸν τύραννον νικῶν A. 185. οὖν inserui.  
 186. e.g. πρὸς (πρῶτος codd. dett.). 187. Arm., Byz.: -ου



And led him by it into his palace ;  
 The other treasured up the fair omen,  
 That he would take the tyrant's throne right soon.  
 So to Darius' halls did he enter 185  
 And even unto dinner was summoned.  
 Now first on couch aloft lay Darius, 187

second came Oxyathres brother of Darius,

Third Diochus the Oxydrak's satrap, 188

then next Adoulites warder of Susa, and Phraortes  
 < .> ,

And Mithridates next to him lay sixth 189  
 And Tiridates chief of the archers, 190

and Menops' son the dusky Candaules, then the king  
 of the Ethiopians < . . .> ,

And Polyares nearest great general, 191

Ornirates, Diosius, Carderocetes, Sulbates, Alcides.

over 192

Against them lay alone on one divan  
 Hero of Macedon Alexander. 194

*(The Persians marvelled at his small size, not knowing  
 that a drop of heavenly soul resides in a small vessel.  
 Now the cupbearers plied the cup freely.)*

A. 188. Byz. : δὲ ὦχος A. Kroll : -ησαν A.  
<sup>a</sup> δουρίτης A : -λίτης Byz. : Ἄνδ- Arm. <sup>b</sup> Arm. : ἐκ πῖσσο- A.  
<sup>c</sup> Here and elsewhere the forms differ in our three authorities  
 between whom I choose : all miss the description of Ph.  
 189. συναρεκλ. post ἕκτος A. 190. τόξων τῶν A. <sup>d</sup> Per-  
 haps ὁ νυκτίχρωος παῖς Μέροπος ὁ Κανδαύλης. 191. ἐγ-  
 γιστα A. <sup>e</sup> e.g. δεινός. 193. αὐ. μ. ἀν. A. 194.  
 Ἄλ. Byz.

FRAGMENTA CHOLIAMBICA

μεσάσαντος δὲ τοῦ πότου ἐπινοεῖ τι ὁ Ἀλέξανδρος·  
 (ὅσους σκύφους <γὰρ> ἔλαβ') ἔσωθεν ἔκρυ<π>  
 τ>εν· 195

οἱ δὲ [πινεγχύται] βλέποντες ἐνεφάνιζον Δαρείω.  
 ὁ δὲ Δαρείος ἐκ τοῦ κλυτῆρος ἀναστὰς εἶπεν· ὦ  
 γειναῖε

πρὸς τί ταῦτ' ἐγκολπίζ[η]; 197

(νοήσας δὲ ὁ Ἀλέξανδρος ἀπὸ τοῦ σχήματος τῆς  
 ψυχῆς <τὴν μωρίαν><sup>a</sup> εἶπε· μέγιστε βασιλεῦ,

οὕτω <γὰρ> (ὁ ἐμὸς δεσπότης Ἀλέξανδρος 198  
 ὅταν δεῖπνον ποιῇ τοῖς ταξιάρχαις καὶ ὑπερ-  
 ασπισταῖς)

τὰ κύπελλ' ἐν οἷσιν ἂν πῖωσι > δωρεῖται 199  
 <αὐτοῖσιν>· (ὑπενόουν δὲ καὶ σε τοιοῦτον, 200  
 καὶ) ὡς παρὰ τῷ ἐμῷ βασιλεῖ ἐνεκολπισάμην . . .

πρὸς ταῦτα [. . .] ὀρώντες <τῶν λόγων Ἀλεξ-  
 ἀνδρου> 201

(τὴν πιθανότητα) <πάντες ἦσαν ἔκθαμβοι>  
 πλαστός (γὰρ) αἰεὶ μῦθος <ἦ>ν (ἔ)χη πίστιν  
 (εἰς ἔκστασιν) πεποίηκε τοὺς ἀκούοντας.

[. . .] σιγῆς γενομένης <οὐν τις> ἀνεπόλησ[εν]  
 αὐτόν 205

ὄνομα [τι] (Πασάργης), [. . .] ἠγεμὼν γῆς Περ-  
 σίδος·

195. ἔκρυψε A. <sup>a</sup> Arm. 199. ενσιπῆνοις A (i.e. ἐν <οἷ>σι  
 πῖνωσι). 200. Arm., Byz. 201. [οἱ Περσαι ἀφ] delen-  
 dum. fin. Byz., Arm. 202. πιθανότητι (misplaced)  
 codd. dett.: τῆ π. Arm., Byz. Byz. (ἄπ-). 203. ἐάν codd.  
 σχῆ A. 204. Better ἐξιστάναί πεφίκε. 205. [ ]: πολλῆς

And when the drinking was well started Alexander  
devised a ruse.

As the cups came to him, in his bosom 195

He hid them : which was shown to Darius. 196

Darius leaping up from his couch said, ' Good sir,

Why put these in your bosom ? 197

Alexander, diagnosing from his appearance the folly  
of his soul, said, ' O most mighty King,

My master even so, Alexander.<sup>1</sup> 198

if he gives a feast to his own spearmen and  
colonels

Gives them the cups whereof they have drunken<sup>2</sup> ;  
And I supposed you had the same eustom, 200

and put them in my bosom as I would at my king's  
table. (*But if you have not this custom, take them  
back.*)

Wherefore they when they saw the persuasion 201

Of Alexander's words were astonished.

For ever lying tale if it wins faith

Drives to bewilderment all its hearers.

Silence ensuing, one, the embassy's 205

Chief leader, called Pasargès, remarked him.

<sup>1</sup> Om. Ἀλέξ. et lege ὅτι. δ. τ. τ. καὶ ὁ. ποιῆ.

<sup>2</sup> Professor Kroll adds to our difficulties by reading  
*ἐκείνοις* for *ἐνσιπήνοισι*. What A copied badly was *ἐν οἷσι πίνουσι*  
and the original perhaps *κύπελλ' ἐν οἷσιν ἂν πῖωσι*. See also  
crit. n.

σὺν codd. : ἤσ Α.

206. Α : ὀνόματι ἀσάργησ : παράγησ C.  
[ ] : ὅσ ἦν γενόμενος. Notandum Περσίδος. ? τῆσ πρεσβείας.

ἦδει γὰρ αὐτὸν κατὰ πρόσωπον, εἰς Πέλλην  
 ἠνίκα τὸ πρῶτον ἦλθε[ν ὑπὸ] Δαρείω < > πεμφθείς  
 Μακεδονίας < γ > ἦς (τοὺς) φόρους ἀπαιτῆσαι.  
 (ἔσθη δ' ἐπιστὰς ἀντίκρῦς Ἀλεξάνδρου). 210

καὶ πρὸς ἑαυτὸν ἔλεγεν,

οὐκ ἔστιν οὗτος ὃν λέγουσ' [ιν] Ἀλέξανδρον; 211

ἔστιν < γε >· δεῖ με τοὺς τύπους ἐπιγινῶναι. 212

καὶ κατανοήσας ἐκ δευτέρου εἶπεν· αὐτὸς ἔστιν  
 ἀσφαλῶς·

ἡ φωνὴ γὰρ αὐτὸν ἦλεγξε 213

< εἰ καὶ πλανᾶ τύπος με >· 214

(πολλοὶ γὰρ ἄνθρωποι τῇ φωνῇ γινώσκονται κἂν  
 ἐν σκότει διαύωσιν). . . . παρανακλιθεὶς δὲ τῷ  
 Δαρείῳ εἶπε· [μέγιστε]

(βασιλεῦ < τε > καὶ δυνάστα < Περσικῆς > χώρας)  
 οὗτός < γ' > ὁ πρεσβεὺς αὐτὸς ἔστ' [ιν] Ἀλέξανδρος

(ὁ παλαὶ Φιλίππου < γεινόμενος > ἀριστεύων) 217

. . . . .

ὁ δὲ Ἀλέξανδρος ὑπὸ τοῦ θεοῦ βοηθούμενος

ᾤξυνε ([τὸν] πῶλον τὴν ὁδὸν διευθύνων). 218

νῦξ γὰρ βαθεῖα (καὶ σκότος κατ' Ο < ὕ > λυμπον).·

< πλείστοι δ' ἐφ' ἵππων βάρβαροι διώκοντες > 220

< ἴσχυσαν οὐδὲν καταλαβεῖν > < Ἀλέξανδρον >·

(ὁ μὲν γὰρ εἶχε τὴν ὀδευτικὴν) πεύκην

207-8. order ἠνίκα . . . ἦλθεν εἰς Πέλλην τῆς Μ. ὑπὸ  
 Δαρείου π. 209. Better ἀπαιτήσων. 210. so codd.

Barocc. 20 (ἐπιστὰς ἔσθη). 212. ἀσφαλῶς ἔστι Α. 213. ἔστιν  
 γάρ? 214. ita fere Byz.: sim. codd. dett. 215. πάσης

For by his face he knew him, since erstwhile  
 He came to Pella town, for Darius  
 Demanding Macedonian tribute.  
 He took his stand facing Alexander 210

and said to himself

Is not this he they call Alexander ? 211  
 'Tis he. I ought to recognize full well. 212

And observing again he said : Certainly it is he ;  
                   His voice so betrays him, 213  
 Even if his shape trick me. 214

For many people even in the dark are recognized  
 by their voice. (*Pasarges then concluding certainly  
 that he was Alexander himself*) lay down beside Darius  
 and said,

The envoy, King and Lord of all Persia, 215  
 Is none but Philip's son Alexander  
 Who among Philip's sons (?) showed most manhood

(*Alexander seeing he is recognized escapes with the  
 cups and a torch which he snatches from a sentry.*)

                  And with God's aid 217  
 He spurred his colt and held on a straight course.  
 The night was deep, and dark was Olympus.  
 And many following him on horseback 220  
 Entirely failed to catch Alexander.  
 For he held out, unto himself shining,

---

B: Περσ. Byz. 217. γεγονώς B (num τῶν γόνων!?)  
 Mox τοῦ θεοῦ βοηθοῦντος. 218. δι. τὴν ὁ. αὐτῷ B; cf. Byz.  
 219. ἦν γὰρ ν. β. A. ὄλ. C, Byz. 220. Byz.: πλ.  
 δὲ τοῦτον β. δ. μεθ' ἱπ. κατ. οὐκ ἴσχ. sim. B. 222. C, Arm.  
 γῆν C: πέλκην A, Arm.



The guiding torch of infinite splendour,  
 And was as one of heaven's stars radiant,  
 Lone traveller outwitting the Persians, 225  
 Who perished in the dells, as chance led them. 226

Now Darius bemoaned his fate, seated on his divan ;  
 where he

Saw suddenly a trustworthy omen. 227  
 The roof cracked and a picture of Xerxes,  
 By King Darius treasured much, fell down. 229

*(Alexander escapes over the river just before it thaws :  
 the Persians arrive too late and)*

Retreating from the riverside baffled, 230  
 (For this is an impassable river)  
 Of Alexander's luck told Darius. 232

*(Alexander next day)*

Full early did assemble his hosts all, 233  
 Armed them and called by name, in midst standing,  
 Like Zeus the heavenly deities counting. 235  
 And having counted up all his soldiers 236

found there were 120,000. He stood on a high hill,  
 and harangued them :

Fellow soldiers and friends !

Full small, as well I know, are our numbers, 237

κατεκρημνίζοντο. <sup>a</sup> del. Kroll. 228. Arm. : εικών  
 γὰρ ἔξω Λ. κατ. δι. Α. 229. -πα Λ. <sup>b</sup> There  
 are only isolated traces of verses in Alexander's escape  
 across the river, e.g. τὸν δ' Ἀλέξανδρον ἔρριψεν ἑρρύσθη <δὲ>  
 γῆς ἐπὶ στερρᾶς. 230. ἀπ. τῶν τ. ὁ γὰρ π. οὐ. ἀ. ἐ. π. Α.  
 233. συν. τ. σ. 234. ἐκέλευσεν ἐ. ὁ. καθοπλισθῆναι C, Arm.  
 μέσῳ Λ. 235. τοὺς οὐρανίους Λ, ἐν οὐράνῳ Arm. <sup>c</sup> e.g.  
 δις ἑξήκοντα χιλιάδας εὗρεν. 237. Α in false place : Β  
 εἰ καὶ β. ὁ ἀ. ἀλλὰ φρ. μεγάλη παρ' ἡμῖν κτλ.

FRAGMENTA CHOLIAMBICA

ἀλλὰ φρόνησις μεγάλη [παρ' ἡμῖν] καὶ θράσος καὶ  
δύναμις

ὑπὲρ <γε> Πέρσας τοὺς ἐναντίους ἡμῶν· 238  
ἡμῶν δὲ μηδεὶς ἀσθενέστερόν . . . 239

τι λογίσηται

< . . . . . > θεωρῶν τὸ <μέγα> βαρβάρων  
πλήθος· 240

εἷς γάρ τις ἐξ ἡμῶν <γε> χεῖρα γυμνώσας)  
†τῷ νῶ θεωρῶν† (χιλίους ἀναιρήσει. 242

μηδεὶς οὖν ὑμῶν δειλιάσῃ·

πολλαὶ γὰρ εἰσὶ μυριάδες < . . . . . > μυιῶν 243  
λειμῶνας < . . . . . > θλίβουσαι·

ὅποτάν δὲ ταύταις ἐμπέσωσιν <αἱ> σφῆκες 245

σοβοῦσιν αὐτὰς ταῖς πτέρυξι) κλάζοντες·

οὕτω τὸ πλήθος οὐδέν ἐστι πλὴν πλήθος·

σφηκῶν γὰρ ὄντων οὐδέν εἰσιν (αἱ μυῖαι).

ὡς δ' εἶπε[ν ὁ] βασιλεύς, πάντες αὐτὸν ηὐφήμουν.

πολλὰς <δὲ> χέρσους καὶ †στόμους† διευθύνας 250

<ἦγεν> τὸν ὄχλον ἐπὶ τὰ νῶτα τοῦ Στράγγου.

Δαρείος <οὖν> ὡς (εἶδε) τὸν <τ' > Ἀλέξανδρον >

ὀλιγοστόν ὄντα, (καὶ παγέντα) < . . . . . >

[ ] τὸν ποταμὸν εὐρὼν διεπέρασ[εν], ἐπιστήναι  
βουλόμενος . . . . . τοῖς στρατοῖς Ἀλεξάνδρου· 255

. . . . . κήρυκας εἰς (μέσον) πέμπει  
καλεῖν <ἀνώγων> (εἰς μάχην [τοὺς] ἀριστ<ῆ>ας)

(ὁ δὲ στρατός Δαρείου

238. τοὺς B. 239. μηδ. οὖν ἡμ. B. ἀσθενέστερον : -os  
φανείη Byz. : ε.γ. -ραν ψυχὴν ἔχει. 240. Byz. : τὸ πλ. τῶν  
β. B. 242. τῶν ἀντιμάχων codd. dett. ; verss. : τῶν



but we have great resouree and courage and personal strength

Beyond our adversaries the Persians. 238

Let none of us display the least weakness

Secing the vast barbarian numbers. 240

For one of us even with hand empty

Of idle fools like these will slay thousands.

For there are flies < . . . > in thousands

Thronging in days of summer the meadows ;

But when the wasps attack them in battle 245

They rout them merely by their wings' whistle.

So numbers count as nothing but numbers.

When there are wasps mere flies count for nothing.

The king spoke and his soldiers all eheered him.

And after many lands and paths traversed 250

He led them to the borders of Strangas.

Darius when he saw the commander

Had few with him, and saw the stream frozen,

Crossed it in haste, desiring to surprise

By stealth the armies of Alexander, 255

Yet heralds sent to summon to combat

The chosen men of all the brave foemen.

Now Darius' host

---

*ἀντιδίκων οὕτω τῶ νῶ θεωρῶν (οὕτω τι νωθρῶν Kroll). Vestigiis propius τῶν ὠδε μωρῶν, which I translate. 243. e.g. αἰ.*

244. *ἡμέρα θερινῆ Arm., e.g. -να θερινῆς ἡμέρης: θλίβουσαι λειμῶνας B: αἰ σκοποῦσαι τὸν ἀέρα misere cod. A. 246. κλαγόντες*

A. 247. *πλὴν πλήθος: πρὸς ἡμᾶς or σύνεσιν codd. dett.*

248. *codd. omnes?: παρόντων inepte Kroll. 250. οἶν*

*omnes. ὁδοὺς καὶ ἄκρα Arm., στίβους Kroll. 251. εὗρεν A.*

252. *ὁ δὲ Δ. omnes. ἰδῶν: ἐθεάσατο A. στρατόν -ρον A.*

254. *A ἐχλεύασεν ὡς μηδὲν (om. cett.) καὶ εὐ. ἐπιπήκτον τ. π.*

255. *e.g. ἄφνω: πρῶτος dett. 256. καὶ A: e.g. ὁμως*

*(Byz.) γε μὴν. ἐκπέμπει A. 257. καλεῖν τὴν μάχην A:*

*καλοῦντας κτλ. cett. -εας codd. dett.*

## FRAGMENTA CHOLIAMBICA

〈πᾶς ὄπλοις ἐθωρήχθη〉.

ὁ δὲ ἄρματος Δαρείος ἦν ἐφ' ὑψηλοῦ

καὶ οἱ σατράπαι αὐτοῦ ἐπὶ δρεπανηφόρων ἀρμάτων  
ἐκαθέζοντο). τῶν δὲ Μακεδόνων προῆγεν ὁ  
Ἀλέξανδρος ἐγκαθίσας τὸν Βουκέφαλον ἵππον·  
προσεγγίσει δὲ τούτῳ οὐδεὶς ἠδύνατο. . . .

ὡς δ' ἑκατέρους ἔκληζε πολέμιος σάλπιγξ 260

πολὺς δέ τις θροῦς συνεκλονεῖτο καὶ κλαγγή〉

στράτων, προθυμία 〈γὰρ〉 ἦλθον εἰς δῆριν,

(οἱ μὲν λίθους ἔβαλλον, οἱ δὲ τόξ. . . . . 263

ἔπεμπον ὡς ὄμβρον ἀπ' οὐρανοῦ φερόμενον,

ἕτεροι δ' ἐκρυπτον〉 βέλεσιν (ἡμέρας φέγγος),

ἄλλοι δ' ἄρ' ἐξοιστροῦντο ταῖς〉 μαχαίραισιν·

[καὶ] ὄλοντο πολλοί, πολὺς ὄδυρμὸς ὠρώρει·

〈ὡς〉 οἱ μὲν ἐσφάζοντο (βέλεσι τρωθέντες),

ἡμισφαγεῖς δ' ἔκειντο . . . . . (ἄλλοι· 268

γνοφερὸς δὲ ἦν ὁ ἀῆρ καὶ αἵματώδης).

πολλῶν δὲ Περσῶν ὀλεθρίως τελευτώντων, 269

ὁ Δαρείος ἔστρεψε τὰς ἡνίας τοῦ ἰδίου ἄρματος,<sup>a</sup>

καὶ πᾶν τὸ Περσῶν πλῆθος εἰς φυγὴν ὤρμα. 270

δρεπανηφόρων <οὖν〉 ἀρμάτων τροχαζόντων

(ἐθέριζ<ο>ν αὐτο<ι>) τοὺς πλείστους τῶν Περσῶν  
ὄχλους ὡς [ἐπὶ]

258. ἐθωρακίσαντο πανοπλίαν codd. dett.: π. ὁ. ἐθωρακίσθη Byz.  
259. ὁ δὲ Δ. ἦν ἐφ' ἄρματος ὑψηλοῦ Λ. 260. ἐκλαγγε codd.

dett.: οὖν -οις ἐκλίξε Λ (Kr.). 261. κλαγγείων Λ: ἰ.ε.

κλαγγή τῶν Kroll. 262. δέ Λ. 263. ε.ρ. οἱ δ' ἐτόξευον

πέμποντες — ὡς ἀπ' οὐρανῶν ὄμβρον. 264. βολίδας ἐσφεν-

δύμιζον ὥστε ἐπικαλύπτειν codd. dett.: ἐσκέπασαν Λ. τὸν

ἀέρα Λ: ἡμέρας φέγγος codd. dett., Byz. (Arm.). 265. ἄ.

ὁ δὲ μ. ἐξ. Λ. 266. πολλοὶ μ. ὦ, πολὺς δὲ Λ. 267. καὶ

was all in arms ready. 258  
Darius sat on chariot lofty

and his satraps were seated on scythed chariots.  
The Macedonians were led by Alexander on his  
horse Bucephalus that none could approach.

Now when the martial trumpet called both sides 260  
And mighty din and shouting of armies  
Clattered together, eagerly fighting, 262  
Some hurled great stones, and others shot arrows,  
like rain falling from heaven,

Others with missiles the daylight clouded, 264  
Others with swords to frenzy were goaded. 265  
Many did fall, and many cries rose up.  
As some were slain of wounds from thrown missiles  
Or lay half slain . . .

The air was thick and blood-tainted.

When many Persians were by doom taken,  
Darius turned the reins of his car,

And the whole Persian host to flight urgéd. 270  
Then on their chariots scythed, in haste wheel-  
ing,<sup>1</sup> 271

the satraps mowed down the common herd of the  
Persians like

<sup>1</sup> *vv.* 271-2 may be continuous, *e.g.* περὶ οὐ 'θερίζονθ' ὡσπερ ἐπ' ἀγροτῶν σίτος, which is nearer the A version.

codd. 268. ἕτεροι δὲ ἡ. ζ. A, Byz. : ἄλλοι δὲ ἡ. ζ. codd.  
dett. <sup>a</sup> *e.g.* Δ. ἐφυγεν ἡμιστροφῶν ἄρμα. 270. τὸ πλ.  
τῶν Π. A. 271. δὲ πολλῶν A. <sup>b</sup> So in general  
codd. dett.: -εν -ος codd. dett.: *e.g.* ἐθέριζον ὄχλους ὡσπερ  
ἐν θέρους ὄρη.

στάχνας ἀρούρης ἀγρόται ἐπικείροντες). 272

κάτωθε[ν] δ'[ι] ἐλύθη κῦμα καὶ ἤρπασε<ν> πάντας  
οἱ δὲ μὴ φθάσαντες διαπεράσαι τὸν ποταμόν

ὑπὸ τῶν Μακεδόνων (νηλεῶς) ἀνηροῦντο. 274

ὁ δὲ Δαρεῖος φυγὰς γενηθεὶς καὶ εἰσελθὼν εἰς τὰ  
βασίλεια<sup>a</sup>

(ρίψας ἑαυτὸν εἰς [τὸ] ἔδαφος, ἀνοιμώξας, 275  
σὺν δάκρυσι ἐθρήνει ἑαυτὸν ἀπολέσας πολὺ πλῆθος  
ἀνδρῶν

καὶ τὴν Περσίδα ὄλην ἐρημώσας). 276

· · · · ·  
· · · · ·  
ch. 20 · · · · ·  
· · · · ·

(οἱ δὲ σατράπαι Δαρεῖου ἔγνωσαν τὸν Ἀλέξανδρον  
ἐγγίζοντα ὃ τε Βῆσσοσ καὶ ὁ Ἀριοβαρζάνης· καὶ  
παρατραπέντες [οὔτοι] τὰς φρενοβλαβεῖς γνώμας  
ἐβουλεύσαντο Δαρεῖον ἀναιρῆσαι . . . . .) οὕτως  
ἐπήνεγκαν Δαρεῖω

ἐξιφωμένας [τὰς] χεῖρας. 278

ὁ δὲ τοὺς πονηροὺς ἰδὼν εἶπεν·

ὦ ἐμοῦ δεσπότη [οἱ] τὸ πρὶν [μου] δοῦλοι,  
τί τοσοῦτον ἠδίκησα (βαρβάρω τόλμη[ματι]) 280

272. ἀρούρης στάχνας ἀγρότητι κείροντες cod. Barocc.: first  
ἐπι rightly omitted by Byz.: ὡσπερ σίτος ὑπ' ἀρότρῳ, ne mur-  
murante quidem Krollio, A: nostrates aratris haud ita utun-  
tur: στ. ἀρούρας etiam Byz. <sup>a</sup> e.g. φ. γ. δ' εἰς δόμους ὁ Δ.

276. e.g. ἑαυτὸν ἐθρήνησεν ἀπολέσας πλῆθος μέγιστον ἀνδρῶν γῆν  
θ' ὄλην ἐρημώσας. 280. β. τολ. after ἀνέλητε codd. dett.

The husbandmen the plough-land corn reaping.

*(The Persian host attempt to flee across the Strangas but)*

The ice gave way and the wave engulf'd them. 273

Those who failed to cross in time

Were by the men of Macedon butcher'd.

Darius fled to his palace and

Casting him on the floor, with a loud groan, 275

and floods of tears wept for his loss of so numerous  
a host,

And desolation of his own country. 276

*(Darius after vain appeals<sup>1</sup> flees to Ecbatana and the  
Caspian gates. Alexander pursues.)* Now the satraps  
of Darius Bessus and Ariobarzanes learnt that Alex-  
ander was approaching, and,

By evil stroke from God their hearts smitten, 277

they plotted to kill Darius. . . They attacked Darius,

swords in their hands holding. 278

When he saw the villains he said :

My masters, my slaves once ! 279

How have I wronged you that with cruel spirit 280

<sup>1</sup> Darius cites some pure iambic verses : and one letter in his correspondence with Alexander which ensues, unlike the rest of the letters of which this history is full, shows traces of *pure* iambs. These, like others (i. 33, iii. 24. 3), have no place in this collection.

ἵνα με ἀνέλητε;

(μὴ πλε<ι>ον ὑμεῖς Μακεδόνων τι δράσητε·) 281  
 ἔασατ'[ε με] οὕτως ἐπὶ τὰ μέλαθρα ρίφ<θ>έντα  
 ἀναστενάξειν τὴν (ἀνώμαλον <μοῖραν>).

ἐὰν γὰρ ἐλθὼν ὁ βασιλεὺς Ἀλέξανδρος  
 εὖρη σφαγέντα ἱβασιλέα ληστρικῇ γνώμῃ, 285  
 ἐ<π>εκδικήσει <μ'>· οὐ θέμις γὰρ ὀφθῆναι 286

βασιλέα<sup>a</sup> δολοφονηθέντα οἰκτίστω<ς>.<sup>b</sup>

οἱ δὲ ἀσεβεῖς μαθόντες τὴν εἴσοδον (Ἀλεξάνδρου)  
 . . . προλείψαντες τὸν Δαρεῖον ἡμίπνου ἀπο-  
 φεύγουσιν . . . καὶ (εἰσελθὼν πρὸς αὐτὸν Ἀλέξ-  
 ανδρος

<...> εὖρεν αὐτὸν <αἰμόφυρτον> ἡμίπνου), 287

καὶ (ἀνοιμώξας

<ἐλέου γέμοντα> θρηῆνον ἄξιον λύπης 288

δάκρυα ἐξέχεεν [καὶ]

τῇ χλάμυδι <δ'> ἐσκέπα<ζ>ε [τὸ] σῶμα  
 Δαρείου), 289

ἐπιθεὶς δ' ἑαυτοῦ χεῖρας ἐπὶ τὸ Δαρείου 290

στῆθος τοίους ἔλεξε συμπαθεῖς μύθους·

ἀνάστα, φησί· τῆς τύχης, ὦ Δαρεῖε,

καὶ τῶν σεαυτοῦ δεσπότης πάλιν γίνου.

δέξαι σ[ο]ὺ τὸ διάδημα Περσικοῦ πλήθους,

ἔχε σοῦ τὸ μέγεθος τῆς τυραννικῆς δόξης. 295

ὄμνυμί (σοι) Δαρεῖε τοὺς θεοὺς πάντας

<ὡς ταῦτ'> ἀληθῶς καὶ οὐ πεπλασμένως (φράζω).

281. δράσηται cod. Barocc. : -σετε codd. dett. ?? 283.  
 ἀνώμαλόν μου (ἀνομαλῆ cod. Barocc.) τύχην: δυσέκβατον A.

you come to kill me ?

Excel not Macedon in your actions. 281

Suffer me thus upon the earth rolling

To weep aloud at my fate's injustice.

For if there come the king Alexander,

And find a king by pirates slain lying, 285

He will avenge me : Right doth not suffer 286

that a king should be seen slain by guile most pitifully.

(After a struggle they decamp leaving Darius half dead. Alexander arrives and)

found him half alive with blood spatter'd. 287

With a loud groan he uttered

A lamentable dirge and right piteous, 288

shed tears

And with his cloak Darius' form veiling, 289

Upon Darius' breast his hands laid he, 290

And words of sympathy spoke as follows :—

Arise, quoth he ; Darius, of fortune

And of your own be once again master.

Receive the Persian diadem once more,

The might of all your kingly fame keeping. 295

I swear to you, Darius, by heaven,

I speak this truly with no feigned utt'rance,

285. ἀνακτα Kroll. 286. ἐπ- : εὖ A : cett. ἐκδικ. τὸ αἷμά μου. <sup>a</sup> <βασιλεῖ> β. Ausfeld ; but sterner measures are needed.

<sup>b</sup> -των A. 287. Byz. : ἐκκεχυμένον . . . τὸ . . . αἷμα C.

288. θρ. ἄ. λ. C : ἐλ. γέμ. B later. 289. -ασε C. 290. τὰς

χείρας δὲ αὐτοῦ ἐπ. A. 296. σε A. 297. Kroll (ὡς Byz.,

ταῦτα Arm.) : ὅτι ἐγὼ A.





That you may have again the sole sceptre.  
 For I myself at meat with you sat once  
 At table by your hearth, when I came here 300  
 To bring you message from Alexander.  
 But now arise and be your land's master :  
 A king should suffer not nor be wept for.  
 For all are equal at their last hour's end.  
 Who are they who did wound you, Darius ? 305  
 Tell me their names, O King : I'll avenge you.  
 As Alexander spake thus, Darius 307  
 Groaned, drew him nigh to him, his hands stretch'd  
 forth,  
 And kissed his breast and quoth : Alexander,  
 Be not elated by your proud kingship : 310  
 When you have wrought a deed of god worthy  
 And fancy with your hands to touch heaven  
 Think of what is to be : for fate knows not  
 Or king or commoner : all things cruelly  
 In undistinguished eddy she whirls round. 315  
 See what I was, and what my fate now is ;  
 I, who was once of all this land owner,  
 Am master now not even of myself.  
 Me with your hands most pious here bury,  
 Let Macedonians tend me, and Persians :<sup>1</sup> 320

Let all as kindred do my kin's functions.  
 Alack for me, I give you my mother !

<sup>1</sup> Probably the account in C, according to which the king summons his harem is, for the choliambic writer, original. But, as usual in this version, traces of metre are few.

310. Kroll. 311. -σεις A. 312. οὐρανοὺς A, οὐρανὸν  
 codd. dett. (φθάσαι). 314. e.g. ὅλως τιν' οὔτε : A βασιλέα  
 ἢ ληστήν οὔτε πλῆθος. 315. παντὶ κακῶς A : πανταχόθεν  
 cett. 317. Arm. (om. cett.) : κύρον γίγης A. 319. -οις  
 A. 321. μία codd.

## FRAGMENTA CHOLIAMBICA

καὶ τὴν γυναῖκα <δ' > ὡς σύν<αι>μον οἴκτειρον·  
καὶ τὴν θυγατέρα σοι δίδωμι Ῥωξάνην,  
ἵν' εἴ τι κὰν φθιτοῖσι λείπεται γνώμη<ς> 325  
<οἱ δύο γονῆες> ἐπὶ τέκνοισ<ι> κα(υ)χῶνται.  
σ<οἱ> μὲν Φίλιππος>, Ῥωξάνη[s] δὲ Δαρεῖος>.  
τοσαῦτα λέξας ὁ βασιλεὺς <ὁ> Δαρεῖος  
τὸ πνεῦμ' ἔλευψε<ν> ἐν χερ<οῖ>ν Ἀλεξάνδρου.

323. Kroll. σὺνεμὸν A: corr. Raabe ex Arm. 324. Ῥ.  
δ. σοι A. 325. γνώμη A. 326. Kroll: σὺ δυνὸ  
γενεαῖς A. κάχεται A: καύχ. cett. 327. σὺ, -πω,  
-ης, -ίω codd.: corr. Kroll. 329. εἰ. τὸ π. and χερσίν A.

Pity my wife here as a kinswoman !  
 My daughter give I also Roxanes,  
 That if sense liveth yet among dead men                   325  
 Two parents in their offspring may glory,  
 Philip in you, and I in Roxanes.  
 After this utterance King Darius  
 In Alexander's hands the ghost gave up.<sup>1</sup>

<sup>1</sup> Further traces of metre are few : and it is very doubtful whether Book III. containing Alexander's expedition into Judea, his journey to Candace, and his death, owes anything to the versifier. See p. 357.

## ORACULUM

ap. Ps.-Call. i. 3. 4.

Ἐν δὲ τῷ Αἰγύπτῳ ἀφανοῦς γενομένου  
τοῦ Νεκτανεβῶ ἠξίωσαν οἱ Αἰγύπτιοι τὸν προ-  
πάτορα τῶν θεῶν Ἡφαιστον τί ἄρα ὁ τῆς Αἰ-  
γύπτου βασιλεὺς ἐγένετο. ὁ δὲ ἐπεμψεν αὐτοῖς  
χρησμὸν πρὸς τὸν ἀόρατον τοῦ Σεραπείου<sup>α</sup> στήναι<sup>β</sup>  
ὅς χρησιμοδοτεῖ αὐτοῖς οὕτως·

Αἴγυπτον ὁ φυγὼν κρατερὸς ἄλκιμος πρέσβυς  
βασιλεὺς δυνάστης ἠῆξει<sup>ε</sup> μετὰ χρόνον νέος,  
τὸ γηράλαιον ἀποβαλὼν τύπων εἶδος,  
κόσμον κυκλεύσας ἐπὶ τὸ πεδίων Αἰγύπτου,  
ἐχθρῶν <ἀπάντων> ὑποταγὴν διδοὺς ἡμῖν. 5

οὕτω δοθέντος . . .

<sup>α</sup> Σεραπείου: v.l. Σινωπείου. <sup>β</sup> στήσαι A. iambos no-  
tavit W. Kroll. 1. ἐκφυγῶν [cod.] L[eid]. κραταιὸς A:  
-ερὸς L. 2. e.g. μ. χ. ν. θ' ἠξει. 3. γεράλαιον A, L.  
τύπον εἶδον κόσμου A. 4. Αἰγ. π. A, L (Αἴγυπτον L).  
5. ἐλθῶν διδοὺς L.

## ORACLE

*Ps.-Call. i. 3. 4*

Now in Egypt after Nectanebos' disappearance the Egyptians saw fit to ask Hephaestus the grandsire of the gods what had happened to the king of Egypt. And he sent to them an oracle to go to the recess of the Serapium. And Serapis delivered an oracle to them as follows :—

The strong, brave sire that has fled Egypt  
 Monarch and king will come again youthful,  
 Having put off his features old semblance,  
 Circling the world to Egypt's plain once more,  
 Giving of all our enemies conquest. 5

After this oracle had been thus delivered, [failing to discover its meaning they wrote the verses on the base of Nectanebos' statue, as a memorial against such time as the oracle should come to pass.]

## UNCERTAIN FRAGMENTS

The search for anonymous choliambics has met with but little success. It is very easy for prose passages to appear to belong to such a metre. An excellent instance of this kind appears in Polyb. i. 32 :

τοὺς ἀπολογισμοὺς παρὰ τί νῦν σφαλείησαν  
καὶ πῶς δύναιτο τοὺς ἐναντίους νικᾶν;

as quoted by Suidas. Under the heading 'Spuria' I give a few instances of verses which, it appears to me, are either fortuitous, or belong to another metre. But there is another class, not yet noted by editors, as to which, it seems, some room for doubt exists. The collectors of Greek proverbs normally threw these into the rhythm of the end of a verse, or indeed a whole verse; and where the choliambic rhythm predominates it seems possible to claim a few of these, not indeed from writers in choliambi, but as conscious choliambi produced by the editor of proverbs. This is why I have ventured to give the late fifteenth-century choliambi of Arsenius, who after the fall of Constantinople augmented Apostolius' (his father's) collection of proverbs; and drawn attention to a place where a far earlier writer, Synesius, bishop of Cyrene, deliberately casts a proverb into this metre, or uses a metrical authority. Thus Hesiod's δῶρα θεοῦς πείθει degenerates into a verse-end δῶρα

## UNCERTAIN FRAGMENTS

καὶ θεοὺς πείθει and ἡ ἀπὸ Σκυθῶν ῥήσις assumes an illogical accusative. Since distinction is not always possible I include a certain number of cases where there may actually be a quotation from a choliambic writer (other than a proverb-collector); but I do not suppose that there are more than four or five of these. The division into (a) *Dieta* and (b)<sup>1</sup> is unsatisfactory. It is further possible that of the four or five some like ἀεὶ με κτλ. and μύωπι κτλ. are from lost fables of Babrius. Where all is so hypothetical detailed discussion is unnecessary; and this warning must suffice.

<sup>1</sup> Proverbs proper.

## FRAGMENTA INCERTA

(1-10, *vid.* pp. 2-7)

*Inc.* 11 (B<sub>gk.</sub> 25)

ὁ τὸν κυσὸν τρωθεῖς  
ἦδ<ει>ς <ὄ>που μάλιστα τοῦ κράνους χρεί<η>.

(Photius, ii. 33 Naber.)

*Inc.* 12 (B<sub>gk.</sub> 26 A)

A. βαύ, βαύ.

B. καὶ κυνὸς φωνὴν ἴεις;

(Joan. Alex. *de ton.* p. 32. 23 βαὺ . . . ὀξύνεται (12).)

*Inc.* 13

στροβεῖς σεαυτὸν κοχλίου βίον ζώ<ω>ν.

(Plut. *Mor.* p. 525 E σὺ δὲ τοσαῦτα πράγματα συγχεῖς καὶ ταράττεις καὶ (13).)

*Inc.* 14 (B<sub>gk.</sub> 27)

ἐγὼ μὲν ὦ Λεύκιππ<ε> δεξίη σίττη

(Schol. Ar. *Av.* 704 Δίδυμος δέ, ἐπεὶ ἡ σίττη καὶ εἶ τι τοιοῦτον ὄρνειον δεξιὰ πρὸς ἔρωτας φαίνεται (14). Suid. ἀεὶ τοῖς ἐρώσιν.)

11. 2. ἦδη Αἰσώπων : corr. Dobree. χρεία corr. B<sub>gk.</sub>  
12. interpuncti. 13. ζῶν : corr. Crusius. 14. ὦ  
Suid. : ὡς schol. Ar. Λευκίππη corr. Bentley. -η -η  
corr. Meineke.



## UNCERTAIN FRAGMENTS

(For 1-10 see above)

11

In the rump wounded  
Thou knewest where a helmet was needed.

(*Photius's Lexicon.*)

12

A. Bow! Wow!

B. Do'st bark dog-like?

(*John of Alexandria on Accents.*)

13

You lead a shell-fish life of inquietude.

(You confound all these matters <sup>1</sup> and in your worry (13).  
*Plutarch on Avarice.*)

14

Leucippus, I with favouring parrot

(Didymus' explanation rests on the ground that parrots  
and suchlike birds are favourable to lovers (14). *Com-  
mentator on Aristophanes' Birds*; also in *Suidas' Lexicon.*)

<sup>1</sup> The reading is uncertain and unsatisfactory.

## FRAGMENTA CHOLIAMBICA

### Inc. 15

†έπ' ἀνδρὸς ἄνδρα Κερκίδας ἀπέκτεινεν.

(Arist. 673 a 13 τὸ περὶ τὴν κεφαλὴν ὡς ἀποκοπέῖσα φθέγγεται. . . τοῦ γὰρ ἱερέως τοῦ Ὀπλοσμίου Διὸς ἀποθανόντος . . . ἔφασάν τινες ἀκοῦσαι τῆς κεφαλῆς ἀποκεκομμένης λεγούσης πολλάκις (15). οἷο καὶ ζητήσαντες ὃ ὄνομα ἦν ἐν τῷ τόπῳ Κερκίδας ἔκριναν.)

### Inc. 16

ἐγὼ μέντοι ἢ τοσαύτη τρεῖς ἤδη  
καθειλον ἰστοὺς ἐν βραχεῖ χρόνῳ τούτῳ.

(Strabo, p. 378 μνημονεύεται τις ἑταῖρα πρὸς τὴν ὄνειδιζούσαν ὅτι οὐ φιλεργὸς εἶη οὐδ' ἐρίων ἄπτοίτο εἰπεῖν (16).)

### Inc. 17

μὴ πάντοθεν κέρδαινε σαυτὸν αἰσχύνων.

(Greg. Naz. περὶ ἀρετῆς ii. 432. v. 387 καὶ ταῦτ' ἐπαίνει τῶν σοφῶς εἰρημένων (17) . . .)

### Inc. 18

τέττιγα <μέντοι> τοῦ πτεροῦ συνείληφας.

(Lucian, iii. 162 τὸ δὲ τοῦ Ἀρχιλόχου ἐκείνο ἤδη σοι λέγω ὅτι (18). Apostol. xvi. 32.)

15. I doubt whether there be a verse at all, and whether the head said more than Κερκίδας ἀπέκτεινεν. The first two words are anyhow corrupt. The obvious correction of ΕΠΑΝΔΡΟΣ is (Ε)ΗΜΙΑΡΟΣ, which I translate. 17. The verse is expressly attributed by Gregory to an older writer. However, it may well have been an ordinary iambus (αἰσχυνῶν). The next citation is from Eur. (*fr.* 20). See my *F.G.A.* p. 4.

## UNCERTAIN FRAGMENTS

15

Foul Cercidas his fellow-man murder'd.<sup>1</sup>

(The story of the head speaking when severed from the body. . . . When the priest of Ioplosmian Zeus was mysteriously slain, some alleged that the head though cut off kept on repeating (15). So they hunted out one of this name there and accused them. *Aristotle.*)

16

I at my age three times  
In this brief space have undone three pieces.<sup>2</sup>

(A certain courtesan is said to have remarked to a lady who rebuked her for idleness nor putting her fingers to the loom (16). *Strabo.*)

17

Gain not from every source thyself shaming.

(You must approve the following wise utterances ' (17) . . . ' *Gregory, Bishop of Nazianzus.*)

18

You've taken by the wing a grasshopper.

(It is time for me to tell you of Archilochus'<sup>3</sup> dictum (18). *Lucian's Liar.* Also in *Greek Proverbs.*)

<sup>1</sup> Some have actually sought to connect this with Cercidas (the law-giver of Megalopolis or the cynic) or a relative!

<sup>2</sup> Should probably be classed among paroemiac dicta: it may not occur in any literary writer.

<sup>3</sup> Pfeiffer has recently shown that Archilochus wrote τέττιγος ἐδράξω πτεροῦ: so this fragment belongs to p. 347.

FRAGMENTA CHOLIAMBICA

*Inc.* 19

λευκὴν

μᾶζαν φυρῶ σοι;

(Diogen. vi. 12 ἐπὶ τῶν μεγάλως ὑπισχνομένων. Other references *Paroem. Gr.* i. 271.)

*Inc.* 20

ζῶον ἐν πυρὶ σκαῖρον

(Cram. *An. Ox.* ii. 371. 19.)

*Inc.* 21

<τέρψιν> ἦν χαρίζονται νύκτες

(*Ibid.* 483. 3.)

19. *vv. ll.* φύρωσιν, μεγάλους, μεγάλα.  
vit Headlam.

20, 21. indica-

UNCERTAIN FRAGMENTS

19

May I

A white cake mix you ?

((19) refers to those who make lofty promises. *Greek Proverbs.*)

20

An animal in fire leaping

(*Grammarians in Cramer's Anecdota Oxoniensia.*)

21

That pleasure which nights give

(*Ibid.*)

## PAROEMICA

### (a) *Dicta*

1. φιλεῖν ἀκαίρως ἴσον. ἐστὶ τῷ μισεῖν.

(*Paroem. Gr.* ii. 778.)

2. εἰ τυρὸν εἶχον οὐκ ἂν ἐδεόμην ὄψου.

(*Apostol.* vi. 76 ἐπὶ τῶν ὀλίγοις ἀρκουμένων καὶ ἐγκρατῶν from *Plut. Mor.* 234 E εἰς πανδοκεῖον (Λάκων τις) καταλύσας καὶ δοὺς ὄψον τῷ πανδοκεῖ σκευάσαι, ὡς ἄτερος τυρὸν ἤτει καὶ ἔλαιον, 'εἶτ', ἔφη (2).)

3. ζημίαν αἰροῦ μάλλον  
ἢ κέρδος αἰσχρόν· τὸ μὲν [γὰρ] ἅπαξ σε λυπήσει  
τὸ δὲ διὰ παντός.

([*Apostol.*] viii. 34 b from *Stob. Fl.* v. 31 (i. 20 H). *Χίλωνος.*)

4. ἡ βραχυλογία ἐγγύς ἐστι τοῦ σιγᾶν.

([*Apostol.*] viii. 41 c from *Stob. Flor.* xxxv. 9 Λυκούργος πρὸς τὸν εἰπόντα 'διὰ τί Λακεδαιμόνιοι τὴν βρ. ἀσκοῦσιν:' εἶπεν ὅτι ἐγγύς κτλ.)

1-5. It is possible that at some period before Plutarch (or Stobaeus) certain dicta may have been given in a metrical choliambic form. 4. e.g. τὸ γὰρ βραχυλόγον if the story is adopted from a metrical writer.

## PROVERBS

(a) *Sayings* (cf. *Inc.* 16)

1. Untimely love 's than hatred no better.

(*Greek Proverbs.*)

2. If I had cheese what use to me were meat ?

(*Greek Proverbs* from the story in *Plutarch* : A certain Spartan put up at an inn and gave meat to the innkeeper to cook : when the latter asked for cheese and oil, he rejoined (2).)

3. For loss is far better  
Than gain with shame : the one for one moment,  
The other aye will irk.

(*Greek Proverbs* from *Stobaeus' Anthology*, where it is attributed to *Chilon*.)

4. For brevity to silence is next door.

(*Greek Proverbs* from *Stobaeus' Anthology* : Lycurgus when asked why the Spartans practised brevity replied (4).)

## FRAGMENTA CHOLIAMBICA

5. ἐξ ἴσου δίδου πᾶσιν.

(Plut. *Mor.* 208 B (Agesilaus is the speaker) is thus given by Apostol. vii. 51, with the lemma ἐπὶ τῶν ὀρθῶς διανεμόντων καὶ δίκαιως κρινόντων.)

6. ἀκραῖς ἐπὶ ῥηγμῖσιν Εὐξείνου πόντου

(Plut. *Mor.* 602 A διὸ καὶ Διογένης ὁ Κύων πρὸς τὸν εἰπόντα 'Σιωπῆς σου φυγὴν ἐκ Πόντου κατέγνωσαν,' 'ἐγὼ δέ,' εἶπεν, 'ἐκείνων ἐν Πόντῳ μονήν' (6).)

6. Diogenes was well-read but is not likely to have cited Hipponax or Ananius or a contemporary. It is usual to read πόρον.

(b)<sup>a</sup>

Ἄλει με τοῖ[ουτ]οι πολέμοι διώκοιεν, Ἀκάνθιος  
 τέττιξ, Ἄλμη <γὰρ> οὐκ ἔνεστ' αὐτῶ, Ἀκαρπώ-  
 τερος εἶ <τῶν> Ἀδωνίδος κήπων, Ἀκόλῳ [τὰ]  
 χειλ' <έ> οὐ σύκῳ βῦσαι, Ἀπὸ ξύλου καλοῦ<sup>b</sup>  
 <γε> κἂν ἀπάγξασθαι, Ἀρουραία μάντις, Βία  
 πειρήτων πλουσίων παράκλησις, Γύης <μὲν>  
 οὐκ ἔνεστ' αὐτῶ,<sup>c</sup> Δηλίου κολυμβητοῦ, Δίκτυον  
 φυσαῶ,<sup>d</sup> Δῶρα καὶ θεοὺς πείθει, Ἐγένετο καὶ Μάν-  
 δρωνι συκίνη ν<ῆ>υς, Εἴληφεν ἠ παγὶς τὸν μῦν,  
 Ἐμπεδοκλέους ἔχθρα, Ἐν θέρει [τὴν] χλαῖναν<sup>e</sup>  
 κατατρίβεις, Ἐξ ἐνὸς πηλοῦ, Ἐχεται δ' ὥσ<τε>  
 πο<κ>λύπους πέτρ<η>ς, Ἡ τρὶς ἐξ ἢ τρεῖς οἶνας,  
 Θραῆκες ὄρκι' οὐκ ἐπίστανται, Κάκιον ἢ Βαβῦς (?)

<sup>a</sup> References will readily be found in the Indexes of Leutsch and Schneidewin, *Paroemiographi Graeci*, Gottingae 344



## PROVERBS

### 5. Equal shares all round.

(*Greek Proverbs* : ' applies to fair and just apportionment.' *Plutarch* is the source where it is part of a saying of *Agesilaus*.)

### 6. Upon the furthest shores of the Euxine

(Hence *Diogenes the Cynic* when told that the *Sinopeans* had condemned him to exile beyond the *Euxine sea* rejoined ' But I condemn them to remain in *Pontus* (6).')

(b)<sup>1</sup>

Such<sup>2</sup> enemies be e'er my pursuers, A hedge-cricket, Therein is no saltness, Less fruitful than *Adonis* (his) gardens, No mere fig but a good mouthful, If hang I must, hang me from strong gallows, A seer rustic. The poor perforce the rich by persuasion, This plough has no tree to 't, *Delian diver's*, A net you 're inflating, Even the gods take bribes, For *Mandron* too a ship had—of figwood, The mouse in trap 's taken, *Empedocles'* hatred, In summer why thy overcoat wearest ?, Of one clay founded, *Octopus* to rock clinging, Thrice six or three aces, Oaths in *Thrace* run not, Than *Babys* worse player, Than

<sup>1</sup> For *Πέρδικος καπηλέων* see on *Hippon*. 70.

<sup>2</sup> Greek text corrected by *Sauppe*.

1839, or in *Suid.* *s.v.*

<sup>b</sup> *cf.* *Suid.* ἀπο καλοῦ.

<sup>c</sup> *Suid.*

<sup>d</sup> *Suid.* *s.v.* δίκτυον.

<sup>e</sup> χλ. ἐν θ.

αὐλεῖ, Καλλικυρίων πλείους, Καρικὴ Μοῦσα,  
 Καρικὸν θῦμα, Κατὰ λίθων σπείρειν, Κατὰ πε-  
 τρῶν σπείρειν, Κίσσαμις Κῶος, Κρωβύλου ζευγος,  
 Κωδάλου χοῖνιξ, Λίνον λίνῳ κλώθεις, Λυδὸς ἐν  
 μεσημβρία παίζει, Λύκου πτερόν ζητεῖς, Μάρτυς  
 ἐκ Διὸς δέλτων, Μὴ νεκρῶν θήκας κίνει, Μύωπι  
 τὸν <τ>ρ<έχ>οντα <πῶλον> ἤγειρας, Ὅδοῦ παρ-  
 ούσης τὴν ἀτ<αρ>πιτὸν ζητεῖς<sup>a</sup>; Οὐ σχολὴ  
 δούλοις, Παρθένος τὰ πατρῶα, Πρὸς σῆμα μη-  
 τρυιᾶς κλαίει, Τὰ Σαμίων ὑποπτεύεις, Τὴν ἀπὸ  
 Σκυθῶν ῥῆσιν, Φάων ὑπάρχεις τῷ κάλλει καὶ  
 τὸν τρόπον.<sup>b</sup>

<sup>a</sup> Pargoem. ἀτραπὸν μὴ ζήτει: Suid. best cod. ἀτραπιτὸν.

<sup>b</sup> ε.γ. τὸν τρ. καὶ τ. κ.

## PROVERBS

Callicurians are more num'rous, Carian music, Carian victim, Seed upon stones sowing, Seed upon rocks sowing, Cissamis Coan, Crobylus' couple, Codalus' pint-pot, Thread with thread spinning, A Lydian at noon playing, As one who seeks a wolf's feather, Witness Zeus' tablets, Let dead men lie quiet, The willing horse whip not, Seek not the by-way when thou hast the highway, Slaves have no leisure, Spends like a virgin, Weeps at the tombstone of his stepmother, The Samians' fate fearing, The Scythian saying, As fair of fame and favour as Phaon.<sup>1</sup>

<sup>1</sup> In cod. Urbin Gr. 125 a fifteenth-century hand gives on the fly-leaf *δρὸς πεσοῦσης ἀκαμάτως ξυλίζεσθαι*, 'small search for fuel when the oak 's fallen.' The alternative version is a pure iambic,

## SPURIA

1. αἰσχύνομαι μὰ τὴν φιλότητα γηράσκων  
ἵππος ὑπὸ ζυγὸν θήλειάν τε τροφήντ'  
ἔχων ὀράσθαι.

(Diog. ii. 53, [Apostol.] i. 67 d, Prov. Bodl. 171.)

2. Χῖος παραστὰς Κῶον οὐκ ἐᾷ τσῶ[ζειν].

(*App. Prov.* v. 28 gives the right form : this is from Schol. Plat. p. 320 Bekk., Eust. 1397. 39.)

3. ἄρκτου παρούσης ἵχνη μὴ ζήτει.

(Zenobius, ii. 36 ἐπὶ τῶν δειλῶν κινήγων. *Paroem. Gr.* i. 42.)

4. ὁ τὸν πάτερα εὐρῶν . . . χαλκοῦ χρεία

(Phot. ii. 33 Naber.)

5. ὑπερδεδίσκευκας πονηρία πάντας.

(Bekk. *An.* 67. 27. No choliambic writer entirely neglects the caesura. It is clearly from an orator.)

6. ἀνθρωποειδὲς θηρίον ὕδατι συζῶν

(See Nauck, *Tr. Gr. Fragm.* p. 11 : attributed to Aeschylus by Phrynichus, 5. 21. Read ὕδ. συζ. θηρ. and attribute to an Attic comedian.)

## SPURIOUS

1. In friendship's name, it shames me to grow old  
Like horse in harness and to be seen  
Nurtured like woman.

(In the *Proverb-Collections*.)

2. A Chian speaking may a Coan drown.

(*Ibid.*)

3. When bear is near seek not his traces.

(*Ibid.*)

4. Who with no farthing left found his father.

(*Photius' Lexicon*.)

5. You have o'ershot in villainy all men.

(*Harpocration's Lexicon*.)

6. A human form living in water

(Concerning Glaucus appearing from the sea. *Aeschylus* quoted by *Phrynichus* (*Bekk. An.* v. 21).)

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1. Meineke indicated this : if genuine read τῆν τρ. τε θήλ.  
v. 2. But probably in all these seven cases the vague  
resemblance to metre is wholly fortuitous. 2, 3 and 5  
Sauppe. 2 is really λέγειν.



## SPURIOUS

7. For persuasion<sup>1</sup>  
Well timed doth often guide aright business  
Where strength, employing force, achieves nothing.

(*Choricus* in *Graux' Textes inédites*.)

8. But look at my inside,  
Good sir juryman : you 'll find me more spotted.<sup>2</sup>

(The fox of Aesop in his case against the pard. *Plutarch* on *Mental or Bodily Affliction* (8).)

<sup>1</sup> Conceivably, however, this might be from a lost fable of Babrius, or from part of the life of Alexander, or even written in the metre by Choricus. See on Synesius below. *ἐλθῶν* is Graux' suggestion for *εἰρημένος*.

<sup>2</sup> The word 'spotted' implied to the Greek both variety of colour and cunningness of disposition.

## SYNESIUS<sup>1</sup>

For wedges must with wedges be knocked out.

(To Olympius. The church is suffering from evil strangers.  
Attack them ( . . .).)

<sup>1</sup> Synesius bishop of Cyrene either took this proverb from a collection in which it was adapted to the choliambic metre (see below) or so adapted it.

## FRAGMENTA CHOLIAMBICA

### ARSENIUS

οὕτω σε τανῦν ἔστιῶ τὸν κράτιστον  
νηκτοῖς πετεινοῖς, κτήνεσιν ἔρπυστοῖς τε.  
αὐθις δέ σοι τράπεζαν, εἰ δοίης, θήσω,  
εἰς ἐκτύπωσιν, πορισμὸν τὸν ἄρκουντα,  
λαμπροῖς στρατηγήμασι τοῦ Πολυαῖνου,  
οἷς κείνος εἰστίασε τῷ βασιλῆι  
πάλαι τὸν Οὐῆρόν τε καὶ Ἄντωνῖνον.

Κύων ἐγὼ σὸς καὶ γλυκὺς σὺ δεσπότης·  
οὐκοῦν ὑλακτῶ καὶ φαγεῖν ζητῶ βρῶμα.  
Ἄναξ λεοντόθυμε τὸν κύνα τρέφε·  
θρέμματα γὰρ θηρῶν σε βλέπω βαρβάρου.

(Phile, p. 1 Didot. These verses end the dedication.)



## ARSENIUS

### ARSENIUS<sup>1</sup>

So now most noble one herein find food.  
Herein are birds and fishes, beasts, serpents.  
If you will pay enough, I 'll get printed  
Later a second course, and Your Highness  
Regale with Polyænus his tactics,  
Whereon he once feasted the two rulers  
Verus and Antoninus of old Rome.

I am thy dog and thou my master art.  
So do I bark and wish for my dog-food.  
O lion-hearted king feed thou thy dog.  
I see thou huntest the barbarian beasts.

<sup>1</sup> Arsenius had lived in Constantinople before its capture and edited his father's collection of proverbs. His choice of metre may be significant.

## ADDENDA

P. 46, *fr.* 68. Add the variants: *v.* 1 *κατωμόχαιε, καταμόχαιε* and *κακομήχανε*: *v.* 6 *τὸν τεκνούμενον* and *τῶν τικείμενον*. The verses are also quoted by Tzetzes on his *Antehomerica*, *v.* 168. For *τῶντικείμενον* a good case could be made out, but it has little ms. support.

P. 49, *fr.* 70. In order not to confuse the reader I have given what I believe may have been the Lycophron-Tzetzes view of these verses. It has been suggested to me that *πυθμένι στοιβῆς* may have been taken as a 'bunch of straw.' But I believe the whole to be nonsense and it is superfluous to trouble much over a patent error. *στοιβή* means a paving, perhaps as Photius, p. 539. 15 (from Eupolis) explains it, an inlaid paving. *ὀφέλλω* and *ὀφέλημα* are simply used of raising the ground-level or of adorning. *πυθμήν* has its natural sense of foundation.

And found a man adorning the mansion,  
Yet unadorned, with an inlaid pavement.

On the word see also Herwerden, *Lex. Suppl.*

P. 91, i. 84 *sqq.* These verses present several unsolved problems: (*a*) why in *v.* 83 is *ἔκητι τῶν ἱρῶν* unexplained? (*b*) why is there no obvious antecedent to *ὅς* (*v.* 85), or noun on which *σοῦ* depends? (*c*) Why is there no note of change of speaker between *Γυλλί* and *τέκνον* or *ἦλθον* and *Γυλλί*? As to (*a*), traces in 82 are sufficient to show we have no explanatory contrast to *ἱρῶν*: and as to (*b*), *μᾶ τέκνον* cannot belong to the same sentence as *γένοιτο*, so there can be no construction for *σοῦ*. All these difficulties could be removed by reading, as I should have done, *μοι Γυλλίων(α)* in 84, 'my dear little Gryllos.' The parent ms. probably had *Γύλλος* at *v.* 50. At *v.* 83 Gyllis says 'I didn't come or want to come,' *e.g.* *δείξον οὖν ἐπεὶ οὐ σποιδῆ*); it was the rites in

## ADDENDA

respect of which my dear little Gryllos needed you to initiate him (*e.g.* Γρυλλίωνα ἔχοις μύστην). Then Metriche (not, as P *pardonably* mistook, Gyllis) says, 'Let him be your μύστης.' It is much in favour of this view that many other, and, no doubt, better arrangements of parts and supplements can be found than these, whereas on the other view nothing can be done: and that there is far less departure from the tradition of P that the verses *could* be read consecutively.

P. 104, iii. 20. 21. The transposition of these verses is unnecessary. The least unsatisfactory interpretation seems to me to be that given. Not only are they rubbed brighter than the flask, but their gaudy trappings are contrasted with the mother's lack of 'vanity bags.' Headlam thought that the old man was a fisherman. Another suggestion made to me is that the dibs are left lying at the smithies or on the foreshore—the low haunts which the boy frequents. Perhaps φῦσαι and δίκτυα are used ironically, 'puffs and reticules.'

P. 155, vii. 69, 70. Inexcusably I have failed here to recognize the sequence of thought. We should read in *v.* 69 ὁ τοῦτ' ἐὼν γὰρ οὐ σε ῥηθίως χηνῆ (deleting ρ: *cf.* Hesych. χηνῆσαι, to deride): "he who allows this (so Blass) is not lightly mocking you." Proceed then, reading τί; in 71: "For of shoes, lady, the true function you will admit, please, to be—what? Why, 'pon my head . . . to bring quick profit to tool-pliers: since if this throw prosper not, O Hermes . . ., I know not how pot shall thrive better." Those who find this lapse into the style of Plato difficult should read χρῆναι (χραίνω) εἰκατόντων οὐκ ἄμεινον εὐρήσειν . . .: but I prefer to translate what is in the Papyrus. Other accentuations of τί, and divisions of speakers, are credible.

P. 231. The readings of the Bodleian papyrus not noted are as follows:

Above *vρην* in *v.* 13 at distance of one verse is visible (ημο): certainly not any words in *v.* 11 (Lond). Where *εκλιθου* should come (*v.* 9) we have . . . (τα . αν) πολε. . . . In *v.* 13 the *τοῦ* of *ἑαυτοῦ* is fairly clear. In *v.* 15 fin. *πλωιτηρ* is clear. In *v.* 22 *ολλοι* is as easy as *αλλοι*, and in 26 *χεις* easier than *υεις*. In 14 my reading *ηθ* on which is based Mr. Milne's clever correction is, I think, certain.

## ADDENDA

Pp. 244-5. There are three main points of difficulty associated with this poem.

In the first place the whole story is associated by all other Greek and Latin writers with Sardanapallus, not with Ninos. As to this I suspect that Phoenix is influenced solely by metrical considerations. I do not think it credible that *-os* is throughout corrupt—‘son of Ninos,’ ‘at Nineveh,’ *ἴνις Νίνου*, κτλ.

Secondly, there are two legends as to the inscription, both given in Athenaeus. According to one, the famous saying, ‘Eat, drink, and be merry; the rest is not worth *that*,’ is part of an inscription on Sardanapallus’ memorial (not tomb) at Anchialé, which, with Tarsus, Sardanapallus built in one day. The other contains the words, ‘I drank, I ate, I satisfied my lust.’ This was given to Greece by Choerilus. It was once inscribed on a stone pillar on a mound at Nineveh; but the mound was pulled down by Cyrus. In one account Sardanapallus had no regular tomb but burnt himself with his wives and concubines, not at Nineveh (*Nivos*). In another, he was murdered in his palace. He was the last of his dynasty. See Mayor’s Juvenal, ii. 178.

The decisive point as to which legend Phoenix followed is in *v.* 12; but unfortunately this ends with a *vox nihili*, *αἰδεῖ*. Editors have generally read *ἄδει* which is precisely the one thing that we cannot read. *αἰδές* which I give is, in a sense, certain from Hes. *Sc.* 477 *τοῦ δὲ τάφου καὶ σῆμ’ αἰδές ποιήσεν Ἄναυρος*. We may then either (*a*) regard *καὶ . . . αἰδές* as an illustrative adscript and read what we will (*e.g.* *καὶ τὸ σῆμ’ ἕξει*), ‘for all men writ Where Ninos on his monument doth sit.’ The *σῆμα* might be the Anchialé monument and the quotation given to show that *σῆμα* is not the same as *τάφος*. This seems to me all very unlikely. (*b*) We may suppose that Phoenix actually scanned the word *αἰδές* and that the diaeresis was put in, as so often in papyrus texts, by editors to call attention to irregularity. (*c*) We may suppose that Phoenix wrote (*e.g.*) *ἴκον Νίνου νῦν καὶ τὸ σῆμ’ αἰστωθέν*, and that the adscript gave the same sense as the original. Either (*b*) or (*c*) seems to me certainly right; but it is quite doubtful whether *Nivos* is Ninos or Nineveh. I prefer the latter, the destruction of Nineveh (*c.* 600 B.C.) being famous and proverbial. As in the Greek I leave it doubtful in my translation whether *ἴκον* is locative or not.

P. 249, 3. 9. Malachite—darkish green, rare, beautiful,  
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## ADDENDA

and brittle—would be a suitable extravagance to allege rather than a sober fact. In the grand hundred-marbled church of St. Paul outside the Roman walls it appears only in the altars presented by the Emperor of Russia, Nicholas the First. It is given as a material for a palace floor (*πάτος*: Sophocles *Lex. Byz.*) in the Septuagint version of Esther.

P. 283. 2. To the Greek humourists appropriate misfortune was an enthralling joke. The Greek book of jests called *Philogelos* says: "A drunkard who had bought a vineyard died before vintage." We are not amused. Or rather we use different forms, 'as unlucky as the man who . . .,' 'Why he couldn't even . . . without . . .,' 'Have you heard about poor old X?'

P. 331, v. 329. I am inclined to think the choliambic versifier wrote three poems about Alexander, an "Iliad," a "Thebaid," and a "Dareiad." In editing these verses I have made no attempt to estimate how far the Ionic dialect was employed. The writer of cod. A, otherwise our only good guide, atticizes ruthlessly throughout the history. Slight indications would seem to show that the original was in an Ionic dialect at least as strict as that of the Mimes of Herodes.

P. 350, *Adde* 9. Choliambos Scythini ap. Stob. *Ecl.* i. 8. 43 non recte agnovit Meineke.

### CALLIMACHI NOVAE LECTIONES

The following verses of Callimachus have lately been recovered by G. Vitelli (*Bull. Soc. Arch. d'Alex.* No. 24) from scholia. They are verses 99 *sqq.* (see the late Professor Mair's *Callimachus*, p. 272, lines 96 ff.).

They afford an admirable illustration of Callimachus' art in his use of this metre. Essentially lyric in cadence and metre, and strict in their Ionic versification, his verses yet give, as those of no other Greek poet do, the essential illusion of natural speech. A wide and versatile imagination, an use of deft touches to depict the crowd surging round the dead poet Hipponax, who is supposed to be speaking, a breathless but clear and distinct narration—all these mark out the genius of Callimachus as something infinitely higher than that of his rivals.

## ADDENDA

ὦ Ἐκάτη πλήθευς! ὁ ψιλοκόρσης τὴν πνοὴν ἀναλώσει φυσέων ὅκως μὴ τὸν τρίβωνα γυμνώσῃ. σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν. ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξιω— ὦ λῶστε, μὴ σίλλαινε, καὶ γὰρ οὐδ' αὐτός μέγα σχολάζ[ων εἰμι . . . ρμεσ(ον) δινεῖν, (ὦ) Ζεῦ Ἀχέροντος!—τῶν πάλαι τις εὐδαίμων ἐγένετο, πάντα δ' εἶχ' ἐν οἴσιν ἀνθρώποι θεοὶ τε λευκὰς ἡμέρας ἐπίστανται.	99 100        105
---	--

I translate :

He'll lose his breath, will my bald-head comrade,  
 In panting to keep cloak on his shoulder.  
 Let there be silence! write ye my words down!  
 In Arcady Bathycles—cease mocking,  
 Sirrah! I fly not far: a brief moment  
 Have I to spend with you: how stern, great Zeus,  
 Is Acheron!—the patriarch thrice blest  
 Did live, nor lacked in aught of such riches  
 Wherewith endowed men live white days ever.  
 (He was about to finish his last lap, etc.)

In *v.* 108 'white days' are 'days of white-raiment,' 'feast days'; see Hippon. *fr.* 65.

*v.* 103 ἀξω P: correxi. *v.* 105 non fuit *παρμεσον*. *v.* 106 num *χάξεν . . . !*

## INDEX I—PROPER NAMES

*(References to pages: spelling latinized throughout. In the prose translation I use the Greek forms (excepting y for v) to denote stage characters. In the verse translations I am guided solely by euphony.)*

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<sup>1</sup> Philip was educated at Thebes, but not by Pindar!

<sup>2</sup> Inepte Gerhard legit Cercideae, p. 51; ineptius apud Herodis Mimum VIII. inveniunt scholastici.

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