

THE
CHARACTERS
OF
THEOPHRASTUS

NEWLY EDITED AND TRANSLATED

BY

J. M. EDMONDS

SOMETIME FELLOW OF JESUS COLLEGE
AND LECTURER IN THE UNIVERSITY OF CAMBRIDGE



CAMBRIDGE, MASSACHUSETTS
HARVARD UNIVERSITY PRESS

LONDON
WILLIAM HEINEMANN LTD

MCMLXVII

First printed 1929
Reprinted 1946, 1953, 1961, 1967

Printed in Great Britain

CONTENTS

	PAGE
PREFACE	vii
INTRODUCTION—	
i. The Book and its Author	3
ii. The Text	11
BIBLIOGRAPHY	31
ALPHABETICAL GREEK INDEX OF THE CHAR- ACTERS	33
COMPARATIVE INDEX OF ENGLISH TITLES	34
ANCIENT INDEX	35
TEXT AND TRANSLATION	36
GENERAL INDEX	127
INDEX OF GREEK WORDS, CONTAINING THE PRIN- CIPAL CRUCES	132

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 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 char-

PREFACE

acter 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.

PREFACE TO THE FIRST REPRINT

BESIDES a few minor corrections this edition contains three more important changes, *θεαινῶν* for *θεῆ* at XVI. 11 and two truer renderings in XXV. In II, IV, V, and X there are new references to the *Comic Fragments*. Some of these changes are due to my friend Mr. F. H. Sandbach.

J. M. E.

CAMBRIDGE,
16th February 1944.

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.^a 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,

^a 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.

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 *τοιόσδε* instead of *τοιούτος* 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

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'^a 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^b of the book to the adviser of Eurydice, wife of the imbecile king Arrhidæus, 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^c—to defeat Casander who was then in favour at Athens. However the exception may be explained, exception it is.

^a With *οἶος*.

^b 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. ^c See p. 36.

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^a 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.^b They seem to have originated a Peripatetic *genre*.^c But what capital after-dinner recitations^d 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,^e answers to 'dinner-table questions,' *συμποσιακαὶ ἐρωτήσεις*, like the dialectic questions addressed

^a *Lives of the Philosophers*, v. 2, ed. Hicks, L.C.L.

^b Cf. Rostagni, *Riv. di Filol.* xlviii. 417 f.

^c Heracleides Ponticus (?), Lycon, Ariston, Satyrus; cf. now Pasquali, *Rass. di Ling. e Lett. class.*, 1918, pp. 7 f.

^d Cf. Plat. *Sym.* 215 c, *Rep.* 487 ε, *Meno* 80 c, and *Rhet. Gr.* viii. 789 W.

^e Cf. xiii. n. 1.

by Stilpo to Euclides at the table of Ptolemy I., and the 'inquiries over the wine-cup,' *ἐπικυλικεῖοι ἐξηγήσεις* so much resented by Arcesilaus.^a Perhaps they were composed for the monthly dinners of the Peripatetic *thiasos* for which Aristotle wrote his *Mess-rules*,^b and which were the original scene of his *Dinner-Table Problems*,^c 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^d 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.^e

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

^a Diog. L. ii. 111-2. 118, iv. 42.

^b νόμοι συσσητικοί Diog. L. v. 26, *συμποσιακοί* Ath. v. 2, 186 b, cf. i. 3 f.

^c συσσητικὰ προβλήματα Hesych., cf. Plut. *Q. Conv.* 6 prol., *Macr. Sat.* vii. 3. 23.

^d v. 88.
^e It may have been a rhetorical work like Antisthenes' *Περὶ λέξεως ἢ περὶ χαρακτήρων* Diog. L. vi. 15.

to the 'bad'; a clearer indication is the passage where Eustathius speaks of Theophrastus' Brave man in contrast with his Coward.^a The 'good' characters the dinner-table would not perhaps find so amusing; yet not all amusement is laughable nor were all *ῥήσεις* comic.^b To write a book to serve, as it would seem,^c 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^d 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,^e 'The most expensive thing is time,' his pedagogic contrast of a lecture-audience (*πανήγυρις*) with a class (*συνέδριον*), and his calling somebody *σχολαστικός*, 'a pedant,' and you have a portrait to prefix to Diogenes' great list of his works.^f

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

^a *Il.* 931. 21. ^b *Cf. Ar. Nub.* 1371, *Ephipp.* 16 K.

^c 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).

^d *i.* 21 a, quoting doubtless from H.'s *On Theophrastus*, *Diog. L.* ii. 55.

^e For these passages see *Diog. v.* 36 f. and add vi. 90.

^f 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.

things have origins, and, though this book's resemblance to its forbears is slight, it is unmistakable. Passages like Herodotus' description of the Despot^a are doubtless in the direct line; and though the Oligarchical man of Plato's *Republic*^b 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:^c 'Such then is the *μεγαλοπρεπής* or Magnificent man. The *excessive* nature corresponding to the *mean* in him, that of the *βάνανσος* 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.

^a *iii.* 80.

^b 553 A.

^c *iv.* 1123 a 6.

I add an outline of our author's life. Theophrastus, whose true name was Tyrtamus, 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 Assus, 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.

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.^a

The mss of classes C, D, and E, none of which is older than the xiiith 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* (*πβλ*), 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

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

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; ^a or else (3) the half-book (β), 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.^b Of these alternatives the first is rendered unlikely by the title of V, ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων ἑ' 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

^a 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.*).

^b 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 β , ancestor of all exemplars containing any of XVI-XXX.

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^a which had 11-12 letters to the line and a column of the unusually short average length of $12\frac{1}{2}$ lines^b;

(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.^c

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):

^a Except such ancient devices as the stroke over the penultimate letter indicating N.

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

^c 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—!

- V**: repetition, in XXII 5-6, of $\tau\omicron\upsilon\ \acute{\alpha}\pi\omicron\tau\iota\theta\acute{\epsilon}\nu\alpha\iota$ (13)
 και τὰ παιδία (11)
 after $\delta\epsilon\iota\nu\acute{o}\varsigma\ \delta\acute{\epsilon}\ \mu\eta$ (10)
 $\pi\acute{\epsilon}\mu\psi\alpha\iota\ \epsilon\iota\varsigma\ \delta\iota\delta\alpha\cdot$ (13)
 $\sigma\acute{\kappa}\acute{\alpha}\lambda\omicron\upsilon\ \delta\tau\alpha\nu\ \tilde{\eta}$ (12)
- repetition,* in XXVI 3, of $\acute{\alpha}\mu\epsilon\lambda\epsilon\iota\ \delta\acute{\epsilon}\ \delta\epsilon\iota\cdot$ (11)
 $\nu\acute{o}\varsigma\ \tau\omicron\iota\varsigma\ \tau\omicron\iota\omicron\upsilon\cdot$ (12)
 $\tau\omicron\iota\varsigma\ \tau\acute{\omega}\nu\ \delta\iota\lambda\cdot$ (10)
 $\gamma\omega\nu\ \chi\rho\eta\sigma\alpha\sigma\theta\alpha\iota$ (12)
 after $\acute{\epsilon}\pi\iota\sigma\tau\alpha\sigma\theta\alpha\iota$ (10)
- CD***: omission,* in XVI 4, of $\iota\epsilon\rho\tilde{\omega}\nu\ \epsilon\upsilon\theta\acute{\upsilon}\varsigma$ (12)
 after $\iota\epsilon\rho\tilde{\omega}\nu\ \acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ (12)
- transposition,* in XVI 9, of $\acute{\epsilon}\lambda\theta\epsilon\upsilon\omega$ between
 $\omicron\upsilon\tau'$ $\acute{\epsilon}\pi\iota$ νεκρὸν (12)
 and $\omicron\upsilon\tau'$ $\acute{\epsilon}\pi\iota$ λεχώ (10)
- omission, in XXI 8, of $\acute{\epsilon}\nu\ \tau\omicron\iota\varsigma\ \mu\acute{\upsilon}\omega\psi\iota$ (11)
- transposition, in XXVIII 2, of $\phi\alpha\sigma\iota\nu$
 after $\acute{\epsilon}\nu\ \tau\tilde{\eta}\ \pi\alpha\tau\rho\iota\delta\iota$ (12)
 $\epsilon\upsilon\gamma\epsilon\nu\acute{\epsilon}\iota\varsigma\ \acute{\epsilon}\iota\nu\alpha\iota$ (13)
- A**: transposition,* in III 6, of $\mu\acute{\eta}\tau\epsilon\ \sigma\chi\omicron\lambda\tilde{\eta}\nu$ (10)
 and $\mu\acute{\eta}\tau\epsilon\ \sigma\pi\omicron\upsilon\delta\tilde{\eta}\nu$ (11)
- anticipation,* in XII 9, of $\kappa\alpha\iota\ \acute{\alpha}\nu\alpha\lambda\iota\sigma\kappa\omicron\nu\cdot$ (12)
 $\tau\alpha\varsigma$
 after $\mu\epsilon\mu\alpha\theta\eta\kappa\acute{o}\tau\alpha\varsigma$ (11)
 instead of after $\kappa\alpha\iota\ \theta\acute{\upsilon}\omicron\nu\tau\alpha\varsigma$ (10)
 10 lines below.¹
- AB**ε*: omission, in Proem § 4, of $\tau\acute{\omicron}\nu\ \lambda\acute{o}\gamma\omicron\nu\ \acute{\alpha}\pi\acute{o}$ (11)
- D**: repetition, in IX 7, of $\kappa\rho\theta\acute{\alpha}\varsigma\ \pi\omicron\tau\acute{\epsilon}\ \delta\acute{\epsilon}$ (12)
- omission, in XV 10, of $\kappa\alpha\iota\ \omicron\upsilon\tau\epsilon\ \tilde{\zeta}\alpha\iota$ (12)

¹ After XXIII C alone.

² Of respectively 10, 9, 9, 10, 12, 11, 11, 12, 10, 10 letters.

³ c, d, e indicate one or more mss, but not all, of the classes C, D, E.

- M**: loss,* in XI. 1, of $\acute{\epsilon}\pi\iota\phi\alpha\nu\tilde{\eta}\varsigma\ \kappa\alpha\iota$ (11)
 before $\acute{\epsilon}\pi\omicron\nu\epsilon\iota\delta\iota\sigma\tau\omicron\varsigma$ (12)

These give an average length to the line of 11½ letters.

ii. Evidence for the column of an average length of 12-13 ll. in Arch.^a (this depends, of course, on the acceptance of the 11-12 letter line): The latter part of XXX^b—the eventually saved loose part (β_3) of the second half (β) of Arch.—gives the best example. It may be divided into nine columns thus, if we assign to the margin of Arch. words which there is good reason to suppose (*see critical notes*) were there and not in the text:

- (1) $\kappa\alpha\iota\ \omicron\iota\nu\omicron\pi\omega\lambda\acute{\omega}\nu$ — $\theta\epsilon\alpha\tau\rho\acute{\alpha}\nu\alpha\iota$ (marg. $\acute{\epsilon}\pi\iota\ \theta\acute{\epsilon}\alpha\tau\rho\omicron\nu$) 11 ll.
- (2) $\kappa\alpha\iota\ \acute{\alpha}\pi\omicron\delta\eta\mu\acute{\omega}\nu$ — $\phi\omicron\rho\gamma\iota\omicron\nu$ (marg. $\acute{\epsilon}\pi\iota\theta\epsilon\iota\nu\alpha\iota$) 11 ll.
- (3) $\tilde{\eta}\ \delta\acute{\upsilon}\nu\alpha\tau\alpha\iota$ — $\beta\alpha\lambda\alpha\nu\acute{\epsilon}\iota\psi\ \kappa\alpha\iota$ (marg. $\delta\lambda\lambda\omega\nu$ and $\pi\alpha\rho\acute{\epsilon}\chi\epsilon\iota\nu$) 11 ll.
- (4) $\epsilon\iota\pi\omega\nu\ \sigma\alpha\pi\rho\tilde{\nu}$ — $\epsilon\rho\mu\tilde{\eta}\varsigma$ (marg. $\acute{\epsilon}\pi\rho\iota\omega$ and $\tilde{\upsilon}\pi\acute{o}\ \tau\acute{\omega}\nu\ \omicron\iota\kappa\epsilon\tau\acute{\omega}\nu$) 12 ll.
- (5) $\kappa\alpha\iota\ \iota\mu\acute{\alpha}\tau\iota\omicron\nu$ — $\mu\epsilon\tau\rho\acute{\epsilon}\iota\nu\ \alpha\upsilon\cdot$ (marg. $\tau\acute{\omicron}\nu$) 13 ll.
- (6) $\tau\acute{\omicron}\varsigma\ \tau\omicron\iota\varsigma\ \acute{\epsilon}\nu\delta\omicron\nu$ — $\acute{\alpha}\pi\omicron\delta\omicron\upsilon\nu\alpha\iota\ \kappa\alpha\iota$ (marg. $\sigma\phi\delta\delta\rho\alpha\ \delta\acute{\epsilon}\ \acute{\alpha}\pi\omicron\psi\acute{\omega}\nu$) 13 ll.
- (7) $\tau\acute{\omega}\nu\ \nu\acute{\iota}\omega\nu\ \delta\acute{\epsilon}$ — $\mu\acute{\alpha}\tau\alpha\ \delta\iota\acute{\alpha}\ \tau\acute{o}$ 14 ll.
- (8) $\theta\epsilon\acute{\alpha}\varsigma\ \acute{\epsilon}\iota\nu\alpha\iota$ — $\rho\acute{\iota}\zeta\omicron\nu\tau\omicron\varsigma\ \kappa\alpha\iota$ 14 ll.
- (9) $\phi\rho\acute{\alpha}\tau\omicron\rho\alpha\varsigma$ — $\delta\epsilon\varsigma\ \mu\tilde{\eta}\ \acute{\lambda}\acute{\alpha}\beta\omega\sigma\iota$ 14 ll.

Of these nine columns M, or rather *m*, lost col. 1, probably by $\pi\beta\lambda$ between the top lines; all mss but V lost, probably owing to mutilation entire or partial, the first 8 ll. of col. 5 and the whole of cols. 7 and 8. The average length, then, of the column in this part of the roll was just under 12½ lines. Now, as the tendency of papyrus is to tear vertically, and C stops at XXVIII, Char. XXIX probably began a new column. If so, between XXIX init. and XXX § 5, Arch. had (with two titles) 3 columns of 12, and 6

^a Allowance for possible paragraphing would slightly raise the average length of the columns, and perhaps tend to equalize them; contrast cols. (1) and (7) below.

^b Disregarding the last part of all, §§ 17-20 (β_4).

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 *λεροῦ*); 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 *κάν* (*καὶ ἐὰν*) *γλαῦκες*. Again, if *β*₃ 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)
κονοῦσθαι.

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

(7) *καὶ ἐκ μακρᾶς* (11)
down to (but not including)
(§ 12) *καὶ μαστιγο-* (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*₃, where they naturally coincide with *m*. (This 16

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 *πβλ* of its ancestor *m*, in

II 4 f*: between *καὶ* and *καὶ* (12 ll.)
IX 5 f*: between *καὶ* and *καὶ* (14 ll.)
X 2 f*: between *ὄλος* and *ὄλος* (12 and 13 ll.)
XXI 8 f*: between *καὶ* *πομπεύσας* (12 ll.)
δὲ
and *καὶ* *κυναρίου* (11 ll.)
δὲ (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 σου δὲ παρα- (17)
κολουθήσαι τε ὄρθως (17)
καὶ εἰδῆσαι εἰ ὄρθως (17)
λέγω.

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

III 5*: displacement of

καὶ ἐὰν ὑπομένη τις (17)
αὐτὸν μὴ ἀφίστασθαι (17)

before *καὶ ὡς Βοηδρομιῶνος* (17)
μὲν ἐστὶ τὰ μυστήρια (17)
Πυραοψιδῶνος δὲ τὰ Ἄπα- (18)
τούρια Πισιδεῶνος δὲ (18)
τὰ κατ' ἀγροῦς Διονύσια (19).

IV 13 *: displacement of

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

before *καὶ τῆς αὐτῆς ὁδοῦ παρι-* (19)
ὦν 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 *: AB^e's omission of 19 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 δλύραν* (M. Schmidt) and *τὴν θύραν*, or between *τὴν θύραν* (already corrupted from *τὴν δλύραν*) and *τὴν θύραν*. Pre-Arch. then had

ἐμβαλεῖν τὴν δλύραν (17) or *τὴν θύραν* (16)
καὶ κόψαντος τὴν θύραν (19).

XI 5: It now looks as if we might explain AB^e's omission of

περιμῆναι κελύσαι (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.

(e) That this format was possible:

i. *Letters to the line*: In *Oxyrh. Papp.* 1093 and 1182, mid-2nd cent. v.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, Hippas(?) *On Music*, 3rd cent. v.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.* 23, *Περὶ Παλμῶν Μαντική*, cent. iv papyrus codex, has 13-18 letters to the line and 13-17 ll. to the page; *Oxyrh. Pap.* 1779, *Psalm* 1 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 Μαντική*, 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.^a A fixed format for the

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

editions of the Academic and Peripatetic books in the Alexandrian Library is probably^a 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 ἑκοσι περιειλημμένῃν, ἐξ 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.^b 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 χίλους στίχους* (188). These references, vague as they are,^c 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^d—

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

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

^c The texts probably indicated only ll. 100, 200, 300, etc.

^d Not all emendations involving these units are mentioned below; see critical notes.

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

I 2*: Pre-Arch. may have omitted

<καὶ πρὸς οὐδ' ἀντιδικεῖ> (19)

over καὶ τούτοις συλλυπεῖσθαι (22).

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

ἀναστὰς ἐξίεναι ζητῶν (19)

(which came under ἀναμνησκόμενος (17) in Pre-Arch.) when the rest were copied.

VII 3*: Pre-Arch. had

ἐπιβάλλειν εἰπας· Σὺ μὴ (19)

over ἐπιλάθη ὁ μέλλεις (16)

and the first ἐπι was corrected by a marginal adscript ὄπο, which was copied as an adscript also by Arch.; hence our mss vary between ὄποβ. 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 <ὄνια> 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 ἐπανιὼν νύσταξαι (18)

καὶ τὴν θύραν ἀλλογοήσας> (22, ΑΛΛ

written close as often)

ὄπο κύνος τῆς τοῦ γελ-

τονος δηχθῆναι.

THEOPHRASTUS

XVI 10: Perhaps Pre-Arch. had

πίνακα καὶ εἰσελθὼν εἰσὼ (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

οὐδ' ἂν ἦ ἄξιος ἐγγυητής, καὶ (22)
 ὅταν ἦκη τις ἀιτησόμενος (22)

and Arch. changed οὐδ' 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 ἀνθρωπον λαβεῖν. (18)
 <ἐστιμώμενος δὲ εἰπεῖν> (18)

XXI 9*: Pre-Arch. probably had

αὐτῷ μῆμα ποιῆσαι (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

ἓνα αὐτῶν, καὶ ποσῶν (16)
 αὐτὰς καθ' ἑξακοσίας (17)
 <καὶ κατὰ τριακοσίας> (17)
 καὶ κατὰ μᾶν καὶ προ- (17)
 σιθεις

INTRODUCTION

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

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

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

ωσινεγγυσγυναικεσ (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 τρόπου πωλεῖν· (16)
 ἐπιβαλῶν 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 προσήγγελλα, προσήγγελλας, and προσήγγελλά 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

	καὶ ὑποκορίζε- (12)
	σθαι ποκπύζων (12)
om. <i>m</i>	{ 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 ἐτικτες and V ἐτικτές με, and *CD* omit εἶπ.—καί and read ὡς ποία ἡμέρα for V's τίς ἡμέρα

THEOPHRASTUS

(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' ᾠδίνες (10)
καὶ με ἐτικτες (12)
ποῖα 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)
δακα καὶ προσω- (12)
πέιον ἔχων ἐν (11)
κωμικῶ χωρῶ (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 χωρῶ (18).
περιάγειν ἐν τῷ θεάτρῳ (21).

The marginal adscript was apparently illegible when Arch. was copied by all but *m*. *ἀνασευρμένος* (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;

INTRODUCTION

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

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

which *ad* 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

ξένοις δὲ
συνεργεῖν ἐπιστάλματα (20)
καὶ ἄλας εἰς Βυζάντιον (19)
καὶ Λακωνικὰς κύνας (17)
εἰς Κόζικον πέμπειν καὶ (20)
μέλι Ἰμῆτιον εἰς Ῥόδον, (20)

which Arch. copied thus

ξένοις δὲ
καὶ ἄλας συνεργεῖν ἐπι- (12)
εἰς Βυζάντιον στάλματα καὶ (11)
Λακωνικὰς κύ- (11)
πέμπειν νας εἰς Κόζικον (13)
καὶ μέλι Ἰμῆτ- (11)
τιον εἰς Ῥόδον. (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 Κόζικον*, and was (1) copied into the margin of *od*, where *D* neglected it, (2) neglected by *abe*, etc.

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

αὐτὸς ἐν τοῖς ἀποδεί- (17)
 ξεσιν ὕστερον ἐπεισι- (18)
 ἐναὶ ἡδὴ συγκαθημένων (19)
 ἢ ἐπι τῶν θεωμένων (18)
 πρὸς τὸν ἕτερον ὅτι τοῦ- (19)
 του ἐστὶν ἢ παλαίστρα. (18).

Arch. lost -ἐναὶ ἡδὴ συγκαθημένων by πβλ and read

αὐ-
 τὸς ἐν τοῖς ἀπο- (12)
 δείξεσιν ὕστε- ἐπι (12)
 ρον ἐπεισιν ἐλ- (12)
 πη τῶν θεωμέ- (11)
 νων πρὸς τὸν (10)
 ἕτερον ὅτι τοῦ. (12)
 του ἐστὶν ἢ (9)
 παλαίστρα.

P^a 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 AB_θ as a correction of the now unintelligible εἰπη; CD_θ kept εἰπη and changed it to εἰπέιν, 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^b became divided at many points. Some pieces were lost for good. The large piece containing XVI-XXVIII (β₁) was apparently missing when *abe* (see below) was made. One of the smaller pieces, however, that

• The Papyrus.

• Or q (see p. 12 note b).

containing XXX 5-16 (β₃) 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, β₁.

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 ἢ, 5 τὰ (bef. Ἀπατούρια), IV 11 ζητῶν, VI 6 κέραμον, 3 περιάγειν ἐν θεάτρῳ, IX 3 που κεκλημένος, 7 τοὺς (bef. χρήσαντας), X 13 ὄλας, XIII 5 τὴν ὄδον καταλιπῶν, XXI 15 (V 7) Sch. Ταραντικόν. In β, *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 β's text or margin and been rejected by *v*.^b It should also be noted that in XVI M has two passages, 8 κὰν γλαυκες—ταράττεσθαι, and 10 τετρασί—ἡμερῶν which are lost in wider gaps by CD.

All this seems to indicate (1) that β₁ 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 α(+β₃)+β₁ before any ancestor of ABCDE copied it.

I now pass on to CD. That these two families had a common ancestor derived from α(+β₃)+β₁ seems to be proved by the gaps. In β they always coincide in these as compared with V or M, and there is nothing to belie it in their readings. In α, neither has any considerable gap as compared with the other

^a Or *p* (see p. 12 note b).^b 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.

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 β, as compared with *v*, seem to be due to the following causes :—

(a) *parablasia* (?), e.g. XVI 4 ἱερῶν εὐθύς, XX 9 καὶ τοὺς φίλους—ἐμπλήσαι, XXI 6 καὶ κολοῦν—πηδήσεται, XXI V 4 τὰς διαίτας—σχολάζειν, XXVI 5 καὶ ὡς θαυμάζω—διδόντος; (b) some of these, since it is hard to see how πβλ 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 β, e.g. XXI 9 Μελιταίου, XX 9 ὥστε εἶναι—σκευάζων, XXVII 4 καὶ ἐπ' οὐραν—δικάζεσθαι (3 cols. of 11, 11, 12 ll.); (d) the *designed omission* of *incomprehensible passages*, e.g. XVI 2 ἐπιχρῶνῃν, XXV 3 περὶ ἧ ἐκβοηθούτος τε, XXVII 11 καὶ ἔνδεκα λιταῖς—συναύξοντας. 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 β, 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.^a Mean-

^a For the Ambrosian mss see Bassi, *Riv. di Filol.* xxvi. 493.
28

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, ἐκβαλλούσης (AB ἐκβαλλούσης) and τσσαύτας in X 6 and 7.

Indications of an A→*e* tradition appear in ἐμπεισὼν λόγος II 2, ἔσχεσ and the position of ἔχεις 3, διαψιθυρίζειν 11, τὸ δείπνον III 2. For a B→*e* tradition cf. νεοττία (accent) II 6 (so Ambr. C), ἀνασπυρμένος XI 2. Suggestions of a *cd*→*e* tradition occur in II 4 ἄκωτος, XIII 4 διεγείρειν, XXI 16 (V 10) εἰπεῖν; and of a *c*→*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^a other than A and B. An entirely independent *E*-tradition seems indicated by :—

Proem title προθεωρία (Ambr. E), II 6 ἀπίδια, 8 προσήγγελλάσε, VII 3 ἀφορμάς, X 8 εἶσαι, XIV 6 τι (Ambr. E and I, with M). Ambr. P's ὀπίστας 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 σσσιτιῶν, but, unlike them, also copied into the margin, whence an intermediate exemplar prefixed it to πῶσας.

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

^a 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.^a 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^b 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.

^a 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.

^b See above, p. 12, and note *a*.

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.

ALPHABETICAL INDEX OF THE CHARACTERS

	PAGE		PAGE
'Αγροικία	48	Δεισιδαιμονία	78
'Αδολεσχία	46	Δυσχέρεια	86
'Αηδία	88	Είρωνεία	40
Αισχροκέρδεια	120	Κακολογία	114
'Ακαιρία	70	Κολακεία	42
'Αλαζονεία	98	Λαλιά	56
'Αναισθησία	74	Λογοποιία	60
'Αναισχυντία	62	Μεψιμοιρία	82
'Ανελευθερία	96	Μικρολογία	64
'Απιστία	84	Μικροφιλοτιμία	92
'Απόνοια	52	'Ολιγαρχία	108
'Αρέσκεια	50	'Οψιμαθία	110
Αδδάδεια	76	Περιεργία	72
Βδελυρία	68	'Υπερηφανία	102
Δειλία	104	Φιλοπονηρία	116

COMPARATIVE INDEX OF TITLES

THIS EDITION	PAGE	JEBB	PAGE
	(1870)		(1909)
Arrogance	102	Arrogance	88 48
Back biting	114	Evil-speaking	138 110
Boorishness	48	Boorishness	116 84
Buffoonery	68	Grossness	126 96
Cowardice	104	Cowardice	168 134
Dissembling	40	Irony	90 50
Distrustfulness	84	Distrustfulness	144 116
Flattery	42	Flattery	80 38
Friendship with Rascals	116	Patronising of Rascals, The	170 154
Garrulity	46	Garrulity	128 100
Ill-breeding	88	Unpleasantness	110 79
Loquacity	56	Loquacity	130 103
Meanness	120	Avarice	154 128
Nastiness	86	Offensiveness	112 80
Newsmaking	60	Newsmaking	134 106
Officiousness	72	Officiousness	108 76
Oligarchy	108	Oligarchical Temper, The	166 148
Opsimathy or Late-learning	110	Late-learning	102 70
Penuriousness	64	Penuriousness	146 118
Petty Pride	92	Petty Ambition	98 60
Pretentiousness	98	Boastfulness	94 54
Querulousness or Grumbling	82	Grumbling	142 114
Self-seeking Affability	50	Complaisance	84 42
Stupidity	74	Stupidity	114 82
Superstitiousness	78	Superstition	162 138
Surliness	76	Surliness	86 44
Unconscionableness	62	Shamelessness	120 88
Tactlessness	70	Unseasonableness	106 74
Wilful Disreputableness	52	Recklessness	122 92

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΩΝ ΠΙΝΑΞ

Εἰρωνείας	α'	Δεισδαιμονίας	ις'
Κολακείας	β'	Μεμψιμοιρίας	ιζ'
Ἀδολεσχίας	γ'	Ἀπιστίας	ιη'
Ἀγροικίας	δ'	Δυσχερείας	ιθ'
Ἀρεσκειάς	ε'	Ἀηδίας	κ'
Ἀπονοίας	ς'	Μικροφιλοτιμίας	κα'
Λαλιᾶς	ζ'	Ἀνελευθερίας	κβ'
Λογοποιίας	η'	Ἀλαζονείας	κγ'
Ἀναισχυντίας	θ'	Ὑπερφηανίας	κδ'
Μικρολογίας	ι'	Δειλίας	κε'
Βδελυρίας	ια'	Ὀλιγαρχίας	κς'
Ἀκαιρίας	ιβ'	Ὀψιμαθίας	κζ'
Περιεργίας	ιγ'	Κακολογίας	κη'
Ἀναισθησίας	ιδ'	Φιλοπονηρίας	κθ'
Αὐθαδείας	ιε'	Αἰσχροκερδείας	λ'

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

ΠΡΟΘΕΩΡΙΑ¹

Ἦδη μὲν καὶ πρότερον ἐπιστήσας τὴν διάνοιαν
ἐθαύμασα, ἴσως δὲ οὐδὲ παύσομαι θαυμάζων,
τί ἄρα² δήποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν
ἀέρα κειμένης καὶ πάντων τῶν Ἑλλήνων ὁμοίως
παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν
³ ἔχειν τάξιν τῶν τρόπων. ἐγὼ οὖν,³ ὦ Πολύκλεις,
συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην
φύσιν, καὶ βεβιωκῶς ἔτη ἐνεήκοντα ἐννέα,⁴ ἔτι
δὲ ὠμιληκῶς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι
καὶ παρατεθεάμενος ἐξ ἀκριβείας πολλῆς, τοὺς
τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους
ὑπέλαβον δεῖν συγγράψαι ἅ ἕκαστοι⁵ 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) ¹ only in ε; if anything it would
probably be called in Hellenistic times Προσίμιον, cf.
Aristotle's *Dialogues* ap. Cic. *Att.* iv. 16. 2 ² Madv:
mss γάρ ³ mss γάρ (from below?) ⁴ καὶ βεβ. to
ἐννέα (we should expect ἄτε for καί), or to πολλῆς (ἐξ is
strange and φύσεσι after φύσιν clumsy), is probably inter-
polated ⁵ 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,^a 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^b 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

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

^b 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,
Intro. p. 5.

ἔπιτηδεύουσιν ἐν τῷ βίῳ. ἐκθήσω δέ σοι κατὰ γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις προσκείμενα καὶ ὃν τρόπον τῇ οἰκονομίᾳ χρώνται· ὑπολαμβάνω γάρ, ὦ Πολύκλεις, τοὺς υἱεῖς ἡμῶν βελτίους ἔσεσθαι καταλειφθέντων αὐτοῖς ὑπομνημάτων τοιούτων, οἷς παραδείγμασι χρώμενοι αἰρήσονται τοῖς εὐσχημονεστέροις¹ συνείναι τε καὶ ὀμιλεῖν, ὅπως μὴ καταδεέστεροι ὦσιν αὐτῶν.
 ἄτρεφομαι δὲ ἤδη ἐπὶ τὸν λόγον· σὸν δὲ παρακολουθήσαι τε εὐμαθῶς² καὶ εἰδῆσαι³ εἰ ὀρθῶς λέγω.

Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ τῶν τὴν χεῖρον⁴ αἵρεσιν⁵ ἐξηλωκότων, ἀφείς τὸ προοιμιάζεσθαι καὶ πολλὰ ἔξω⁶ τοῦ πράγματος ἢ λέγειν· καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας καὶ ὀριοῦμαι αὐτήν, εἰθ⁷ οὕτως τὸν εἴρωνα διέξιμι, ποῖός τις ἔστι καὶ εἰς τίνα τρόπον κατήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων, ὥσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερὰ καθιστάναι.⁸

¹ only M: others -τάτοις ² E, cf. Aesch. 1. 116: mss ὀρθῶς (introd. p. 17)

³ Arist. *Eth. N.* viii. 3. 8 al.
⁴ Büch.-E, cf. i. 7 and Nicol. 1. 20 (cf. 13) K: mss τὴν εἰρωνείαν
⁵ E: mss περὶ
⁶ mss also ἐπεθέμην and καταστήσαι and καθεστάναι

kind of men both good and bad.^a 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 worse way of life,^b 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.

^a Or 'of either kind of men.'

^b 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*.

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς ἐν τύπῳ περιλαβεῖν, προσποιήσεις ἐπὶ τὸ χεῖρου¹ πράξεων καὶ λόγων, ὃ δὲ εἴρων τοιοῦτός τις, ² οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν οὐ μισεῖν,³ καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθρα, <καὶ πρὸς οὓς ἀντιδικεῖ>⁴ καὶ τούτοις συλλυπέσθαι ἡττωμένους ὡς δὴ πάσχουσι κακῶς.⁴ καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι, καὶ ἐπι<γελᾶν>⁵ τοῖς καθ' ἑαυτοῦ λεγομένοις.⁶ καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ ⁴ σπουδὴν βουλομένοις προστάζει ἐπανελθεῖν· καὶ μηδὲν ὧν πράττει ὁμολογήσαι ἀλλὰ φῆσαι ἔτι⁶ βουλευέσθαι· καὶ προσποιήσασθαι ἄρτι παραγεγονέναι, καὶ ὄψῃ γενέσθαι αὐτῶν,⁷ καὶ μαλακισθῆναι.⁸ καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας <εἰπεῖν ὡς οὐ πλουτεῖ, καὶ πωλῶν>⁹ ὡς οὐ πωλεῖ, καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ προσποιεῖσθαι,⁹ καὶ ἰδὼν φῆσαι μὴ ἔωρακεῖναι, καὶ ὁμολογήσας μὴ μεμνηθῆναι· καὶ τὰ μὲν σκέψασθαι¹⁰ φάσκειν, τὰ δὲ οὐκ εἶδέναι, τὰ δὲ θαυμάζειν, τὰ δὲ ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι.⁶ καὶ τὸ ὄλον δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου

¹ <καὶ ἐπὶ τὸ ἔλαττον>? ² 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 ἐνδεικνυσθαι οὐ μισεῖν ³ E, introd. p. 21 ⁴ E, from M καὶ συνάχθεσθαι πάσχουσι κακῶς ἢ ἡττημένοις; other mss omit ὡς . . . κακῶς ⁵ E ⁶ only M ⁷ E; mss αὐτὸν ⁸ Ribb.-E ⁹ cf. Lys. 13. 75, Men. 179 K ¹⁰ Cas., cf. Men. 460 K; mss σκέψασθαι, ἐσκέφθαι

Now Dissembling would seem, to define it generally, to be an affectation of the worse^a 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; ^b to such as are put upon and resent it he will speak blandly; ^c 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

^a And the less?

^b Reading uncertain.

^c Cf. Xen. An. i. 5. 14 (Nav.).

χρήσθαι. Οὐ πιστεύω. Οὐχ ὑπολαμβάνω. Ἐκ-
πλήττομαι. Λέγεις αὐτὸν ἑαυτοῦ ἕτερον γεγονέναι.¹
Οὐ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήει.² Παράδοξόν
μοι τὸ πρᾶγμα. Ἄλλω τινὶ λέγε. Ὁπότερον³ δὲ
σοὶ ἀπιστήσω ἢ ἐκείνου καταγνώ ἀποροῦμαι.
Ἄλλ' ὄρα μὴ σὺ θάπτον πιστεύης.⁴

ΚΟΛΑΚΕΙΑΣ Β'

Τὴν δὲ κολακείαν ὑπολάβοι ἂν τις ὁμίλιαν
αἰσχρὰν εἶναι συμφέρουσαν δὲ τῷ κολακεύοντι,
² 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 πλην σοί. ἢ⁵ Ἡὐδοκίμεις χθές ἐν τῇ
στοᾷ. πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων
καθημένων καὶ ἐμπεσόντος λόγου τίς εἶη βέλτιστος,
ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ
⁸ κατενεχθῆναι. καὶ ἅμα⁶ τοιαῦτα λέγων ἀπὸ τοῦ
ἱματίου ἀφελεῖν κροκίδα, καὶ ἐάν τι πρὸς τὸ
τρίχωμα⁷ ὑπὸ πνεύματος προσενεχθῆ ἄχρυν,
καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν. Ὁρᾶς;
ὅτι δυοῖν σοὶ ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν
ἔσχηκας τὸν πώγωνά μεστόν, καίπερ εἰ τις καὶ
ἄλλος πρὸς τὰ ἔτη ἔχεις⁸ μέλαιναν τὴν τρίχα.

¹ E: mss καὶ λέγει αὐτὸν ἐτ. γεγ. ² Ambr. E: other
mss καὶ μὴν οὐ κτλ. ³ Cob: mss. δπως ⁴ LATE ADDI-
TION: (7) Τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας εὐρεῖν
ἔστι τοῦ εἰρωνοῦ (mss ἔστιν οὐ χεῖρον ἢν and corr.) ταῦτα δὲ
τῶν ἡθῶν μὴ ἀπλᾶ ἀλλ' ἐπιβουλα φυλάττεσθαι μᾶλλον δεῖ ἢ
τοὺς ἔχεις. ⁵ E: mss πλὴν σοί, πλὴν ἢ σοί, ἢ σοί (i.e. ἢ
marg. arch.) ⁶ Needh: mss ἄλλα ⁷ mss add τῆς κεφαλῆς
⁸ mss also ἔχεις πρὸς τὰ ἔτη (i.e. ἔχεις marg. arch.)

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.'^a

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?'^b 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,^c 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^d; 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

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

^b Cf. Men. 402 K 5. ^c Or 'in Athens.' ^d Cf. Ar. 657 K.

4 καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν
 κελεύσαι· καὶ ἐπαινεῖσαι δὲ ἀκούοντας¹· καὶ ἐπι-
 σημῆνασθαι δέ, ἐπὶ παύσῃται,² Ὀρθῶς· καὶ
 σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ὦσαι
 5 γέλωτα. καὶ τοὺς ἀπαντῶντας μικρὸν ἐπιστήναι
 6 κελεύσαι³ ἕως ἂν αὐτὸς παρέλθῃ. καὶ τοῖς
 παιδίοις μῆλα καὶ ἀπίδια⁴ πριάμενος εἰσεπέγκα
 δοῦναι ὄρωντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν·
 7 Χρηστοῦ πατρὸς νεότητια. καὶ συνωνούμενος ἐπὶ
 <πισυγγίου> κρηπίδας⁵ τὸν πόδα φῆσαι εὐρυ-
 8 θμότερον εἶναι⁶ τοῦ ὑποδήματος. καὶ πορευο-
 μένου πρὸς τινα τῶν φίλων προδραμῶν εἰπεῖν
 ὅτι Πρὸς σὲ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσ-
 9 ἡγγελάκα σε.⁷ ἀμέλει δὲ καὶ τὰ ἐκ τῆς γυναικειίας
 10 ἀγορᾶς διακονῆσαι δυνατὸς ἀπνευστί⁸ καὶ τῶν
 ἐστιωμένων πρῶτος ἐπαινεῖσαι τὸν οἶνον καὶ
 παρακειμένω⁹ εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ
 ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τοῦτι
 ἄρα ὡς χρηστόν ἐστι· καὶ ἐρωτῆσαι μὴ ρίγοι,
 καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι μὴ περι-
 στείλῃ αὐτόν· καὶ¹⁰ ταῦτα λέγων πρὸς τὸ οὖς
 προσκύπτων¹¹ ψιθυρίζει· καὶ εἰς ἐκείνον ἀποβλέπω.

¹ mss ἀκούοντος, ἀκόντος, ἀκούοντα ² Foss: mss. *ei*
 παύσεται, *ei* παύσεται with *η* corr. to *ε*, *ei* παύεται ³ some
 mss omit μικρὸν ⁴ most mss ἀπίους, but *cf.* *Geop.*
 x. 74. 1 ὄπῳρα . . οἶον δωράκινα μῆλα, ἀπίδια, δαμασκηνά
⁵ *E*: mss ἐπικρηπίδας, ἐπὶ κρηπίδας (-ιδας) ⁶ mss also φῆσαι
 εἶναι (εἶναι φῆσαι) εὐρυθμ. (i.e. εἶναι marg. arch.) ⁷ or
 omit σέ, *cf.* *Plat. Prot.* 314 d fin: mss. also προσῆγγελάκας,
 -κα (introd. p. 23) ⁸ some mss omit τῆς ⁹ Gronov.-
E: mss παρακειμένων, παραμένων ¹⁰ *Pet.-E*: mss ἔτι
 περιστ., and καὶ μὴν, καὶ μὴ (μὴ from marg. arch., whence it
 was intended to be added after τῆ) ¹¹ Valck: mss -πίπτων

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.'^a 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,^b to go errands to the women's market^c 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

^a *Cf.* *Ar. Av.* 767; probably a metaphor from fighting-cocks.

^b *Cf.* xiii. n. 1.

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

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

ΑΔΟΛΕΣΧΙΑΣ Γ'

Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων οὐ
2 καιρίων ἢ μακρῶν καὶ ἀπροβουλεύτων,² ὁ δὲ ἀδολεσχῆς τοιοῦτός τις, οἷος ὦν³ μὴ γιννώσκει τῷ⁴ παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς
3 αὐτοῦ γυναικὸς εἰπεῖν ἐγκώμιον, εἶτα ὁ τῆς νυκτὸς εἶδεν ἐνύπνιον τοῦτο διηγήσασθαι, εἶθ' ὦν εἶχεν ἐπὶ τῷ δειπνῷ τὰ καθ' ἕκαστα διεξελεθῆναι· εἶτα δὴ προχωροῦντος τοῦ πράγματος⁵ λέγειν ὡς πολλῶ⁶ 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,⁷ τὰ ἐν τῇ γῇ βελτίω ἔσσεσθαι, καὶ ὁ ἀγρὸς⁸ εἰς νέωτα γεωργήσει, καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν, καὶ ὡς Δάμυππος μυστηρίου⁹ μεγίστην <τῆν>⁹ δᾶδα ἔστησεν, καὶ πόσοι εἰσὶ κίονες τοῦ Ὠιδείου, καὶ Χθές ἤμεσα,
5 καὶ Τίς ἐστὶν ἡμέρα τήμερον; καὶ ὡς Βοηδρομιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανοψιῶνος¹⁰ δὲ

¹ LATE ADDITION: (13) καὶ τὸ κεφάλαιον τὸν κόλακά ἐστι θέσασθαι πᾶν λέγοντα καὶ πράττοντα ὃ χαμεῖσθαι ὑπολαμβάνει (mss πάντα and ὃ, ἄ, οἷς) ² οὐ καιρίων ἢ only in M ³ mss also ὦν ⁴ E: mss τούτῳ ⁵ cf. Luc. D. Mer. 323 ⁶ mss also πολλὸν ⁷ some mss omit ⁸ E (δ is the crop): mss ὅτι ἀγρὸν, δ (δ) ἀγρός, ὁ ἀγρός el ⁹ E ¹⁰ mss Πυανεψ.

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.^a

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,^b 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.^c 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,^d 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

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

^b Perhaps in the 'Painted Porch,' cf. ii. 2, and Alciph. iii. 17. 2 (iii. 52).

^c Celebrated in March-April.

^d Stale news; this is clearly winter, and the Eleusinian Mysteries were in Sept.-Oct.

τὰ Ἀπατούρια,¹ Ποσιδεῶνος δὲ τὰ κατ' ἀγρῶν
Διονύσια.² κἂν ὑπομένῃ τις αὐτὸν μὴ ἀφίστασθαι.³

ΑΓΡΟΙΚΙΑΣ Δ'

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

¹ only M has τὰ ² M κατ' ἀγρ. τὰ Δ., perhaps rightly ;
others omit τὰ ³ all mss have this sentence after σήμερον

—εἰς—(introd. p. 17) LATE ADDITION: (6) παρασείσαντα

δη δεῖ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάτ-
τεσθαι, ὅστις ἀπύρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι

τοῖς μήτε σχολῆν μήτε σπουδὴν διαγιγνώσκουσιν, after which M
has ὁ γὰρ χρόνος οὐδὲ τοῖς καιριωτέροις ἐφαρκεῖ

⁴ mss also φαίνεσθαι: from ὥστε on may be a gloss ⁵ Ast

⁶ cf. Ar. Pax 1138, Lys. 1. 12 ⁷ some mss omit

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

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,^b 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.^c 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^d while
he munches his breakfast ; to answer a knock at

^a 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 distin-
guish leisure from occupation. There is not time enough
even for that which is relevant.

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

^c Cf. Philetaer. ii. 236 K.

^d Lit. 'give the beasts their rice-wheat' (Lat. *far*).

- 10 θύραν¹ ὑπακοῦσαι² αὐτός· καὶ ἐστιῶν³ τὸν κύνα
προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ῥύγχους
εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν.
11 καὶ τὸ ἀργύριον δὲ παρά του λαμβάνων⁴ ἀπο-
δοκιμάζειν, λίαν λέγων μολυβρὸν⁵ εἶναι, καὶ
ἕτερον ἀνταλλάττεσθαι.⁶ κεῖ τὸ⁷ ἄροτρον ἔχρησεν
ἢ κόφινον ἢ δρέπανον ἢ θύλακον, τοῦτο⁸ τῆς
νυκτὸς κατὰ ἀγρυπνίαν ἀναμνηνησκόμενος ἀναστὰς
12 ἐξίεναι > ζητῶν.⁹ καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι
τὸν ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ
τάριχος, καὶ εἰ τήμερον¹⁰ νομηνίαν ἄγει, καὶ
<ἀν φῆ>¹¹ εἰπεῖν εὐθύς ὅτι βούλεται καταβάς
ἀποκείρασθαι¹² καὶ τῆς αὐτῆς ὁδοῦ παριῶν¹³ κομί-
13 σασθαι παρ' Ἀρχίου τοῦ ταρίχους.¹⁴ καὶ ἐν
14 βαλανείῳ δὲ ἄσαι. καὶ εἰς τὰ ὑποδήματα δὲ
ἦλους ἐγκροῦσαι.¹⁵

ΑΡΕΣΚΕΙΑΣ Ε'

Ἡ δὲ ἀρέσκειά ἐστι μὲν, ὡς ὄρω περιλαβεῖν,
ἐντευξίς οὐκ ἐπὶ τῷ βελτίστῳ ἠδονῆς παρα-
2 σκευαστική, ὁ δὲ ἄρεσκος ἀμέλει τοιοῦτός τις,

¹ M. Schmidt: mss τὴν θύραν καὶ κόψαντος τὴν θύραν, or omit κόψ. τ. θ. (introd. p. 18) ² Cas: mss ἐπ. ³ E, from M ἐσθίοντα: other mss omit ⁴ mss also λαβῶν, but M δεχόμενος ⁵ Diels: mss λίαν μὲν λυπρὸν (λυπηρὸν) ⁶ Cob: mss ἅμα ἀλλάττ. ⁷ E, cf. Alciph. 2. 16. 1 (3. 19): mss καὶ τὸ, καὶ εἰ τὸ, καὶ ὁ ⁸ mss ταῦτα ⁹ E, see introd. p. 21 ¹⁰ mss σῆμ. ὁ ἀγῶν (incorp. gloss; for nom. cf. Sch. M κόρδαξ 6. 3); for ἀγει cf. Archil. 113 Bgk, where read Φησίν', ἔως φᾶ' νῦν ἀγει Θαρρηλια (subject once the king, cf. βει and βει Ζεὺς) ¹¹ E ¹² mss also ὑποκ. ¹³ cf. Ar. Pax 1155 ¹⁴ Syll. partit. gen.: mss τοῦς ¹⁵ all mss have these two sentences after ἀποκείρ. (introd. p. 18)

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^a 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^b 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.^c 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;^d and it goes without saying^e that the Smoothboot or Self-seeking Affable

^a 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.

^b Observed as a holiday and a great day for marketing.

^c Regardless of the noses of the barber's other customers.

^d 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.

^e Cf. xiii. n. a.

οἷος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον
 εἰπὼν καὶ θαυμάσας ἱκανῶς ἀμφοτέραις ταῖς
 χερσὶ λαβόμενος¹ μὴ ἀφίεναι, ἀλλὰ² μικρὸν ἐπι-
 προπέμψας³ καὶ ἐρωτήσας πότε αὐτὸν ὄψεται,
⁴ ἐπαινῶν ἀπαλλάττεσθαι.⁴ καὶ παρακληθεὶς δὲ
 πρὸς δίαιταν μὴ μόνον ᾧ πάρεστι βούλεσθαι
 ἀρέσκεν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις
 εἶναι δοκῇ.⁵ καὶ τοῖς ξένοις⁶ δὲ εἰπεῖν ὡς δικαίω-
 τερα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δ'
⁷ ἐπὶ δείπνον κελεύσαι καλέσαι τὰ παῖδια τὸν
⁸ ἐστῶντα, καὶ εἰσὶόντα⁷ φῆσαι σύκου⁸ ὁμοίωτερα
 εἶναι τῷ πατρὶ, καὶ προσαγαγόμενος⁹ φιλῆσαι καὶ
 παρ' αὐτὸν καθίστασθαι,¹⁰ καὶ τοῖς μὲν συμπαίξειν
 αὐτὸς λέγων· Ἄσκός, πέλεκυς, τὰ δὲ ἐπὶ τῆς
 γαστρὸς ἑᾶν καθεύδειν ἄμα¹¹ θλιβόμενος.¹²

ΑΠΟΝΟΙΑΣ Σ'

Ἡ δὲ ἀπόνοιά ἐστιν ὑπομονὴ αἰσχροῶν ἔργων τε
 καὶ λόγων,¹³ ὃ δὲ ἀπονενοημένος τοιοῦτός τις,

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

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,'^a and suffers others to sleep on his lap in
 spite of the discomfort.

VI. WILFUL DISREPUTABLENESS

Wilful Disreputableness is a tolerance of the dis-
 honourable in word and deed; and your Scallywag

^a 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, *μετεωρίσας ὡς τὰ
 κείδια*, *Diog. Laert.* v. 18.

2 οἶος ὁμόσαι ταχύ, <ἐκὼν>¹ κακῶς ἀκοῦσαι, λοιδορηθῆναι δυναμένοις,² τῷ ἦθει ἀγοραῖός τις καὶ
 3 ἀνασευρμένος καὶ παντοποιός· ἀμέλει δυνατὸς καὶ ὀρχεῖσθαι νήφων τὸν κόρδακα,³ καὶ προσωπεῖον ἔχων ἐν κωμικῷ χορῷ περιάγειν ἐν τῷ
 4 θεάτρῳ.⁴ καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν καθ' ἕκαστον περιών⁵ καὶ μάχεσθαι τούτοις τοῖς τὸ σύμβολον φέρουσι⁶ καὶ προῖκα θεωρεῖν
 5 ἀξιούσι. δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνοβοσκῆσαι καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεύειν· τὴν μητέρα μὴ τρέφειν, ἀπάγεσθαι κλοπῆς, τὸν κέραμον⁷ πλείω χρόνον
 7 οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. καὶ τούτων⁸ ἂν εἶναι δόξειε τῶν περιόσταμένων τοὺς ὄχλους καὶ προσκαλούντων, μεγάλη τῇ φωνῇ καὶ παρερρωγία λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς· καὶ οἱ μὲν μεταξὺ⁹ προσίασιν, οἱ δὲ ἀπίασιν πρὶν ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχὴν, τοῖς δὲ συλλαβὴν, 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 παρεῖναι ἔχων ἐχίνον¹⁰ ἐν τῷ προκολλίῳ

¹ Herw., cf. Men. 614 K ² Foss, i.e. τοῖς δυν. ; a partic. in the nom. (mss) cannot be right: or omit λοιδ. δυν. as gloss? ³ Sch. κόρδαξ εἶδος ὀρχήσεως αἰσχρὰς καὶ ἀπρεποῦς ⁴ περιάγειν ἐν θεάτρῳ (sic) only in M. introd. p. 24 ⁵ Needh. i.e. περιών: mss παριών ⁶ some mss omit τούτοις ⁷ only M: others have the gloss δεσμοτήριον ⁸ Needh: mss τοῦτο δ', τοῦτ' ἂν ⁹ E: mss μεταξὺ οἱ μὲν
¹⁰ Sch. ἐχίνος ἐστὶ σκεῦος χαλκοῦν τῆς δικαστικῆς τραπέζης, ἐν ᾧ τὰ γράμματα ἔχουν τὰς ψήφους ἀπετίθεσαν

or Wilfully Disreputable man^a is quick to pledge his name, tolerant of slander, abusive of the great,^b of a ne'er-do-weel, decency-be-damned, devil-may-care disposition. He is the man, I warrant you,^c 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.^d 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,^e there's no trade so low but he'll follow it. He will turn his mother out of doors,^f be apprehended for larceny,^g 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.^h 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

^a Perverse? cf. E. A. Poe, *The Black Cat*. Abandoned?

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

^c Cf. xiii. n. a.

^d Cf. περιάγ. τὴν κεφαλὴν, τὸν τράχηλον, κτλ: or 'do the scene-shifting in his mask'? cf. περιλακτοί.

^e The context belies the usual meaning 'dice-player.'

^f 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.

^g Cf. Andoc. *Myst.* 1. 74.

^h This sentence is perhaps an interpolation.

ο καὶ ὄρμαθὸς γραμματείδιων ἐν ταῖς χερσίν. οὐκ ἀποδοκιμάζειν δὲ ἀλλ' οὐδὲ πολλῶν ἀγοραίων στρατηγεῖν¹ καὶ εὐθὺς τούτοις δανεῖζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπώλια, τὰ ταριχοπώλια, καὶ τοὺς τόκους <τοὺς>² ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.³

ΛΑΛΙΑΣ Ζ'

Ἡ δὲ λαλιά, εἴ τις αὐτὴν ὀρίξεσθαι βούλοιτο, εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου, ὃ δὲ λαλὸς² τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὁτιοῦν πρὸς αὐτὸν φθέγγηται, ὅτι οὐθὲν λέγει, καὶ ὅτι αὐτὸς πάντα οἶδεν, καὶ ὅτι ἂν ἀκούη³ αὐτοῦ μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένῳ ὑποβαλεῖν⁴ εἶπας· Σὺ μὴ⁵ ἐπιλάβῃ δ' μέλλεις λέγειν, καὶ Εἶ γε ὅτι με ὑπέμνησας, καὶ Τὸ λαλεῖν ὡς χρήσιμόν που, καὶ Ὁ παρέλιπον, καὶ Ταχύ γε συνήκας τὸ πρᾶγμα, καὶ Πάλαι σε παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἔτερας ἀρχὰς⁶ τοιαύτας πορίσασθαι, ὥστε⁴ μὴδ' ἀναπνεύσαι τὸν ἐντυγχάνοντα· καὶ ὅταν γε τοὺς καθ' ἓνα ἀποκναίσῃ,⁷ δεινὸς καὶ ἐπὶ τοὺς

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

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

sealed box in his coat and bundles of documents^a 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.^b

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^c 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^d such as go singly, he

^a i.e. papyrus-rolls strung together.

^b 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.

^c Or 'interrupts him with.' ^d Or perhaps 'disarmed.'

ἄθροους¹ συνεστηκότας πορευθῆναι καὶ φυγεῖν
 5 ποιῆσαι μεταξὺ χρηματίζοντας. καὶ εἰς τὰ διδα-
 σκαλεῖα δὲ καὶ εἰς τὰς παλαιστρας εἰσιὼν κωλύει
 τοὺς παῖδας προμανθάνειν, τσοαῦτα καὶ προσ-
 6 λαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις. καὶ
 τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ
 7 ἀποκαταστήσαι εἰς τὴν οἰκίαν.² καὶ πυθόμενος
 τὰς ἐκκλησίας ἀπαγγέλλειν, προσδιηγῆσασθαι δὲ
 καὶ τὴν ποτε³ γενομένην τοῖν ῥητόροιον μάχην,⁴
 καὶ οὓς ποτε λόγους αὐτὸς εἶπας εὐδοκίμησεν⁵ ἐν
 8 τῷ δήμῳ· καὶ κατὰ τῶν πληθῶν γε ἅμα διηγού-
 μενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς ἀκούον-
 τας ἤτοι ἐπιλαθέσθαι ἢ νυστάζειν ἢ μεταξὺ κατα-
 9 λιπόντας⁶ ἀπαλλάττεσθαι. καὶ συνδικάζων δὲ κω-
 λῦσαι κρῖναι, καὶ συνθεωρῶν θεάσασθαι, καὶ συν-
 δειπνῶν φαγεῖν, λέγων ὅτι χαλεπὸν τῷ λαλῶ
 ἐστὶ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἐστὶν ἢ γλωττα,
 καὶ ὅτι οὐκ ἂν σιωπήσειεν οὐδ' εἰ τῶν χελιδόνων
 δόξειεν εἶναι λαλίστερος. καὶ σκωπτόμενος ὑπο-
 μέναι καὶ ὑπὸ τῶν αὐτοῦ παιδιῶν, ὅταν αὐτὸς
 ἤδη καθεύδειν βουλόμενος κελεύῃ, λεγόντων Τάτα,⁷
 λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ὕπνος τις⁸ λάβῃ.

¹ some mss insert καί, but Nav. compares Plat. *Lys.* init., Xen. *An.* vii. 4. 47 ² mss also ἐκ τῆς οἰκίας (but cf. ἐκκεκρουμένῳ xxx. 11) ³ some mss τὴν ἐπ' Ἀριστοφώντος τότε (ποτε), incorporating gloss ⁴ Diels-Hottinger: mss τοῦ ῥήτορος μ. and add, after incorporation of gloss, καὶ τὴν Λακεδαιμονίους (-ων) ὑπὸ (ἐπὶ) Λυσάνδρου, confusing the archon of 330 with the member of the Four Hundred: a real battle has no point here ⁵ arch. recorded variant εἶπεν εὐδοκίμησας

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.^a 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,^b 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.'

^a For construction cf. Alciph. ii. 32. 3 (iii. 34).

^b Demosthenes and Aeschines in 330 B.C.

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

ΛΟΓΟΠΟΙΑΣ Η'

Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν, ὁ δὲ² λογοποιὸς τοιοῦτός τις, οἷος ἀπαντήσας τῷ φίλῳ εὐθὺς καταβαλὼν τὸ ἦθος¹ καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σὺ καὶ πῶς ἔχεις καὶ ἔχεις τι περὶ τοῦδε εἰπεῖν καινόν;³ καὶ ὡς ἐπιβάλλων⁴ ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν⁵ ἀγαθὰ γέ ἐστι τὰ λεγόμενα· καὶ οὐκ ἔασας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐδὲν ἀκήκοας;⁴ δοκῶ μοί σε εὐωχήσειν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἢ στρατιώτης <τις>⁴ ἢ παῖς Ἀστείου τοῦ αὐλητοῦ ἢ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ⁵ αὐτῆς τῆς μάχης οὐ φησιν ἀκηκοέναι· αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαῦται εἰσιν αὐτῷ⁵ ὧν οὐδεὶς ἂν ἔχοι ἐπιλαβέσθαι⁶· διηγείται δὲ τούτους φάσκων λέγειν ὡς Πολυπέργων καὶ ὁ βασιλεὺς⁷ μάχην⁷ νενίκηκε καὶ Κάσανδρος ἐζώγρηται· καὶ ἂν εἶπη τις αὐτῷ· Σὺ δὲ ταῦτα πιστεύεις; γεγονέναι φησὶ⁸ τὸ πρᾶγμα· βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτα γὰρ λέγειν περὶ τῆς μάχης καὶ πολλὸν τὸν⁸ ζῶμόν γεγονέναι· εἶναι δ' ἑαυτῷ⁹ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν, ὅρᾶν γὰρ αὐτῶν¹⁰ πάντων μεταβεβληκότα· λέγει δ' ὡς καὶ

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

VIII. NEWSMAKING

News-making 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?'^a 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,^b 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.^c 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^d; 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

^a Cf. Dem. *Phil.* i. 43. 10.

^b Flute-playing was usual at sacrifices on the field of battle as elsewhere (Nav.).

^c Introd. p. 5, and Index.

^d Lit. 'the broth has been plentiful.'

παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ ἤδη πέμπτην ἡμέραν ἦκοντα ἐκ Μακεδονίας ὅς
 9 πάντα ταῦτα εἶδε¹. καὶ ταῦθ' ἅπαντα² διεξίωεν
 πῶς οἴεσθε πιθανῶς σχετλιάζων λέγει³. Δυστυχήs
 Κάσανδρος· ὦ ταλαίπωρος· ἐνθυμῆ τὸ τῆs τύχης;
 10 ἀλλ' οὖν ἰσχυρός <γε> γενόμενος⁴— καὶ Δεῖ δ'
 αὐτὸν σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖs ἐν τῇ πόλει
 προσεδεδράμηκε λέγων.⁵

ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

Ἡ δὲ ἀναισχυντία ἐστὶ μὲν, ὡs ὄρω λαβεῖν,
 καταφρόνησιs δόξης αἰσχροῦ ἔνεκα κέρδους, ὁ δὲ
 2 ἀναισχυντος τοιοῦτος, οἶος πρῶτον μὲν ὄν ἀπο-
 στερεῖ πρὸs τοῦτον ἀπελθῶν δανείζεσθαι· εἶτα
 θύσας τοῖs θεοῖs αὐτὸs μὲν δεῖπνεῖν παρ' ἐτέρῳ,
 3 τὰ δὲ κρέα ἀποτιθέναι ἀλοῖ πάσας. καὶ ποι
 κεκλημένος,⁶ προσκαλεσάμενος τὸν ἀκόλουθον
 δοῦναι ἀπὸ τῆs τραπέζης ἄρας κρέας καὶ ἄρτον,
 καὶ εἰπεῖν ἀκούοντων πάντων· Εὐώχοῦ, Τίβειε.⁷

¹ mss also οἶδε ² mss πάντα, ταῦτα π., ταῦθ' ἅμα

³ E: M σχετλιάζων ἐπάγειν, others σχετλιάζει(ν) λέγων

⁴ E ⁵ LATE ADDITION: (11) τῶν τοιούτων ἀνθρώπων

τεθαύμακα τί ποτε βούλονται λογοποιούντες· οὐ γὰρ μόνον
 ψεύδονται ἀλλὰ καὶ ἀλυσιτελῆ πλάττουσι (mss ἄλως ἀπ-
 αλλάττ.). (12) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖs βαλανείοιs
 περιστάσειs ποιοῦμενοι τὰ ἱμάτια ἀποβεβλήκασιν, οἱ δ' ἐν
 τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικῶντες ἐρήμους δικας ὠφλή-
 κασιν. (13) εἰσι δ' οἱ καὶ πόλεις τῷ (mss πλείστοι) λόγῳ
 κατὰ κράτος αἰροῦντες παρεδειπνήσαν. (14) πάντῳ δὲ ταλαί-
 πωρον αὐτῶν ἐστι τὸ ἐπιτήδευμα· ποῖα γὰρ (mss insert οὐ)
 στοᾷ, ποῖον δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆs ἀγορᾶs οὐ οὐ
 (mss οὐ or omit) διημερεύουσιν ἀπαυδᾶν ποιοῦντες τοῖs ἀκούονταs;
 (15) οὕτως καὶ καταπονοῦσι ταῖs ψευδολογίαιs. ⁶ only in
 M (που κεκλ.) ⁷ mss also τίμειε, τιμώτατε, Sch. only in M

Τίβειε δοῦλικὸν βρομα ὡs καὶ Δρῶμων καὶ Γέτας καὶ τὰ τοιαῦτα

close hiding one that came four days ago out of Macedonia who has seen it all.^a 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.^b

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.^c Next, when he sacrifices, he dines abroad, and lays by the meat of the victim in salt.^d 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

^a Or, 'knows everything.'

^b 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?

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

^d Instead of feasting his friends on it; cf. Men. 518. 3 K.

4 καὶ ὀψωνῶν δὲ ὑπομνησκειν τὸν κρεωπώλην εἴ
 τι χρήσιμος αὐτῷ γέγονε, καὶ ἔστηκώς πρὸς τῷ
 σταθμῷ μαλίστα μὲν κρέας, εἰ δὲ μή, ὅσπουν εἰς
 τὸν ζυγὸν¹ ἐμβαλεῖν, καὶ ἂν μὲν λάθῃ,² εἰ δὲ μή,
 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 ἐωνημένους ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι
 7 καὶ αὐτῷ. καὶ ἐπὶ τὴν ἄλλοτριαν οἰκίαν ἐλθὼν
 δανείζεσθαι κριθάς, ποτὲ δὲ ἄχυρον,³ καὶ ταῦτα
 τοὺς χρήσαντας⁴ ἀναγκάσαι ἀποφέρειν πρὸς αὐτούς.⁵
 8 δεῖνός δὲ καὶ πρὸς τὰ χαλκεία τὰ ἐν τῷ βαλανείῳ
 προσελθὼν καὶ βάψας ἀρύταιναν <βία>⁶ βοῶντος
 τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι, καὶ
 εἰπεῖν ὅτι Λέλουμαι, ἀπιών, κἀκείνου⁷ οὐδεμία
 σοι χάρις.

ΜΙΚΡΟΛΟΓΙΑΣ Ι'

*Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου
 ὑπὲρ τὸν καιρὸν, ὁ δὲ μικρολόγος τοιοῦτός τις,
 2 ὅλος ἐν τῷ μηνί ἡμιμβόλιον ἀπαιτεῖν ἐλθὼν⁸ ἐπὶ
 3 τὴν οἰκίαν. καὶ συσσιτῶν⁹ ἀριθμεῖν τε πόσας¹⁰

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

² old var.?: most mss λάβῃ, but *cf.* the reverse ἐπιλαθέσθαι viii. 4:
 mss add εὐ χει ³ mss also ἄχυρα; for omission of the
 μὲν-clause *cf.* Plat. *Theaet.* 101 n, *Andoc.* 1. 105 ⁴ M
 τοὺς χρώνας: others χρῆσθ. ⁵ E: mss αὐτὸν ⁶ E

⁷ Λέλουμαι Herw., κἀκείνου E: mss λέλουται ἀπ. κακεῖ; *cf.*
 Ar. *Pax* 1103 ⁸ most mss omit ⁹ introd. p. 29

¹⁰ 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)

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;^a
 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 with-
 out paying his scot, and even takes his children the
 next day and their tutor to boot.^b 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 expendi-
 ture; 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

^a *i.e.* after the weighing, and before the meat is lifted
 from the scale-pan.

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

ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῆ
 4 Ἀρτέμιδι τῶν συνδειπνούντων. καὶ ὅσα μικροῦ
 τις πριάμενος λογίζεται <αὐτῷ, ἀποδοκιμάσαι
 τοῖς ἀλλότρια δαπανῶσι>¹ πάντα φάσκων <ῶνια>²
 5 εἶναι. καὶ οἴκετου χύτραν ἔτην³ ἢ λοπάδα κατ-
 6 ἄξαντος εἰσπράξει ἀπὸ τῶν ἐπιτηδείων. καὶ τῆς
 γυναικὸς ἐκβαλοῦσης⁴ τρίχαλκον οἶος μεταφέρειν
 τὰ σκευή καὶ τὰς κλῖνας καὶ τὰς κιβωτοὺς καὶ
 7 διφᾶν τὰ καλύμματα. καὶ εἴαν τι πωλῆ, τοσοῦτου
 8 ἀποδόσθαι ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ
 οὐκ ἂν εἶσαι οὔτε συκοτραγήσαι ἐκ τοῦ αὐτοῦ
 κήπου,⁵ οὔτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι,
 οὔτε⁶ ἐλαίαν ἢ φοῖνικα τῶν χάμαι πεπτωκότων⁷
 9 ἀνελέσθαι. καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὅσην
 10 μέραι εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ
 11 ὑπερμερίαν πράξει καὶ τόκου τόκου· καὶ ἐστιῶν
 12 δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι· καὶ
 13 ὄψωνῶν μηδὲν πριάμενος εἰσελθεῖν· καὶ ἀπ-
 αγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηννύειν⁸ μήτε
 ἐλλύχνιον μήτε κύμινον μήτε ὀρίγανον μήτε ὀλὰς⁹
 μήτε στέμματα μήτε θηλήματα, ἀλλὰ λέγειν ὅτι
 14 τὰ μικρὰ ταῦτα πολλὰ ἐστί τοῦ ἐνιαυτοῦ. καὶ
 τὸ ὅλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας

¹ *E*, s.g. (introd. p. 21)

² Unger

³ *E*, cf. περυσίων

Ar. Ran. 986: mss (AB and Ambr. P) εἶναι or omi

⁴ old var. ἀποβ. but cf. Ar. Thesm. 481

⁵ mss also σκοποῦ

⁶ perhaps <εἰ μὴ ἐφ' ᾧ> μηδὲ *E*; cf. M μηδ' εἴαν διὰ τοῦ αὐτοῦ ἀγροῦ πορευέσθαι ἐφ' ᾧ μὴ συκοτραγήση τις

⁷ mss also κειμένων, whence Cob. χαμαιπετῶν (χ. unaccented in some mss)

⁸ Foss: mss χρωων.

⁹ only M, others οὐλὰς

how many cups each has drunk, and of all the company offer the leanest firstlings to Artemis.^a 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.^b 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^c; 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^d; 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.'^e In fine^f you may see the money-

^a The club must have been an association under the patronage of Artemis, Ἀρτεμισαῖοι, probably for hunting purposes, cf. *C.I.A.* iv. 2. 1334 v (Holland).

^b i.e. as principal he rejects a bargain struck in his behalf by a subordinate; but the reading is uncertain.

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

^d 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. 8.

^e Cf. Antiph. 135 K.

^f The remainder is perhaps an addition by another hand.

ἔστιν ἰδεῖν εὐρωτίωσας καὶ τὰς κλεῖς ἰωμένας, καὶ αὐτοὺς δὲ φοροῦντας ἐλάττω τῶν μηρῶν¹ τὰ ἱμάτια, καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφομένους, καὶ ἐν χρῶ κειρομένους, καὶ τὸ μέσον τῆς ἡμέρας ὑπολουμένους,² καὶ πρὸς τοὺς γναφεῖς διατεινομένους ὅπως τὸ ἱμάτιον αὐτοῖς ἕξει πολλὴν <τὴν> γῆν, ἵνα μὴ ῥυπαίνεται ταχύ.

ΒΔΕΛΥΡΙΑΣ ΙΑ'

Οὐ χαλεπὸν δὲ ἔστι τὴν βδελυρίαν διορίσασθαι.
² ἔστι γὰρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὁ δὲ βδελυρὸς τοιοῦτος, οἷος ἀπαντήσας³ γυναιξίν
⁸ ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον· καὶ ἐν θεάτρῳ κροτεῖν ὅταν οἱ ἄλλοι παύωνται, καὶ συρίπτει οὓς ἠδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον ἀνακύψας ἐρυγεῖν, ἵνα
⁴ τοὺς καθημένους ποιήσῃ μεταστραφήναι, καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρυα ἢ τὰ μῆλα⁴ ἢ τὰ <ἄλλα> ἀκρόδρυα⁵ ἕστηκώς τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσαλῶν, καὶ καλέσαι δὲ τῶν παρόντων⁶ ὀνομασί τινα ᾧ μὴ συνήθης ἔστί. καὶ σπεύδοντας δὲ ποι⁷ ὄρων
⁶ περιμεῖναι κελεύσαι,⁸ καὶ ἠττωμένῳ δὲ μεγάλην δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν
⁷ καὶ συνησθῆναι, καὶ ὀψωνεῖν ἑαυτῷ⁹ καὶ αὐλη-

¹ mss also μικρῶν and μετρῶν (μετριῶν ?)
² ὑποδοιμένους (Ambr. P ὑποδύμενος)
³ some mss ὑπ. (from marg. arch., whence M ὑποδεικνύειν below)
⁴ mss also μύρτα
⁵ as ἀκρ. either includes all fruit or means nuts as

chests of the penurious covered in mould and their knees 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-

opposed to soft fruit, ὀπώρα, we must either read τὰ ἄλλα ἀκρ. or suppose τὰ κάρυα to be a gloss
⁶ mss also παρίοντων
⁷ Cas; mss που
⁸ some mss omit π. κ. (introd. p. 18)
⁹ Cas; mss ἑαυτὸν or αὐτὸν

τρίδας μισθοῦσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι
 8 τὰ ὤφωνημένα καὶ παρακαλεῖν Ἐπὶ ταῦτα,¹ καὶ
 διηγείσθαι προστάς² πρὸς κουρείον ἢ μυροπώλιον
 9 ὅτι μεθύσκεσθαι μέλλει.³ καὶ ἐξ ὀρνιθοσκοποῦ τῆς
 10 μητρὸς εἰσελθούσης⁴ βλασφημῆσαι· καὶ εὐχομένων
 καὶ σπενδόντων ἐκβαλεῖν⁵ τὸ ποτήριον καὶ γελάσαι
 11 ὡσπερ ἀστεῖόν τι⁶ πεποιηκώς· καὶ αὐλούμενος δὲ
 κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ συν-
 12 τερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι ὅτι οὕτω
 ταχὺ παύσαιτο⁷· καὶ ἀποπτύσαι δὲ βουλόμενος,
 ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

ΑΚΑΙΡΙΑΣ IB'

Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἀπότευξις <καιροῦ>⁸
 λυπούσα τοὺς ἐντυγχάνοντας, ὁ δὲ ἀκαιρος τοιοῦ-
 τός τις, οἷος ἀσχολουμένῳ προσελθὼν ἀνα-
 κοινοῦσθαι καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κω-
 μᾶζειν πυρέττουσαν· καὶ δίκην ὠφληκότα ἐγγύης
 5 προσελθὼν κελεύσαι αὐτὸν ἀναδέξασθαι· καὶ μαρ-
 τυρήσων παρῆναι τοῦ πράγματος ἤδη κεκριμένου·
 6 καὶ κεκλημένος εἰς γάμους τοῦ γυναικείου γένους
 7 καταγορεῖν· καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντας⁹ ἄρτι
 8 παρακαλεῖν εἰς περίπατον. Δεινὸς δὲ καὶ προσ-

¹ the use of ταῦτα rather than αὐτὰ suggests his actual words, cf. ταύτην xxiii. fn. : Nav. δαῖτα, cf. Xen. Cyr. iv. 2. 37, Plat. Phaedr. 247 b

² Fraenkel-Groeneboom : mss προστάς
³ 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. ⁴ mss eis (V eis ἐξ) ὄρν. and ἐξελεθ.

⁵ Cas : mss ἐμβ. ⁶ Bernard, cf. Lys. 24. 18 : mss ὡς τεράστιον τι ⁷ Eberhard : V τί οὐ ταχὺ παύσαιτο, others μή ταχὺ παύσαιτο (emendation of mutilated text) ⁸ Schn : mss ἐπίτευξις (M ἐντ.) ⁹ also -τα

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 ^a 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 ^b 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

^a Or is gone out to.

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

9 ἀγειν ὠνητήν πλείω διδόντα ἤδη πεπρακότε· καὶ
 ἀκηκόοντας καὶ μεμαθηκότας ἀνίστασθαι ἐξ
 10 ἀρχῆς διδάξων.¹ καὶ προθύμως² δὲ ἐπιμεληθῆναι
 ἃ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ ἀπ-
 11 είπασθαι. καὶ θύοντας καὶ ἀναλίσκοντας³ ἤκειν
 12 τόκον ἀπαιτήσων. καὶ μαστιγούμενου οἰκέτου
 παρεστῶς διηγείσθαι ὅτι καὶ αὐτοῦ ποτε παῖς
 13 οὕτως πληγὰς λαβὼν ἀπήγξατο. καὶ παρῶν
 διαίτη συγκρούειν ἀμφοτέρων βουλομένων δια-
 14 λύεσθαι. καὶ ὀρχησόμενος⁴ ἄψασθαι ἐτέρου 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 ἀναστάς
 3 ἃ μὴ δυνήσεται· καὶ ὁμολογούμενου τοῦ πράγ-
 ματος δικαίου εἶναι ἐνὶ τινι ἐνοστὰς⁵ ἐλεγχθῆναι.
 4 καὶ πλείω⁶ 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,⁷ εἶτα
 7 μὴ δύνασθαι εὐρεῖν ἢ πορεύεται.⁸ καὶ τὸν

¹ Cor: mss -σκων ² Blydes: mss -μος ³ introd.
 p. 14 ⁴ Cas: mss -άμενος ⁵ E: mss ἐνοστὰς, ἐν τινι
 στὰς ⁶ sc. ποτήρια, cf. x. 3 ⁷ all mss but M omit τὴν
 ὁ. κ. (καταλιπεῖν c after πορεύεται), introd. p. 18 ⁸ -ηται
 only M; other mss -εται: mss οὐ (corr. to ἦ in marg. arch.,
 whence the variant ἦs for οὓs above)

* A comparison of the uses of ἀμέλει by Plato, Xenophon, and the Comic poets shows that it introduces or

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,^a 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^b and promise to contribute what is beyond his means; and to object to some one particular 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 σου*; 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. ^b Probably in the Assembly, cf. xxii. 5.

στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει παρατάττεσθαι, καὶ τί μετὰ τὴν αὔριον παραγγελεῖ.¹ καὶ προσελθὼν τῷ πατρὶ εἰπεῖν ὅτι ἡ μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. καὶ ἀπαγορεύοντος τοῦ ἱατροῦ ὅπως μὴ δώσει οἶνον τῷ μαλακιζομένῳ,² φήσας βούλεσθαι διαπειρᾶν δοῦναι <καὶ> ἀνατροπίσαι³ τὸν κακῶς ἔχοντα.⁴ 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 Οὔτοι πάντες ἡριστοὶ ἦσαν. καὶ ὁμνῆσαι μέλλων εἰπεῖν πρὸς τοὺς περιεστηκότας ὅτι Καὶ πρότερον πολλάκις ὁμῶμοκα.

ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ'

*Ἔστι δὲ καὶ ἡ ἀναισθησία, ὡς ὄρω εἰπεῖν, βραδύτης ψυχῆς ἐν λόγοις καὶ πράξεσιν, ὃ δὲ ἀναισθητος τοιοῦτός τις, οἷος λογισάμενος ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρακαθήμενον τί γίνεται; καὶ δίκην φεύγων καὶ ταύτην εἰσιέναι μέλλων ἐπιλαθόμενος εἰς ἀγρὸν πορεύεσθαι, καὶ θεωρῶν ἐν τῷ θεάτρῳ μόνος καταλείπεσθαι καθεύδων. καὶ πολλὰ φαγῶν τῆς νυκτὸς⁵ ἐπὶ θάκου ἀνίστασθαι⁶ <καὶ ἐπανῶν υυστάξαι καὶ τὴν θύραν ἀλλογοήσας>⁷ ὑπὸ

¹ most mss παραγγέλλει ² mss also καλωπιζομένῳ
³ E, cf. τροπίω: mss βουλ(εῖ)σθαι διάπειραν λαμβάνειν (cf. Diog. L. vii. 36) εὐτρεπίσαι ⁴ these three words are perh. a gloss ⁵ mss add καὶ ⁶ introd. p. 21: mss also ἐπὶ (ἀπὸ) θάκου; all mss ἀνίστάμενος (hence the interpolated καὶ); for ἀνίστ. ἐπὶ cf. Dem. lix. 34 (πρός); cf. also Ar. Lys. 1215 ⁷ E e.g. (introd. p. 21)

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^a 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.'^b

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

^a Or the watchword, cf. Xen. i. 8. 15 f. (Nav.).

^b Cf. Men. Pk. 569 K.

6 κυνὸς τῆς τοῦ γείτονος δηχθῆναι. καὶ λαβῶν τι¹
 καὶ ἀποθεῖς αὐτὸς τοῦτο ζητεῖν καὶ μὴ δύνασθαι
 7 εὔρεῖν. 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
 παιδιά² παλαίειν ἀναγκάζων καὶ τροχάζειν εἰς κό-
 11 πους ἐμβάλλειν.³ καὶ ἐν ἀγγῷ αὐτοῖς φακῆν εἴπων
 δις ἄλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι·
 12 καὶ ὄντος τοῦ Διὸς εἰπεῖν Ἥδύ γε τῶν ἀστρων
 ὄζει, ὅτε δὴ οἱ ἄλλοι λέγουσι τῆς γῆς⁴. καὶ ἄστοντος
 13 τινος Πόσους οἶε κατὰ τὰς ἱεράς πύλας ἐξενηνέχ-
 θαι⁵ νεκρούς; πρὸς τοῦτον εἰπεῖν Ὅσοι ἐμοὶ καὶ σοὶ
 γένοιτο.

ΑΥΘΑΔΕΙΑΣ ΙΕ'

Ἡ δὲ αὐθάδεια ἐστὶν ἀπήνεια ὁμιλίας ἐν λόγοις,⁶
 2 ὃ δὲ αὐθάδης τοιοῦτός τις, οἷος ἐρωτηθεῖς Ὁ
 δεῖνα ποῦ ἐστιν; εἰπεῖν Πράγματά μοι μὴ
 3 παρέχε· καὶ προσαγορευθεῖς μὴ ἀντιπροσειπεῖν·
 4 καὶ πωλῶν τι μὴ λέγειν τοῖς ἀνουμένοις πόσου
 5 ἂν ἀποδοῖτο, ἀλλ' ἐρωτῶν τί εὐρίσκει· καὶ τοῖς
 τιμῶσι καὶ πέμπουσιν εἰς τὰς ἐορτὰς εἰπεῖν ὅτι
 6 οὐκ ἂν γένοιτο διδόμενα.⁷ καὶ οὐκ ἔχων⁸ συγ-

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

⁴ ὄζει Cor., ὅτε Jebb, τῆς γῆς Schw: mss νομίζει (corr. of
 νόζει?) ὅτι and πίσεως (πῆσεως): mss δὴ καὶ οἱ, δὴ καὶ, δὴ
 οἱ ⁵ mss also ἐξενηχθῆναι ⁶ <καὶ πράξεσιν> Herw.

⁷ <πρῶτα τὰ διδ. Nav. ⁸ mss ἔχων

dog.^a 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,^b 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,^c instead
 of naming his price. Any that give him^d compli-
 mentary gifts at feast-tide are told that they don't
 do that for nothing; and there is no pardon for

^a Emendation doubtful.

^b For the ceremonial *προθεσσις* or laying-out.

^c Lit. what it is worth (to you). ^d Not necessarily send.

γνώμην οὔτε τῷ ἀπόσαντι αὐτὸν ἀκουσίως οὔτε τῷ
 7 ἄρσαντι¹ οὔτε τῷ ἔμβαντι. καὶ φίλῳ δὲ ἔρανον
 κελεύσαντι εἰσενεγκεῖν εἰπὼν ὅτι οὐκ ἂν δοῆ,
 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 ὑπομείναι² πολὺν χρόνον οὐθένα·
 καὶ οὔτε ἄσαι οὔτε ῥῆσι εἰπεῖν οὔτε ὀρχήσασθαι
 11 ἂν ἐθελήσαι.³ δεινὸς δὲ καὶ τοῖς θεοῖς μὴ
 ἐπεύχασθαι.⁴

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙΣ'⁵

Ἄμελει ἢ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία
 2 τις⁶ πρὸς τὸ δαιμόνιον, ὃ δὲ δεισιδαιμίων τοιοῦτός
 τις, οἷος ἐπ' Ἐννεακρούνου⁷ ἀπονυφάμενος τὰς
 χεῖρας καὶ περιρρανάμενος, ἀπὸ ἱεροῦ δάφνης⁸ εἰς
 τὸ στόμα λαβῶν, οὕτω τὴν ἡμέραν περιπατεῖν.
 καὶ τὴν ὁδὸν ἐὰν ὑπερδράμη⁹ γαλή, μὴ πρότερον

¹ Groeneboom, cf. Sen. Ben. vi. 9. 1 (ἰπώσαντι sugg. E): mss ὄσαντι
² E: mss ὑπομείναι ³ E: mss ἠθέλησε(ν),
 θελήσει ⁴ some mss add τέλος τῶν τοῦ Θεοφράστου
 Χαρακτήρων· ἀλλ' ἔστιν, ὃ Θεόφραστε, χαλεπὸν καθαρὸς
 τῶν τοιούτων ἰδεῖν ἐν τῷ βίῳ καὶ τῆς ἐν τοῖτοις κακίας δῶς
 ἀφεστηκότας· εἰ μὴ γὰρ τὰ πάντα δοκοῖ τις εἶναι κακός, τοῖς γούν
 πλείοσι τοῦ χρόνου τῶν ἀρίστων ἐξέωσται· ἢ τοίνυν σοὶ πειθομένους
 ἡμᾶς τὰς ἀπάντων ὄψεως φυλάττεσθαι δεῖ, ἢ κοινοῦντας καὶ λόγων
 καὶ πράξεων, τὴν ἐκάστου γνώμην (mss also μνήμην) μιμείσθαι.
 ἀλλ' οὕτω μὲν κακίας ἐσμός καὶ ἀρετῆς ἀλλοτριώσις ἐπιταί, ἐκείνως
 (mss -ρους) δὲ ἢ μισανθρωπία καὶ τὸ τοῦ Τιμῶνος ἔγκλημα· ταύτη

such as unwittingly thrust him aside, bespatter him,^a
 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.^b He is apt, also,
 not to pray to the Gods.^c

XVI. SUPERSTITIOUSNESS

Superstitiousness, I need hardly say, would seem
 to be a sort of cowardice with respect to the divine^d;
 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,^e 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

^a Or perhaps squeeze him (in a crowd). ^b After supper.
^c i.e. refuse to pray: or, regarding μὴ as a Christian
 interpolation, he is apt to curse even the Gods (cf. § 1).
^d Or spiritual. ^e Or at three springs.

τοὶ καὶ χαλεπὸν ἐλέσθαι τὸ κρείττον καὶ δεινὸς ἐκατέρωθεν δισσῶς
⁵ Title in V: ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων ΙΣ'. χαρακτήρ
 δεισιδαιμονίας ⁶ only M ⁷ E, cf. Isocr. Antid. 287; or
 ἐπὶ γ' κρουῶν, cf. xxviii. 4 and Men. Phasm. 55; for ἐπὶ rather
 than ἀπὸ see § 12: V ἐπιχρῶνῶν (others omit), corruption of
 ἐπ' θ' κρηῶν, from ἐπ' θ' κρούου, or of ἐπὶ γ' κρουῶν; for con-
 fusion of η and ω cf. ἀλφίτην below ⁸ comma E (so Nav.);
 δάφνης partit. gen.: V -νῆ ⁹ Pauw: mss περιδ., παραδ.

πορευθῆναι ἕως διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ
 4 τῆς ὁδοῦ διαβάλλῃ.¹ καὶ εἰάν τις ὄφιν ἐν τῇ οἰκίᾳ,
 εἰάν <μὲν> παρείαν, Σαβάζιον² καλεῖν, εἰάν δὲ ἱερόν,
 5 ἐνταῦθα ἤρωον εὐθύς³ ἰδρύσασθαι. καὶ τῶν λεπ-
 τῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς
 ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν
 6 καὶ προσκυνήσας ἀπαλλάττεσθαι. καὶ εἰάν τις
 θύλακον ἀλφίτων⁴ διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἔλθων
 ἐρωτᾶν τί χρὴ ποιεῖν, καὶ εἰάν ἀποκρίνηται αὐτῷ
 7 τοῦτοις ἀλλ' ἀποτροπαίους⁵ ἐκλύσασθαι. καὶ
 πυνκὰ δὲ τὴν οἰκίαν καθάρα⁶ δεινὸς Ἑκάτης
 8 φάσκων ἐπαγωγὴν γεγονέαι· κἄν γλαυκὲς βαδί-
 ζοντος αὐτοῦ <ἀνακράγῃ>,⁷ ταράττεσθαι καὶ
 9 εἴπας Ἀθηνᾶ κρείττων παρελθεῖν οὕτω. καὶ οὕτε
 ἐπιβῆναι μνήματι οὕτ' ἐπὶ νεκρὸν οὕτ' ἐπὶ λεχῶ
 ἔλθειν ἐθελῆσαι, ἀλλὰ τὸ μὴ μαινεσθαι συμφέρον
 10 αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς
 ἑβδομάσι⁸ τῶν ἡμερῶν⁹ προστάξας οἶνον εἴπειν τοῖς
 ἔνδον, ἐξελθῶν ἀγοράσας μυρσίνας, λιβανωτῶν,
 πίνακα,¹⁰ καὶ εἰσελθῶν εἶσω <διατελέσαι ἐπιθύω

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.^a If a mouse gnaw a
 bag of his meal, he will off to the wizard's^b 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.^c 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^d and seventh^e
 days of every month he has wine mulled for his
 household, and goes out to buy myrtle-boughs,
 frankincense, and a holy picture,^f and then return-
 ing spends the livelong day doing sacrifice to the

¹ Syll: mss -λάβῃ ² V Σαβάδιον, but cf. xxvii. 8 ;
 others omit εἰάν παρ.—εἰάν δὲ ³ Düb: V ἱερώων (from
 above) εὐθ.; others omit (introd. p. 28) ⁴ V ἀλφίτην,
 cf. p. 79 n. 7 ⁵ Wyt: mss -πεῖς ⁶ V καθάρα, others
 καθαρῶν ⁷ Foss, cf. Men. 534. 1 K; or <κα(κ)-
 καβίζωσι> βαδ. αὐτ. (Cob. κακκ. παρίοντος), Ar. Lys. 760
⁸ Im. -μαῖς: M ζῖ ⁹ E: M ἡμερῶν (without τῶν), others
 omit ¹⁰ λιβανωτῶν Foss: V -ωτῶν, 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 πίνακα (cf. Men. 129 K,
 Sch. Ar. Plut. 1126) that these would be made at home,
 cf. Ar. Ran. 507

^a Cf. Diog. L. vi. 37.

^b Or the (official) diviner's.

^c Cf. Hesych. ὀπωτήρη, Diog. L. vi. 74.

^d Cf. Ath. xiv. 659 d = Men. 292 K, 320 K.

^e Or twenty-fourth (sc. φθινοῦτος, which Im. inserts, need-
 lessly, 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.

^f Or holy pictures (of the Hermaphrodites? hung on the
 myrtle-boughs).

καί)¹ στεφανῶν τοὺς Ἑρμαφροδίτους ὄλην τὴν
 11 ἡμέραν. καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς
 τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς
 ὀρνηθοσκόπους, ἐρωτήσων τίνι θεῶν ἢ θεαινῶν²
 12 προσεύχεσθαι δεῖ.³ καὶ τελεσθησόμενος πρὸς τοὺς
 Ὀρφεοτελεστὰς κατὰ μῆνα πορεύεσθαι μετὰ τῆς
 γυναικός, ἐὰν δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς
 13 τίτθης καὶ τῶν παιδιῶν. καὶ τῶν περιρραυομένων
 14 ἐπὶ θαλάττης ἐπιμελῶς⁴ δόξειεν ἂν εἶναι. κἂν ποτε
 ἐπίδῃ σκοροδῶ ἐστεμμένην <τινὰ τῶν Ἑκατῶν>⁵
 τῶν ἐπὶ ταῖς τριῖδοις, ἀπελθῶν⁶ κατὰ κεφαλῆς
 λούσασθαι καὶ ἱερείας καλέσας σκίλλη ἢ σκύλακι
 κελύσαι αὐτὸν περικαθᾶραι. μαινόμενόν τε ἰδῶν
 ἢ ἐπιληπτον φρίξας εἰς κόλπον πτύσαι.

MEMΨΙΜΟΙΡΙΑΣ ΙΖ'

*Ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησις τις⁷ παρὰ
 τὸ προσήκον τῶν δεδομένων, ὃ δὲ μεμψίμοιρος
 2 τοιοῦδε τις, οἷος ἀποστείλαντος μερίδα τοῦ φίλου
 εἰπεῖν πρὸς τὸν φέροντα Ἐφθόνησάς μοι τοῦ ζωμοῦ
 3 καὶ τοῦ οἰναρίου οὐκ ἐπὶ δειπνον καλέσας. καὶ
 ὑπὸ τῆς ἐταίρας καταφιλοῦμενος εἰπεῖν Θανμάζω
 4 εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. καὶ τῷ

¹ Diels-*E* (introd. p. 22) ² mss θεᾶ corr. *E*, cf. Antiph.
 81 K ³ V εὐχ. δεῖ ⁴ cf. Men. *Pk.* 32, 325.
 10 K, Heracl. Pont. ap. Diog. L. ii. 135 ⁵ *E*: V
 ἐστεμμένων (for ω for η cf. ἐπιχρωνῆν above, § 2 n. 7, and
 ἐπισκῆψαι xxix. 3) ⁶ V ἀπελθόντων corrected from ἐπελθόν-
 των: others, omitting κἂν—τῶν, καὶ ἐπὶ τοῖς τρ. ἀπελθῶν
⁷ only in M

Hermaphrodites and putting garlands about them.^a
 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^b to the seaside to
 besprinkle themselves; and if ever he see one of
 the figures of Hecate at the crossroads wreathed
 with garlic,^c 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.^d

XVII. QUERULOUSNESS

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

^a Text uncertain, but cf. Men. *Georg.* 8 and 326 K.

^b Instead of on occasions like the Great Mysteries? but
 the trait is perhaps interpolated, cf. vi. 7.

^c Reading uncertain.

^d To avert the ill.

^e 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.

^f He confuses the servant with the master.

Διὶ ἀγανακτεῖν οὐ διότι οὐχ ἔει,¹ ἀλλὰ διότι
 ὁ ὑστερον. καὶ εὐρών τι² ἐν τῇ ὁδῷ βαλλάντιον
 ὁ εἰπὲν Ἄλλ' οὐ θησαυρὸν εὔρηκα οὐδέποτε. καὶ
 πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ
 πωλοῦντος Θαυμάζω, εἰπὲν, ὅτι ὑγιὲς οὕτω ἄξιον
 ἦ εἰνῆμαι· καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι Ἰῦός
 σοι γέγονεν εἰπὲν ὅτι Ἄν προσθῆς καὶ τῆς οὐσίας
 ὁ τὸ ἡμῖς ἀπέστης,³ ἀληθῆ ἔρεῖς. καὶ δίκην
 νικήσας⁴ λαβῶν πάσας τὰς ψήφους ἐγκαλεῖν τῷ
 γράψαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν
 ὁ δικαίων. καὶ ἐράνου εἰσενεχθέντος παρὰ τῶν
 φίλων καὶ φήσαντός τιος Ἰλαρὸς ἴσθι, Καὶ πῶς;
 εἰπὲν, ὅτε⁵ δεῖ τὰργύριον ἀποδοῦναι ἐκάστῳ καὶ
 χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον ;

ΑΠΙΣΤΙΑΣ ΙΗ'

*Ἔστιν ἀμέλει ἢ ἀπιστία ὑπόληψις τις ἀδικίας
 ὁ κατὰ πάντων, ὁ δὲ ἄπιστος τοιοῦτός τις, οἷος
 ἀποστειλάς τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα
 ὁ ἐπιπέμπει⁶ τὸν πεύσομενον πόσον ἐπρίατο. καὶ
 φέρεω⁷ αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον
 ὁ καθίζων ἀριθμεῖν πόσον ἐστί. καὶ τὴν γυναῖκα
 τὴν αὐτοῦ ἐρωτᾶν κατακείμενος⁸ εἰ κέκλεικε τὴν
 κιβωτὸν, καὶ εἰ σπηῆνται τὸ κυλικούχιον,⁹ καὶ εἰ
 ὁ ὁ μοχλὸς εἰς τὴν αὐλειαν¹⁰ ἐμβέβληται· καὶ ἂν

¹ M ἀγ. ὅτι οὐχ εἶ, omitting ἀλλὰ δ. ὅ. : others οὐ διότι
 εἶ κτλ. ² V omits: others τι καὶ, καὶ, τι (or βαλλαντιστι
 below), i. e. τι in marg. arch. ³ Im: V ἀπέστη, others
 ἀπεστῆν

⁴ Cas: mss νίκη ν. : mss add καί, but cf. xxii. 9
⁵ Cas: mss εἶ; cf. Ar. Nucl. 716 ⁶ only M:
 others πέμπ.

⁷ Cor: mss. -ων ⁸ M νυκτὸς
 συγκαθειδῶν ⁹ mss κυλιούχιον, κοιλιούχιον ¹⁰ M τῇ
 αὐλαία, cf. Men. 564 K: others εἰς τὴν θύραν τὴν αὐλ.

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,^a 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^b 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^c 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

^a Cf. Men. Ep. 316.

^b Litigants read speeches written for them by their counsel.

^c Instead of intrusting it to his lackey.

ἐκεῖνη φῆ, μηδὲν ἦττον αὐτὸς ἀναστὰς ἐκ τῶν στρωμάτων γυμνὸς καὶ ἀνυπόδητος¹ τὸν λύχνον ἄψας ταῦτα πάντα περιδραμῶν ἐπισκέψασθαι, καὶ οὕτω μάλιστα ὑπνου τυγχάνειν. καὶ τοὺς ὀφείλοντας αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς τόκους, ὅπως μὴ δύναιτο² ἕξαρνοι γενέσθαι. καὶ τὸ ἱμάτιον δὲ ἐκδοῦναι δεινός, οὐχ ὅς βέλτιστα ἐργάσεται,³ ἀλλ' οὐ ἂν⁴ ἢ ἄξιος ἐγγυητής. καὶ ὅταν ἦκη τις αἰτησόμενος ἐκπώματα, μάλιστα μὲν μὴ δοῦναι, ἂν δ' ἄρα τις οἰκείος ἢ καὶ ἀναγκαῖος, μόνον οὐ πυρώσας⁵ καὶ στήσας καὶ σχεδὸν ἐγγυητήν⁶ λαβῶν χρῆσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα κλεῦναι αὐτοῦ ὀπισθεν μὴ βραδίξειν ἀλλ' ἔμπροσθεν, ἵνα φυλάττηται αὐτῷ μὴ ἐν τῇ ὁδῷ ἀποδρᾶ. καὶ τοῖς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι Πόσου, κατὰθου,⁷ οὐ γὰρ σχολάζω πω πέμπειν, <εἰπέιν>⁸ Μηδὲν πραγματεύου· ἐγὼ γὰρ <ἔως>⁹ ἂν σὺ σχολάσης, συνακολουθήσω.

ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

*Ἔστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος λύπης παρασκευαστική, ὃ δὲ δυσχερῆς τοιοῦτός τις, ὅιος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας μεγάλους περιπατεῖν, καὶ φῆσαι ταῦτα εἶναι αὐτῷ συγγενικά⁹ ἀρρωστήματα· ἔχειν γὰρ αὐτὰ¹⁰ καὶ τὸν

¹ so M; others γ. ἐκ τ. στρ. καὶ ἀνυπ. (i.e. ἐκ τῶν στρ. in marg. arch.) ² Jebb δύνωνται ³ Salm: cf. ix. 6, Ar. Pax 371, Lys. 614, Lysias 28. 2, Men. Ep. 218; mss ὡς β. ἐργάσεται (V ἐργάσθηται); for ἐργ. cf. Plat. Meno 91 D ⁴ E: mss ὅταν (introd. p. 22) ⁵ Foss δυομ' ἐντυώσας ⁶ or Πόσου κατὰθου ⁷ Cas. ⁸ Madv. (see opp.) ⁹ mss also -γενῆ ¹⁰ Meier: mss -τὸν

for all she may say Yes, he will himself^a 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,^b 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.^c And to any man that has bought of him and says 'Reckon it up and set it down'^d; I cannot send for the money just yet,' he replies, 'Never mind; I will go with you till you can.'^e

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,^f and boast that these ail-

^a i.e. instead of sending a slave.

^b Or perhaps scratch his name on them; contrast Arcesilaus, Diog. L. iv. 38. ^c φυλάττηται passive.

^d Sc. eis βιβλίον, cf. Dem. 1401. 19; or perhaps put down how much (I owe you).

^e Or, keeping text, if it is convenient to you, I will accompany you home. ^f Lit. great nails, i.e. from gout.

πατέρα και τὸν πάππον, και οὐκ εἶναι ῥάδιον
 8 αὐτῶν¹ εἰς τὸ γένος ὑποβάλλεσθαι. ἀμέλει δὲ
 δεινὸς και ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις και
 προσπταίσματα ἐν τοῖς δακτύλοις, και ταῦτα² μὴ
 θεραπεύσαι ἀλλ' εἶσαι θηριωθῆναι· και τὰς μα-
 σχάλας δὲ θηριώδεις και δασείας ἔχειν ἄχρι ἐπὶ
 4 πολὺ τῶν πλευρῶν, και τοὺς ὀδόντας μέλανας και
 ἔσθλιομένους.³ και τὰ τοιαῦτα· ἐσθίων ἀπομύτ-
 τεσθαι· θύων ἄμ' ἀδαξάσθαι⁴· προσλαλῶν ἀπορρί-
 πτειν ἀπὸ τοῦ στόματος· ἄμα πιῶν προσερυγάνειν·
 5 ἀναπόνητος ἐν τοῖς ἐμβάσι⁵ μετὰ τῆς γυναικὸς⁶
 6 κοιμάσθαι· ἐλαίῳ σαπρῷ ἐν βαλανείῳ χριόμενος
 7 φθύζεσθαι⁷· και χιτωνιάσκον παχὺν και ἱμάτιον
 σφόδρα λέπτον⁸ και κηλίδων μεστὸν ἀναβαλόμενος⁹
 εἰς ἀγορὰν ἐξελεθῆν.¹⁰

ΑΗΔΙΑΣ Κ'

*Ἔστι δὲ ἡ ἀηδία, ὡς ὄρω περιλαβεῖν,¹¹ ἐντευξίς
 λύπης ποιητικὴ ἄνευ βλάβης, ὁ δὲ ἀηδὴς τοιοῦτός
 τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθῶν, ἵνα
 8 αὐτῷ συλλαλῆ¹²· και ἀνάγεσθαι ἤδη¹³ μέλλοντας
 4 κωλύειν· και προσελθόντων δεῖσθαι ἐπισχεῖν ἕως ἂν

¹ Meist: V τὸν ² Vomits ³ mss incorp. gloss ὥστε
 δυσέντεκτος εἶναι και ἀηδὴς ⁴ Diels: V θύων ἄμα δ'
 ἀρξασθαι, others θύειν ἀρξάμενος and then προσλαλεῖν και ἀπ.
⁵ ἀναπὸν. 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. . . κοιμάσθαι ⁶ mss insert αὐτοῦ, i.e.
 αὐτοῦ, a gloss, cf. xiv. 10 ⁷ E, cf. ἐπιφθύζω: V χριόμενος
 σφύζεσθαι, others χριεσθαι, χρᾶσθαι, χρῆσθαι only ⁸ <ἄμα
 φορεῖν>? ⁹ Jebb: mss ἀναβαλλ. ¹⁰ the remainder is
 rightly transferred by most editors to Char. xi. ¹¹ V
 λαβεῖν ¹² so M: others λαλῆ ¹³ Schn: mss δῆ

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.^a These also are marks
 of the man:—to blow his nose at table; ^b to bite
 his nails ^c when he is sacrificing with you; to spit
 from his mouth when he is talking with you; when
 he has drunken with you, to hiccup in your face.
 He will go to bed with his wife with hands un-
 washed^d and his shoes on; spit on himself at the
 baths when his oil is rancid^e; and go forth to the
 market-place clad in a thick shirt and a very thin
 coat, and this covered with stains.^f

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

^a Cf. Alciph. ii. 25 (iii. 28).
^b They used no handkerchiefs. ^c Or scratch himself.
^d It was usual to wash the hands after supper, cf. Ar.
 Eccl. 419; they used no spoons or forks.
^e And therefore thickened, so as to require supplementing.
^f Or perhaps wear a thick shirt with a very thin coat, and
 go forth into the market-place in a coat covered with stains.

βηματίση¹· καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος, μασώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι ποππύζων καὶ πανουργημάτιον² τοῦ πάππου καλῶν. καὶ ἐσθίων³ δὲ ἅμα διηγείσθαι ὡς ἐλλέβορον πῶν ἄνω καὶ κάτω καθαρθείη, καὶ ζωμοῦ τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ
 7 μελαντέρα <εἶη> ἢ χολή. καὶ ἐρωτῆσαι δὲ δεινός ἐναντίον τῶν οἰκετῶν⁴ Εἰπέ <μοι, ὦ> μάμμη,⁵ ὅτ'
 8 ὦδιες καὶ με ἔτικτες, ποία τις <ῆ> ἡμέρα,⁶ καὶ ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἡδύ ἐστι καὶ <ἀλγεινόν, καὶ>⁷ ἀμφοτέρα δὲ οὐκ ἔχοντα οὐ ράδιον ἄνθρωπον
 9 λαβεῖν· καὶ <ἐστίμενος δὲ εἰπέιν>⁸ ὅτι ψυχρόν ἐστι παρ' αὐτῷ <τὸ> λακκαῖον,⁹ καὶ ὡς κήπος λάχανα πολλὰ ἔχων καὶ ἀπαλά¹⁰ καὶ μάγειρος εὖ τὸ ὄψον σκευάζων· καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοκεῖόν ἐστι, μεστή γὰρ αἰεὶ¹¹. καὶ τοὺς φίλους αὐτοῦ εἶναι τὸν τετρημένον πίθον, εὖ ποτίζων γὰρ¹²
 10 αὐτούς οὐ δύνασθαι ἐμπλήσαι. καὶ ξενίζων δὲ δεῖξαι τὸν παράσιτον αὐτοῦ ποῖός τις ἐστι τῷ συνδειπνοῦντι· καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου εἰπέιν ὅτι τὸ τέρινον τοὺς παρόντας παρεσκευάσται, καὶ ὅτι αὐτὴν, ἐὰν κελεύσωσι, ὁ παῖς μέτεισι

¹ i.e. dum cacet: so M: others περιπατήση correction of gloss ἀποπατήση, cf. δεσμοτήριον for κέραμον vi. 6 ² Cob.-E:

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

³ ἐστίων? cf. xxiv. 9

⁴ E (introd. p. 23): V εἶπου (corr. to εἶπερ) μάμμη, others omit εἶπ. . . . καὶ

⁵ Foss-E: V ὅτ' ὦδ. κ. ἔτικτες με τίς ἡμέρα, which would mean 'what day of the month,' cf. iii. 3 and Alciph. 3. 4 init. (3. 7); other mss ὡς ποία ἡμέρα με ἔτικτες (introd. p. 24)

⁶ E: mss incorp. gloss ὕδωρ after ψυχρόν ⁷ Im.-E ⁸ E (introd. p. 22)

⁹ E: mss incorp. gloss ὅστε εἶναι ψυχρόν, ¹⁰ V adds incorp. gloss on λακκαῖον, ὥστε εἶναι ψυχρόν, others omit ὥστε. . . . σκευάζων ¹¹ Foss: mss ἐστι ¹² Pas: mss

ποιῶν γὰρ: cf. xiv. 12 for the corruption

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.'^a 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.^b 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^c—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

^a The rest of the Character shows that this is intended more literally than some editors would think.

^b ἔχοντα neuter plural; *lit.* can get things which have, etc.

^c Of the Danaïds.

THEOPHRASTUS

παρὰ τοῦ πορνοβόσκου ἦδη, "Ὅπως πάντες ὑπ' αὐτῆς αὐλώμεθα καὶ εὐφραυνώμεθα.

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

Ἡ δὲ μικροφιλοτιμία δόξει εἶναι ὄρεξις τιμῆς ἀνελεύθερος,¹ ὃ δὲ μικροφιλότιμος τοιοῦτός τις, ² οἷος σπουδάσαι ἐπὶ δείπνον κληθεὶς παρ' αὐτὸν τὸν ³ καλέσαντα κατακέμενος δειπῆσαι· καὶ τὸν υἱὸν ⁴ ἀποκεῖραι ἀπαγαγών⁵ εἰς Δελφούς· καὶ ἐπιμεληθῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται· ⁶ καὶ ἀποδοῖδος μνᾶν ἀργυρίου καινὸν ποιῆσαι ἀποδοῦναι· καὶ κολοῖω δὲ ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίασθαι, καὶ ἀσπίδιον χαλκοῦν ποιῆσαι ὃ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖὸς πηθήσεται· ⁷ καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπαταλεῦσαι⁸ στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν⁹ ὅτι βοῦν ἔθυσε· ⁸ καὶ πομπεύσας δὲ μετὰ τῶν ἰππέων τὰ μὲν ἄλλα πάντα ἀποδοῦναι⁹ τῷ παιδί ἀπενεγκεῖν οἴκαδε, ἀναβαλόμενος⁹ δὲ θοιμάτιον ἐν τοῖς μύωψι⁷ κατὰ ⁹ τὴν ἀγορὰν περιπατεῖν· καὶ κυναρίον δὲ Μελιταίου τελευτήσαντος αὐτῷ, μνήμα ποιῆσαι καὶ στηλίδιον ¹⁰ ἀναστήσας⁸ ἐπιγράψαι Κλάδος Μελιταῖος· καὶ

¹ mss also -ρον ² V ἀγαγών, but cf. ix. 2 ἀπελθών: Foss ἀπάγειν: Schneid. ἀναγαγών perh. rightly, cf. Diog. L. iii. 25 eis Ὀλύμπια ἀνιόντος ³ V -λώσαι ⁴ εἰδῶσιν? ⁵ V δοῦναι ⁶ mss ἀναβαλλ. ⁷ cf. Ar. Lys. 1140, Eccl. 47, 303, Men. Sam. 166 ⁸ introd. p. 22: mss ποιήσας: Im. στηλίδιον, ποιήσας ἐπιγράψαι

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

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.^b Should he sacrifice an ox, the scalp or frontlet is nailed up, heavily garlanded, over against the entrance of his house,^c so that all that come in may see^d it is an ox he has sacrificed.^e 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.'^f Should he have cause to dedicate a bronze

^a 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.

^b Like a soldier on a scaling-ladder at the taking of a city.

^c On the opposite side of the peristyle?

^d Or perhaps more likely know.

^e That he was sacrificing some animal would be clear from the smell.

^f See Index, Melitè.

- ἀναθεῖς δάκτυλον¹ χαλκοῦν ἐν τῷ Ἀσκληπιεῖω, τοῦτον ἐκτρίβειν, στεφανοῦν,² ἀλείφειν, ὅσημέραι.
- 11 ἀμέλει δὲ καὶ διοικήσασθαι παρὰ τῶν συμπτω-
τανέων³ ὅπως ἀπαγγεῖλη τῷ δήμῳ τὰ ἱερά, καὶ
παρεσκευασμένος λαμπρὸν ἱμάτιον καὶ ἐστεφα-
νωμένον παρελθὼν εἰπεῖν ὦ ἄνδρες Ἀθηναῖοι,
ἐθύομεν οἱ πρυτάνεις⁴ τῇ Μητρὶ τῶν θεῶν τὰ
Γαλάξια,⁵ καὶ καλὰ τὰ ἱερά,⁶ καὶ ὑμεῖς δέχεσθε⁷
τὰ ἀγαθὰ· καὶ ταῦτα ἀπαγγεῖλας ἀπιὼν διηγῆ-
σασθαι οἴκαδε τῇ αὐτοῦ γυναικὶ ὡς καθ' ὑπερβολὴν
εὐήμερεῖ.⁷
- 12 Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς
ὀδόντας λευκοὺς ἔχειν.⁸ καὶ τὰ ἱμάτια δὲ χρηστὰ
13 μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. καὶ τῆς
μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν,⁹ τῶν
δὲ γυμνασίων ἐν τούτοις διατρίβειν οὐ ἂν οἷ¹⁰ ἔφη-
βοι γυμνάζωνται, τοῦ δὲ θεάτρον καθῆσθαι, ὅταν
14 ἡ θέα,¹¹ πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν
αὐτὸς μὲν¹² μηδέν, ξένοις δὲ συνεργεῖν ἐπι-
στάματα, <καὶ ἄλας> εἰς Βυζάντιον καὶ Λακωνικὰς
κύννας εἰς Κύζικον πέμπειν¹³ καὶ μέλι Ὑμήττιον εἰς
Ῥόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει δι-
15 ηγεῖσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινός, καὶ

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

finger or toe in the temple of Asclepius,^a 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.'^b This done he will away home and tell his wife what a great success he has had.

He is shorn, this man,^c 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; ^d 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 Cyzicus, 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

^a As a votive offering in return for the cure of that member: or, keeping the text, ring.

^b 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.

^c 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.

^d i.e. the public ones, not the private ones for boys (Nav.).

τίτυρον¹ κτήσασθαι, καὶ Σικελικὰς περιστερὰς,
καὶ δορκαδείους ἀστραγάλους,² καὶ Θουριακὰς³
τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν
σκολιῶν ἐκ Λακεδαιμόνος, καὶ ἀλλαίαν Πέρσας ἐν-
φασμένην,⁴ καὶ παλαιστρίδιον⁵ κόνιν ἔχον καὶ
¹⁶σφαιριστήριον· καὶ τοῦτο περιῶν χρηννύναι⁶ τοῖς
φιλοσόφοις,⁷ τοῖς σοφισταῖς, τοῖς ὀπλομάχοις,
τοῖς ἀρμονικοῖς ἐνεπιδείκνυσθαι.⁸ καὶ αὐτὸς ἐν
τοῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἤδη συγ-
καθημένων, ἢν' εἶπη τῶν θεωμένων <ὁ ἕτερος>⁹ πρὸς
τὸν ἕτερον ὅτι Τούτου ἐστὶν ἡ παλαιστρα.

ANEΛEYΘEPΙΑΣ KB'

Ἡ δὲ ἀνελευθερία ἐστὶ πάρεσις τις¹⁰ φιλοτιμίας
δαπάνην ἔχούσης,¹¹ ὁ δὲ ἀνελεύθερος τοιοῦτός τις,
² οἷος νικήσας τραγωδοῦς ταινίαν ἀναθεῖναι τῷ
Διονύσῳ ξυλίην,¹² ἐπιγράψας μόνον¹³ αὐτοῦ τὸ
³ὄνομα· καὶ ἐπιδόσκειν γυνομένῳ ἐκ τοῦ δήμου,¹⁴
⁴ἀναστάς σιωπᾶν ἢ ἐκ τοῦ μέσου ἀπελθεῖν· καὶ ἐκ-
διδούς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν

¹ Sch. Δωριεῖς τὸν σάτυρον· καὶ ἐστὶ δὲ ὁ μικρὰν ἔχων οὐρὰν
πίθηκος and in one ms 3 obscure words, for the first 2 of
which Knox suggests 'Πινθωνος ἢ χρῆσις' ² cf. Callim.
239 (85 Mair)

³ Sch. (cf. Ambr. O) οἱ Θούριοι ἔθνος
Ταραντικῶν ἐν ᾧ λήκυθοι εἰργάζοντο διαφέρουσαι τῶν ἄλλων
⁴ Cob. and P: mss ἔχουσαν Πέρσας ἐνφασμένους (cf. Diog. L.
vi. 102) ⁵ so P: mss ἀλλίδιον παλαιστριάιον (παλαιστρικόν),
incorp. gloss ⁶ P χρηννύναι ⁷ P omits, perh. in-
tentionally; Philodemus was a philosopher himself ⁸ Cob.
and P: mss ἐπιδ.

⁹ introd. p. 26 ¹⁰ B:
mss περιουσία τις ἀπὸ (ἀπὸ incorp. correction to ἀπουσία)
¹¹ Diels; mss -σα ¹² V ξυλίην ἀναθ. τῷ Δ. (i.e. ξ. in
marg. of arch.) ¹³ Hanow: V μὲν, others omit; Madv.
μέλανι ¹⁴ Meier ἐν τῷ δήμῳ, cf. Dem. 21. 161

the ape he keeps is of the satyr kind; his doves are
Sicilian; his knuckle-bones^a 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; ^b 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 con-
secrate to Dionysus a diadem of wood^c with his
own name and no other inscribed upon it; ^d 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 sell all the
meat of the sacrificial victim except the priest's

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

^b Cf. Diog. L. vi. 104.

^c i.e. a plaque in imitation of a headband (Nav.).

^d He does not even give the poet's, let alone the tribe's.

1 ἱερέων¹ τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας
 ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι· καὶ τρι-
 2 ηραρχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ
 τοῦ καταστρώματος ὑποστορένυσθαι, τὰ δὲ αὐτοῦ
 3 ἀποτιθέναί. καὶ τὰ παιδιά δὲ δεινὸς μὴ πέμψαι
 εἰς διδασκάλου ὅταν ἢ Μουσεῖα, ἀλλὰ φῆσαι κακῶς
 4 ἔχειν, ἵνα μὴ συμβάλονται. καὶ ἐξ ἀγορᾶς δὲ
 5 ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ² τὰ λάχανα ἐν
 6 τῷ προκοπλίῳ· καὶ ἔνδον μένειν ὅταν ἐκδῶ θοιμά-
 7 τιον ἐκπλῦναι· καὶ φίλου ἔρανον συλλέγοντος καὶ
 8 διηγγελμένου³ αὐτῷ, προσίοντα προϋδόμενος ἀπο-
 κάμψας ἐκ τῆς ὁδοῦ τὴν κύκλω οἰκάδε πορευθῆναι.
 9 καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ <πλέον ταλάντου>⁴
 10 προῖκα εἰσενεγκαμένη μὴ πρίασθαι θεράπαιναν,
 ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικείας
 11 παιδίον τὸ συνακολουθήσον· καὶ τὰ ὑποδήματα
 παλιμπήξει κεκαττυμένα φορεῖν, καὶ λέγειν ὅτι
 12 κέρατος οὐδὲν διαφέρει· καὶ ἀναστὰς τὴν οἰκίαν
 13 καλλῦναι καὶ τὰς κλῖνας ἐκκορήσαι.⁵ καὶ καθεζό-
 μενος παραστρέψαι τὸν τρίβωνα ὃν αὐτὸν φορεῖ.⁶

ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

Ἄμελει δὲ ἡ ἀλαζονεία δόξει εἶναι προσδοκία
 1 τῶν ἀγαθῶν οὐκ ὄντων, ὃ δὲ ἀλάζων τοιοῦτός τις,
 2 οἷος ἐν τῷ διαζεύγματι ἐστηκεὶς διηγείσθαι³ ξένους

¹ Holl. γερῶν ² V omits ³ Holl.: V διειλεγ., others
 omit καὶ δ. . . . προσίοντα ⁴ E ⁵ mss also ἐκκορήσαι
⁶ Münsterberg: mss αὐτὸς φ. ⁷ mss also τῶν ⁸ mss
 διηγείτο

portion, and covenant with the serving-men he hires
 for the feast that they shall eat at home.^a As
 trierarch or furnisher of a galley to the state, he
 makes his bed on the deck with the helmsman's
 blankets,^b 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;^c 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,^d 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.^e When he sits down he will turn
 aside his frieze-coat when he has nothing under it.^f

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

^a Cf. Men. 286 K, 450 K.

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

^e These naturally would be covered with crumbs.

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

ὡς πολλὰ χρήματα αὐτῷ¹ ἔστιν ἐν τῇ θαλάττῃ·
 2 καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι
 ἡλικη, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ
 ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν
 3 τράπεζαν δραχμῆς αὐτῷ κειμένης. καὶ συνοδοι-
 πόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὡς
 μετὰ Εὐάνδρου ἐστρατεύσατο, καὶ ὡς αὐτῷ εἶχε,²
 καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ
 τῶν τεχνιτῶν τῶν ἐν τῇ Ἄσίᾳ, ὅτι βελτίους εἰσὶ
 τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα
 ψοφήσαι³ οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκῶς.
 4 καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντι-
 πάτρου τριττά⁴ δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς
 Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων
 ἀτελοῦς⁵ ὅτι ἀπειρήται, ὅπως μῆδ' ὑφ' ἐνὸς
 συκοφαντηθῆ· Περαιτέρω φιλοσοφεῖν προσῆκε
 5 Μακεδόσι. καὶ ἐν τῇ σιτοδείᾳ⁶ δὲ ὡς πλείω⁷ ἢ
 πέντε τάλαντα αὐτῷ γένοιτο⁸ τὰ ἀναλώματα
 διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀνανεῦειν γὰρ
 οὐ δύνασθαι. καὶ ἀγνώτων⁹ δὲ παρακαθημένων
 κελεύσαι θεῖναι τὰς ψήφους ἕνα αὐτῶν, καὶ ποσῶν
 αὐτὰς καθ' ἐξακοσίας <καὶ κατὰ τριακοσίας>¹⁰ καὶ
 κατὰ μνᾶν, καὶ προστιθεῖς πιθανὰ¹¹ ἐκάστοις

¹ Lycius: mss -τοῖς ² cf. Men. *Perinth.* 7 ³ Hottin-
 ger: mss ψοφήσαι ⁴ mss also τρίτον ⁵ some mss
 add εἰπεῖν; cf. Andoc. 2. 11 ⁶ Cas: mss σποδιᾶ, σποδιᾶ
⁷ V πλείους ⁸ cf. xiv. 2 τί γίνεται; mss also γένοιτο αὐτῷ
⁹ mss also ἀγνώστων ¹⁰ E, introd. p. 22 ¹¹ V -ῶς

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,^a 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^b requesting his attendance upon him in Macedonia,^c 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^d 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

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

^b 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.

^c Or that a letter has come from Antipater bidding him send a commission of three to attend him in Macedonia.

^d Prob. that of 329 B.C., cf. Dem. 34. 37 f.

τούτων ὀνόματα, ποιῆσαι καὶ δέκα τάλαντα.¹ καὶ τοῦτο φήσας εἰσηρηνοχένα² εἰς ἐράνους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας λειτουρῶνκε. καὶ προσελθὼν δ' εἰς τοὺς ἵππους, τοὺς ἀγαθοὺς τοῖς πωλοῦσι
 8 προσποιήσασθαι ὠνητιᾶν· καὶ ἐπὶ τὰς κλισίας³ ἐλθὼν ἱματισμὸν ζητήσῃ εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ
 9 ἀκολουθεῖ· καὶ ἐν μισθῷ τὴν οἰκίαν⁴ οἰκῶν φήσῃ ταύτην εἶναι τὴν πατρίαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξηνοδοχίας.

ΥΠΕΡΦΑΝΙΑΣ ΚΔ'

"Ἐστί δὲ ἡ ὑπερηφανία καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, ὃ δὲ ὑπερήφανος τοιοῦδε τις, ὁσος τῷ σπεύδοντι ἀπὸ δειπνῶν ἐντυγχάνειν
 8 αὐτῷ⁵ ἐντευξέσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ
 4 εὖ ποιήσας μεμνήσθαι φάσκειν· καὶ βαδίζων ἐν ταῖς ὁδοῖς⁶ τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασιν⁷.
 5 καὶ χειροτονούμενος ἐξόμνησθαι τὰς ἀρχάς, οὐ
 6 φάσκων σχολάζειν· καὶ προσελθεῖν πρότερος οὐδεὶ
 7 θελήσῃ.⁸ καὶ τοὺς πωλοῦντάς τι ἢ μισθουμένους⁹

¹ 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 ² V εἰσηρηνοχέναι, which Foss keeps, reading αὐτῷ ³ E: mss κλῖνας ⁴ Im. (cf. ἐμισθος and Xen. *Sym.* 4. 4): mss also μισθωτῆ οἰκία
⁵ Ast-E (introd. p. 23) ⁶ Schw: mss βιάζεσθαι for βαδίζων, some ἐν τ. ὁ. καὶ β. (i.e. ἐν τ. ὁ. marg.) ⁷ ἐν is strange: τοῖς ἐν(τ) (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 | ἀδριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ | ἔτοιμος ⁸ mss -σας ⁹ Stroth: mss μεμισθωμ.

given, and make it as much as three thousand pound.^a 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^b he asks after clothing worth five hundred pound, and scolds his lackey for coming out without gold.^c 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;^d 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.^e 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

^a *Lit.* reckoning by 600 drachmas (=6 minas = a tenth of a talent), and 3 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).

^b Another part of the market-place.

^c *Lit.* the gold; but the article is idiomatic, see p. 51 n. a.

^d i.e. he won't put off his evening walk for him.

^e See critical note 7.

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

ΔΕΙΛΙΑΣ ΚΕ'

Ἄμέλει δὲ ἡ δειλία δόξειεν ἂν εἶναι ὑπειξίς τις
 2 ψυχῆς ἐν φόβῳ,³ ὃ δὲ δειλὸς τοιοῦτός τις, οἷος
 πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ
 κλυδωνίου³ γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται
 τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτοντος
 <εἰσομένου> εἰ μεσοπορεῖ, πυνθάνεσθαι⁴ τί αὐτῷ
 δοκεῖ τὰ τοῦ θεοῦ· καὶ πρὸς τὸν παρακαθήμενον
 λέγειν ὅτι φοβεῖται ἀπὸ ἐνυπνίου τινός· καὶ ἐκδύς
 3 διδοῖναι τῷ παιδί τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς
 8 τὴν γῆν προσάγειν αὐτόν. καὶ στρατευόμενος δὲ

¹ <ἀλλὰ παριέναι? > ² E; mss ἐμφοβος ³ V κλύδωνος
⁴ E; for εἰσ. cf. Men. Ep. 245: mss ἀνακύπτοντος (ἀνακύπτων
 μὲν) πυνθαν. (αἰσθάν.) εἰ μεσ. καὶ

* i.e. without asking if you agree with his arithmetic.

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.^a 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's not somebody aboard that's initiated.^b If the helmsman look up to know if he is keeping mid-channel,^c he asks him what he thinks of the weather; ^d 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; ^e or begs them put him ashore.

^a Cf. Ar. Pac. 276.

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

^c Cf. Eur. Cycl. 212 (Nav.).

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

πεζῆ¹ ἐκβοηθούντος τε² <τοὺς συσσίτους>³ προσκαλεῖν πάντας πρὸς αὐτὸν κελεύων στάντας⁴ πρῶτον περιῦδειν, καὶ λέγειν ὡς ἔργον διαγνῶναι ἔστι πότεροί⁵ εἰσιν οἱ πολέμοιοι· καὶ ἀκούων κραυγῆς καὶ ὄρων πίπτοντας, εἶπας⁶ πρὸς τοὺς παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκηνήν, <καὶ> τὸν παῖδα ἐκπέμψας κελεύων⁷ προσκοπεῖσθαι ποῦ εἰσιν οἱ πολέμοιοι, ἀποκρύψαι αὐτὴν ὑπὸ τὸ προσκεφάλαιον, εἶτα διατρίβειν πολὺν⁸ χρόνον ὡς ζητῶν· καὶ ἐκ τῆς σκηνῆς⁹ ὄρων τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσδραμῶν 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 καθήμενος ἐν τῇ σκηνῇ <εἰπεῖν> Ἔπαυ' ἐς κόρακας· οὐκ ἔασει τὸν ἄνθρωπον ὑπνοῦ λαβεῖν⁹ πυκνὰ⁸ σημαίνων. καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ ἄλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς μάχης ἐπανιούσι καὶ διηγείσθαι ὡς Κινδυνεύσας ἓνα σέσωκα τῶν φίλων¹⁰. καὶ εἰσάγειν πρὸς τὸν κατακείμενον σκεψομένους τοὺς δημότας, τοὺς

¹ V πεζοῦ corr. to πεζῆ, others omit πεζ. . . . τε ² sc. τοῦ στρατοῦ or τοῦ στρατηγοῦ (or ἐκβοηθούντων? cf. Xen. Cyr. iii. 3. 54 ἰόντων εἰς μάχην, and συναγόντων below, xxx. 18)
³ E, cf. Dem. 54. 4 ⁴ V κελ. πρ. αὐτ. στ., others πάντας πρ. αὐτ. καὶ στ. (i.e. κελεύων, afterwards mutilated, in marg. arch.) ⁵ mss also -ρον ⁶ Ilberg: mss εἰπεῖν, εἶπου (?)
⁷ V καὶ κελεύσας, others κελεύειν ⁸ E: mss ἐν τῇ σκηνῇ
⁹ cf. Long. 4. 36 fin. ὑπνον εἴλοντο ¹⁰ or, with V, ὡς κινδυνεύσας ἓνα κτλ.

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; ^a and so will tend the man, and sponge his wound clean, ^b 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 ^c; and bring in his fellow-parishioners, his fellow-tribesmen, to see the wounded

^a Or *perh.* on his arm; Nav. compares Plat. *Sym.* 212 d where, however, it is *ἀγειν* not *φέρειν*.

^b Cf. *περικαθαίρειν*.

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

φυλέτας,¹ καὶ τούτων ἅμ' ἐκάστω διηγείσθαι, ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ σκηπήν ἐκόμισεν.

ΟΛΙΓΑΡΧΙΑΣ ΚΣ'

Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχύος καὶ κέρδους² γλιχομένη, ὃ δὲ ὀλιγαρχικός³ τοιοῦτος, οἷος τοῦ δήμου βουλευομένου τίνας τῶ ἀρχοντι προσαιρήσονται τοὺς συνεπιμελησομένους τῆς πομπῆς,⁴ παρελθὼν ἀποφύνασθαι ὡς δεῖ αὐτοκράτορας τούτους εἶναι, κὰν ἄλλοι⁵ προβάλλωνται δέκα, λέγειν Ἴκανὸς εἰς ἔστι, τοῦτον δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὀμήρου ἐπῶν τοῦτο ἔν μόνον κατέχειν ὅτι

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,

⁸ τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. ἀμέλει δὲ δεινὸς τοῖς τοιοῦτοις τῶν λόγων χρήσασθαι, ὅτι Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτου⁹ βουλευέσασθαι, καὶ Ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι, καὶ Παύσασθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων¹⁰ ὑβριζομένους ἢ τιμωμένους ὅτε⁸ ἢ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξῶν⁹ τὸ ἱμάτιον <μεμελημένως>¹⁰ ἀναβεβλημένος καὶ μέσσην κουρὰν κεκαρμένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς

¹ mss also τοὺς φ. τὸν δῆμον ² mss and P (*Oxyrh.* iv. 699) ἰσχυροῦ (-ρός) κέρδ. ³ Cas: mss (and P?) -αρχος ⁴ so V: other mss omit 2 ll. of arch. προσαιρ. τ. συν. and (from marg.) τῆς ⁵ mss ἄλλοι ⁶ so prob. V (Im.): others -των ⁷ V adds αὐτοὺς: Nav. οὕτως ⁸ E: mss δεῖ, cf. xvii. 9 ⁹ V adds καὶ, others omit καὶ τὸ ἱμ. ἀναβεβλ. ¹⁰ E (one line of arch. lost by πβλ), cf. Plat. Prot. 344 b

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^a is he that steps forth when the Assembly is considering whom to join with the Archon for the directing of the pageant,^b 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.'^c 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,^d 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

^a Cf. Andoc. 4. 16.

^b The procession at the Greater Dionysia.

^c Cf. Men. Sam. 137, Pk. 260.

^d The reference is to the initial and final scrutinies of magistrates before the Assembly.

τοιούτους λόγους <λέγων> τὴν τοῦ ᾿Ωιδείου¹
⁵ Διὰ τοὺς συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ
 πόλει, καὶ ὡς ᾿Εν τοῖς δικαστηρίοις δευὰ πά-
 σχομεν ὑπὸ τῶν δικαζόντων,² καὶ ὡς Θαυμάζω
 τῶν πρὸς τὰ κοινὰ προσιόντων τί βούλονται, καὶ
 ὡς ἀχάριστόν ἐστι <τὸ>³ τοῦ νέμοντος καὶ διδόντος,
⁶ κἀθηγαί 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,⁴ καὶ δίκαια
 παθεῖν,⁵ πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ' αὐτῶν.
⁷ καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν
 πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτὰ προαιρουμένους.

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 ᾿Επὶ δόρῳ καὶ ᾿Επ'
⁴ ἀσπίδα καὶ ᾿Επ' οὐραν' καὶ εἰς ἡρώα συμβάλλε-
⁵ σθαι τοῖς μειρακίοις λαμπάδα τρέχειν. ἀμέλει δὲ

¹ cf. βαδίζων ὄδῳ Xen. Mem. ii. 1. 22, and Alciphr. 4. 7. 1 (1. 34) τὴν εἰς (sic lege) Ἀκαδημειαν σοβεῖς (an imitation?)

² Schn: mss δικαζομένων: Meier δεκαζομένων ³ Bersanetti, cf. τὸ τῆς τύχης viii. 10 and Kühn.-Bl. ii. 1. 269 ⁴ V

adds incorp. gloss τούτων γὰρ ἐκ δώδεκα πόλεων εἰς μίαν καταγαγόντα λυθέσας βασιλείας; cf. ὑπ' αὐτῶν below, sc. τῶν δημαγωγῶν: other mss omit αἴτιον . . . ὑπ' αὐτῶν ⁵ mss αὐτὸν παθεῖν

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.'^a And other such remarks does he make to strangers or to such of his fellow-citizens as are of his disposition and politics.^b

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,^c 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 ^d he will compete in the torch-race for boys.

^a Cf. Plut. Thes. 35.

^b Perhaps an addition by another hand.

^c At dinner-parties.

^d 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 μειρακίοις; εἰς rather than ἐν is due to the idea of entering for the race, to be on a certain day; cf. the Orators *passim*.

κᾶν που¹ κληθῆ εἰς Ἡράκλεια,² ῥάβας τὸ ἰμάτιον
 6 τὸν βοῦν αἰρεσθαι³ ἵνα τραχηλίσῃ⁴· καὶ προσανα-
 7 τριβεσθαι εἰσιῶν εἰς τὰς παλαιστράς· καὶ ἐν τοῖς
 θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ
 8 ἄσματα ἐκμανθάνων· καὶ τελούμενος τῷ Σαβαζίῳ
 9 σπεύσαι ὅπως καλλιστεύῃ παρὰ τῷ ἱερεί· καὶ
 ἐρῶν ἐταίρας⁵ καὶ κρινοὺς προσβάλλων ταῖς θύραις
 10 πληγὰς εἰληφῶς ὑπ' ἀντεραστοῦ δικάζεσθαι· καὶ
 εἰς ἀγρὸν ἐφ' ἵππου ἀλλοτρίου κατοχοῦμενος ἅμα
 μελετᾶν ἱππάζεσθαι καὶ πεσῶν τὴν κεφαλὴν
 11 καταγῆναι⁶· καὶ ἐν δεκαδισταῖς⁷ συναγεῖν τοὺς
 12 κμῆ⁸ μετ' αὐτοῦ συναύζοντας· καὶ μακρὸν ἀν-
 13 δριάντα παίζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον· καὶ
 διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων
 παιδαγωγῷ, καὶ ἅμα μανθάνειν παρ' αὐτοῦ
 <παραινεῖν>⁹ ὡς ἂν καὶ ἐκεῖνον μὴ ἐπισταμένον.
 14 καὶ παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ ἐδρο-
 15 στροφεῖν,¹⁰ ὅπως πεπαιδεύσθαι δοκῆ· καὶ ὅταν ὦσιν
 ἐγγὺς γυναῖκες¹¹ μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ
 τερετίζων.¹²

¹ ποι? ² E: mss -κλειον (eis=at or on, cf. Lys. 21. 3) ³ Meier: V αἰρεῖσθαι, others omit καὶ ἐπ' οὐράν . . . δικάζεσθαι ⁴ ἵνα τρ. perh. a gloss; Theophr.'s readers would surely not need this explanation ⁵ Schn: V ἱερᾶς corr. fr. -ράς ⁶ E, cf. Plat. Gorg. 469 D: mss κατεαγένας ⁷ Wilhelm: V ἑνδεκα λιταῖς, others omit καὶ . . . συναύζοντας ⁸ E ⁹ Hanow ¹⁰ E, cf. ἐδροστροφός: mss (τὴν) ἔδραν στρέφειν ¹¹ Meister, cf. Ar. Eccl. 880: V ὦσι . . . γυναῖκ. . . (intro. p. 23) ¹² LATE ADDITION (only in V, where it follows Char. XXVIII): (16) οὕτως ὁ τῆς διδασκαλίας ἐρεθισμὸς μανικὸς καὶ ἐξεστηκῆτας ἀνθρώπου τοῖς ἡθεσι ποιεῖ

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^a; when he goes to the wrestling-schools^b 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.^c 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.^d He will play long-statue^e 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.^f

^a For the knife.

^b A common diversion.

^c Meaning uncertain.

^d συναγεῖν and συναύζειν are technical club-words, the latter meaning to further club-interests, cf. Lycon's will ap. Diog. L. v. 70.

^e Prob. a children's gymnastic feat involving standing on another player's shoulders.

^f 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 τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὃ δὲ κακολόγος τοιοῦδε τις, ὁλοσ ἐρωτηθεὶς Ὁ δεῖνα τίς ἐστίν; <εἰπεῖν> Ἄκουε δὴ,¹ καθάπερ οἱ γενεαλογούντες. Πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἀρξομαι· τούτου ὁ μὲν πατὴρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη, <Σωσιδημος>²· ἢ μέντοι μήτηρ εὐγενῆς Θραττά ἐστι, καλεῖται γοῦν ἡσυχῆ Κρινοκοράκα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι³· αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων γεγονὼς κακὸς καὶ μαστιγίας. καὶ <περὶ γυναικῶν ἀκακῶν> δὲ πρὸς τινα εἰπεῖν Ἐγὼ δὴπου τὰ τοιαῦτα οἶδα ὑπὲρ ὧν σὺ πλανᾷ⁴ πρὸς ἐμέ καὶ τούτους⁵ διεξιῶν· αὐται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι· καὶ Οἰκία τις αὐτῇ τὰ σκέλη ἤρκυα, <καὶ> Οὐ γὰρ οἶον⁶ λήρως ἐστὶ τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς

¹ Cas: mss ἀγών ² 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) ἀκουε δὴ ἀρξομαι κτλ, Eupol. Kόλ. 151 K, Men. *Sam.* 93 and frag. p. 468 l. 25 Allinson, Callim. *Iamb.* 201, Cleanthes 3 Powell, Luc. *Gall.* 12; οὐκοῦν δὴ quoted by Nav. from Plat. *Soph.* 256 D, 257 A is clearly unsuitable: V οὐκοῦνδε with mark of corruption; others omit, changing ἀρξομαι to ἀρξασθαι and omitting τούτου

³ Meier ⁴ 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.?)

⁵ introd. p. 14 ⁶ Im.-E ⁷ Foss: V πλανᾶς, others omit καὶ . . . ἐμέ ⁸ Ussing: mss -τους ⁹ Nav. compares Polyb. i. 20. 12

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,^a then among the troops^b he became Sosistratus, and lastly when he was enrolled as a demesman or man of a parish,^c Sosidemus; but as for his mother, she's a high-born Thracian^d; at least she's called when nobody's listening^e Krino-koraka,^f and they say that women of that sort^g 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';^h or 'This house is simply a brothel'; or 'The saying is all too true, *The couple like dogs in the streets*';

^a Common as a slave-name, though also borne by freemen.

^b Prob. mercenaries (Nav.).

^c It was possible at this time, by questionable means, for a foreigner or even a slave to become an Athenian citizen (Nav.). ^d Cf. Men. 469 K, Diog. L. ii. 31, vi. 1.

^e Meaning doubtful; perhaps Kr. is Thracian for 'courtesan.'

^f 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.

^g i.e. prostitutes.

^h Cf. Lys. 3. 46.

συνέχονται¹. καὶ τὸ ὄλον ἀνδρόλαλοι² τινες· καὶ ἄνται τὴν θύραν τὴν αὐλειον ὑπακούουσι. ἀμέλει δὲ καὶ κακῶς λεγόντων ἐτέρων συνεπιλαμβάνεσθαι καὶ αὐτὸς λέγων³ Ἐγὼ δὲ τοῦτον τὸν ἄνθρωπον πλεόν πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ τοῦ προσώπου ἐστίν· ἢ δὲ πονηρία, οὐδὲν ὁμοιον⁴. σημεῖον δὲ τῇ γὰρ αὐτοῦ γυναικί <γ>⁵ τάλαντα εἰσενεγκαμένη προίκα, ἐξ οὗ⁶ παιδίον αὐτῷ γέγονε, γ' χαλκοῦς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρα.⁷ καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος εἰπεῖν <κακά>,⁸ καὶ ἀρχὴν γε εἰληφῶς⁹ μὴ ἀποσχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λοιδορῆσαι, ἀλλὰ¹¹ πλείστα περὶ τῶν φίλων καὶ οἰκείων κακὰ εἰπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὴν> κακολογίαν¹² ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.¹³

ΦΙΛΟΠΟΝΗΡΙΑΣ¹⁴ ΚΘ'

* Ἔστι δὲ ἡ φιλοπονηρία ὀμοπαθεία¹⁵ κακίας, ὃ δὲ φιλοπόνηρός ἐστι τοιούδε τις, οἷος ἐντυγχάνειν τοῖς ἡττημένοις καὶ δημοσίους ἀγῶνας ὠφληκόσι,¹⁶

¹ κύνες ὡς ἐν ὁδοῖς συνέχονται? ² Foss -λάβοι. ³ V omits καὶ αὐτὸς and reads εἶπον (i.e. εἶπας), others καὶ αὐτὸν λέγοντα. ⁴ V ὁμοία corr. from ὁμοία ⁵ or <γ>, cf. Men. 402. 11 K? Antiph. 224 K is not parallel ⁶ οὗ ἴμ: V ἦς ⁷ γέγονε V marg., cf. Mach. ap. Ath. xiii. 581 d: text γεννᾶ, others omit τάλαντα . . . γεννᾶ ⁸ cf. C.I.A. iii. 77. 16: or τοῦ Ποσειδῶνος ὁμημέραι (E)? ⁹ Cas.-E ¹⁰ Schn: V -φῶτος, others omit καὶ . . . λοιδορῆσαι; cf. Men. Pk. 45 ¹¹ καὶ V, others καὶ ἄλλα

or 'Truth to tell, they are talkers with men'; or 'They answer the house-door themselves.'^a 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.'^b 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'^c 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

^a Cf. Ar. Pax 980, Thesm. 790, 797, Men. 546 K.

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

^c Cf. Andoc. 4. 17.

¹⁵ E: mss κακῶς λέγειν ¹⁶ for the LATE ADDITION in V see Char. XXVII ¹⁴ V (the only ms for this Char.) φιλοπονηρίας here, and similar forms below ¹⁵ E, cf. Arist. 1495 b 14: mss ἐπιθυμία ¹⁶ V ὠφελγηκ.

καὶ ὑπολαμβάνειν ἂν τούτοις χρήται ἐμπειρό-
 3 τερους γενήσεσθαι καὶ φοβερώτερος· καὶ ἐπὶ τοῖς
 χρηστοῖς εἰπεῖν 'Ὡς γίνεται καὶ 'Ὡς φασι' <καὶ>
 ὡς οὐδεὶς ἐστι χρηστός, καὶ ὁμοίους πάντας εἶναι.
 4 καὶ ἐπισκῶψαι² δὲ 'Ὡς χρηστός ἐστι. καὶ τὸν
 πονηρὸν δὲ εἰπεῖν ἐλεύθερον ἂν βούληται τις εἰς
 πείραν ἐλθεῖν³. καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ
 ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἕνα δὲ
 ἀγνοεῖσθαι εἶναι⁴ γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιρον
 καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ
 5 ὡς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἰκανωτέρῳ. καὶ
 εὖνους δὲ εἶναι αὐτῷ⁵ ἐν ἐκκλησίᾳ λόγον διδόντι⁶
 ἢ ἐπὶ δικαστηρίου⁷ κρινομένῳ. καὶ πρὸς <τοὺς
 παρα>καθημένους⁸ δὲ εἰπεῖν δεινὸς ὡς οὐ δεῖ τὸν
 ἄνδρα ἀλλὰ τὸ πρᾶγμα κρίνεσθαι⁹. καὶ φῆσαι
 αὐτὸν κῦνα εἶναι τοῦ δήμου, φυλάττειν¹⁰ γὰρ αὐτὸν
 τοὺς ἀδικούντας· καὶ εἰπεῖν ὡς οὐχ ἕξομεν τοὺς
 ὑπὲρ τῶν κοινῶν συνεπαχθισθησομένους,¹¹ 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 χεῖρον.¹²

¹ E: V ὡς γίνεται || (sic) καὶ φησὶν
 -σκῶψαι, but cf. ἐπιχρωῶν χνι. 2
 π. : Im. πλέον σκοπεῖν
² Meier: V τῷ
³ Meier: V -τω
⁴ E: V συναχθεσθῆσ.
⁵ Nast: V
⁶ Naber: V εἰς
⁷ Schn: V ἀγνοεῖν φῆσαι
⁸ Diels: V λέγοντι (without λόγον)
⁹ Foss: V προσκαθήμενος
¹⁰ cf. Alciphr. 2. 16 fin. (3. 19)
¹¹ LATE ADDITION: καὶ τὸ δλον ἢ
 φιλοποκ<ρη>λα ἀδελφή ἐστι τῆς πονηρίας. καὶ ἀληθές ἐστι τὸ τῆς
 παροιμίας, τὸ ὅμοιον πρὸς τὸ ὅμοιον παρεῖσθαι

of crime, and suppose that their acquaintance will make him a man of the world and somebody to be afraid of.^a Over the grave^b 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^c 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;^d to form juntas on a jury in the support of bad causes; and when he is hearing a case,^e to take the words of the parties in their worst sense.^f

^a For the disgrace attaching to 'evil communications' cf. Diog. L. vi. 6.

^b For this use of ἐπί cf. Thuc. ii. 34. 8, Dem. 18. 285.

^c As a magistrate, envoy, or the like.

^d Resident foreigners were required to have a citizen as guarantor or legal representative.

^e Certain kinds of cases went before a single judge as with us.

^f 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 Α'

Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία¹ κέρδους αἰσχροῦ,² ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστίων³ ἄρτους ἰκανοὺς μὴ παραθεῖναι· καὶ δανείσασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος· καὶ διανέμων μερίδας φῆσαι δίκαιον εἶναι διμοίρω τῷ⁴ διανέμοντι δίδοσθαι, καὶ εὐθὺς αὐτῷ νεύειν· καὶ οἰνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀποδόσθαι· καὶ ἐπὶ θέαν τηρικαῦτα⁵ πορεύεσθαι ἄγων τοὺς υἱούς, ἥνικα προῖκα ἀφιάσιω ἐπὶ θέατρον οἱ θεατρῶναι.⁶ καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ τῶν συμπρεσβευτῶν δανείζεσθαι.⁷ καὶ τῷ ἀκολούθῳ μείζον φορτίον ἐπιθεῖναι⁸ ἢ δύναται φέρειν καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν.⁹ καὶ ἀπὸ τῶν¹⁰ ξενίων δὲ τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας ἀποδοῦσθαι· καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ¹¹ εἰπὼν Σαπρόν γε τὸ ἔλαιον ἐπρίω ὦ παιδάριον,¹²

¹ Cob: V (the only ms for §§ 1-4, 14-15, 17-end, introd. p. 12) περιουσία. ² Nav. sugg. <καὶ τούτου μικροῦ>, cf. Arist. *Eth. N.* iv. 3. 1122 a 2 (τούτου written τοῦ and then whole line of arch. lost by πβλ?) ³ Cor: V ἐσθίων ⁴ V τηρικαῦτα from text of arch., others ἥνικ' ἂν δέη from marg. (old var.), τηρικαῦτα being lost before they were copied ⁵ 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. 120

Meanness is the desire of base gain;^a 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^b 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.^c 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 bought, boy, is rancid,' and uses another's.

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

^b At a club dinner or the like, where expenses are shared.

^c Or perhaps throw open the upper rows for nothing.

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

τῷ ἄλλοτρίῳ ἀλείφουσαι. καὶ τῶν εὗρισκομένων
χαλκῶν ὑπὸ τῶν οἰκετῶν ἐν ταῖς ὁδοῖς¹ δεινὸς
ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν
10 Ἑρμῆν· καὶ θοιμάτιον² ἐκδοῦναι πλῦναι καὶ
χρησάμενος παρὰ γνωρίμου ἐφέλκυσαι³ πλείους
11 ἡμέρας ἕως ἂν ἀπαιτηθῆ. καὶ τὰ τοιαῦτα.⁴
Φειδωνίῳ⁵ μέτρον τὸν πύνδακα εἰσκεκρουμένῳ⁶
μετρεῖν αὐτὸς τοῖς ἔνδον σφόδρα δὲ ἀποψῶν τὰ
12 ἐπιτήδεια⁷. ὑποπρίασθαι φίλου⁸. δοκοῦντος πρὸς
13 τρόπου πωλεῖν· ἐπιβαλὼν ἀποδόσθαι. ἀμέλει⁹
δὲ καὶ χρέος¹⁰ ἀποδιδούς τριάκοντα μνῶν ἔλαττον
14 τετραδράχμω¹¹ ἀποδοῦναι. καὶ τῶν υἰῶν δὲ μὴ
πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὄλον
διὰ τὴν ἀρρωστίαν,¹² ἀφαιρεῖν τοῦ μισθοῦ κατὰ
λόγον, καὶ τὸν Ἀνθεστηριῶνα μῆνα μὴ πέμπειν
αὐτοῦς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλὰς,
15 ἵνα μὴ τὸν μισθὸν ἐκτίνη· καὶ παρὰ παιδὸς κομιζό-
μενος ἀποφορᾶν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν
προσάπαιτεῖν, καὶ λογισμὸν δὲ λαμβάνων παρὰ
16 τοῦ χειρίζοντος <τοῦ ἀργυρίου>.¹³ καὶ φράτορας
ἐστῶν αἰτεῖν¹⁴ τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ
ὄψιον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης
ἡμίσεια τῶν ραφανίδων¹⁵ ἀπογράφουσαι, ἵνα οἱ δια-
κοινοῦντες παῖδες μὴ λάβωσι. συναποδημῶν δὲ

¹ V ὑπὸ τ. οἰκειῶν ἐν τ. δ., others ἐν τ. δ. ὑπὸ τ. οἰκετῶν
(i.e. two 11-13 letter lines inverted) ² Meīn: V ἱμ.
³ cf. Herodas 2. 9, Long. 3. 5, Plut. Luc. 33 ⁴ old vari-
ant (?) τὰ δὲ δὴ τ. ⁵ cf. Arist. Const. Ath. 10 (Φειδωνέων):
mss also φειδομένω ⁶ E (κ for ιc): most mss ἐκκ.: Ambr.
O ἐγκ. ⁷ V σφ. δὲ ὑποσπῶν τὰ ἐ., others τὰ ἐ. σφ. ἀποσπῶν
(i.e. σφ. δὲ ἀπ. in marg. arch.) ⁸ E: mss φίλου, but
cf. ὑποθέω and ὑποφωνίζω ⁹ V omits ἐπιλ. . . .
ἀμέλει, others omit δοκ. . . . πωλ.: V πωλεῖσθαι (see
122

He is apt also, when his servants find ha'pence in the
streets, to cry 'Shares in thy luck!'^a 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.^b These things likewise will he do: measure
out his household's corn with his own hand, using a
Pheidonian measure^c with a knocked-in bottom and
striking it off very even; buy a thing over a
friend's head;^d 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.^e 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.

^a Lit. Hermes (God of gain) is common (to both).

^b Cf. Diog. L. vi. 62.

^c i.e. obsolete (and smaller).

^d By offering more for it.

^e 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.

introd. p. 23): ἐπιβαλὼν Ussing: mss ἐπιλαβὼν ¹⁰ V καὶ
χρέη δὲ ¹¹ sugg. Holl: mss τέτταροι (τέτρασι) δραχμαῖς
(δραγμαῖς corr. to δραγμῶν B), τετραδράχμω in marg. arch.?
cf. Diog. L. ii. 34 ¹² some epidemic; or read τω' ?
¹³ E, sc. τὴν ἐπικαταλλαγὴν ¹⁴ V omits καὶ and ἐστ. αἰρ.
¹⁵ V ραφ. ἡμίσεια: ἡμυρραφανίδια?

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 <μή>¹ προπέμψῃ προσφορὰν
 καὶ παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι ἂ
 20 μήτ' ἂν ἀπαιτήσαι μήτ' ἂν ἀποδιδόντων ταχέως
 ἂν τις κομίσαιτο.

¹ Siebenkees

* Cf. Men. Ep. 195; Pk. 55.

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,^a needless to say he will put down to the common account the fuel, lentils, vinegar, salt, and lamp-oil which he provides.^b 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.

^b 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 καταθεῖς.

INDEX ¹

- A.P.*: see *Palatine Anthology*
Academy, 20; a public garden at Athens where Plato taught, and which gave its name to his school of philosophy
Aeschines, 88, 55, 59; orator, 850 B.C.
Affability, Self-seeking, 50
Alcibiades, 6; Athenian general and statesman, pupil of Socrates
Alciphron, 47, 50, 59, 89-90, 110, 118; writer of fictitious letters, A.D. 150
Alexander the Great, 3, 5, 10, 101; king of Macedon, 336-323 B.C.
Alexandria, 20
Amaduzzi, 31
Ambrosian mss., 28
Amphis, 60; writer of comedy, 330 B.C.
Andocides, 55, 64, 100, 109; orator, 400 B.C.
Andronicus, 80; Peripatetic philosopher, 50 B.C.
Antipater, 5, 100; regent of Macedonia after Alexander's death in 323; he died aged 78 in the spring of 319 B.C.
Antiphanes, 116; writer of comedy, 365 B.C.
Antisthenes, 7; Cynic philosopher, 330 B.C.
Apaturia, 48; the festival of the 'phratryes,' at which Athenian fathers enrolled the children born within the year
Apollo, 81
Arceilaüs, 3, 7, 39, 87; philosopher, founder of the 'Middle' Academy about 270 B.C.
Archias, 50
Arstippus, 39; founder of the Cyrenaic school of philosophy, 330 B.C.
Ariston, 6; Peripatetic philosopher, 230 B.C.
Aristophanes (Ar.), 8, 40, 45, 48, 50, 56-7, 60, 64, 66, 74, 80-1, 84, 86, 89, 92, 112, 117; writer of comedy, 410 B.C.
Aristophon, 58; (1) Athenian archon in 330 B.C. (2) a member of the Four Hundred at the oligarchic revolution of 411 B.C.
Aristotle (Arist.), 3, 5-10, 12, 20, 32, 32-9, 53, 60, 73, 116, 120; philosopher, 345 B.C.
Arrhidaeus (Philip III. of Macedon), 5, 37; the imbecile half-brother of Alexander
Arrogance, 102
Artemis, 66
Asclepius (Aesculapius), 94; a great physician; after Homer, the god of healing
Asia, 100
Assembly, The, 48, 55, 58, 78, 10, 110, 118
Atarneus, 10; a city of Caria in Asia Minor, ruled about 350 B.C. by Aristotle's friend Hermeias
Athens, 80
Athenaeus, 7, 8, 81, 88, 97, 116; writer of miscellanies, A.D. 220
Athenian, 3, 94, 115
Athens, 3, 5, 10, 43
Backbiter, The, 5, 114
Bassi, 28

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

THEOPHRASTUS

Boorishness, 48
Branch, 92
Brave Man, The, 8
Buffoonery, 69, 73
 Byzantium, 94; the Greek city on the Bosporus later known as Constantinople

Callimachus, 96, 114; poet, 270 B.C.
 Callisthènes, 101; philosopher and historian; nephew and pupil of Aristotle; he accompanied Alexander to Asia, fell out of favour because of his outspokenness, and charged with complicity in a plot against his life, was put to death by him in 327 B.C.

Camozzi, 81
 Casander, 5, 68; son of Antipater, and after his death associated with Antigonus against Eumènes and Polyperchon; he was supported at Athens by the Peripatetics

Casaubon, 11, 81
 Chalcidicé, 10; the three-pronged peninsula in the N.E. Aegean
 Chalcis, 10; a city of Euboea
Christian interpolation (?), 79
 Chrysippus, 20, 39; Stoic philosopher, 240 B.C.
 Cicero, 19, 39; the Roman orator and philosopher, 60 B.C.
 Clark, A. C., 19, 20
 Cleanthes, 114; Stoic philosopher, 290 B.C.
Complaisance, 51
Cowardice, 4, 6, 8, 104
 Crannon, 10
 Crantor, 3; philosopher of the Old Academy, 280 B.C.
 Cyzicus, 94; a Greek city on the Propontis

Damippus, 46
Danaids, The, 91; the fifty daughters of Danaïi, who for slaying their husbands at the command of their father were doomed in Hades to pour water into a vessel full of holes
Date of the Characters, 10
 Delphi, 92; a city of Phocis, one

128

of the chief seats of the worship of Apollo, to whom, or to certain other gods and heroes, a youth dedicated the childish locks which were cut off when he became seventeen

Demosthènes, 19, 40, 56, 59, 61, 74, 81, 87, 95-6, 101, 106, 119; the great Athenian orator and statesman, 340 B.C.

Despot, The, in Herodotus, 9
Didachè, 19
 Didymus, 7; grammarian, 30 B.C.
 Diels, 31, 32
 Diogènes, 58; the Cynic philosopher, 870 B.C.
 Diogenes Laertius, 3, 5-8, 10, 20, 37, 39, 51, 55, 63, 74, 80, 82, 87, 92, 96-7, 99, 101, 118, 114-15, 118-19, 122-23; biographer, A.D. 220
 Dionysia, 46, 48, 109
 Dionysius (II.), tyrant of Syracuse, 367-343 B.C.
Disputable Man, The Wilfully, 52
Dissimbling, 38, 40
Distrustfulness, 84

Enneacrdrus. See *Nine Springs*
 Ephippus, 8; writer of comedy, 350 B.C.
 Epicurus, 23; philosopher, 300 B.C.
 Erius, 10
Ethiopian, 92
 Euandros. See *Evander*
 Euclides of Mégara, 6 (?); philosopher, founder of the Megarian School, 410 B.C.
 Euclides (*Euclid*), 6 (?); mathematician, 300 B.C.
 Eumènes, 39; one of Alexander's generals and chief secretary. See *Casander*
 Eupolis, 114; writer of comedy, 410 B.C.
 Euripides, 60, 105; writer of tragedy, 440 B.C.
Europe, 100
 Eurydicé, 5, 37; a princess of the royal house of Macedon, wife of Philip (III.) Arrhidaeus
 Eustathius, 8; grammarian and historian, A.D. 1160
 Evander, 100
 Ezra, 19

INDEX

Fabricius, 30
Fattery, 9, 42
Four Hundred, The, 58
Friendship with Roscals, 4, 116

Garden, The, 8, 10; the Lyceum, home of the Peripatetic School at Athens
Garrulity, 5, 46
Greece, 67
Grumbling, 82

Healey, J., 51; author of the first English translation of the *Characters*, published in 1616
 Hecate, 82
 Hephaestus, 111
 Heraclides of Pontus, 6, 7, 82; Peripatetic philosopher and grammarian, 340 B.C.
Heraclès, Feast of, 112
Herculaneum Voluminum Collectio Tertia, 11; ancient books found at Herculaneum, published 1914. See *Papyrus*

Hermaphrodites, 81-2; images of the bi-sexual combination (or, according to some accounts, child) of Hermes and Aphrodité; this is the earliest actual mention of the cult, though Aristophanes spoke of Aphroditus, cf. *Maer. Sat.* iii. 8. 2

Hermes, 81, 122
 Hermippus, 8; biographer, 240 B.C.
 Herodas, 52, 58, 122; writer of mimes in iambic verse, 250 B.C.
 Herodotus, 9; historian, 445 B.C.
Heroes, Feasts of the, 110
Hesiod, 81; poet, 720 B.C. ?
 Hesychius, 7, 81; lexicographer A. D. 450

Hibeh Papyrus, 19; fragments of ancient books and other documents found by B. P. Grenfell and A. S. Hunt at Hibeh in Egypt, published in 1906

Hippias of Elis (?), 19; sophist, mathematician and writer on music, 440 B.C.

Homer, 20
Housman, A. E., 19
 Hymettus, 94; a mountain near Athens

Iliad, 8
Immiscis, 11, 31, 32
Index (prefixed to mss of the *Characters*), 28
Inscriptions, 66, 116, 120
Interpolations, see *Late Additions*
Isocrates, 63, 78; orator, 390 B.C.

Jebb, 8, 31, 32
 Josephus, 20; Jewish historian, A. D. 75
Juvenal, 19; Roman satirist, A. D. 100

K = Kock, editor of the *Greek Comic Fragments*
 Kriukoraka, 115

Lacedaemon, 58, 94, 97
Late Additions to the text of the *Characters*, 42, 46, 48, 56, 62, 78, 88, 110-12, 116, 118. See also pp. 37, 55, 58, 67
Late-Learning, 110
Leipzig, Philologische Gesellschaft zu, 31, 32
 Lesbos, 10; a large island of the E. Aegean
 Libya, 39
 Longus, 106, 122; romance-writer, A. D. 150
Loquacity, 5, 56
Lucian, 46, 78, 114; rhetorician and satirist, A. D. 165
 Lycon, 3, 6, 113; head of the Peripatetic School, 245-225 B.C.
 Lysander, 58; the Spartan general who took Athens in 404 B.C.
 Lysias, 48, 52, 70, 86, 112, 115; Attic orator, 405 B.C.

Macedonia, 10, 63, 100
 Machon, 116; writer of comedy, 280 B.C.
 Macrobius, 7; Roman grammarian and writer of miscellanies, A. D. 400
Magnificent Man, The, 9
Meanness, 5, 120
 Mégara, 9
 Melité, 92; (1) not Malta, but a small island off the coast of Illyricum (Albania), home of a breed of lap-dogs; (2) a part of Athens; (an Athenian, reading

E 2

129

of "Branch of Melitè"—Μελιταῖος—would recall "So-and-so of Melitè"—Μελιταῖός—a description of many of his fellow-citizens)

Menander, 9, 10, 40, 48, 52, 54, 60, 68, 75, 78, 80-86, 92, 99-100, 102, 104, 109, 114-15, 116-17, 125; writer of comedy, 300 B.C.

Milk-Feast, The, 94; Athenian festival of the

Mole, The, 99; apparently a part of the Piraeus

Mother of the Gods, 94

Muses, Feast of the, 98; a festival held in the schools, to which the boys would contribute the cost of the sacrifice

Music House. See Odeum

Mysteries, The, 46, 88; the Greater M., held by the Athenians at Eleusis in the autumn, celebrated the descent of Persephōnē to Hades and the search of Demeter for her daughter with torches

Mytilenē, 10; a city of Lesbos

Nativity, 86

Naxos, 30, 31, 32

News-making, 3, 5, 60

Nicolaus, 38; writer of tragedy and comedy, 800 B.C.

Nine Springs, The, 78; a famous fountain at Athens

Odeum, 46; a circular music-hall built by Pericles at the S.E. corner of the Acropolis at Athens

Officiousness, 72

Oligarch, The, 4, 9, 108

Orismathy, 110

Orators, The Attic, 111

Orpheus, 82; around this name a famous cult arose in sixth-century Athens; even before the time of Theophrastus it had fallen into some disrepute through the charlatanry of the "initiators" or priests, but it survived to the 4th cent. A.D.

Oxyrhynchus Papyrus, 11, 19, 108; fragments of ancient books and other documents found by B. P. Grenfell and A. S. Hunt in Egypt in 1897, still in course of publication

Palatine Anthology (A.P.), 52, a large collection of Greek "epigrams" embodying earlier compilations, made by Constantine Cēphālas about A.D. 920

Papyrus, 11, 12, 19, 20, 32, 52, 94, 97

Paroemiographi Graeci, 53; a collection of collections of Greek proverbs published by Leutsch and Schneidewin in 1839

Parsimoniousness, 5, 96

Pasquali, 31, 32

Pausanias, 67; geographer, A.D. 180

Pentateuch, Ambrosian, 20

Peruriousness, 5, 64

Peripatetic School, 3, 7, 10, 20, 80; the school of philosophy founded by Aristotle in the Lyceum at Athens

Persians, 96

Petronius, 88; Roman writer of "satire" or miscellany, A.D. 60

Petty Pride, 92

Pheidon, 122; king of Argos c. 650 B.C. and supposed originator of a system of weights and measures which in the time of Theophrastus was out of date

Philodēmus, 11, 12, 20, 96; philosopher and poet, 60 B.C.

Pyrocheymer, 31

Plato, 114; writer of comedy, 420 B.C.

Plato, 6, 9, 10, 19, 58, 64, 73, 86, 107, 108, 112, 114, 125; the philosopher, 380 B.C.

Plutarch, 7, 58, 111, 122; biographer and essayist, A.D. 85

Poe, E. A., 55

Pollux (Polydeuces), 45; lexicographer, A.D. 70

Polybius, 114; historian, 175 B.C.

Polycles, 5, 6, 37, 88; perhaps to be identified with the adviser of Eurycle, wife of Philip III.

Porch, The Painted, 42, 47, 63; a colonnade at Athens which was a favourite public lounge and gave its name (*Stoa*) to the Stoic philosophy because its founder Zeno taught there

Poseidon, 116

Prudentiousness, 4, 5, 98

Proem, 28

Prometheus, 111

Psalm I., 19

Ptolemy I., 6; general of Alexander; afterwards satrap (322); king of Egypt, 305-285 B.C.

Querulousness, 82

Raleigh, Walter, 8

Rhinthon, 96; writer of burlesque tragedy, 290 A.C.

Rhodes, 94; a large island of the S. Aegean

Rylands Papyrus, 19; fragments of ancient books and other documents found in Egypt and preserved in the Rylands Library at Manchester, published by A. S. Hunt 1911-15

Sabazius, 80, 112; a Phrygian god whose orgiastic cult was new at Athens in the time of Aristophanes, and whose votaries marched through the streets carrying snakes

Sacred Gate, The, 76; a gate of Athens mentioned elsewhere only in Plutarch, *Sulla* 14, perhaps to be identified with the Dipylon, which stood between the Inner and Outer Cerameicus, the latter used as a place of burial

Sandys, 31, 32

Sappho, 10; the poetess, 600 B.C.

Satyros, 6; Peripatetic philosopher, 220 B.C.

Scalegway, The, 52

Scholast, 54, 62, 96; = ancient commentator whose notes are preserved in some of our mss of Greek authors

Self seeking Affability, 50

Seneca, 78; philosopher, A.D. 35

Shabby-minded Man, The, 9

Stoily, 96

Silēnus, 6; the chief attendant of Dionysus

Smoothboot, The, 51

Socrātes, 6; the great Athenian philosopher, 440 B.C.

Sophocles, 10

Sosias, Sosistrātus, Sosidēmus; 115 Sparta. See Laecōdaemon

Speusippus, 20; nephew and pupil of Plato, whom he succeeded as head of the Academy (347-339 B.C.)

Stageira, 10; a city of Chalcidicē, birthplace of Aristotle

Stemma Manuscriptorum, 11, 26, 30 ff.

Stilpo, 6; Megarian philosopher, 290 A.C.

Strabo, 12, 30; geographer, A.D. 1

Street of the Music House, 110

Stupidity, 74

Superstitiousness, 78

Swiftness, 76

Tactlessness, 70

Teocritus, 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.

Thuri, 96; a Greek city of Italy

Tibeus, 74

Timon, 78

Title of the Book, 36, 78

Tyrāmus, 10

Unconscionable Man, The, 6, 68

Vulgar Man, The, 9

Wfully 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 A.C.

Zeus, 76, 85

GREEK INDEX¹

αἰρεσθαι, τὸν βούν, 112
 ἀκρόδρα, 68
 ἀμέλει, 4, 6, 73
 ἀνακύπτοντος, 104
 ἀπίδια, 44
 Ἄριστοφώντος, τὴν ἐπ', 58
Article, The, 51, 103
 ἀσκὸς πέλεκυς, 58

Baby-language, 58
 βηματίση, 90

Γαλάξια, 94
Genitive, The, 125

δεινός, 4
 διάπειραν λαμβάνειν, 74
 διαζομένων, 110
 δοκούτος πρὸς τρόπον, 122

εἰκασία, 6
 εἰς, 111
 ἔνδεκα λιταῖς, 112
 ἐπὶ, 119

ἐπιθέατρον, 120
 ἐπικαταλλαγὴν, 122
 ἐπικρηπίδας, 44
 ἐπιστάγματα, 94
 ἐπιχρῶν, 78
 ἐφελκύσαι, 122

ἦθος, καταβαλὼν τὸ, 60
 ἡ ψυχῆ, 114

θάκου, ἀνίστασθαι ἐπὶ, 74
 θεῶν, 82
 θεατρῶναι, 120

ἶνα, 4
 Indicatives, 5

καὶ κακῶν δέ, 114
 καλύμματα, 67
 καταβαλὼν τὸ ἦθος, 60
 κέραμον, 54
 κλίνας, 102
 κόφαντος τὴν θύραν, 50

λυπρὸν, 50

μακρὸν ἀνδριάντα, 112
 μισεῖν, 40

νομίζει, τῶν ἄστρον, 76
 νόμοι συσσιτικοί, συμποτικοί, 7
 νομηνίαν ἀγει, 50

ὀδόν, καταλιπὼν τὴν, 72
 οἶος and infinitive, 4
 ὅπως, 4
 οὐκ οὐδε, 114

Παλμῶν Μαντική, 19
 πανηγυρίς, 8
 πανουργίων, 90
 πάντα φάσκων εἶναι, 66
 πβλ = παραβλεψία
 πεζῇ ἐκβοηθούντος, 106
 πέμπειν, εἰς Κύζικον, 94
 πίνακα, 80
 πίσσης, 76

Ποσειδῶνος ἡμέρα, 116
 ποσῶν αὐτὰς καθ' ἑξακοσίας, 100
 Potential Optatives, 5
 προσωπεῖον ἔχων, 54
 πωλεῖσθαι, 122

ρήσεις, 8

σημερὸν ὁ ἀγὼν νομηνίαν ἀγει, 50
 σοβεῖν τοὺς τοιούτους λόγους, 110
 σποδιᾶ, 100
 συμποσιακαὶ ἐρωτήσεις, 6
 συνάγειν and συναίξειν, 118
 συνδικησασθαι, 94
 συνέδριον, 8

συσσιτικὰ προβλήματα, 7
 συσσιτών, 64
 σφύζεσθαι, 88
 σχολαστικός, 8

τάλαντα εἰσενεγκαμένη, 116
 τρικαῦτα, 120
 τίτυρον, 96
 τοῖσδε and τοιούτος, 4

φειδομένη and Φειδωνίη, 122

ψηφίσαι, 100
 ψυχῆ, 114

ὡς ὄρω λαβεῖν, 4
 ὠσαντι, 78
 ὥστε and infinitive, 4

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



CAMBRIDGE, MASSACHUSETTS
 HARVARD UNIVERSITY PRESS

LONDON

WILLIAM HEINEMANN LTD

MCMLXVII

¹ containing the principal *cruciae*.

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.¹

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-

¹ 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. Grooneboom, 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. Grooneboom.

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 Cercidas, 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.¹

A. D. KNOX.

COURNSWOOD,
HUGHENDEN,
BUCKS.

¹ 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 *δήπουθεν*) in an Ionic dress (*δήκουθεν*): 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.* *κείνος*, *ἐκείνος*, *ύγιη*, *ύγιελη*, *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.

CONTENTS

	PAGE
LIST OF ABBREVIATIONS	x
GENERAL INTRODUCTION	xi
HIPPONAX—	
INTRODUCTION	2
EARLY CITATIONS:	
Book I.	14
Book II.	20
Uncertain Books	20
LATER CITATIONS:	
Book I.	32
LATE CITATIONS:	
Uncertain Books	44
DOUBTFUL FRAGMENTS	50
TETRAMETERS	54
HEXAMETERS	60
PAPYRUS FRAGMENT	62
ANANIUS.	66
HERODES—	
INTRODUCTION	74
I. THE BAWD OR MATCHMAKER	80
II. THE BROTHEL-KEEPER	92
III. THE SCHOOLMASTER	102
IV. OFFERINGS AND SACRIFICES	114
V. A JEALOUS LADY	124

CONTENTS

	PAGE
VI. A PRIVATE CHAT	136
VII. THE COBBLER	148
VIII. THE DREAM	162
IX. BREAKING FAST	170
X.-XIII. SMALLER FRAGMENTS	172
XIV. FRAGMENT (IN LATIN) FROM CN. MARIUS	176
APPENDIX I.	177
APPENDIX II.	180
APPENDIX III.	180
APPENDIX IV.	181
APPENDIX V.	183
CERCIDAS—	
INTRODUCTION	189
I.	190
II.	194
III.	200
IV.	206
V.	210
VI.	212
FRAGMENTS	218
APPENDIX	222
CERCIDEA	228
FRAGMENTA CHOLIAMBICA—	
EUPOLIS	242
PHOENIX :	
1. Ninus	242
2. The Chough-beggars	246
3. The Profiteers	248
Doubtful Fragments	253
AESCHRION	262
THEOCRITUS	266
DIPHILUS	266

CONTENTS

	PAGE
RHINTHON	268
ASCLEPIADES OF SAMOS	268
APOLLONIUS OF RHODES	270
PARMENO	272
HERMEIAS	274
CHARINUS	274
APOLLONIDES (OF NICAEA?)	276
HERODIAN	276
PARDALAS OF SARDIS	276
ANON. I.	278
ANON. II.	278
DIOGENES LAERTIUS	282
ANON. AP. PSEUDO-CALLISTHENEM :	
Introduction	287
I.	290
II.	292
Oracle	332
UNCERTAIN CHOLIAMBIC FRAGMENTS :	
Introduction	334
Fragments 11-21	336
Proverbs :	
(a) Sayings	342
(b)	344
Spurious	348
Synesius	350
Arsenius	352
ADDENDA	354
INDEXES—	
I. PROPER NAMES	359
II. DOUBTFUL, UNUSUAL OR CORRUPT WORDS AND USES	364

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,¹ who was the founder of chol-

¹ 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

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 Aeschrión). 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. 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,¹ for literary controversy by Callimachus,¹ for the introduction to a moralist anthology by [pseudo-] Cerkidias, and in isolated epigrams by Theocritus and Aeschrión. Of some of these a few words may be said.

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

¹ 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

PHOENIX

i. 9. 7, that when Lysimachus destroyed 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 Gerhard¹ 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 Aeschrius (of Samos or Mitylene) to use this metre: but if Phoenix followed his compatriots

¹ In his magnificent collection *Phoenix 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,¹ Parmeno and Hermeias of Curion we *know* nothing whatever. Others, like Alcaeus of Messene,² have left nothing in this metre. We may pass on to two writers for us far more important and more disputable.

The age of Cercidas³ of Megalopolis, once a matter

¹ Gerhard, *op. cit.* pp. 211 *sqq.*

² *Ib.* p. 226.

³ *Ib.* p. 206.

GENERAL INTRODUCTION

of dispute, is now fairly well known. The attack on a disciple of Sphaerus, and the apparent CERCIDAS 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, Hecataeus, 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 selection. This theme I have developed in a separate book.¹ 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 epistolary doggerel preserved by Parnos to whom they are addressed: if not, they are an anonymous introduction to his collection. Wholly different from these are the meliambi. For the most part these are

¹ *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].

GENERAL INTRODUCTION

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 form¹ 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-Callisthenes² 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 Goose³—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

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

² See below.

³ 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.

GENERAL INTRODUCTION

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*.¹

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

¹ 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.

GENERAL INTRODUCTION

his subject. Mime I. is no more, or less, realistic than the Middle or New Comedy: Mime II. 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.¹ 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 suffers is in his Alexandrine mannerisms.

His style 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

¹ 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.

GENERAL INTRODUCTION

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.¹

¹ 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 *κείνος* 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

GENERAL INTRODUCTION

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 vulgarism 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 τρώγουσιν,' and (*μὴ*) *πρὸς τε* (? *καὶ πρὸς γε*) '*κυσὸς*' *φησὶ* '*χὼ τάπησ*,' or omits words quite essential to the phrase as belonging to the explanation—e.g. in *κατὰ μὺς ὄλεθρον* he appears to divide *κατὰ μὺς ὄλεθρον*.¹ Quite impossible, in vulgar mouths, are such contortions as *ἀλλὰ μὴ βροντέων αὐτὸς σὺ τρέψης μέζον ἐς φυγὴν ἡμέας, φέρειν ὄσας ἂν . . . σθένη* 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 *ν ἐφελκυστικόν*, insist that he should always write *ῖων* (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.

¹ 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.

GENERAL INTRODUCTION

writing. As to the first we may have his own word for it that he was Athenian; for the only clue 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.¹ 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.² Aeschryon defends a lady of Athenian ill-fame against an Athenian attack. Moschine, an Athenian lady (*Philologus*, lxxxii. 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.

¹ The Ptolemies introduced Attic rites into Alexandria; but climatic data preclude an Alexandrian scene.

² If the view given on p. xvii is right.

GENERAL INTRODUCTION

The popularity of this metre in the first three centuries A.D.¹—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

¹ 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.

GENERAL INTRODUCTION

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 poetic verse. There was a popular Latin version. The Armenian read a literal translation of the doggerel. Persian and Syrian, Arabian and Ethiopian knew the book in their own tongue.¹ 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.

¹ 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.*⁴) though giving the majority of them with asterisks rejected one as 'obviously a mere invention¹' (p. 491) *χαίρ' ὃ 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.⁴, but without reference:

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

90 εἰ μοι γένοιτο παρθένος καλή τε καὶ τέρπεινα. 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.).

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

INTRODUCTION

*92 καὶ κνίσῃ τινὰ θυμίσας.

*93 ο θεοὶ τα λοιπα ταπταλοιο δοντες (Plotius 280): it is not worth attempting to find an acceptable reading for this or for

*94 πισηπασαντες (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' Ἰππώνακτος οὐ γὰρ ἀλλ' ἦκω. 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 οἱ καθῆνις, e.g. τε κάθηνις (Γ κ.): '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.⁴) ὡς οἱ μὲν ἀγεί Βουπάλω κατηρώντο. 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

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 (Bkg. 48*: Hephaest. 31. *Inc.* 3) *εἰς ἄκρον ἔλκων ὥσπερ ἀλλάντα ψύχων* (l. *ψήχων*: 'as one that strokes a sausage, drew tipward')—the more so as *ὥσπερ* 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) (Bkg. 44: *Inc.* 4) *αναβίος* (l. *ἀνὰ δρύος*: 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 *πται-* 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), *Μητροτίμω¹ δηῦτέ με χρῆ τῷ σκότῳ δικάζεσθαι*, 'with Metrotimus runaway must

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

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 Bkg.⁴). It is probably actually from Hipponax, but may need alteration. With some misgivings I have included certain anonymous citations (e.g. 61 Bkg.), 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 Bkg., who agrees with Meineke in attributing it to Hippothoon):

Γάμος κράτιστός ἐστιν ἀνδρὶ σῶφρονι
 τρόπον γυναικὸς χρηστὸν ἔνδον λαμβάνειν*
 αὕτη γὰρ ἢ προἰξ οἰκίαν σώζει μόνη.
 ὅστις δὲ ἴτρυφῶς† τὴν γυναῖκα' ἀγει λαβῶν
 συνεργὸν οὗτος ἀντὶ δεσποίνης ἐχει,
 εὖνον, βεβαίαν εἰς ἅπαντα τὸν βίον.

In *v.* 2 Haupt suggested *ἔδνον*. In *v.* 4 if *τρυφῶσαν*¹ be read we must, of course, assume with Meineke a

¹ Better *ἀτρυφῆρον* perhaps. The first four verses all contain rhythms impossible in any early Ionic writer.

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_{gk.} 28 : *Inc.* 6) runs : χρόνος δὲ φευγέτω σε μηδὲ εἰς¹ 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 γυναικός εἰσιν ἡδιστα.²
ὅταν γαμῆ τις κάκφερη τεθνηκυῖαν (B_{gk.} 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 . . . s. Unhappily this does not quite remove all doubt. Professor Schubart has very kindly sent me a sketch of the traces, pointing out that *a* is as likely as *λ*. *σ* as against *v* 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

¹ *μηδὲ εἰς* is Sicilian Doric, borrowed in Attic Comedy. Hipponax would have divided *μη* ἢ *εἰς*.

² Compare *Com. Fr. Adesp.* p. 1224.

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 γραβός τινος Ἰάμβου καλουμένης ἢ πλυνούσης συντηχῶν ὁ Ἰππῶνας καὶ ἀψάμενος τῆς σκάφης ἐφ' ἧς ἔπλυνεν ἡ γραβὺς τὰ ἔρια ἤκουσε λεγούσης

'Ἀνθρῶπ' ἀπελθε· 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 Ἐρμίας. 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-

hazard, a few citations on Lycophron's *Cassandra*. In his citation (v. 87) of *Il. Z* 356 *εἵνεκ' ἐμείο 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 *ἀνήκεστον λάβεν ἄλγος* as *ἀν. 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), *ὃς πάχει μάκει τε πενηκόντορον 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 ἠγείσθαι δοκεῖ: Eur. wrote καὶ ταῦρος ἡμῖν πρόσθεν ἠγείσθαι δοκεῖς*.

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

In the very next citation from the first verses of the *Lithica*, *ὄϊζυος ἀτρεκέες ἄλκαρ* is cited as *ὀ. 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 *ἀταρβάκτωιο* he wrote *ἀφόβου*, which duly appears in two codd. as *ἀτὰρ ἀφόβου βάκτωιο*. 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 inanely) *υἶδν* over *Αἰακὸν*. So one ms has *τέτοκεν υἶδν*, another *τέκεν Αἰακὸν Αἰακὸν*, and two

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 μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους*, which appears (on v. 157) as *τῷ δ' ἐπὶ Μυρτίλος (-ψ) ἐκ στήθους γράφων 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.¹ He was far too cunning and spread his citations over a wide area. Only too often it may be feared he quoted *ἐκ στήθους*, 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

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

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 *διοπληητα: ισχυροπλήκτην*?

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

doubt the directness of a sixth¹ 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

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

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 examination¹ 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 iambi 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).

ὄδς χλαῖναν σφύκτουριν Ἴππώνακτι
καὶ κνπασσίσκον καὶ σαμβάλικα κάσκέρικα
καὶ χρυσοῦ μοι στατήρας ἐξήκοντα
τοῦ νεπέρου τοῖχου.

¹ See my notes *Journal Camb. Ph. S.* 1927 p. xii.

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 ἴσην 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

1³³₁₂ τίς ὀμφαλητόμος σε τὸν διοπλήγα
ἔψησε κάπελouseν ἀσκαρίζοντα.

(*Et. Vat. ed. Reitz., Ind. Lect. Rost.* 1890-91, p. 7. *E.M.* 154. 27 ἀσκαρίζειν σημαίνει τὸ κινεῖσθαι Ἴππῶναξ (v. 2). Hesych. ὀμφαλητόμος· μαῖα. διοπλήγα· ἰσχυροσπλήκτην cft. Reitz.)

2₁₄ δοκέων τεκτῖνον τῆ βα[κ]τηρίῃ κόψαι . . .

3₁₄ ἡμῖεκτον αἰτέι τοῦ φάλεω κολαψταίει

(Choerobosc. *Exeg. in Herphaest.* xlviii. 6 (τὰ ἀφωνα) εὐρέθη ποιούντα σπανίως κοινὴν ἐν αὐτοῖς τὸ πτ̄ καὶ τὸ κτ̄, ὡς . . . παρὰ Ἴππώνακτι 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. τ̄ (δ̄) ἔκει. I doubt whether either illustration is really sound. If Hippon. wrote βακτηρίη (-α ms), so must Herodes have done (viii. 60): and our choice lies between the two traditions as to Hipponax' text. 3 ἡμῖεκτον may scan ἡμυῖεκτον. If φάλης (-εω) = φαλῆς (-ῆτος) as Θαλῆς (-ῆτος, -εω), we might correct to κολάψασα, 'exsucta mentula,' or place a note of interrogation after αἰτέι and read κολάψαι με. One cod. of Choerob. has ἐν τῷ τρίτῳ ἰαμβων; corr. Hoffmann.

HIPPONAX

EARLY CITATIONS

BOOK I

GENUINE FRAGMENTS FROM EARLY CITATIONS

1 What navel snipstress¹ 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.²

(Mute consonants seldom allow the preceding syllable to be of doubtful quantity in the case of pt and kt; e.g. . .

Hipponax has bākterīai in his first book of Iambi (2). So too the same writer has Hemiek̄ton (3). *Choeroboscus.*)

¹ Midwife. Such allusions were the height of bad manners. So presumably Theophrast's ἀηδῆς asks (xx. 7) εἰπ' ὦ μᾶμμη δτ' ὠδινες καὶ ἐτικτές με τίς ἢ μαῖα (for ἡμέρα); Hesych's second explanation is corrupt. The real meaning is ἐμβρόντητος, 'dunderhead.'

² Videor mihi fata Aretes videre quae 'nunc in quadriuiis et angiportis glubit magnanimi Remi nepotes.'

4³⁸₁₈ ἐκ πελλίδος πίνοντες· οὐ γὰρ ἦν αὐτῇ
κύλιξ· ὁ παῖς γὰρ ἐμπροσθῶν κατήραξεν.
5³⁹₁₇ ἐκ δὲ τῆς πέλλης
ἔπινον ἄλλοτ' αὐτός, ἄλλοτ' Ἀρήτη
προὔπιεν.

(Ath. xi. 495 c πέλλα· ἀγγεῖον σκυφοειδές, πυθμένα ἔχον πλατύτερον εἰς ὃ ἤμελλον 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 πελλητήρα μὲν καλεῖν Θεσσαλούς καὶ Διολεῖς τὸν ἀμολγέα πέλλαν δὲ τὸ ποτήριον. Φιλητᾶς δὲ ἐν Ἀτακτοῖς τὴν κύλικα Βοιωτούς.)

6⁴⁰₁₈ σπονδῇ τε καὶ σπλάγγουσι ἀγρίης χοίρου
(Ath. ix. 375 c χοῖρον δὲ οἱ Ἴωνες καλοῦσι τὴν θήλειαν ὡς Ἴππ. ἐν <α'> (6).)

7⁴¹₁₉ βακκάρει δὲ τὰς ῥίνας
ἤλειφον.

(Ath. xv. 690 a παρὰ πολλοῖς δὲ τῶν κωμωδοποιῶν ὀνομάζεται τι μύρον βάκκαρις· οὗ μνημονεύει καὶ Ἴππ. Πύναξ διὰ τούτων (7). ἐστ' οἷα περ κρόκος.)

8¹²₂₀ τί τῷ τάλαντι Βουπάλῳ συνοίκησας;

(Herodian ii. 301 (Choerobosc. i. 280. 31) ὅτι δὲ καὶ τοῦ 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' οἷα περ κρόκος] cod. E ἐστὶ δ'. Both are corrupt.
The words probably belong to Ath., not Hipp.
8 συνοίκησας plerique codd.

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*.)

HIPPONAX

9^o₂¹ ἐγὼ δὲ δεξιῶ παρ' Ἀρήτην
κεφαλαῖος ἐλθὼν ῥωδιῶ κατηυλισθην.

(Herodian ii. 924. 14 λέγεται δὲ (ἑρωδιός) ἐσθ' ὅτε καὶ τρισυλλαβῶς ὡσπερ καὶ τὸ παρ' Ἰππώνακτι (9): *id.* i. 116. 25, ii, 171. 7, 511. 28, *E.M.* 380. 40)

10¹₂⁰ κύψασα γάρ μοι πρὸς τὸ λύχρον Ἀρήτη

(*Et. Vat.* Reitzenstein, *Ind. Lect. Rostoch.* 1891-2, p. 14 λύχρος: λέγεται ἀρσενικῶς καὶ οὐδετέρως ὁ λύχρος καὶ τὸ λύχρον Ἰππ. (10).)

10B₁₀₃ λίθινον ἀνδρίαντα

(*Antiatt. Bekk. An.* i. 82. 13 ἀνδρίαντα τὸν λίθινον ἐφη ππ. Βούπαλον τὸν ἀγαλματοποιόν.)

11²₃^{2A} μάκαρς ὅτις . . . θηρεύει ἱπρήσαστ.

12²₃^{2B} καίτ<ο>γ' εὖωνον αὐτὸν εἰ θέλεις δώσω.

13₂² τέκελευετ βάλλειν καὶ λεύειν Ἰππώνακτα.

(Choerobosc. *Exeg. in Herphaest.* ὁμοίως καὶ τὴν εὐ σκομεν ποιούσαν κοινήν, ὡς ἐν τῷ πρώτῳ Ἰάμβῳ (-ων Καλ.) Ἰππώνακτος, ἐνθα φησί (11), τὴν ρεῦ ἐν τετάρτῳ (?) ποδὶ συνέστειλε· καὶ πάλιν ὁ αὐτὸς ἐν δευτέρῳ ποδὶ τὴν εὐ (12)· εἶτα πάλιν ὁ αὐτὸς (13) τὴν λευ 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, εὖωνον, λένειν, θηρένει.

18

FRAGMENTS 9-13

9 So I with heron favouring¹ at nightfall
Came to Aréte's dwelling and lodged there.

('ἑρωδιός' is sometimes trisyllabic (ῥωδιός) as *Hipponax* saying shows (9). *Herodian.*)

10 Facing the lamp stooped to me Aréte

(λύχρος 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 εὐ, as in the first book of the Iambi of *Hipponax*, where he says (11), he shortens ρεῦ in the fourth foot; again he has εὐ in the second foot (12); again (13) λέν in the fourth foot. 'Stonecast' is for 'stone.' *Choeroboscus.*)

¹ 'On my right': a favourable omen.

19

14²³ μ<υ>δῶντα δὴ καὶ σαπρόν

(*Erotian* p. 115 σαπρόν: σεσηπότα ὡς Ἴππ. ἐν ᾧ Ἰάμβων φησί (14).)

BOOK II

15^{3/8} ἀκήρατον δὲ τὴν ἀπαρτίην <ἴ>χει

(*Pollux* x. 18 τοῦνομα δὲ ἡ ἀπαρτία ἐστὶ μὲν Ἰωνικὸν ὀνομασμένων οὕτω παρ' αὐτοῖς τῶν κοῦφῶν σκευῶν ἃ ἐστὶ παρ-αρτήσασθαι . . . εἰ μέντοι καὶ ἐν βιβλίῳ τιμὴ τὴν ἀπ. εὐρεῖν ἐθέλοις . . . εὐρήσεις ἐν τε τῷ δευτέρῳ τῶν Ἰππῶνακτος ἰάμβων (15) καὶ παρὰ Θεοφράστῳ . . .)

UNCERTAIN BOOKS

16^{3/8} συκ<έ>ην μέλαιναν ἀμπέλου κασιγνήτην

(*Ath.* iii. 78 b Φερένικος δὲ . . . ἀπὸ Συκῆς τῆς Ὀξύλου θυγατρὸς προσαγορευθῆναι Ὀξύλου γὰρ . . . γεννηθεῖσαι . . . Ἄμπελον, Συκῆν . . . ἴθην καὶ τὸν Ἴππ. φάναι (16).)

17^{3/8} οὐκ ἄτταγᾶς τε καὶ λαγούς καταβρῦκων,
οὐ τηγαλίτας σησάμοισι φαρμάσσω,
οὐδ' ἄττανίτας κηρίοισιν ἐμβάπτω

(*Ath.* xiv. 645 c Πάμφιλος δὲ τὸν ἄττανίτην καλούμενον ἐπιχυτόν φησι καλεῖσθαι. τοῦ δὲ ἄττανίτου Ἰππῶναξ ἐν τούτοις μνημονεύει (17). ix. 388 b μνημονεύει αὐτῶν (ἄτταγῶν) Ἴππ. οὕτως (17. 1). *Hesych.* ὀμπν[ε]ῖη δαιτὶ· ἀντὶ τοῦ πολλῆ.)

14 μαδῶντα corr. by *Stephanus*.

15 ἀπαρτίαν codd.: -ίην *Bgk.* ἔχει codd.

16 συκῆν codd.: corr. *Schnw.* Perhaps *Aeschritic*.

17. 1 *Ath.* 645 c οὐκατταστε: ? ἄτταγᾶς. In both places λαγῶς is given: corr. by *Meineke.* καταβρῦκων 645 c, διατρῶγων 388 b. 2 τηγαλίτας mss: corr. by *Casaubon.* 3 οὐκ *Meineke*, prob. rightly.

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 black, which is the vine’s sister

(*Pherenicus* . . . says that the word συκῆ 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 scrunching,
Nor flavouring with sesamé pancakes,
Nor yet with honey drenching fried fritters¹

(*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.*)

¹ See on *fr.* 75.

18³⁷₄₀ ὁ δ' ἐξολισθῶν ἰκέτευε τὴν κράμβην
τὴν ἐπτάφυλλον ἣ θύεσκε Πανδώρη
Ταργηλίοισιν ἔγχυτον πρὸ φαρμάκου.

(Ath. ix. 370 a μήποτε δὲ ὁ Νικάνδρος μάντιν κέκληκε τὴν κράμβην ἱερὰν ὄσαν, ἐπεὶ καὶ παρ' Ἰππώνακτι ἐν τοῖς ἰάμβοις ἐστὶ τὴν λεγόμενον τοιοῦτον (18). καὶ Ἀνάγιος δὲ φησιν . . .)

19⁴⁶₄₈ καὶ τοὺς σολοίκους, ἣν λάβωσι, περνώσι
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 Ἰππώναξ (19). v.l. in Eust. 368. 1.)

20⁴⁷₄₄ οἴκει δ' ὄπισθεν τῆς πόλ^ηκος ἐν Σμύρνῃ
μεταξὺ Τρηχέ[ι]ης τε καὶ Λέπρης ἀκτῆς.

(Strabo p. 633 καὶ τόπος δὲ τις τῆς Ἐφέσου Σμύρνα ἐκαλεῖτο, ὡς δηλοῖ Ἰππ. (20). ἐκαλεῖτο γὰρ Λέπρη μὲν ἀκτὴ ὁ πρῶν ὁ ὑπερκείμενος τῆς νῦν πόλεως, ἔχων μέρος τοῦ τείχους αὐτῆς· τὰ γοῦν ὄπισθεν τοῦ πρῶνου κτήματα ἔτι νυνὶ λέγεται ἐν τῇ Ὀπισθολεπρία· Τραχεῖα δ' ἐκαλεῖτο ἢ περὶ τὸν Κορησσὸν παρώρειος.)

21⁵⁰₄₆ ἔπειτα μάλθη τὴν τρώπιον παραχρίσας

(Harpocrat. p. 123 μάλθη ὁ μεμαλαγμένος κηρός· Ἰππ. (21).)

18. 1 ? ἐξόπισθεν Callim. *Iamb.* 413 s.v.l. ? ἰκέτευσε since Hrd. seems to shorten ἰκετεύω. But cf. *καπηλεῦει fr.* 70. The forms θύεσκε and perhaps ἰκέτῃε are not from the vernacular, the dialect being made appropriate to the myth. 3 v.l. Θαργ., Γαργ. : Ταργ. Schnw.

19. 1 ἦ' ἐθέλουσι Eust. 2 v.l. ἀλφιτεύοντας, -σαντας.

20. 1 ὦκει codd.: corr. Schnw. and ten Brink. πόλιος cod.: corr. Bgk. πρῶν also Anton. Lib. xi.

21 v.l. τρώπη.

22

18 So slipping off,¹ 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 *Nicaner* (*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). *Harpocraton*.)

¹ 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.

22^{5 2}_{4 8} καί μιν καλύπτει<ς>; μῶν χαραδριὸν πέρνης;

(Schol. Plat. 352 Bekker on *Gorg.* 494 B (χαραδριῶ βιον λέγεις of the incontinent man) χαραδριὸς ὄρνις τις ὅς ἄμα τῷ ἐσθίειν ἐκκρίνει. εἰς δὲ ἀποβλέψαντες, ὡς λόγος, οἱ ἰκτεριῶντες ῥῆον ἀπαλλάττονται· ὅθεν καὶ ἐγκρύπτουσι αὐτὸν οἱ πιπράσκοντες ἵνα μὴ προίκα ὠφεληθῶσιν οἱ κάμνοντες, (22) ὡς φησὶν Ἴππ.)

23^{5 3}_{4 9} ἀλλ' αὐτίκ' ἀλλήλοισιν ἐμβιβάζαντες

(*E.M.* 334. 1 ἐμβιβάζαντες: παρ' Ἴππ. (23) ἀντὶ τοῦ ἐμβοήσαντες.)

24^{5 4}_{3 0} κριγὴ δὲ νεκρῶν ἄγγελός τε καὶ κῆρυξ

(*E.M.* 539. 1 (ὡν κριεκα) καὶ ῥηματικὸν ὄνομα κριγῆ· ὡς παρὰ Ἴππῶνακτι (24).)

25^{5 5}_{3 1} ὤμιξεν αἶμα καὶ χολὴν ἐτίλησεν.

(*E.M.* 624. 4 ὀμιχύν· . . . ἐστὶ δὲ καὶ . . . ὀμιχῶ· ὁ μέλλων ὀμιξῶ ὡς παρ' Ἴππ., οἶον (25).)

26^{5 6}_{3 2} σίφῳνι λεπτῷ τοῦπίθ<η>μα τετρήνας

(Pollux vi. 19 καὶ σίφωνα μέν, ὅτῳ ἐγένοντο, Ἴππ. εἶρηκεν (26).)

27^{5 7}_{3 3} στάζουσιν τῷσπερ ἐς τροπήϊοντ σάκ<κ>ος.

(Pollux x. 75 καὶ ὁ τρύγοιπος καὶ ὁ σάκκος ἐπὶ τοῦ τρυγοίου ἐρημένος, καὶ ὁ ὕλιστήρ. Ἴππ. δὲ φησὶν (27).)

22 Corr. Bgk. μὴν for μιν is read in Suid. s.v. and Ar. *Av.* 266 schol. πέρασ schol. Ar. (Ven.), -vās 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 (ὠμιξεν), 416. 7 (these have ἐτίλησεν), schol. Hom. E 531.

26 ἐπίθημα for ἐπίθημα Welcker.

27 ὡσπερ ἐκ τροπήϊου Bgk., since (Meineke) the wine goes from the vat into the sieve. Better ὡσπερ ρεῖ τραπήϊου since ὡσπερ requires a main verb. σάκκος corrected to σάκκος by Salmasius. τραπη- should probably be read (Hemsterhuys).

24

22 And veilest¹ 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). (ὀμιχύν or -ίχυν: fut. ὀμιξῶ.) *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.*)

¹ Perhaps καλύπτει could be kept as a middle (καλύπτῃ;) if αιν is a part of the body.

28^{5 8}/_{5 4} κάλειφα 'Ρόδι[ν]ον ἡδὺ καὶ λέκος πυροῦ

(Pollux, x. 87 ἐν δὲ τοῖς Δημοπρατοῖς λέκος εὕρισκομεν, εἰπόντος Ἴππ. (28).)

29^{5 9}/_{5 6} πρὸς τὴν μαρίλην τὰς φ<ο>ῖδας ἰθερμαίνωνι
οὐ παύεται.

(Erotian p. 134 φῶδες· ἐστὶ μὲν ἡ λέξις Δωρικὴ, καλοῦσι δὲ φῶδας τὰ ἐκ τοῦ πυρὸς γινόμενα μάλιστα δὲ δταν ἐκ ψύχους ἐν τῷ πυρὶ καθίσωσι στρογγύλα ἐπιφλογίσματα . . . ὅτε δὲ καὶ ἐξανθήματα φοινικᾶ οἶον φῶδες περὶ τὸν θώρακά που γινόμενα. καὶ Ἴππ. δὲ φησι (29). Tzetzes on Ar. *Plut.* 535 τὰ ἐκ ψύχους ἐκκαύματα ὡς καὶ Ἴππ. φησί (v. 1).

30^{6 6}/_{5 8} κύμινδις ἐν λαύρῃ
ἔκρωζεν.

(*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 ἐξοδὸν τὴν εἰς αὐτὴν (χ 137). Cf. Hesych. ἐρκανήντα πωλῶνα (Dindorf for ἐρχ.)· τὸν πεπυκνωμένον καὶ συνεχόμενον.)

31^{6 7}/_{5 9} ἐν ταμ[ε]ῖω τε καὶ χαμεινίω γυμνὸν

(*Mélanges* p. 402 Mill. χαμεινιον· κραββάτιον καθάπερ καὶ παρ' Ἴππώνακτι (31). p. 307 Ἴππ. ἐν μῶ τε κτλ. Hesych. τὰμ[ε]ιον· θάλαμος.)

28 'Ρόδιον I conjecture as Ar. *Av.* 944, where Blaydes' crit. n. is most misleading. See Pape-Benseler s.v. 'Ρόδος. The converse error in Poll. vi. 104. ἡδὺ with ῥόδιον appears otiose. Scan as Ροδυον.

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 χαμεινιον is missing.

28 And Rhodian unguent sweet and a wheat-crock

(In the *Demiooprata* (*Goods Sold by Public Auction*) we find 'crock,' used by *Hipp.* (28). *id.*)

29 Cease warming at the embers your chilblains.¹

('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).² Mouth of the 'rear' means the exit to it. *Étymologicum 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 Aetius* on *Difficult Words in Plato*. So *Et. Flor.*)

¹ A most puzzling quotation. *Erotian* has τοὺς παῖδας for τὰς φωίδας (*Tzetzes*); but Hoffmann, who rightly changes to φοίδας, is also right in regarding this as a mere error.

The verse . . . ἄς | θερμαίνων appears unmetrical. Perhaps it is an injunction, 'up and be doing': θερμαίνων | π. τ. μ. τ. φ. οὐ παύσεται; So I translate. μαρίλην is also cited as -ίλλαν or -ίλλην, here and in 39.

² *Et. Flor.* has ἐκρωζεν κ. ἐς λ. *Et. Vat.* Reitz. *Lect. Rost.*, 1891-2, p. 14, gives the true reading, ἐν λαύρῃ.

32^{6 5}_{0 0} καὶ νῦν ἀρειᾷ σύκινόν με ποιῆσαι.

(*Et. Flor.* p. 41 Mill. ἀρειῶ· τὸ ἀπειλῶ ὡς παρ' Ἴππ. (32) τουτεστιν ἀπειλεῖ. *E.M.* 139. 36 one cod. ἀρειῆς . . . ἀπειλεῖς, sed ἀρειᾷ *Et. Vat.*)

33^{4 5}_{0 1} καὶ Μύσων ὄν ὠπόλλων
ἀνείπεν ἀνδρῶν σωφρονέστατον πάντων.

(*Diog. L.* i. 107.)

34^{6 8 A}₂ Σινδικὸν διάσφαγμα

(*Schol. Ap. Rhod.* iv. 321 καὶ Ἴππῶναξ δὲ μνημονεύει (τῶν Σινδῶν) πρὸς τὸ (34). *Hesych.* Σινδικὸν διάσφαγμα· τὸ τῆς γυναικός.)

35^{6 8 B} σηπίης ὑπόσφαγμα

(*Ath.* vii. 324 a Ἴππ. δ' ἐν τοῖς λάμβοις εἰπόντος (35) οἱ ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν. ἐστὶ δὲ τὸ ὑπόσφαγμα ὡς Ἐρασίστρατος φησὶ ἐν Ὁψαρτυτικῇ ὑπὸ τριμμά. *Eust. Π.* 1286. 6.)

36^{6 9} πασπαληφάγον γρόμφιν

(*Phot. Lex.* π. 67. 12 Naber πασπάλη· τὸ τυχόν, οἱ δὲ κέγχρον· οἱ δὲ τὰ κέγχρινα ἄλευρα. Ἴππ. (36). *Cf. Eust.* 1752. 121.)

37^{7 0 A} 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 πρῶτω 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. Forson.

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 fissure¹

(*Hipponax* mentions the Sindi in his first book (?) (34). *Commentator* on *Apollonius Rhodius.*)

35 Squid-pudding

(*Hipp.* in his iambi 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.*)

¹ *i.e.* γυναικείον αἰδοῖον *Hesych.*

38^{70b} ὡσκατε . . . > Ἐφεσίου δέλφαξ
(Ath. ix. 375 a και Ἴππ. δὲ ἐφη (38).)

39⁷¹ πολλὴν μαρλὴν ἀνθράκων
(Erotian p. 96 μάλλον δὲ ἢ θερμοσποδιά μαρλὴ λέγεται ὡς . . . και Ἴππ. φησι (39).)

40⁸⁸ <τὸν δὲ> ληὸν ἀβρήσας
(Anon. An. Ox. i. 265. 6 τὸ λαὸς τῆ μεταγενεστέρα Ἴάδι τραπέν' (40) Ἴππ.)

41¹¹¹ ₁₁ συός κρεῖ^ιτας ἐκ μολοβρίτ<εω>
(Eust. Od. 1817. 20 Ἀριστοφάνης γοῦν ὁ γραμματικὸς . . . ἐπάγει ὡς και Ἴππ. τὸν ἴδιον υἱὸν μολοβρίτην που λέγει ἐν τῷ (41). Ael. N.H. vii. 47 ἀκούσας δ' ἂν και τοῦ Ἴππ. και αὐτὸν τὸν ὄν μολοβρίτην που λέγοντος.)

42¹²⁷ μεσσηγυδορποχέστα
(Eust. Od. 1837. 42 κατὰ δὲ Ἴππ. και ὁ μεσσηγυδορποχέστης ἡγοῦν ὅς μεσοῦντος δείπνου πολλὰκίς ἀποπατεῖ ὡς πάλιν ἐμπλασθαι. Sueton. περὶ βλασφ. is no doubt the source: Miller's text, p. 425 Méli., gives the same explanation but does not name Hipp.)

42a¹⁰⁰ ἄδηκε βουλή.
(Eust. Od. 1721. 61 χρήσεως Ἴππῶνακτος ἦν Ἡρακλείδης προφέρει, εἰπόντος (42a) ἡγοῦν ἤρεσκε τὸ βουλευμα. Compare and perhaps add Hesych. Πανθρ<δ>φ δῆμω * παρρησίαν ἀγοντι κτλ., Ἀελλῆσι | θυμοῖς* ἀνυποστόλοις μετὰ παρρησίας. Τίσκε μοθους* ἐτίμα λόγους.)

38 e.g. <δῆ τις>. Unless the word was pronounced Ἐφεσίου. Ἐφεσίου ten Brink. Others suggest ἐπιστή.

40 <δὲ> Bgk. invito metro.

41 μολοβριτέω for -ου Schneidewin.

30

38 Like Ἐφῆσιᾶν 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 Pig
(Hipponax calls his own son 'beggar pig,' in the following (41). Aristophanes the grammarian in Eustathius on Homer Odyssey (p 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.)

¹ There seems to have been some confusion in the text of a previous grammarian between ὕc pig and υἱός 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.

31

42B¹⁰⁹ βεβρενθ<ονευ>μένον <δέ>
(Hesych. (42B): παρ' Ἰππώνακτι ὄργιζόμενον.)

LATER CITATIONS, AND CITATIONS
FROM CORRUPT TEXTS

BOOK I

43³ Κοραξικὸν μὲν ἡμφισμένη λῶπος
(Tzetz. *Chil.* x. 377 περὶ τῶν Μιλησίων μὲν ἔφαν πολλοὶ ἔριων, περὶ ἔριων Κοραξῶν ἐν πρώτῳ δὲ ἰάμβῳ Ἰππώναξ οὕτως εἶρηκε μέτρῳ χωλῶν ἰάμβων (43). τοὺς Κοραξοὺς δὲ καὶ Σινδοὺς ἔθνη τυγχάνειν νοεῖ. Hesych. Κοραξοί· Σικυθῶν γένος καὶ τὸ γυναικεῖον αἰδοῖον.)

44¹ ἔβρωσε Μαίης παῖδα Κυλλήνης πάμμυν.
(Schol. *Lyc.* 219 Μαίας καὶ Διὸς Ἐρμῆς, ὡς . . . ὁ Ἰππ. ἐν τῷ κατὰ Βουπάλου πρώτῳ ἰάμβῳ (44). Tzetz. *ad loc.*)

With this is generally connected:—

45¹ Ἐρμῆ κυνάγχα Μηροιστὶ Κανδαῦλα
φωρῶν ἑταίρε δευρὸ [τί] μοι σκαπαρδεύσαι.
(Tzetz. *An. Ox.* iii. 351. ἡ τὸ δὲ Κανδαύλης Λυδικῶς τὸν σκυλλοπνικτῆν 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 παρθονεύεται. We might perhaps attribute to Hipponax forms in Hesychius like ἀναγαγαρεύουσι, (κατ)μονεύει, λαγγονεύει.

44 v. ll. Κυκλήσιον, Κυκλῆς, κυκλῆς: βασιλέα πάμμυν almost all codd. ἐβῆσε codd.: corr. Schneidewin.

45. 2 [τί] bracketed by Bgk. σκαπαρδεύσαι is explained by συμμαχῆσαι superscribed. σκαπερδεύσαι· λοιδορῆσαι Hesych., who also explains κυνάγχα by κλέπτα. These and other glosses σκαπαρδεύσαι· κρῖναι and καπαρδεύσαι· μαντεύσασθαι are cited by Bgk.

32

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 Sindi¹ 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 Maeons
Kandaules call, come give me a shove up.²

(Kandaules in the Lydian tongue means puppy-throttler, as Hipponax shows in his first book of iambi (45). Tzetz. in *Cramer's Anecdota Oxoniensia* and on *Homer's Iliad.*) *Hesychius* translates dog-throttling as 'thief,' and gives several erroneous translations of 'to my aid come.'

¹ Hence Cr. is probably right in connecting this with *fr.* 34.

² Cf. λακκοσκάπεδος Hesych.

46² Κίκων δ' ὁ πανδαληκτοστ', ἄμμορος καύης,
 τοιόνδε <μο>ι κατ'εἶπε, κρήτ' ἔχων
 <δαῦλον>
 δάφνη <η>σ<ων>, οὐδὲν δ' αἴσιον προθεσιζῶν

(Tzetz. on *Iliad* p. 76. 811 (δάφνη) ἦν οἱ λερεῖς τοῦ ἡλίου ἦτοι μάντις καὶ μάγοι, οἷος 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 καίηξ δὲ ὁ λάρος κατὰ Αἰνιάνας, ὡς φησι καὶ Ἴππ. (46. 1). Hesych. (added by ten Brink) Κίκων· ὁ Κίκων Ἀμυθᾶνος ἦν οὐδὲν αἴσιον προθεσιζῶν.

47⁴ πόλιν καθαίρειν καὶ κράδησι τβάλλεσθαι

48⁵ βάλλοντες ἐν λειμῶνι καὶ ραπίζοντες
 κράδησι καὶ σκίλλησιν ὡσ<τε> φάρμακον.

49⁶ δεῖ δ' αὐτὸν ἐς φάρμακον ἰεκποιήσασθαι,
 50⁹ ἰκάφῃ παρέξειν ἰσάδας τε καὶ μᾶζαν
 καὶ τυρόν οἷον ἐσθίουσι φάρμακοι·

51¹⁰ παλαὶ γὰρ αὐτοὺς προσιδέχονται χάσκοντες
 κράδας ἔχοντες
 ἔχοντες ὡς ἔχουσι φάρμακοι[ς]

46 The Hesychian gloss, whose language shows that it is not a gloss but a quotation, was rightly incorporated by ten Brink. 1 πανδάλητος, πανδαύλητος, al. Κίκων is glossed *δνομα μάντιος* and *καύης λάρος*. 2 Supplevi e.g.: τοιόνδε τι δάφνης κατέχων Tzetzēs. Hereabouts come the words παῖς ὠμυθῆνος.

47 κρ. is glossed by *συκαῖς*. ?φαρμάσσειν for βάλλεσθαι, as Tz. 48. 2 ὡσπερ 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 *-ειν* Hrd. viii. 47). On this verse there is a note (ἀφή καὶ ἄρμα καὶ τὰ λοιπὰ οἱ Ἴωνες ψιλοῦσιν) whence *κάφῃ* must be read. *προσδοκεῖσι* is probable for *προσδεχ.*—a slip of memory. The ms. used by Herodes had 34

46 Kikon the hideous, cormorant¹ 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). Tzetzēs 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 chosen² 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.²

¹ Priests are always represented as greedy. I translate *πανδήλητος*: cf. *πανλώβητος*.

² If this fragment be not read consecutively it is possible to explain *φάρμακον* as in *fr.* 18 and Tzetzēs' comment as equalling *καθαρινόν* (not *-μα*): and (with scansion *ἐκποιήσ.*) to translate 'put him forth for a purification.' Again, if 51 be not consecutive on 50, we could read:

πάλαὶ γὰρ αὐτοῦ προσιδέχονται χάσκοντες
 κράδας, ἔχοντες ὡς ἔχουσι φάρμακοι.

'They await there the twigs agape in such (pitiable) state as scapegoats are in.'

χασκεῦντες: cf. Hrd. iv. 42. In 51. 2 the people who hold the twigs are those who wait: hence *-tes* for *-tas* (Meineke). But as *ὡς ἔχουσι* could only mean 'at once' in reference to the subject of the sentence we need another *ἐχοντας* (e.g. *δέους*) to refer to the state of mind of the victims.

52⁹₁₁ λιμῶ γένηται ξηρός, ἐν δὲ τῷ θυμῷ
[ὁ] φάρμακος ἀχθεῖς ἐπτάκις ῥαπισθεΐη.

(Tzetz. *Chil.* v. 126 ὁ φαρμακὸς τὸ κάθαρμα τοιοῦτον ἦν τὸ πάλαι. ἂν συμφορὰ κατέλαβε πόλιν θεομηνία, εἴτ' οὖν λιμὸς, εἴτε λοιμὸς, 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 ῥαπίσαντες ἐκείνον εἰς τὸ πῆος σκίλλαις συκαῖς ἀγρίαις τε καὶ ἄλλοις τῶν ἀγρίων τέλους πυρὶ κατέκαιον ἐν ξύλοις τοῖς ἀγρίοις. . . ὁ δὲ Ἰππῶναξ ἀριστα σύμπαρ τὸ ξθὸς 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).)

53¹⁴₁₅ τούτοισι θηπ<έ>ων τοὺς Ἐρυθραίων παῖδας
τοὺς φησὶτ μητροκοίτας Βούπαλος σὺν
Ἀρήτῃ
[κνίζων καὶ] τφέλιζωντ τὸν δυσώνυμον
<χό>ρτον

(Tzetz. on *Posthomerica*, 687 θήπων· ἐθαύμαζον· τὸ θέμα θήπω καὶ Ἰππ. (53). ἐλλίζων· τιλλων. Cf. *id.* ψελιστήν· λιχχ>νον (for λιγ- Mus.) and χναύων· περικνίζων, περιτίλλων; χναύει· λαμβάνει, κνίζει.)

52. 1 θυμός· τὸ ἀρρὲν αἰδοῖον Sch. A rightly. Hesych. confuses with θύμος, thyme. 2 [ὁ] del. Blomfield.

53. 1 θήπων codd.: corr. Bgk. (Hesych. θηπητής· ἀπατεῶν). 2 ἰ. 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 ἐκυψελίσει, 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.

36

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. . .¹ 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). Tzetzēs.)

53 Th' incestuous Erythrean folk fooling
With these things Bupalus with Aréte
From day to day scuffled² his damned fodder.

θήπων 'they marvelled': pres. θήπω: so Hipp. (53). Tzetzēs. 'scuffle': tear. Hesych. Cf. *id.* 'scraping': 'scratching round, tearing round'; 'scrapes, gets, scratches.'

¹ Tzetzēs 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.

² Like a hen, I take it.

³ θηπ<έ>ω must, however, be taken transitively.

HIPPONAX

54¹⁵ τρε ἀρεδεύειετ τὴν ἐπὶ Σμύρνης
 ἴθιτ' διὰ Λυδῶν παρ[ά] τὸν ἸΑττάλειωτ
 τύμβον
 καὶ σῆμα Γύγωε καὶ τμεγαστρυτ στήλην
 καὶ μνήμα ἴωτος μυττάλυτα παλμυδοστ,
 πρὸς ἥλιον δύνοντα γαστέρα <σ>τρέψας. 5

(Tzetz. in *An. Ox.* iii. 310. 17 στίχοι Ἰππ. τρισυλλάβους ἔχοντες τοὺς παραλήγοντας πόδας . . . καὶ ἴπασαν† (54). Schol. Nicander *Ther.* 633 Γύγου δὲ σῆμα τοῦ ἐκεῖ βασιλεύσαντος, ὡς φησιν Ἰππ. ἐν τῷ πρώτῳ τῶν [Λυδίας] ἰάμβων. μυττάλυτα· μεγάλοῦ Hesych.)

55⁶⁰₂₃ [καὶ] τὴν ῥίνα καὶ τὴν μύξαν ἐξαράξασα

(Tzetz. in *An. Ox.* iii. 308. 20 τὸ μέτρον τὸ Δωρικὸν παρέλειψα λήθη· δέχεται δὲ πλείον τῶν ἄλλων ἰάμβ. μ. κατὰ τὴν β' χῶραν ἢ καὶ δ' ἢ 5' σπονδείον, σπανιάκι δὲ καὶ δάκτυλον ὡς ἰσχύρονον τῷ σπονδείῳ· Δωρικὸν Ἰππ. (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 Ἄ. : but read ἴθι. 4 μυταλιδί 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 μυσπῆ (Hesych.) to Hippon.

¹ 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, Σισώστριος Bgk.'s suggestion in *v.* 3 intrudes a foreigner, and any unknown name or person is improbable. Perhaps μεγαστρν is partly 38

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.¹

(Verses of Hipp. with trisyllabic penultimate feet . . . Again (54). Tzetzes [He mis-scans Ἰππ. as Ἰππ.]. The tomb of Gyges who was king there, as Hipp. says in the first book of his [Lydian] iambi. Commentator on Nicander'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 μύξαν; but I fancy he read τὴν μύξαν κατὰ τῆς ῥίνας when we need only read ἐκ for κατὰ to get good sense and metre.]²

composed of an old gloss μεγίστου on ἱμυττάλυτα† (*infra*) like Hesych.'s μεγάλοῦ. The remainder may be καὶ <παρ> Ἰππ. Ἰππ. In *v.* 2 Ἀλυάττωε Schnw. is the nearest.

τοσαύτατ
 In *v.* 4 τοσομυττάλυτα might stand for τωλυάττωε. πάλμυδος is known (Choerob. i. 232) to be an error, and anyhow it must have ὕ. I suggest e.g. καὶ τὸ Σαδυάττωε μνήμα Λυδίων πάλμυδος or πάλμυ. Ἄττος (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.

² Before this may have come ἀποσκαιμυθίζειν : ἀπομυκτηρίζειν Hesych. : cf. σκυθαρίζειν 'to strike the nose with the middle finger,' id.

56¹₂¹₂ δὸς χλαῖναν Ἴππωνάκτι· κάρτα γὰρ ῥιγῶ
καὶ βαμβα<λ>ύζω.

(Plutarch *Mor.* 1058 ε ὁ δὲ ἐκ τῆς Στοῦς βοῶν μέγα καὶ κεκραγῶς ἐγὼ μόνος εἰμι βασιλεύς, ἐγὼ μόνος εἰμι πλούσιος, ὄραται 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 + ἐπέυχομαι—ῥιγῶ + καὶ β. So I translate. Then follows 59 perhaps with only two words missing.

57¹₂¹₂ ἔρ<έ>ω, φίλ' Ἐρμῆ, Μαιαδεῦ Κυλλῆν<ε>ιε
[ἐπέυχομαι τοι· κάρτα γὰρ κακῶς ῥιγῶ].

(Tzetz. Lycophron 855 ἡ χρεια σοὶ καὶ ἐτέρας 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) ἐπέυχομαι τοι· κάρτα γὰρ κακῶς ῥιγῶ. p. 247 L. (21 β Bgk.) Heliodorus metricus ait: Ἴππ. πολλά παρέβη τῶν νενομισμένων ἐν τοῖς ἰάμβους. . . Hipp. in primo ἐρέω [γὰρ οὕτω Κυλλῆνιε Μαιάδος Ἐρμῆ]. Iste enim versus cum sit choliambus, in quarto loco et quinto habuit dactylus, 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.)

58²₂¹₂ ἡ δ' ὀσφυῆγα καὶ ὀδυνοσπάδ' αἰρεῖται
γέροντα <νωδὸν κάτερόφθαλμον>

(Plut. *Mor.* 1057 Ϝ καὶ κατ' Αἰσχύλον (an error of memory) ἐξ ὀσφυαλγῶν κῶδυνοσπάδος λυγροῦ γέροντος, . . . *Lex. de Spoir.* p. 234 Valck. ὀσφυῆγ' . . . ὡς τὸ ὀσφυῆγος γέροντος. Priscian (*l.o.*) gives [τοὺς ἄνδρας τοῦτους] ὀδύνη παλλιερεῖ (οἱ π)αε.)

56. 2 βαμβακίζω: corr. Schnw.

57. 1 ὦ φίλ' Tz. ἐρμη or εραις Prisc.¹ ἐρέω Prisc.² Μαιάδος Tz. ex gloss. quod integrum in Prisc.³ habemus. In Prisc.³ ἐπέυχομαι is perhaps an explanation of ἐρέω. The words from γὰρ to Ἐρμῆ are clearly a parallel citation, e.g. Ἀντίμαχος γὰρ οὕτω φησὶ κτλ. 'Iste enim versus,' etc.—not unnaturally in a citation from Epic. κυλλῆνειε 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.

40

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 *Ultra-poetical 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.* 56.¹

(If you need further evidence listen to this (57). Later he says (59). Tzetzes. Heliodorus shows that Hipponax wrote a mixture of choliambics and iambics (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,²
<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*.)

¹ 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.

² Priscian gives

Indeed all these men in a pain racked chooses.
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.

41

59¹_{2 4} δὸς χλαῖναν Ἴππώνακτι καὶ κυπασσίσκον
καὶ σαμβαλίσκα κάσκερίσκα καὶ χρυσοῦ
στατήρας ἐξήκοντα τούτερου τοίχου.

(Tzetz. Lycophron 855 οὗτος ἀσκέρας τὰ ὑποδήματα οὐ καλῶς λέγει (59). ἀσκέραι² δὲ κυρίως τὰ ἐν τοῖς ποσὶ πιλία ἦτοι ὀρτάρια² λέγονται καὶ χλαῖναν¹ τὸ σφικτούριον¹ καὶ κυπασσίσκον¹ τὸ ἐπιλωρικόν.¹ οὗτος δὲ ὁ Λυκόφρων, καίπερ ἀπ' Αἰσχύλου κλέπτων λέξεις τινάς, ἐξ Ἴππ. δὲ πλεόν, ἢ ἐπιλήσιμων ὦν, ἢ μὴ νοῶν ταύτας, ἀλλην ἄλλως ἐκτίθει . . . ἀλλ' ἀκουε πῶς φησὶν Ἴππ. (60). ἐγνώσθι ὅτι διὰ τὸ εἰπεῖν δασείας τὰς ἀσκέρας τὰ ὀρτάρια φησὶν ; ἢ . . . (57). καὶ μετὰ τινά φησιν (59).)

60¹_{2 5} ἔμοι γὰρ τοῦκ ἔδωκας οὔτε χλαῖναν
δασεῖαν, ἐν χειμῶνι φάρμακον ῥίγεις,
οὔτ' ἀσκέρησι τοὺς πόδας δασεῖησιν
ἔκρυψας ὡς <μοι μῆ> χίμετλα γί[γ]νηται.

(Tzetz. *vide sup.*)

61²_{3 0} ἔμοι δὲ Πλούτος, ἔστι γὰρ λίην τυφλός,
ἐς τῶκί' ἔλθων οὐδ' ἀμ' εἶπεν Ἴππώναξ,
δίδωμί <σ>οι μν<έ>ας ἀργυρ[ί]ου τριήκοντα.

(Tzetz. on Ar. *Plut.* 90 τυφλὸν δὲ τὸν Πλούτῳ φησὶν ἐξ Ἴππώνακτος τοῦτο σφετερισόμενος¹ φησὶ γὰρ οὕτως Ἴππ. (61) καὶ πόλλ' ἔτ' ἄλλα¹ δειλαιὸς γὰρ τὰς φρένας.

59 In almost all codd. the text is covered with glosses. Besides the three explanations above, over *τούτερου* is *λωνικῶς* (sc. for Attic *θάτ.*) and *μέρους* over *τοίχου*. One codd. has *τοῦ νεπέρου τοίχου* (? an error for *ἐνδοτέρου*), *μοι* after *χρυσοῦ* codd. plur.

60. 1 One cod. has *τὰν χλαῖναν*. e.g. οὔτε κω Scaliger. 3 *δασεῖησι*: one cod. *φησι*. 4 *ρίγνεται* one cod.: *γίγν.* corr. Hoffmann. *μή μοι* codd.

61. 3 *τοι* codd.: *σοι* Bgk. *ἀργυρίου* codd.: corr. id. καὶ πόλλ' κτλ. has falsely been given to Hipponax: cf. καὶ πολλαχοῦ *δυστηνὰ τοιαυτὴ λέγει* Aeschion (*fr.* 1 q.v.). Those who insist on giving them to Hipponax should read *δειλάγος γὰρ* and find a substitute for *τὰς φρένας*.

42

59 Give to Hipponax a great-coat, shirtlet,
Sandals and carpet-slippers ; and sixty
Staters of gold by th' inner wall hidden.¹

(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). *Tzetz.* 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 *Tzetz.*)

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].²

(He calls Plutus blind, borrowing the epithet from *Hipponax*, who says as follows (61). *Tzetz.* on *Aristophanes'* *Plutus.*)

¹ *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 *τοιχοδιφῆτρω*=*τοιχωρύχος* cited by Hesych. *ὀρτάρια* and *σφικτ.* are both late mediaeval words. I note *πόδῳρα* and *σφικτ.* in Achmes the oneiromancer.

² *Tzetz.*, 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' pectulations from Hipponax.

43

LATE CITATIONS

FROM UNCERTAIN BOOKS

62^{3/4} ω Ζεῦ πάτερ <Ζεῦ> θεῶν Ὀλυμπίων πάλμυ

(Tzetz. on Lyc. 690 ἡ δὲ λέξις ὁ πάλμυ ἐστὶν Ἰώνων καὶ χρῆται ταύτη Ἰππ. λέγων (62, 63).)

63^{3/5} τί μ' οὐκ ἔδωκας χρυσόν, ἀργύρου [πάλμυ];
(*Vid. supra.*)

64^{3/6} τὰπό σ' ὀλέσειεν Ἄρτεμις, σὲ δ[έ κ]' ὀπόλ-
λωντ,
<σὲ δ'>. . . .

(Tzetz. *An. Ox.* iii. 310. 17 στίχοι Ἰππ. τρισυλλάβους ἔχοντες τοὺς παραλήγοντας πόδας (64). Contrast (Bgg.) Hephaestion p. 30 (33 Gaisf.) τὸ δὲ χωλὸν οὐ δέχεται τοὺς παραλ. τρισ. πῶδ. *id. Exeg. in Il.* 797 B.)

65^{3/7} παρ' ᾧ σὺ λευκόπεπλον ἡμέρην μείνας
πρὸς μὲν κυνήσει<ς> τὸν Φλυησίων'
'Ερμῆν.

(Tzetz. *Il.* p. 83. 25 H. ἐπὶ μῦθον ἔτελλεν ὑπερβατόν· ἐστὶ δὲ καὶ τοῦτο Ἰωνικὸν ὡς φησι καὶ Ἰππ. (64). καὶ ἀλλαχοῦ (65). Hesych. Φλυησίος· Ἐρμῆς καὶ μῆν τισ.

62 <Ζεῦ> rectissime Meineke ex Archil. 88 (Bgg.). *v.l.* Ὀλ. θεῶν.

63 πάλμυ] *v.l.* πάλμυν : see opposite.

64 δὲ κῶπ. : corrected by Meineke.

65. 2 κυνήσειν cod. : corr. Welcker. Φλυησίων' Bgg. olim rectissime. Hesych. φλυησίτης is (?) corrupt, for months may end in -ων or -εῶν (so perhaps -εῶν' here). Nor do they say ὁ Δηλίων Ἀπόλλων but ὁ Δηλῖος.

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). *Tzetztes* on *Lycophron.*)

63 Why, tsar of silver, me no gold gav'st thou? ¹

(See above.)

*64 May Artemis destroy thee, [and] Apollo,

(Verses of *Hipp.* (64) with the penultimate foot trisyllabic. *Tzetztes* in *Cramer's Anecdota Oxoniensia.* Contrast *Hephaestion* : the choliambic does not allow trisyllables in the penultimate foot.)

65 Whereat awaiting day of white raiment
Phlyesiary Hermes thou 't worship.

('Gave a harsh order' : transposition (for made good his word); this is Ionic as *Hipponax* too says (64). And elsewhere (65). *Tzetztes.* 'Phlyesian' : Hermes : also a month. *Hesych.*²)

¹ 62 and 63 I have given separately. But more probably they came together and πάλμυ is mere dittography, 'Why gavest not gold nor mountains of silver,' *e.g.* χρ. <ῆ> (so Lobeck) ἀργυρον πολλόν ;

² Hesychius' note 'Phlyesian' : Hermes, also a month—shows that Phlyesiary is the right reading.

66⁴₁ ἐπ' ἀρμάτων τε καὶ Θρ<ε>ϊκίων πώλων
λευκῶν ὀ<ρ>ούσ<ας> ἐγγύς Ἰλίου πύργων
ἀπηνारीσθη Ῥήσος Αἰν[ε]ίων πάλμυς.

(Tzetz. on *Posthomer.* 186 ὁ δὲ Ῥήσος Αἰνεῶν Θράκης ἢ βασιλεὺς, υἱὸς Στρυμόνος ἢ Ἡιονέος καὶ Τερψιχόρης . . . καὶ Ἰππ. (66). On *Il.* 78. 1 H. καὶ ἀντὶ τῶν δασέων ψιλὰ ἐξεφέωνον ὡς ἔχει ἡ ἀρχαία Ἰωνική, ἐπιβρύκων ἀντὶ τοῦ ἐπιβρύχων, καὶ τὸ (66. 1), καὶ μεταρμύσας. Hesych. Νεαίρησιν Ἰπποῖς τοὺς ἀπὸ Νεαίρης.

67⁴₂ κακοῖσι δώσω τὴν πολύστονον ψυχὴν,
ἦν μὴ ἀποπέμψης ὡς τάχιστα μοι κριθέων
μέδιμνον ὡς ἂν ἄλφιτον ποιήσωμαι,
κυκεῶνα πίνων, φάρμακον πονηρ[ε]ῖοσ<ι>.

(Tzetz. *An. Ox.* iii. 308 δέχονται καὶ τρισυλλάβους πῶδας εἰς (?) 5', πλὴν τοὺς ἀπὸ βραχείας ἀρχομένους, τὸν χορείον φημί καὶ τὸν ἀνάπαιστον ὡς ὁ Ἰππ. (69) καὶ πάλιν (so Meineke) (68). Hesych.)

68⁴₅ Μιμνῆ, τκατωμηχανεῖ· μηκέτι γράψης
ὄφιν τριήρευσ ἐν πολυζύγῳ τοίχῳ
ἀπ' ἐμβόλου φευγόντα πρὸς κυβερνήτην·
αὕτη γὰρ ἔστ<α>ι συμφορὴ τε καὶ κληδὼν
τυκίρτα καὶ σαβωνίτ τῷ κυβερνήτῃ 5
ἦν αὐτὸν ὀ<δ> ὄφισ τῶντικνήμιον δάκητ.

(Tzetz. on Lycophron 425 "Ἀποθεν τὸ πῶ μικρὸν γράφε.

66. 1 Θρηϊκίων: correxit Fick. 2 δέλιος κάτεγγυς codd. 3 παλάμης one cod.: βασιλεὺς cett. Text Schneidewin. Perhaps there was an incorrect variant *lθός*, and καὶ ἐγγύς was written in the margin. If so ὁ is all that is left of the participle except that one cod. has an explanation *lθν* in the margin.

67. 3 Scan πῶγῆσωμαι or *l. πονῆσ*. 4 πονηρίους cod.: corr. Fick. ? πᾶσι for πίνων with ἀλφίτων in 3.

68. 1 κακῶν μοχλητά ten Brink. If a vocative, κατωμάδαρτε is near the traces, but perhaps it is a verb; e.g. κακοῦ μὴ ἔχαινε or κατ' ὦν μὴ χαινε (Hes. καταχρηγή) which might have degenerated into ἔχαινε. γράψης one cod. v.l. 4 ἔστι: v.l. αὕτη. 5 v.l. σινωνί, δαβωνί, σαμαωνί. 6 v.l. τ' ἀνακείμενον, τῶν τικνήμων, τῶν τι κνημένον. See Addenda.

46

66 On cariot and Thraciān horses
All white he sallied and near¹ 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). Tzetzēs on *Posthomerica*.² 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. υ υ υ and υ υ -: e.g. *Hipp.* (67), and again (68). Tzetz. in *Cramer's Anecdota Osoniensia*.)³

68 Yearn not for mischief, Mimnes.⁴ 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

¹ Read either 'straight for' or 'sallied; hard by.'

² Tzetzēs purloined this note from a long note by an earlier editor of Lycophron on the use of πάλμυς 'tsar.'

³ The criticism (that κριθέων is trisyllabic) is erroneous, as erroneous as the criticism of the next citation ἀπόθεν. Nor can anyone have written ὄφισ 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. Σάμοννα, "God help us," is said to have been another name for Ephesus from its Semitic inhabitants: Schmidt on Hesych. e.v. Σαμονία.

⁴ ? Mimnes thou well-bespankéd.

οἷοι (the ms.?) δὲ ἀγορήσαντες τὸ μέτρον μέγα τοῦτο γράφουσι.
σὺ δὲ τοῦτο γίγνωσκε ὅτι τὸ δασὺ ἐκτείνειν δύναται ὅτε βούλεται
ὁ στιχιστὴς ἴσως τοῖς διπλοῖς ὡς . . . Τρῶες δ' ἐρρίγησαν ὅπως ἴδον
αἰδῶλον ὄφιν (Hom. M 208). εἰ δὲ μείουρον τοῦτον νομίζεις
ἄκουσον καὶ τῶν κατὰ Μιμνῆ τοῦ ζωγράφου χωλῶν ἰάμβων
'Ἰππωνακτείων στίχων (68). Ἰδοὺ τοῦ ὄφιν τὸ ὄ μακρὸν ἔστιν
ἐκταθὲν ὑπὸ τοῦ φ δασέος ὄντος. νικύρτας· δουλέκδουλος. Ath.
vi. 267 c (cit. ten Brink) σίνδρωνα δὲ τὸν δουλέκδουλον.)

69⁷/₆₇ οὐ μοι δικαίως μοιχὸς τάλῶναι δοκεῖτ
†Κριτίης ὁ Χίος ἐν τῷ κατωτικῷ δούλωτ

(Tzetz. *vid. supra* 68. Hesych. δούλος· ἡ οἰκία ἢ τὴν ἐπὶ
τὸ αὐτὸ συνέλευσιν τῶν γυναικῶν.)

70⁵¹/₄₇ ὁ δ' αὐτίκ' ἐλθὼν σὺν τριοῖσι μάρτυ<ρ>σιν
ἔκου τὸν ἔρπιν ὁ σκότος καπηλεύει
ἄνθρωπον εὖρε τὴν στέγην ὀφέλλοντα—
οὐ γὰρ παρῆν ὄφελμα—πυθμῆνι στοιβῆς.

(Tzetz. on Lycophron 579 ἔρπιν· χάλις καὶ ἔρπιν ὁ οἶνος.
χάλις μὲν παρὰ τὸ χαλᾶν τὴν ἴνα ἤγουν τὴν δύναμιν ἔρπιν δὲ
κτλ. ὅθεν καὶ οἱ Αἰγύπτιοι τὸν οἶνον ἔρπιν καλοῦσι. Ἰπ-
πωνάκτειοι δὲ εἰσιν αἱ λέξεις. φησὶ γάρ (72). ἀλλαχοῦ δὲ
πάλιν (70. 1-3). On 1165 ὀφέλτριεῦσσι: σαρώσσοι· σάρον γὰρ
καὶ ὄφελτρον καὶ ὄφελμα καὶ ὄφελμος ἢ σκούπα 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 καπηλείου· χωλὸς καπηλὸς ὁ Π. ἦν. ἔνθεν ἐνιοι τὴν
παροιμίαν φασὶ διαδοθῆναι.)

69. 2 mss give either *κατωξ* or *κτωξ* (i.e. κτωικω). See Bast's
Commentatio Palaeo-graphica, 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? *αἰτίς*. μάρτυρσιν Buttmann. 2 *ἔπου* only schol. Ar.
Plut. v. l. σκοπὸς. 3 *εὐρών* and *ὀρών* vv. ll.

¹ 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. ὄφιν in
Homer, Il. (M 208). If you think this verse 'docked'
cf. further *Hipp.*'s choliambi attacking Mimnes the painter
(68). Here you have ὄφιν before φ aspirate. Tzetzes on
Lycophron. νικύρτας: slave of slave birth. *Hesychius.*)

69 †Unjust the Chian court that condemned you
Tamquam adulter in lupanari ††

(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.² *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 δοκέεις 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 κρηπτοῦ καὶ κατωτάτου τόπου σήραγγι.

² 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.

71⁶⁴₆₆⟨²Ἀθηνα⟨λη⟩⟩

⟨ι>λ⟨ά>σκο⟨μαί σ>ε καί με δεσπότε<ω>
βεβροῦ

λαχόντα λίσσομαι σε μὴ ραπίζεσθαι.

(Tzetz. *An. Ox.* iii. 310. 17 στίχοι Ἰππώνακτος τρισυλλαβούς ἔχοντες τοὺς παραλήγοντας πόδας. . . πάσα (l. πάλιν Meineke) (71). Hesych. βεβρός· ψυχρός, τετυφωμένος. βέβροξ· ἀγαθός, χρηστός, καλός· and see below.)

DOUBTFUL FRAGMENTS

72⁷³₆₆ ἰδὺλγὰ φρονέουσιν οἱ χάλιν πεπωκότες.†

(Tzetz. on Hes. *Op.* 336 ὁ γὰρ οἶνος τὰς φρένας ἐξιστᾷ· ἐνίστη καὶ θυμὸν ἐπάγει ὡς καὶ Ἴππ. (72). Sch. Ar. *Plut.* 437, on Lycophron 579 (see *fr.* 70), Miller, *Mél.* 307). Verses possibly to be ascribed to Ananius.)

73*⁵⁵₆₆ Ἐρμῆς δὲ Σιμώνακτος ἀκολουθήσας

(Miller, *Mél.* 19 ἀκολουθήσας (73). ἐκτάσει τοῦ ᾠ· οὕτως Ἡρωδιανός.)

71. 1 Ἀθηναίη ita Bgk. ? The word Ἀθηναῖα is a gloss on the corrupt μάλις; but it is quite probable that Ἀθ. preceded. χαίρε
Μαλισκοῖσκε ms. A : κοισκευαίρε cett. χαίρε Bgk. rightly explained as a gloss. μαλῖς· Ἀθηναῖα Hesych. For my reading cf. Ὠληθ· 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 cudgel.

(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 ††

(ἀκολουθήσας. So *Herodian* explains the scansion.)

† I am inclined to think the citation spurious and post-Attic. See on Herodas ii. 47. I read ἄ or ὦκ.

73 If Herodian is to be trusted, and his authority is great, it is perhaps more likely that ᾠκ is some peculiarity of Ephesian dialect, than that it is an innovation of a later writer. Lehrs reads Ἐρμῆς δ' ἐς Ἰππώνακτος. 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.

51

74*⁶¹₀₄ ἀνὴρ ὄδ' ἐσπέρης καθεύδοντα
ἀπ' <ὦ>ν ἔδ<υ>σε τχλούνην.†

(Schol. Hom. I 539 χλούνην: οἱ μὲν ἀφριστήν* χλουδεῖν γὰρ τὸ ἀφρίζειν τινες Δωριέων ἔλεγον* ἄλλοι δὲ κακοῦργον* καὶ γὰρ τῶν ἀρχαίων λαμβοποιῶν τινα φάναι (74). Ξενοφῶντα δὲ γένος τι Ἰνδῶν φάναι τὸν χλούνην εἶναι.)

(See also Introduction and after *fr.* 86.)

75³⁵_{0A} See Phoenix *fr.* 8.

76* ἐκ πελλίδος <δὲ> τάρρανον κα[ι]τηγυήης
χωλοῖσι δακτύλοισι τήτέρῃ σπένδει
τρέμων οἶόν περ ἐν βορητῷ νωδός.

(Ath. 495 c Πέλλα. . . . εἰς δ' ἡμελγον τὸ γάλα. . . Ἴππ. λέγει πελλίδα (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. τάρρανον* ἄξος, 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 <δὲ> Schnw. καὶ τηγ. Ath.: corr. Porson.

¹ I translate Bergk's conjecture: see crit. n.

² Xenoph(anes) and (S)indi: so Hermann and Bergk.

³ 76 appears to me certainly Hipponactean. (a) There

74 †This rogue¹ 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.)²

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.³

(‘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 (*τοῖσι*), 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 *πέλλης* but also the word *τάρρανον* as the gloss shows. Phoenix 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 *χωλοῖσι* (*deb. κυλλ.*) and *οἶον περ* (*deb. δσονπ.*). (f) They are far too good and concentrated for Phoenix. Contrast his *fr.* 3. (g) What ‘other portion’?

TRIMETER OR TETRAMETER

77⁷₆ ἰλαμῶσσει δέ σ<ε>υτ τὸ χεῖλος ὥσ<τ>'
ἐρωδιού.

(Schol. Nicand. *Theor.* 470 μαιώσσων: ἀντὶ τοῦ ζητῶν καὶ ὀρμῶν. γράφεται δὲ καὶ λαιμῶσσων ἀντὶ τοῦ πεινῶν ὡς Ἴππ. (77). Hesych. λαιμῆ: εἰς βρώσιν ὤρμηται.)

TETRAMETERS

78³₀ λάβετέ μ<ε>ν ταιμάτι<α>, κόψω Βουπάλου
τὸν ὀφθαλμόν.
ἀμφιδέξιός γάρ εἰμι, κοῦκ ἀμαρτάνω κόπτων.

(Suid. Βούπαλος· ὄνομα. Ἀριστοφάνης· εἰ νῆ Δ[α] <ῆδῃ> [τις] τὰς γνάθους τούτων <τις ῆ> δις ἢ τρίς ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν εἶχον. παρὰ τῷ Ἴππ. (78. 1). *id.* κόπτω· εἰ νῆ Δία . . . αὐτῶν . . . καὶ αὐθις (78. 1). Erotian p. 43 ἀμφιδέξιός . . . ὁ δὲ Ἴπποκράτης . . . ἐπὶ τοῦ εὐχρήστου κατὰ ἀμφοτέρα τὰ μέρη . . . ὁμοίως δὲ καὶ ὁ Ἴππωνάξ φησὶν' (v. 2). Galen, *Gloss. Hippocr.* 430, *Aphorism.* xviii. 1. 148 also quote v. 2 but without κόπτων.)

79¹₃ καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέ<ο>ς
κρέσσων

(Strabo xiv. 636, Diog. L. i. 84, Suid. s.vv. 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: ται. (trisyll.) Hl.-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: κρείσσων Suid.: κρείσσων Diog. L.

TRIMETER OR TETRAMETER

77 But thy lip raveneth as a heron's.¹

('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.²

('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.')

¹ 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 βωδιού λαιμῶ.

² It is by no means certain that these verses are consecutive.

80^{3/4} μηδὲ μομιῶ[α]λεω Λεβεδίην ἰσχάδ' ἐκ
Καμανδωλοῦ

(Sext. Emp. *adv. Math.* i. 275 Λεβεδίων γούν διαφερομένων πρὸς τοὺς ἀστργείτονας περὶ Καμανδωλοῦ ὁ γραμματικὸς τὸ Ἰππωνάκτειον παραθέμενος ἐνίκα (80). Hesych. μομιῶλλειν ἠθάζειν, ἐσθιεν.)

81^{2/5} Κυπρίων <λ>έκος φαγοῦσι κάμαθουσίων
ἵπυρῶν†

(Strabo viii. 340 συγκαταλέγειν τὸ μέρος τῷ δλω φασὶ τὸν Ὅμηρον. . . χρῶνται δὲ καὶ οἱ νεώτεροι Ἰππ. μὲν (81). Κύπριοι γὰρ καὶ οἱ Ἀμαθούσιοι. Eust. *Il.* 305. 23.)

82^{2/7} οἱ δὲ μευ ὀδόντες
<οἱ κοτ'> ἐν τοῖσι γναθοῖσι πάντες <έκ>-
κεκινέαται.

(Cram. *An. Ox.* i. 287. 28 μεμετράεσθαι. . . Ἰωνικόν. . . καὶ παρ' Ἰππωνάκτι (82). *Et. Mag.* 499. 41. Miller, *Mél.* 181. 8 (omitting γναθοῖσι.)

83^{3/8} τέξ†. . .] τίλλοι τις αὐτοῦ τὴν τράμιν τ'
ὑποργά<ζο>ι.

(Erotian p. 124 τράμιν τὸν ὄρρον ὄνπερ καὶ ὑποταύριον καλοῦμεν ὡς καὶ Ἰππ. φησὶν (83). μέμνηται καὶ Ἀρχιλοχος. Λυσίμαχος δὲ τὸν σφιγκτήρα.)

80. 1 μοι μὴ 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 <έκ> ten Brink. οἱ 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 ἐξάκεις is wholly pointless. Erotian does not quote by verses, so that a trimeter is more probable.

80 Nor mumble figs Lebedian, from far Kaman-
dolus

(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 eating¹

(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.²

('Number'd': . . . Ionic. . . In *Hipponax* (82). *Ety-
mologicum 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*.)

¹ I do not believe in the form βέκος in Hdt. ii. 2, in view of the ms. discrepancies and Aristophanes' βεκεσελήνος. Why βέκος Κυπρίων, not Κίπριον, and Ἀμαθουσίων not -ίων? And why should a Greek in Lydian territory use a Phrygian word of a Cyprian produce? λέκος removes these difficulties.

² Or simply 'have fallen out.' Teeth are thus said κινεῖσθαι in the medical writers: Aretaeus, p. 17 Kuehn.

84²⁴ ^{inc.} [ἀ]π<έλ>λα γὰρ τρυγὸς γλυκεῖης ἦν ἔτικτεν
ἀνθηδῶν.

(*Et. Gud.* 57. 33 ἀνθηδῶν· ἡ μέλισσα παρὰ τὸ τὰ ἀνθη
ἐ[ν]θεῖν (so *Et. Gen.*) ἐν αὐτῇ (1ππ. ἐν πρώτῃ Wilam.) (84).)

[85⁸₇¹ στέφανον εἶχον κοκκυμήλων . . . καὶ
μίνθης]

(*Ath.* ii. 49 εἴπει δὲ πλείστον ἐν τῇ τῶν Δαμασκηῶν ἐστὶ χώρα
τὸ κοκκύμηλον καλούμενον . . . ἰδίως καλεῖται τὸ ἀκρόδρον
Δαμασκηῶν. . . κοκκύμηλα μὲν οὖν ἐστὶ ταῦτα· ὦν ἄλλος
τε μέμνηται καὶ Ἴππ. (85).)

86¹²⁰ καὶ Διὸς κούρ<α>ς Κυβή<β>η<ν> καὶ
Θρ<ε>ϊκίην Βενδίν

(*Hesych.* Κυβήβη· ἡ μήτηρ τῶν θεῶν . . . παρ' ὃ καὶ Ἴππ.
φησι (86)· ἄλλοι δὲ Ἄρτεμιν.)

(*Inc.* 8) διὰ ἰδέρηντ' 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 sczons, but it is far more
probable that we should read ἐσχίσειν than attribute to
Hipponax or Aeschriion. δέρηντ' is impossible for Hipp. or
Anacreon, hence read δὲ ῥίν(α).

84 A pail there was of honey sweet born of the
flower-eater.¹

('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]²

(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.³

¹ The fragment has been allotted to Aeschriion on the
ground of the pedantic word. But I find the diction no
more tasteless than that (*e.g.*) of *fr.* 15. πῆλλα; so Bgk.

² 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 εἶχον
is improbable. See however *Journal Camb. Phil. Soc.*, 1927,
p. 46. Perhaps read στέφρα μὲν . . . -λα καὶ μίνθην.

³ *Inc.* 8 is really a plain tetrameter 'and rent his mantle
wide.'

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 Ἀνάγιος δὲ φησι* (87*).

(Inc. 9) *καὶ σαύλα βαίνειεις ἵππος ὡς κορωνίτης
(E.M. 270. 45 διασαυλούμενος· παρὰ τὸν σαύλον, τὸν τρυφερὸν καὶ ἄβρον. Σιμωνίδης ἐν Ἰάμβοις (Inc. 9).)*

(Inc. 10) *ὥσπερ ἔγχελυς κατὰ γλοιοῦ
(Ath. vii. 299 c Σιμωνίδης δ' ἐν Ἰάμβοις (Inc. 10).)*

HEXAMETERS

89₂⁵ *Μουσαῖ μοι Εὐρυμεδοντιάδε<ω> τὴν π<α>ντο-
χάρυβδιν
τὴν ἐγγαστριμάχαιραν, ὄσ' ἐσθίει οὐ κατὰ
κόσμον,
ἔννεφ' ὅπως ψηφίδι κακ<ή> κακὸν οἶτον ὄληται
βουλή δημοσίῃ παρὰ θιν' ἄλως ἀτρυγέτιοι.*

(Ath. xv. 698 b *Πολέμων δ' ἐν τῷ δωδεκάτῳ τῶν πρὸς Τιμαίων περὶ τῶν τὰς παρωδίας γεγραφῶτων ἱστορῶν τάδε γράφει . . .* εὐρετὴν μὲν οὖν τοῦ γένους Ἰππῶνακτα φατέον τὸν λαμβοποιόν. λέγει γὰρ οὗτος ἐν τοῖς ἑξαμέτροις (89). Hesych. *ἐγγαστριμάχαιραν* τὴν ἐν τῇ γαστρὶ κατατέμνουσαν.)

87* Metre forbids us to accept the attribution to Ananius. 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 *εὐρυμεδοντιαδεα*: corr. Wilam. *ποντοχ.*: corr. Bgk. ?
2 *ὄς*: corr. Kal. 3 *κακῆ* (om. tres codd.): corr. quis? *ἔννεφ'* inepte recentiores.

¹ If by Hipp. this must be satirical—'I swear on nothing.' But the metre is late and the author more probably Phoenix or Herodes. Ananius avoided all choliambi but those which ended with four long syllables.

87* *Beyond all men
I love thee most I swear by this cabbage.¹*

(Perhaps Nicander (. . . see on 18): and Ananius says (87). *Athenaeus.*)

(Inc. 9) *And treadst proudly like a horse arch-necked*

("Proudifying": from proud=luxuriant, dainty. Simonides in his Iambi (Inc. 9). *Etymologicum Magnum.*)

(Inc. 10) *Like eel on oil-scrapings²
(Simonides in his Iambi (Inc. 10). Athenaeus.)*

HEXAMETERS

89 *Eurymedontiades his wife with knife in her belly,³
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.*)

² Inc. 8, 9 and 10 are included here for convenience. Their true authorship is uncertain and their resemblance to Choliambi perhaps fortuitous. *ὥσπερ* (10) is probably unsound for the old Ionic. Aeschrius and Simonides are confused (6).

³ v. 1 That is she bolts her food without slicing it: Hesyhius' explanation appears to be very much abbreviated and is as hard as the original.

HIPPONAX

90^{8 6}_{7 8}

τί με σκιδράφοισ' ἀτιτάλλεις;

(Eust. *Od.* 1397. 26 . . . 'Ἀθηναῖοι οἱ καὶ ἐν ἱεροῖς ἀθροισόμενοι ἐκύβευον καὶ μάλιστα ἐν τῷ τῆς Σκιδράδος Ἀθηναῖς τῷ ἐπὶ Σκιδρῷ. ἀφ' οὗ καὶ τὰ ἄλλα κυβευτήρια σκιδράφεια ὠνομάζετο. ἐξ ὧν καὶ πάντα τὰ πανουργήματα διὰ τὴν ἐν σκιδραφείοις ῥαδιουργίαν σκιδραφοὶ ἐκαλοῦντο' Ἰππ. (90).)

91^{8 7}₇ πῶς παρὰ Κυψοῦν ἦλθε

(*Gramm. Hort. Adonid.* p. 268^a οἱ δὲ Ἴωνες . . . Σαπφοῦν καὶ Δητοῦν . . . ὁμοίως καὶ παρὰ Ἰππώνακτι (91).)

91 Κυψοῦν is unlikely in an Homeric imitation: read with Bergk (?) κῶς παρ Καλυψοῦν ἦλθε.

PAPYRUS FRAGMENT

92 ηὔδα δὲ λυδίζουσα β(ασγ)[ικορλαζε·
 πυγιστὶ τὸν πυγεῶνα παρ[·
 καὶ μοι τὸν ὄρχιν, τῆ σφαλ[ε
 κ]ράδῃ συνηλοῖσεν ὡς <τε> [φαρμάκω,
 ἐ]ἴ(ν τ)οῖς διοζίοισιν ἐμπε(δ)[ωθέντι. 5
 καὶ δὴ δυοῖσιν ἐν πόνοισιν
 ἦ τε κράδῃ με τοῦτέρωθ[εν
 ἄνωθεν ἐμπίπτουσα· κ[ὺ
 π(αρα)ψιδάζων βολβίτῳ [·
 ὦξεν δὲ λαύρη· κάνθαρο[ι δὲ 10
 ἦλθον κατ' ὄσμην πλευν[ε
 τῶν οἱ μὲν ἐμπίπτοντε[ς
 κατέβαλον· οἱ δὲ τοὺς ὀδο[ντας ὦξνον·
 οἱ δ' ἐμπέσοντες τὰθυ(ρ)ά[ιγαματ' ἔγραινον
 τοῦ Πυγέλησι [· 15

(For all notes see p. 65.)

FRAGMENTS 90-92

90 Why cozenest me with thy dicings? ¹

(. . . 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 σκιδραφεία. Hence too rogueries in general were called σκιδραφοὶ '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*.)

¹ '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 *ιβν*-, various Lydian glosses, *ἀρναν* and other

FRAGMENTS AND NEW DISCOVERIES

Clazomenian glosses, Schmidt *s.v.* ἀριβάτας (Lyd. adv.), λουταρίζημα, μασιγδοπον | βασίλεα, Νεάρησιν | ἴπποις, δδῶ-
δυσται, ὀμπνίη δαιτὶ, ἴπωφάταιτ', Πέρδικος καπηλείον, τοιχο-
διφήτωρ, τίεσκε μύθους, Τοξίου βουνός and ε.γ. τομεύουσι, χατεύ-
ουσα, φραδεύουσι.

To complete list of addenda to Bergk's edition, I give the following fragment (Diehl addenda): Inscr. Ostrak. Berlin. 12605 ὄρος' ἐνιαυτός 'Ἰππώνακτος'

πονηρὸς []οὶ πάντας
'Ἀσωποδώρου 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 *fr.* 110, 111 ἡ βορβορώπις κάναστυρδῆλις πόρρη, which I do not translate.

Fragment 92 was found at Oxryrhyncus. Ed. pr. *Rivista di Fil. Class.* 1928, pp. 500 *sqq.* by G. Coppola].

I ζι corr. from ξι P. 6 καιδη ex καιη. 8 πιπτ ex πειπτ P. Iotas subscr. om P exc. βολβίτω (9). Accents, etc., at 2 πυ-
γῶνα, 3 και, 4 ηλοῖη, 7 ἡ and τοῦτέρ, 8 ἐμπίπτουσα κ, 9 ἄζων,
10 λαύρη, 11 κατ' and πλεύν, 13 ον' οιδε, 14 οιδ', 15 πυγέλησι,
and perhaps 10 ὤζεν. Supplements v. 1 Vogliano and Lobel,
v. 4 Coppola (corr. E. Lobel from ὠσπ[ερ]), v. 5 (init.) Co.,
v. 10 Lobel, 11, 12, and 13 (δδόντας) Co., v. 4 . .]ποις Co.,
v. 3, 5, 8, 13, 14 (ἔγρ. vel ἔχρανον) suppleni.

I translate v. 2 -is ἐλάκτιζον, v. 6 ἡγρευμεν, v. 7 ἡλυονεν,
v. 9 καταρχύνθη, v. 10 τῶριμῶ, v. 11 ἡ θέρεος μῦται (following
Co.), v. 12 ἐκ βῆης ἄλλους. Only a few letters of the three
next verses remain. In vv. 2 and 9 the sense is highly con-
troversial. I translate παρτιλῶ σ' αἰθῆς and φαλῆς καινῶ
(vercor ne spēρμα legendum sit). τὰ διόξια sunt sedes
(planks) τῆς λαύρης in quibus Hipponactem aut fraude
(*Decameron*, ii. 5) aut casu captum 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 pro-
viderit mulier. βολβ. de stercore bovino tantum dici
potest. In λαύρη ('midden') excrementa omnium generis
coacervantur. Pro ἀθυράγματα vid. Hesych. θυραγμ- (extra
ordinem): ἀφοδεύματα.

ANANIUS

- 1¹ Ἄπολλον ὅς <κ>ου Δῆλον ἢ Πυθῶν' ἔχεις,
ἢ Νάξον ἢ Μίλητον ἢ θεί<η>ν Κλάρον,
ἱκ<ε>υ κα<τ>' ἱ[ε]ρά· ἡτ Σκύθας ἀ<π>ιξέει.

(Ar. *Ran.* 659 Dionys. (1. 1). Xanth. ἤλγησεν' οὐκ ἤκουσας;
Di. οὐκ ἔγωγ' ἐπεὶ λαμβον Ἰππώνακτος ἀνεμμνήσκομεν. Schol.
λαμβον Ἰππ. ὡς ἀλγῆσας καὶ συγκεχυμένους οὐκ οἶδε τί λέγει·
ἐπεὶ οὐκ Ἰππ. ἀλλ' Ἀνανίου. ἐπιφέρει δὲ ὁ Ἀνανίας αὐτῷ
(1. 2, 3).)

- 2² χρυσὸν λέγει Πύθερμος ὡς οὐδὲν τᾶλλα.

(Heraclid. Pont. (Ath. xiv. 625 c) οὗτος ἐστὶ Πύθερμος οὗ
μνημονεύει Ἀνάσιος ἢ Ἰππῶναξ ἐν τοῖς λάμβοις † ἐν ἀλλῶ†
οὕτως (2).)

1 πον, θείαν, ἱκον, καθ', ἱερά, ἀφιξ. : corr. Meineke. 3 for
ἢ 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.

¹ 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-

ANANIUS

- 1 Apollo, now at Delos, Pytho town,
Naxos, Miletus, or Claros divine,
First to our rites : why Scythiaward must hie?¹

(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 iambi † . . . †² as follows (2). *Heraclides
Ponticus* quoted by *Athenaeus*.)

boreans. He spent a year there before bidding his swans
return (ἐξ Ἵππεβορέων ἐφιπτασθαι). 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.

² († . . . †) perhaps ἐν ἀδήλω βιβλίῳ, 'I cannot say in which
book.

3³ εἴ τις καθεύρξαι χρυσὸν ἐν δόμοις ἱπολύτῃ
καὶ σῦκα βαιὰ καὶ δύο ἢ τρεῖς ἀνθρώπους
γνοίη <κ>όσον τὰ σῦκα τοῦ χρυσοῦ κρέσσω.

(Ath. iii. 78 d ὅτι δὲ πάντων τῶν καλουμένων ξυλλίων καρπῶν
ὠφέλιμώτερα ἔστι τοῖς ἀνθρώποις τὰ σῦκα . . . (f) καὶ Ἀνάγιος
δ' ὁ ἰαμβοποιὸς ἔφη (3). Stob. iv. 33 Ἰππώνακτος (3).)

4⁴ = Hippon. 87.

5⁵ ἔαρι μὲν χρόμιος ἄριστος, ἀνθί<κ>ης δ' ἐ<κ>
χειμῶνι,
τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκῆς
φύλλου,
ἠδὲ δ' ἐσθίειν χιμαίρης φθινοπωρισμῷ
κρε<τ>ίας,
δέλφακος δ' ὅταν τραπ<έ>ωσι καὶ πατέωσι
ἐσθίειν.
καὶ κυνῶν αὔτη τό<τ>' ὠρη καὶ λαγῶν
κάλωπέκων. 5
ὄϊος αὐτ' ὄ[ε]ταν θέρος τ' ἢ κηχέται βαβρά-
ζωσιν.
εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ ἱκακόντ
βρώμα,
ἀλλὰ πᾶσιν ἰχθύεσσι ἐμπρεπῆς ἐν μυσσο<ω>τῷ.

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. ἔλις. δόμοις is not Ionic: δόμοισ' is.
3 γνῶνι σχάσσοντας 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

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 salmon¹ is, in winter the
mack'rel¹;
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.² 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.

¹ '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 pleasur-
ably 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. ² See Casaubon.

Meineke is prob. right: τῶθ' codd. 6 οἶος: expl. Casaubon.
αὐτοεταν: corr. Heringa. 7 ? for κακόν—e.g. δειλόν. 8 ἐμ-
πρεπῆς v.l. μυττ.: corr. Bgk. ?

ANANIUS

βοῦς δὲ πιανθείς, δοκέω μὲν, καὶ μεσέων
 νυκτῶν ἡδὺς

κῆμέρης.

10

(Ath. vii. p. 282 b ἀνθίας· κάλλιχθους. τούτου μέμνηται
 Ἐπίχαρμος ἐν Ἡβας Γάμψ (fr. 58 Kb.) καὶ σκιφίας χρομίς θ'
 δς ἐν τῷ ἦρι καττὸν Ἄνανιον ἰχθύων πάντων ἄριστος ἀνθίας δὲ
 χεῖματι. λέγει δὲ Ἄν. οὕτως (5).)

FRAGMENT 5

A fattened ox, I ween, is sweet o' day and at
 midnight.¹

('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*.)

¹ One would have expected the sense 'when day and night are equal.'

HERODES
MIMES AND FRAGMENTS

INTRODUCTION

INTRODUCTION

THE papyrus of Herodes is in the British Museum (135).¹ 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 obscure 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 judgement 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

¹ Milne, *Catalogue* 96, p. 66.

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 case¹ 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.* αικ-) where the true Ionic (αεικ-) 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

¹ Nairn's reading i. 82 is wholly impossible.

HERODES

P. Grooneboom¹: 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:—

¹ 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.

² *Eroda I Mimiambi*. Testo Critico e Commento per cura di Nicola Terzaghi. Torino, 1925.

³ Otto Crusius: *Die Mimiamben des Herondas*. . . . Zweite Auflage . . . von Rudolf Herzog. Leipzig, 1926.

⁴ Articles (excluding reviews):

R. Herzog, *Philologus*, lxxix. pp. 370 *sqq.*, lxxxii. pp. 28 *sqq.*

¹ This edition should be consulted for work between 1906 and 1922.

² With translations.

³ 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: Sonderabdr. 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's¹ 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

¹ Besides acknowledged points I owe to him the allocation of parts in VII.

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 scansions 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.¹ 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 τ is indifferently written ι or $\epsilon\iota$, and $\epsilon\iota$ is indifferently written $\epsilon\iota$ or ι or τ 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 $\kappa\acute{\eta}$ - for $\kappa\alpha\iota$ $\acute{\epsilon}$ -, giving $\langle\kappa\acute{\eta}\rangle$ - 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

¹ 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.

where P writes in full or contracts, except in cases of possible interest. It need only be pointed out that at vii. 96 either $\pi\rho\acute{\eta}\xi\epsilon\iota\varsigma$ 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 $\pi\eta\mu\eta\iota\upsilon\eta$.

I

ΠΡΟΚΥΚΛΙ[Σ] Η ΜΑΣΤ(ΡΟΠ)ΟΣ

ΜΗΤΡΙΧΗ

Θ[ρέϊσ](σ'), ἀράσσει τὴν θύρην τις· οὐκ ὄψει
 μ[ή] τ[ις] παρ' ἡμέων ἐξ ἀγροικίης ἤκει;

ΘΡΕΙΣΣΑ

τ(ις τ)[ήν] θύρην;

ΓΥΛΛΙΣ

ἐγῶδε.

ΘΡΕΙΣΣΑ

τίς σύ; δειμαίνεις

ἄσσον προσελθεῖν;

ΓΥΛΛΙΣ

ἦν ἰδοῦ, πάρειμ' ἄσσον.

ΘΡΕΙΣΣΑ

τίς δ' εἶ σύ;

1. θυραν P, suppl. R.
 3. suppl. Bl.

2. μή τις Bl.

γρ
 ἀποικίης 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.*)

METRICHE¹

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?

¹ The speakers are allotted (mainly by punctuation) accurately except that in v. 8 δούλη 'wench,' is given to Gyllis.

HERODES

ΓΥΛΛΙΣ

Γυλλίς, ἡ Φιλαίνιδος μήτηρ. 5
ἄγγελον ἔνδον Μητρίχη παρ(ε)ῦσάν με.

ΜΗΤΡΙΧΗ

κάλει. τίς ἐστίν;

ΓΥΛΛΙΣ

Γυλλίς, ἀμμί<η> Γυλλίς.

ΜΗΤΡΙΧΗ

στρέφον τι, δούλη. τίς σε μοῦρ' ἔπεισ' ἔλθειν,
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 ἔλθοῦσαν εἶδέ τις ταύτην.

ΓΥΛΛΙΣ

μάκρην ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις
ὁ πηλὸς ἄχρις ἰγνύων προσέστηκεν·
ἐγὼ δὲ δραίνω μὲν ὅσον· τὸ γὰρ γῆρας 15
ἡμέας καθέλκει κῆ σικὴ παρέστηκεν.

[ΜΗΤΡΙΧΗ]

. . .]·ε καὶ μὴ τοῦ χρόνου καταψεύδεο·
οἷη τ' ἔτ' εἶ] γάρ, Γυλλί, <κ>ἡτέρους ἄγχειν.

5. γυλλίς and φιλαίνου P, with correction in margin.

6. μητρίχη P. 7. αμμία P; corr. R. 9. π^{ρος} P
(i.e. παρ' corr. to προς) K. suppl. R. 10. suppl.
K. 12. ταυτην by correction from ταυτης P (K.).
15. μι, οσον P with μυσσον in faint small letters in margin

MIME I. 5-18

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, be-
guyled 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.

<METRICHE¹>

Frolick and belie not Father Time: for thous not
past it yet, Gyllis.

¹ *vv.* 17-19 Changes of speakers may have been indicated
in left margin.

(J. H. Wright). 16. ημε]as P supplied by K. from Stob.
Fl. cxvi. 18 where some codd. have *v.* 15 μισσων, μισσων,
κην for καί, and παραστηκει or παρστηκη. 17. . .](δ)εκαίμη P.

(so Mn.): ? *ἔρειδε*, unless *νέαζε* be possible. καταψευδου P.
18. suppl. by Tucker.

<ΓΥΛΛΙΣ>

σί(λαυ)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;
ἔξ οὗ γὰρ εἰς Αἴγυπτον ἐστάλη Μάνδρις
δέκ' εἰσὶ μῆνες, κοῦδὲ γράμμα σοι πέμπει,
ἀλλ' ἐκλέλησται καὶ πέπωκεν ἐκ καινῆς. 25
κεῖ δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,
ὅσ' ἔστι κου καὶ γινετ', ἔστ' ἐν Αἰγύπτῳ·
πλοῦτος, παλαιστρη, δύναμις, εὐδί(η), (δ)όξα,
θεία, φιλόσοφοι, χρυσίον, νεηνίσκοι,
θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός, 30
Μουσηῶν, οἶνος, ἀγαθὰ πάν<τ>' ὅσ' ἂν χρήζη[ς,
γυναῖκες, ὀκόσους οὐ μὰ τὴν (Α)ιδεω Κούρη
(ἀστέ)ρας ἐνεγκεῖν οὐραν[ὸ]ς κεκαύχηται,
τὸ δ' εἶδος οἶαι πρὸς Πάρι[ν] κο<τ>' ὤρμησαν
θ(ε)αί(θ)ῆναι καλλονῆν—(λ)άθοιμ' αὐτάς 35
γρύξασα.] κο(ι)ην οὐν τάλαινα(α) σὺ ψυχὴν
ἔχουσα] θάλπεις τὸν δίφρον; κατ' οὐν λήσεις
γηράσα] καὶ σευ τὸ ὄριον τέφρη κάψει.
πάπτη]νον ἄλλη κῆμέρας μετὰλλαξον
τ(όν) νούν (δ)ύ' ἢ τρεῖς, <κ>ίλαρῆ κατάστηθι 40
..... (πρ)ὸς ἄλλον· νηὺς μῆς ἐπ' ἀγκύρης
οὐκ ἀσφ]αλῆς ὄρμ(ε)ῦ(σ)α· κείνος ἦν ἔλθη—

19. σιλ(λα)α(ι)ε P: suppl. by K. νεωτερη·σὺμῖν P.

23. μάνδρις P. 25. ἐκλελησται P, and καιν' ἡ·s P: κυνης in
84

<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 lone-
lihed 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
goddesse house. No being nor creacioun but what is
in Egypt: wealth, grounds of disport, power, climate
fayr, fame, exhibicions, 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 [goddesse] 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 ash¹
devour thy bloom. Spy elsewhither, and for two or
three days make change of your mind, and be cheer-
full [once more] toward another. Ships ride [not]
safely on one anchor. An He come, <thence> shall

¹ As the ash on a torch creeps over the ember.

margin.	26. κί P.	28. παλαιστρη P.	29. θεία P.
		(θα)	
31. marked as corrupt.	αγα πανθ P.	32. suppl. K.	
33. so Hicks.	34. (τηνδ)οψιν P with dos superscr explained by Hdl., Bl.	35. so Buech.	36. suppl. Hdl.
(e.g.)	37. suppl. R.	κατουλλησεις P.	38. suppl. R.
ωριμιον P.	39. suppl. Weil.	χημ P.	40. suppl. Bl.
χιλαρηκαταστηθι P.	41. e.g. αυτις.		42. so Hicks.

.....]...[.ν.] μηδὲ εἰς ἀναστήση
 ἦ]μεας φίλ(η) τὸ δεῖν(α) δ' ἄγριος χεῖμων
] (λα), κοῦδὲ εἰς οἶδεν 45
 τὸ μέλλο]ν ἡμέων· ἄστατος γὰρ ἀνθρώποις
](θλη)[.]. ἀλλὰ μήτις ἔστηκε
 σύνεγγυ[s] ἡμῖν;

ΜΗΤΡΙΧΗ

οὐδὲ ε[τ]s.

ΓΥΛΛΙΣ

ἄκουσον δὴ
 ἄ σοι χρ[εῖ]ζουσ' ὦδ' ἔβην ἀπαγγεῖλαι·
 ὁ Ματαλ[ε]της τῆς Πατακίου Γρύλλος, 50
 ὁ πέντε νικέ[ω]ν ἀθλα, παῖς μὲν ἐν Πυθοῖ,
 δις δ' ἐν Κορίνθω τοὺς Ἴουλον ἀνθεῦντας,
 ἄνδρας δὲ Πί(ση) (δ)ῖς καθεῖλε πυκτεύσας,
 πλουτέων τὸ (καλόν), οὐδὲ κάρφος ἐκ τῆς γῆς
 κινέων, ἄθικτ[ο]s [ές] (Κυ)θηρίην σφρη(γ)ίς, 55
 ἰδών σε κ(α)θό(δ)ω (τῆς) Μίσης ἐκύμνη
 τὰ σπλάγγν', ἔρω[τι] καρδίην ἀνοιστρηθείς,
 καὶ μευ οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην λείπει
 τὸ δῶμα, [τέ]κνον, ἀλλὰ μευ κατακλαίει
 καὶ ταταλ[ε]ζει και ποθέων ἀποθνήσκει. 60
 ἀλλ', ὦ τέκνον μοι Μητρίχη, μίαν ταύτην
 ἀμαρτίην δὸς (τῆ) θεῶ· κατάρτησον
 σαυτήν, τὸ [γ]ῆρας μὴ λάθῃ σε πρόσβλεψαν.

43. e.g. τέθνηκεν' (R.) οὐκουν. 44. φίλη· τὸ δεῖνα Bell, Nairn. I conjecture and translate 'φιλεῖ τὸδ' εἶν' ὁ δέ·
 45. e.g. [(σε)λεῖ χαμαὶ τὰ φύλ]λα. 46.]νημεων P: τὸ μέλλον
 Buech., W.H., and others. 47. e.g. ζοῆ (Cr.) γενέθλοσ' with
 86

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 [generaciouns] of man. But say an any be
 hard by.

METRICHE

None.¹

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, prithee, this one error grant to
 the goddes: devote thyself to her,² lest eld espy

¹ 'None' is said by M., but the changes of speaker are
 marked only by spaces.

² Understand ἐξ αὐτῆς: so Grooneboom. One might com-
 pare Michael Psellus (p. 244. 34 Sathas) ἐπειδὴ προσηλωμένην
 εἶδον τῆ θεῶ και ολον 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. supp. Hardie. 50. Mātāk P.

γυλλος P, corrected in margin. 54. καλόν Hicks: καρπος
 P. 55. suppl. Nicholson. 56. καθόδω and μίσης P.
 57. suppl. Hicks, HdI. 59. suppl. K. 60. τὰτάλιζει P.
 61. μητρίχη P. 63. suppl. K.

HERODES

καὶ δοῖα πρήξεις· ἠδέω[ν] (τεύ)[ξ]ει (κα)[ί] σοι
δοθήσεαί τι μέζον ἢ δοκεῖς· σκέψαι, 65
πέισθητί με· φιλέω σε, ναὶ μὰ τὰς Μοῖρας.

ΜΗΤΡΙΧΗ

Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει
τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κα[τ]άπλωσεν
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 ἠγεῖσθαι.
σὺ δ' αὖτις ἔς με<ν> μηδὲ ἐν<α> φίλη τοῖον
φέρουσα χῶρει μῦθον· (δν) (δ)ὲ γρήαι(σ) <ι>
πρέπει γυναιξὶ ταῖς νέαις ἀπάγγελλε· 75
τὴν Πυθέω δὲ Μητρίχην ἕα θάλπειν
τὸν δίφρον· οὐ γὰρ ἐγγελά τις εἰς Μάνδριν.
ἀλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς
δεῖται· Θρέισσα τὴν μελαινίδ' ἔκτ[ρ]ιψον
(κῆ)κτημόρους τρεῖς ἐγγέ(α)[σα τ](οῦ ἄ)κρήτου 80
καὶ ὕδωρ ἐπιστάξασα δὸς πιεῖ[ν].

ΓΥΛΛΙΣ

κ(α)λ(ω)ς).

ΜΗΤΡΙΧΗ

τῆ, Γυλλί, πῖθι.

64. δοῖα P: expl. Hdl.: suppl. Hdl., F.D. (καί σοι).
65. σκεψαι· P (? such marks after ἴ are often accidental; cf.
viii. 24 αμφι in Nairn's facts.) 65-66. a change of speakers
wrongly marked but cancelled. 67. β of ἀπαμβλυνει ex
correctura. γυναι for Γυλλί Stob. Fl. cxvi. 24. 71. χωλον^a
88

MIME I. 64-82

thee ere thou wot. Twain ends shalt thou win:
thou shalt have joyance 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.¹

<METRICHE>

There, Gyllis, drink.

¹ 'When!' see Appendix.

P. 73. corr. Buecheler (με P), and Cr. (εν P). 76. π
ex δι P. 77. μητριχην P. μητρι cancelled. μάνδριν P.
ενγελαι P. 78. ουδε P. φῦσει P. 79. in margin
εν
κυλ γ(ε) (κυλικων γένος εὔτελές Edmonds). 80. suppl. Hdl.,
Cr. 81. καλῶς Alexis fr. 230. After ν there must
have been a large space. The change of speaker is marked
here only.

HERODES

ΓΥΛΛΙΣ

δέξον· οὐ [] (πον) [. .
 πείσουσά σ' ἦλθον, ἀλλ' ἔ(κ)[ητι] (τ)ῶν ἰ(ρ)ῶν,
 ὦν οὐνεκέν μοι—

ΜΗΤΡΙΧΗ

Γυλλί, ωνα[.

οσσοῦ γένοιτο.

ΓΥΛΛΙΣ

μά, (τ)έκνον (π)[. 85
 ἠδύς γε, ναὶ Δημήτρ[ρ]α, Μη[τρί](χ)[η]· τοῦ[τ]ου
 ἠδίου· οἶνον Γυλλίς οὐ πέ[π]ω(κέν) [κ](ω).
 σὺ δ' εὐτύχει μοι, τέκνον, ἀσ[φα](λ)ί[σ]ο[υ] [δέ
 σαυτήν· ἐμοὶ δὲ Μυρτάλη τε κ[αί] (Σί)μη
 νέαι μένοιεν, ἔστ' ἂν ἐμπνέ[η] Γυλλίς. 90

82. δειξον P corr. by Meister. e.g. οὐ [σ]πείσαι
 σπον[δὴν] (i.e. to give me a drink). 83. suppl. Cr.
 84. distincti. No Greek ever said *ῶνάδ 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 *ῶναγῆς*

MIME I. 82-90

<GYLLIS>

Give it me: I came not here to persuade thee
 [to spill liquor] but for holy rites¹ 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.

¹ The rites in v. 56.

ισχοι ὄσσο' οὐ γένοιτο (ii. 83). At 85 e.g. *παρήθηκα*.
μά P. 86. suppl. Milne. 87. so Bl., al.: *ἠδέιον* P.
 88. suppl. Hd. after Buech. 89. *σαυτην* by correction
 from *ταυτην* P: suppl. Nicholson, Buech.

II

ΠΟΡΝΟΒΟΣΚΟΣ

ΒΑΤΤΑΡΟΣ

ἄνδρες δικασταί, τῆς γενῆς μ[έν] οὐκ ἐστὲ
 ἡμέων κριταὶ δῆκουθεν οὐδὲ [τ]ῆς δόξης,
 οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τ[ῆν] νῆν
 ἔχει ταλάντων πέντ', ἐγὼ δὲ μ[η]δ' ἄρτους,
] (ὕ)περέξει Βάτταρον [τι] π[η]μ[ήν]ας. 5
 πολλο[ύ] γε) καὶ (δεῖ). [τ]ῶλυκόν γάρ [ἀν] κλαύσαι
 . . . K](αρ)ίη (γ') ὄμαστος ἢ ἀσ[τέω]ν χώρα.
]ος μέτου(κός) ἐστὶ τῆς [πό]λιος κήγῳ,
 καὶ ζ[ω]μειν) οὐχ ὡς βουλ(ό)[με]κ(σ)]θ', ἀλλ' ὡς ἡμέας
 ὁ καὶ ρός ἔλκει. προστάτην [ἔ]χ[ει] Μέννην 10
 ἐγὼ] δ' Ἄρισ[τοφ]ῶντα· πύξ [νε]νίκηκεν
 Μέν]νης, (Ἄρισ)[τοφ]ῶν δὲ κ[ῆ]τι) νῦν ἀγχεῖ.
 κεί μ[η] ἐστ' ἀληθέα ταῦτα, το[ύ] ἡ[λίου] δύντος

1. ἐστε P: suppl. by K. 2. suppl. by K. 3. /ουδ
 P, whence τ[ῆν] νῆν: explained by Bl. 4. εχει P who
 started to write ειχ. μ[η]δαρτους P: suppl. by Cr. 5. e.g.
 νομοῦ. [τι] π[η]μ[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[ύ] suppl. Mn.
 γε καὶ δι. legi. [τ]ῶλυκον and [ἀν] C.E. errata. 7. so
 Mn.: γ' ego: ἦν Bl. fin. supplevi dubitanter: vid. n.
 8. e.g. (κ)ούτος Cr. μέτοκος F.D. (rightly Mn.). Rest K.:
 . . . λέω P. 9. suppl. Hdl., Cr. (init.). ἡμεας P. Before
 92

II

THE BROTHEL-KEEPER

BATTAROS

(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.)

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.¹ 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

¹ Καρία or Καρίς = Κῶς, St. Byz. s.vv. For the end compare
 Nairn's introduction, p. xix., Dioid. Sic. xv. 76, C.R. xlii. 163.

αλλ a κ deleted. 10. suppl. Stadtmueller. [ε(χ)]ει P
 (so Mn.) with νέμειν in margin, the ν being presumably a
 slip. 11. suppl. Cr. and K. (νε). 12. suppl. Cr.
 and Buech. (ητι). 13. suppl. Bl. (init.), K. fin.

ἔξε(λ)θε(τω) [᾿χ]ων, ἄνδρες, [᾿η]ν] (ἔ)χει(ει) χλαῖναν·
 . . .]γνώσε(τ) > οἶψ προστάτ[η] τ[ε]θώρ(ηγ)μαι. 15
 ἔρει τ[ι](ά)χ' (ύ)[μί]ν "ἔξ Ἄκης ἐλή[λου]θα
 πυρ]οὺς ἄγ(ω)ν κῆστησα (τ)ῆν κακὴν λιμόν,"
 ἐγὼ δ(ε) (πόρ)]νας ἐκ Τύρου· τί τῷ δήμῳ,
 ; δ]ωρεῖν 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,
 βῆ τιν' ἄξει τῶν ἐμῶν ἐμ' οὐ πείσας,
 καὶ ταῦτα νυκτός, οἴχε(τ) > ᾿η]μιν ἢ ἀλεωρή 25
 τῆς πόλιος, ἄνδρες, κ(᾿)φ' ὅτω σεμνύνεσθε,
 τὴν αὐτονομίην ὑμέων Θαλῆς λύσει.
 ὃν χρῆν <έ>αυτὸν ὅστις ἐστὶ κ(᾿)κ ποίου
 πηλοῦ πεφύρητ' εἰδός' ὡς ἐγὼ ζῶειν
 τῶν δημοτέων φρίσσοντα καὶ τὸν ἥκιστον. 30
 νῦν δ' οἱ μὲν ἔόντες τῆς πόλιος καλυπτῆρας
 καὶ τῆ γενῆ φυσῶντες οὐκ ἴσον τούτω
 πρὸς τοὺς νόμους βλέπουσι κῆμὲ τὸν ξείνον
 οὐδεὶς πολίτης ἠλόγησεν οὐδ' ἠλθεν
 πρὸς τὰς θύρας μευ νυκτός οὐδ' ἔχων δᾶδας 35
 τὴν (ο)ικίην ὑφή[ψ]εν οὐδὲ τῶν πορνέων
 β[ί]η λαβὼν οἴχωκεν· ἀλλ' ὁ Φρυξ οὗτος
 ὁ νῦν Θαλῆς ἐών, πρόσθε δ', ἄνδρες, Ἀρτίμμη,
 (ᾶ)παντα ταῦτ' ἔρηξε κούκ ἐπηδέσθη
 οὔτε νόμον οὔτε προστάτην οὐτ' ἄρχοντα. 40
 καίτοι λαβὼν μοι γραμματεῦ τῆς αἰκείης
 τὸν νόμον ἀνεῖπε, καὶ σὺ τὴν ὀπήν βῦσον
 τῆς κλεψύδρης, βέλτιστε, μέχρις οὐ εἴπη,

14. init. suppl. Cr. [᾿χ]ων supplevi (or [᾿η] Mn.).
 fin. nescioquis. 15. Legi et εἰ 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 Tyre. 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 townsfolk: 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 stranger 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

p. 75 and crit. app., unde καθ Edmonds; ut suum profert
 Nairn! Melius e.g. καὶ 16. init. Cr. Fin.
 Blass. 17. init. Cr. κῆστησα P with τ deleted. (τ) vel
 [τ]ην me iudice P. 18. suppl. Hdl. 19. suppl. Hicks.
 Init. e.g. τοῦτ' ἐστὶ Hdl. 20. suppl. Hdl., Bl. κ(᾿)ῆν P.
 Can the accent be misplaced and point to οὐτ' ἐγω(γε) αλεῖν
 κινῆν in the original? 24. ἐμ' P. 28. εχρην P, corr. Blass.
 29. ζωην P: ex compendio ζῶ' ortum (cf. Philol. 1925 Bd.
 3-4). 36. (ο)ικίαν P. 38. After ἐων an a cancelled P.
 43. I translate (ἀ)μεληπῆ Herwerden.

μή πρὸς τε κυσὸς φῆσι ἰκκῶ τάπης ἡμῖν,
τὸ τοῦ λόγου δὴ τοῦτο, ληΐης κύρση.

45

ΓΡΑΜΜΑΤΕΥΞ

ἐπὴν δ' ἐλεύθερός τις αἰκίση δούλην
ἢ ἐκὼν ἐπίση, 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 ἀλοήση
ἄλλῃν πάλι μνῆν ἦν δὲ τὰ οἰκί' ἐμπρήση
ἢ ὄρους ὑπερβῆ, χιλίας τὸ τίμημα
ἐ(ν)ειμε, κῆν βλάψη τι, διπλόον τίνειν.
ῶ[κ]ει πόλιν γάρ, ὦ 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 Ἀβδήροις, αὔριον δ' ἦν σοι
ν[α](ῦ)λον διδοί τις, ἐς Φασηλίδα πλώση.
ἐ(γ)ῶ δ' ὅκως ἂν μὴ μακρηγορέων ὑμέας, 60
ἄνδρες δικασταί, τῇ παρομιῇ τρύχω,
πέπονθα πρὸς Θάλητος ὅσσα κῆμ πίσση
μῦς· πύξ ἐπλήγην, ἢ θύρη κατήραται
τῆς οἰκίης μου, τῆς τελέω τρίτην μισθόν,
τὰ ὑπέρθυρ' ὀπτά. δεῦρο, Μυρτάλη, καὶ σύ· 65
δείξον σεωυτῆν πᾶσι· μηδέν' αἰσχύνει.
νόμιζε τούτους οὐ[σ] ὀρής δικάζοντας
πατέρας ἀδελφούς ἐμβλέπειν. ὀρήτ', ἄνδρες,

44. Corrupt: see Hdl.: I suggest 'πρῶτε' κυσὸς φῆσι.
ὁ λόγος huiusmodi fuerit. Venator post immodicam fitorum
96

reading, lest, as the saw goeth, arse cry '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 habit-
ance, 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, gentle-
men 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,

immaturorum cenam visus est audire consocios clamantes.

Cf. Philogelos 243 45 ληΐης P. 49. βατταῶς P.
51 sqq. suppl. K. φησιν P. 57. βρικινδήροις P.
59. πλώση P. 61. I translate τῆ(ς) παρομιή(ς) Blass.
62. καπισση P. 64. μισθον P corr. from μοῖραν. 67. οραῖς P.
97

τὰ τιματα' αὐτῆς καὶ κάτωθε κᾶνωθεν
 ὡς λεία ταῦτ' ἔτιλλεν ὠναγῆς οὗτος, 70
 ὄκτ' εἶλκεν αὐτὴν κ<ῆ>βιάζετ'—ὦ Γῆρας,
 σοὶ θυέτω ἐπ[εῖ] τὸ αἷμ' ἂν ἐξεφύσησεν
 ὡσπερ Φίλιπ[π]ο(ς) ἐν Σάμῳ κοτ' ὁ Βρε<ῦ>κος.
 γελῆς; κίν[αι]δ(ός) εἶμι καὶ οὐκ ἀπαρνεύμαι
 καὶ Βάτταρός μοι τούνομ' ἐστὶ <κ>ὼ πάππος 75
 ἦν μοι Σισυ(μ)βρᾶς <κ>ὼ πατήρ Σισυμβρῆσκος,
 κῆπορνοβόσ[κ]εν πάντες, ἀλλ' ἐκητ' ἀλκῆς
 θαρσέων λέ[ον]θ' [ἴλλ]οιμ' ἂν, εἰ Θαλῆς εἴη††.
 ἐρᾶς σὺ μὲν ἴσως Μυρτάλης· οὐδὲν δεινόν·
 ἐγὼ δὲ πυρέων ταῦτα δοὺς ἐκεῖν' ἕξεις. 80
 ἦ νῆ Δε', εἰ σευ θ(ά)λπειται τι τῶν ἔνδον
 ἔμβυσσον εἰς τὴν χεῖρα Βαττάρῳ τιμῆν,
 καυτὸς τὰ σαυτοῦ θλῆ λαβῶν ὅκως χρῆξεις.
 ἐν δ' ἐστίν, ἄνδρες—ταῦτα μὲν γὰρ εἴρηται
 πρὸς τοῦτον—ὕμεις δ' ὡς ἀμαρτύρων εὐντων 85
 γνώμη δικαίη τὴν κρίσιν διαιτᾶτε.
 ἦν δ' οἶον ἐς τὰ δοῦλα σώματα σπεύδῃ
 κῆς βάσανον αἰτῆ, προσδίδωμι κ<ῆ>μαυτόν·
 λαβῶν, Θαλῆ, στρέβλου με· μόνον ἢ τιμῆ
 ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνῃ Μίνως 90
 οὐκ ἂν δικάζων βέλτιον διήτησε.
 τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον
 τῷ πορνοβοσκῷ Βαττάρῳ φέρειν, ἀλλὰ
 ἀπασὶ τοῖς οἰκεῦσι τὴν πόλιν ξένοις.

69. κατωθεν P (ν deleted) 70. λία P. ὠναγῆς P.
 73. Φίλιππος can hardly be right but the correction above
 ππ is unfortunately illegible. ποτ (κ superscr.) and βρεγκος

P: corr. Hdl. 76. βρῆσκος P. 78. λε(ων)[. .]οιμαν
 P (teste Milne). Perhaps in λέοντ' ἔλλοιμ' ἂν (cf. Hom. λ 573)
 the second word was read as <ε>τ'μ' οἰμ' ἂν and hence λέων

sirs, round about her smoothness, how smooth was
 this plucked 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 balounce.
 For the rest, sirs, deme not that ye give vote
 for Battaros the pandar but for all the straungers

arose. The false breathing (ειλ-, ἴλλ-) is fairly common.
 Ap. Rhod. ii. 27; Ruhnck. on Timaeus *Lex. Plat.* 80^b. Fin.:
 ιηι P, εἴη Kaipei; see Grooneboom's crit. n. which is very
 sound. 79. σὺ superscribed. P here and 83 (fin.)
 most falsely gives a change of speaker! 80. πυρέων
 auctor non scriba. 82. ωἰτιμηνι P. 83. θλῆ P.
 τασ, αὐτου P (, deleted). Mark of corruption cancelled.

84. ενδεις P, the last σ being deleted. εστ' ἐτ' Herw.,
 which I translate. ανδρας P. 87. οἶον (not οἶον)
 Rutherford.

νῦν δείξε<τ> ἢ Κῶς κῶ Μέροψ κόσον δραινει, 95
 <κ>ῶ Θεσσαλὸς τίν' εἶχε <κ>ήρακλῆς δόξαν,
 <κ>ῶσκληπιὸς κῶς ἦλθεν ἐνθάδ' ἐκ Τρίκκης,
 κήτικτε Λητοῦν ὠδε τεῦ χάριν Φοίβη.
 ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῇ
 γνώμη κυβερνᾶτ', ὡς ὁ Φρῦξ τὰ νῦν ὑμῶν 100
 πληγεῖς ἀμείνων ἔσσειτ', εἴ τι μὴ ψεῦδος
 ἐκ τῶν παλαιῶν ἢ παροιμῆ βράζει.

95. διξεθηκῶς P. 96. εἶχεν^χ P. 97. κῶς P.
 98. κήτικτε, λητοῦν and τεῦ. Post φοιβη punctum P.
 102. βάζει P: ? I. κράζει.

within your gates. Now shall ye prove Cos and
 Merops their puissance, and Thessalus and Hercules
 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 spit¹ sooth.

¹ 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 δειρον, ἄχρῖς ἢ ψυχὴ
 αὐτοῦ ἐπὶ χειλέων μούνον ἢ κακὴ λειφθῆ.
 ἔκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν 5
 χαλκίνδα παίζων· καὶ γὰρ οὐδ' ἀπαρκεύσιν
 αἱ ἀστραγάλοι, Λαμπρίσκε, συμφορῆς δ' ἤδη
 ὄρμᾳ ἐπὶ μέζον. κοῦ μὲν ἢ θύρη κείται
 τοῦ γραμματιστέω καὶ τριηκάς ἢ πικρὴ
 τὸν μισθὸν αἰτεῖ κῆν τὰ Ναννάκου κλαύσω, 10
 οὐκ ἂν ταχέως λκέξειε· τὴν γε μὴν παίστην,
 ὄκουπερ οἰκίζουσιν οἱ τε προύνεικοι
 κοὶ δρηπέται, σάφ' οἶδε κητέρω δεῖξαι.
 κῆ μὲν τάλαινα δέλτος, ἦν ἐγὼ κάμνω
 κηροῦσ' ἐκάστου μηνός, ὄρφανὴ κείται 15
 πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοίχον ἐρμίνος,
 κῆν μήκοτ' αὐτὴν οἶον Ἀίδην βλέψας
 γράψῃ μὲν οὐδέν καλόν, ἐκ δ' ὄλην ξύση·

6. χαλκίνδα P. 7. αστραγάλοι P: αἱ δορκάδες R., M.
 See Hippon. 31. 10. αἰτι κην P. 11. λήξιε 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 pleasance 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 wall-
 ward 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 Ἀίδην as acc. after βλέψας: Callim.
 Iamb. 297. 18. ξυλη P.

αἱ δορκαλίδες δὲ λιπαρώτεραι πολλόν
 τῆς ληκύθου ἡμέων τῇ ἐπὶ παντὶ χρώμεσθα 21
 ἐν τῆσι φύσης τοῖς τε δικτύοις κείνται. 20
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,
 ἣν μὴ τις αὐτῷ ταῦτά πεντάκις βῶσ<η>.
 τρι<τ>ῆμέ<η> Μάρωνα γραμματίζοντος 25
 τοῦ πατρός αὐτῷ, τὸν Μάρωνα ἐποίησεν
 οὗτος Σίμωνα ὁ χρηστός· ὥστ' ἔγωγ' εἶπα
 ἄνουν ἐμαυτῆν, ἥτις οὐκ ὄνους βόσκειν
 αὐτὸν διδάσκω, γραμμάτων δὲ παιδείην,
 δοκεῖσ' ἀρωγὸν τῆς ἀωρίας ἔξειν.
 ἐπεὰν δὲ δὴ καὶ ῥῆσιν οἶα παιδίσκον 30
 ἢ γῶ μιν εἰπεῖν ἢ ὁ πατὴρ ἀνώγωμεν,
 γέρων ἀνὴρ ὡσὶν τε κῶμμασιν κάμνων,
 ἐνταῦθ', ὅκως νιν ἐκ τετρημένης ἠθεῖ
 "Ἀπολλον—'Αγρεῦ'—, '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 γυναικα κῶρφανὴν βίου, κείρει,
 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας 40
 κάθη<τ>' ὅκως τις καλλίης κάτω κύπτων.
 τί μιν δοκεῖς τὰ σπλάγγνα τῆς κακῆς πάσχειν,
 ἐπεὰν ἰδωμι; κού τόσος λόγος τοῦδε·
 ἀλλ' ὁ κέραμος πᾶς ὡσπερ ἵτρια θλήται, 45
 κῆπῆν ὁ χειμῶν ἐγγυὲς ἦ, τρι' ἡμαιθα
 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 conne 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 educacioun 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 raucouly, then for three daies he knoweth not the threshold of our habitaunce, but despoyleth his granddam, an old dame beraft of sustenance, 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. ^εδαιπαρωτεροι P. 21. ^ιτην P. 20, 21. transposed by Pearson; but see Addenda. 23. ^ηβωσαι P: corr. R.
 24. ^ητριθημεραι P: corr. Meister. 33. ^ηιθι P (first *ι* deleted).
 34. ^γαυρευ P. Verse first punctuated by Tucker. 36. ^ημιζον P: corr. by M. 43. ^ηιδωμι κουτσοσ P. 44. ^ηωσπερι τια P: corr. by R. 45. ^ηκημην P, with a dot, not a
 mark of corruption. ^{αι}ημεθα P. 46. ^ηκλαιουσα εκαστου P, perhaps the *α* is deleted.

κάληθίν', ὥστε μηδ' ὀδόντα κινήσαι.
 ὄρη δ' ὀκοίως τὴν ράκιν λελέπηκε 50
 πᾶσαν καθ' ὕλην, οἶα Δήλιος κυρτεύς
 ἐν τῇ θαλάσση τῶμβλν τῆς ζοῆς τρίβων.
 τὰς τ' ἐβδόμας δ' ἄμεινον εἰκάδας τ' οἶδε
 τῶν ἀστροδιφέων, κοῦδ' ὕπνος νιν αἰρεῖται
 νοεύν<τ>' ὀ<π>ῆμος παυγνήην ἀγιν<εῖ>τε. 55
 ἀλλ' εἴ τί σοι, Λαμπρίσκε, καὶ βίου πρῆξιν
 ἐσθλὴν τελοῖεν αἶδε κάγαθῶν κύρσαις
 μῆλασσον αὐτῶ—

ΛΑΜΠΡΙΣΚΟΣ

Μητροτίμη, <μη> ἐπεύχεο·

ἔξει γὰρ οὐδὲν μείον. Εὐθύης κοῦ μοι, 59
 κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον
 ἀρεῖτ' ἐπ' ὤμου τῇ Ἀκέσσει σεληναίῃ
 δείξοντες; αἰνέω τάργα, Κότταλ', ἃ πρήσσεις·
 οὐ σοι ἔτ' ἀπαρκεῖ τῆσι δορκάσιν παίζειν
 ἀστράβδ', ὀκωσπερ οἶδε, πρὸς δὲ τὴν παίστην
 ἐν τοῖσι προ<υ>νείκοισι χαλκίζεις φοιτέων; 65
 ἐγὼ σε θήσω κοσμιώτερον κούρης
 κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἥδιστον.
 κοῦ μοι τὸ δριμὺ σκύτος, ἢ βοὸς κέρκος,

49. καληθιν' ὥστε P. Verse marked as corrupt. 50. ὄρη-

δεκοίως P. 53. εβδομασταμ P (correction miscarried).
 Terzaghi reads δ' on other grounds. 55. σπημος P: corr.
 Hdl. αγινητε corr. R. 58. μη inserted by Jackson.

μητροιτ P. 59. που P. 61. ἀκέσει P. 62. Κοτταλα-
 πρήσεις P. 63. ταισι P: corrected by R. πέμπειν P,
 corrected to παίζειν. 64. ἀστράβδ P. 65. προνκοισι P:
 corrected by K. 68. σκυλος P: corrected by Jackson.

Metrotime,' and sooth is it, so they may keep their
 teeth whole.¹ And see how he hath peled all his
 chine in the woodland, like some Delian lobster-
 fisher,² 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 dames³ may render
 thee fair avantage in life, and mayest encounter
 fortune, give him not less—

LAMPRISKOS

Metrotime, cease imprecaciouns: he shall lose
 naught. Hither Euthies, hither Kokkalos, hither
 Phillos; lift him forthright ashoulder and shew him
 to Aceses' full moon.⁴ (*They do so.*) Kottalos, I
 admire your haveour. Sufficeth it not to play dibs
 quick-eyed⁵ 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

¹ 'Otherwise I would have knocked them out.' See *Philologus*, lxxxii. 246 n. 7. A similar interpretation was simultaneously proposed by Radermacher.

² The absurdity of statement (chine for back), and of metaphor (for the Delians were not idle lobster-fishers but divers) is possibly designed.

³ The Muses.

⁴ i.e. my patience is exhausted, though I have waited as long as A.—a proverbial dawdler.

⁵ ἀστράβδα I take of the quick graceful glances (*Dictt. s.v. ἀστράπτω*) of the youths engaged at the game.

HERODES

ὦ τοὺς πεδήτας κάποτάκτους λαβεῦμαι;
 δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βήξαι. 70

ΚΟΤΤΑΛΟΣ

μὴ <μ>' ἱκετεύω, Λαμπρίσκε, πρὸς σε τῶν Μουσέων
 καὶ τοῦ γενείου τῆς τε Κόττιδος ψυχῆς
 μὴ τῷ με δριμεί, τῷ 'τέρῳ δὲ λώβησαι.

<ΛΑΜΠΡΙΣΚΟΣ>

ἀλλ' εἷς πονηρός, Κότταλ', ὤ<στ>ε καὶ περνάς
 οὐδέεις σ' ἐπαιέσειεν, οὐδ' ὅκου τχώρηστ 75
 οἱ μὲς ὁμοίως τὸν σίδηρον τρώγουσιν.

ΚΟΤΤΑΛΟΣ

κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις
 ἔς μ' ἐ<μ>φορῆσαι;

<ΛΑΜΠΡΙΣΚΟΣ>

μὴ 'μέ, τήνδε δ' εἰρώτα.

<ΚΟΤΤΑΛΟΣ>

ταταί, κόσας μοι δώσεται;

<ΜΗΤΡΟΤΙΜΗ>

εἶ τί σοι ζώην,
 φέρειν ὄσας ἂν ἡ κακὴ σθένη βύρσα. 80

70. χολη P: corrected by Hicks, Tucker. 71. μημη-
 κετεύω προσπρισκε P: over προς λαμ is written, προσ being
 cancelled. The marks over εν may be an error (washed
 out) for ου which in 72 is written over των and γενειων.

-εῦω is short (Buech.). 72. κοντιδος P. 74. ἰς P. ωτεκα
 108

MIME III. 69-80

gyved and unruly: put it in mine hand ere I
 choke with choler.

ΚΟΤΤΑΛΟΣ

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.

<ΛΑΜΠΡΙΣΚΟΣ>

But thou art bad, Kottalos. E'en selling none
 would prayse thee, e'en where mice eat iron summer-
 tyde¹ and winter-tyde alike. (*He beats him.*)

ΚΟΤΤΑΛΟΣ

How many, how many blows, Lampriskos, wilt lay
 on me?

<ΛΑΜΠΡΙΣΚΟΣ>

Ask not me, but her.

<ΚΟΤΤΑΛΟΣ>

Ow! how many will ye give?

<ΜΕΤΡΟΤΙΜΗ>

As thou wishest me life, as many as your wicked
 hyde can bear.

¹ See crit. note.

περνας P. 75. οκως P. ^{ου} ?χώρης or κώρης should be read:
 So I translate (=καὶ θέρους καὶ χειμῶνος). 78. εςμευ P.

ἔς μ' ἐνφ. Rth. 79. τᾶτᾶ P. ἰτίσοιζων P. 80. ^{ειν} φερ
 P with mark of corruption. βυρσαι (ι deleted) P.

HERODES

<ΚΟΤΤΑΛΟΣ>

παῦσαι· ἱκαναί, Λαμπρίσκε.

ΛΑΜΠΡΙΣΚΟΣ

καὶ σὺ δὴ παῦσαι
κάκ' ἔργα πρήσων.

<ΚΟΤΤΑΛΟΣ>

οὐκέτ' οὐχί <τι> πρήξω,
ᾄμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.

ΛΑΜΠΡΙΣΚΟΣ

ὅσσην δὲ καὶ τὴν γλάσσαν οὗτος ἔσχηκας· 84
πρὸς σοι βάλω τὸν μῦν τάχ', ἣν πλέω γρούξης.

ΚΟΤΤΑΛΟΣ

ἰδοῦ, σιωπῶ· μή με, λίσσομαι, κτείνης.

ΛΑΜΠΡΙΣΚΟΣ

μέθεσθε, Κόκκαλ', αὐτόν.

ΜΗΤΡΟΤΙΜΗ

οὐ<κ ἔ>δε<ι> λήξαι,
Λαμπρίσκε, δείρον δ'—

<ΛΑΜΠΡΙΣΚΟΣ>

ἄχρις ἥλιος δύση;

MIME III. 81-88

<ΚΟΤΤΑΛΟΣ>

Stop! Enow, Lampriskos.

LAMPRIKOS

Stop thou too thy villainy.

<ΚΟΤΤΑΛΟΣ>

Ne'er again will I do aught, I swear to thee,
Lampriskos, by the deare Muses.

LAMPRIKOS

And what a tongue hast thou gotten, boye! I
will set the gag on thee an thou prate moe.

ΚΟΤΤΑΛΟΣ

See, I am silent: prithee slay me not.

LAMPRIKOS

Kokkalos, lose ye him. (*They do so.*)

METROTIME

Thou shouldest not have ceast, Lampriskos, but
beat him—

<ΛΑΜΠΡΙΣΚΟΣ>

Till sun welke?

82. ^σπρησων P. ^{ρη}ουκετουχιπαιξω P: οὐχί τι οἱ τοι Ellis.

83. ομνυμιλοι P. 84. ^{ασ}εσχηκε(ν) P. 87. ουδεκληξαι P.
Here as L. has stopped ^σἔδει (Buecheler?) is necessary (C.E.)
with λήξαι or ἐκλήξαι (Pearson). 88. δὲς ἦ Meister.
δειρονδαχρι P.

HERODES

<ΜΗΤΡΟΤΙΜΗ>

ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῶ,
καὶ δεῖ λαβεῖν νῦ—

<ΛΑΜΠΡΙΣΚΟΣ>

κ<ή>πὶ βυβλίῳ—

<ΚΟΤΤΑΛΟΣ>

δήκου 90

τὸ μηδέν—

<ΜΗΤΡΟΤΙΜΗ>

ἄλλας εἴκοσίν γε, κῆν μέλλῃ
αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνώναι.

<ΚΟΤΤΑΛΟΣ>

ἰσαῖ.

<ΜΗΤΡΟΤΙΜΗ>

λάθοις τὴν γλάσσαν

<ΛΑΜΠΡΙΣΚΟΣ>

ἐς μέλι πλύνας.

<ΜΗΤΡΟΤΙΜΗ>

ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε,
ἐλθοῦσ' ἐς οἶκον ταῦτα, καὶ πέδας ἦξω 95
φέρουσ', ὅκως νῦν σύμποδ' ὠδε πηδεῦντα
(αἰ) π(ότνι)αι βλέπ(ωσι)ν ἄς ἐμίσησεν.

91. μηδεν P. 92. κλεοῦς P. 93. ισσαῖ P. 94. γλάσσαν
P: corr. K. 97. αἰ 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—¹

<LAMPRISKOS>

—lured in honied eloquence.

<METROTIME>

I will hie home, Lampriskos, and tell the old man
of this so een he can grasp ² it, and return with gyves
that the Ladies ³ whom he hated may see him daunce
here foot-tight.

¹ 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 πλύναι.

² ἐπιμηθέως is objective, not subjective. Herodes recalls
Thuc. i. 140 ἐνδέχεται γὰρ τὰς ξυμποδὰς τῶν πραγμάτων οὐχ
ἦσσαν ἀμαθῶς χωρῆσαι ἢ τὰς διανοίας τοῦ ἀνθρώπου.

³ The Muses.

IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙΣΤΑΙ ΚΑΙ
ΘΥΓΙΑΖΟΥΣΤΑΙ

ΚΥΝΝΩ

Χαίροις, ἄναξ Παίηον, ὃς μεδεῖς Τρίκκης
καὶ Κῶν γλυκῆαν κήπιδαυρον ῥῆκας,
σὺν καὶ Κορωνίς ἢ σ' ἔτικτε κώπόλλων
χαίροιεν, ἧς τε χειρὶ δεξιῇ ψαύεις
Ἰγία κῶνπερ οἶδε τίμοι βωμοί, 5
Πανάκη τε κήπιώ τε κήσῶ χαίροι,
κ>οὶ Λεωμέδοντος οἰκίην τε καὶ τεῖχ<εα>
πέρσαντες, ἱητῆρες ἀγρίων νούσων,
Ποδαλείριός τε καὶ Μαχάων χαιρόντων 10
κ>ῶσοι θεοὶ σὴν ἐστίνη κατοικεῦσαι
καὶ θεαί, πάτερ Παίηον· ἴλεω δεῦτε
τῶλέκτορος τοῦδ', ὄντιν' οἰκίης τοίχων
κῆρυκα θύω, τὰπίδορπα δέξαισθε.
οὐ γάρ τι πολλὴν οὐδ' ἐτοιμόν ἀντλεῦμεν,
ἐπεὶ τάχ' ἂν βοῦν ἢ νενημένην χοῦρον 15
πολλῆς φορίνης, κούκ ἀλέκτορ', ἱητρα
νούσων ἐποιεύμεσθα τὰς ἀπέψησας
ἐπ' ἡπίας σὺ χεῖρας, ὦ ἄναξ, τείνας.

1. α(ν)αξ, παι(η)ον, and (μ)εδις P. 3. χωπολλων P,
corr. to κωπ. 5. υγιατεκ' marked as corrupt P:

114

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.)

ΚΥΝΝΩ

Hail, King Paieon, that art sovran of Tricca and hast gotten braw 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. ι(δ)εω P. 12. τουαλ. P with ω superscr.
16. αλεκτορ' ἱητρια P.

115

ἐκ δεξιῆς τὸν πίνακα, Κο<κκ>άλη, στήσον
τῆς Ὑγείης.

<ΚΟΚΚΑΛΗ>

μᾶ καλῶν, φίλη Κυννοῖ, 20
ἀγαλμάτων· τίς ἦρα τὴν λίθον ταύτην
τέκτων ἐπο<ί>ει καὶ τίς ἐστὶν ὁ στήσας;

<ΚΥΝΝΟ>

οἱ Πρηξιτέλεω παῖδες· οὐχ ὀρῆς κείνα
ἐν τῇ βάσει τὰ γράμματ'; Εὐθίης δ' αὐτ<ήν>
ἔστησεν ὁ Πρήξωνος.

<ΚΟΚΚΑΛΗ>

ἴλεως εἶη 25
καὶ τοῖσδ' ὁ Παιῶν καὶ Εὐθίη καλῶν ἔργων.
ὄρη, φίλη, τὴν παῖδα τὴν ἄνω κείνην
βλέπουσαν ἐς τὸ μῆλον· οὐκ ἔρεῖς αὐτήν,
ἦν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύξει<ν>;—
κείνον δέ, Κυννοῖ, τὸν γέροντ'—ᾶ πρὸς Μοιρέων 30
τὴν χηναλώπεκ' ὡς τὸ παιδίον πνίγει.
πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τοῦργον,
ἔρεῖς, λαλήσει. μᾶ, χρόνῳ κοτ' ὠνθρωποι
κῆς τοὺς λίθους ἔξουσι τὴν ζοῆν θείναι—
τὸν Βατάλης γὰρ τοῦτον, οὐχ ὀρῆς, Κυννοῖ, 35
ἕκως βέβ(η)[κ](ε)ν, ἀνδρ[ε]άντα τῆς Μύττω;
εἰ μ(ή) [τ]ις (αὐ)τὴν εἶδε Βατάλην, βλέψας
ἐς τοῦτο τὸ εἰκόνημα μὴ (ἐτέρ)ης δεῖσθω.

19. κοτταλη P: corr. R., Buech. 20. μᾶ P. 21. ἦ
P. 24. αὐτα P: corr. Richards. 26. ευθίης P:

gentle hands. Kokkale, set the picture by the right
hand of Hygieia.

<ΚΟΚΚΑΛΕ>

Lo! Kynno deare, what fayre statues: what
artificer, prithe, made this stone, and who was it
that did set it here?

<ΚΥΝΝΟ>

The children of Praxiteles: seest not yon letters
on the base? And Euthies son of Prexon set it up.

<ΚΟΚΚΑΛΕ>

Gracious be Paion unto these and Euthies for their
fayre werkes. See deare, yon child looking up to-
ward 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 glauced
at this likenes wolde need the other.

corrected by Bl., R. 27. κειμένην P. 29. ψυξι
P: corrected by Buech. 30. ιτονγεροντάπρος P.

32. Marked as corrupt. 33. λαλήσειν R. 34. μακρονω P.

34-5. There is a paragraphus in P. 36. σπως P. suppl.
Bl. ἀνδρ[ε]άντα suppl. K. 37. supplied by

Hicks, R. 38. εικονημα P. 39. ἦδισθω P.

ΚΥΝΝΩ

ἔπευ, φίλη, μοι καὶ καλόν τί σοι δείξω
 πρῆγμ' οἶον οὐχ ὄρηκας ἐξ ὄτ<ε>υ ζώεις. 40
 Κύδιλλ', ἰούσα τὸν νεωκόρον βῶσον.
 οὐ σοὶ λέγω, αὐτῆ, τῇ ὦ(δε) <κ>ῶδε χασκεύση;
 μᾶ, μή τιν' ὄρην ὦν λέγω πεποιήται
 ἔστηκε δ' εἷς μ' ὀρεύσα κα(ρ)κ[ι]νου μέζον.
 ἰούσα, φημί, τὸν νεωκόρον βῶσον. 45
 λαίμαστρον, οὐτ' ἰόργητ' σ[ε] κ(ρ)ηγυήν οὐτε
 βέβηλος αἰνεῖ, πανταχῇ δ' (ἴσω) κείσαι.
 μαρτύρομαι, Κύδιλλα, τὸν θ[εόν] τοῦτον
 ὡς ἔκ με κάεις οὐ θέλουσαν οἰδῆσαι·
 μαρτύρομαι, φήμ'· ἔσσειτ' ἡμ(έρη) κείνη 50
 ἐν ἧ τὸ βρέγμα τοῦτο τὸ ἀσυρές κνήση.

ΚΟΚΚΑΛΗ

μὴ πάνθ' ἐτοιμῶς καρδιη<β>ολεῦ, Κυνοῦ·
 δούλη 'στί, δούλης δ' ὄτα νωθρίη θλίβει.

ΚΥΝΝΩ

ἀλλ' ἡμέρη τε κῆπὶ μέζον ὠθεῖται·
 αὐτῆ σύ, μείνον· ἡ θύρη γὰρ ὠϊκται 55
 κἀνεῖ<τ>' ὁ παστός·

<ΚΟΚΚΑΛΗ>

οὐχ ὄρης, φίλη Κυνοῦ;
 οἷ' ἔργα! <ν>αὶ <μ>ῆν ταῦτ' ἔρεῖς 'Αθηναίην

40. σον P: corrected by M. 41. κυδιλλ' P. sqq. suppl.
 K. 42. αὐτῆ 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. αινῶ.

ΚΥΝΝΩ

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.

ΚΟΚΚΑΛΗ

Lay not all things to heart readily, Kynno: she is
 a slave, and slaves ears are choked with slombrihed.

ΚΥΝΝΩ

But 'tis day, and the pres increaseth. So bide
 thou: for the door is oped, and the sanctuary is
 free of ingate.

<ΚΟΚΚΑΛΗ>

See'st not, Kynno deare? What werkes! In
 sooth motest say 'twas Athena did chisell the fayre

πανταχη P. The first missing letter was ε or ι, the
 last ω: -(εσω) suits the traces better than any other
 conjecture, but it is not quite satisfactory: <ε>ικῆ (Cr.)
 is impossible: I translate δ' ἴσως. 48. suppl. K.

? δδν P. 50. φμι εσσειτη(ερη)κείνη P: corr. Palmer
 (φημι R.). A mark between τ and η unintentional?
 Marked corrupt. 51. ηι with ι crossed out P. τωσυρη(ε)ῖς

P: corr. Bl. 52. καρδιηβαλλ(ου) P (apparently): cor-
 rected by Paton. 56. κἀνεῖθο P. 57. οιεργα κούνη
 P: for this reading see *Philol.* 1925, Bd. 3-4.

γλύψαι τὰ καλά—χαιρέτω δὲ δέσποινα.
 τὸν παῖδα δὴ <τὸν> γυμνὸν ἦν κνίσω τοῦτον
 οὐχ ἔλκος ἕξει, Κύννα; πρὸς γὰρ οἱ κεῖνται 60
 αἱ σάρκες οἷα θερμὰ θερμὰ πηθεῦσαι
 ἐν τῇ σανίσκῃ· τῶργυρεὺν δὲ πύραυστρον
 οὐκ ἦν ἴδη Μύελλος ἢ Πατακίσκος
 ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας
 δοκεῦντες ὄντως ἀργυρεὺν πεποιεῖσθαι; 65
 ὁ βοῦς δὲ <κῶ> ἀγων αὐτὸν ἢ <τ> ὄμαρτεῦσα
 <κῶ> γρυπὸς οὗτος κῶ ἀνάσιλλος ἄνθρωπος
 οὐχὶ ζῶν βλέπουσι <κ> ἡμέρην πάντες;
 εἰ μὴ ἐδόκ<ε>ν τι μέζον ἢ γυνὴ πρήσσειν,
 ἀνηλάξ' ἄν, μὴ μ' ὁ βοῦς τι πημήνη· 70
 οὔτωιστ' ἐπιλοξοί, Κυννί, τῇ ἐτέρῃ κούρῃ.

ΚΥΝΝΩ

ἀθηναί, φίλη, γὰρ αἱ Ἐφεσίου χεῖρες
 ἐς πάντ' Ἀπελλέω γράμματ', οὐδ' ἐρεῖς " κείνος
 ὄνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρνήθη,"
 ἀλλ' ὁ οἱ ἐπὶ νοῦν γένοιτο †καί† θεῶν ψαύειν 75
 ἡπέιγετ'· ὃς δ' ἐκείνον ἢ ἔργα τὰ ἐκείνου
 μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,
 ποδὸς κρέμαйт' ἐκείνος ἐν γναφέως οἴκῳ.

ΝΕΩΚΟΡΟΣ

κάλ' ὕμιν, ὦ γυναῖκες, ἐντελέως τὰ ἱρὰ
 καὶ ἐς λῶον ἐμβλέποντα· μεζόνως οὔτως 80

59. τανπαιδαδῃ γυμνον P: corrected by K. 60. κύννα P.
 61. θερμαπῆδῶσαι P. 62. δὲ πύρᾱ(σ)τον P: corr. W. Voll-
 graff. 63. ἰδημυλος P with mark of corruption. ἰδησι
 120

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 livelighed 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.

ΚΥΝΝΟ

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 œillades may he hang by
 the foot in fullers house.

SACRISTAN

Full fayre, dames, are your meat-offerings, and
 fayrer their signification: none hath ere found moe

Μύλλος Hdl. 66. χο P. 67. χω P. ουτοσουκκω
 [αν]ασι(μ)ος P. ουκ is cancelled by line and dots superscribed.
 μ itself is formed out of a λ. Verse marked corrupt.
 68. ζῶν P. σινημερην P: corr. Hicks. 69. -κουη P.
 75. ωι P: explained by Hdl. Read κάκ: i.e. ὃ τι καὶ
 οἱ θεοὶ ἐπὶ νοῦν αὐτῶ ποιήσειαν Hdt. i. 27. 76. Verse
 marked corrupt. ἡέργαεκευου P. 79. εντελεωσ-
 σταῖρα P but the second σ is cancelled by a vertical stroke.
 80. μεζονω^σ ουτις P.

ἤρέσατο τὸν Παίηον', ἥπερ οὖν ὑμεῖς.
 ἰὴ ἰὴ Παίηον, εὐμενῆς εἶης
 καλοῖς ἐπ' ἱροῖς ταῖσδε κεί τινες τῶνδε
 ἔασ' ὀπυιηταί τε καὶ γενῆς ἄσσον.
 ἰὴ ἰὴ Παίηον· ὦδε ταῦτ' εἶη.

85

ΚΥΝΝΩ

εἶη γάρ, ὦ μέγιστε, <κ>ύγιη πολλῇ
 ἔλθοιμεν αὐτὶς μέζον' ἱρ' ἀγνεῦσαι
 σὺν ἀνδράσιν καὶ παισί.—Κοκκάλῃ καλῶς
 τεμεῦσα μέμνεο τὸ σκελῦδριον δοῦναι
 τῷ νεωκόρῳ τοῦρνιθος, ἔς τε τὴν τρώγλην 90
 τὸν πελανὸν ἔνθες τοῦ δράκοντος εὐφήμως
 καὶ (ψ)αιστὰ δεῦσον· τᾶλλα δ' οἰκίης ἔδρη
 δαισόμεθα—καὶ ἐπὶ μὴ λάθῃ φέρεω, αὕτη,
 τῆς ὑγίης δ', ὃ οἱ προσδός· ἡ γὰρ ἱροῖσιν
 μέ(ζ)ων ἀμαρτ<εῖν> ἡ ὑγίη ὅστι τῆς μοίρης. 95

83. καλοισεμπροῖς P, but μ is cancelled and so is a mark
 of corruption at the beginning of the verse. 86. χυγυιη 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.

ΚΥΝΝΩ

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 wafer¹: 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.

¹ The 'cake' is probably (Hg.) a piece of money and the
 'den' a collecting-box. 'Him' two lines below is the
 husband, implied from οἰκίης ἔδρη.

89. τεμοῦσα most edd. 90. τω'ι P. 91. πέλανον P.
 94. ^λδωι P, i.e. δ', ὃ οἱ (^λωι for ^λωι). 95. ἀμαρτιης P: corr.
 Hdl.

V

ΖΗΛΟΥΤΥΠΟΣ

BITINNA

Λέγε μοι σύ, Γάστρων, <εἰ> 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

Βίτιννα, δοῦλός εἰμι· χρῶ ὅτι <μοι> βούλει
καὶ μὴ τό μεν αἷμα νύκτα κῆμέρην (πῖ)νε.

BITINNA

ὄσσην δὲ καὶ τὴν γλάσσαν, οὔτος, ἔσχηκας·
Κύδιλλα, κοῦ στί Πυρρῆϊς; κάλει μ' αὐτόν.

1. η P: corr. Buech. 4. ἀμφυταιην P: corr. J. μενων
crossed out and λεγεις superscr. P. 5. προφασίς P.
ημεραν P. 6. βίτιννα P. μοι inserted by R.
after βούλει; but cf. Hippon. fr. 45. 7. suppl. K.

9. ^κπουμεοι P (μο crossed out and στ superscr.)

124

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 woman¹?

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.

¹ Probably wife.

125

HERODES

ΠΥΡΡΗΗΣ

τί ἐστί;

<BITINNA>

τοῦτον δῆσον—ἀλλ' ἔθ' ἔστηκας;— 10
 τὴν ἱμανήθρην τοῦ κάδου ταχέως λύσας.
 ἦν μὴ κατακίσασα τῇ σ' ὄλη χώρα
 παραδείγμα θῶ, μᾶ, μὴ 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 εἶσαν
 μῶρ<ο>ν Βίτινναν, ὡς δοκεῖς, ἔ<τ>' εὐρήσεις.
 φέρ', εἰς σύ, δῆσον, τὴν ἀπληγίδ' ἐκδύσας.

ΓΑΣΤΡΩΝ

μὴ μὴ, Βίτιννα, τῶν σε γουνάτων, δεῦμαι.

BITINNA

ἔκδυθι, φημί. δεῖ σ' ὀτεύνεκ' εἰ δοῦλος 20
 καὶ τρεῖς ὑπέρ σευ μν<έ>ας ἔθηκα γινώσκειν.
 ὡς μὴ καλῶς γένοιτο τῆμέρη κείνη,
 ἥτις σ' ἐσήγαγ' ὧδε. Πυρρήη, κλαύσῃ·
 ὀρῶ σε δήκου πάντα μᾶλλον ἢ δεῦντα.
 σὺ<σ>φίγγε τοὺς ἀγκῶνας, ἔκτρισον δήσας. 25

ΓΑΣΤΡΩΝ

Βίτιννα, ἄφες μοι τὴν ἀμαρτίην ταύτην.
 ἀνθρωπός εἰμι, ἥμαρτον· ἀλλ' ἐπὴν αὐτίς
 ἔλης τι δρώντα τῶν σὺ μὴ θέλης, στίξον.

11. τουτου P with second του crossed out. 14. εἰρ P
 changed to ηρ. 15. ἐγῶμι P. 17. μῶραν P: corr. Hdl.

18. φερῖς P: expl. by Ellis. 19. δουσων P. 19. δουμαι was
 126

MIME V. 10-28

PYRRHIES

What is it?

<BITINNA>¹

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.² 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.

¹ The second change of speaker is adequately indicated
 by a large space.

² Treated you as fellow man.

first written by P. 20. ὀτεύνεκ P. 21. μνας P with
 dot below μ. γινώσκειν P. 25. συγσφ P: corr.

Buech. 26. ἀμαρτιαν P.

HERODES

BITINNA

πρὸς Ἀμφυταίην ταῦτα, μὴ ἔμὲ πληκτίζου,
 μεθ' ἧς ἀλωδῆ καὶ ἐμὲ χρῆ π(ο)δόψηστρον 30

<ΠΥΡΡΗΣ>

δέδεται καλῶς σοι.

BITINNA

μὴ λάθῃ λυθεὶς σκέψαι.
 ἄγ' αὐτὸν ἐς τὸ ζήτηριον πρὸς Ἑρμωνα
 καὶ χιλίας μὲν ἐς τ(ὸ) νῶτον ἐγκόψαι
 αὐτῷ κέλευσον χιλίας δὲ τῆ γαστρί.

ΓΑΣΤΡΩΝ

ἀποκτενεῖς, Βίτιννα, μ' οὐδ' ἐλέγξασα 35
 εἴτ' ἔστ' ἀληθέα πρῶτον εἴτε καὶ ψευδέα;

BITINNA

ἂ δ' αὐτὸς εἶπας ἄρτι τῆ ἰδί(κ)ῃ γλάσση
 'Βίτινν', 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 ρύγχος

30. δι καιμε(ε)χρηπ(ο)δοψ P (read by Milne). There is no doubt as to this reading. I translate a v. 30^a ἰμέων γενέσθαι

128

MIME V. 29-41

BITINNA

Playne not to me, but to Amphytaea with whom
 thou lyeest, 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. μέθλαθη P. 33. τοννωτων 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.

129

τοῦ παντοῦρκτεω τοῦδε, καὶ σύ μοι, Δρήχων,
 ἤδη φαμάρτει <τῆ σ' ἄν> οὗτος ἡγήται.
 δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ
 ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον, 45
 ὡς μὴ δι' ἀγορῆς γυμνὸς ὦν θεωρήται;
 τὸ δευτέρον σοι, Πυρρίη, πάλιν φωνέω,
 ὄκως ἐρεῖς Ἑρμῶνι χιλίας ὧδε,
 καὶ χιλίας ὧδ' ἐμβαλεῖν ἀκήκουκας;
 ὡς, ἦν τι τούτων ὦν λέγω παραστέιξης, 50
 αὐτὸς σὺ καὶ τάρχαϊα καὶ τόκους τίσεις.
 βάδιζε καὶ μὴ παρὰ τὰ Μικκάλης αὐτόν
 ἄγ', ἀλλὰ τὴν ἰθείαν. οὐ δ' <ὕ>πεμνήσθην—
 κάλει, κάλει δραμεῦσα, πρὶν μακρὴν, δούλη,
 αὐτο<ὕ>ς γενέσθαι.

ΚΥΔΙΛΛΑ

Πυρρίης, τάλ<η>ς, κωφέ, 55
 καλεῖ σε. μᾶ, δόξει τις οὐχὶ σύνδουλον
 αὐτόν σπαρά<σ>ειν ἀλλὰ σημάτων φῶρα·
 ὄρης ὄκως νῦν τοῦτον ἐκ βίης ἔλκεις
 ἐς τὰς ἀνάγκας, Πυρρίη; <σ>έ, μᾶ, τούτοις
 το<ὶ>ς δύο Κύδιλλ' ἐπόψε<τ>' ἡμερέων πέντε 60
 παρ' Ἀντιδώρῳ τὰς Ἀχαικάς κείνας,
 ὡς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

BITINNA

οὗτος σύ, τοῦτον αὐτὶς ὧδ' ἔχων ἦκε
 δεδεμένον οὕτως ὥσπερ ἐξάγεις αὐτόν,
 Κόσιον τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην 65
 ἔχοντα ῥαφίδας καὶ μέλαν. μῆ δεῖ σε

42. τουτο και P: το is crossed out and δε superscr. 43. αμ-
 αρτισοισαν P: corrected by Daniellss. 49. -κᾶς P. 53. επεμμ.
 130

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. Smallwaies¹ 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 Achaean gyves that but yestereen didst doff.

BITINNA

Ho there, come back bringing him bound even as dost lead him out, and enjoyne Kosis the tattoouer to come with needles and ink. Thou must be spotted

¹ i.e. through the back slums.

P: corr. Hdl. 54. δραμοῖσα is usually read. 55. Mark of change of speakers misplaced below 56: i.e. at μᾶ.

αυτος P: corr. J., Bl. 56. ουχιδουλον P. 59. verse marked as corrupt. 57. πυρρημα P: corr. by Bl.

60. τους P: corr. Bl. 61. αχαικας P. 63. αυθις P. 66. φ of ραφιδας first written as δ. δι P.

ὁδῶ γενέσθαι ποικίλον. κατηρηθήσθω
οὕτω ἡκαταμοσῆ ὥσπερ ἡ Δάου τιμή.

ΚΥΔΙΛΛΑ

μή, πατί, ἀλλὰ νῦν μὲν αὐτόν,—οὕτω σοι
ζῶη Βατυλλίς κήπιδος μιν ἐλθοῦσαν 70
ἔς ἀνδρὸς οἶκον καὶ τέκν' ἀγκάλαις ἄραις—
ἄφες, παραιτεῦμαί σε τὴν μίαν ταύτην
ἁμαρτίην—

BITINNA

Κύδιλλα, μή με λυπεῖτε,
ἢ φεύξομ' ἐκ τῆς οἰκίης. ἀφέω τοῦτον
τ[ὸ]ν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα 75
ἔς μεν δικαίως τὸ πρόσωπον ἐμπτύοι;
ο(ὄ), (τ)ὴν Τύραννον, ἀλλ' ἐπέιπερ οὐκ οἶδεν,
ἄνθρωπος ὢν, ἐωυτόν, αὐτίκ' εἰδήσει
ἐ(ν) τῷ μετώπῳ τὸ ἐπίγραμμα' ἔχων τοῦτο.

ΚΥΔΙΛΛΑ

ἀλλ' ἔστιν εἰκὰς καὶ Γερῆνι' ἐς πέμπτην— 80

68. see nn. 69. πατί P. σῶ P. 70. μεν P:
corr. R. 71. Non ἀγκα'λ. 73. μηλυπιτεμε P: corr.
by R. 77. ἐπε(π)ειπερ P, who wrote επει first but oddly
turned the ι into π. 80. ἐστιν—the ι is a correction as if
the writer had started to write ε.

¹ 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 obstipio,
multum similis metuenti.* There is fair evidence for καταμν-
in the sense 'capite obstipio,' perhaps by early confusion with
132

attone. Let him be taught to cringe as low as his
honour Davus.¹

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 errour—

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 face ? Nay by the Queen,² but since, though
mortal he be, he knoweth not himself, soon shall he
know it with this inscripcioun³ on his forehead.

KYDILLA

But 'tis the twentieth, and but four days to the
Gerenia.

the Doric *κατάμνω*. Either Herodes coined *κατάμνος* incor-
rectly or *καταμῶν* should be read.

² 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 com-
monest 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
Κυραγόν, 'Huntress.'

³ Inscriptioun: ἈΝΟC ΕΙΜΙ?

HERODES

BITINNA

νῦν μὲν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτη,
 ἣν οὐδὲν ἠ<σσ>ον ἢ Βατυλλίδα στέργω,
 ἐν τῆσι χερσὶ τῆσ' ἐμῆσι θρέψασα.
 ἔπεᾶν δὲ τοῖς καμοῦσιν ἐγγυτλώσωμεν
 ἄξεις τότε ἀμελι<τίτι>ν ὄρτην ἐξ ὄρτης. 85

82. ἠττον P: corr. by Meister. 83. ἐμῆσι P.
 85. ἀμ(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 nursele. But whenas we have done libacioun to
 those that sleep, then shalt have unhoneied¹ festivall
 on festivall.

¹ *i.e.* πικράν 'bitter.' Honey was not offered to the dead.

VI

ΦΙ(Λ)ΙΑΖ(Ο)ΥΡΑΙ Η ΙΔΙΑΖΟΥΡΑΙ

ΚΟΡΙΤΤΩ

Κάθησο, Μητροῦ· τῇ γυναικὶ θὲς δίφρον
 ἀναστα(θ)ε(ῖσα)· πάντα δεῖ με προστά(σσ)εῖν
 αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσῃς
 αὐτὴ 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.
 νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν,
 ὅτ' ἐστὶ χρ[εῖ](η), ληστρί; θυέ μοι ταύτη 10
 ἐπεὶ σ' ἐγ(ευ)σ' ἄν τῶν ἐμῶν ἐγὼ χειρέων.

ΜΗΤΡΩ

φίλη Κοριττοῦ, ταῦτ' (ἐ)μ(ο)ὶ ζυγὸν τρίβεις.
 κῆγῶ ἐπιβρύχουσ' ἡμέρην τε καὶ νύκτα
 κύων ὑλακτέω ταῖ[s] ἀωνύμοις ταύταις.
 ἀλλ' οὐνεκεν πρὸς σ' (ῆ)λ[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. 7. μετρεω P. 6. κη P: corr. by Bl.
 136

VI

A PRIVATE CHAT

(Scene: Ephesus? The house of Koritto, a lady. Her friend Metro bursts in unannounced. A slave-girl is present.)

ΚΟΡΙΤΤΩ

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.

ΜΕΤΡΩ

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; χείρων 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

ἐκποδὼν ἡμῶν 15
 φθείρεσθε, νώβυστρ', ὦ(τ)[α] μούνον καὶ γλάσσαι
 τὰ δ' ἄλλ' ἑορτή—

ΜΗΤΡΩ

λίσσομα[ί σ](ε), μὴ ψεύση,
 φίλη Κοριττοῖ, τίς <κ>στ' ἦν ὃ σοι ῥάψας
 τὸν κόκκινον βαυβῶνα;

ΚΟΡΙΤΤΩ

κοῦ δ' ὀρώρηκας,
 Μητροῖ, σὺ κείνον;

ΜΗΤΡΩ

Νοσσίς ε[ί]χεν ἡρίνηης 20
 τριτῆμέρη νιν· μᾶ, καλόν τι δώρημα.

ΚΟΡΙΤΤΩ

Νοσσίς; κόθεν λαβοῦσα;

ΜΗΤΡΩ

διαβαλεῖς ἦν σοι
 εἶπω;

ΚΟΡΙΤΤΩ

μὰ τούτους τοὺς γλυκέας, φίλη Μητροῖ,
 ἐκ τοῦ Κοριττοῦς στόματος οὐδεὶς μὴ ἀκούσῃ
 ὅσ' ἂν σὺ λέξῃς.

ΜΗΤΡΩ

ἡ Βιτᾶ<δ>ος Εὐβούλη 25
 ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθέσθαι.

138

MIME VI. 15-26

<ΚΟΡΙΤΤΟ>

Get ye gone, ye slightfull ones; naught but ears
 and tongues, and the rest of ye idlens—

METRO

Prithee, lie not, Koritto deare? Who did stitch
 thee the scarlet baubon?

ΚΟΡΙΤΤΟ

Where hast seen it, Metro?

METRO

Nossis, Erinna's childe, had it two daies agone.
 La! a fayre gift.

ΚΟΡΙΤΤΟ

Nossis! Whence gat she it?

METRO

Wilt bewray an I tell thee?

ΚΟΡΙΤΤΟ

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. 19. ^κκόκκινον P. 25. ἡβιτᾶτος P:
 corr. W. Schulze.

139

ΚΟΡΙΤΤΟ

γυναῖκες, αὐτῆ μ' ἢ γυνή <κ>οτ' ἐκτρίβει.
 ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ἠδέσθην
 κῆδωκα, Μητροῖ, πρόσθεν ἢ αὐτῆ χρήσασθαι.
 ἢ δ' ὦ<σ>περ εὐρημ' ἀράσσα<σα> δωρεῖται 30
 καὶ τ<ῆ>σι μὴ δεῖ. χαιρέτω, φίλη, πολλά,
 εἴουσα τοίῃ, <κ>ῆτέραν τῶν ἀνθ' ἡμέων
 φίλην ἀθρεῖτω τάλλα. Νοσσίδι χρῆσθαι
 τῇ Μηδοκέω—μέζον μὲν ἢ δίκη γρύζω,
 λάθουμι δ' Ἀδρήστεια—χιλίων εὐντων 35
 εἴν' οὐκ ἂν ὅστις σαπρὸς ἐστι προσδοίην.

ΜΗΤΡΟ

μὴ δῆ, Κοριττοῦ, τὴν χολὴν ἐπὶ ῥινός
 ἔχ' εὐθύς, ἦν τι ῥήμα μὴ καλὸν πεύθη.
 γυναικός ἐστι κρηγμύης φέρεω πάντα.
 ἐγὼ δὲ τούτων αἰτή λαλεῖσ' εἰμι 40
 †πολλά† τὴν μευ γλ<ά>σσαν ἐκτεμεῖν δεῖται.
 ἐκείνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην,
 τίς ἔσ<τ>' ὁ ῥάψας αὐτόν; εἰ φιλεῖς μ' εἶπον.
 τί μ' ἐ<κ>μ>βλέπεις γελῶσα; νῦν ὀρώρηκας
 Μητροῦν τὸ πρῶτον; ἢ τί τὰβρά σοι ταῦτα; 45
 ἐνεύχομαι, Κοριττί, μὴ μ' ἐπιψεύση,
 ἀλλ' εἶπέ τὸν ῥάψαντα.

ΚΟΡΙΤΤΟ

μᾶ, τί μοι ἐνεύχη;

Κέρδων ἔραψε.

27. ποτ P: corr. R. 30. omissions suppl. by K.
 31. ταῖσι P: corr. R. 33. χρῆσθ P. 34. ηγυ-
 νηγρυξω P with ηδικηγρυξ(ω) superscr. 36. λεπρος and
 140

ΚΟΡΙΤΤΟ

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.

ΜΕΤΡΟ

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 intendment—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.

ΚΟΡΙΤΤΟ

La! why adjure? 'Twas Kerdon.

προσδωσω (ωσω erased) P. 37. κόρη τυ Stob. Fl. lxxiv.

14. 38. σοφον P: σοφὸν 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: ε.γ. περισσά οἱ ἀκαιρα (Greg. Naz. ii. 726, v. 984 ἰδοὺ προτείνω τὴν ἀκαιρον καὶ λάλον γλώσσαν· ὁ θέλων νηλέως ἐκτεμνέτω). γλωσσαν P: corr. by M. 43. ἴπον P. 44. ενβ. P.
 46. μαημοι P: corr. Bl., Hdl.

<ΜΗΤΡΩ>

κοῖος, εἶπέ μοι, Κέρδων;
 δύ' εἰσὶ γὰρ Κέρδωνες, εἰς μὲν ὁ γλαυκός
 ὁ Μυρταλίνης τῆς Κυλαϊθίδος γείτων·
 ἀλλ' οὗτος οὐδ' ἂν πληκτρον ἐς λύρην ράβιαι·
 ὁ δ' ἕτερος ἐγγυὸς τῆς συνοικίης οἰκῶν
 τῆς Ἐρμωδῶρου τῆν πλατεῖαν ἐκβάντι,
 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε·
 τούτῳ [K](υλ)αιθῖς ἢ μακαρίτις ἐχρήτο—
 μνησθεῖεν αὐτῆς οὔτινες προσήκουσιν.

50

55

ΚΟΡΙΤΤΩ

οὐδέτερος αὐτῶν ἐστὶν ὦν> λέγεις, Μητροῖ,
 ἀλλ' οὗτος οὐκ οἶδ' ἦ <κ> Χίου τις ἢ ῥυθρεῶν
 ἦκει, φαλακ(ρ)ός, μικκός—αὐτὸ ἐρεῖς εἶναι
 Πρηξίνον· οὐδ' ἂν σύκον εἰκάσαι σύκῳ
 ἔχοις ἂν (οὔ)[τ]ω· πλὴν ἐπὴν λαλῆ, γνώση
 Κέρδων ὀτεύνεκ' ἐστὶ καὶ οὐχὶ Πρηξίνος.
 κατ' οἰκίην δ' ἐργάζετ' ἐ<μ>πολέων λάθρη,
 τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει—
 ἀλλ' ἐρ(γ)' ὀκ(οῦ)' (ἔ)στ' ἐργάτης; Ἀθηναίης
 αὐτῆς ὀρ<ῆ>ν τ(ὰς) χε[ι]ρας οὐχὶ Κέρδωνος
 δόξεις· ἐ[γὼ] μὲν—δύο γὰρ ἦλθ' ἔχων, Μητροῖ—
 ἰδοῦσ' ἄμ' ἰ(δμ)ῆ τῶμματ' ἐξεκύμνη·
 τὰ βαλλί' οὕτως ἄνδρες οὐχὶ ποιέουσι—
 αὐταὶ γὰρ ἐ(σ)μεν—ὀρθά· κοῦ μόνον τοῦτο,
 ἀλλ' ἢ μαλακό(τ)ης ὕπνος, οἱ δ' ἱμαντίσκοι
 ἔρι', οὐχ ἱμ(ά)[ντες]· εὐνοέστερον σκυτέα
 γυναικ[ι] διφῶσ' ἄλλον οὐκ ἀνευρ[ῆ]σ[εις].

60

65

70

ΜΗΤΡΩ

κῶς οὖν ἀφήκας τὸν ἕτερον;
 142

<ΜΕΤΡΩ>

Which Kerdon? Tell me. There are two Kerdon, one of grey eyne, neighbour of Myrtaline daughter of Kylaithis: but you 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.

ΚΟΡΙΤΤΩ

'Tis neither of these, Metro. This one hailleth from Chios or Erythrae, I wot not which: bald and short: a very Prexinus motest say: fig to fig notest so compare: but whenas he prateth thou'lt ken him to be Kerdon not Prexinus. At home he werkeht 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 glauce 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.

ΜΕΤΡΩ

How gattest not the other?

52. οἰκῶν P. 57. ὡς P; corr. Bl. 58. ἡχίου P;
 corr. W. Schulze. 60. αἰσσοκῶι P. 61. suppl. by K.
 63. κατοικεῖν 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. ὀρ(α)ν P. 67. suppl. Bl., Buech.
 68. ἀμ(δμ)η P. 72. suppl. R. 73. suppl. Hdl.
 (ἡσ.[.] superscr.). 74 etc. suppl. K.

<ΚΟΡΙΤΤΩ>

τ[ι] δ' οὐ, Μητροῖ,
ἔπρηξα; κοίην δ' οὐ προσήγαγον πειθοῦν 75
αὐτῷ; φιλεῦσα, τὸ φαλακρὸν κ[α]ταψῶσα,
γλυκὴν πιεῖν ἐγχεῦσα, ταταλίξ[ο]υσα,
τὸ σῶμα μόνον οὐχὶ δοῦσα χ[ρ]ήσασθαι.

ΜΗΤΡΩ

ἀλλ' εἶ σε καὶ τοῦτ' ἠξίωσ' ἔδει δοῦ[ν]αι.

ΚΟΡΙΤΤΩ

ἔδει γάρ· ἀλλ' ἄκαιρον οὐ πρόπον (γ') εἶναι· 80
ἤλθην ἢ Βιτᾶ<δ>ος ἐν μέσῳ <Εὐβ>ούλη·
αὐτὴ γὰρ ἡμέων ἡμέρην τε καὶ νύκτα
τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,
ὄκως τὸν ωύτης μὴ τετραβόλο[υ] κόψη.

ΜΗΤΡΩ

κῶς δ' οὗτος εὔρε πρόσ σε τὴν ὁδὸν ταύτην, 85
φίλη Κοριττοῖ; μηδὲ τοῦτό με ψεύσ(η).

ΚΟΡΙΤΤΩ

ἔπεμψεν αὐτὸν Ἀρτεμῖς ἢ Κανδᾶ<δ>(ο)[ς]
τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.

ΜΗΤΡΩ

αἰεὶ μὲν Ἀρτεμῖς τι καινὸν εὐρήσει,
πρόσω 'πιεύσα τὴν προκυκλίη 90
ἀλλ' οὖν γ' ὄτ' οὐχὶ τοὺς δὺ' εἶχες ἐκ<κ>λύσαι
ἔδει πυθέσθαι τὸν ἕτερον τίς ἢ ἐκ<κ>δοῦσα.

<ΚΟΡΙΤΤΩ>

All things tryed I: all persuousons 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.

ΚΟΡΙΤΤΩ

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.

ΚΟΡΙΤΤΩ

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. ἠλθην γὰρ P. ταιος corr. W. Schulze. ενμεσ(ω)-
δουλη P: corr. Jevons. 86. ψευσ(η)[ι] P. 87. Καν-
δατος P (so Bl.): corr. W. Schulze. 90. P has ιηθη(απην),
but there is a quite different correction (unfortunately illeg-
ible) above. I imagine τῆς προκυκλῆς στάμνης. 91, 92. εγ
for εκ P.

HERODES

ΚΟΡΙΤΤΩ

ἐλιπάρεον ὁ δ' ὤμνυ' οὐκ ἂν εἰπεῖν μοι·
†ταύτη γὰρ <ἦλω> κηγάπησέ ν<ω>, Μητροῖ.†

<ΜΗΤΡΩ>

λέγεις ὁδόν μοι· νῦν πρὸς Ἀρτεμῖν εἶ<μι>· 95
ὅκως ὁ Κ(έρδω)ν ὅστις ἐστὶν εἰδ[ῆ](σ)ω.
ὕγίαινέ μ(ο)[ι, Κοριτ]τί· λαίμα τ[ις] <κ>ῶρη
ἡμί[ν] ἀφ[έρπειν] ἐστί.

ΚΟΡΙΤΤΩ

τὴν θύρην κλείσον,
αὐτ[η σ]ύ, (ν)[εο]σσοπῶλι, κάξαμίθρησαι
αἰ ἀλ(ε)κτ[ορι]δες ε(ί) [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 ἄ right mg.
of 93. The article was only granted to a lady in return

MIME VI. 93-102

ΚΟΡΙΤΤΩ

I besought but he swore he nould say : †for he was
charmed with her and she with him, Metro.†

ΜΕΤΡΩ

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.

ΚΟΡΙΤΤΩ

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. *ναι* P : corr. by R. 96. suppl. Buech.
97. init. suppl. Buech. fin. corr. (λαίμαι) and suppl. by
Grooneboom. 98. init. suppl. Cr. 99. init. suppl. R.,
med. Diels. 100. suppl. by Cr. 101. *e.g.* *ρίψον* Bl.
102. suppl. Hdl.

VII

C]KY(T)[E]Y'C

MHTPΩ

Κέρδων, ἄγω (σ)οι τάσδε τὰς (γ)[υνάς, εἴ] τι
τῶν σῶν ἔχεις αὐτήσιν ἄξιον δεῖ(ξ)αι
χειρέων νοήρες 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, μέχρις τὸν ὕπνον ἐκχέη πάντα·
μᾶλλον δὲ τὴν ἀκανθα[ν], ὡς ἐχ[ω]ν κ<λά>η,
ἐκ τοῦ τραχήλου δῆσο[ν. εἴ]α δὴ, [κέρκω]ψ,
κίνει ταχέως τὰ γούνα· μέζον [ἴ]χη(νας) 10
τρίβειν ψοφεῦντα νου(θ)[ετημάτων] τῶνδε;

1. γυνάς Diels, εἰ τι Ellis. 3 fin. an erasure. 4. φ[ι]λέω
P. 8. καλη P: correxi et supplevi. 9. εἴα δὴ suppl.
Diels, κέρκωψ Hdl. 10. supplevi dubitanter. 11. sup-
plied by Hdl. τουτωνδε P (του being cancelled by
dots). The gap here when the mounting is corrected is of
about one letter more than would appear from the facsimile;

148

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 slie
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
neck. Ply thy knees apace, sir Kerkops; yearnst
to chafe louder¹ chastisements than these? *Now*

¹ 'louder,' i.e. chains.

here of seven or eight letters. See Kenyon in the Cam-
bridge Edition.

149

νῦν ἔκ μιν αὐτήν, λε[.], λαμπ]ρύνεις
 κ(α)[ι] ψ[ῆς; (έ)γώ] σευ τή(ν) [.] ψήσω.
 ἔ(ξεσ)[θε, Μ](η)τροῖ. Πίστ[ε τήν ο]ίξας
 πυργίδα, μὴ τήν ᾧδ[ε,](ν), 15
 τὰ χρήσιμ' ἔργα, τοῦ τριωρόφου . . .]ος
 ταχέως ἐνεγκ' ἀνω(θ)[εν. Μη]τροῖ,
 οἱ ἔργ' ἐπόψεσθ'. ἡσυχῆ [.]ον
 τήν <σ>αμβαλούχην οἱ(γ)[ε.] πρῶτον,
 Μητροῖ, τελέων ἀρη[ρεν ἐκ μερ](έ)ων ἕχνος· 20
 θηείσθε κύμε[ι]ς, ᾧ γυ[ναῖκες· ἡ πτ]έρνη
 ὀρήθ' ὄκως πέπηγε, <κ>[ῶς σά]φ' ἡν[ίσκ]οις
 ἐξηρτίωται πᾶσα, κ[οῦ τὰ] μὲν κ[αλῶ]ς
 τὰ δ' οὐχὶ καλῶς, ἀλλὰ π[άν]τ' ἴσαι χ[εῖρε]ς.
 τὸ χρώμα δ', οὕτως ὑμ[ι]ν ἢ Πα[.] δοίη 25
 . [. π]ερ ἱκανᾶσθ' ἐπαυρέσθαι,
 (π)[. ἄ]λλο τῷδ' ἴσον χρώμα
 κ[οῦ] οὕτ[ω], κοῦ δὲ κηρός ἀνθήσει;
 χ[ρυσσοῦ στατήρα](ς) τρεῖς ἔδωκε Κανδᾶ<δ>(ι)
 Κ[έρδων] τοῦτο κῆτερον χρώμα· 30
 β[ραχεῖ λόγῳ δ' ὄμνυ]μι πάν<τ>' ὅσ' ἔστ' ἰ[ρ]ά
 κ[ῶ]σ' ἔστιν ὅσια τήν ἀλη[θείη]ν β[ά]τ' . . ἰξεν
] οὐδ' ὅσον ῥοπήν ψεῦδος
] Κέρδωνι μὴ βίου ὄνησις
 μ[η]δ']ων γίνονται—κα[ι] χάριν πρὸς με 35
 οὐ γ[ι]ν(ἀ)ρ ἀλλὰ μεζόνων ἤδη
] κερδέων ὀριγνῶνται.

12. If λαμπρύνεις (Blass?) is right at most six letters
 are missing. λειόπυγε may be better than λευκόπυγε Cr.
 13. init. suppl. (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. διπλήν Hg. 15. τήν
 δ' ἐκέει', ἀρον. 16. suppl. e.g. with δ' ὅσος. They are
 so precious as to be kept at the top of the house and none

150

<smooth-rump>, dost clene and wipe it: I'll wipe thy
 <posterior> for thee. Sit ye down, Metro. Pistos,
 ope the <double> chest—not this <here but yon, and
 have out> my noble werkes, bringing them <thysel>
 speedily the third floor adown. Happy Metro, what
 werkes shalt behold! Quietly, <sir greedy-belly>,
 ope the shoe-case. <This> sole Metro is fixed of per-
 fect <parts>: descern 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 chanced 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
 skinnners> clutch after greater gains now. <As with

but Pistos may touch them. 17. suppl. Bl., K. e.g. δλβίη
 (Hdl.). 18. 9 or 10 letters missing, e.g. σί, λαίμαστρον.
 19. corr. by Bl. Seven letters missing after ὄγι: e.g.
 τοῦτο (Bl.) δῆ or σοι. 20. suppl. 21. suppl.
 by R. 22. σπας P (who started to write op). suppli
 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>λληχεν οὐδ<ε>ίς 28. suppl. Cr. Hg.: e.g. φύκος.
 29. suppl. at (ι) P: corr. W. Schulze. 30. suppl. Cr.
 Then e.g. ὁ δ' εἶδον. 31. εστιν[.] a P: δμνυμι
 πάνθ' ὅσ' ἔστ' ἰρά Bl. 32. init. suppl. Hdl. βαδίζεν
 P: suppl. and corrected by Bl. A mark of doubt is
 prefixed. 33. e.g. ἔρκος δ' ὀδόντων. 34. e.g. ἀμειψεται ἡ.
 35. suppl. e.g. ἐμπολέων. 36. suppl. Cr. init. e.g.
 ἤτησεν. 37. e.g. οἱ ἠνοδέψαι.

151

.....] τάργα τῆς τέχνης ἡμ<έ>ων
 ὁ πίσ]υγγοσ δέ δειλαιῖν οἰζύν
] . ναν[. .]έων νύκτα <κ>ήμερην θάλλω· 40
]ς ἡμέων ἄχρισ ἐσπέρης κάπτει
](αμ πρ[ὸς] ὄρθ[ρ]ον; οὐ δοκέω τόσ<σ>ον
 τὰ Μικ<ί>ωνοσ (κ)ηρί' εὐπ[.....]
 κοῦπω λέγω, τρεισκαίδε[κ' β](ὀ)σχω,
 ὀπύνεκ' ὦ γυναῖκεσ ἀργ[.....]ς, 45
 οἷ, κῆν ὕη Ζ(ε)ύ(σ), τοῦτο μοῦ[νον]ν
 'φέρ' εἰ φέρεῖσ τι, τάλλα δ' ἀψ[..... εἰ](ά)ται
 ὄκωσ νεοσσο[ί] τὰσ κ<ο>χῶνασ θά[λ]π[ο]ντεσ.
 ἀλλ' οὐ λόγων γάρ, φασί, ἡ ἀγο(ρ)ῆ δεῖται
 χαλκῶν δέ—τ(ο)ῦτ' ἦν μ(ῆ) ὄμν 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 μοι σα[μ]βα[λ]λουχίδασ πάσασ
 ἔνεγκε, Πίστε· (δεῖ 'γ[κ]α)λίστ' (εὐ) νηθείασ
 ὕμέασ ἀπελθεῖν, ὦ γυναῖκεσ, εἰσ [ο]ίλων. 55
 θήσεσθε δ' ὕμ[ε]ίσ· (γέ)νεα ταῦτα πα[ν]τοῖα·
 Σικυῶνι', Ἀμβρακίδια, Νοσσιδεσ, <Χ>αί,αι,
 ψιττάκια, κανναβίσκα, Βαυκίδ[ε]σ, βλαυττία,
 Ἰωνί' ἀμφίσφαιρα, νυκτιπηδηκεσ,
 ἀκροσφύρια, καρκίνα, σάμβαλ' Ἀργεῖα, 60
 κοκκίδεσ, ἐφηβοι, διάβαθρ' ὦν ἐρᾶ θ[ν]μὸσ
 ὕμέων ἐκάστησ εἶπατ' ὡσ ἂν αἰσθιοσθε
 σκύτεα γυναῖκεσ καὶ κύνεσ τί βρώζουσιν.

38. τα εργα and ημων P. e.g. ὄκωσ μελίσσησ. 39. suppl. Bl.
 e.g. φορεῖτ'. De mensura huius loci mire agit Edmondsius
 C.Q. 1925, qui ea quae falsis rationibus adductus coniecerat,
 tamquam spatiis congruentia iterat. 40. e.g. πάσων, and
 ἀνώγειν Postgate. 41. e.g. ἐπ<ε>ίτισ. 42. e.g. ἡ πῖετα: cett.

152

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
 posterious. 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, hems,
 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.

suppl. K. τασων P: corr. K. 48. μικρωνοσ P: corr. Cr.
 κηρία recte Cr.¹, Hg. fin. e.g. εὐ ποιεῖν ἄλλωσ. '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 Κάρασ.
 45. οτουνεκ with esuperscr. P. e.g. ἀργίη πάντεσ Hdl. 46. οἱ
 P. e.g. μούνον ἄδοσι Hdl. 47. suppl. by Cr.: e.g. ἀψύφωσ
 Hdl. 48. ὄπωσ P with κ superscr.: corr. and suppl. by
 Jackson. κηχῶνασ 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. θήσεσθε 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.

153

ΜΗΤΡΩ

κόσου χρεΐζεις κείν' ὁ πρόσθεν ἤειρας
ἀπεμπολήκν τὸ > ζεύγος; ἀλλὰ μὴ βροντέων 65
οὗτος σὺ τρέψον μέζον εἰς φυγὴν ἡμέας.

<ΚΕΡΔΩΝ>

αὐτῆ σὺ καὶ τίμησον εἰ θέλεις αὐτό
καὶ στήσον ἧς κοτ' ἐστὶν ἄξιον τιμῆς.
(εἰ)τ', (ἐκ) τό(σ)ων γὰρ οὐ σε ῥηδίως κρ(ῖ)ναι
ζευγέων, γύναι, τῶληθές—

<ΜΗΤΡΩ>

ἦν θέλης, ἔργον 70
ἔρεΐς 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 Κερδείη Πειθοῖ,
ὦς, ἦν τι μὴ νῦν ἡμῶν ἐς βόλον κύρση, 75
οὐκ οἶδ' ὄκως ἄμεινον ἢ <κ>ύ<θ>ρη πρήξει.

ΜΗΤΡΩ

τί τονθορύ<ζ>εις κοῦκ ἐλευθέρη γλάσση
τὸν τίμον ὅστις ἐστὶν ἐ<ξ>εδίφησας;

ΚΕΡΔΩΝ

γ(ύ)να(ι), μιῆς μ[νῆ](ς) ἐστὶν ἄξιον τοῦτο
τὸ ζεύγος· ἢ ἄνω <σ<τ>' ἢ κάτω βλέπειν· χαλκοῦ 80

65. (marked as corrupt): <ν τὸ> inserted by K.
69. (κ)μ(ει)ναι and (εκ) το(σ)ων legi: ('possible' Milne).
70. ζευγέων legit Milne: sed vide addenda. 72. ἀλώπηξ
154

METRO

That pair thou tookest up just now—at what price
woldst barter? Ho, thou, roar not overlord 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 nests¹—to bring quick bread
to toolpliers. Ah gainster Hermes and gainstress
Suasion 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

¹ i.e. bald.

P. suppl. Hdl. 73. marked as corrupt: suppl. Diels.
74. Κερδέων Danielss. and others. 76. χυτρη P by
correction of some letters: κύθρη Buech., Meister.

77. τονθορυξει P: corr. by Buech. 78. εξεδιφ (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.

ρίνημ' ὁ δῆκοτ' ἐστὶ τῆς Ἀθηναίης
ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.

ΜΗΤΡΩ

μάλ' εἰκότως σευ τὸ στεγύλλιον, Κέρδων,
πέπληθε δαμυλέων τε καὶ καλῶν ἔργων.
φύλασσε κα[ργ]ασ' αὐτά· τῇ γὰρ εἰκοστῇ 85
τοῦ Ταυρεῶνος ἢ 'κατῆ γάμον ποιεῖ
τῆς Ἀρτακηνῆς, κύποδημάτων χρεΐη·
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> ἔλθη, μνῆς ἔλασσον οὐ<κ> οὔσει,
ἦν τ' ἢ Ἀρτακηνῆ· πρὸς τὰδ', εἰ θέλεις, σκέπτει.

ΜΗΤΡΩ

οὐ σοι δίδωσιν ἢ ἀγαθὴ τύχη, Κ[ε]ρδων,
ψαῦσαι ποδίσκων ὧν πόθοι τε κῆρωτες 95
ψάουσι, ἀλλ' εἰς κνῦσα καὶ κακῇ λώβῃ·
ὥστ' ἐκ μὲν ἡμέων ἰλιολέοστ' ἔω πρήξεις,
τ(α)ύτη δὲ δώσεις κείνο τὸ ἕτερον ζεύγος
κόσου; πάλιν πρήμηνον ἀξίην φωνῆν
σεωυτοῦ.

85. φυλασσεκα[.]ασ P: two short letters missing.
87. [τ]ησα(ρ)[τα](κ)ηνησ P: supplied by K. 88. marked
as corrupt. Reading (Cr.) is doubtful. 91. ηκατελθη

earth¹: 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 disprde 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' dawn²: but at what price
wilt give yon other pair to this lady? blatter thilk
time some utteraunce beseming thee.

¹ 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*).

² Conceivably <Δ>ιολεὺς dreamt of great riches and woke
to find himself robbed. The whole would mean 'less than
nothing.'

and ουχοισι P. 92. ημητι P. 96. marked as corrupt.
97. κ ex χ. 99. σεωτου in left margin with σεωτου στατη.
at top of column.

ΚΕΡΔΩΝ

στατήρας πέντε, ναὶ μὰ θεούς, φο[ε]τῆ
 ἢ ψάλτρι' <Εὐ>ετηρίς ἡμέρην πᾶσαν 106
 λαβεῖν ἀνώγουσ', ἀλλ' ἐγὼ μιν [ἐ](χθ)[α]ίρω,
 καθ' ἑτέσσαράς μοι Δαρ<ι>κοὺς ὑπόσχηται,
 ὁτέυνεκέεν μευ τὴν γυναικα (τ)ωθάζει
 κακοῖσι δέννοις· εἰ δὲ [. . . ἔχ]ει χρεῖη
 φέρ',—εὐλαβοῦμαι> τῶν τριῶν . . . δοῦναι—
 καὶ ταῦτα καὶ ταῦτ' ἢ ὕμιν ἑπτὰ Δαρεικῶν 106
 ἔκητι Μητροῦς τῆσδε· μηδὲν ἀντει(πησ).
 δύναϊτό μ' ἐλάσαι σ<ή> ἂν [ἰή] τὸν πίσ[υ]γγον
 ἐόντα λ<ί>θινον ἐς θεοὺς ἀν(απ)τῆ(ν)αι·
 ἔχεις γὰρ οὐχὶ γλάσσαν ἡδ<ο>αγνῆς δ' ἡθ(μό)ν· 110
 ᾄ, θεῶν ἐκεῖνος οὐ μακρὴν ἀπ(ε)[στ' ὦν](ήρ)
 ὁτέω σὺ χεῖλεα νύκτα κῆμέρην οἴγ[εις].
 φέρ' ὠδε τὸν ποδίσκον· εἰς ἰ<χ>νος θῶ (μιν).
 πάξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἐλη[s] μηδέν·
 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει· 115
 αὐτὴν ἐρείς τὸ πέλημα τὴν Ἀθηναίην
 τεμεῖν. δὸς αὐτῆ καὶ σὺ τὸν πόδ'· ᾄ, ψωρηῆ
 ἄρηρεν ὀπλῆ βοῦς ὁ λακτίσας ὕμ<έ>ας.
 εἴ τις πρ[ὸ]ς ἴχνος ἡκόνησε τὴν σμιλῆν,
 οὐκ ἂν, 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;
 γυναικες, ἣν ἔχητε κῆτέρων χρεῖην
 ἢ σαμβαλίσκων ἢ ᾄ κατ' οἰκίην ἔλκειν 125

100. corr. by Bl. R (eu om. P). 101. suppl. by K.
 102. δαρεικους P. 103. οτουνεκεν P: corr. by Meister.

104. δεννοις P. e.g. τῶνδ'. 105. correxi et supplivi e.g.
 The placing of a fragment is uncertain (Lamacraft): perhaps
 158

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 ¹ 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.² 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

¹ ἦ: the subjunctive (as Soph. Phil. 300) is softened by
 the sense (δῶ) as in Soph. (διδάξω).

² Appears to be a mere touch of picturesque flattery.

ὄν[αρ], perhaps [με]ῖον. I translate the latter. He does not
 want to 'split the set.' 106. καταναυτακαυται P:
 corrected by K. ἡ υμιν P. 107. ita Hg.
 108. δύναϊτο Buech., marked as doubtful. ἐλάσαι P.
 supplivi et correxi: η om. P (cf. v. 91): post αν unius
 literae spat. 109. εονταληθινον P. corrected
 by Hdl. 110. ηδηνησθη(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'] ὠδε <δεί> πέμπειν.
 σὺ δ' ἦκε, Μητροῖ, πρὸς με τῇ ἐνάτῃ πάντως
 ὄκως λάβης καρκίνα· τήν γὰρ οὖν βαίτην
 θάλπους ἀνευ δεῖ <καί> φρονοῦντ' ἐνδον ράπτειν.

126. marked as doubtful. ^{ew} πεμπεται the last ι being
 crossed out P: corr. Bl. 129. correcti: ανευδεινδον-
 φρονοντακαιραπτειν P.

MIME VII. 126-129

housewear ye mote send me the handmaid.¹ But be
 ware Metro that thou come to me on the ninth to
 get thy 'crabs,' for jenkins inner seam must be
 sticht sans haste and warily withal.

¹ The suggestion seems to be that Metro's commission
 needs inordinate care. The subject matter of Mime VI. is
 perhaps suggested. *ενδον* objective 'on its inside.'

VIII

ΕΝΥΠΝΙΟΝ

* Ἄσθηθι, δούλη Ψύλλα· μέχρι τέο κείσθ
 βέγγουσα; τήν δὲ χοῖρον αὐόνη δρύπτει·
 ἢ προσμένεις σὺ μέχρι σευ ἥλιος θάλψει
 τὸν] κυσὸν ἐσδύς; κῶς δ', ἄρτυτε, κοῦ κάμνεις
 τὰ πλ]ευρὰ κνώσσουσ'; αἱ δὲ νύκτες ἐννέωροι.
 ἄσθηθι, φημί, καὶ ἄσφον, εἰ θέλεις, λύχνον, 6
 καὶ τ]ήν ἀναυλον χοῖρον ἐς νομὴν πέμψον.
 τ](όν)θρυζε καὶ κνώ, μέχρις <ο>δ' παραστά[ς σοι
 τὸ] βρέγμα τῶ σκίπτωνι μαλθακὸν θῶμα[ι.
 δει]λή Μεγαλλί, κ(α)[ι] σὺ Λάτμιον κνώσσεις; 10
 οὐ] τᾶρ(γ)α σέ τρύχ[ου]σιν· ἀλλὰ μὴν στέμμ[α
 ἐπ' ἱρὰ διζόμε(σ)[θ]α; βα(ὸ)ς οὐχ ἡμῖν
 ἐν τῇ οἰκίῃ <σ>τι μα[λ]λὸς εἰρίων. δειλή,
 ἄσθηθι· σὺ τέ μοι τ[οῦ](ναρ), εἰ θέλεις, Ἄννα,
 ἄκουσον, οὐ γὰρ ν(η)[πίας] φρένας βόσκεις. 15
 τράγον τιν' ἔλκειν [διὰ] φάραγγος ὠήθ]ην
 μακρῆς, ὁ δ' εὐπώ[γω]ν τε κεύκέρως [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. ασθη](θ)ι φημι P. ασθησον P but
 with σση cancelled and τ changed to ψ. 8. τον]θρυζε K.
 ρισεν P; correxi Camb. Ed. 1922. 9. το]βρεγμα P. θωμα[ι
 P. 10. δι]λημεγαλλι 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, Psylla 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 sleeping these agelong nights? Rise
 up, again I say, and light the lamp, prithe, 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 Latmos¹? Not
 with werkes art weary: for seeke we a wool fillet
 for rytes, not a wisp of wool is in our habitance.
 Wretche rise up: and thou Annas, prithe, list to
 my dreme, for thou nourlest not sorry wits. Mesemed
 I dragged through a long gorge² a gote, fayre of

¹ Like Endymion.

² 'led a goat'; the phrase implies 'to sacrifice.'

it (the letter after ρ) is a ῃ the horizontal stroke must have
 been exceptionally short' K. 13. εντηι 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[ι] superscr.
 above ισμη P. suppl. Cr. 17. med. suppl. by Cr.

ἐπεὶ δὲ δὴ [μ](ω) [.](α) τῆς βήσσης,
 ἔω φα[ούσης . . . οὐ] γὰρ ἐσώμαι,
 σύ[ριγξι.]τες αἰπόλοι πλέ[γδην 20
 τῆ[ις]χλωριῶντ' ἐποιεῦ[ντο.
 κῆγῶ οὐκ ἐσύλευν [. . . .] (αἰξ)[. . . . ἀλλης
 καὶ ἀλλης δρυὸς [. . . .] (γ)ε[
 οἱ δ' ἀμφὶ κάρτα (δ)[ρῶν]τες [25
 τὸν αἰγ' ἐποί<ευ>ν [. . . .] π[
 κα[ί] [π]λησίον με[. . . .](ω)
 κ[. . . .](αν)μα, (μ)[ε]χρί[ι] (τῶ)[ν]
 σχ[ιστ. . .] κροκωτ[. . . .]φί[
 ω[. . . .] λεπτήσ ἀντυγος . αθ(ιξ)[
 σ[τ(τ)ικτῆ]s δὲ νεβροῦ χλαν[ι]δίω κατέζω[στ]ο 30
 κ[α]θεμιέν[η]ν κύπα[σσι]ν ἀμφ[ί] τοῖ[s] ὤμοις,
 κό[ρυμβα] δ' ἀμφὶ κ(ρ)[ητῖ] (κ)ῖσου[ν] ἔστεπτο·
 κνήμη κο[θορρου] [. . . .]η κα[τ]αζώστη
 <ε>ἰλικτο· κ[ί]ω μὲν το[σσάδ]ε α(ί)[θρίου] φρίκη[s
 ἀλ(ε)ώρη]ν εἰχ[. . . .] .θι .[. . . .] 35

18. *e.g.* eis τὸ τέμμα Hg. 19. η[.] σφα[P: supplēvi.
e.g. <ε>ἰρυσ', οὐ (i.e. I was late for the beginning).
 20. supplēvi *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' αὐλοῦντες: then
 πλέγδην: cf. Eratosthenes *fr.* 27 Powell περιπλέγδην κρεμύνεσσι
 (from the *Erigone*, which I conjecture to be related to these
 verses).
 21. marked as corrupt. init. suppl. Herzog,
fin. Cr. cett. e.g. χειρὶ δεσμά, like the *oscilla*: cf. Eratosth.
fr. 26 μόσχους καὶ χλωράς κλήματος ἐκφυάδας. For the
 whole scene, Greg. Naz. ii. 11b γηπόνων χορὸν στηθάμενος
 καὶ ἀμψάμενος στάχυν ὠραῖον πλεκέτω στέφανον ἡμερίδας τε περι
 κεφαλῆς ἐγειρέτω κισσῶ κτλ. 22. supplēvi *e.g.* ἰρ' ὁ δ' (Hg.)
 φυγών. 23. *e.g.* διήγεν ἀμπέλους τρώγων: cf. Hesychius
 δρύες οἰνοχίτωνες. 24. *e.g.* ἐδικ' ἐρδοντα. 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 gotetherds 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.¹
 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
 protection from savage chill,² e'en as real.³ Mean-

¹ For the number of clothes see the excerpts from Athe-
 naeus in the Cambridge edition.

² The supplement is certain enough from Hesych.
 'Αλεξιάθριον· θερμὸν σκέπασμα· Σοφοκλῆς Ἀμφιπαράφ. αἰθρος·
 ψύχος τὸ ὀρθρονὸν ἰδ.

³ Init. *e.g.*: καλῆν: fin. *e.g.* εἰχ' ἀληθινῆσ' ἰσα (v. 38).

πρὸς δὲ τῷ βῶμψ. 26. *e.g.* μεν δὴ τιν' εἶδον ἔλκοντα. 27. *e.g.*
 καλὸν μάλ' (ε)ἶμα, and ποδῶν, χρυσοῖν (the punctuation is
 certain from the space in P). μᾶ (feminina ejaculatio) is im-
 possible. χρυσοῖν and εἶμα are necessary: see Callixen. Ath.
 197 e and Cambridge Ed. p. 384. 28. *e.g.* σχιστὸν κροκωτὸν
 (Vogl.) ἡμφέστο τοῦς μηρούς. 29. ὦν δόξε and καθίξεσθαι.
 30. supplēvi. fin. suppl. Hg. Traces of last letter (in ad-
 joining column) noted by Cr⁵. στικτῆς ex v.l. in v. 32
 certum: improbat Edmondsius. 31. init. supplēvi (vel Κορα-
 ξικῆν): καὶ is impossible. 32. supplēvi. εστεπτο P (from v.
 30). 33. supplēvi: *e.g.* ν<ε>ιάτη. 34. supplēvi: longiora
 ἐσφικτο (Hg.) etc. 35. supplēvi.

HERODES

οὐ δὲ αὖ τ' ὁ λῶπο[s ἡλί]κον [πε]π(ο)υῆσθαι
 Ὀδ]υσσεός ο[ικός] Αἰόλ[ου] δῶρον
] τὸ (δ)[έρμ]α λακτίζω
 βεβη](κ)έν[αι] λῶστον
 ὥσπερ τελευθμεν ἐν χοροῖς Δι(κ)ω>νύσου. 40
 <κ>οὶ μὲν μετώποις ἐ[ς] κόνιν κολυμβῶντες
 ἔκοπτον ἀρνευτήρ[ε](s) ἐκ βίης οὐδας
 οἱ δ' ὑπτί' ἐρριπτέυντο· πάντα δ' ἦν Ἀνν[ᾶ]
 εἰς ἐν γέλωσ τε κἀνή [.....]έντα.
 κ<ῆ>γῶ δόκεον δις μ(οῦ)[νο]ς ἐκ τόσης λείης 45
 ἐπ' οὖν ἀλέσθαι, κήλά(λα)ξαν ἄνθρω[ποι]
 ὡς μ' εἶδ[ον ...]ως τὴν δο[ρη]ν πιεζέυσαν
 καὶ φ[.....]τ(α)[.....]
 οἱ δ' εἶ[.....]
 γρυπ[.] 50
 ῥυπ[.]
 τ[.]
 τ[.]
 55

τὰ δεινα πνεῦσαι λάξ πατέ[ων]
 ἔρρ' ἐκ προσώπου μὴ σε καίπ[ερ ὦν πρόσβυς]
 οὐλή καυ(θὺ) τῆ βατηρήη κός[ψω]. 60

36. *init. supplevit e.g. Lobel.* αυτω(ι) primum scrip-

serit. λῶπος = δέρμα (Hg.). med. supplevi. ὠλωπορ

P. πεποιῆσθαι Mn. recte 37.]υσσεως ο P. suppl.

Cr.: correxi et med. supplevi. *init. e.g. els πλοῦν Hg.*

38. supplevi *e.g. προῦθεντ' ἔφη [δὲ δέιν.* 39. *e.g. κήχειν*

τὸν αὐτ]ε π[ροσβ. 40. Διον. P: corr. K. 42. ἀρ-

νευτήρες ceu urinatores explicavi (C.E. trad.). 44. *e.g.*

166

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 skin¹ <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 foreheads 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 tramplings. Out of sight, leaste aged though I be I smit thee athwart with my rod.'

¹ I give a suggestion in accordance with *dis* in 45. After the first impact the leaper would bound up.

ναμχθέντα. 45. καγω P with mark of doubt. μόνος
 rectissime Hg. *dis* may have been explained as δ' *els* (so
 Hg.?) in right hand margin. 47. supplevi. *e.g. αινώς*
 in fine *δορήν* suppl. Cr. 48. *e.g. καὶ φλώσαν ἀμφὶ ὠμοῖσιν*
οἶα νικῶντα (Ar. *Ran.* *init.*). 49. *e.g. οἱ δ' ἐξέβαλλον ἔπειτα*
μειζύμοισι. 50 *sqq.* a description of the old man (ed.).
 57. *fin. e.g. κῶς δ' ἠρῆης.* 58. *fin. e.g. δορήν μόνος.*
 59 *sq.* supplied by K. from Schol. Nicander, *Theor.* 397
 'Ἡρώδης . . . ἐν τῷ ἐπιγραφομένῳ Ἔπνῳ (l. ἐνυπνίῳ) φεύγωμεν
 ε. π. μή σ' ἐκπερών π. ο. κ. β. καλύψη.

167

κῆγῶ μεταυτίς 'ὦ παρεόν[τες] ἡμείφθην
 'θανεῦμ' ὑ(π)έρ γῆς εἰ ὁ γέρων μ[
 μαρτύρ[ο]μαι δὲ τὸν νενη[ίην
 ὁ δ' εἶπεν [ᾗ]μφω τὸν δορέα (ξ)[ύλω δησαι.
 καὶ τοῦτ' ἴ[δ]ῶν ἔληθα. τοῦνδυ[τον 65
 'Αν]γὰ δ[ὸς] ὦδε. τ<οῦ>ναρ ὦδ' ἴ[δ]ῶν
]ν αἶγα τῆς φ[άραγγος ἐξε]ἴλκον
 ἔξω τι κ(α)λοῦ δῶρον ἐ(κ) (Δ)[ιων](ύ)σου·
 ὡς δ' οἱ αἰ[πόλο]ι μιν ἐκ βίης [ἔδα](ι)τρεῦντο
 [τ]ὰ ἔνθεα τελεῦντες καὶ κρεῶ[ν ἔδα]ινυντο 70
 τὰ μέλεα πολλοὶ κάρτα τοὺς (ἐ)[μοῦς (μ)]όχθους
 τιλεῦσιν ἐν Μούσῃων· ὦδ' ἔγω[γ]' (οἰ)[μαι].
 τὸ μὴν ἄεθλον ὡς δόκ<εο>ν ἔχ[ει]ν μόνος,
 πολλῶν τὸν ἄπνον κώρυκον πατησάντων,
 κῆ τῶ γέροντι ξύν' ἔπρηξ' ὄρινθέντι, 75
 ἐπι] κλέος ναὶ Μοῦσαν ἢ μ' ἔπεα κ[λήσει
 μ]έγ' ἐξ ἰάμβων, ἢ με δευτέρῃ γν[ώμη
 ἐ](μοῦ)ς μεθ' Ἰππώνακτα τὸν παλαί [κείνον
 (τ)ὰ κύλλ' ἀείδειν Ξουθίδαῖς ἐπι<θ>ύσει.

61. κῆγῶ (η ex ω) P. suppleni. 62. e.g. με κικλήσκει.
 63. end? αὐτόν. 64. suppl. Hg. (me iudice proba-
 biliter). 65. suppl. Cr. Then e.g. κοῦ μοι; 66. suppleni.
 ταναρ P: correxi. in fine e.g. κρίνω. 67. suppl. Cr. init.
 e.g. ὡς καλόν. 68. init. suppleni, fin. Cr. 69. init.
 suppleni: fin. (Mn.): non fuit ἐμετρεῦντο. 70. suppl.
 Cr. 71. suppl. Cr. 72. suppleni dubitanter.
 73. δοκον P. 76. suppleni e.g. 77. init. suppl.
 nescioquis: fin. γνώμη Cr.¹ 78. init. suppl. Hg. vel
 τε[(μη)ς Mne. ἐμοί=οἱ Ἀθηναῖοι. fin. Cr. 79. κυλλ' P.
 ἐπτοῖσι 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 had the
 flogman to <bind> both in the stocks. Thereat ended
 my swevening. <Where is my> coat¹? Hither with
 it, Annas. Thus saw I: thus expound I. <E'en as
 fayre> was the gotte I dragged out of the gorge,
 e'en so shall I have some gift from Dionysus fayre:
 and as amain the gotteheards cleved him and rendered
 their rites and ate the flesh thereof, e'en so shall a
 many poetards² clever rend my writings. So reckon
 I. But as mesemed alone to have the guerdon,
 while many trod in vain the breathles³ skin, for all
 I shared⁴ 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.⁵

¹ 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 *dixerat interpres: gelido mihi*
sanguis ab ore fugit.

² 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.'

³ 'breathles': i.e. air-tight; see Camb. Ed.

⁴ 'fared alike' Hg.

⁵ my Ionian brethren; i.e. to Athens.

ΑΠΟΝΗΚΤΙΖΟΜΕΝΑΙ

*Ε]ζεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξ[ον
 κ]αὶ π[ρ]ὸς Εὐτέειραν [κ]αὶ Γλύκην· (β)[.....
 χ]ιτ[ῶνα λ]αιδρή· τὴν ἐτοῖμον οὐ [.....
]εις; μὴ σε [κν]ισμάτων [.....
]ινα τ[αὐτ' ἀ]νηνύτω[s] 5
]ν ἦ[δη κάλλ]αχῆ πεπο[ίκι]σαι.
] φέρ' [ἐς] κό[ρον]
 (κ)ρ[.] (ο)(λλ)[.....]α δειλαίοις βλέ[ψαι].
 φέρ' ᾧ(δ)[ε] (κ)[αὶ τὴν κύλι](κ)α· καὶ τὰ νῦ[ν]
 αὐτῆ σύ, [.....]ζεται νό[ρου] 10
 οὐ πρόσθ' ἀ[.....]νις ἡ ξί[.....]
 τίθεσθ' ἀμ[ιλλαν] ἀ[εθλον] ἐξοί[σ]....
 γλή[χωνα] τοῖς το]κεῦσί σ' ἦειρα

1. suppl. K. fin. supplevi. 2. suppl. K. Εὐτέ.
 Cr. rightly. fin. e.g. βρέχεις τὸν μεν. 3. sup-
 plevi. fin. e.g. σμῆχεις. 4. e.g. ἀεὶ καθέυδεις;
 quamvis probante Edmondsio. fin. e.g. μνήσω. 5. e.g.
 ἦνπερ τὰ δεινὰ. fin. e.g. κνώσσης. 6. e.g. δοσοισιν. med.
 ἦδη κ ego ἀλλαχῆ Cr. fin. supplevi. 7. e.g. τὴν Εὐτέειραν
 πρόσφερ'. med. suppl. by Cr. fin. e.g. ἐς κόρον δ' δοσοισ.
 8. so Mne. e.g. χρῆ πολλά καὶ δυστηνὰ ... 9. supplevi

BREAKING FAST

(Scene and plot unknown.)

Sit ye all down. Where is the baby? Bring him
 hither—and Eucteira too and Glyke. Clumsy thing,
 thous <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 <Eucteira>—<sholdest> have had enow
 of all these <sorry> hangdog grimaces. Hither too
 with the <sorry> 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' ᾧδε Cr. rightly). fin. e.g. εὐδεις. 10. e.g. μὰ μὴ
 πλάζεται. in fine nomen: φρ P (i.e. φρ[ενῶν]).
 11. e.g. ἀμαρτοῦσ' ἢ τε νῆμις ἢ ξείνη. 12. init. supplevi,
 fin. Cr.² in med. e.g. μῶν . . . οἰσεις. 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. *υ.λλ.* χαλκαίην, μυῖην. 2. *υ.λλ.* ταῖσι, τμησι: *corr.*
by Meineke. μηλάνθασιν, μηλολύνθησι: *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 ἐτέρου δόκει πρήσσειν.

Stob. *Fl.* xcvi. 28 (27 Hense) Ἡρώδα Μιμιάμβων (sine
accentu duo *codd.*)

3. τοῖτου *corr.* by Schneidewin. δοκεῖ *corr.* id. μείζον
corr. Meister.

SMALLER FRAGMENTS

X

Or 'brassfly'¹ or 'pot'¹ playeth he, or tying
threads to cockchafers robbeth my distaff of flax.

Mimes of Herodes . . . *Stobaeus* in his *Anthology*: book
On Infants.

¹ Forms of blind-man's-buff.

XI²

Sin 'tis no light task to find a habitaunce that
liveth sans ills: but whoso hath least thereof him
reckon to fare better than another.

Mimes of Herodas . . . *id.*

² X and XI. Either or both of these might belong to
Mime IX.

HERODES

XII

ΜΟΛΠΙΝΟC

Ἐπὴν τὸν ἐξηκοστὸν ἡλίον κάμψης
 ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίνε·
 ὡς τυφλὸς οὐπέ[ρ]κειω<a> τοῦ βίου καμπτήρ·
 ἦδη γάρ αὐ<γ>ῆ 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 μιμνάμεβων): the conjunction is due to Salmasius. αὐτῆ codd.: αὐγῆ Salm. ζωῆς codd.: corrected by Porson. ἀπήμβλυτο codd.: corrected by Salm.

XIII

CΥΝΕΡΓΑΖΟΜΕΝΑΙ

προσφύς ὄκως τις χοιράδων ἀν<κ>ρήτης

Ath. 86 b Ἡρώνδας δ' ἐν Συνεργαζομέναις.

προσφύς' Buecheler. ἀναρήτης codd.

SMALLER FRAGMENTS

XII

ΜΟΛΠΙΝΟC

Gryllus, Gryllus, when hast entered lifes sixtieth lap,¹ die and become ashes : for blind is the lap that follows, seeing that lifes ray is dimmed.

From Herodes' *Molpinos* . . . *id.*

¹ 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. ἡλίον '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).)

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 τεκνον (π) they would be about $\frac{3}{4}$ of a letter too low. The distinct traces after (π) (*i.e.* after (π)[.]) give therefore the tops of letters.

Only at line 2 can guessing at the exact word be profitable. Here Mne. read $\pi\epsilon\iota[\nu]$ (κ). (ω s) and between (doubtfully) ($\nu\delta$) 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 $\mu\eta\ \text{παντελ\omega}\varsigma\ \alpha\upsilon\tau\omega\ \delta\iota\delta\omicron\upsilon\varsigma\ \upsilon\delta\alpha\rho\eta\ \kappa\alpha\tau\alpha\nu\omicron\epsilon\iota\varsigma$; $\upsilon\sigma\omicron\nu\ \upsilon\sigma\omega\ \mu\iota\kappa\rho\upsilon\ \kappa\alpha\lambda\omega\varsigma!$ $\eta\delta\acute{\upsilon}\ \gamma\epsilon\ \tau\omicron\ \pi\acute{\omega}\mu\alpha$. We may I think safely read $\pi\iota\epsilon\acute{\iota}\nu$ (space) $\kappa\alpha\lambda\omega\varsigma$ 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 κ .

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 $\acute{\omega}\nu\alpha\omicron\ \mu\omicron\upsilon\ \tau\iota\nu\omicron\varsigma$, 'you got something at my hands.' As well might you say $\acute{\epsilon}\lambda\alpha\beta\epsilon\nu\ \acute{\epsilon}\alpha\upsilon\tau\omega\ \mu\omicron\iota\ \upsilon\pi\pi\omicron\nu$, 'he got a horse from me.' The dative of advantage inherent in the middle form wholly precludes another dative

of advantage (or disadvantage); and the common use is, of course, $\text{παρ}'\ \acute{\epsilon}\mu\omicron\upsilon$. 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 $\acute{\omega}\nu\ \sigma\acute{\upsilon}\nu\epsilon\kappa\acute{\epsilon}\nu\ \mu\omicron\iota$ 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. $\acute{\alpha}\lambda\lambda'\ \sigma\acute{\upsilon}\nu\epsilon\kappa\epsilon\nu\ \pi\rho\acute{\omicron}\varsigma\ \sigma'\ \eta\lambda\theta\omicron\nu$ —

B. $\acute{\epsilon}\kappa\pi\omicron\delta\omicron\nu\ \eta\mu\acute{\iota}\nu$

$\phi\theta\acute{\epsilon}\rho\epsilon\sigma\theta\epsilon,\ \nu\acute{\omega}\beta\upsilon\sigma\tau\rho'$

A. $\lambda\acute{\iota}\sigma\sigma\omicron\mu\alpha\acute{\iota}\ \sigma\epsilon$.

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. $\acute{\alpha}\lambda\lambda'\ \acute{\epsilon}\acute{\iota}\ \tau\acute{\iota}\ \sigma\omicron\iota,\ \Lambda\alpha\mu\pi\rho\acute{\iota}\sigma\kappa\epsilon$. . . $\acute{\alpha}\gamma\alpha\theta\acute{\omega}\nu\ \kappa\acute{\upsilon}\rho\sigma\alpha\iota\varsigma$
 $\mu\eta\lambda\alpha\sigma\sigma\omicron\nu\ \alpha\upsilon\tau\omega$ —

B. $\text{Μητροτίμη, μὴ ἐπεύχεο.}$

The final appeal is interrupted. Probably too iii. 88 A. $\delta\epsilon\acute{\iota}\rho\omicron\nu\ \delta'$ — B. $\acute{\alpha}\chi\rho\iota\varsigma$ So in v. 73 $\tau\eta\nu\ \mu\iota\alpha\nu\ \tau\alpha\upsilon\tau\eta\nu\ \acute{\alpha}\mu\alpha\rho\tau\acute{\eta}\eta\nu$ — B. $\text{Κύδιλλα, μὴ με λυπείτε.}$
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 τὴν ἄκανθα[ν] ὡς εχ[]ν καληι ἐκ τοῦ τραχήλου δῆσον*, the space left being of one large or two small letters. Now no satisfactory explanation of *καληι* 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

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.¹

What of *ὡς εχ ν κάλη?* *ὡς εχει εν* is not only meaningless but impossible. As I have shown (C.E. *l.c.*) *ὡς εχεις* is necessary. *ὡς εχρην* 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 *κλάη*, and this with *έχων* gives excellent sense: *Eccl. Sm. Ep. l.c. κήρυκας ὑποστρωννύμενοι . . . ἵνα . . . διὰ τῆς ἐπιμόνου κολάσεως . . .* That at least they did say: *Ar. Nub. 58 δεῦρ' ἔλθ' ἵνα κλάης*, and the order is good, for *έχων* is stressed as *ibid.* 131 *τί ταῦτ' έχων στραγγεύομαι*;

APPENDIX IV

(vii. 31 and 40 *sqq.*)

vii. 31. Of this verse we have only *β.*
μὴ πάνθ' ὅσ' ἐστὶν ε[.]α, and yet it is very probable that the whole can be reconstructed. Building

¹ See also Wesseling on *Hdt.* i. 92.

on Blass' sure foundation we get *δμνυμι πάνθ' ὄσ' ἔστ' ἱρά*. Now very often the Greeks avoided anything so bold as the use of *πᾶς, οὐδεὶς*, 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 *βραχεὶ δὲ μύθῳ πάντα συλλήβδην μάθε*.

715 *πάντα γὰρ Δαρειὶ ἀκούσῃ μύθον ἐν βραχεὶ λόγῳ* (so rec.).

Eur. *Or.* 446 *πάντων πρὸς ἀστών ὡς θάνω βραχὺς λόγος*.

Lucian iii. 362 *ἀνδρὸς ὡς βραχεὶ λόγῳ περιλαβεῖν . . οὐδεπώποτε . . ἅπαντα . . .*

The same phrase is used with *πολλά*: *βραχεὶ 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 ἂ παῖς ἀνθ' ἕδατος τῆ κάλπιδι κηρία βάψαι* (with 112 *τὰ Μικωνος*) 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

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(ς) τᾶργα τῆς τέχνης ἡμέων 38
φορεῖθ', ὁ πίσυγγος δὲ δειλαίην οἰζύν
γάγγρα]ιναν . ἔων νύκτα κήμερην θάλπω 40
ἡ σάρκα]ς ἡμέων ἄχρῖς ἐσπέρης κάπτει
. . . ἴ]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 *ἀνπνῖαι* (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

letters. Herodes appears to be defending himself against a criticism of Callimachus in his iambs that the modern writers of lame iambs 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 δ' εἰς 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 τὸ λῶπος covers all need for details. Herodes merely dreamed he was going to a country Dionysia and chooses to paint the

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 εὐθεος (*v.* 70) to introduce the Muses (*v.* 71).

CERCIDAS
MELIAMBES, 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[. . .] ἀδ' ἐπ' εἰλαπι-	
	]αιρω(ν)[. . . β]λεννο(το)ι(σ)υ-	
	πηρι(δ)ας ἀλ[. . . .]υσω καὶ δο-	
	]ννυ[. . . .]	5
	]ρ τον λαμβα[ν]	
	]μι τοῦτο· (ν)[]	
	^{εκτε}	
	]συντελῆς 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
	]νο[. . . .]τεων· ᾧ[]	
	^(νμ)	
	]των ἀ(ὑτῶ)ν ἄ λαβοῦ[σα]	
	]Ζεὺς κοιραν[]	
	(σ). ορειω 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)οί(ο)ν P (marked as (part of) one word). τ(ο)ι not τει (Lobel, Bell): (σ) me

I

Col. i

. . . but little in feasting 2
 This man delighteth
 Child of oily-ragged clothes . . .

. . . how
 If Zeus be master 18
 Never fair result we see ?

iudice, (possible) Bell: βλεννοτ = βλεννο-νοτ-οισυπ-[. . . .
 7. τῶτο P. 8. as above P. 11. ελθε· P. 12. ηνα·
 P. 16. so P.

CERCIDAS

col. ii	κα[. γ]ὰρ ὁ	
	σχ(ε)[. ἀλ]λά	
	^{τι(λλ)}	
	τα(η)[.]εν	
	τ' ὄυ[.](γ)ας	
	καιτ[.]	5
	μυε[.]ν	
	πιδ[.]	7
	. . . . . ]α	

fr. 9	]η πολιω[	? 7
	]ινακολα[	? 8
	]λεων πυκιν[	? 9
	]χουσι γήρα δ[	? 10
	ο]νκέτι πάνθ' ὦ[	? 11
	]σάπ[	? 12
	marg. σπ]ανιοψιδά	12
	]τος	13
	]και σπυροί οί πυροί	14

Col. ii. 1. *kā* P (e.g. *καλόν*). 3, 4. *ita* P. 3. superscr. ?
τι(ν). 10. (?)]χου *σιγηροί* 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*)*παλεστω*. [/(ι)λον *ἐνθα*/(κι)ς *καθίζε*] : also below this and just above κ.λ. fr. 25 αλ[(λ)ους *ακα*[/]ω *παλι*. [/[ε]σσοσι . . .]/. . . (*κελευ*). This fragment suggests a loose citation in Ath. viii. 347 e οὕτω μοι δοκεῖ και ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκίδα, (. . . .) τηρεῖν (. . .) τοὺς ἐσθιοντας εἰ παρείδον ἢ ἄκλινθαι ἢ τῶν τραγανῶν <τι> [ῆ] 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. (λ)ους *ακα* [. . .) would be 14 fin. (*κελευ*) [. . .] 17 fin., μέχρι 18 fin., γερεπε[20 fin., καύτων 22 fin., and λάρον 23 fin. It is not possible to read σπ](ῦ)ριδια in fr. 32 nor to place it by the lowest note.

II

.....]κ.λ.[
] μέχρι
](β)ριδιατριβα^α[
] γερπε[

 col. ii. εις [. .] κ' αὐτῶν
 fin. δ]λβοθύλακον
 col. iii. λαρόν | τε καὶ ἀκρασίωνα
 θῆκε πενητ(υλίδ)αν
 Ξένωνα, ποτάγαγε δ' ἀμίν | 8
 ἀργυρον <τόν >
 <εἰς ἀνόνατα> ῥέοντα; |
 κα[ι] τί τὸ κώλυον ἦς
 αἶ τι <ς> σφ' ἔρο[ι]το,
 (ῥεῖα γάρ ἐστι θεῶ
 πᾶν ἐκτελέσ<σ>αι
 χρῆμ' | ἰδοκ' ἐπὶ νοῦν ἦη),
 ἢ τ[ό]ν ῥυποκιβδοτόκωνα | 10
 καὶ τεθνακοχαλκίδαν |,
 ἢ τὸν παλιεκχυμείναν
 τῶν κτεάνων <ὄ>λεθρον |,
 τοῦτον κενῶσαι
 τᾶς συοπλουτοσύνας, |

ante 1. ? ἀ]βριδια, γ' ἔρπε., (ερδια H.). 1. εἰσόκ':
 cf. μέχρι ευρηα. 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
 194

II

.....
 Chose out that greedy
 Cormorant, of wealthy purse,
 And child of licentiousness, Xenos,
 Turn him to poverty's child,
 And gave unto us <who deserve it>¹ 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, 10
 Sure execution to find—,
 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,

¹ The lacuna may have been ἀργυρον τὸν αὐτόθεν νοῦν.

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]γνώστὸς τις καὶ (π)ι(κ)ρός (supplevi post Hunt), and on ii fin. ἀ(πό)λανο(ν) (?). 3. ἀκρασίωνα P. 5. ξένωνα ποταγαγε δ' P. 7. εροίτο P. σ om. P: correxit H. αἱ ex ei P. sqq. ἴδαν, ἴταν P. 8. τελεσαι P: corr. A(rnim). 9. μ' δκ. P. e.g. ἐπὶ νοῦν δκ' ἴη A. 13. for τῶν perhaps read τὸν with M(aas). πλεθρον but ολεθρον in margin. 14. -σύνασδομενδ' P.

15 δόμεν δ' ἐπιταδεοτρώκτα
 κοινοκρατηροσκούφῳ |
 τὰν ὀλλυμέναν δαπάνυλλαν; |
 μήπο(κ)' οὖν ὁ τὰς Δίκας
 ὀφθαλμὸς ἀπεσπαλάκωται, |
 20 χῶ Φαέθων μονάδι
 γλήνα παραυγεί, |
 (κ)αὶ Θέμις ἄ λιπαρὰ
 καταχλύωται; |
 πῶς ἐτι δαίμονες οὖν
 τοὶ μήτ' ἀκουὰν
 μήτ' ὅπα(ς) πεπαμένοι; |
 καὶ μὰν τὸ τάλαντον ὁ σεμνὸς |
 25 ἀστεροπαγερέτας
 col. iv. μέσσον τ' <ἀ>ν' Ὀλυμπον [.t]
 (ο)ρθον[t. |
 [κ](α)ὶ νένευκεν οὐδ(α)μῆ· |
 καὶ τοῦθ' Ὀμηρος
 εἶπεν ἐν Ἰλιάδι· |
 30 ῥέπην, ὅταν αἰσιμον ἄμαρ,
 ἀνδράσι κυδαλίμοις τηγτ |
 πῶς οὖν ἐμῖν οὐ ποτέρεψεν
 ὀρθὸς ὦν ζυγοστάτας, |
 τὰ δ' ἔσχατα Βρύγια Μυσῶν— |
 35 ἀζομαι δέ θην λέγκη>ν—

15 And give to one frugally feeding,
 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?
 20 Phaethon, too, doth he squint
 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
 25 Mighty monarch holds the scales
 Aloft in the midst of Olympus,
 Nodding not a moment's space.
 E'en so doth Homer¹
 Set in his *Iliad* down:—
 'By fate to the mighty of valour
 Sinks the balance of the day.'
 Why then doth the balancer even
 30 Never unto me incline?
 But Brygians,² farthest of mortals,—
 Clearer words I dare not say— 35

¹ Θ 72.² Apparently the Macedonians.

15. -τρωκται· (and so often) P. 16. φω· 17. δα-
 πανύλλαν P. 18. μηποτ P. 19. schol. ἴψον θ
 τύπους μ(έν) ὀφθαλμ(ῶν) ἔχει, ὀφθαλμο(ὐ)ς δ' ο(ὐ), (οὐ)δ(έ) βλ[έ]πει
 (Ita Mn.). 20. χῶ, φαέθων, μονάδι, P. schol.
 ἐπὶ ὀφθαλμῷ π(αρα)βλέπει. 21. αὶ· πως P. schol.
 ἐπεσκότιστ[α]ι. 22. οὐτοιμη P, but οουοιμη in margin.
 23. οσαν P. 25. Delirant Powell, Wilamowitz, alii
 196

Homericὶ στεροπηγερέτα immemores. 26. τον P:
 correxī. Between Ὀλυμπον and ὄρθον 5-11 letters missing:
 I suggest *metri gratia* ἀνορθοὶ glossed ἀνὰ τὸ ὄρθον ἔχει.
 27. suppl. H. 30-31. ρεπειδ P: -ειν A. †την † del. A.:
 fuit verborum ρεπειδ correctio (cf. H. praef. 24-5): ῥέπειν
 G. Murray: terminaciones huiusmodi tacite (<η>ν) mutavi.
 32. εμεν is corrected into εμῖν in P. 34. φρυγία
 P, while εσχάτᾱ has an accent on ε cancelled: the truth is
 given in the margin. 35. ἀζομαι P.

ὄσον [κατά]γει τὸ παρ' αὐτοῖς |
 τῷ Διὸς πλα[στ]ίγγιον. |
 ποίους ἐπ' ἀνάκτορας οὖν τις |
 ἢ τίνας οὐρανίδας
 κίων ἀνεύροι |
 πῶς λάβη τὰν ἀξίαν, 40
 ὄθ' ὁ Κρονίδας, ὁ φυτεύσας |
 πάντας ἀμέ καὶ τεκῶν, |
 τῶν μὲν πατρῶς,
 τῶν δὲ πέφανε πατήρ; |
 λῶον μεθέμεν περὶ τούτων
 τοῖς μετεωροκόποις. | 45
 τούτους γὰρ ἔ(ρ)γον
 οὐδὲ ἐν ἔλπομ' ἔχην. |
 ἀμὴν δὲ Παιάν
 καὶ τὰγαθὰ Μετά[δ]ως μελέτωι, |
 —θεὸς γὰρ αὐτα—
 καὶ Νέμεσις κατὰ (γ)ᾶν;
 μέσφ' οὖν ὁ δαίμων |
 οὔρια φνυσίαι
 τιμ<ῆ>τε ταύταν 50
 φῶ(τ)[ε]ς· ἔ(λα)[
 κα]ταιξ
 ἀντε(π)[

col. v.

36. supplevi. 37. suppl. H. stop after πλα[.].ίγγιον.

39. ευρη^{οι}. P. 40. πῶσλ P. 41. ὄθ P. 42. ἀμε P.
 43. πατωῶς P. cited from Cercidas by Poll. iii. 27 as less
 198

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. ὄλων P. 45. μετεωροκοποις·
 is glossed in margin by αστρολογοις. 46. οὐθεν P?

corr. Wilam. εχειν' ἀμην P. 47. ἀγαθὰ secl. Wilam.
 μεταίδως P; corr. Wilam.; schol. has ἐπεὶ δὲ ἀγαθῆ, whence
 it appears that καὶ Μετάδως ἀγαθὰ must have been the read-
 ing. 48. (γ)ᾶν' P. 50. suppl. H. 51.]ταιξ supplevi
 et correxī: pessime H., cett. με]τάξαντες. 52. αντ(. π)
 vel (. γ): non fuit (εσ). Cf. e.g. Theod. Presb. de incarn.
 Dom. p. 245 ἐνθα καὶ ἐτέρας καταγιγίδος ἀντιπνευσόσης.

σώφρονοι πηδαλίω
 πειθοῦς κυβερνή· |
 τοῖς δὲ τὰν ἀριστερὰν
 λύσας ἐπόρησ' |
 λαίλαπας ἢ λαμυρὰς
 πόθων ἀέλλας, |
 κυματίας διόλου
 τούτοις ὁ πορθμός· |
 εὖ λέγων Εὐριπίδας·
 τοῦ κάρρον οὖν ἐστὶν
 δὺ' ὄντων | ἐκλέγ<η>ν
 τὸν οὖριον ἀμυν ἀήταν |
 καὶ μετὰ σωφροσύνας
 οἴακι πειθοῦς |
 χρώμενον εὐθυπλο<η>ν
 ὅκ' ἢ κατὰ Κύπριν ὁ πορθμός·

10

15

18

18 a

col. vi.

fr. 13

fr. 53

μη[]α[
]στω βί[
]κυβερν[
]σω δόξα[
]ν μὲν ἀλλ[
]καν Ἰκάρω[
]φπι[
 νομ[
 δαπ[

]καὶ τ[. . . (. . .)
 ..(. . .) . . . (τ) . (ρ)ηξέει . [.
 ἀ]στρα(π)[. . .] (σ)[. . .] (π)λόος·
 πᾶν γ[ἀρ] τὸ βί[(αι)οπόν]ηρον
 (κ)αὶ προκοθ[η]λυμυαν[ἐς]

19

20

21

Ruddered by discipline calm
 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 calmness 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. ατρεμα P, and 8. πηδαλιω and κυβερνη· P. 9. ορη
 quae exempla sufficient. 10. αελλᾶς P. 12. ευρι-
 πιδας· P. οὐκοῦν δὺ' ὄντων κάρρον ἐστὶν ἐκλ. recte Maas.
 14. ἀμυραγταν· και P. 16. ευθυπλοειν δεη P. 17. πορθμος.
 P. schol. ἀφροδίσιος. col. vi. fr. 13 huc certe referen-
 dum: dubites de columnae lineis. conieceram νομ . . σω/δαπ . .
 ν/και τόκ' ἀνίκα: sed refragantur vestigia πι/πλ. Ἰκάρω
 bene Powell. 21. ε.γ. τόκα πρὸς ταῦτα ῥηξείν. ηξεί P.
 22. στράπ. P. ? -ὄβλητος. 23. supplevi. 24. προ-
 κοθηλ. A.

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) χρήζης,
 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. Iviii. 10 *περί ἡσυχίας*: Κερκίδα μελιάμβων: (ἡμάμβων
 codd.: corr. Meineke) <τ>δ τᾶς βικνᾶς χελώνας ταταμαμονεῦ
 (em. Meineke)· οἶκος γὰρ ἄριστος κτλ.: *vid. inf.*)

25. λειαν· and δύναν· ἃ P. 28. suppl. H. 29. νί-
 καλήσδ P. 30. ταραχα· P. 31. κατακλίνας· P.
 (There are faint traces of scholia against *vv.* 22, 23, 30, 31.)

32. γαμβρέστατ' ἤμεν potius quam γαμβρὸς το<κ>? 33. τει
 μεν·^{κο} νυ P. si huc pertineret fr. 7 (H.) legi non posset quod

Engendereth woe of repentance¹ 25
 And ruin¹ 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.' >

¹ 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 μεταμελεῖν, which
 may be compared with, but not excused by, *e.g.* Nicand.
Alex. 81 ξηρά δ' ἐπιλλύζων ὀλοῆ χελλύσεται ἀτη. μέλος
 Ebeling, *Lex. Hom. s.v.*

proposui γαμβρες (nam ρ vix aut ne vix quidem possibile):
 metri et spatiorum gratia potest *e.g.* γαμβρ(δ)[ς χαρι]έσ[τατά]τ'
 ἤμεν· . . . [τὸ] τᾶς β[ικνᾶς] γὰ[ρ] δὴ χελώνας μναμόν]ευ(ε)· οἶκος γὰρ
 [ἄριστος ἀλαθέως] καὶ φίλῶς, [᾿]ρε[—]. Certe hic poema finem
 habet: sub καιφίλος spatium: *e.g.* ὦνδρες ἔφα.

CERCIDAS

IV

col. vii

ἀ]κίς
 δμαθεῖς βροτὸς οὔτι ἐκῶν |
 ἔκλαξε καθῶς.

τὴν δ' ἀμάλακτον ἔσω |
 στέρνων καὶ ἀνί-
 κατον κέαρ ἔσκεν |

πιμελοσαρκοφάγων
 πάσας μελεδώνας.

ἴτροι τὴν διέφευγετὶ καλῶν
 οὐδέν ποκα· πάντα ἴδ' ὑπὸ
 σπ[λ]άγχουις τεοῖστί ἐσκ'

(ἀ)βρ(ἀ) Μουσ<ἀ>ν κνώδαλα· |

Πιερίδων θ' ἀλ[ι]ευ-
 τὰς ἔπλεο, θυμέ, καὶ ἰχν-
 (ευτ)ὰς ἀρισ(τ)[ο]ς. |

νῦν δ' ἰόκκα μὲντ ἐκφανέες
 λευκαὶ κορυφ[ᾶ] (περι)αι- |
 ωρεῦντ' ἐ(θ). . . (ν).

(ἀκαλέω) < > λάχνα,
 κνα[κ]όν δὲ (γέννη)-
 ον, καὶ 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 καθῶς P. 3. τὴν P. ἀμάραντον P: superser. (α)πε(ραντον): margin 'αμαλακτον' 4. ἐσκ'εν (ἦν εἰς) Powell: dubito. *πιμελοσαρκοφαγῶν πασᾶς . . . νᾶς* P.

206

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. τὴν διέφευγε(ν) (ex τοιδιεφ).: τιν Wilam. τοι delen-
 dum. P καλον. 7. οὐδένποκα' παντα τεοισιν (ν cancelled)
 δυποσπ P. 8. Μουσῶν P. 9. 'πε(canceled)μεριδων P.
 11. † . . . † e.g. δκα τ'. νῦν P. 12. -ωρευνται P. e.g.
 ἀμν. ἀκαλέφ(α) is false (?) Doricism for ἡκαλέφ(η). A
 short syllable is missing: e.g. 'πλ. λαχνα' P. κνα[κ]ον
 suppl. H. γέν(ε)ιον H.

207

κράγυον [ἀ]λικίατοτ
 <χοῖον> κολακεύει<ν>

15

<τῶ> χρόνω τ' ἐπάξιον

δερκομένα βιοτᾶς
 εὐρὴν (ποτὶ) (τέ)ρματος οὐδ-
 ὄν· | τᾶμος ἐσλᾶς

14. κάι P (non κάι). superscr. (above (κρ)αγυον) .(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· μῆ νόμιζ[ε	
	[		]τω ῥευσε[ι	
	γ[		π]όκα· μία πέλ[λα	
	νο.[		]· μην[. . .]· μι· τουτῶ[	]οτ[
	σίκ	5	]οις· [. . .]· με(ι)[	]· εντω
	ἄχαρι(ν)		| πολ]λο(ι) [(δ)έ] κ(αι)[	| ]ονμ
	ναν, (ο)[		| σοφ]ίας· | πολλᾶ[ν] δ[έ]	|
	μεθα .[		| σο](φ)οις· ἀ δέ (π)υ[

17. τᾶμος εσλᾶς P with gloss τᾶμος ἐ[πειτα: suppl. H.

(a) 1. e.g. μὲν δόμον — ὤ ἐκ κρηπίδος . . . In margin opposite v. 9 (κνώδαλα): ἀγρεύματα κ(αι) ἐνεργήματα ('objects of chase', i.e. activities), opp. 14: ἡ[(λικίαν) φ. ματεύ[ει]ν ἀν(τι τοῦ) (τ[. . .]οῦτοις] ἡδ[ε](σ)θ[αι ἡ] μέλλ(ειν)['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) [ε]ις] π(ο)λὺν τ[. . .]ν and a much rubbed line: e.g. τοῦ γήρως χρόνον: 'looking forward to a long span of old age.' I give the be-

208

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 πυνθανόμεσθα, κούκ ἀπάτυλλα φάτις. 9. suppl. H. (c) ll. 4, 5, 6 (οὕτως μὲν), 14, 18. are scholl. The juncture of fr. 41 (and 9*) is certain; of 40 probable.

209

CERCIDAS

τις ἀλα[	ἀ]πα . υλλα.[
περ.[10	]καλον[
νωω[
ταν[	] . δρυ[
ηκόρυ[φ	] . [ . ] υ . [	φύναι
(τ)ας δα[	πα]λῶ . πέφ(υ)κε . αλλ' ὀλ.	
κτο[15	] [ ] ρ Προμαθεὺς	
πάιλ.[		](ισαρ)ο
εκτα[		](τ)άχα ῥη-
στακ.[		(λ)[.]
βεβ[
με.[20		
ἀκτ(ι)[

(Stob. Fl. iv. 42, 43 M. (περὶ ἀφροσύνης | : νοῦς ὀρῆ | καὶ νοῦς ἀκούει. <—υ> πῶς κεν ἴδοιεν τὰν σοφίαν πέλας ἐστ[α]κυῖαν <—| —υ—υ—υ—| —> ἀνέρες ὧν τὸ κέαρ παλ<ῶ> σέσακται καὶ δυσκενίπτω τρυγός (παλος and -τω cod.): corr. Bentley.)

17. τάχαρῆ P.

V

col. x.	| οὐ . [. . . .] νης πυ[θι ||	1
	| ουτ[. . .] ἀκάρδιον[	2
	| [ . . . ] (φ)ρίκαν τ' [*] Ἄ] πό(λ)[λων || συγ-	3
	| κροτησιγύμφιον ||	4

The conjunction of the col. which I call (s.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. s.g. οὐ μάταν ἦς Πύθιος 210

MELIAMB IV (†). 9—V. 4

< . . . > 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 Pythian¹
Is so entitled :
Unto each man cowardly blight
Apollo sendeth
Or cold fear teeth-chattering,

¹ 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. supplēvi.
s.g. νέμει : gaps [] from two to eight letters. τω P.

κα]τὰ καιρὸν ἐκάστω, 5
 (π)[άντα] θεῖ κῆ(λ)αύνεται
 γάρ (ἀ)[]τα
 φευξιπόνων ἀν[ά γὰν
 φύλα σκιδόθρεπτ'
 τᾶδον[ο]π[λ]άκτων βροτῶν 10
 ἀκ[ήρ]ιος ἐγχεσίμωροστ' 9
 καὶ μ[ά]λ' ἐπισταμένως 11
 [ύ]ψ[ι]τράγ[ωδο]s 13
 (θεὰ) χ(λ)[ι]δᾶγας ὄπασ(αs) 12
 π[ι]ε[υρ]ατὴ μὲν ὠλεσίκαρπο<s> 14
 [δέ Φρ]ύγα φυσαλέατν 15
 (Λ)υδάν [τ']ῆ·
 νεύρα δὲ καὶ κρα[δα . .
 δι'] ὦτ' ἐλέλιγμα[.]s
 εὐπα(λ)[αμ

About four lines lost in col. x. and ten in col. xa. The next ten lines begin ταυτα|γαρου|αθεσ|ναται.|τοσαεικ|ω φίλος τασι|ησκαι(ν)οικ.|πειρα ποτιφ|τιμοτάτω δεπ|π[.] (α)μυροf. There the poem ends and the remainder of the column is lost.

5. suppl. H. 6. θεϊκήλαύ P. e.g. ἀίοντα. 7. supplevi.
 10. suppl. Wilam. 9. supplevi e.g. et transtuli. φύλαι

VI

col. xi. αιο]λόπωλον[| |
 βουσώω | μύω[π | 2
 ιππον χρέ[ων; | | 3

1. suppl. H. 2. σώω 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 numbered—
 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 (ι cancelled). 13, 12. ωπασ(ασθεα) χλ. [υ]ψ P.
 suppl. et transtuli. 14. ν seclusi. -καρπον
 P: correxi. Accents on σκιδόθ., -ίμωρος, -άκτων, χλιδᾶγας, πῆ.
 15. φύσάλεαν P: read φυσαλέον. 16. χυδαν might just be read:
 not αὐδάν. 17. ἦ·νεύρα P. e.g. κραδαλᾶ . . . ἐλέλιγμαs
 εὐπάλαμους τε λύρα. schol.] . . σκρα [] (αια)s. 18. ωτ'
 ἐλέλ 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' εὐθυδικῶ [δελ]εαστᾶ,	5
Στωικὲ Καλλιμέδων·	
.....π[.] (σ)[.]στι πονηρὰ	
καὶ [.....]μένα·	
Σφαίρω γὰρ [αἴ 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. *ε.γ.* ποτ' αἰολόπων ὤμο-
πληξιβουσόφ μύωπι χρῆσθαι ἀνδρὶ τέθριππον χρέων; πολλοῦ δεήσει.

VI (?)

col. xii.]ηθρα	1
(<i>e.g.</i> 20) σκωπτίλλ(ω)[. .] αῦ, |	
(λ)η[.....]ιδ[ίκ]ως,	
βλαβὰν (ἀκλ)η[
(<i>e.g.</i> 25) . . .]ετρ[. .]μοφλουακήντ	5

col. xii. (*e.g.*) probably from same poem and possibly
the next column. See appendix. ληρολογ. K. F. W.
Schmidt: φόβος, ἀποστομοί H. 1. ηθρασκώπτίλλ. P.

MELIAMB VI. 4—VI (?) 5

<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 superscr. *e.g.* τᾶδ' ἀτρακτός ἐστι. 8. *e.g.* κακοῖς
γετριμμένα : μενᾶ P. 9. supplevi. 10. *e.g.* τῶν ἰδίων.
11. *e.g.* πεισθῆς. 12. supplevi. 13. supplevi *e.g.*
τάταραχῶδες (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 (σ 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 [ἀ]ποστ(ο)μ[οῖ];
 τᾶς δὴ το[ι]αύτας
 σκεπτοσύνας κεν[ἀ] | μὴ
 (e.g. 30) σπουδὰν ποιῆσθ[αι]
 τῶ | στρέφ[κ]η>ν ἄνω κάτω, 10
 †(ἀ)[λλ', αἶ] | (τ)[ι]ν' εὐρησ διὰ (π)ασᾶν
 (μ)[ου]σικῶς ἄρμοσμένον, |
 †.]οτανισοντον πόθον ἔλκε[ε],
 (e.g. 35) (κ)αὶ | [(μ)άθ' εὖ τὸν ἴμερον,
 τ[ί]ς [τ'] ἐστὶ ποτ' ἄρσενας ἄρσ(η)[ν] | 15
 τίς] τ' εἶ[ρ]ως Ζα(ν)ωνικός.

Κερκίδα
 κυνός
 με]λίμβοι

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, ἴδης. 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,
 τῆνος ὁ βακτροφόρ<ο>ς,
 διπλοτειματος, αἰθεριβόσκας,
 ἀλλ' ἀν' <~ ~ ~> ἔβα
 χ<ῆ>λος ποτ' ὀδόντας ἐρείσας
 καὶ τὸ πνεῦμα συνδακῶν
 <Ζανὸς γόνος> ἧς γὰρ ἀλαθέως †Διογένηστ δ
 †Ζανὸς γόνοςτ 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|(ο)υ(μα) above which is a note which might be expanded into ἐκ τούτων ἀκριβ]ῶς γν(ῶ)[ναι ὅποι[αν δ][ῆ τοῦ βίου τελευτήν εἶχεν ὁ Διογέν]ης.

2. (5 Bgk., 15 P.) Θέσσαλος δὲ ἄμα τοῖς ἐαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξ<α>ις ἀνδράσιν, ὡς ὁ Κερκίδας φησὶν, εὐδοκίμησει. Galen (x. 406). C. may have written

ἐν κριομύξ<α>ις
 ἀνδράσιν 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 cudgel 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.'¹

(*Diogenes Laertius's Lives.*)

2. But Thessalus sitting among his sophists on a lofty seat will, as Cercidas says,

find favour
 'mong sheepishly-drivelling² folk.

(*Galen.*)

¹ From the Dog (κύων) the Cynics took their name.

² -μυξης 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. φoρas codd. | 3. ο |
| seclisit A. | 4. e.g. <Ἰολυμπων>. | χείλος codd. |
| 5-6. Διογένης seclisit et Ζ. γ. transtulit A. | | |
| 2. 1. κριομύξους codd. | | |

3. (1 Bgk., 15 P.)

ἦν καλλιπύγων ζεύγος ἐν Συρακούσαις.

(Ath. xii. 554 d αὐται ὑπὸ τῶν πολιτῶν καλλιπυγοὶ ἐκαλοῦντο ὡς καὶ ὁ Μεγαλοπολίτης Κ. ἐν τοῖς λάμβους 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.* lxii. 311.)

τῷ περι<σσαν>-
θηροπέπλου μανίας
ὑβρεός τε περιστάσιμον
στοὰν ἔχοντι
Πυθαγόρου πελάτα

5

(Ath. iv. 163 e πρὸς δὲ ἐπιστέλλον 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. πελατα 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 δὲ) are wrongly given by Athenaeus.

220

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 βλοσυροματίας. 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 τούναντιον μὲν <οδὸν> αἰδεσθήναι τε καὶ ἐνδοῦναι καὶ τελευτῶντα περιπτύξασθαι.

221

poem (especially if *frs.* 5 and 6 belong to it) that it follows the common metre of Cercidas, that is

$$A \left\{ \begin{array}{l} -\cup\cup-\cup\cup-^1 \\ \text{or } -\cup-\cup-\cup-\cup-^2 \end{array} \right. + B \left\{ \begin{array}{l} \cup-\cup\cup-\cup\cup-\cup^1 \\ \text{or } \cup-\cup-\cup-\cup^2 \end{array} \right.$$

Whether this is the *whole* law we do not know.

Now these verses flagrantly transgress this rule. At (σ) $\nu\mu$. . . ἀποστομοὶ we are in A² and at τὰς δὴ τοιαύτας in B². Hence at τόπος ἢ φόβος ἀτό(ς) we are at the end of B¹. But immediately before this

τ . . . μοφλ. or τ . . . μοφλυακῆν is also an end of B¹. In view of the punctuation—for Cercidas always unites

metre and sense in cola—ιδ . . . ως · βλαβαν is clearly the end of A¹ or A² and beginning of B¹ or B². Line 1 is hopeless.

Of this phenomenon (the complete disappearance of two As running) there can be three solutions :—

(α) One A is really B. This is secured in current texts by three errors (or wholly improbable corrections) :—

(α) Reading τὸ π(ᾠ)ς : this is impossible.

(β) Followed by ἢ Φοῖβος : this is impossible.

(γ) By the metre -∪φλυακῆν τὸ πῶς : this is unheard of.

(δ) Extensive lacunae. But why should these lacunae be so regular?

(ε) 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

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. . . ἀν·(λη)[
[.]υδ[. . .]ως · βλαβαν(ακλ)η
[.]ετ[. . .]μοφλ(υ)ακεί(ν)
τοπος ηφ[. . .](β)οσαντοσυ(μ)[.]
ρων[. . .]ποστ(ο)μ[. . .] τας δητο[. . .] κτλ. 5

1. αδ by correction from ἀν.λη or ση.ηθρας may or may not join κῶ.
2. parts of two letters below ηθρα (ν.) visible.
3. no room for αι after φ. υ(μ) or υ(δ) only.
4. τόπος 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 ὑπὸ στόμα which we know now to be metrically false, rightly read ἀποστομοὶ.

It may safely be predicted of the metre of this

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 adscripts here. They would have either to be text or an adscript (λε)[*ἔπει . . .*] 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 τὸ and even τὸ π[τ can well follow —φλυακεῖν—between (c) τ[όπος ἢ φόβος αὐτὸ (for H.'s αὐτὸς is meaningless) συμ[]ων ἀποστομοῖ, and (a) ἢ Φοῖβος αὐτὸς ἐμ[]ῶν 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 εὐρυς). Probably H. was right in reading ποιείσθαι in 7.

(ii) Phoebus is never spoken of, as far as I know, as blunting anything or anybody.

(iii) ὄρων 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 λύπη (so often) φόβος φροντίς, Callim. *fr.* Anon. 176 αἰδώς 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.

(ii) φόβος συμπαρὸν. In certain writers, especially Xenophon and Plutarch, συμπ. means little more than συνείναι (*Thest. s.v.*). Compare *Rep. Lac.* 2. 2 ὥστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθῶ ἐκεί 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 οὐδὲ νιν φόβος ἀνδροδάμας ἐπανοσεν ἀκμὰν φρενῶν—just as in old age αἱ φρένες ἀπαμβλύνονται *Hdt.* iii. 134. Conversely courage sharpens: so expressly Christodor. *Ephr.* 295 θάρσει τολμήεντι τεθηγμένους.

(iv) What is blunted? Clearly anything that has an edge on which fear operates unfavourably. Edged tools are:—

(a) The person sharpened: Ar. *Nub.* 1107 εἰ μοι στομῶσεις αὐτόν (Blaydes), Poll. ii. 100 Ἀριστοφάνης δὲ στ. εἶρηκε τὸ λάλον ἀπεργάασθαι.

(b) γνάθος: *ibid.*

(c) ὀδόντες: Ar. *Ran.* 815 ἡνίκ' ἂν ὀξυλάλου πτερεῖ ἴδη θήγοντος ὀδόντας.

(d) γλώσσα: Soph. *Aj.* 584, Pindar, *Ol.* vi. 82 δόξαν ἔχω τιν' ἐπὶ γλώσσῃ ἀκονᾶς λιγυρᾶς, *Trag. Fr.* Anon. *Adesp.* 423 γλώσσαν ἠκονημένος.

(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 λῆμα Eur. Or. 1625, or, what seems more suitable, στόμα :—

Soph. O.C. 794 τὸ σὸν . . . στόμα πολλὴν ἔχων στόμωσιν.
Trach. 1176 μὴ ᾤπιμείναι τοῦδὸν ὀξύναι στόμα.

(v) Can fear blunt the mouth or tongue? Though this exact metaphor does not occur we have—

Soph. Ant. 180 ὅστις . . . ἐκ φόβου τοῦ 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 κάμ μὲν γλώσσωσκα τέθραγει by error for τέθαπε: if such be possible in Aeolic.¹ So interlinked are the ideas of fear, silence, confidence and loquacity.²

A case has, I hope, been made out for a lacuna -μοφλυακῆν τὸ [στόμ κός]πος ἢ φόβος—the intervening words being e.g. εὖ τεθαγμένο—; τίς ἦ . . . For the rest we can hope for little. But βλάβαν (ἀκλ)η strikes no obvious note and it might be considered whether λη is not part of the same verse as -φλυακῆν (e.g. λήρημα δὲ τρισμοφλυακῆν—with κλ[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. U.c.), ἀκι-, or even ἀκμων: P. i. 86 ἀψευδεὶ δὲ πρὸς ἀκμονι χάλκευε γλώσσαν. But I prefer ἀκονα- in view of those two difficult sayings of Aeschylus :—

¹ Hesychius's gloss θάπαν shows that the root is not only found in Ionic.

² E.M. s.v. βοή . . . ἡ μὲν γὰρ δειλία θραύουσα τὸ πνεῦμα βραχίστην ἀπεργάζεται τὴν φωνήν. Ach. Tat. ii. 25.

Ag. 1537 Δίκη δ' ἐπ' ἄλλο πρᾶγμα θήγεται βλάβης
πρὸς ἄλλαις θηγάναισι Μοῖρα,
Eum. 861 αἵματηρὰς θηγάνας, σπλάγχμων 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)κωπτίλλ . . . and ἀδ . . . But κ(αι ὀ)πτίλλ 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 papyri¹ which is very unsound: but what remains of the Heidelberg² papyrus is excellent. On this

¹ Lond. 155 verso, Bodl. ms gr. class. f, 1 (p).

² No. 310.

magnificent¹ work was done by Dr. G. A. Gerhard of Heidelberg (*Phoenix 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).

¹ Dr. Gerhard, however, was not a skilled palaeographer. Among several errors one may especially mention his failure to allow for the form of τ 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)εἰς οὐ[..... ἀνθ](ρ)ώποις
](ι) κ(ατ)εἰδ(ε)ἵν[... ἀ](ν)θρώπων
]σα(ς) οὐς κα(τ)[εἶδεν] ἀνθρώπο(υ)ς
](δ)ὲ (π)ρός (σ)ε χ[ρήσο]μαι πάσῃ
](π)ο[ιή](μ)α(τ) οὐ μάτ[...]. ἀκούοντα· 5
](παρνεσωσα)[...] ἀνθρώπων
](καιδ)[...]. ἐν καλῇ κεί(ται)
 κυλλ]όχαιρες ὤ[σπ]ερ Ἄρπυιαι
 ἀνα]νον κέρδος ἐκ λίθου παντός
 ἔ]καστος ἔνθεν ἀρπάξῃ 10
 κ]υβιστῶ κήπινήχεται πᾶς τις
 ἔ]ταίρον και (κασί)γνη[τ]ον κ[αι] ὄρα
 ἔ]αυτοῦ τὴν τρισο[ιζύρη]ν ψυχὴν
 οὐ](δέν) [... ἦ] θά[λασσα] μὲν πεζή
 ἀν]θρώποι[σιν ἢ δέ] (γ)ῆ πλωτή· 15
 περ]ιφέρουσι τήνδ[ε τ]ὴν ῥῆσιν
 κέρδαιν' ἔτα]ίρε και θέρευς κ(αι) χεϊμώνος
 πάντοθε]ν κέρδ(αι)νε· μηδέν' αἰσχύνου
 ἀ]ίδου· τοῦτ' ὄνειδ(ι)εἶτα(ί σοι).

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 res-
 pect 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 εὐθὺς.
 12. *e.g.* ὄλλύς. 13. *e.g.* σφίζων δ' cett. ex P Bodl.
 14. *e.g.* οὐδὲν ἰρὸν (Mn.), and τοῖς δ'. ἠθαλλα(σ)α P Bodl. :
 corr. *id.* 15. *e.g.* τοιοῖσιν Mn. (σηδετυ) P Bodl. : corr.
id. 16. *e.g.* πάντες δέ. τουτο το ρη P Bodl. 17. κην
 κερους P Bodl. : see Sext. Emp. *adv. Dogm.* v. 122.
 18. ἀπαντῶθεν Sext. Emp. rightly. ? P habuerit ἀπανταχόθεν.
 19. *e.g.* και μηδένα. See Addenda.

1. *e.g.* τοῖς νῦν μὲν and καταρᾶται. 2. *e.g.* δς κἂν δσον and
 ἦθος. 3. *e.g.* ἀποστνγῆσας : 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.* οἶχων Αἰδῶς κούδ' ἐφ' ἐν. 8. suppl. Hdl. *e.g.* αὐτοῖ
 δέ. ὡσπερ Kenyon. 9. suppl. Cr. *e.g.* ζητοῦσ' *id.*

.....] (ν) τὴν χεῖρ' ὄκου λαβεῖν δεῖ τι 20
 ὄκου [δ] ἐ δούναι μηδ' ὄλως φόρει χεῖρα
 ἐρούσι πολλοί· πολλὰ σαυτὸν ἀσπάζου
 ἐπὴν ἔχῃς τι· πάντα σοι φίλων πλήρη· 23
 πένητα δ' ὄντα χῆ τεκούσα μισήσει· 25
 πλουτοῦντα γάρ σε χοῖ θεοὶ φιλήσουσι, 24
 ἐὰν <δὲ> μὴ ἔχῃς μηδέν, οὐδὲ κηδεσταί. 26
 ἐγὼ μὲν οὖν, αἶτα, καὶ καταρῶμαι 27
 τοῖς νῦν βίοις καὶ πάντας ἀνθρώπους μισῶ
 τοὺς ζῶντας οὕτω, καὶ ἔτι μᾶλλον μισήσω,
 ἀνεστρόφαν γὰρ τὴν ζ(ό)ην ἡμῶν οὗτοι· 30
 τῆ γὰρ πάροιθεν ἦν δ' [α]χρ[ι] [ν]ῦν (ἐστὶν σεμνή)†
 δ[ικαιότης] ψ(χωκεν) ἔ(νθ)ε[ν] ο[ύ]χ ἡξεί·
 ἀπιστίη ζῆ· π(ίστι)ς (ε).....
 ἴσχυκεν ἡ (ἀναί)δεια (τ)οῦ [Δ]ιὸς μεῖζον·
 ὄρκοι τεθ[ν]ήκα[σιν]· οἱ θ(εο)ὶ δ' (εἰά)κασ(ιν)· 35
 ἡ δυσγένεια κριθ(ι)ᾶ κατ' ἀνθρώπους
 τῆς δ' εὐγενεί[ας] ἀ[λ]μυρὸν κ(ατ)έπτυσ(ται).
 ἰγῆμαι δ' ἂν οὐ[δ]εῖ[ς] (s) ο[ύ]δ[ε] τῆν ("Ηρ) <η>ν θέλουτ
 πτωχῆν (ἐούσαν) τ[.....] (ε) . . (ο)ντο(s),
 μᾶλλον δ' ἔλου(τ) [ο τῆν] (ε) [π] (ι) [σ] (τέ)γους Λυδῆν & [1
 ἔχων ὀπυῖειν (ἐνδ)ο[ν] ἡ]ν φέρη χαλκοῦς. 41
 κα(ι) []
 οἱ τὰ []
 (ἐὰν) [] τῆν
 ο. . [] 45
 μο. []
 αι. []
 ε(χ). []
 κα(ι). []
 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 he¹ get brass
 with her.

¹ Not 'she bring,' which would be φέρηται.

20. e.g. διπλῆν 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) ab-
 surdly. 27. αιτεια P : corr. J. U. Powell. 29. I. και ἐπι.
 30. ζωνη P : corr. C. 31. suppl. Mn. (lectio vix dubia)
 Mn. : e.g. del. ην δ Mn. 32. suppl. Mn. 33. e.g. ἐκ τῆς
 γῆς ἔρρει. 34. suppl. Mn. I. μέζον. 35. suppl. Mn.
 (there are vague traces of (νηκα)). 37. suppl. Mn. κ(ατ)
 ἐπτυσ(. .) P : text Sitzler, dubitante Mn. 38. suppl. Mn.
 -αν P. e.g. γ. θ. δ' ἀν. οὐδὲ τ. "Η. οὐδέλς. 39. εουσαν
 K.-Mn. e.g. τοῦ νιν ὠφελήσονται. 40. suppl. Mn.
 (ἀπό). 41. suppl. Mn. ἦν Cr. ὀπυειν P.

κ[ού](δ)έ μαίον[ται
(π)[λήν
.[]ων
..[γα](σ)τρος
χρ[(υ)]σεν
α.[.]ν[55

[σων
α
ο](ῦ)τοι 60
]φης
.....[
όσ.[]
..[]
δν .. (α)[65
κε(ν).....[]

P Heid εὐοκ' ἐνείναι· π[αντο](θ)εν γὰρ ἔλκουσιν
κούκ ἔστιν οὐ[τ]ε [σ]υγγενῆς οὔτε ξείνος
δ[ς ο]ύχ[ι] λα[ιμῆ] τ[οῦδ] (δ)κως ἔξει μέζον·
χ[ω]ρίς δέατος ὁ (θ)εο[ς] μὸς ο]ὐδὲ μέμνηται
θεοῦ Δικαίης ἀλλ(α) [..](χλ)εναζουσιν· 71
δκως δὲ χ(ρ)ή ζῆν [..].[...] (ἔγ)ωγε θαυ-
μ(α)ζω·
ἐν θηρίοισιν; ἀλλὰ δ.[.]..(ζ)ωαί·
ἀπιστή γε παντα[...].[...]αι[
τὸ τῆς (ἀχ).....[.]πενιατ' ἴσως πάντα[75
τὸ μειλιχῶδες κ(α)ὶ προσηγές δὴ τοῦτο.
ἐκείνο μ[ε]ν γὰρ ο[ἰ]δ[α]α, σὺν θεοῖς εἰπεῖν,
ὄπερ κ(ρά)τ[ιστ](όν) [ε]στιν, οὐ νενίκημ(α)[ι
[...].[...]καὶ γαστ[ρό](ς) ἀλλ' ἀπ-
(α)ρ[κ]εῦμαι
.....] (ἔχ)εις 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. What¹ civil-

¹ 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
φευγέτω σε μηδὲ εἰς ἀργός (p. 6). 57-61. ? om. P Lond.,
which marks corruption. 59, 61. So Bi. 66. *e.g.*
κέντρον: or κέ(ί)νοις? (Mn.) 67. . . . κε(ν)[(optime
quadrat εοικε εν vel εοικε εν) P Lond.: εοικεν P Heid.
suppl. G. 68. και ούκ P Heid.: vestigia P Lond. cum
κούκ εστιν quadrant. suppl. G. 69. non fuit τ[ο]λ[μ]ῆ
π[ἀνθ'] Bi.-K.: supplevi. 70. θεσμός supplevi probante
Bi.: cett. Gerhard. 71. suppl. Hense: praecessit *e.g.*
ιν. 72. supplevimus ego et Powell: *e.g.* τοῖσδε.
73. (K.-Bi.) *e.g.* δ(ύσβιοι). 74. *e.g.* πανταχοῦ πίστεις
νικῶ. 75. *e.g.* ἀχράντου Sitzler: nullum spatium ante πενία
G.-Bi.: στρηνιᾶ reposui, coll. *v.* 36. fin. legi rectissime
(iudice Bi.). 77, 78, 79. suppl. G. 79. init. *e.g.*
λαυμαργλής. 80. πρῆον Bi.: ad *v.* 73 refero: init. *e.g.* τί
δῆτ'. cett. leg. K.-Bi.

ιδώ[ν γ]έ πως κἀνδ(υλ)ον (ώ)ς οὕτως εἰ-
 π(ώτη); 81
 εἰς] (γ)ὰρ στόμ' ὡς ἔοικ[εν] (ἰ)στ(α)[τ]αι
 μο(ῦ)νον
 χρό[νον] τοσ[οῦ]τον [ὅσσον ἄν] τις ἔσθῃ [τι],
 (ῥα)ν δ' ἀμείψῃτα[ι αὐτ](ῶ) καὶ τ(ῶ)ν ἥκι-
 σ(τ)ον
 εἰς ζῆν χ(ά)ρυβδ(ω) [.]. οἶχεται πά[ν]-
 τ(α). 85
 καὶ ταῦτα τευ[. . . .].[.]. ε και ἔτερο(ο)
 [.]
 ὑπὲρ δὲ τούτων [μ]ῆ πάτει λίνων [.]
 ἐγὼ μὲν οὖν, ὦ Π[ί]άρνε, (τα)ῦτ' οὐχὶ ζ[η]λῶ
 ἀλλ' ἐν χαλ[ι]νοῖς .[.].[.] ἐ(μ)αυτὸν ὡς [.]
 γαστρός κατ(ί)σ(χ)[ω. . .].[. . .] βιά[ζ]ομαι τ[οῦ]-
 τον 90
 πρὸς εὐτέλε(ια)ν τ[ὸ]ν βί[β]ι(ον) κα(θ)ίστασ(θ)[αι]
 καὶ μὴν ὅτ[α]ν γε (θ)ῆδ).[. . .] σ(π)έν(δ)ειν .[
 κάμνω· με[γ]ίσ(τη) δ') [. . .][. . .].[.]. (μοι) χό(ν)-
 [δρος
 τέρπει δὲ μ' οὕτως (ο)[ῦ](δ)[ἐ]ν ὡς τὸ κερ-
 δ(α)ί[νευ
 ἐκ] τοῦ δικαίου το[.]. [τ]οῖς ἀν[θ]ρώ-
 (π)οῖς 95
 .. λαμ[β]άνειν .[.][. . .][. . .] ἐκ τρόπ[ω]ν α[ἰ]-
 σχρῶν
][.](νενο)ν .[. . . .]. ουθεν . . [.] .[
] χρ[ὸ]νῳ 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]μαι δ' ἐκάστῳ τῆν καταΐσιον 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 live¹ 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,

¹ γαστήρ is derived (*E.M.*) to mean ἡ πάντα τὸν βίον λαμβάνουσα μὴ πληρουμένη.

81. init. leg. Bi.-K.	supplevi. fin. leg. εἴπω.	82. supplevi: ἰσταται K.-Bi.	83. init. supplevi ex Greg. Naz. (ii. 444).
	ἔσθῃ . . vel ἔσθῃ Bi.	supplevi.	84. supplevi.
	85. suppl. G. init. K.-Bi.	med. e.g. δὴ τιν'.	
	86. e.g. τένδειν χρή σε και ἔτέρῳ δοῦναι.	87. πατ. K.-Bi. [δρνς.	
	88. suppl. G.	89. suppl. G.	e.g. νῦν]
	ἐμαυτὸν ὡς (leg. K.-Bi.) [πῶλον.	90. e.g. και ἐκβ. Hense.	
	τοῦτο G.: τοῦτον Hense.	91. suppl. G.	92. suppl. G.
	θῆδον K.	σπένδειν K.-Bi.	93. supplevi e.g. ἐσθ' ἄλλος γ' ἐμοί: praecesserit (92) χρήζω.
	95. suppl. G.	e.g. τοῦθ' δπερ.	96. init. suppl. G.
	e.g. οὔ, ἔξεστιν.	fin. supplevi.	Cf. e.g. Plut. <i>Mor.</i> 570
	πλουτοῦσιν ἀπὸ πραγμάτων αἰσχροῶν.	97 sqq. I translate as <i>F.G.A.</i> p. x.	102, 103. suppl. G.
			102. καταΐσιαν
			P. After this v. follows Ἴαμβος Φολικκος, another citation (from Phoenix?), then a comic <i>fr.</i>

CERCIDEA

ἐγὼ μὲν οὖν, ὦ Πά(ρ)νε, βουλοίμην εἶναι
 τάρκευτ' ἐμαυτῷ καὶ νομίζεσθαι χρηστός
 ἢ πολλὰ πρήσσειν, καὶ 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.'¹

¹ A proverb of wasted labour—with a gibe at the Cynic's
 diet (v. 93).

FRAGMENTA
CHOLIAMBICA

EUPOLIS

'Ανόσια 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)

'Ανήρ Νίνος τις ἐγένετ' ὡς ἐγὼ κλύω
'Ἀσσύριος ὅστις εἶχε χρυσοῦ πόντον,
τὰ δ' ἄλλα πολλῶ πλε<ϋ>να Κασπίης ψάμμου·
ὅς οὐκ ἴδ' ἀστέρ' οὐ [δίξ]ων ἐδίξητο,

1. ἐγὼ 'κοίω 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. ε. g. οὐχ ἄλων.

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. NINOS¹

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

¹ 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.

οὐ παρὰ μάγοισι πῦρ ἱερὸν ἀέστησεν, 5
 ὡσπερ νόμος, ῥάβδοισι τοῦ θεοῦ ψαύων.
 οὐ μυθητῆς οὐ δικασπόλος κείνος·
 οὐ λεωλογεῖν ἐμάνθαν' οὐκ ἀμυθρήσαι.
 ἀλλ' ἦν ἄριστος ἐσθίειν τε καὶ πίνειν 9
 κῆρᾶν, τὰ δ' ἄλλα πάντα κατὰ πετρῶν ὤθει.
 ὡς δ' ἀπέθαν' ὠνήρ, πᾶσι κατέλιπε ῥῆσιν,
 ὅκου Νίνος νῦν ἐστὶ καὶ τὸ σῆμ' αἰδέεσθαι·
 "Ἀκουσον εἴτ' Ἀσσύριος εἴτε καὶ Μῆδος
 εἰς ἢ Κοραξός, ἢ ποτὶ τῶν ἄνω λιμνῶν
 <Σ>ωδὸς κομητῆς· οὐ γὰρ ἀλλὰ κηρύσσω· 15
 ἐγὼ Νίνος πάλαι ποτ' ἐγενόμην πνεῦμα,
 νῦν δ' οὐκέτ' οὐδέν, ἀλλὰ γῆ πεποιήμαι·
 ἔχω δ' ὀκόσον ἔδαισα [χῶκόσθ' ἦεῖσα],
 χῶκόσθ[σ]' ἠράσθην,
 τὰ δ' ὄλβι' ἡμέων δῆμοι συνελθόντες
 φέρουσι ὡσπερ ὠμόν ἔριφον αἱ Βάκχαι· 20
 ἐγὼ δ' ἐς Ἀιδην οὔτε χρυσὸν οὔθ' ἵππον
 οὔτ' ἀργυρῆν ἀμαξαν ὠχόμην ἔλκων
 σποδὸς δὲ πολλὴ χῶ μιτρηφόρος κείμαι.

(Ath. 530 e Φοῖνιξ δὲ ὁ Κολοφώνιος ποιητῆς περὶ Νίνου λέγων
 ἐν τῷ πρώτῳ τῶν Ἰάμβων γράφει οὕτως (1).)

7. μυθητῆς codd. : corr. Schweighäuser. 12. is often
 regarded as an insertion. σῆμα (ἰ)δει cod. A. 15. corr.
 by Schweig. 18. χῶκόσθ' ἐράσθην cod. : corr. Bgk.
 Perhaps we should write two verses: so translation. HdI.
 read ὀκόσθ' ἐπαισα (Kaibel), χῶκ. ἦεῖσα, χῶκόσθ' ἐδῶκα γαστρί',
 κτλ. (v.l. ὀκόσθον ἐδ.). For this I would compare exactly
 Greg. Naz. Carm. (ii. 780 Colon) ἐπαιζει, ἦσε, γαστρός ἐπλησεν
 νόσον.

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) ¹ :—
 ' Assyrian and Median, give ear
 Unto my preaching ! hear Koraxian ! hear
 Thou long-haired Sindian from the Upper Mere :
 I Ninos 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 ravished
 And Sundered as a Maenad doth a kid.
 And I to Hades neither gold did bring
 Nor horse, nor car of silver panelling :
 I that did wear the diadem on my brow
 A far-flung scattering of ash ² am now.'

(Phoenix the poet of Colophon speaking of Ninos in his
 first Iambus says (1). *Athenaeus*.)

¹ See Addenda.

² 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.). Ninos 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

THE CHOUGH-BEGGARS

fr. 2 (2 Powell)

2

Ἐσθλοί, κορώνη χεῖρα πρόσδοτε κριθέων,
 τῇ παιδί τῷπόλλωνος, ἢ λέκος πυρῶν
 ἢ ἄρτον, ἢ ἡμαιθον, ἢ ὅτι τις χρηῖζει.
 δότω, ἴγαθοί, τις, τῶν ἕκαστος ἐν χερσίν
 ἔχει, κορώνη. χάλα λήψεται χονδρόν·
 φιλεῖ γάρ αὐτῇ πάγχυ ταῦτα δαίνυσθαι·
 ὁ νυν ἄλας δούς ἀθι κηρίον δώσει.
 ὦ παῖ, θύρην ἀγκλινε, Πλούτος τῆκουσετ,
 καὶ τῇ κορώνη παρθένος φέρ<ο>ι σῦκα.
 θεοί, γένοιτο πάντ' ἀμειπτος ἢ κούρη
 κάφνειὸν ἄνδρα κῶ<υ>νομαστὸν ἐξεύροι
 καὶ τῷ γέροντι πατρὶ κούρον εἰς χεῖρας
 καὶ μητρὶ κούρην εἰς τὰ γούνα κατθειῆ,
 < >
 θάλος, τρ<ό>φ[ε]ιν, γυναῖκα, τοῖς κασιγνήτοις.
 ἐγὼ δ' ὄκο<ι> πόδες φέρ<ω>σιν, ὀφθαλμοῦς
 τᾶμείβτομαι Μούσησι, πρὸς θύρησ' ἄδων,
 καὶ δοντί καὶ μὴ δοντί, πλεῦνα <τετ>τύγων.
 ἀλλ', ὦγαθοί, ἴπορέξασθ' ὧν μυχὸς πλουτεῖ·
 δός, ὦ <ᾶ>ναξ, δός καὶ σὺ πότνια μοι νύμφη·

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.
 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
 And to a famous man and rich be wife.
 And set a son upon her father's knee,
 A daughter on her mother's; and may she
 As child or girl or woman <bring delight,
 When forth she ventures>¹ to her brothers' sight.
 I, as I wander over dale and hill,
 Keep my eyes fixed upon the Muses still;
 And, be ye churl or lavish, at your wicket
 More blithely will I sing than any cricket.
 Kind sirs, set forth what cupboard has in store,
 Kind master give, kind mistress give me more.

1 (and 20). <ς> χεῖρα? 4. τις after ἕκαστος codd.
 Ath. 7. ἀθις codd. 8. e.g. ἡ ἦκει σοι.
 9. φέρει codd.: corr. Bgk. 14. τρέφειν codd.
 15. δοῦν, φέρουσι codd.: corr. Dind., Bgk. 16. -αισι,
 -αις 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 ἐφέρου[το] ἢ δὲ ὄψις εἰχε
 τὴν θάλατταν fixes the sense and punctuation. 17. τῶν γεω
 codd. 19. so Cr.

¹ Clearly a verse is missing. The sense is secured by
 Hom. ζ 154 sqq. τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασιγνήτοι· μάλα πού σφισι θυμὸς ἀλὲν εὐφροσύνησιν
 λαίνεται ἐνεκα σείο λευσσόντων τοῖνδε θάλος χορὸν εἰσοιχνεύσαν.
 The line lost was something like κῆρ εὐφρανέουσιν ἦρικ' ἐς
 χορὸν φοιτῆ. The Greeks (in literary tradition) were very fond
 of their sisters. We are not.

νόμος κορώνη χεῖρα δοῦν' ἐπαιτούση. 20
 ἴτσιαυτ' εἰδῶστ' δός τι καὶ καταχρήσει.

(Ath. viii. 359 e οἶδα δὲ Φοῖνικα τὸν Κολοφώνιον λαμβοποιὸν 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' ἀείδω Bgk.

〈ΝΕΟΠΛΟΥΤΟΙ〉

fr. 3 (6 Powell)

π(ολ)λοῖς γε θνητῶν τὰγ[ά]θ', ὦ Ποσειδίππε,
 οὐ [σύ]μφορ' ἐστίν, ἀλλὰ δεῖ τοιαυτ' αὐτοῦς
 τ[έ]μν[ειν], ὀκοῖα καὶ φρονε[ῖ]ν ἐπίστανται·
 (νῦν) δ' ο[ἱ] (μ)ὲν [ῆ]μῶν κ(ρη)[γυ]οὶ καθεστῶτες 5
 (π)ολλῆν ἀ(φ)ειδέως ν(η)[σ]τήν[η]ν ἐρεύγοντα[ι]
 (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,
 ἀλλ(λ)' (ο)ἰ(κ)[ία]ς μὲν ἐκ λίθου σμαραγδίου,
 εἴ πω[ς] ἀνυστόν ἐστι τοῦτ' αὐτοῖς πρήσσει(ν) 10
 π[ά]το(ν) [τ'] ἐχούσας καὶ στοὰς τετραστούλους
 πολλῶ[ν] τ(α)λάντων ἀξίας κατακτῶ(ν)ται.
]δ' ἑαυτῶν τὴν ἀναγκαίην (ψυχ)ῆν
]η σκ[ωρή] το[ύ]των πάντων·
]ρα [πλοῦ]τ[ο]ν ἐκπορίζουσιν 15
 . . . λ]όγοις χρηστοῖ(σ)ι σωφρονισθεῖσα

1, 2. so Gerhard. 3. suppl. Bi.-K.; cf. Poseidippus
A.P. ix. 359. 4. *vñ* etc. Cr. κρήνοι G. 5. *νησίην*
 Bücherer-Cr. 6. *ερινα* Papyrus. 7, 9, 10. so G.
 248

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, Poseidippus: 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. . .] (στον)[.] Heidelberg. legere visus sum: sed "besser]τον[" monet Bi. 12. so G. 13. see G. and read with him *ψυχῆ*. Beginning e.g. *τροφήν*. 14. *τούτων* G. beginning (for sense) *ἐφύρεν ἀργή*. 15. e.g. *κέρδη γὰρ αἰσχρά*. *πλούτων* dubium (Bi.). 16. e.g. *οὐ μὴ*. *λόγοις* G.

.....] (τ)ὰ χρηστά καὶ τὰ συμφέροντ' εἰδῆ.
 [.....] τοιούτοις ἀνδράσιν, Ποσειδίππε,
 .. σ]υ(μ)βέβηκεν (οἰκ)ίας μὲν κεκτῆσ(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 δικάως, ἦν τις ἐνθυμῆτ' [ὄρ]θῶς
]ν γὰρ καὶ λίθων φροντίζουσιν.

(In *Cercidas' Anthology* with lemma **Ἰαμβος Φοίνικος* (η').
 Follows at once (? τοῦ αὐτοῦ))

3*

..... (μ') [οἰ]κι. [. .] (ἀ)νιστᾶσιν

17. *ε.γ. ὄρθῶς.* 18. *ε.γ. τοῖς οὖν G.* 19. *οὐ συμβ. G.*
 20, 21, 22, 23. So G.

¹ 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)

But they themselves are worth not half a goat.¹
 And rightly, too, such verdict may we give,
 <For stones they are and> unto stones they live.²

(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 *ποιήν τις βιότιοιο τάμοι τρίβον*;

² 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)¹ 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 *v.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 Lynceus occurs in this, and Poseidippus in the Heidelberg fragment. Lynceus 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 *v.c.*: for Lynceus is called a contemporary of Menander, Poseidippus being younger, or at least younger as a writer: see *Suid. s.vv.*, *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.

¹ *Gött. Gel. Nachr.*, 1922, i. 31.

This may be a convenient place to note two points: *firstly*, the metre of the fragment. There are two licences employed by Greek writers as a variant of the rigid form $\times - \cup - \cup$ | $- \cup - \cup$ ----. 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):

ἀγαπᾶτε τοῦτον πάντες ὃς ἔχει τὰγαθά¹
 ἅπαντ' ἐν αὐτῷ, χρηστός, εὐγενής, ἀπλοῦς,
 φιλοβασιλεύς, ἀνδρείος, ἐν² πίστει μέγας,
 σῶφρων, φιλέλλην, πραῦς, εὐπροσήγορος,
 τὰ πανούργα μισῶν, τὴν ἀλήθειαν σέβων.

Next column contains three pseudo-Epicharmic verses, ἐπίστα . . . | 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 Ἄ(γρ εὔ? ῖ?) | οὕτως δ' ἂν ἐμ | ἡμῖν ὑβρις . . . | καὶ τρίποδες ἀλ . . . | καὶ μὴν ἀδικεῖται ψ | νῦν μοι διακόνουν . . παιδίον | ἄστειον οὐχ ὄμ . . . ἐκ κει . | ἃ δ' ἂν λάβω τοι δεῖ

¹ a horrid pun, ἀγαπα and ἀγα(θα) πα(ντ).

² for ἐμ.

διπλοῦ ἀπο[δοῦναι | τὰ πάτρια γὰρ δὴ τῆς τέχνης |. In between are the interesting verses:

οὔτ(ω) τὰ πρόσθεν[
 κοινῆς τραπ[έζης ἀξίωμ' ἔχων ἴσον,
 ἀκόλαστον ἔσ[χε γλώσσαν αἰσχίστην νόσον.
 κορυφῆς ὑπε[ρτέλλοντα δειμαίνων πέτρον¹
 τυχ. . . ετα[
 ἦ που 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? ῖ?). 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.

¹ *vv.* 2, 3, 4 suppl. E. I.obel.

<ΑΝΩΝΥΜΟΥ ΕΠΙΤΥΜΒΙΟΥ>

fr. 4

.....]. . ο.[ο .] (ελπ)[. . .] δεινοῖς
] . . (μυ)[. .] (πι)ε[. . .] ν λέσχη
 .].] . . (συ).[.] (ν) δέ (λα)μνηρήν
 .].] . . (ι)δαι .[. .] (ἀσφαλ)ῆ 'π(ού)ρ(α)s
 .].] . . ην.(φ). [ἐν] αὔεσθαι λύχνον 5
 .].] . . (ε).(αλ)ος, καὶ πα(νοι)κίη θάλλων
 ἐτοῖμον τ. . τον κ(τήσι)ν ὦ(ν) ἐ(κ)εῖτ τήρει,
 καὶ κάε χρείην καὶ π[έν](η)τος ἐμβλέψας.
] . . ε(s) τ. (θουλπα) τῆς τύχης κρῖνων
] τὸ μηδὲν καὶ κενῶ προσεμβ(α)[. 10
] (ω)δεστ.ν[ε] (ξ)αγ. . πάρ σευ
] . [.] . [. 12
 (duo versus desunt)
] . . ἄ](φν)εα .[. . .] (μηδ)[. 15
] . . δ]εξιῆς ἤψ(ω) τ' ἡμῶ[ν
] . . τι τ(ῶ) θεῶν ξείνῳ
] . . (α)[. .] . ου(το) (σοῖ) μὲν (X)εῖος (ῆ) (ἀ)πὸ τῆς
 Σμύρνης

3. ε.γ. σεαντὸν ἴσθι τὴν τύχην . . . 4. ε.γ. δαίμων'
 (init. ἐνταῦθα μίμνε). 5. ε.γ. ἐνθενδέ σ' ἐχρῆν ὄψ'. 6. ε.γ.
 πρόφαινε καλός: l. -οικίη. 7. τογ P: ? l. αὐτοῦ. Dein
 suspicor ὡς ἔχει. 8. εβλ. P with μ superscr.: l. χρείη.
 9. ε.γ. τὰ κοινά, τὰ δεινά cett.: init. ε.γ. σὺ δ' ἤλιτες.
 256

<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 there¹ 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 Chios² bred 18

¹ In v. 7 I translate αὐτοῦ . . . ὡς ἔχει. P seems to have
 ὠρεκεῖ. There may be an allusion here to Lynceus as a
 poet: Callim. *Iamb.* 334 Ἐφεσον ὄθεν πῦρ οἱ τὰ μέτρα μέλ-
 λοντες τὰ χλωὰ τικτεν μὴ ἀμαθῶς ἐναύονται. v. 8 'Give a light
 even to the poorest' encourages this interpretation.

² Clearly Homer who was born at Smyrna, Chios, Colo-
 phon, Salamis, Rhodes, Argos or Athens. The reading
 'Crete' is an error, perhaps for ἡ Ἀκτῆς—'from Smyrna
 or Attica.'

10. ε.γ. εἶναι and προσεμβαίνων. 16. ? ἡμέων. 18 ε.γ.
 κλήζοιτο.

(ῆ) (Κρής) ὄ,τ' εἶη καὶ κεν(ὸν κεν)ῶ (β)ά(ξ)α(υ)
 ἐγὼ δ' ὑπ' Ἄιδου (δὴ σε πε)[ί]θομαι γλώσσα 20
 . . . [.](τα π)[ερί] πασ(ῶ)ν χελιδόνων
 ὄ δ' (εὐκο)[.](πι)[.](φ)η(μ)[.](μυστα)ισι[.]
 (σὺ)ν εὐλαβείῃ τ(ρο)[.]. [.]. [.]
 τί πόλλ' αἰείδω; μ(ω)ρίη γάρ ἡ λέσχη
 στεῖλόν μ(ε)χ(αί)νη· κῶς δ' ἔχω ποθέω(ν) βλέψαι
 Λυγκεῦ σε; . . . σύ· νῦ(ν γ)άρ ᾧ κατέσταλμαι 26
 καταρρύηκε καὶ εἰς τὸν Ἄϊδη βαίνει.
 ἐγὼ δ' ἰάμβ(οι)ς κῆπι Κρητῆρων Θοί(ν)η
 θήσω σε τιμήεντα καὶ ἐν χώρη παντί.

19. Beginning very uncertain. (ἄκρω) would fit traces
 better. 21. read *περι χ. π.* 25. *στελομ 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 δήιοι δὲ κρητῆρες,
 ἵπποι δ' ἄκρητος κάλαθ' ἰμύρον <χ>εῖτ<ε>.'

(Ath. x. 421 d καὶ ὁ Κολοφώνιος δὲ Φοῖνίξ φησιν (5).)

5. 2. κόμη corrected by Haupt. 3. κείται by Lachmann.

Some empty singer to an empty head¹:
 But you have ta'en below, I wot, a tongue 20
 That has all twittering swallows far outsung.² 21
 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 quite³
 And treads the path to Hades out of sight.
 But I at country-side and Feast of Bowls⁴
 Will win your verses honour from all souls. 30

¹ See *Paroem.* κενὸι κενὰ βουλευόνται and *πρὸς κενὴν* (or -ὸν)
 ψάλλεις.

² vv. 20 and 21 echo Phoenix *fr.* 1 v. 21 and *fr.* 2 v. 17.

³ See Headlam's note on Herodes ii. 15.

⁴ '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 *ἐπεὶν δὲ τοῖς κα-*
μοῦσιν 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.*)

fr. 6 (4 Powell)

Θαλῆς γὰρ ἴσστις ἀστέ[ρ]ων ὀνήματος
καὶ τῶν τότ', ὡς λέγουσι, πολλκὸν ἀνθρώπων
ἔων ἄριστος, ἔλαβε πελλιδα χρυσῆν.

(Ath. xi. 495 d Φοῖνιξ δ' ὁ Κολοφώνιος ἐν τοῖς Ἰάμβοις ἐπι
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
θύννοντι τε καὶ μυττωτὸν ἡμέρας πάσας
δαινύμενος ὥσπερ Λαμψακηνὸς εὐνοῦχος
κατέφαγε δὴ τὸν [σ]κλήρον, ἴωστε χρῆτ
σκάπτειν

6. 1. *σστις*: read *σ.σ. ἀσσοῖς*. *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 ἀστών* + sup. or *δόκιμος* i. 158, iii. 20, iv. 14, 161, v. 63, 97, 126, vi. 61, 101, 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 *ἀσσοῖς* see my *First Greek Anthologist*, p. 24. 2. *-ῶν* A: corr. by Toup. 3. *v.l. πελλιίδα*.

260

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). Elsewhere¹ he says (7). *Athenaeus*.)

7

Hippon. fr. 76.

8

One day by day luxuriously dined
In case on cheese-cake spiced and tunny brined,
Like eunuch Lampsacene: his portion done
He fain would dig 'mid mountain rocks and stone;

¹ It is clearly impossible to suppose these words are right. In what other part? For these are iambs 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.

8. 2. *θύννον* A, *θύννον* C, *θυννίδα* Meineke. 4. *σκληρόν*
cod. Ath.: corr. Dalecamp. ὥστε *χρη* cod. Ath.: leg.
χρη: Soph. *Ant.* 887 (Jebb). So ten Brink.

261

πέτρας [τ'] ὀρείας σῦκα μέτρια τρώγων 5
καὶ κρίθινον κόλλικα δούλιον χόρτον.

(Ath. vii. 303 c θυννίς . . . 304 b Ἴππώναξ δὲ ὡς Λυσανίας ἐν τοῖς περὶ <τῶν> λαμβοποιῶν 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) ῥύδην so typical of later choliambists (ἐμπτύοι Hrdl., 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 χῶρην
ναῦται θαλάσσης ἐστρέφοντο μύρμηκες.
3*. ὁ δ' ἐξελὼν ἱμάντα φορτίου ζώνην
4*. ἶρις δ' ἔλαμψε καλὸν οὐρανοῦ τόξον.
5*. καὶ πίσσαν ἐφθῆν ἣν θύραι μυρίζονται

(Tzetz. *Rhet. Gr.* iii. 650 Walz ὡς τὴν σελήνην οὐρανοῦ πάλιν Διοσχορίων σίγμα· οὕτω γὰρ λέξεσιν αὐταῖς αὐτὸ Διοσχορίων λέγει (1) τὸν λόγον ἐκτραχύνουσι, σκληρύνουσι δὲ πλέον ἢ μᾶλλον εἰς ψυχρότητα σύρουσι γελαστέαν, ὡς καὶ ὁ γράψας τὰ ψυχρὰ ταυτὶ τῶν λαμβείων (2) καὶ πολλαχοῦ δυστηρὰ 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 (Bgl.), *v.* 2 μυσσατῶν ἰδ., *v.* 3 ὥστε, *v.* 4 κατ' ὧν φαγῶν and ὥστε θῆς σκάπτει and in *v.* 2 keep *θυννόν* C (θύνναν A). Even so *μέτριά τρώγων* is wrong for Hipponax, but right for Phoenix (2. 1, 6. 3).

AESCHRION

1. O Moon the heaven's pretty new sigma¹
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.²
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.*)

¹ C, not Σ.

² Transposing the original.

fr. 6

ἐγὼ Φιλανὶς ἠπίβωτος ἀνθρώποις
 ἐνταῦθα γήρα τῶ μακρῶ 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> παιπάλημα καὶ κακὴ γλῶσσα
 ἔγραψεν <δ>σσ' ἔγραψ'. ἐγὼ γὰρ οὐκ οἶδα.

(Ath. viii. 335 b Φιλανίδος εἰς ἣν ἀναφέρεται τὸ περὶ
 Ἀφροδισίων ἀκόλαστον σύγγραμμα ὅπερ φησὶ ποιῆσαι Διοσχιρίων
 ὁ Σάμιος ἰαμβοποιὸς Πολυκράτη τὸν σοφιστὴν ἐπὶ διαβολῇ τῆς
 ἰνθρώπου σωφρονεστάτης γενομένης. ἔχει δὲ οὕτως τὰ ἰαμβεῖα (6).
A.P. vii. 345 ἀδέσποτον' οἱ δὲ Σιμωνίδου.)

fr. 7

καὶ θεῶν <βρώσιν>
 ἄγρωστων εὔρες ἦν Κρόνος κατέσπειρεν.

(Ath. vii. 296 e Διοσχιρίων δ' ὁ Σάμιος ἐν τινι τῶν ἰάμβων
 "Τῶν φησὶ τῆς Σκύλλου (cf. *A.P.* ix. 296)(Hdt. viii. 8) τοῦ
 Σικωναίου κατακοιμηβητοῦ θυγατρὸς τὸν θαλάσσιον Γλαῦκον
 ἐρασθῆναι. ἰδίως δὲ καὶ περὶ τῆς βοτάνης λέγει ἦν φαγῶν
 ἀθάνατος ἐγένετο (7).)

6. *ov. II.* 4 λάσθην, 5 Ζεῦν, οὐδὲ, 6 ἦν, 7 γυνήν, 8 οἶα
 and ἄσσα. 8. *τι Ath., A.P.*

7. 1. so Haupt.

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 Youths¹
 Ne'er was I common woman, nor lustful.
 Polycrates, 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 iambs, to have
 been written by Polycrates 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 Elephantinē who painted on a tablet the
 famous *γυναικείας μύξεις* 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 iambs says that the
 sea deity Glaucus was enamoured of Hydna, daughter of
 Scyllus² the Scionean diver. And he has an original state-
 ment about the food which he ate and became immortal
 (7). *Athenaeus*.)

¹ The Dioscuri. For the ellipse of (Dios) compare
 Herodes, i. 32.

² 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 Antheodon.

THEOCRITUS

ὁ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κείται·
εἰ μὲν πονηρός, μὴ προσέρχου τῷ τύμβῳ·
εἰ δ' ἐσσι κρήγυός τε καὶ παρὰ χρηστῶν,
θαρσέων καθίζου, κῆν θέλῃς ἀπόβριξον.

(A.P. xiii. 3 and one cod. Theocr.)

2. A.P. ποτέρχου: cod. Med. προσέρχου.
A.P. 4. καθίζου cod. Med.

3. χρηστῶ

DIPHILUS

στρωφῆς δὲ πάλους ὡς ὁ Μαντινεὺς Σῆμος
ὃς 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 ἡνιοχευτικὴν ἀρετὴν· τρέψας δὲ πάλους ὡς ὁ Μαντινεὺς Ἡρώς. (b) Ἀριστόδημος δὲ φησι μὴ δύνασθαι συγχρονεῖν Ἀλιρρόθιον τὸν κατὰ Κέκροπα Ἡρακλεῖ ἀλλὰ μηδὲ Ἀρκάδα εἶναι ἀλλ' Ἀθηναῖον. Σῆμον δὲ τινα νῦν νενικηκέναι ἄρματι ὡς φησι Δίφιλος ὁ τῆν Θησηίδα ποιήσας ἐν τινὶ λάμβω οὕτω τρέψας δὲ κτλ. (vv. 1-2).

1. v.l. τρέψας, Ἡρώς schol. (a).

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.*)

DIPHILUS¹

And swerdest 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 (choliambic verse as follows (vv. 1, 2). Two *Commentators* on an *Olympian Ode* of Pindar.)

¹ 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]τ<ειον> τὸ μέτρον.

A. οὐδέν μοι μέλει.

(Hephaest. p. 9 ῥίνθων μὲν γὰρ καὶ ἐν ἰάμβῳ ἐπισημασίας ἤξιωσε τὸ τοιοῦτον. ἐν γὰρ Ῥέστη δρᾶματι φησιν (v. 1), εἶθ' (v. 2). So Choerob. in Theodos. ii. 796 Hillgard πολλάκις εὐρίσκονται καὶ ἐν τοῖς μέτροις ἀποτελοῦντα κοινῆν τὸ κ̄τ̄ καὶ κ̄τ̄, . . . ὡς παρὰ τῷ Ῥ. (v. 2).)

1. θείης τθ' cod.

2. Ἰππωνᾶκτος 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

δ καὶ κυνὸς καλοῦσι δυσμόρου σῆμα

(Schol. Eur. *Hec.* 1273 περὶ δὲ τοῦ κυνὸς σήματος καὶ Ἀσκληπιάδης φησὶν ὅτι κυνὸς καλοῦσι δυσμόρου σῆμα. Schol. Lyc. 315 σκύλαξ: . . . σκύλακα τὴν Ἐκάβην λέγει, ὅτι κύων ἐγένετο ὡς φησὶ μυθικῶς Εὐριπίδης (*l.c.*). . . καὶ Ἀσκληπιάδης περὶ τοῦ τόπου οὗ ἀνηρέθη (1).)

1. δ καὶ om. schol. *Hec.*

268

VARIOUS FRAGMENTS

RHINTHON

A. May Dionysus be thy perdition.

B. A Hipponactean¹ 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*.)

¹ Rhinthon is satirizing the scansion *θεῖη* (Hephaestion) and *ἄκτ-* (Choeroboscus). The latter depends on the false reading *βᾶκτηρῆν* 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).)

269

FRAGMENTA CHOLIAMBICA

fr. 2

κούφη κεραί<η> κεύσταλει παρήνεγκεν

(Plut. *Mor.* 476 Δ κὰν τις ἐξωθεν ἀρχὴ πάθους ὡσπερ διαδρομὴ γένηται σπιλάδος (ε. καὶ κ. κ. π.) ὡς φησὶν Ἀσκλη.)

APOLLONIUS RHODIUS

CANOBUS

fr. 1

Κορινθιοργές ἐστι κίωνων σχῆμα.

(Steph. Byz. Κόρινθος. . . . καὶ σύνθετον Κορινθιοργής ὡς Ἀττικουργής. Ἀπ. ὁ Ῥόδιος Κανώπιον [δευτέρω] (1).)

fr. 2

τρέψει δὲ νηόντ' ὁ γλυκύς σε χωρίτης
πλόος κομίζων δῶρα πλουσίου Νείλου.

(Steph. Byz. χώρα. . . . Ἀπολλώνιος ἐν τῷ Κ. (2).)

1. δευτέρω del. Meineke. In text ?? σῆμα.

2. 1. τέρψει δὲ νηῶν Pinedo, which I translate. χω-
ρίτης : em. Meineke. 2. Νείλου πλουσίου codd. : em.
Gavel.

270

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 storm¹ he as Asclepiades says (2). *Plutarch on Tranquillity.*)

¹ 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*.¹ *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.*)

¹ 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.

271

PARMENO

fr. 1 (1 Powell)

ἀνὴρ γὰρ ἔλκων οἶνον, ὡς ὕδωρ ἵππος, 1
 Σκυθιστὶ φωνεῖ 2
 οὐδὲ κόππα γινώσκων 3
 κείται δ' ἀναυδος ἐν πίθῳ κολουμβήσας 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 λάμβοις τὰ ἀπὸ
 Κανῶν τῆς Αἰολικῆς πόλεως ὡς διάφορα ἐπαινῶν φησὶν (2).)

fr. 3 (3 Powell)

Αἰγύπτιε Ζεῦ Νεῖλε
 (Ath. v. 203 a. Schol. Pind. P. iv. 97.)

fr. 4 (8 Powell)

παῖδ' οὔτε γέν<υσι> πυρρὸν οὔθ' ὑπηγήτην
 (Schol. Theocr. vi. 3 πυρρός· ὁ ἀρτίχρους . . . Παρμενίσκος
 (= von Haupt) (4).)

1. 3. κόππα A: κάππα cett. 5. φαρμάκων AC: corr. Cas.
 Meineke saw that the order was unsatisfactory. For
 sense lost e.g. πρῶτον· εἰτά που πλείον πινῶν σεσίγηκ'

2. 2. Καῖνεα A: corr. Palmerius. φόρτον A: corr.
 Cas. Sense ἀλλά — πόρνας?

4. γένειον sch.: corr. Bücheler.

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,'¹
 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 (4). *Commentator on Theocritus*.)
¹ 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.

HERMEIAS

(p. 237 Powell)

'Ακούσατ', ὦ Στοιακες, ἔμποροι λήρου,
 λόγων ὑποκρ<ι>τήρες, οἱ μόνοι πάντα
 τὰν τοῖς πῖναξι, πρὶν <τι> τῷ σοφῷ δοῦναι
 αὐτοὶ καταρροφέετε, κᾶθ' ἀλίσκεσθε
 ἐναντία πρᾶσσοντες οἷς τραγωδεῖτε.

δ

(Ath. xiii. 563 d τούτων τῶν Ἀλέξιδος ἀπομνημονεύσας ὁ Μυρτίλος κᾶτα ἀποβλέψας εἰς τοὺς τὰ τῆς Στοῆς αἰρουμένους τὰ Ἑρμείου τοῦ Κουριέως ἐκ τῶν ἰαμβίων προειπῶν (vv. 1-5), παιδοπίται ἔντες καὶ τοῦτο μόνον ἐξηλωκότες τὸν ἀρχηγὸν ἡμῶν τῆς σοφίας Ζήνωνα τὸν Φοῖνικα, ὃς οὐδέποτε γυναικὶ ἐχρήσατο παιδικοῖς δ' αἰεὶ, ὡς Ἀντίγονος ὁ Καρύστιος ἱστορεῖ ἐν τῷ περὶ τοῦ βίου αὐτοῦ.)

1. στόακες A : στοιακες (E). 2. ὑποκρητήρες corr. Mus.
 3. πρηνή: corr. Porson. Read προεῖπεν in Ath. Perhaps continue (for otherwise there is no construction), e.g.

ὡς παιδοπίται τ' ἐστὲ καὶ μόνον τοῦτο
 Ζήνωνα τὸν Φοῖνικα εἰλίκατε ζηλοῦν
 ὃς οὐδ' ἕνα γυναικί, παιδικοῖς δ' αἰεὶ
 ἐχρήσατ'.

CHARINUS

"Ἐρροῖς πλανῆτι καὶ κακῇ πέτρῃ Λευκάς·
 Χαρίνον, αἰαί, τὴν ἰαμβικὴν Μοῦσαν
 κατηθάλωσας ἐλπίδος κενοῖς μύθοις.
 τοιαῦτ' Ἐρωτος Εὐπάτωρ ἐρασθεῖη.

(Ptolemaeus Chennus (Phot. Bibl. p. 153. 5) Χαρίνος δὲ ἰαμβογράφος ἤρασθη Ἐρωτος ἐνούχου τοῦ Εὐπάτωρος οἰνοχόου, καὶ πιστεύσας τῷ περὶ τῆς πέτρας λόγῳ κατέβαλεν ἑαυτὸν. ἐπεὶ δὲ καταβαλὼν τὸ σκέλος κατεάγη καὶ ὑπὸ ὀδύνης ἐτελεύτα ἀπέριψε τὰδε τὰ ἰαμβεῖα (vv. 1-4).)

274

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 :¹ †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*.)

¹ 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,¹ 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*.)

¹ 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. πλανῆτις seems to mean 'deceitful.' See [Ovid], *Heroid*. xv. 163 sqq.

275

FRAGMENTA CHOLIAMBICA

APOLLONIDES (NICAENUS)

Γλῆνιν παρρηούτις ἀμπέχω χερμάς
 πικρῆ κατασπασθέντα κύματος δίνη,
 ὅτ' ἰχθυάζετ' ἐξ ἀκρῆς ἀπορρώγος·
 χῶσαν δέ μ' ὄσσοις λαός ἦν συνεργήτης,
 Πόσειδον, οὓς σὺ σῶζε καὶ γαληναίην
 αἰὲν διδοίης ὀρμηβόλοις θίνα.

(*A.P.* vii. 693 Ἀπολλωνίδου ἰαμβικόν.)

4. ὄσσοις ἦν συνεργήτης λαός conj. Jacobs.

HERODIANUS

Ἡρωδιανὸς Νικίτου πατρὸς [σ]τήσεν
 χαλκείον ἀνδριάντα πατρίδος ψήφῳ
 γνώμης τ' ἐκ<η>τι, μείλιχος γὰρ ἦν [π]ᾶ[σιν]
 τερπνῶν τε μ[ε]λῶν οὓς ἔγραψεν ἀσ[τ]ε[ί]ως.

(Cougny, *A.P.* iii. p. 589, from a grave-stone at Ergissa (Eski-Zaghra).)

3. τε ἔκατι 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 calm 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.¹

(*Appendix to the Palatine Anthology*.)

¹ 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 iambi 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.

ANON. I

Ὁ κλεινὸς Ἰνι βασιλέως Ἀμάζασπος,
 ὁ Μιθριδάτου βασιλέως κασίγνητος,
 ᾧ γαῖα πατρὶς Κασπίκοις παρὰ κλήθροισι,
 Ἰβηρ Ἰβηρος ἐνθαδὶ τετάρχεται
 πόλιν παρ' ἱρὴν ἦν ἔδειμε Νικάτωρ 5
 ἐλαιόθηλον ἀμφὶ Μυγδόνας νᾶμα.
 θάνεν δ' ὀπαδὸς Αὐσονῶν τἀγγήτορι
 μολῶν ἄνακτι Παρθικῆν ἐφ' ὑσμίνην,
 πρὶν περ παλάξαι χεῖρα δῆϊω λύθρω,
 ἴφθιμον, αἰαί, χεῖρα δουρὶ ἱκανοζωρτ 10
 καὶ φασγάνου κνώδοντι, πεζὸς ἱππέυς τε·
 ὁ δ' αὐτὸς Ἴσος παρθένουσιν αἰδοίαις . .

(Cougny, *A.P.* iii. p. 132. In Rome? Non inveni.)

3. -ias -ras corr. by Meineke. 7. ? ταγήτορι and
 ἀναξί (8). 10. καὶ τόξω M. Haupt. 11. supplied
 by Scaliger.

ANON. II

.....]ων ἵχνος, εἰ θέλεις γνῶναι
]ις τῆδε λαίη στήλη.
] ἐν φθιτοῖς ἀνὴρ χρηστός,
] λέλοιπεν ἡλίου φέγγος,
]ων μηδέπω τελειώσας. 5
 πάντ']ι δέδοκτο, μούνος ἀνθρώπων,
 καὶ πάντας] ἀρετῇ τοὺς ὀμῆλικας προὔχεν
 εἰς πᾶν δίκαιος, θεοσεβής, φιλόανθρωπος.
 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.

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 city¹ built by Nicator 5
 On the Mygdonian stream 'neath grey olives.
 Unto the Roman emperor² 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 . . .

¹ Nisibis.

² 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?

ἄπας] μὲν ὄχλος οἰκετῶν σε δακρύει, 10
 ἐν παν]τι δ' ἦσθα σεμνός ὡς δοκεῖν εἶναι
 ἔτ' ὄν]τα παῖδα τοῖς νοήμασιν πρέσβυν.
 . . .]ον, ποθητὴ μητέρα, εὔνασον θρήνον,
 πένθους τιθηνόν, ὃς μάτην σε πημαίνει·
 οὐδείς γὰρ ἐξήλυξε τὸν μίτον Μοιρῶν, 15
 οὐ θνητός, οὐκ ἀθάνατος· οὐδ' ὁ δεσμώτης
 οὐδ' αὖ τύραννος βασιλικὴν λαχὼν τιμὴν
 θεσμούς ἀτρέπτους διαφυγεῖν ποτ' ὤηθη.
 Φαέθοντα Τιτὰν οὐκ ἔκλαυσ' ὅτ' ἐκ δίφρων
 ἀπ' οὐρανοῦ κατέπεσεν εἰς πέδον γαίης; 20
 Ἐρμῆς δ' ὁ Μαίας οὐκ ἔκλαυσεν ὃν παῖδα
 [Μυρτίλον †ἀπὸ δίφρων† κύμασιν φορούμενον];
 οὐδ' αὖ Θέτις τὸν σ<θ>εναρὸν ἔστενεν παῖδα
 ὅτ' ἐκ βελέμων θνήσκε τῶν Ἀπόλλωνος;
 οὐδ' αὖ βροτῶν τε καὶ θεῶν ἀναξ πάντων 25
 Σαρπηδόν' οὐκ ἔκλαυσεν, οὐκ ἐκώκυσεν;
 οὐδ' αὖ Μακηδῶν ὁ βασιλεὺς Ἀλέξανδρος
 ὃν τίκτην Ἀμμων θέμενος εἰς ὄφιν μορφὴν . . .

(Cougny, *A.P.* iii. p. 123. In Alexandria.)

16. read οὐδέ. 22. is corrupt. 23. στεναρὸν lapis.
 25. πάντων ἀναξ lapis. 28. incomplete.

<Aye all> thy household servants are mourners; 10
 And always wast thou dignified, seeming,
 Though yet a boy, in intellect man-like.
 O yearning¹ 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'ner² 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>.³
 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 . . .

¹ ποθητὴ must mean weeping. Read ποθητι.

² Cf. Ps.-Call. pp. 290 sqq. for these and following verses.
They might actually be by the same writer.

³ I suppose the author to have written something like
Μυρτίλον ἰαφθέντ' εἰς φερώνυμον κύμα. φορηθέντα would suffice.

DIOGENES LAERTIUS

1 (1 Meineke)

Τί δὴ γέρων ὦν καὶ φάλανθος, ὦ ῥίστων,
τὸ βρέγμα δῶκας ἤλιῳ κατοπτῆσαι;
τκοι>γὰρ τὸ θερμὸν πλεῖον ἢ δέον ζητῶν
τὸν ψυχρὸν ὄντως εἶδες οὐ θέλων Ἄιδην.

(Diog. L. vii. 164 τοῦτον λόγος φαλακρὸν ὄντα ἐγκαυθῆναι ὑπὸ τοῦ ἡλίου καὶ ὡδε τελευτήσαι . . . (1).)

2 (2 Meineke)

Οὐκ ἄρα μῦθος ἦν ἐκείνος εἰκαῖος
ὡς ἀτυχῆς τις ἔων
τὸν πόδα κολυμβῶν περιπέριπέ <πως> ἤλω·
καὶ γὰρ ὁ σεμνὸς ἀνὴρ,
πρὶν Ἄλφειὸν ποτ' ἐκπερᾶν, Ἄλεξινος 5
θνήσκε νυ<γ>εῖς καλάμῳ.

(Diog. L. ii. 109 ἔπειτα μέντοι νηχόμενον ἐν τῷ Ἄλφειῷ νυχθῆναι καλάμῳ καὶ οὕτω τελευτήσαι . . . (2).)

3 (3 Meineke)

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκροπος τε πολῖται
φεύγειν κατέγγων τοῦ φίλου χάριν Κύρου,
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἢ σὺ φιληδῶν
οὕτως ἀρέσκει· κείθι καὶ μένειν ἔγνωσ.

(Diog. L. ii. 58 ὡς ἐτελεύτα (3). *A.P.* vii. 98 (3) ἐκ τῆς βιβλίου 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. ὁ δίκως.

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 piercéed :
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 doomed
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 ὄξυ
 ἀλλ' οὐ τιτρώσκον<τ>, <όντα> δὲ γλυκὺ
 <χ>ρ<ι>μα.

(A.P. vii. 132. Not in our codd. of Diog. L.)

5 (om. Meineke)

Ἰλιγίασε Βάκχον ἐκπιῶν 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 Ὀιδεῖω σχολάζοντά φησιν
 "Ἑρμῖππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθῆναι· ἐνθα προσ-
 ενεγκάμενον γλυκὺν ἄκρατον καὶ ἰλιγιάσαντα πεμπταίων ἀπελθεῖν
 ἐξ ἀνθρώπων . . . (5). A.P. vii. 706.)

4. 2. -ον, -ων corrected by Jacobs. κρήμα corrected
 by Boissonade.

5. 3. οὐχ ἧς A.P.: οὐδ' ἧς some codd. D.L. (vittiosissime);
 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 Raabe¹ (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,² 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

¹ To whom most of the improvements in the text of i. 46 are due.

² *Trois Poèmes grecs du moyen âge.*

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,¹ the conclusion is

ὡς δ' εἶπε[ν ὁ] βασιλεὺς πάντες αὐτὸν ἠϋφῆμον

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.² 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

¹ So with many other portions.

² For another epic poem on this subject introduced into a history see *P. Oxy.* 1798.

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.¹

¹ 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 inclyta cluis proles.
Pyrrhusque post id nobile adserit sanguem,
quem subsecuta est Pie<1>i fama non dispar; 5
Pie<1>ique proles Eubius dehinc regnat.
post Nessus ardens excipit domus nomen,
Argusque post id, qui potens fuit Xanthi;
ex hoc Arete nobilis genus ducit.
Arete 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 suscepit 15
Neoptolemei nominis vicem dignam,
cui substitutus Charopus. hic Molossorum

5. Pieri *codd.*: *corr. Mai.*
290

I

i. 42. 9¹ 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 Lycus 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

¹ All our Greek *ms.* 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)

χείρ δὲ Μακεδονική οὐκ ἔκαμε τὸν
πολυσαγῆ σίδηρον αἱματώσασα. 1
• • • • •

(46a. 3)

Ἴσμηνίας Θεβαῖος, τῆς αὐλομελωδίας ἔμπειρος
ἄνθρωπος, τὴν χεῖρα προτείνας

ἄρχεται λέγειν οὕτως 2

(Βασιλεῦ μέγιστε, φείσαι ἡμῶν εὐτελῶν· μὴ τοιοῦ-

ANON. AP. PS.-CALLISTHENEM, I.-II. 2

Molossian gat, and of our race founder
Became . . .¹

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.²

(Alexander wins over the cities on the Black Sea, and enters Greece. The first resistance comes from Thebes.)

¹ Here should follow the names of Alcetas and Neoptolemus (Kuhlmann).

² 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 Macedon 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,¹ our sorry

¹ v. 1 was *ε.γ. φείσαι μέγιστε βασιλέων Ἀλέξανδρε*. Where we can see a basic verse I drop into verses in the translation.

τῷ κινδύνῳ τὴν πόλιν ἡμῶν εἰς τέλος ἀφανίσῃς).
 Ἄλέξανδρε, νῦν πείρα μαθόντες τὸ σὸν (ισόθεον)
 κράτος σεβόμεθα^α. ἐπίσχες τὰς ἀνικήτους χεῖρας
 ἀπὸ Θεβαίων ἀγνοία μήπως ἀσεβείν δόξεις
 τὰ συγγενῇ σου. Ἡράκλεος, Διόνυσος, οὗτοι
 θεοὶ Θεβαῖοι,^β ἐπιδοξότατοι θεοὶ καὶ προγονικῆς
 μίξεως ἀρχέγονον βλάστημα. Διὸς τε καὶ Σεμέλης
 πυριλοχευτὸς Διόνυσος ἐν Θήβαις ἐτέχθη^γ.
 Ἡρακλῆς <παρὰ>^δ Διὸς τε καὶ Ἀλκμήνης
 <ἐσπάρη>^ε. οὗτοι^α πᾶσιν ἀνθρώποις <βοηθοὶ καὶ
 εἰρημικοὶ>^ε σωτηρίας φύλακες ἐφάνησαν

σοῦ δὲ τυγχάνουσι [ω] Ἄλέξανδρε 3
 προπάτορες ὄντες. 4

τούτ<ους>^δ σε χρὴ μμησασθαι 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
 < > Θεβαίων [καὶ] οὐχὶ Πελλαίων 6
 <ὄλη>^ε σε Θεβαίων χώρα λιτανεύει

<θρηνοῦσα>, τοὺς σοὺς προπάτορας κομίζουσα 7
 θεοῦς, Λυαῖον 8

εὐφροσύνης καὶ χορείης θιασώτ<ην>,^β Ἡρακλέα
 δίκαιον ἔργοις καὶ βοηθὸν ἀνθρώποις. 9

^α from σεβόμεθα we have only the versions as a check on
 the readings of cod. A. ^β Byz. ^γ Byz.: κατέσπειραν A.
^δ οὕτω A. ^ε Arm. (Byz.) ^δ Byz.: τούτῳ A. 6. ε. g.

persons. Do not in such a disaster destroy our city
 completely.

Taught by experience your divine puissance¹
 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,² with
 fire for his midwife, was gotten in Thebes. In Thebes
 was born Heracles, offspring of Zeus and Alcmena.
 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

¹ ε. g. ισόθεον τὸ σὸν κράτος.

² Dionysius Zagreus, distinguished thus by later writers
 from D. the late-born.

ἔχων γένος ^α πόλις A : ἔλη Byz. : ε. g. ἔλη δὲ λιτανεύει σε
 Θ. χ. 7. Byz. : διὰ τῆς ἐμῆς φωνῆς A. Num κομίζουσα ?
 8. Byz. : λύσαι οὖς A. ^β -as A.

ἦδη καὶ μιμητῆς τῶν προγόνων <φαινόμενος>,^a
καλῶν καὶ ἀγαθῶν ὄντων τὸ πλεῖον, εἰς εὐεργεσίαν

μετατρ<απεῖς ἐκ> τῆς ὀργῆς, 10

[πρὸς]^b τὸ προχειρότατον <πρὸ>^c τοῦ κολάζειν
τὸ ἐλεεῖν ἔχε.

μὴ θῆς ἐρήμους 11

τούς σε σπεύραντας θεούς,

τῶν σῶν γεν[ε]αρχῶν <ἄστν> μὴ καθαιρήσης,
ἰδίαν πατρίδα σου μὴ ἀγνοῶν κατασκάψης.

ὄρᾳ τὰ τεῖχη ταῦτα; <ταῦτα δέδμηνται>

Ζῆθός <θ'> ὁ ποιμὴν καὶ ὁ λυρωδός Ἀμφίων, 15

οἱ Ζην[ων]ός υἱοί, <τ>οὺς λάθρα ἔτε<κ>εν νύμφη
ἢ Νύκτεως <παῖς> ἐν χοροῖς πλανηθείσα.

[τὰ] θεμέλια ταῦτα καὶ τὸ πλούσιον δῶμα
πύργωσε Κάδμος. ὦδε λαμβάνει νύμφη<ν> 19

<τῆν> Ἀρμονίαν ἣν ἔτεκεν ἀφρογενῆς Κύπρις

τῷ κλεψικοῖτῃ Θρηκίῳ συνελθοῦσα.

τῆν σὴν ἄρουραν μὴ ἀκρίτως ἐρημώσης,

μη<δὲ> καταφλέξης πάντα Θηβαίων τεῖχη.

<τῆ Λαβδακοῦ> ἔ[στι] [α.]δῶμα<θ'>. ὦδε δυσ-
δαίμων

<ὁ> Λαῖο<ς> <γυναῖκα λαμβάνει>. τίκτει 25

<τὸν> πατρο[s]<φ>ό[γο]ντην <Οἰδίπουν> λυγρὰ
μήτηρ.

τοῦ<θ'> Ἡρακλ<ῆ>ος τέμενος ἦν, τὸ μὲν πρῶτον

Ἀμφιτρύωνος οἴκος. <ὦ>δ' ἐκοιμήθη

τρέεις νύκτας ὁ Ζεὺς εἰς μί<κ>ην ἀριθμήσας.

^a ἂν φαίη Byz. 10. Byz.: -τρέπε τὰ Α. ^b del. Kroll.
• Müller, Arm. 12. καθ. πόλις Α. 13. σου π. Α.
14. δεδομημένα Α. Α verse is lost 'with poems, lyre and
lute': Byz., Arm. 15. Kroll. λαιδωρος 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 Cyprus, 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 Α. 17. Arm. χοροῖς Byz.,
Arm.: χρόνοις Α. 18. Byz., Arm.: δόγμα Α. 19. Kroll
ex Byz. προσεπύργωσε: πύργος καὶ Α. ὦδε Arm. τῆν ν.
'Α. Α: corr. Kroll. 21. κλεψοκῦτῃ θρησκίῳ Α: corr. Müll.
22. ἀκρίτως μὴ Α. 24. πλαγίου τε Α. ὦδε Α.
25. πλαγίου τε Α. τίκτει: τί δὲ Α, which gives one verse:
suppl. et corr. ex Byz., Arm. 26. -ψ- Α. 27. Kroll.
-κλέος Α. 28. Arm.: Ἀμφικτύονος Α, Byz. ὦδε Α.
29. εἰς μίαν ἀθροίσας Α: ἀριθμήσας Arm., Byz.

ὄρῳς ἐκείνους τοὺς πεφλεγμένους οἴκους 30
 ἀκμήν ἔτ' ἐκσταζόντας οὐρανοῦ μῆνι>ν;
 ἐκ<εἰ> κεραυνῶ τὴν ποθουμένην βάλλει
 Σεμέλην ποθ' ὁ Ζεὺς· <ὦ>δε τοῦ πυρὸς μέσ<σ>ον
 τὸν Εἰραφιώτην ἀπεκύησε <Ληναῖον>.
 <ὦ>δ' Ἡρακλῆς μέμνηεν· ἔνθεν οἰστρηθεῖς 35
 Μεγάραν ἀνεῖλεν τὴν γυναῖκα τοξείσας.
 ὁ βωμὸς οὐτός ἐστιν ὃν βλέπεις Ἡρας,
 <ἦ τις> λόφου τέτμηκε βῶλον ἀρχαῖον,
 ἔνθ' Ἡρακλῆς κιθῶνι σάρκα δαρδάπτων 40
 κατηθαλώθη, χερσὶ τῆς Φιλοκτήτου
 <δοῦς τόξα βαφθένθ' αἵματι δρακοντείω>.
 ταῦτ' ἐστὶ Φοῖβου λόγια, Τειρεσίου δῶμα·
 ὁ τρισγέρων <ἐν τοῖσδε> γίνεται μάντις
 ὃν εἰς γυναῖκα μετετύπωσ<ε> Τριτωνίς>. 45
 Ἄθάμα<ς> μανεῖς ἐνταῦθα παῖδα Λε<ί>αρχον
 τόξοις ἀνεῖλεν εἰς νε<β>ρὸν τυπωθέντα·
 ἐνθένδε <δ'> Ἰνώ <φ>ήλατ' εἰς βυθοῦ κῆμα
 σὺν τῷ Μελικέρτη τῷ νεογνῷ λυσσώδης.
 ἐνθένδε πηρὸς Οἰδίπους ἀπηλάσθη 50
 ταγ<αῖ>ς Κρέοντος· οὐδ' τὸ βάκτρον Ἰσμήνην
 <ἔπεφνε Τυδεὺς· ἦς ἐπώνυμος κρήνη>

31. Byz.: -ταξ- A. -ην A.; μῆνιν Arm., Byz. 32. ἐκέϊ
 Arm.: ἐκ A. κεραυνῶ Kroll: -ροῦ A. 33. ὅδε A. μ. τ. π.
 A. 34. ἦρα- A, Byz. Ληναῖον Byz., Arm.: λυεὶχην A.
 35. ὅδε A. 38. ἦ τις inserui: conf. HPHC et HITIC.
 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. καθηλώθη
 A.; corr. Maas. 42. supplēvi e.g. ex Arm. 43. ταύ-
 ταις τῇ A.; corr. Müller. 44. ἐν οἷς Byz. 45. -α -α
 A.: corr. Müller. 47. Arm.: νεύρον A. 48. ἐκείνο
 A.: δ' Müll. (Arm.) 49. λυσσώτην A.: corr. Müll.
 298

Beholdest over there those burnt houses, 30
 That even now do heaven's wrath ooze out?
¹ 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 cut
 With lofty steps apart: Heracles here,
 In anguish of the shirt his flesh burning, 40
 Was burnt on pyre: unto Philoctetes
 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 Leiarchus
 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,²
 <Did Tydeus slay: from whom this spring gat
 name>

¹ *sv.* 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.

² Schol. Eur. *Phoen.* 53 Ἰσμήνην ἦν ἀναυρεῖ Τυδεὺς ἐπὶ κρήνης
 καὶ ἡ κρήνη ἀπ' αὐτῆς Ἰσμήνη ἐκλήθη.

λ. τ. ν. τ. M. 50. ἀπελάσθην A.; corr. Müller. 51. ταγες,
 οὕτω A. 52. supplēvi ex schol. Eur. *Phoen.*

οὗτός <θ' > ὁ ποταμὸς ἐκ μέσου Κιθαιρῶν <ο > ς
 Ἰσμηνός ἐστι Βάκχιον φέρων ὕδωρ.
 ἐλάττην ὄρᾳς κλάδοισιν ὑψόσ' ἀρθείσαν; 55
 ἐν τ<ῆ > δε Πενθεύς[ι] τοὺς χοροὺς κατοπτέων
 πρὸς τῆς τεκούσης δυστυχῶς διεσπάσθη.
 πηγὴν ὄρᾳς βρούουσαν αἰμόχρουν ὕδωρ,
 ἐξ ἧς βοὸς μύκημα δεινὸν ἤχεται;
 τοῦτ' ἐστὶν αἷμα τ<ῆς > σεσυρμένης Δίρκης. 60
 ὄρᾳς ἐκείνην <ύ > στάτην ἀκρώρειαν
 τὴν ἐξέχουσαν τῆς ἀταρπιτοῦ <τ > αὐτῆς;
 ἢ Σφίγγ' ἐπ' αὐτῆς ἔζεθ' ἢ τεραστ<ε > ἰα
 πρόσταγμα προστάττουσα δημ<ό > ταις πᾶσιν
 ἦν Οἰδίπους ἀνείλε πολλὰ μερμήρας. 65
 αὐτῆ θεῶν πηγὴ ἴστι καὶ ἱερά κρήνη,
 ἐξ ἧς ἀναβλύζουσ<ιν > ἀργυραὶ νύμφαι.
 εἰς <ταῦ > τα λιβάδι' Ἄρτεμις κατελθοῦσα
 φαίδρυν<ε > χρώτας· ὁ δὲ δύσαγνος Ἄκταιων
 ἂ μὴ θέμις κατείδε λουτρὰ <Λη > τῶας. 70
 <με > ἀλλαγεῖς <δ' > ἐς > ἔλαφον ἀκλεῶς σῶμα
 κ<σ > ἰν <ὠ > μοδι[ι] αἰτίους διὰ τὸ λουτρὸν ἠγγρεύθη.
 <ὄρ > ᾳς ἴν' Ἄρης ἐπολέμησε τὰς Θήβας,
 ἐνθά Πολυνείκης ἦρξεν Ἀργείου λ<η > οῦ>, 74
 στραπτῶν λοχαγὸς <ἐπ > τὰ > θ<ο > υρίων λόγχη<ς >;
 ἐνταῦθα Κα[μ]πανεὺς παρὰ τὸ χεῖλος ἐφλέχθη.
 τὰς μὲν πύλας καλοῦσι <ταῦ > τας Ἠλέκτρας.

53. οὗτω ἀπότομος A: ποταμ. Kroll. εἰς μέσον and -ως
 A: corr. Müll. 54. -εον φέρον corr. id. 55. εἰς ὑψος
 ἀρ. κλ. A. 56. τιδε A. 57. τῆ -ση and -χοις A: corr.
 Müll. 58. τὴν Ἀγήνορος A: πηγὴν ὄρᾳς Müll. (Arm., Byz.)
 ἐμοχθον A: αἱματόεν Arm.: αἷμα χρυσοῦ κτλ. Byz.: ita Kroll.
 60. τι A. 61. Müll.: ὕ om. A. 62. σατάρπη' τοῦ
 A: corr. Müller, Arm. αὐτῆς A: ταύτης Sitzler.
 63. εἰσφῆξ A: corr. Müll., Arm. 64. -ώταις A.
 800

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 townfolk 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.¹
 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.

¹ διὰ τὸ λουτρὸν can hardly be correct. A phrase like δι' ἀσβείαν, 'for his impiety,' is needed. I translate λυτρὸν.

65. μερμήρας A: corr. Müll., Arm. 66. π. θ. ἐστὶ A:
 corr. Müll. 67. -σα A. 69. Byz.: -αι A. 70. Arm.:
 διοστ. A. 71. ins. Kroll: -αγῆς A. 72. κυριν A: corr.
 Müll. ὀμοδι- A: corr. Sitzler ex Arm. 73. ἐν πᾶσιν
 A: παίδες Arm. 74. λεῶς A (Byz.). 75. Byz.:
 ἐνθα A. -ην A. 77. Kroll. δε υλοκορας A: corr. Müll.,
 Kroll.

πύλαις δὲ ταύταις Προίτισιν <τὸν> ἄρρηκτον>
Ἀμφιάραον χαί<ν>ουσα δέχ<νται> γαῖα.

Ἐργωγίαις πύλ<αι>σιν ἐν τρίταις κλήθρ<ω> 80
<Ἴπ>πομέδοντα <παῖς> Μεγα<ρευ>σθένους>
κτείνει.

ἔπεσε <δὲ> Νηίσταισι παρὰ πύλαις <ταύταις>
Παρθενοπαῖος· ὁ δ' Ὁμολωῖσιν γαί<ων>
πύλαισ<ι> <Τυδεύς> μυρί<οι>σιν ἐ<β>λήθη. 84
<φεύγει δ' Ἀδραστος· ἐβδόμαι πύλαι δ' αὐται>.

θάν<ο>ντα [ἐ]θάψ<αι> τὸν λ<οχ>αγὸν Ἀργείων
[ῆ] διώ<ρι>σ[α] ἀγνὰ <πα>ῖς ἐτ' εὐσα<ι> Καδ-
με<ί>α[ν],

αὐταὶ Λυ<αί>ου τοῦ φιλεῖου Θῆβαι 90
αὐ<λα>ὶ πέφυκαν ἄς ἐπ<έκ>ισ' Αἰσώπω,
< > Βακχίους < 91a

ἄς <νῦν> κελεύεις ἐκ βάθρων ἀναιρεῖσθαι.
ὄρῃς σὺ σηκὸν Ἡρακλέους πυρὸ<ς> μεστόν>;
τοῦ σοῦ γεν[ε]άρχου καὶ πατρὸς φι<λανθρῶ>που
τεμένη σεαυτὸ<ν> ἀγνοῶν θέλεις φλέξαι. 95

τί τοὺς γον<ῆ>ας τοὺς τεκόντας ὑβρίζεις,
Ἡρακλέους γένος <τε> καὶ κλυτοῦ Βάκχου;
Ἴσμηνίας μὲν ἰκέτευσε τοσ<σ>αῦτα
πεσῶν παρὰ ποσὶ βασιλέως Ἀλεξάνδρου.

78. προστεθείσαις ἡμῖν : corr. Müller, Kroll. -tes A :
corr. Müll. 79. Arm. : χαῖρ- A. Kroll: δεχόλιτε
A. 80. -εσν A. -ρε A. 81. παῖς Arm. : τὸν A.
εἰτ' A : ἀναιρεῖ Arm. 82. ἔπεσε Arm. : εἶπεν τέ A. δὲ
suppl. Sitzler. Νηίσταισι Arm. : κεδίστεσιν A. 83. Arm. :
δτε ἦν μόλην A. γαίης A : cf. θαρρών Arm. 84. Arm. :
-εσν A, ἐκλ. A, Arm. 85. supplēvi e Byz., Arm. 86.
e.g. ἐνταῦθα πόλεως Ἀντιγονῆ παρὰ γνῶμην. 87. -ψε A.

302

At these the Proetid gates the unshatter'd 78
Amphiarus was by earth swallow'd.

At third Ogygian gates with the gate-bar¹ 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 'Evoo,'

<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.

¹ I translate κλήθρῳ and what the Armenian version suggests, παῖς Μεγασθένους for slayer of Hippomedon. But I find no warrant for either guess.

-έντα and λαυ- A : corr. Müll. 88. λιστευσαι A. From
this verse to end of speech we have only A. 89. see
translation. 90. Λυεου τοῦ φιλέα υἱὸς ὡς οὐ A : corr. Kroll.

91. αὐται A. ἐσωπω A : corr. Müll. 92. σὺ A :
corr. Kroll. 93. πυρούμενον A. 94. σ ευγενεαρχου A.
Φιλίππου absurde A. 95. σεαυτοῦ τεμ. A. 96. -εας A.

97. Ἡρ. γεν. A : corr. Müll. 98. -τος αὐτὸς μὲν ἰκετεύσας
Ἴσμ. ἔπεσεν π. π. Ἄ. β.

303

ὁ δὲ Μακεδῶν πρὸς αὐτὸν ὄμμα <τρηχ>ύνας 100
 καὶ τοὺς ὀδόντας τοῖς ὀδοῦσι συντρίζων
 ὀργὴν ἀναπ<ν>έων τοῖον εἶπε τὸν μῦθον·
 ᾧ παγκάκιστ<ον> ἐκλόχευμα Καδμείων,
 ᾧ παγκάκιστον ζῶον, <ᾧ> θεοῖς μίσος,
 ᾧ δῆμι<ον> βλάστημα βαρβάρου ρίζης, 105
 ᾧ τῆς ἐπ' Ἴσμήνη σ<ὺ> λείψανον λύπης,
 < >,
 σοφιστικούς μοι καὶ πεπλασμένους μύθους
 εἰπὼν ὑπέλαβες ὅτι πλανᾷς Ἀλέξανδρον;
 <ἦν> γὰρ προ[σ]πᾶσαν τὴν πόλιν καθαιρήσω, 110
 καὶ πυρὶ τεφρώσω < >,
 καὶ πάντα ὑμᾶς μετὰ πάτρας κατασκάψω,
 <πῶς> τῶν <γενεαρῶν ἐξέκοιφα τὴν ρίζαν>;
 εἰ γὰρ σὺ πᾶσαν τὴν σπορὰν <ἐ>γίνωσκε[ι]ς
 [καὶ] πόθεν <π>έφυ<κ>α, καὶ τίνες λοχεύσαντες,
 οὐκ ἦν σε Θηβαίοισ<ι> ταῦτα κηρύ<σ>ειν; 116
 ὅτι ἐστὶν ἡμῖν συγγενῆς Ἀλέξανδρος,
 μὴ πρὸς πολίτην [α]ποκλέμιοι <καταστῶμεν·
 <θ>ῶμεν στρατηγ<ὸ>ν· σύμμαχοι γενηθῶμεν·
 ἡμεῖς πολῖται, συγγενεῖς Ἀλεξάνδρου. 120
 δόξ' ἐστὶν ἡμῖν τῆς γεραί[ο]τάτης ρίζης,
 <ἦ>ν οἱ Μακεδόνες ἐπιπλακῶσι Θηβαίους.
 ὅτ<ε> δ' εἰς ἄμυναν οὐδὲν ἰάτονησατε
 καὶ τὸ θράσος ὑμῶν τῆς μάχης κατησχύνθη,
 τότε <δῆ> μεταβολὴ καὶ δέησις ἀγνώμων, 125

100. Kroll?: δ. π. αὐ. A. μηκύνας A. 102. Byz.:
 -πτων A. 103. Arm., Byz.: -τε A. 104. καὶ A.
 (ὁ ἀνθρωπε καὶ θ. Arm.: τῶν κακίστων Byz.). 105. -ων
 304

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>!
 With barrister-like cunning of false tales 107
 Didst thou expect to cheat Alexander?
 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

A. 106. -νησι A. 107. Arm.: see transl.
 110. ἐν A; recte Arm. (Byz.). 111. om. A, Arm., Byz.:
 e.g. πάντα Θηβαίων τείχη. 113. τὴν A, Byz. cett. Byz.:
 γονέων A. 114. σύ μου γ. τ. σ. π. A. 115. -σα A.
 ? κάκ τίνων -ων. 116. -ττ- A. 118. παραταχθῶμεν Byz.:
 λ
 πο for ἀπο. 119. δῶμεν -λαν A. 122. ἐὰν A. 123.
 Arm.: ὅτι A. ἠύτονησατε Raabe ex Arm.: ἰ. -άντων τὸ
 θάρσ. 125. Müller.

<οἱ, μὴ δυνάμενοι νο>ὺν ἔχοντ<ες αἰρείσθαι 126
 δόξῃ> ἴδνασθε πρὸς μάχην Ἀλεξάνδρου>. 126a
 ἀλλ' οὐδὲ Θηβαίου[εἰ]σιν οὐδέ σ<οι> πρ<ῆξις>, <ἐφ' ὑμᾶς> τοῦ τέλους <ἐπ>ελθόντος
 Θήβας <μέν> αὐτ<ὰς> <αὐτόθεν> καταφλέξω.
 [καί] Ἰσμηνίαν <δ> ἔδον κράτιστον αὐλητήν 130
 τ<ῶ>ν ἡμιφλέκτω>ν δωμάτων ἐφεστῶτα
 οὕτω [σε] κελεύω δίδυμ<ο>ν ὀργάνων ἦχος
 βοιωτιά<ζει>ν <τῆν θ'> ἄλωσι αὐλήσαι.
 <οὕτω>[ς εἰπὼν ἐ]κέλευσε τοῖς στρατοῖς κατα-
 σκάπτειν

ἐπτάπυλα τείχη καὶ πόλισμα Θηβαίων. 135
 πάλιν <Κιθ>αιρῶν ἐπεχόρευε Θηβαίους·

Ἰσμην[ί]ος αὐτὸς αἰμόφυρτος <ἐρ>ρευσε·
 βέβλητο τείχη καὶ πόλισμα Θηβαίων.
 καὶ πᾶσα γαῖα ταῖς σφαγαῖς κοπωθεῖσα, 139
 κατα<ρ>ριφέντων δωμάτων πολυκ<λ>αύστων,
 βαρὺ σ<τ>ένουσα τ', > ἄπ' 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' ἐπιπτ<ε> Καδμείων 145
 καὶ μέλαθρα <τὰ> Λύκου καὶ τὸ <Λα>βδάκου
 δῶμα,

εἰς εὐσέβειαν τῆς πάροιθε παιδείας
 τῆν Πινδάρου <τῆρησεν οἰ>κ<ί>αν <μούνην>,

126, 126 a. iniuria desperat Kroll: ita Arm., nisi quod
 σωφρονούντες ἐτ ἠβούλεσθε τὴν δόξαν vertit Raabe: μὴ δυνα-
 μένη συνεχόντων ἀναιρῆσαι διτι οὐ δύνασθε πρ. μ. Ἀλεξάνδρου
 A. 127. Arm.: σὺ A. πρῶτο 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 βίξων): 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-wise¹ 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 Ismenias
 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 cast 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 Lycus' halls and Labdacus' mansion,

In pious mem'ry of his young training
 The house of Pindar did he spare only,

¹ The Boeotian νόμος here alluded to was symbolical of
 an unhappy ending.

130. σε A. Arm., Byz.: κάκιστον A. 131. Arm.:
 τῆν -ιν A. 132. Byz.: -ων A, Arm. 133. δύο τι ἀναλ.
 A: recte Arm., Byz.: sive Βοιωτίων χεῖν. 134. Byz.:
 αὐτὸν A. 136. Arm., Byz.: ἐκεῖ χαίρων A. 137. Byz.:
 Ἰσμηνίας Arm., -νιος A. βέστας A. 140. cf. Arm.
 141. Arm.: γένους A. ἀπελθόν A. 142. τῆς μηνίας
 A: corr. Müll. 143. τὸν ἠρίτιον corr. Müll. 144. ὅπερ A:
 ὡς Arm. 145. -ον corr. Müll. 146. λαβ. Arm.
 148. codd. dett. i. 27 (Arm. ἐπῆρην).
 codd. dett. ibid.
 μούνην: A 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<κτω>' ἔτι <κ>αλεῖν Θήβας
 ἀλλ' ἀπολιν αὐτῶν τὴν πόλιν γεν[ν]ηθῆναι, 155
 ὡς <οὐ>νομ<κ>ῆναι τὸν τοιοῦτον ἄνθρωπον.

(ii. 14. 5.)

ἔξω<θεν> ἐπὶ λόφου (γὰρ) ἦν ὁ Δαρεῖος
 (τάφρους) ὀρύσσων καὶ φάλαγγα[ς] συντάσσων
 [ὡς] δέ<ει> [τῶν] Μακεδόνων <οὐ> μενούσαν >
 ὑσμίνην.
 ὁ δὲ <τότ' > ἀθρήσας τὸ πολὺ θαῦμα Δαρείου 160
 παρ' ὀλίγον αὐτὸν προσεκύνησεν ὡς Μίθραν
 θεὸν νομίζων οὐρανοῦ κατελθόντα
 τοῖς βαρβάροις πέπλοισιν ἐγκοσμηθέντα.
 ἦν γὰρ <καθάριον> τῶν τύπων τὸ προσχῆμα·
 <ἀνήρ μεσηλιξ>· <καὶ> λίθοι πολύτιμοι 165

149. ἐνθ': ἐν φ̄ A. παῖς ὦν Arm.: πεσῶν A. 150. -οδὸν
 A. 153. Arm.: τοῦ νοῦ A. 154. μηκέτι λαλεῖν A:
 recte Arm. καλεῖν. 156. ὡς ἔνομον εἶναι A: ἄνομον Arm.
 Fuit ds ἄν ὀνομήνη vel εἰ τις . . . ἦναι. 157. Byz.: order
 varies in A, B, C: γὰρ C. 158. Byz.: τάφρους cod.
 Barocc. 20: στρατοῦς cett. ὑποτάσσων A. 159.
 ὡς δὲ ὁ A. συνεισημινοδῶ (i.e. φόβῳ) A: recto propius
 Byz.: καὶ φόβῳ συσταλλόμενος πολλῶ τῶν M. 160. Arm.
 161. θεὸν Μίθραν A: Μίθρ. om. cett. Hic demum usque ad
 σῶμα Δαρείου choliambos agnovit Kroll. 163. στολαῖς

Where as a boy he went to learn music—
 His master the old lyrical poet.¹ 150
 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,
 Adorned with barbarian raiment;
 For holy was the monarch's appearance.
 He was of middle age. With stones precious 165

¹ Comment is perhaps superfluous.

cett. 164. Arm.: κατ' αὐτόν A. 165. Byz.: A
 and Arm. paraphrase: ad fin. ἐκ λίθων πολυτίμων dett.

διαδήματος [τὸ] κάρηνον ἔσκεπε <ο>ν σφυγθέν[τος].
πέπλω δ' ἐχρήτο <όπ>οιον ἄλλον οὐκ εἶδ<ε>ν.
Βαβυλωνί<ω>ν (ῥάσμα) χρυσί<ω>ν νῆμα
σειραὶ δὲ χρυσειαῖ καὶ πέδιλα [χρυσέων]
φοινικ<ᾶ>, 169
<σκέποντα> δε<ι>ρ>ήν καὶ δυοῖν ποδοῖν κνήμα[ι].

(χρύσεια 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 ἐστέφαντο σῶμα Δαρείου.

σοὶ μνηύ γών, (ὡς) παρὼν Ἀλέξανδρος, 174
βασιλεὺς βραδύνων εἰς μάχην <κατέρχεσθαι> 175
ἤδη πρόδηλός ἐστὶν ἀσθενῆ ψυχῆν
<κεκτημένος καὶ δειλός>· ὥστε μὴ μέλλε,
<πότε δὲ συνάπτεις τὸν πόλεμον>, (ἀνάγ-
γειλον). 178

οὐ μὴ [με] ταράξης <. . .>· ἀλλ' ἐπεὶ δέιπνον
[τὸ] συνηθές [τοῖς] ἀγγέλοισι> δεῖ τελειου-
σθαι, 180

καὶ γὰρ αὐτὸς Ἀλέξανδρος (δείπνον ἐποίησε τοῖς
ἐμοῖς γραμματοφόροις, συνδείπνησόν μοι. καὶ)
χειρὸς (κρατήσας) δεξιᾶς (Ἀλέξανδρον) 181

166. A δ. σ. τὸ κ. ἔσκεπεν: φορῶν cett. 167. A (ο)ιον οὐν οὐκ
εἶδον δ. 168. A -ιον (bis) et εὐφασιν. 169. -κων A:
codd. dett. give the colours vice versa. 170. σκήπτρον A.
171. ἀλλ' ol λ. A. 172. ἔθνεα ταῖς A: σκήπτρα (and στίφη)
cett. 174. ἐγὼ σοι μνηύ omnes: ὡς om. A. 175.
310

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 Dareius.

(Alexander is brought to Darius and delivers his
message:—)

I tell thee, as I were¹ 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

¹ ὥσπερ ὦν.

ὀφείλεις εἶδέναι βασιλεὺ Δαρείε θτι βρ. ε. μ. β. πρ. ε. τῷ ἀντιδικῷ:
τῷ ἀντιδ. om. Byz. recte. 176. ἀσθενῆ ἔχω τὴν A.
177. κεκτημένος Byz.: καὶ ἀνανδρον Arm.: δειλ- and μαλθακ-
Byz. 178. init. Byz. (exc. δέ): codd. dett. ἀλλὰ ἀνάγ-
γειλόν μοι πότε βούλη συναψαι . . . 180. τὸ σ. δ. τοῖς ἀγ. A:
sim. Byz. 181. τῆς δ. χ. A.

FRAGMENTA CHOLIAMBICA

[εἰσ]ῆνεγκεν αὐτὸν <τῶν ἀνακτόρων εἶσω>
 ὁ δ' [ε] Ἄλέξανδρος (ἀγαθὸν) ἔσχ' ἐν καρδίᾳ τὸ
 σημεῖον
 ἤδη κρατήσκειν > τῶν τυραννικῶν <ἐδρῶν>.
 ὁ δὲ <οὖν> εἴ[ι]σελθὼν εἰς τὰ μέλαθρα Δαρείου
 καὶ τέπιτ τὸ[ν] δεῖπνον εὐθέως ἐκηρύχθη. 186
 πρῶτος δ' ἄνω κλινηγῆρος ἦν ὁ Δαρεῖος <ς>,
 δεύτερος δὲ ἀδελφὸς ἦν Ὁξυάθρης <ὁ> Δαρείου,
 τρίτος δὲ <Δίοχος> σατράπης Ὁξυδράκων >, 188
 εἶτα πάλιν <Ἄ>δου<λ>ίτης^a ὁ ἐπὶ Σούσης,^b καὶ
 Φραόρτης^c <. . .>
 μετ' αὐτὸν <ἐκλίθη δὲ> Μιθριδάτης ἕκτος 189
 καὶ Τιριδάτης τοξοτῶν <ὃς ἦν> πρῶτος, 190
 ἔτι τε Κανδαύλης ὁ νυκτίχρωος τῆ Μένωποστ,^d εἶτ'
 ἀνέκειτο Αἰθιοπίων ἀναξ,
 καὶ Πολυάρης ἔγγιστος > ἠγέμενον 191
 μέγας,^e Ὁρνιράτης, Διόσιος, Καρδερωκέτης, Σουλ-
 βάτης, Ἀλκίδης,
 τοῖς <ι> δ' ἀντίκρυς 192
 ἀνέκειτο μο<ῦ>νος αὐτὸς ἐπὶ μιᾶς κλίης
 ὁ πάντ' ἄριστος ὁ Μακεδῶν <Ἄλέξανδρος>. 194

ch. 15

182. Byz. (except for εἶσω); ἐνδον τῶν βασιλείων A. 183.
 better <ἐνῆν δὲ> (καλὸν). 184. -ήσης A. τῶπων Byz.: δε-
 σποτῶν absurde Arm.: τὸν τύραννον νικῶν A. 185. οὖν inserui.
 186. ε. g. πρὸς (πρῶτος codd. dett.) 187. Arm., Byz.: -ου
 312

ANON. AP. PS.-CALLISTHENEM, π. 182-194

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 Adoumites 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
 Ormirates, 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.
^a δουπτης A: -λίτης Byz.: Ἄνδ- Arm. ^b Arm.: ἐκ πιασ- A.
^c Here and elsewhere the forms differ in our three authorities
 between whom I choose: all miss the description of Ph.
 189. συνακελ. post ἕκτος A. 190. τόξων τῶν A. ^d Per-
 haps ὁ νυκτίχρωος παῖς Μέροπος ὁ Κανδαύλης. 191. ἐγ-
 γιστα A. • ε. g. δεινός. 193. αὐ. μ. ἀν. A. 194.
 ἄλ. Byz.

FRAGMENTA CHOLIAMBICA

μεσάσαντος δὲ τοῦ πότου ἐπινοεῖ τι ὁ Ἀλέξανδρος·
(ὄσους σκύφους <γὰρ> ἔλαβ') ἔσωθεν ἔκρυπ-
τ>εν· 195

οἱ δὲ [πινεγγύται] βλέποντες ἐνεφάνιζον Δαρείω.
ὁ δὲ Δαρείος ἐκ τοῦ κλινητῆρος ἀναστὰς εἶπεν· ὦ
γενναῖε

πρὸς τί ταῦτ' ἐγκολπίζ[η]; 197

(νοήσας δὲ ὁ Ἀλέξανδρος ἀπὸ τοῦ σχήματος τῆς
ψυχῆς <τὴν μωρίαν>^a εἶπε· μέγιστε βασιλεῦ,

οὕτω <γὰρ> (ὁ ἐμὸς δεσπότης Ἀλέξανδρος 198
ὅταν δείπνον ποιῇ τοῖς ταξιάρχαις καὶ ὑπερ-
ασπισταῖς)

τὰ κύπελλ' ἐν οἴσω ἂν πίωσι > δωρεῖται 199
<αὐτοῖσιν>· (ὑπενόουν δὲ καὶ σε τοιοῦτον, 200
καὶ) ὡς παρὰ τῷ ἐμῷ βασιλεῖ ἐνεκολπισάμην . . .

πρὸς ταῦτα [. . .] ὀρώωντες <τῶν λόγων> Ἀλεξ-
άνδρου > 201

(τὴν πιθανότητα) <πάντες ἦσαν ἔκθαμβοι>·
πλαστός (γὰρ) αἰεὶ μῦθος <ἦ>ν (ἐ)χη πίστιν
(εἰς ἔκστασιν) πεποίηκε τοὺς ἀκούοντας.

[. . .] συγῆς γενομένης <οὐν τις> ἀνεπόλησ[εν]
αὐτόν 205

ὄνομα[τι] (Πασάργης), [. . .] ἡγεμῶν γῆς Περ-
σίδος·

195. ἐκρυβε Α. ° Arm. 199. εἰσιπῆνους Α (i.e. ἐν <οἱ>σι
πίνουσ<ι>). 200. Arm., Byz. 201. [οἱ Πέρσαι ἀφ] delen-
dum. fin. Byz., Arm. 202. πιθανότητι (misplaced)
codd. dett.: τῆ π. Arm., Byz. Byz. (ἀπ-). 203. ἐάν codd.
σχῆ Α. 204. Better ἐξιστάται πέφυκε. 205. []: πολλῆς
314

ANON. AP. PS.-CALLISTHENEM, II. 195-206

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,¹ 198

if he gives a feast to his own spearmen and
colonels

Gives them the cups whereof they have drunken² ;
And I supposed you had the same custom, 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 Pasarges, remarked him.

¹ Om. Ἀλέξ. et lege ὄτ. δ. τ. τ. καὶ ὁ ποιῇ.

² Professor Kroll adds to our difficulties by reading
ἐκείνους for ἐνσιπῆνους. What Α copied badly was ἐν οἴσιν πίνουσιν
and the original perhaps κύπελλ' ἐν οἴσιν ἂν πίωσι. See also
crit. n.

οὐν codd.: ἦς Α. 206. Α: οὐβηματι ἀσάργης: παράργης C.
[]: δὲ ἦν γενόμενος. Notandum Περσίδος. ἢ τῆς πρεσβείας.

ἦδει γὰρ αὐτὸν κατὰ πρόσωπον, εἰς Πέλλην
 ἠνίκα τὸ πρῶτον ἦλθε[ν ὑπὸ] Δαρεί[ω] πεμφθείς
 Μακεδονίας <γ>ῆς (τοὺς) φόρους ἀπαιτήσαι.
 (ἔστη δ' ἐπιστὰς ἀντίκρυς Ἀλεξάνδρου). 210

καὶ πρὸς ἑαυτὸν ἔλεγεν,

οὐκ ἔστιν οὗτος ὃν λέγουσ' [ιν] Ἀλέξανδρον; 211
 ἔστιν <γε>· δεῖ με τοὺς τύπους ἐπιγνώναι. 212

καὶ κατανοήσας ἐκ δευτέρου εἶπεν· αὐτὸς ἔστιν
 ἀσφαλῶς·

ἢ φωνὴ γὰρ αὐτὸν ἤλεγξε 213
 <εἰ καὶ πλανᾷ τύπος με>· 214

(πολλοὶ γὰρ ἄνθρωποι τῇ φωνῇ γινώσκονται κἂν
 ἐν σκότει διάγωσι). . . . παρανακλιθεὶς δὲ τῷ
 Δαρείῳ εἶπε· [μέγιστε]

(βασιλεῦ <τε> καὶ δυνάστα <Περσικῆς> χώρας)
 οὗτός <γ>· ὁ πρεσβεὺς αὐτὸς ἔστ' [ιν] Ἀλέξανδρος
 (ὁ παλαὶ Φιλίππου <γενόμενος> ἀριστεύων) 217

: : : : : : : :

ὁ δὲ Ἀλέξανδρος ὑπὸ τοῦ θεοῦ βοηθούμενος

ᾤξυνε ([τὸν] πῶλον τὴν ὁδὸν διευθύνων). 218
 νύξ γὰρ βαθεῖα (καὶ σκότος κατ' Οὐρανὸν λυμπον).
 <πλείστοι δ' ἐφ' ἵππων βάρβαροι διώκοντες> 220
 <ἴσχυσαν οὐδὲν καταλαβεῖν> <Ἀλέξανδρον>·
 (ὁ μὲν γὰρ εἶχε τὴν ὀδευτικὴν) πεύκη

207-8. order ἠνίκα . . . ἦλθεν εἰς Πέλλην τῆς M. ὑπὸ
 Δαρείου π. 209. Better ἀπαιτήσων. 210. so codd.
 Barocc. 20 (ἐπιστὰς ἔστη). 212. ἀσφαλῶς ἔστι A. 213. ἔστιν
 γάρ? 214. ita fere Byz. i sim. codd. dett. 215. πάσης
 316

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. γεγονὸς B (num τῶν γόνων!?)
 Μοχ τοῦ θεοῦ βοηθούντος. 218. δι. τὴν ὁ. αὐτῶ B; cf. Byz.
 219. ἦν γὰρ ν. β. A. ὄλ. C, Byz. 220. Byz.: πλ.
 δὲ τοῦτον β. δ. μεθ' ἵπ. κατ. οὐκ ἴσχ. sim. B. 222. C, Arm.
 γῆν C; πεύκη A, Arm.

FRAGMENTA CHOLIAMBICA

λάμπων > εαυτῶ, (φῶς > ἄπειρον ἔμπροσθεν)·
 (ἦν δ' ὡσπερ ἀστὴρ <τῶν ἐν> οὐρανῶ φαιδρός
 μόνος τ' ἰὼν εἰς οὐδὲν ἠγε[ιτο] τοὺς Πέρσας), 225
 οἱ δ' εἰς φάραγγας <ἦ> ἔτυχον <διώλοντο>. 226
 ὁ δὲ Δαρεῖος συνεφοράζετο ἐπὶ τοῦ κλινηῆρος
 καθεζόμενος· ἐθεάσατο δὲ [τι]^a ἐξαιφνης

κρήγνόν τι σημεῖον· 227
 <Ξέρξου> γὰρ εἰκῶν τοῦ ὀρόφου διασάντος
 κατέπεσε <ν> ἦνπερ ἠγάπησεν Δαρεῖος. 229

· · · · ·
 · · · · ·
 μῆδὲν δυνάμενοι τῶν τόπων ἀπέστησαν, 230
 ποταμὸς γὰρ οὗτος πᾶσιν ἐστὶν ἀπλευστος. 231

καὶ οἱ μὲν Δαρειῶ ἔλεγον
 τὸ εὐτύχημ' Ἀλεξάνδρου. 232

ch. 16 · · · · ·
 · · · · ·

ἔωθεν τὸν στρατόν συναθροίσας 233
 (ἐξ ὀνόματος καθῶπις^b), ἐν μέσσοις > ἐστῶς
 ὁποῖος <ὁ> Ζεὺς [. . .] δαίμονας διακρίνων. 235
 καὶ πάντας [τοὺς ἐ]αυτοῦ <τοὺς στρατοὺς>
 ἀριθμήσας 236

(εὔρεν τὸν ἀριθμὸν χιλιάδας ἑκατὸν εἴκοσι,^c καὶ
 στάς ἐφ' ὑψηλοῦ τόπου τινὸς παραινεῖ αὐτοὺς
 λέγων· ἄνδρες συστρατιῶται,

εἰ καὶ <παρ' ἡμῖν>) ὁ ἀριθμὸς βραχὺς λίαν, 237

223. κατέλαμπεν A. φῶτ' B, which places this after next
 verse. 224. ἐξ codd. dett. 225. ἀνύων τὴν ὁδὸν μόνος C:
 ἀνίων B. 226. ἦ: or ἐν [τῷ] σκότει Byz.: A καὶ οἱ μὲν διώκοντες
 εἰς ὁ μέρος ἔτυχον ἐδίωκον· ὁ μὲν γὰρ . . . οἱ δὲ εἰς τὰς φάραγγας

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. * del. Kroll. 228. Arm. : εἰκῶν
 γὰρ ἐξω A. κατ. δι. A. 229. -πα A. ^b There
 are only isolated traces of verses in Alexander's escape
 across the river, e.g. τὸν δ' Ἀλεξάνδρον ἔρριψεν ἑρρύσθη <δὲ>
 γῆς ἐπὶ στερρᾶς. 230. ἀπ. τῶν τ.: ὁ γὰρ π. οὐ. ἄ. ἐ. π. A.
 233. συν. τ. σ. 234. ἐκέλευσεν ἐ. ὁ. καθῶπιςθῆναι C, Arm.
 μέσσω A. 235. τοὺς οὐρανοὺς A, ἐν οὐρανῷ Arm. ^c e.g.
 δις ἐξήκοντα χιλιάδας εὔρεν. 237. A in false place : B
 εἰ καὶ β. ὁ ἄ. ἀλλὰ φρ. μεγάλη παρ' ἡμῖν κτλ.

ἀλλὰ φρόνησις μεγάλη [παρ' ἡμῶν] καὶ θράσος καὶ
δύναμις

ὑπὲρ <γε> Πέρσας τοὺς ἐναντίους ἡμῶν· 238
ἡμῶν δὲ μηδεὶς ἀσθενέστερόν . . . 239

τι λογίσσεται

< > θεωρῶν τὸ <μέγα> βαρβάρων
πλήθος· 240

εἰς γὰρ τις ἐξ ἡμῶν <γε> χεῖρα γυμνώσας)
τῷ νῶ θεωρῶντ' (χιλίους ἀναιρήσει. 242

μηδεὶς οὖν ὑμῶν δειλιάσῃ·

πολλὰ γὰρ εἰσὶ μυριάδες < > μυῖων 243
λειμώνας < > θλίβουσαι·

ὅποτ' αὐταῖς ἐμπέσωσιν <αἰ> σφήκες 245
σοβοῦσιν αὐτὰς ταῖς πτέρυξι) κλά<ζ>οντες·

οὕτω τὸ πλήθος οὐδὲν ἐστὶ πλὴν πλήθος·
σφηκῶν γὰρ ὄντων οὐδὲν εἰσὶν (αἱ μυῖαι).

ὡς δ' εἶπε[ν ὁ] βασιλεὺς, πάντες αὐτὸν ἠυφῆμον.
πολλὰς <δὲ> χέρσους καὶ τιστόμουστ' διευθύνας 250

<ἦγεν> τὸν ὄχλον ἐπὶ τὰ νῶτα τοῦ Στράγγου.
Δαρείος <οὖν> ὡς (εἶδε) τὸν <τ' > Ἀλέξανδρον <ν>

ὀλιγοστόν ὄντα, (καὶ παγέντα) < >

[] τὸν ποταμὸν εὐρῶν διεπέρασ[εν], ἐπιστήναι
βουλόμενος τοῖς στρατοῖσι Ἀλεξάνδρου· 255

. κήρυκας εἰς (μέσον) πέμπει
καλεῖν <ἀνώγων> (εἰς μάχην [τούς] ἀριστ<ή>τας)

(ὁ δὲ στρατός Δαρείου

238. τοὺς B. 239. μηδ. οὖν ἡμ. B. ἀσθενέστερον: -ος
φανείη Byz.: e.g. -ραν ψυχὴν ἔχοι. 240. Byz.: τὸ πλ. τῶν
β. B. 242. τῶν ἀντιμάχων codd. dett.; verss.: τῶν
320

but we have great resource and courage and personal
strength

Beyond our adversaries the Persians. 238

Let none of us display the least weakness

Seeing 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 cheered 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

ἀντιδικῶν οὕτω τῷ νῶ θεωρῶν (οὕτω τι νωθρῶν Kroll). Vestigiis
propius τῶν ὄδε μωρῶν, which I translate. 243. e.g. ἀελ.
244. ἡμέρα θερμῆ Ἀρμ., e.g. -να θερμῆς ἡμέρῃσι: θλίβουσαι λει-
μώνας B: αἰσκοπούσαι τὸν ἀέρα misere cod. A. 246. κλαγόντες
A. 247. πλὴν πλήθος: πρὸς ἡμᾶς οἱ σύνεσιον codd. dett.
248. codd. omnes?: παρόντων inepte Kroll. 250. οὖν
omnes. ὁδοὺς καὶ ἄκρα Ἀρμ., στίβους Kroll. 251. εἶπεν A.
252. ὁ δὲ Δ. omnes. ἰδῶν: ἐθεάσατο A. στρατόν -ρου A.
254. A ἐχλεύασεν ὡς μηδὲν (om. cett.) καὶ εὐ. ἐπιπέκτον τ. π.
255. e.g. ἀφῶν: πρῶτος dett. 256. καὶ A: e.g. δμῶς
(Byz.) γε μὴν. ἐκπέμπει A. 257. καλεῖν τὴν μάχην A:
καλοῦντας κτλ. cett. -εας codd. dett.

〈πᾶς ὄπλοις ἐθωρήχθη〉.

ὁ δὲ ἄρματος Δαρείου ἦν ἐφ' ὑψηλοῦ

καὶ οἱ σατράπαι αὐτοῦ ἐπὶ δρεπανηφόρων ἀρμάτων
ἐκαθέζοντο). τῶν δὲ Μακεδόνων προήγγεν 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,

ἔτεροι δ' ἄλλοι <ἔκρυπτον> βέλεσιν (ἡμέρας φέγγος),

ἄλλοι δ' ἄρ' ἔξοιστροῦντο <ταῖς> μαχαίραισιν·

[καὶ] ὤλοντο πολλοί, πολὺς ὄδυρμος ὠρῶρει·

<ὡς> οἱ μὲν ἐσφάζοντο (βέλεσι τρωθέντες),

ἡμισφαγεῖς δ' ἔκειντο (ἄλλοι· 268

γνωφερός δὲ ἦν ὁ ἀῆρ καὶ αἱματώδης).

πολλῶν δὲ Περσῶν ὀλεθρίως τελευτώντων, 269

ὁ Δαρείου ἔστρεψε τὰς ἡνίας τοῦ ἰδίου ἄρματος,^a

καὶ πᾶν τὸ Περσῶν πλῆθος εἰς φυγὴν ὤρμα. 270

δρεπανηφόρων <ὄν> ἀρμάτων τροχαζόντων

(ἐθέριζ<ο>ν αὐτο<ι>) τοὺς πλείστους τῶν Περσῶν
ὄχλους ὡς [ἐπὶ]

258. ἐθωρακίσαντο πανοπλίαν codd. dett.: π. δ. ἐθωρακίσθη Byz.

259. ὁ δὲ Δ. ἦν ἐφ' ἄρματος ὑψηλοῦ A. 260. ἐκλαγγε codd.

dett.: ὄν -ous ἔκλιζε A (Kr.). 261. κλαγγείων A: i.e.

κλαγγῆ τῶν Kroll. 262. δὲ A. 263. e.g. οἱ δ' ἐτόξευον

πέμποντες — ὡς ἀπ' οὐρανῶν ὄμβρον. 264. βολιδας ἐσφεν-

δόνιζον ὥστε ἐπικαλύπτειν codd. dett.: ἐσκέπασαν A. τὸν

ἀέρα A: ἡμέρας φέγγος codd. dett., Byz. (Arm.). 265. δ.

δὲ μ. ἐξ. A. 266. πολλοὶ μ. ὡ., πολὺς δὲ A. 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 urged. 270

Then on their chariots scythed, in haste wheel-
ing,¹ 271

the satraps mowed down the common herd of the
Persians like

¹ *vv.* 271-2 may be continuous, *e.g.* περὶ ἑρέριζονθ' ὥσπερ
ὑπ' ἀγροτῶν σῆτος, which is nearer the A version.

codd. 268. ἔτεροι δὲ ἡ. ε. A, Byz.: ἄλλοι δὲ ἡ. ε. codd.

dett. ^a *e.g.* Δ. ἐφυγεν ἠνιοστροφῶν ἄρμα. 270. τὸ πλ.

τῶν Π. A. 271. δὲ πολλῶν A. ^b So in general

codd. dett.: -εν -ος codd. dett.: *e.g.* ἐθέριζον βχλους ὥσπερ

ἐν θέρους ὤρη.

στάχνας ἀρούρης ἀγρόται ἐπικείροντες). 272

κάτωθε[ν] δ' [ι] ἐλύθη κῦμα καὶ ἤρπασε <ν> πάντας
οἱ δὲ μὴ φθάσαντες διαπεράσαι τὸν ποταμὸν

ὑπὸ τῶν Μακεδόνων (νηλεῶς) ἀνηροῦντο. 274
ὁ δὲ Δαρείος φυγὰς γενηθεὶς καὶ εἰσελθὼν εἰς τὰ
βασίλεια^a

(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 Δαρείου ἔγνωσαν τὸν Ἀλέξανδρον
ἐγγίζοντα ὃ τε Βῆσσοσ καὶ ὁ Ἀριοβαρζάνης· καὶ
παρατραπέντες [οὗτοι] τὰς φρενοβλαβεῖς γνώμας
ἐβουλεύσαντο Δαρεῖον ἀναιρηῆσαι) οὕτως
ἐπήνεγκαν Δαρεῖω

ἐξιφωμένας [τὰς] χεῖρας. 278

ὁ δὲ τοὺς πονηροὺς ἰδὼν εἶπεν·

ὦ ἐμοῦ δεσπότηι [οἱ] τὸ πρὶν [μου] δοῦλοι,
τί τοσοῦτον ἠδίκησα (βαρβάρω τόλμη[ματι]) 280

272. ἀρούρης στάχνας ἀγρότηι κείροντες cod. Barocc.: first
ἐπὶ rightly omitted by Byz.: ὡσπερ σίτος ὑπ' ἀρότρῳ, ne mur-
murante quidem Krollio, A: nostrates aratris haud ita utun-
tur: στ. ἀρούρας etiam Byz. ^a 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.
324

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 appeals¹ 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

¹ 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 iambi. These, like others (i. 33, iii. 24. 3), have no
place in this collection.

ἵνα με ἀνέλητε;

(μὴ πλεῖον ὑμεῖς Μακεδόνων τι δράσητε) 281
 ἔασατ' [ε με] οὕτως ἐπὶ τὰ μέλαθρα ρίψ<θ>έντα
 ἀναστενάξειν τὴν (ἀνώμαλον <μοῖραν>).
 εἴαν γὰρ ἔλθῶν ὁ βασιλεὺς Ἀλέξανδρος
 εὕρη σφαγέντα ἱβασιλείατ ληστρικῆ γνώμη, 285
 ἐ<π>εκδικήσει <μ>. οὐ θέμις γὰρ ὀφθῆναι 286

βασιλέα^a δολοφονηθέντα οἰκτίστω<ς>.^b

οἱ δὲ ἀσεβεῖς μαθόντες τὴν εἴσοδον (Ἀλεξάνδρου)
 . . . προλείψαντες τὸν Δαρείον ἡμίπνου ἀπο-
 φεύγουσιν . . . καὶ (εἰσελθὼν πρὸς αὐτὸν Ἀλέξ-
 ανδρος

<...> εὔρεν αὐτὸν <αἰμόφυρτον> ἡμίπνου), 287

καὶ (ἀνοιμώξας

<ἐλέου γέμοντα> θρήνον ἄξιον λύπης 288

δάκρυα ἐξέχεεν [καὶ]

τῆ χλάμυδι <δ'> ἐσκέπα<ζ>ε [τὸ] σῶμα
 Δαρείου), 289
 ἐπιθεῖς δ' ἑαυτοῦ χεῖρας ἐπὶ τὸ Δαρείου
 στήθος 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.

326

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- : εὔ A: cett. ἐκδικ, τὸ αἷμά μου
^a <βασίλει> β. Ausfeld; but sterner measures are needed.
^b -των A. 287. Byz.: ἐκκεχυμένον . . . τὸ . . . αἷμα C.
 288. θρ. δ. λ. C: ἐλ. γέμ. B later. 289. -ασε C. 290. τὰς
 χεῖρας δὲ αὐτοῦ ἐπ. A. 296. σε A. 297. Kroll (ὡς Byz.,
 ταῦτα Arm.): ὅτι ἐγώ A.

μόνος παρέξω τὸ διάδημα τῶν σκήπτρων.
 μετὰ σοῦ γὰρ αὐτὸς καὶ τροφῆς ἐκοινῶν<ου>
 ἐπὶ <σ>αῖς τραπέζαις <σ>ῆν ἂν ἔστίαν, χ<ρ>εῖαν
 ἦνικα παρήμην ἀγγελῶν> Ἀλεξάνδρου. 301
 ἀλλ' ἐξανάστα καὶ κράτνε τῆς χώρας.
 οὐ δεῖ βασιλέα δυστυχοῦντα λυπεῖσθαι.
 ἰσότης γὰρ ἀνθρώποισι περὶ τέλους μοίρης>.
 τίνες δέ σ' οἱ τρώσαντες, εἶπε, Δαρεῖε; 305
 μῆνυσον αὐτοὺς (ἵνα σε νῦν, ἀναξ, τί>σω.)
 ταῦτα <οὔν> λέγοντος [] ἐστέναξ[εν] ὁ Δαρεῖος
 καὶ ἐπισπασάμενος (τάς <τε> χεῖρας ἐκτείνας)
 στήθος φιλήσας <τ'> εἶπε· τέκνον Ἀλέξανδρε
 μη<δέ>ποτ' ἐπαρθῆς (τῆ τυραννικῇ δόξῃ). 310
 (ὀποτὰν) γὰρ ἔργον ἰσόθεον κατορθώ<σης>, 311
 καὶ χερσὶ ταῖς σαῖς οὐραν(οῦ θέλ)ης ψαύειν,
 σκόπει τὸ μέλλον· ἢ τυχῆ γὰρ οὐκ οἶδεν
 < > (βασιλέ' οὔτε μὴν πλήθος),
 ἀκρίτω δὲ ροίζω πάντ<α> (πανταχ)ῶς (ῥέμβε-
 [τα]ι). 315
 ὄρα(ς) τίς ἦμην καὶ τίς ἐγενόμην τλήμων·
 ὁ τῆς τοσαύτης ἀρτι <κύριος γαίης>
 νῦν οὐδ' ἐμαυτοῦ δεσπότης ἀποθνήσκω.
 θάψον με ταῖς σαῖς εὐσεβεστάτ<α>ις χερσίν·
 κηδευσάτωσαν Μακέδονες (με) καὶ Πέρσαι· 320

μίκη> γενέσθω συγγένεια Δαρεῖω. 321
 τὴν δ' ἐμέ τεκοῦσαν παρατίθμηί σοι τλήμων,

298. -έχω A. 299-300. Kroll: -νου, ταῖς, τὴν A. 300.
 χεῖραν A (χειρὶ Arm.). 301. ἀγγελος A. 304. ἢ π. τ. μύρις
 A: corr. Kroll ex Arm. 306. ἀναπάνσω B: ἵνα με ἐκδικον
 ἔχης A. 307. Ἀλεξάνδρου. 308. καὶ codd. dett., Byz.
 328

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 :¹ 320
 Let all as kindred do my kin's functions.
 Alack for me, I give you my mother !

¹ 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. οὐρανοῦς A, οὐρανὸν
 codd. dett. (φθάσαι). 314. e.g. ἴδως τιν' οὐτε : A βασιλέα
 ἢ ληστήν οὐτε πλήθος. 315. παντὶ κακῶς A : πανταχόθεν
 cett. 317. Arm. (om. cett.) : κύρον γῆς A. 319. -οἰς
 A. 321. μία codd.

FRAGMENTA CHOLIAMBICA

καὶ τὴν γυναῖκα <δ' > ὡς σύν<αι>μον οἴκτειρον·
 καὶ τὴν θυγατέρα σοι δίδωμι 'Ρωξάνην,
 ἵν' εἴ τι κἄν φθιτοῖσι λείπεται γνώμη<ς> 325
 <οἱ δύο γονῆς> ἐπὶ τέκνοισ<ι> κα(υ)χῶνται.
 σοὶ> μὲν Φίλιππος>, 'Ρωξάνη[ς] δὲ Δαρεί<ος>.
 τοσαῦτα λέξας ὁ βασιλεὺς <ὁ> Δαρείος
 τὸ πνεῦμ' ἔλειψε<ν> ἐν χερσ<οῖ>ν 'Αλεξάνδρου.

323. Kroll. σύνεμὸν A: corr. Raabe ex Arm. 324. P.
 δ. σοι A. 325. γνώμη A. 326. Kroll: σὺ δὲ
 γενεαῖς A. κάχονται A: καύχ. cett. 327. σὺ, -πψ,
 -ης, -ιψ codd.: corr. Kroll. 329. ε. τὸ π. and χερσίν A.

ANON. AP. PS.-CALLISTHENEM, II. 323-329

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.¹

¹ 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 Ἥφαιστον τί ἄρα ὁ τῆς Αἰ-
γύπτου βασιλεὺς ἐγένετο. ὁ δὲ ἐπεμψεν αὐτοῖς
χρησμὸν πρὸς τὸν ἀόρατον τοῦ Σεραπείου^a στήναι^b
ὡς χρησιμοδοτεῖ αὐτοῖς οὕτως·

Αἴγυπτον ὁ φυγῶν κρατερὸς ἄλκιμος πρέσβυς
βασιλεὺς δυνάστης ἠῆξει μετὰ χρόνον νέος,
τὸ γηράλαιον ἀποβαλὼν τύπων εἶδος,
κόσμον κυκλεύσας ἐπὶ τὸ πεδῖον Αἰγύπτου,
ἐχθρῶν ἀπάντων ὑποταγῆν διδοὺς ἡμῖν. 5

οὕτω δοθέντος . . .

^a Σεραπείου: v.l. Σινωπέλου. ^b στήσαι A. iambos no-
tavit W. Kroll. 1. ἐκφυγῶν [cod.] L[eid]. κραταιὸς A:
-ερὸς L. 2. ε.σ. 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

καὶ θεοὺς πείθει and ἢ 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) Dicta and (b)¹ is unsatisfactory. It is further possible that of the four or five some like *δέι 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.

¹ Proverbs proper.

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 σφαλεῖησαν
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 θεοὺς πείθει* degenerates into a verse-end *δῶρα*

FRAGMENTA INCERTA

(1-10, *vid.* pp. 2-7)

Inc. 11 (B_{gk.} 25)

ὁ τὸν κυσὸν τραθεῖς
ἦδ<ει>ς <ὄ>που μάλιστα τοῦ κράνουσ χρεί<η>.
(Photius, ii. 33 Naber.)

Inc. 12 (B_{gk.} 26 A)

A. βαύ, βαύ.

B. καὶ κυνὸς φωνῆν 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 σὸ δὲ τοσαῦτα πράγματα συγχεῖς καὶ
ταράττεις καὶ (13).)

Inc. 14 (B_{gk.} 27)

ἐγὼ μὲν ὦ Λεύκιππ<ε> δεξίη σίττη

(Schol. Ar. *Av.* 704 Δίδυμος δέ, ἐπεὶ ἡ σίττη καὶ εἴ τι
τοιούτων ὄρνεον δεξιὰ πρὸς ἔρωτα φαίνεται (14). Suid. ἀεὶ τοῖς
ἐρώσιν.)

11. 2. ἦδη Αἰσώπου: corr. Dobree. χρεῖα corr. B_{gk.}
12. interpuncti. 13. ζῶν: corr. Crusius. 14. ὦ
Suid.: ὡς schol. Ar. Λευκίππη corr. Bentley. -η -η
corr. Meineke.

336

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 ¹ 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.*)

¹ The reading is uncertain and unsatisfactory.

FRAGMENTA CHOLIAMBICA

Inc. 15

τέπ' ἀνδρὸς ἀνδρα Κερκίδας ἀπέκτεινεν.

(Arist. 673 a 13 τὸ περὶ τὴν κεφαλὴν ὡς ἀποκοπεῖσα φθέγγεται. . . τοῦ γὰρ ἱερέως τοῦ Ὀπλοσμίου Διὸς ἀποθανόντος . . . ἔφασάν τινες ἀκοῦσαι τῆς κεφαλῆς ἀποκεκομμένης λεγούσης πολλὰκις (15). διὸ καὶ ζητήσαντες ᾧ ὄνομα ἦν ἐν τῷ τόπῳ Κερκίδας ἔκριναν.)

Inc. 16

ἐγὼ μέντοι ἢ τοσαύτη τρεῖς ἤδη
καθεῖλον ἰστούς ἐν βραχεῖ χρόνῳ τούτῳ.

(Strabo, p. 378 μνημονεύεται τις ἑταῖρα πρὸς τὴν ὀνειδίζουσαν ὅτι οὐ φιλεργὸς εἴη οὐδ' ἔριων ἄπαιτο εἰπεῖν (16).)

Inc. 17

μὴ πάντοθεν κέρδαινε σαυτὸν αἰσχύνων.

(Greg. Naz. περὶ ἀρετῆς ii. 432. v. 387 καὶ ταῦτ' ἐπαινεῖ τῶν σοφῶς εἰρημένων (17) . . .)

Inc. 18

τέττιγα <μέντοι> τοῦ πτεροῦ συνείληφας.

(Lucian, iii. 162 τὸ δὲ τοῦ Ἀρχιλόχου ἐκεῖνο ἦδη σοι λέγω (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 (αἰσχυρῶν). The next citation is from Eur. (*fr.* 20). See my *F.G.A.* p. 4.

338

UNCERTAIN FRAGMENTS

15

Foul Cercidas his fellow-man murder'd.¹

(The story of the head speaking when severed from the body. . . When the priest of Hoplosmian 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.²

(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'³ dictum (18). *Lucian's Liar.* Also in *Greek Proverbs.*)

¹ Some have actually sought to connect this with Cercidas (the law-giver of Megalopolis or the cynic) or a relative!

² Should probably be classed among paroemiac dicta: it may not occur in any literary writer.

³ Pfeiffer has recently shown that Archilochus wrote τέττιγος ἐδράξω πτεροῦ: so this fragment belongs to p. 347.

339

FRAGMENTA CHOLIAMBICA

Inc. 19

λευκήν

μᾶζαν φυρῶ σοι;

(Diogen. vi. 12 ἐπὶ τῶν μεγάλως ὑπισχνουμένων. 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.

20, 21. indicavit Headlam.

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

(*Grammarian 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 (Δάκων τις) καταλύσας καὶ δοὺς ὄψον τῷ πανδοκεῖ σκεύασαι, ὡς ἄτερος τυρὸν ἦται καὶ ἔλαιον, 'εἶτ', ἔφη (2).)

3. ζημίαν αἰροῦ μάλλον
ἢ κέρδος αἰσχροῦν· τὸ μὲν [γάρ] ἀπαξ σε λυπήσει
τὸ δὲ διὰ παντός.

([Apostol.] viii. 34 b from Stob. *Fl.* v. 31 (i. 20 H.).
X(λωσος).)

4. ἡ βραχυλογία ἐγγύς ἐστι τοῦ σιγᾶν.

([Apostol.] viii. 41 c from Stob. *Flor.* xxxv. 9 Λυκούργου 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.

342

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).)

343

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 δικαίως κρινόντων.)

6. ἀκραις ἐπὶ ῥηγμῖσιν Εὐξείνου πόντου

(Plut. *Mor.* 602 A διὰ καὶ Διογένους ὁ Κῦων πρὸς τὸν εἰπόντα * Σινοπεῖς σου φυγῆν ἐκ Πόντου κατέγνωσαν, * ἐγὼ δέ, * εἶπεν, * ἐκείνων ἐν Πόντῳ μόνῃ' (6).)

6. Diogenes was well-read but is not likely to have cited Hipponax or Ananius or a contemporary. It is usual to read πόρου.

(b)^a

Ἄει με τοῖ[ουτ]οι πολέμοι διώκοιεν, Ἀκάνθιος
τέπτιξ, Ἄλμη <γὰρ> οὐκ ἔνεστ' αὐτῷ, Ἀκαρπό-
τερος εἰ <τῶν> Ἀδωνίδος κήπων, Ἀκόλῳ [τά]
χειλ<έ> οὐ σύκῳ βῦσαι, Ἀπὸ ξύλου καλοῦ^b
<γε> κᾶν ἀπάγξασθαι, Ἀρουραία μάντις, Βία
πενήτων πλουσίων παράκλησις, Γύης <μέν>
οὐκ ἔνεστ' αὐτῷ,^c Δηλίου κολυμβητοῦ, Δίκτυον
φυσᾶς,^d Δῶρα καὶ θεοῦς πείθει, Ἐγένετο καὶ Μάν-
δρωνι συκίνη ν<ῆ>υῖς, Εἰληφεν ἡ παγὶς τὸν μῦν,
Ἐμπεδοκλέους ἐχθρα, Ἐν θέρει [τῆν] χλαῖναν^e
κατατρίβεις, Ἐξ ἑνὸς πηλοῦ, Ἐχεται δ' ὥσ<τε>
πο<υ>λύπους πέτρ<η>ς, Ἡ τρὶς ἐξ ἧ τρεῖς οἶνας,
Θρᾶκες ὄρκι' οὐκ ἐπίστανται, Κάκιον ἢ Βαβῦς (?)

* References will readily be found in the Indexes of
Deutsch and Schneidewin, *Paroemiographi Graeci*, Gottingae
344

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)¹

Such² 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 mouth-
ful, If hang I must, hang me from strong gallows,
A seer rustic, The poor perforce the rich by per-
suasion, 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

¹ For Πέρδικος καπηλείου see on Hippon. 70.² Greek text corrected by Sauppe.³ Suid. s.v.^b cf. Suid. ἀπο καλοῦ.^c Suid.^d Suid. s.v. δίκτυον.^e χλ. ἐν θ.

FRAGMENTA CHOLIAMBICA

αὐλεῖ, Καλλικυρίων πλείους, Καρικὴ Μοῦσα,
 Καρικὸν θῦμα, Κατὰ λίθων σπείρειν, Κατὰ πε-
 τρῶν σπείρειν, Κίσσαμις Κῶος, Κρωβύλου ζεῦγος,
 Κωδάλου χοῖνιξ, Λίνον λίνω κλώθεις, Λυδὸς ἐν
 μεσημβρία παίζει, Λύκου πτερόν ζητεῖς, Μάρτυς
 ἐκ Διὸς δέλτων, Μὴ νεκρῶν θήκας κίνει, Μύωπι
 τὸν <τ>ρ<έχ>οντα <πῶλον> ἤγειρας, Ὀδοῦ παρ-
 ούσης τὴν ἀτ<αρ>πιτόν ζητεῖς^a; Οὐ σχολὴ
 δούλοισι, Παρθένος τὰ πατρῶα, Πρὸς σῆμα μη-
 τρυῖας κλαίει, Τὰ Σαμίων ὑποπτεύεις, Τὴν ἀπὸ
 Σκυθῶν ῥῆσιν, Φάων ὑπάρχεις τῷ κάλλει καὶ
 τὸν τρόπον.^b

^a Paroem. ἀτραπὸν μὴ ζῆται: Suid. best cod. ἀτραπιτόν.
^b e.g. 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.¹

¹ In cod. Urbin. Gr. 125 a fifteenth-century hand gives on
 the fly-leaf *δρυὸς πεσοῦσης ἀκαμάτως ἐυλιξεσθαι*, 'small search
 for fuel when the oak 's fallen.' The alternative version is a
 pure iambic.

SPURIA

1. αλοχύνομαι μὰ τὴν φιλόττητα γηράσκων
ἵππος ὑπὸ ζυγὸν θήλειάν τε τροφήν
ἔχων ὀράσθαι.

(Diog. ii. 53, [Apostol.] i. 67 d, Prov. Bodl. 171.)

2. Χίος παραστὰς Κῶον οὐκ ἐᾷ τῶν ζειντ.

(*App. Prov.* v. 28 gives the right form: this is from Schol. Plat. p. 320 Bekk., Eust. 1397. 39.)

3. ἄρκτου παρούσης ἔχνη μὴ ζήτει.

(Zenobius, ii. 36 ἐπι 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).)

1. Meineke indicated this: if genuine read τὴν 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.

FRAGMENTA CHOLIAMBICA

7. πολλά[κι] τοι μῦθος
 εἰς καιρὸν <ἐλθῶν> ῥαδίως κατορθοῖ τι
 ὅπερ βιαίως <οὐκ ἔπραξεν> ἢ ῥώμη.

(Choricus, p. 15, Graux, *Textes inédites*.)

(Diehl, *fr.* 7)

8. ἀλλ' ἐμοῦ [τοι] τὸ ἐντὸς [ἔφη] σκοπῶν,
 ὦ δικαστά, ποικιλωτέραν με τῆσδ' ὄψει.

(Plut. *Mor.* 500 α ἡ μὲν οὖν Δισώπειος ἀλώπηξ περὶ ποικιλίας
 δικαζομένη πρὸς τὴν πάραυτιν . . . (8).)

7. So Weil. 8. is iambic, e.g. δικάστ', ἐμ' ὄψει κτλ.
 Otherwise omit ὦ and τῆσδ'.

SYNESIUS

οἱ πάτταλοι γὰρ παττάλοις ἐκκρούονται.

(*Ep.* 45 Ολυμπίω· λυποῦσι τὴν ἐκκλησίαν ἀλλότριον πονηροί.
 διάβηθι κατ' αὐτῶν (. . .).)

SPURIOUS

7. For persuasion¹
 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.²

(The fox of Aesop in his case against the pard. *Plutarch*
 on *Mental or Bodily Affliction* (8).)

¹ 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.

² The word 'spotted' implied to the Greek both variety
 of colour and cunningness of disposition.

SYNESIUS¹

For wedges must with wedges be knocked out.

(To Olympius. The church is suffering from evil strangers.
 Attack them (. . .).)

¹ 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.

ARSENIUS

οὕτω σε τανῦν ἐστιῶ τὸν κράτιστον
 νηκτοῖς πετεινοῖς, κτήνεσιν ἔρπυστοῖς τε.
 αὔθις δέ σοι τράπεζαν, εἰ δοίης, θήσω,
 εἰς ἐκτύπωσιν, πορισμὸν τὸν ἀρκούντα,
 λαμπροῖς στρατηγήμασι τοῦ Πολυαίνου,
 οἷς κείνος εἰστιάσε τῷ βασιλῆι
 πάλαι τὸν Οὐῆρόν τε καὶ Ἀντωνῖνον.

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

ARSENIUS¹

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.

¹ 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 *κακομήχαιε*: v. 6 *τὸν τεκνούμενον* and *τῶν τικέμενον*. The verses are also quoted by Tzetzes on his *Antehomerica*, v. 168. For *τῶν τικέμενον* 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. *δέλλω* and *δέλμα* 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 *ἐκρητι τῶν ἱρώων* unexplained? (b) why is there no obvious antecedent to *δς* (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 *ἱρώων*: 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 Γυλλίω(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 *ἠἄντι* to come,' e.g. *δείξον ὅδν ἐπεὶ οὐ σπουδῆ*); it was the rites in

respect of which my dear little Gryllos needed you to initiate him (e.g. *Γυλλίω(α) ἔχους μῶστην*). Then Metriché (not, as P. pardonably mistook, Gyllis) says, 'Let him be your *μῶστης*.' 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 *φύσαι* and *δικτυα* 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' ἔων γὰρ σὲ σε βηδῖως χηρᾶ* (deleting *ρ*: cf. Hesych. *χηρῆσαι*, 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 *χρήναι* (*χραίνω*) *εἰσκα*: *τοῦτων οὐκ ἄμεινον εὐρήσειν . . .*: but I prefer to translate what is in the Papyrus. Other accentuations of *τι*, and divisions of speakers, are credible.

P. 231. The readings of the Bodleian papyrus not noted are as follows:

Above *υρην* 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 . αυ*) *πολε* . . . In v. 13 the *τοῦ* of *ἑαυτοῦ* is fairly clear. In v. 15 fin. *πλωτηρη* is clear. In v. 22 *ολλοι* is as easy as *αλλοι*, and in 26 *χεῖς* easier than *weis*. In 14 my reading *ηθ* on which is based Mr. Milne's clever correction is, I think, certain.

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 (*Νίνος*). 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 *αἰδεῖ* 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' ἴξει*), '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.*) *δίκου Νίνου νῦν καὶ τὸ σῆμ' αἰστωθέε*, 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 *Νίνος* 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 *δίκου* is locative or not.

P. 249, 3. 9. Malachite—darkish green, rare, beautiful,
356

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 (*πάρος*; 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.* 1. 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!

δ ψιλοκόρησθς τὴν πνοὴν ἀναλώσει
 99
 100
 φουσέων ἄκως μὴ τὸν τρίβωνα γυμνώσῃ.
 σωπὴ γενέσθω καὶ γράφεσθε τὴν βῆσιν.
 ἀνὴρ Βαθυκλῆς Ἄρκάς—οὐ μακρὴν ἄξω—
 105
 ὦ λῶστε, μὴ σιλλαίνε, καὶ γὰρ οὐδ' αὐτός
 μέγα σχολάζ[ων εἰμι] . . . ρμεσ(ον) δινεῖν,
 (ὦ) Ζεῦ Ἄχέρωντος!—τῶν πάλοι τις εὐδαίμων
 ἐγένετο, πάντα δ' εἶχ' ἐν οἴσιν ἀνθρωποι
 θεοὶ τε λευκάς ἡμέρας ἐπίστανται.

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 αξω P: correxi. v. 105 non fuit παρμεσον. v. 106 num χάζευ . . . !

INDEX I—PROPER NAMES

(References to pages: spelling latinized throughout. In the prose translation I use the Greek forms (excepting γ for γ) to denote stage characters. In the verse translations I am guided solely by euphony.)

- | | |
|--|---|
| Abdera, 97 | Apollo, 29, 45, 67, 105, 115, 211,
247, 281, 299 |
| Aceses, 107 | Archilochus, 339 |
| Achaean, 131 | Ardys, 39 |
| Achilles, 281, 291 | Ares, 301 |
| Acre, 95 | Arete, 157, 17, 19, 37, 89, 41, 55, 58 |
| Actaeon, 301 | Arete (queen), 291 |
| Adonis (Gardens of), 345 | Argive, 291, 303 |
| Adulites, 313 | Ariobarzanes, 325 |
| Adrasteia, 141 | Aristocles, 7 |
| Adrastus, 303 | Ariston, 283 |
| Aeacus, 291 | Aristophan, 93 |
| Aeoleus, 151 | Artacene, 137 |
| Aeolus, 167 | Artemis, 45, 301 |
| Aenians, 47 | Artemis, 145, 147 |
| Aesculapius, 101, 115-123, 199 | Artimmes, 95 |
| Aleetas, 292 | Asopodorus, 65 |
| Aleides, 313 | Assyrian, 248-245 |
| Alcmena, 295 | Athamas, 299 |
| Alexander, 281, 291-333 | Athens, 51, 119, 143, 157, 159, 299 |
| Alexinus, 283 | Athenis, 8 |
| Alpheus, 267, 283 | Athens, 133, 265, 283 |
| Alyattes, 39 | Attalus, 33 |
| Amalthusian, 57 | |
| Amazaspus, 279 | |
| Ammon, 281 | |
| Amphiarus, 308 | Babylonian, 311 |
| Amphion, 297 | Baby, 345 |
| Amphitryon, 297 | Bacchae, 2, 245 |
| Amphytaea, 125-135 | Bacchian, 301, 303 |
| Amythaon, 35 | Bacchus, 303 |
| Anna, 168 | Batala, 117 |
| Antidorus, 181 | Battarus, 98-101 |
| Antigone, 303 | Batylis, 188, 135 |
| Antoninus, 358 | Bendis, 59 |
| Apelles, 121 | Bessus, 325 |
| Aphrodite, 87, 151?, 201, 208, 205,
297 | Bias, 55 |
| | Bitas, 139, 145 |

INDEX OF PROPER NAMES

Bitinna, 125-185
 Boeotian, 307
 Bricindera, 97
 Brygians, 197
 Bucephalus, 328
 Bupalus, 8, 17, 37, 55

Cadmus, 297
 Callimachus, 8, 12, 29, (38)
 Callimedon, 215
 Calypso, 63
 Camandolus, 57
 Canae, 273
Candus, 145, 161
 Candaules, 318
 Capaneus, 301
 Carderoces, 318
 Caria (= Cos), 93; -n, 345
 Caspian Gates, 279, 325
 Caspian Sea, 243
 Castor, 291
 Ceopras, 288
 Cercidas (not the poet), 339
 Ceopras, 149
Cerdon, 141-161
 Cha(e)ronides, 97
 Charinus, 275
 Charopus, 291
 Chios, 257; -an, 349
 Chrysiptus, 285
 Cicon, 35
 Cissamis, 347
 Cithaeron, 2, 801, 807
 Olio, 118
Coccalus, 107
 Cocalus, 347
 Coraxian, 88, 245
 Corinth, 87, 283; -ian, 27
Coritto, 137-147
 Coronis, 115
 Cos, 81, 93, 101, 115; -an, 347, 349
Cottalus, 103-113
 Cranaus, 283
 Crete, 257
 Crobylus, 347
 Cronus, 199, 265
 Cybele, 59
Cydilla, 119
Cydilla (another), 125
Cylothia, 143
 Cylene, 33, 41
 Cynno, 115, 123
 Cynossema, 269

Cyprian, 57, 297
 Cypro, 68
 Cyrus, 288
 Cytherean, 87

Damonomus, 201
 Darius, 809-331
Darus, 138
 Delos, 67; -ian, 107, 345
 Delphi, 87
 Demeter, 89, 91
 Diochus, 33
 Diogenes, 219
 Dionysus, 167-169, 188, 269, 295,
 299, 301, 303
 Dioscuri, 265
 Diosius, 313
 Dirce, 301
Drechon, 181
Drimylius, 149
 Dromon, 291

Ecbatana, 325
 Egypt, 85, 273, 333
 Eiraphiotes, 299
 Electrae (gates of Thebes), 801
 Empedocles, 345
 Endymion, 163
 Ephesus, 23, 121, 125, 187, 149;
 -ian, 38
 Epidaurus, 115
 Epio, 115
Erinna, 189
 Eros, 201-205
 Eros (an eunuch), 275
 Erotian, 101
 Erythraea, 87
 Ethiopians, 313
 Eubius, 291
Eubule, 139, 145
Euctetra, 171
Eucteria, 159
 Eupator, 275
 Euripides, 203
 Eurymachus, 291
 Eurymedontiadēs, 61
Euthies, 107, 117
 Euxine, 345
 "Evoc," 808

Fates, the, 88, 117, 257, 281

Gastron, 125-185
 Gerania (festival), 133

INDEX OF PROPER NAMES

Glauco, 849
 Glenis, 377
Glyce, 171
Gryllus, 87-91, 175
 Gyges, 59
Gyllis, 81-91

Hades, 85, 103, 245, 259, 265, 285
 Haemon, 308
 Harmonia, 297
 Harpies, 231
 Hecate, 157
 Hector, 291
 Helen, 205, 269
 Hellespont, 263
 Hephaestion, 11
 Hephaestus, 333
 Hera, 233, 299
 Hercules, 101, 295, 297, 299, 303
 Hermes, 2, 33, 45, 153, 281
 Hermias, 7
Hermodorus, 143
Hermion, 129, 131
 Herodes, 163-169
 Herodianus, 277
 Hippomedon, 303
 Hipponax, 3, 17, 19, 33, 41, 43, 51,
 71, 73, 169, 184, 267, 269
 Homer, 197, 257-259
 Homoloid (gates of Thebes), 303
 Hygiea, 115, 117

Iambe, 7
 Iberian, 279
 Icarus, 203
 Ieso, 115
Iliad, 197
 Ino, 299
 Ismene, 299, 305
 Ismenias, 293-309
 Ismenus, 301, 307

Justice, 197, 235

Labdacus, 297, 307
 Laius, 297
Lampriscus, 103-113
 Lampsacene, 261
 Laomedon, 115
 Latmus, 163
 Lebedian, 57
 Le(l)archus, 291
 Lenean, 299

Lepre Acte, 23
 Leto, 101; -an, 801
 Leucadian Rock, 275
 Leucippus, 337
 †Lioleus†, 156
 Lyaeus, 295, 303
 Lycus, 291, 307
 Lydia, -n, 2, (33), 39, 218, 283, 347
 Lynceus, 255-259

Macaon, 115
 Macedon, -ians, 199, 281, 291-331
 Maes, 33, 41, 281
 Maenad, 245
 Maeonians, 33
Mandris, 85, 89
 Mandron, 345
 Manteanan, 287
 Maron, 105
Matalina, 87
 Mede, 245
 Medoces, 141
 Megallis, 163
 Megara, 299
 Megasthenes, 308
 †Megastruf, 38
 Melicertus, 299
 Memnon, 277
 Meno, 125
 Menops, 318
Mennes, 98
 Merops, 101
 Metrias, 291
Metriche, 81-91
Metro, 137-161
Metrotime, 103-113
 Metrotimus, 4 (cf. 49)
Micrale, 130
Micion, 153
 Miletus, 23, 67
 Mimnes, 47 (cf. 23)
 Minos, 99
 Mithras, 309
 Mithridates, 313
 Moerae, 32, 116 (see Fates)
 Molossi, 291
 Muse, 5, 61, 103, 113, 169, 207, 211-
 213, 247
 Museum, the, 85
 Myellus, 121
 Mygdon, 279
Myrtale, 91, 97, 99
Myrtaline, 143
 Myrtilus, 281

INDEX OF PROPER NAMES

Mycon, 29
 †Mytalattat, 88
Mytes, 117

Nannacus, 108
 Naxus, 67
 Nectanebos, 338
 Neistean Gates, 308
 Nemesis, 199
 Neoptolemus, 291
 Nessus, 291
 Nicias, 277
 Nile, 271, 278
 Ninus, 243, 245, 259
 Nisibis, 279
 Nossis, 189, 141
 Nycteus, 297
 Nymphs, 248

Oedipus, 297, 299, 301
 Ogygian Gates, 308
 Olympus, -ian, 45, 197, 317
 Ornatres, 313
 Oxyathres, 313
 Oxydrakes, 313

Paeaeon, 115-128
 Paeaeon, 199
 Panace, 115
 Pandora, 28
 Paphus, 151
 Pardalax, 277
 Paris, 85
 Parnus, 281-289
 Parthenopaeus, 308
 Parthian, 279
 Pasargas, 315-317
Pataecius, 87
Pataecius, 121
 Pelous, 291
 Pella, 295, 317
 Pentheus, 301
 Perdix, 49, 65
 Persephone, 65
 Persians, 309, 331
 Phaethon, 197, 281
 Phaon, 347
 Phaselis, 97
 Philaenis, 265
Philaenis, 88
 Philip,¹ 317, 331 (*cf.* 307)

Philippus, 99
Phillus, 107
 Philoctetes, 299
 Phlyosian, 45
 Phocus, 291
 Phoebe, 101
 Phoebus, 176, 299
 Phoenician, 275
 Phoenix, 184
 Phraortes, 313
 Phrygia, -n, 23, 95, 101, 106, 126,
 197, 213
 Phthia, 291
 Pielus, 291
 Pierian, 307
 Pindar, 307¹
 Pisa, 87
Pistus, 149-153
 Plutarch, 11
 Plutus, 48
 Podaleirius, 115
 Polyasenus, 353
 Polycrates, 265
 Polynices, 301
 Poseidippus, 249-251
 Poseidon, 277
 Praxiteles, 117
Prexinius, 143
Prexon, 117
 Priamus, 291
 Priene, 55
 Proetid (gates of Thebes), 308
 Prometheus, 210
 Protagoras, 285
Pylla, 163
 Ptolemy Philadelphus,² 35
 Pyrgela, 62
Pyrrhus, 125, 131
 Pythagorean, 221
Pytheas, 89
 Pythermus, 67
 Pythian, 211
 Pytho, 87

Rhesus, 47
 Rhodian, 27
 Roman, 279
 Roxanes, 331

Sadyattes, 39
 Samus, -ian, 99, 347

INDEX OF PROPER NAMES

Sardansapallus, 248
 Sardia, 277
 Sarpedon, 281
 Scythia, -n, 67, 247, 273
 Semele, 295, 299
 Semus, 267
 Serapis, 333
Stime, 91
 Simon, 105
 Simonax (?), 51
 Sindian, 29, 245
 Sinopean, 219
Sisymbrius, 98
Sisymbrius, 98
 Smyrna, 39, 257
 Smyrna (suburb of Ephesus), 23
 Soloeci, 23
 Sphaerus, 215
 Sphinx, 301
 Stoa, 285
 Stobaeus, 5, 6
 Stoics, 213, 217, 275
 Strangas, 309-325
 Sulbates, 313
 Susa, 313
 Syracuse, 221

Tantalus, 3
 Taureon, 157
 Thales, 93-101
 Thales, 261
 Thargelia, 23
 Thebes, 293-309

Thessalus, 101
 Thetis, 281
 Thrace, 345: -cian, 47, 59, 297
 Threissa, 81, 82, 89
 Thresian, 299
 Tiridates, 313
 Titan, 231
 †Tosf, 33
 Trecheia (Cape), 23
 Tricca, 101, 115
 Tritonia, 299
 Troy, 47, 114, 291
 Tryinus, 291
 Tydeus, 299, 303
 Tyndarus, 205
 Tyre, 95
 Tzetzes, 7-13

Ulysses, 167
 Uranus, 199

Varus, 353

Xanthus, 291
 Xenon, 195, 197
 Xenophon, 283
 Xerxes, 319
 Xuthus, 169

Zeno, 217
 Zethus, 297
 Zeus, 45, 59, 191-201, 219, 233, 265,
 273, 281, 291, 295, 297, 319, 347

¹ Philip was educated at Thebes, but not by Pindar!
² Inepte Gerhard legit Cercides, p. 51; ineptius apud Herodis Mimam VIII. inveniunt scholastici.

INDEX II—DOUBTFUL, UNUSUAL, OR
CORRUPT WORDS AND USES

ἀγαπάω (derived I), 254
 ἀγήγορι, 278
 ἀγκαλιστός, 152
 ἄθυράματα, 62
 ἀϊδής, 244
 αἰμόχρους, 300
 αἶρω, educate? 170
 ἀκαλός (Dor. for ἡκαλός?), 206
 ἄκαυθα (instrument of punishment), 180
 ἄκολουθῶ, 50
 -ἄκτ-, 14, 269
 ἄλυκον κλαίειν, 92
 ἄλυστονῶ, p. 236 (erroneous reading for ἐμαυτὸν ὡς: vid. L. and S.)
 ἀμελιτίτις, 134
 ἀντικλήμιον, 46
 ἀπαρτή, 20
 ἀπό and πολέμιος conf., 804
 ἀποτομῶ, 210, 224 sqq.
 ἀστάθηντος, f. l., 216
 ἀστράβδα, quid? 106
 ἀστράγαλοι, 102
 βασιγκορλάζε, 62
 βέκος, 57
 βιαιοπόνηρος, 202
 βλαψιτέλεια? 204
 βλενωτοισυνηρίδης, 190
 βλοσυροματ . . . , 220
 βοόκτιστον, 294 (sed auctor chol. habuerit βοόκτιον τὸδ' ἄστν μὴ κατασκάψης)
 βράζει? (=loquitur, 100
 βρειθονεύω, 32
 δαιτρεύεσθαι, 168
 δελεαστής, 214
 διὰ πασάν, 216

δίκτιον, 'reticule,' 104
 διάξιός, 62
 διοπλήξ, 14
 ἔμβιβάζω, 24
 ἐν χώρῃ, quid? 258
 ἐπίθνω, trans., 168
 ἐπικρίζω, 302
 ἐπιμθῶς, obj. ἄμαθῶς, 112
 ἐργάτης τι, 142
 ἐργον, 'function,' 154
 εὐμενιδεξίτερος, 200
 εὐπάλαμος, 212
 ἔφυν, 3 pl., 250
 ζῶς = ζωός, 236
 ἡνίσκος, 150
 θάλπουσ ἀνευ (?=μὴ προπετῶς), 160
 ι consonantal? 14, 26, 30, 35, 86
 ('Ἐρυθραίων'), 38, 46, 56, 152
 Ἰλλειν Λέοντα, 98
 ἰχθαίω, 148
 καίειν λύχρον, 256
 καλῶς! 'when,' 88
 κανοζωρ, 278
 καταζώσθηρ, 164
 Καρή = Κῶς, 92
 καταξέ, 198
 καταμντοστ, 'capite obstipio,' 182
 καταρέω, 'perish,' 258
 καταστέλλω (of a garment metaph.), 258
 κατωμήχανε, 46
 κατωτικός, 48
 κλαίειν, 'suffer,' 92, 148, 180
 κλεψυκοίτης, 296

κρητήρων θοίγη (quid?), 256
 κριγή, 24
 κριομήτης, 218
 κροτησιγόμενος, 210

λαύρη, 62
 λείη (=λέως vel 'strages'), 166
 λευκόπελος ἡμέρα (cf. Callim. nuper reperitum), 357
 λῆος vel λάος (semper apud auctt. chol.: ineptiunturedd. Bud., Hrd. iv. 94), 80, 276, 300
 λύχρον, τό, 18 (καίειν λ., 256)
 λῶπος = δέρμα, 166

μαλις (vox nihili), 50
 μελλοδύνα (?), 204
 μεταμελλοδύνα (?), 204
 μηκύνειν ὄμμα, 804
 μυτταλυττα (vox nihili), 88
 νίκυρτα, 46

ἄδουνοπάς, 40
 οἶος vel οἶος, 'of a sheep,' 68
 οἰκῶς, 106
 ὄμαστος (synoecized), 92
 ὄπα an ὄψ?, eye, 196
 ὄρχις, 62
 ὄσφυηξ, 40
 ὄφελμα = κόρημα or 'basement,' 48, and Addenda

πάλμυδος (vox nihili), 88
 πανδάληκτος, 84
 πανοικίη (sic), 256
 παραψιδάζων, 62
 πάτος, 'pavement,' 248
 πέλανος, quid? 122
 περυσανθηρόπεπος, 220
 πλῆθος = δημότης, 828
 ποθήτης, 281
 προθεσπίζων, 84
 προήμι, 96

προκοθηλυμανής, 202
 πυγῶν, 62
 Πυγέλη, 62
 πυγιστί, 62
 πύραυστρον, 120

σαβαυνι, 46
 σιγηροί, 192
 σκαπαρδέιω, 32
 σπανιομάδης, 192
 σπυρός, 192
 σταθευτός, f. l., 210, v. 14
 στεναράς, f. l., 280
 στοιβή, quid? 48 and Addenda
 συγκροτησιγόμενος, 210

ταναβλαψιτέλεια, 209
 τέτιξ, 246
 θεωρούς, 38
 τιμήεις, 258
 τριώροφον, 150
 τρόφισ, 246

ύψιτράγφος, 212

φάλης, 14
 φάρμακος, expiatio, 22, 84 (Fr. 49!)
 φελίζω, 36
 φρικτή, 'froze,' 164
 φύσα, 'vanity-bag,' 104

χειδῶν (ἄμοσμος), 258
 χλιδήξ, 212
 χρῆ, 260

ψήχων et ψύχων, 4
 ψυλοκόρησς, 357

ῶι = ὠ οἶ, 120, 122
 ὠλεστικάρπος, 212
 ὠρ, 'wife,' 230
 ὠρος, 'year,' 66