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ELEGY AND IAMBUS
II

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GREEK ELEGY AND IAMBUS

VOLUME II

EDITED AND TRANSLATED BY

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ELEGY AND IAMBUS

II

PART I—(*continued*) Elegiac Poets of the Fourth Century

ΠΛΑΤΩΝΟΣ

Βίος

Suid. Πλάτων· Ἀρίστωνος τοῦ Ἀριστοκλέους καὶ Περικτιόνης . . . τὸ γένος ἐλκούσης ἀπὸ Σόλωνος . . . ἐτέχθη δὲ ἐν Αἰγίνῃ ἐν τῇ πη' Ὀλυμπιάδι, μετὰ τὰ προοίμια τοῦ Πελοποννησιακοῦ πολέμου. καὶ ἐβίω ἔτη β' καὶ π'. τελευτᾷ δὲ ἐπὶ τῆς ρη' Ὀλυμπιάδος . . . καὶ τὰ μὲν πρῶτα γράμματα διδάσκειται παρὰ τινι Διονυσίῳ· ἐγυμνάσθη δὲ τὰ εἰς παλαίστραν παρ' Ἀρίστωνι τῷ Ἀργεῖῳ· εἶτα μαθὼν ποιητικὴν γράφει διθυράμβους καὶ τραγωδίας· ἀπογούς δὲ τούτων ἐφιλοσόφησε παρὰ Σωκράτει ἐπὶ ἔτη κ' . . . τρις δὲ ἐν Σικελίᾳ Πλάτων ἦλθε πρὸς τοὺς τυράννους Διονυσίους· καὶ ἐπράθη ὑπὸ τοῦ τυράννου. ἐπρίατο δὲ αὐτὸν Ἀννίκερις Λίβυς καὶ ἀφήκε. διέτριβε δὲ ἐν τῇ Ἀκαδημείᾳ παιδεύων· καὶ διεδέξαντο τὴν σχολὴν αὐτοῦ καθ' ἓνα οἶδε, Σπεύσιππος, Ξενοκράτης, Πολέμων, Κράντωρ, Κράτης . . . εἰσὶ δὲ οἱ γνήσιοι αὐτοῦ Διάλογοι πάντες νς' . . .

ΕΠΙΓΡΑΜΜΑΤΩΝ

1-9

Diog. L. 3. 29 Ἀρίστιππος δ' ἐν τῷ τετάρτῳ Περὶ Παλαιῶν Τρυφῆς φησιν αὐτὸν Ἀστέρως μειρακίον τινὸς ἀστρολογεῖν συνασκουμένου ἑρασθῆναι, ἀλλὰ καὶ Δίωνος τοῦ προειρημένου· ἐνίοι καὶ

PLATO

LIFE

Suidas: Plato:—Son of Ariston son of Aristocles, and Perictionè . . . who was a descendant of Solon . . . He was born in Aegina in the 88th Olympiad (428-5 B.C.), just after the outbreak of the Peloponnesian War. He lived to be eighty-two, dying in the 108th Olympiad (348-5). His first lessons were given him by a certain Dionysius, and he learnt gymnastics of Ariston of Argos. Later, he learnt the art of poetry, and wrote dithyrambs and tragedies, but in the end he threw this up in favour of philosophy, which he studied under Socrates for twenty years. . . . Plato made three journeys to Sicily, to the courts of the two despots Dionysius, and was sold as a slave by one of them, being bought by Anniceris the Libyan, who set him free. He spent his life teaching in the Academy. His successors at that school were these, Speusippus, Xenocrates, Polemo, Crantor, Crates . . . His genuine *Dialogues* number fifty-six. . . .

INSCRIPTIONS

1-9

Diogenes Laertius *Lives of the Philosophers* [Plato]: In the 4th Book of his *Luxury of the Ancients* Aristippus tells us that Plato became attached to a youth named *Aster* or *Star* with whom he studied astronomy, and also to the above-mentioned Dion

Φαίδρου φασί· δηλοῦν δὲ τὸν ἔρωτα αὐτοῦ τάδε τὰ ἐπιγράμματα ἃ
καὶ πρὸς αὐτοῦ γενέσθαι εἰς αὐτοῦς·

Ἄστέρας εἰσαθρεῖς ἀστὴρ ἔμός· εἴθε γεινοίμην
οὐρανός, ὡς πολλοῖς ὄμμασιν εἰς σὲ βλέπω.¹

καὶ ἄλλο·

Ἄστῆρ πρὶν μὲν ἔλαμπες ἐνὶ ζῳοῖσιν Ἐῶος,
νῦν δὲ θανὼν λάμπεις Ἐσπερος ἐν φθιμμένοις.

εἰς δὲ τὸν Δίωνα ᾄδει·

Δάκρυα μὲν Ἐκάβῃ τε καὶ Ἰλιάδεσσι γυναιξί
Μοῖραι ἐπέκλωσαν δὴ ποτε² γεινομέναις·
σοὶ δέ, Δίον, ῥέξαντι καλῶν ἐπιπέκτων ἔργων
δαίμονες εὐρείας³ ἐλπίδας ἐξέχεαν·
κείσαι δ' εὐρυχόρῳ ἐν πατρίδι τίμιος ἀστοῖς,
ὦ ἔμὸν ἐκμήνας θυμὸν ἔρωτι Δίον.

τοῦτο καὶ ἐπιγεγράφαι φησὶν ἐν Συνακούσαις ἐπὶ τῷ τάφῳ. Ἄλλῃ
καὶ Ἀλέξιδος, φασίν, ἔρασεῖς καὶ Φαίδρου . . . τοῦτον ἐποίησε τὸν
τρόπον·

Νῦν ὅτε μηδὲν Ἀλεξίς ὄσον μόνον εἶφ' ὅτι καλός,
ὥπται καὶ πάντῃ πᾶς τις ἐπιστρέφεται.⁴
θυμέ, τί μνηύεις κυσὶν ὄστέον· εἴτ' ἀνιήσει⁵
ὑστερον· οὐχ οὕτω Φαίδρον ἀπωλέσαμεν·

ἔχειν τε Ἀρχεάνασσαν, εἰς ἣν καὶ αὐτὴν οὕτω ποιῆσαι·

¹ Wil. ὅς πολλοῖς and βλέπει ² Pal., Suid. τότε
³ ἐδραίας? E, see opp. ⁴ Anth. and one ms of Apul.
πάναι περιβλέπεται, but cf. Theophr. Char. 2. 2 ⁵ so one
ms of Apul: others -εις

¹ cf. Apul. Apol. 10 (with the next), A.P. 7. 669 εἰς Ἄστέρα
τὸν μαθητὴν, Plan. (Π. τοῦ φιλοσόφου); translated by Ausonius
Ep. 144 ² cf. A.P. 7. 670 ³ or, emending the Gk. firm-
set, like (pointed-ended) amphorae in the soil of a wine-cellar,
cf. Dem. 55. 24 ἀποκλιθῆναι ⁴ at Plato's first visit to

(and as some say, to Phaedrus), the depth of his affection being
revealed in the following 'inscriptions' or epigrams which he
wrote upon them:

Thou gazest at the stars, my star; would I were
Heaven, that I might gaze at thee with many eyes! ¹

And this:

Even as you shone once the Star of Morn among
the living, so in death you shine now the Star of Eve
among the dead.²

And on Dion this:

The Fates once decreed tears unto Hecuba and the
women of Troy at their birth; thy widespread³
hopes, Dion, the Gods did spill upon the ground
when thou hadst triumphed in the doing of noble
deeds; and so in the spacious city that bare thee
liest thou honoured by thy fellow-countrymen, O
Dion who didst make my heart mad with love of
thee.⁴

This, according to Aristippus, was inscribed on Dion's tomb
at Syracuse. It is also said that when enamoured of Alexis⁵
and Phaedrus⁶ he wrote in the following way:

Now, when I have but whispered⁷ that Alexis
is fair, he is the observed of all observers; why, my
heart, dost reveal the dogs a bone? Thou 'lt be sorry
for it afterwards; was it not thus we lost Phaedrus?⁸

He is said, too, to have had a mistress, Archeanassa, on
whom he wrote thus:

Syracuse he was about 40 and D. about 20; cf. A.P. 7. 99,
Suid. γεναίμεναι (1-2), Apul. Apol. 10 ⁵ this might be the
comic poet born c. 394 when Plato was 31 ⁶ Ph. seems
to have been a younger contemporary of Socrates rather than
of Plato ⁷ lit. said just (ὄσον, cf. the use with numerals)
only nothing ⁸ cf. Apul. Apol. 10, A.P. 7. 100

Ἀρχεάνασσαν ἔχω τὴν ἐκ Κολοφῶνος ἑταίραιν,
 ἥς καὶ ἐπὶ ῥυτίδων πικρὸς ἔπεστιν¹ ἔρωσ·
 ἃ δειλοὶ νεότητος ἀπαντήσαντες ἐκείνης
 πρωτοπλόου, δι' ὄσης ἤλθετε πυρκαϊῆς.²

ἀλλὰ καὶ εἰς Ἀγάθωνα·

Τὴν ψυχὴν Ἀγάθωνα φιλῶν ἐπὶ χεῖλεσιν ἔσχον·³
 ἤλθε γὰρ ἢ τλήμων ὡς διαβησομένη.⁴

καὶ ἄλλο·

Τῷ μῆλῳ βάλλω σε· σὺ δ' εἰ μὲν ἐκούσα φιλεῖς με,
 δεξαμένη τῆς σῆς παρθενίης μετίδος·
 εἰ δ' ἄρ' ὁ μὴ γίγνοιτο νοεῖς, τοῦτ' αὐτὸ λαβοῦσα
 σκέψαι τὴν ὄρην ὡς ὀλιγοχρόνιος.

<καὶ ἄλλο·>

Μῆλον ἐγὼ· βάλλει με φιλῶν σέ τις· ἀλλ' ἐπί-
 νευσον,
 Ξανθίππη· κἀγὼ καὶ σὺ μαραινόμεθα·

φασι δὲ καὶ τὸ εἰς τοὺς Ἐρετριάς τοὺς σαγηνευθέντας αὐτοῦ
 εἶναι·

Εὐβοίης γένος ἐσμεν Ἐρετρικόν, ἄγχι δὲ Σούσων
 κείμεθα, φεῦ γαίης ὅσσον ἀφ' ἡμετέρης.⁵

¹ Diog. ἐζέτο δριμύς (cf. Theocr. i. 18), *Anth.* Suid. ὁ γλυκεῖς
 ἔξετ'· καὶ B. δριμύς ἐφέξετ' (εφίξει? Critias 2. 11)? E, cf. Critias
 2. 11 ² after L. 2 *Anth.* cod. P inserts *Er.* 218. 3-4 and then
 has ἄς νεόν ἤβης ἀνθος ἀποδρέψαντες, ἔρασταί, | πρωτοβόλου δισσᾶς
 (corr. δι' ὄσης) ἤλθετε π., other mss of *Anth.* πρωτοβόλου, Ath.
 -πόρου ³ Diog. εἶχ. ⁴ *An. Par.* γὰρ ἡδὺς ἔρωσ i.e. ἡ δυσ-
 ἔρωσ (B) ⁵ A.O. Suid. Εὐβοέων, Diog. εἶμεν ἢ ἡμεν, A.O.
 αἴης for γαίης

My mistress is Archeanassa of Colophon, on whose
 very wrinkles there is bitter love. O hapless ye
 that met such beauty on its first voyage; through
 what a burning did ye pass! ¹

There is this too on Agathon: ²

When I kiss Agathon my soul is on my lips,
 whither it comes, poor thing, hoping to cross over.³

And another:

I cast the apple at you, and if you truly love me,
 take it and give me of your maidenhood; but if your
 thoughts be what I pray they are not, then too take
 it and consider how short-lived is beauty.⁴

<And this: >

I am an apple; one that loves you casts me at you.
 Say yes, Xanthippè; we fade, both you and I.⁵

It is also said that the lines on the Eretrians who were swept
 into captivity ⁶ are his:

We are Eretrians of Euboea, but we lie near
 Susa, alas, how far from home! ⁷

¹ cf. Ath. 13. 589 c, A.P. 7. 217 ('*Ἀσκληπιάδου*), Suid. ῥυτίς (2)

² as A. was born 20 years before Plato, this poem, like the
 next but one, seems to have been written, like the *Dialogues*,
 by Plato personating Socrates: cf. Gell. 19. 11. 1, Macr. *Sat.*
 2. 2. 15, A.P. 5. 77, Cram. A.P. 4. 384. 1 ³ i.e. like a

soul across the Styx into Elysium ⁴ cf. A.P. 5. 78 ⁵ cf.
 A.P. 5. 79 (*Plan.* Φιλοδήμου) ⁶ by the Persians in 490 B.C.,
 cf. Hdt. 6. 101; the burial (if this is Plato's) is metaphorical
⁷ cf. A.P. 7. 259 (εἰς τοὺς Εὐβοεῖς τοὺς ἐν Σούσῳις τελευτήσαντας),
 Sch. Hermog. *Rh. Gr.* 7. 1. 193 W, Cram. A.O. 4. 154. 10, Suid.
 ἴππιος; the next poem ascribed to Plato by Diog. (= A.P. 9.
 39) cannot be his

10

Ibid. καὶ ἄλλο·

Χρυσὸν ἀνήρ εὐρῶν ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν
ὄν λίπεν οὐχ εὐρῶν ἤψεν ὄν εὐρε βρόχον.

11

Αἰή. Ρίαν. (Pal. 6. 1 Πλάτωνος)· ἐπὶ κατόπτρῳ ἀνατεθέντι
παρὰ Λαΐδος·

Ἡ σοβαρὸν γελάσασα καθ' Ἑλλάδος, ἧ ποτ'¹
ἔραστῶν
ἔσμὸν ἐνὶ προθύροις Λαΐς ἔχουσα νέων,
τῇ Παφίῃ τὸ κατόπτρον· ἐπεὶ τοίη μὲν ὄρασθαι
οὐκ ἐθέλω, οἴη δ' ἦν πάρος οὐ δύναμαι.

12

Αἰή. Ραί. 7. 35 Πλάτωνος·²

Ἄρμενος³ ἦν ξείνοισιν ἀνὴρ ὄδε καὶ φίλος ἀστοῖς,
Πίνδαρος, εὐφώνων Πιερίδων πρόπολος.

13

Ibid. 256 Πλάτωνος· εἰς τοὺς Ἐρετριεῖς τοὺς ἐν Ἐκβατάνοις
κειμένους·

Οἶδε ποτ' Αἰγαίοιο βαρύβρομον οἶδμα λιπόντες
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ·
χαῖρε κλυτὴ ποτε πατρίς Ἐρέτρια, χαίρετ' Ἀθήναι
γείτονες Εὐβοίης, χαῖρε θάλασσα φίλη.

¹ Cob: mss τῶν ² so 7. 316: here (and Ρίαν.) Λεωίδου
³ so 7. 316: here (and Ρίαν.) ἥπιος

10

The Same: And again:

One that found some gold left a halter, and he
who did not find the gold he had left put on the
halter he had found.¹

11

Planudean and Palatine Anthologies: Plato; inscribed on a
mirror dedicated by Laïs:

She that laughed so disdainfully at Greece, she
that once kept a swarm of young lovers at her door,
Laïs offers this mirror to the Paphian² because she
has no wish to see herself as she is, and cannot see
herself as she was.³

12

Palatine Anthology: Plato:

This man was pleasing to strangers and dear to his
countrymen—Pindar, the servitor of the melodious
Muses.⁴

13

The Same: Plato; on the Eretrians who lie at Ecbatana:

To lie here amidst the plains of Ecbatana we once
left the sounding waves of the Aegean. Fare thee
well renowned Eretria once our country, fare thee
well Euboea's neighbour Athens, fare thee well dear
Sea.⁵

¹ cf. A.P. 9. 44 (Στατυλλίου Φλάκκου) ² this expression
for *Aphrodite* makes the ascription doubtful ³ cf. Olymp.
in [Plat.] Alc. i p. 31 (3-4); translated by Ausonius *Ep.* 65
⁴ Pindar died c. 440, Plato was born 427: cf. Plut. *An. Procr.*
33 Πλ. τῷ Πινδάρῳ ποιήσας ἐπικηδεῖον (1) ⁵ cf. 9 and A.P.
7. 256, Philostr. *Vit. Ap.* i. 24

14

Ibid. 265 Πλάτωνος· εἰς ἕτερον ναηγόν·
 Ναυκλήρου¹ τάφος εἰμί· ὁ δ' ἀπτίον ἐστὶ γεωργοῦ·
 ὡς ἀλί καὶ γαίῃ ξυνοῦς ὑπεστ' Ἀΐδης.

15

Ibid. 269 Πλάτωνος· εἰς ἕτερον ναηγόν·
 Πλωτῆρες σφύζοισθε καὶ εἰν ἀλί καὶ κατὰ γαίαν·
 ἴστε δὲ ναηγοῦ σῆμα παρερχόμενοι.

16

Anth. Plan. (Pal. 9. 506 Πλάτωνος) εἰς Σαπφώ·
 Ἐυνέα τὰς Μούσας φασίν τινες· ὡς ὀλιγώρως·
 ἠνίδε καὶ Σαπφῶ Λεσβόθεν ἢ δεκάτη.

17

Anth. Plan. 162¹
 Ἄ Κύπρις τὰν Κύπριν ἐνὶ Κνίδῳ εἶπεν ἰδοῦσα·
 φεῦ φεῦ, ποῦ γυμνὰν εἶδέ με Πραξιτέλης ;³

18

Thom. Mag. *Vit. Ar.* 160 W καὶ ἐπίγραμμα δὲ τοιοῦτον εἰς
 Ἀριστοφάνους αὐτὸς (δὲ Πλάτων) πεποίηκεν·
 Αἱ Χάριτες τέμενός τι λαβεῖν ὅπερ οὐχὶ πεσεῖται
 διζόμεναι, ψυχὴν εὖρον Ἀριστοφάνους.⁴

¹ *E*: mss ναηγοῦ (from 266) ² lemma 162 ἄδηλον, 161
 (see *B*) τοῦ αὐτοῦ (Πλάτωνος): cod. Iriarte inverts, giving 162
 without title and then 161 τοῦ αὐτοῦ (Πλάτωνος) ³ mss ποῦ
 γυμνὴν κτλ. ⁴ διζόμεναι *Ol.* ii: *Ol.* i ζηλοῦσαι, *Th.* ζητοῦσαι

14

The Same: Plato; on another lost at sea:
 I am the tomb of a sailor; ¹ the tomb opposite is a
 farmer's; for the same death is beneath the land as
 beneath the sea.

15

The Same: Plato; on another lost at sea:
 May ye be safe, ye seamen, both by sea and land;
 yet I would have you know that the tomb ye pass is a
 shipwrecked man's.

16

Planudean and Palatine Anthologies: Plato; on Sappho:
 Some say there are nine Muses; but they should
 stop to think. Look at Sappho of Lesbos; she makes
 a tenth.²

17

Planudean Anthology:³
 When Cypris saw Cypris at Cnidus, 'Alas!' said
 she; 'where did Praxiteles see me naked?'

18

Thomas Magister *Life of Aristophanes*: Plato himself
 wrote the following 'inscription' on Aristophanes:
 The Graces, seeking for themselves a shrine that
 would not fall, found the soul of Aristophanes.⁴

¹ or, keeping the ms.-reading, shipwrecked man ² cf.
 Auson. *Ep.* 32 ³ after two on the same subject wrongly
 ascribed to Plato the lemma gives 'unknown'; the ref. is to
 the famous statue by Praxiteles ⁴ cf. *Olymp. Vit. Plat.*
 i and ii

ΣΙΜΜΙΟΥ ΘΗΒΑΙΟΥ

ΕΠΙΓΡΑΜΜΑΤΑ

Suid. Σιμμίας Θηβαῖος· φιλόσοφος, μαθητῆς Σωκράτους· ἔγραψε Περὶ Σοφίας . . . Περὶ Μουσικῆς . . . καὶ ἄλλα φιλόσοφα.

Diog. L. 2. 124. 15 Σιμμίας Θηβαῖος· καὶ τούτου φέρονται ἐν ἐνὶ βιβλίῳ Διάλογοι τρεῖς καὶ εἴκοσι· . . . Περὶ Ἐπῶν . . . Τί τὸ καλόν . . .

Plat. *Phaedr.* 242a ΣΩ. Θεῖος γ' εἶ περὶ τοὺς λόγους, ὦ Φαῖδρε, καὶ ἀτεχνῶς θαυμάσιος. οἶμαι γὰρ ἐγὼ τῶν ἐπὶ τοῦ σοῦ βίου γεγονότων λόγων μηδένα πλείους ἢ σὲ πεποιηκέναι γεγενῆσθαι ἤτοι αὐτὸν λέγοντα ἢ ἄλλους ἐνὶ γέ τῃ τρόπῳ προσαναγκάζοντα—Σιμμίαν Θηβαῖον ἐξαιρῶ λόγου· τῶν δὲ ἄλλων πάμπολυ κρατεῖς—καὶ νῦν αὖ δοκεῖς αἰτίος μοι γεγενῆσθαι λόγῳ τινὶ βῆθῆναι.

1

Anth. Pal. 7. 21 Σιμμίου Θηβαίου¹ εἰς Σοφοκλέα·

Τὸν σὲ² χοροῖς μέλψαντα Σοφοκλέα παῖδα Σοφίλου,

τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον,
πολλάκις δὲ³ θυμέλῃσι καὶ ἐν σκηνῇσι τεθηλῶς
βλαισὸς Ἀχαρνίτης κισσὸς ἔρψε κόμην,
τύμβος ἔχει καὶ γῆς ὀλίγον μέρος· ἄλλ' ὁ περισσὸς
αἰὼν ἀθανάτοις δέρεται ἐν σελίσιν.

¹ Θηβ. added by corrector ² cf. Crit. 7. 1 ³ Emp :
mss ἐν

SIMMIAS OF THEBES

INSCRIPTIONS

Suidas *Lexicon* : Simmias of Thebes :—Philosopher, pupil of Socrates. He wrote *On Wisdom* . . . *On 'Music'* . . . and other works of philosophy.

Diogenes Laertius *Lives of the Philosophers* : Simmias :—of Thebes ; twenty-three Dialogues of his are extant in one Book, . . . *On Epic Poetry* . . . *The Nature of the Beautiful*.

Plato *Phaedrus* : SOCRATES. You are an extraordinary person with your speeches, Phaedrus, quite wonderful. I really think that of all the speeches composed during your lifetime, more owe their existence to you than to anyone else, whether they be of your own making or made, somehow, because you would have it so—I except Simmias of Thebes, but otherwise you are easily first—, and now again it seems you have been the cause of still another.

1

Palatine Anthology : Simmias of Thebes on Sophocles :¹

Thee the singer to the dance, Sophocles child of Sophillus, the Tragic Muse's Cecropian² star, whose locks were so often crowned with the crooked Acharnian ivy that blooms amid the altar and the stage, a tomb holdeth thee now and a little plot of earth ; but the over-measure of thy life still sees in thy immortal pages.³

¹ ascription doubtful ; given by some editors to Simmias of Rhodes ; the second is rather Alexandrian in tone, but both may well fall, in any case, within the scope of this book (cf. e.g. the Chaeronea epitaphs) ² Athenian ³ cf. Suid. *Κέκροψ*, Ἀχαρνίτης, βλαισός, θυμέλη

Ibid. 22 τοῦ αὐτοῦ εἰς τὸν αὐτὸν Σοφοκλέα·

Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἡρέμα, κισσέ,
 ἐρπύζοις χλοερούς ἐκπροχέων πλοκάμους,
 καὶ πέταλον πάντη θάλλοι ῥόδου, ἧ τε φιλορρῶξ
 ἄμπελος ὑγρὰ πέριξ κλήματα χευαμένη,
 εἴκεκεν εὐμαθίης¹ πινυτόφρονος, ἧν ὁ μελιχρὸς²
 ἦσκησ' ἐν³ Μουσῶν ἄμμιγα καὶ Χαρίτων.⁴

Anth. Pal. 7. 60 Σιμμίον·⁵ εἰς Πλάτωνα τὸν φιλόσοφον·

Σωφροσύνη προφέρων θνητῶν ἦθει τε δικαίῳ
 ἐνθάδε κείται ἀνὴρ⁶ θεῖος Ἀριστοκλῆς·
 εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχευ ἔπαινον,
 οὗτος ἔχει πλείστον, καὶ φθόνον οὐ φέρεται.⁷

¹ mss also εὐεπίης ² mss also μελιχρὸς ³ E, cf. Ar. *Nub.* 972 ἐν παιδοτρύβου, Isae. 5. 41 ἐν Πυθίον: mss ἦσκησεν

⁴ cf. *I.G.* 5. 1. 726 κλαίει γαμέτης ἔμμιγα καὶ γενέτης (Sitz.)

⁵ mss also τοῦ αὐτοῦ (?) i.e. Julian of Egypt; no name in

The Same : The Same, also on Sophocles :

Creep gently, ivy, gently, as thou lavishest thy green tresses o'er the tomb of Sophocles, and all about be the flower of the rose blooming, and the doting mother of grapes with the embrace of her lush tendrils; because of the wise-hearted nimbleness of wit which the delicious singer did train in the school both of the Muses and of the Graces.¹

Palatine Anthology : Simmias, on Plato the philosopher :

Here lies the divine man Aristocles,² who surpassed the world in temperance and justice; and if any man hath ever had great praise of all men for wisdom, that most of all hath he, and getteth no envy.³

¹ cf. Suid. ἄμμιγα, πινυτός ² Plato's real name ³ cf. *Diog. L.* 3. 43

Plan., *Diog.* ⁶ *Diog.* δὴ κείται ⁷ πλείστον *Diog.* : others πουλόν: *Diog.* φθόνος οὐχ ἔπεται

ΠΡΑΞΙΤΕΛΟΥΣ

ΕΠΙΓΡΑΜΜΑ

Plin. *N.H.* 34. 8 (19). 50 : Olympiade ciii florueret Praxiteles, Euphranor . .

Ibid. 69 : . . Praxiteles quoque, qui marmore felicior, ideo et clarior fuit, fecit tamen et ex aere pulcherrima opera, etc.

Paus. 5. 17. 1 [π. 'Ηραίου τοῦ ἐν Ὀλυμπίᾳ]· χρόνῳ δὲ ὕστερον καὶ ἄλλα ἀνέθεσαν ἐς τὸ 'Ηραῖον, Ἑρμῆν λίθου, Διόνυσον δὲ φέροι νήπιον· τέχνη δὲ ἐστὶ Πραξιτέλου.

Ath. 13. 591 a [π. Φρύνης]· καὶ Πραξιτέλης δὲ ὁ ἀγαματοποιὸς ἐρῶν αὐτῆς τὴν Κνιδίαν Ἀφροδίτην ἀπ' αὐτῆς ἐπλάσαστο καὶ ἐν τῇ τοῦ Ἑρωτος βάσει τῇ ὑπὸ τὴν σκηνὴν τοῦ θεάτρου ἐπέγραψε·

Πραξιτέλης ὃν ἔπασχε διηκρίβωσεν ἔρωτα
ἐξ ἰδίης ἔλκων ἀρχέτυπον κραδίης,
Φρύνη μισθὸν ἐμεῖο διδοῦς ἐμέ· φίλτρα δὲ βάλλα
οὐκέτ' οἴστευων¹ ἀλλ' ἀπενιζόμενος.

¹ Plan. τίκτω οὐκέτι τοξέων

PRAXITELES

INSCRIPTION

Pliny *Natural History* : In the 103rd Olympiad (368–5 B.C.) flourished Praxiteles, Euphranor . .

The Same : . . . Praxiteles, too, whose work in marble was his most successful and therefore his most famous, produced, however, some extremely fine work in bronze. . .

Pausanias *Description of Greece* [on the temple of Hera at Olympia] : Later, they dedicated other works in the Heraeum, including a Hermes in marble holding the infant Dionysus; this is the work of Praxiteles.¹

Athenaeus *Doctors at Dinner* : When Praxiteles the sculptor was in love with Phrynè he took her for the model of his Cnidian Aphrodite, and upon the base of his statue of Love below the stage in the theatre inscribed these lines :

Taking his own heart for the pattern, Praxiteles portrayed the love he felt, and gave me to Phrynè as the price of myself; and so the love-spell I cast comes no longer of my own bow but of another's gaze.²

¹ discovered there in 1877 and still to be seen at Olympia
² ascription doubtful, but the poem is of his time : cf. *A. Plan.* 204 (Σιμωνίδου)

ΠΑΡΡΑΣΙΟΥ

ΕΠΙΓΡΑΜΜΑΤΑ

Quint. 12. 10. 4 [de pictoribus]: Post Zeuxis atque Parrhasius non multum aetate distantes circa Peloponnesiaca ambo tempora (nam cum Parrhasio sermo Socratis apud Xenophontem invenitur¹) plurimum arti addiderunt. quorum prior . . . secundus examinasse subtilius lineas traditur . . . ille vero ita circumscripsit omnia, ut eum legum latorem vocent, quia deorum atque heroum effigies, quales ab eo sunt traditae, ceteri tanquam ita necesse sit sequuntur.

Harpocr. Παρράσιος . . . Ἰόβας δὲ ἐν ὀγδόῃ Περὶ Ζωγράφων . . . φησὶν αὐτὸν εἶναι υἱὸν καὶ μαθητὴν Εὐήνορος, Ἐφέσιον δὲ τὸ γένος.

Plin. *N.H.* 35. 60 Nonagesima Olympiade fuere . . . Euenor pater Parrhasii et praeceptor maximi pictoris.

1-3

Ath. 12. 543c: Οὕτω δὲ παρὰ τοῖς ἀρχαίοις τὰ τῆς τρυφῆς καὶ τῆς πολυτελείας ἡσκέτο ὡς καὶ Παρράσιον τὸν ζωγράφον πορφύραν ἀμείχεσθαι, χρυσοῦν στέφανον ἐπὶ τῆς κεφαλῆς ἔχοντα, ὡς ἱστορεῖ Κλέαρχος ἐν τοῖς Βίοις. οὕτως γὰρ παρὰ μέλος ὑπὲρ τὴν γραφικὴν τρυφῆσας λόγῳ τῆς ἀρετῆς ἀντελαμβάνετο καὶ ἐπέγραφεν τοῖς ὑπ' αὐτοῦ ἐπιτελουμένοις ἔργοις:

Ἀβροδίαιτος ἀνὴρ ἀρετὴν τε σέβων τάδ' ἔγραψεν·

καί τις ὑπεραλόησας ἐπὶ τούτῳ παρίγραψεν ἄβροδίαιτος ἀνὴρ·
ἐπέγραψεν δ' ἐπὶ πολλῶν ἔργων αὐτοῦ καὶ τάδε·

¹ Xen. *Mem.* 3. 10

PARRHASIUS

INSCRIPTIONS

Quintilian *Elements of Oratory* [on painters]: Next come Zeuxis and Parrhasius who are nearly contemporaries, being both of the time of the Peloponnesian War—for a conversation of Socrates with Parrhasius may be found in Xenophon—, and did much to advance their art. The former is said . . . and the latter to have paid particular attention to line; indeed Parrhasius so systematised the art that he is known as the lawgiver, because the representations of Gods and heroes deriving from him are followed by other painters as though of necessity.

Harpocration *Lexicon to the Attic Orators*: Parrhasius:—According to Juba in the 8th Book of his treatise *On the Painters* . . . he was the son and pupil of Euenor, and by extraction an Ephesian.

Pliny *Natural History*: In the 90th Olympiad (420–17 B.C.) flourished . . . Euenor, father and teacher of the great painter Parrhasius.

1-3

Athenaeus *Doctors at Dinner*: Luxury and extravagance were so much practised among the ancients that even the painter Parrhasius wore a purple cloak and a golden crown, as we may learn from the *Lives* of Clearchus. Though he was given to a luxury entirely out of keeping with his art, he paid lip-service to virtue and inscribed upon his works the line:

The painter of this lived in style and worshipped virtue;

and somebody, highly indignant, changed it to *lived by stile* [an instrument used in encaustic painting]. Indeed he inscribed many of his works with the following lines:

Ἄβροδίαυτος ἀνὴρ ἀρετὴν τε σέβων τάδ' ἔγραψα¹
 Παρράσιος κλεινῆς πατρίδος ἔξ' Ἐφέσου.
 οὐδὲ πατὴρ λαθόμεν Εὐήνορος, ὅς ῥα μ' ἔφυσε²
 γνήσιον, Ἑλλήνων πρῶτα φέροντα τέχνης.

ἠύχητε δ' ἀνεμεσήτως ἐν τούτοις·

Εἰ καὶ ἄπιστα³ κλύουσι, λέγω τάδε· φημὶ γὰρ ἤδη
 τέχνης εὐρήσθαι τέρματα τῆσδε σαφῆ
 χειρὸς ὑφ' ἡμετέρης· ἀνυπέμβλητος δὲ πέπηγεν
 οὖρος. ἀμώμητον δ' οὐδὲν ἔγεντο βροτοῖς.

. . . παρατευόμενος δὲ ἔλεγεν, ὅτε τὸν ἐν Λίνδῳ Ἡρακλέα ἔγραφεν.
 ὡς ἕνα αὐτῷ ἐπιφαινόμενος ὁ θεὸς σχηματίζοι αὐτὸν πρὸς τὴν τῆς
 γραφῆς ἐπιτηδεύματα. ὕθεν καὶ ἐπέγραψεν τῷ πίνακι·

οἶος δ' ἐννύχιος⁴ φαντάζετο πολλάκι φοιτῶν
 Παρρασίῳ δι' ὕπνου, τοῖος ὅδ' ἐστὶν ὄραν.

¹ Jahn: mss -ψεν

² Mein: mss ὅς (ὅς γ') ἀνέφυσε

³ Schw: mss ἐν (ἐπι) τούτοισι (Aristid. τοιουτοῦ ἐι) καὶ ἄπιστα

⁴ Cob: mss -ον

The painter of this lived in style and worshipped virtue, his name Parrhasius, his birthplace far-famed Ephesus; nor was he forgetful of Euenor who not only begot him in wedlock but made him the first artist in Greece.

He also made the following quite unobjectionable boast :

Believe it or not, I tell you this: The limits, I say, of this art have now been discovered plain by my hand, and the bounds are fixed that none may pass. Yet is nothing without blame in the world of men.¹

And when he was painting the Heracles of Lindus he made the very strange claim that the God was appearing to him in his dreams and posing for him, and indeed he wrote upon the picture :

And such you may see him as he appeared often to Parrhasius in his sleep at night.²

¹ cf. Aristid. 2. 520 (ζωγράφου τι ἐπίγραμμα), Plin. *N.H.* 35.
 71 ² cf. Themist. *Or.* 2. 34

ΖΕΥΞΙΔΟΣ

ΕΠΙΓΡΑΜΜΑΤΑ

Ar. *Ach.* 989 ΧΟΡΟΣ·

ὦ Κύπριδι τῇ καλῇ
καὶ Χάρισι ταῖς φίλαις
ξύντροφε Διαλλαγῇ,
ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάβανες.
πῶς ἂν ἔμε καὶ σέ τις Ἔρωσ συνάγοι λαβῶν,
ὥσπερ ὁ γεγραμμένος ἔχων στέφανον ἀνθέμων.

Sch. *ad loc.* Ζευξίς ὁ ζωγράφος ἐν τῷ ναῷ τῆς Ἀφροδίτης ἐν ταῖς Ἀθήναις ἔγραψεν Ἔρωτα ὑπαιότατον ἐστεμμένον ῥόδοις.

Quint. 12. 10. 4 [de pictoribus] . . Zeuxis atque Parrhasius [see above] . . quorum prior luminum umbrarumque invenisse rationem . . traditur. nam Zeuxis plus membris corporis dedit, id amplius atque augustius ratus, ut existimant Homerum secutus, cui validissima quaeque forma etiam in feminis placet.

1

Aristid. 2. 521 ἄκουε δὴ καὶ ἑτέρου ζωγράφου, ὡς μὲν σὺ φαῖς ἂν, ἀλαζονευομένου, ὡς δὲ οἱ ταῦτα δεῖνοι λέγουσιν, οὐ μείζον ἢ προσῆκον φρονήσαντος· λέγει δὲ τί;

Ἡράκλεια πατρίς, Ζευξίς δ' ὄνομα· εἰ δέ τις ἀνδρῶν
ἡμετέρης τέχνης πείρατά φησιν ἔχειν,
δείξας νικάτω
. δοκῶ δ' ἡμᾶς οὐχὶ τὰ δεύτερ' ἔχειν.

ZEUXIS

INSCRIPTIONS

Aristophanes *Acharnians* : CHORUS :

Foster-sister of the Graces
And of Cypris throned above,
Holy Reconciliation,
So much fairer than we knew,
O that somehow as they paint him,
With a wreath of roses, Love,
Love might take our hands and join us,
You to me and me to you !

Scholiast on the passage : In the temple of Aphrodite at Athens the painter Zeuxis depicted Love as an extremely blooming youth wreathed with roses.

Quintilian *Elements of Oratory* [on painters] : . . . Zeuxis and Parrhasius [see p. 18] . . . of whom the former is said to have discovered the principles of light and shade. . . For Zeuxis gave greater breadth than Parrhasius to the limbs of the body, holding that this produces a fuller and more majestic effect, and imitating, as is believed, Homer, who delights in all strong bodies even in the case of women.

1

Aristides *On the Extemporised Addition* : Hear now another painter, in your opinion doubtless a braggart, but, according to those who know, a perfectly sensible man; and what says he ?

Heraclea my birthplace, Zeuxis my name; and if any man say he holds the ends of my art,¹ let him prove it ere he be believed . . . ² To my thinking, I hold no second place.

¹ i.e. has control of, is master of, such an art as mine: cf. Theogn. 140, Mimn. 2. 6 n, Archil. 55 ² two half-lines lost

Plin. *N.H.* 35. 9. 62 [de Zeuxide]: Fecit . . . athletam, adeoque sibi in illo placuit ut versum subscriberet celebrem ex eo, 'invisurum aliquem facilius quam imitaturum.'

Μωμήσεταιί τις μᾶλλον ἢ μιμήσεται.¹

¹ this original of Pliny's Latin is quoted and ascribed to Apollodorus by Plutarch *Glor. Ath.* 2, Hesych. *σκιαγραφίαν*; cf. Diogen. 6. 74

Pliny *Natural History* [Zeuxis]: He painted . . . an athlete, and was so proud of his work that he wrote beneath it the line which has since become famous :

Criticism comes easier than craftsmanship.¹

¹ *more literally* It is easier to find fault than to imitate (*i.e.* it is easier to say a thing's ill done than to do it as well); *or more particularly* This will be found fault with rather than imitated; cf. The gn. 369

ΩΣ ΘΟΥΚΥΔΙΔΟΥ

ΕΠΙΓΡΑΜΜΑ

Vit. Thuc. Θουκυδίδης Ἀθηναῖος Ὀλόρου ἦν παῖς, Θράκιον δὲ αὐτῷ τὸ γένος· καὶ γὰρ ὁ πατὴρ αὐτῷ Ὀλόρος ἐκ Θράκης εἶχε τοῦνομα . . . γέγονε δὲ Ἀντιφῶντος τοῦ Ῥαμνουσίου μαθητῆς . . . στρατηγικὸς δὲ ἀνὴρ ὁ Θουκυδίδης γενόμενος καὶ τὰ περὶ Θάσου πιστευθεὶς μέταλλα πλούσιος μὲν ἦν καὶ μέγα ἐδύνατο, ἐν δὲ τῷ Πελοποννησιακῷ πολέμῳ αἰτίαν ἔσχεν προδοσίας ἐκ βραδυτήτος τε καὶ ὀλιγωρίας . . . γενόμενος δὲ φυγὰς ὁ Θουκυδίδης ἐσχόλαζε τῇ Σιγγραφῇ τοῦ Πελοποννησιακοῦ Πολέμου . . . πληρώσας δὲ τὴν ἠγδὸν ἱστορίαν ἀπέθανε νόσῳ . . . τελευτήσας δ', ἐν Ἀθήνῃσιν ἐτάφη πλησίον τῶν Μελιτίδων πυλῶν.

εἰς Εὐριπίδην

Vit. Eurip. 135W ἐτάφη ἐν Μακεδονίᾳ, κεντάφιον δ' αὐτοῦ Ἀθήνῃσιν ἐγένετο καὶ ἐπίγραμμα ἐπέεγραπτο Θουκυδίδου τοῦ ἱστοριογράφου ποιησαντος ἢ Τιμηθέου τοῦ μελοποιῦ·

Μνήμα μὲν Ἑλλάς ἅπασ' Εὐριπίδου, ὅστέα δ' ἴσχει
 γῆ Μακέδων, ἥπερ δέξατο τέρμα βίου·¹
 πατρὶς δ' Ἑλλάδος Ἑλλάς, Ἀθηναί· πλείστα δὲ
 Μούσαις
 τέρψας ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

¹ for ἥπερ *Anth.* has ἧ (ἦ, ἦ) γὰρ, whence *B* τῇ γὰρ

THUCYDIDES (?)

INSCRIPTION

Life of Thucydides : The Athenian Thucydides was a son of Olorus, a Thracian by extraction, his father deriving the name of Olorus from Thrace. . . . He was a pupil of the orator Antiphon of Rhamnus. . . . Thucydides was a born soldier, and having the care of the mines of Thasos was rich and powerful, but in the Peloponnesian War he incurred a charge of treason because of his dilatory and neglectful conduct. . . . Becoming an exile, Thucydides occupied himself with his *History of the Peloponnesian War*. . . . After completing the eighth Book he died of disease. . . . He was buried at Athens near the Melitean Gates.

ON EURIPIDES

Life of Euripides : He was buried in Macedonia, but there was a cenotaph to him at Athens with an inscription written either by the historian Thucydides or by the lyric poet Timotheus :

Though his bones lie in Macedon where his life was ended, the whole of Greece is the monument of Euripides; but his birthplace was Athens, the Greece of Greece, and giving much joy by his Muses, he hath the thanks for it from many men.¹

¹ cf. *A.P.* 7. 45 ('Thucydides the historian'), *Plan.* ('Anonymous'), *Ath.* 5. 187 d ('Thucydides'), but it should be remembered that Timotheus, the other claimant, was a great friend of Euripides

ΑΠΟΛΛΟΔΩΡΟΥ

ΕΠΙΓΡΑΜΜΑ

Plin. *N.H.* 35. 9. 62 [de Zeuxide]: In eum Apollodorus supra scriptus versus tecit artem ipsi¹ ablatam Zeuxin ferre secum.

*e.g.*² Ημετέρην τέχνην Ζεῦξις ἀπῆλθε φέρων.

¹ sugg. *B*: mss *ipsis* * *E* (or τήν γὰρ ἐμήν)

APOLLODORUS

INSCRIPTION

Pliny *Natural History* [on Zeuxis]: The above-mentioned Apollodorus composed some lines in which he accused Zeuxis of stealing and going off with his art.

e.g. Zeuxis hath stolen and gone off with my art.

ΔΙΟΝΤΣΙΟΥ ΤΟΥ ΝΕΩΤΕΡΟΥ

Βίος

Marm. Par. 74 (86) ἀφ' οὗ Διονύσιος Σικελιώτης ἐτελεύτησεν, ὁ δὲ υἱὸς Διονύσιος ἐτυράννευσεν . . . ἔτη ΗΠΙΠ, ἄρχοντας Ἀθήνησιν Ναυσιγένους.

Diod. 15. 73. 5 τὴν δὲ ἄρχην διαδεξάμενος ὁ υἱὸς Διονύσιος ἐτυράννευσεν ἔτη δώδεκα.

Suid. Διονύσιος· υἱὸς τοῦ Σικελίας τυράννου, καὶ αὐτὸς τύραννος καὶ φιλόσοφος. Ἐπιστολάς, καὶ Περὶ τῶν Ποιημάτων Ἐπιχάρμου.

Plut. Aphilth. Reg. 176d [Διονυσίου]· ἐκπεσῶν δὲ τῆς ἀρχῆς πρὸς μὲν τὸν εἰπόντα 'Τί σε Πλάτων καὶ φιλοσοφία ὠφέλησε;' 'Τὸ τηλικαύτην' ἔφη 'τύχης μεταβολὴν ῥαδίως ὑπομένειν.'

Cic. T.D. 3. 12 Dionysius quidem tyrannus, Syracusis expulsus, Corinthi pueros docebat.

Ael. V.H. 12. 60 συνουσία ποτὲ ἐγένετο Διονυσίῳ τῷ δευτέρῳ καὶ Φιλίππῳ τῷ Ἀμύντου. πολλοὶ μὲν οὖν, ὡς τὸ εἶκός, καὶ ἄλλοι λόγοι ἐπέρρεισαν, ἐν δὲ τοῖς καὶ ἐκεῖνο ἤρετο ὁ Φίλιππος τὸν Διονύσιον πῶς τοσαύτην παρὰ τοῦ πατρὸς λαβῶν ἀρχὴν εἶτα οὐ διεσώσατο αὐτήν· ὁ δὲ ἀπεκρίνατο οὐκ ἔξω μέλους ὅτι 'Τὰ μὲν ἄλλα μοι κατέλιπεν ὁ πατήρ, τὴν δὲ τύχην ἢ ταῦτα ἐκτήσατο καὶ διεφύλαξεν οὐκέτι.'

DIONYSIUS THE YOUNGER

LIFE

Parian Chronicle: From the time when Dionysius the Sicilian died and his son Dionysius reigned in his stead . . . 104 years, in the archonship of Nausigenes at Athens (368 B.C.).

Diodorus of Sicily Historical Library: His son Dionysius succeeded him and reigned twelve years.

Suidas Lexicon: Dionysius:—Son of the Sicilian despot, himself a despot and a philosopher. His writings are *Letters* and a treatise *On the Poems of Epicharmus*.

Plutarch Sayings of Kings [Dionysius]: When he was driven from power he was asked 'What good have Plato and philosophy been to you?' and replied 'They have taught me to bear patiently a reversal of fortune such as this.'

Cicero Tusculan Disputations: Dionysius the despot when expelled from Syracuse taught school at Corinth.

Aelian Historical Miscellanies: Dionysius the Second once spent some time with Philip son of Amyntas, in the course of which, naturally enough, points arose for discussion, among others this: Philip asked his guest how it was that having inherited so great a position he had been unable to keep it. The answer was apt enough: 'My father left me all he had with one exception, and that was the luck with which he had won and kept the rest.'

Plut. *Dion.* 18. 18 χρόνου δὲ προϊόντος ὁ Διονύσιος ζηλοτυπῶν καὶ δεδοικῶς τοῦ Δίωνος τὴν παρὰ τοῖς Ἕλλησιν εὐνοίαν ἐπαύσατο τὰς προσόδους ἀποστέλλων καὶ τὴν οὐσίαν ἀπέδωκεν ἰδίους ἐπιτρόποις. βουλόμενος δὲ καὶ τὴν εἰς τοὺς φιλοσόφους διὰ Πλάτωνα κακοδοξίαν ἀναμάχεσθαι, πολλοὺς συνήγε τῶν πεπαιδευσθαι δοκούντων, φιλοτιμούμενος δὲ τῷ διαλέγεσθαι περιεῖναι πάντων ἠνάγκαζετο τοῖς Πλάτωνος παρακούσμασι κακῶς χρῆσθαι. καὶ πάλιν ἐκείνον ἐπόθει καὶ κατεγίνωσκεν αὐτὸς αὐτοῦ μὴ προσχρησάμενος παρόντι μηδὲ διακούσας ὅσα καλῶς εἶχεν. οἷα δὲ τύραννος, ἐμπληκτος αἰεὶ ταῖς ἐπιθυμίαις καὶ πρὸς πᾶσαν ὀξύρροπος σπουδήν, εὐθύς ὄρμησεν ἐπὶ τὸν Πλάτωνα καὶ πᾶσαν μηχανὴν αἴρων συνέπεισε τοὺς περὶ Ἀρχύταν Πυθαγορικούς τῶν ὁμολογουμένων ἀναδόχους γενομένους καλεῖν Πλάτωνα· δι' ἐκείνου γὰρ αὐτοῖς ἐγεγόνει φιλία καὶ ξενία τὸ πρῶτον· οἱ δ' ἐπεμψαν Ἀρχέδημον παρ' αὐτόν. ἔπεμψε δὲ καὶ Διονύσιος τριήρη¹ καὶ φίλους δεησομένους τοῦ Πλάτωνος, αὐτὸς τε σαφῶς καὶ διαρρήδην ἔγραψεν ὡς οὐδὲν ἂν γένοιτο τῶν μετρίων Δίῳ μὴ πεισθέντος Πλάτωνος ἐλθεῖν εἰς Σικελίαν, πεισθέντος δὲ πάντα. πολλαὶ δ' ἀφίκοντο πρὸς Δίῳνα παρὰ τῆς ἀδελφῆς καὶ γυναικὸς ἐπισκήψεις δεῖσθαι Πλάτωνος ὑπακοῦσαι Διονυσίῳ καὶ μὴ πρόφασιν παρασχεῖν. οὕτω μὲν δή φησιν ὁ Πλάτων ἐλθεῖν τὸ τρίτον εἰς τὸν πορθμὸν τὸν περὶ Σκύλλαν,

‘ὄφρ’ ἔτι τὴν ὅλοην ἀναμετρήσειε Χάρυβδιν.’

¹ edd: mss -eis

Plutarch *Life of Dion*: As time wore on, Dionysius, growing both jealous of Dion and fearful of his popularity in Greece, kept back his revenues and entrusted his wealth to his own stewards. Desiring to repair the ill-name he had with the philosophers because of Plato, he now gathered about him many of the reputed wise and learned, and being ambitious of the first place in dialectic, was constrained to make ill use of his misunderstandings of Plato's teaching. Moreover he began to wish for him once more, and to blame himself for making so poor use of him when he had him, nor paying heed to him as he ought. And like the despot he was, always at the merey of his own caprices and quick to respond to every impulse, it was suddenly all Plato with him, and after using every means in his power he persuaded Archytas the Pythagorean, who had first brought them together, to be his security for his *bona fides* and summon Plato to his side. Archytas sent off Archedemus to Plato, and Dionysius also dispatched a trireme and some friends of his to beg him to come, and himself wrote in no ambiguous terms to say that it would not go well with Dion if Plato refused to come to Sicily, whereas if he came it would be to his friend's great profit. Many requests too reached Dion from his wife and sister to entreat Plato to comply and to take no excuse. Thus, as Plato says, he came for the third time into the strait of Scylla

So to retrace the path of dire Charybdis.¹

See also Plat. *Epp.* 1-3, 13, Justin. 21. 5, Ael. *V.H.* 4. 18, Plut. *Dion* 9 ff, Diog. L. 3. 21, 23, 2. 61, 66 ff, Luc. *Menipp.* 13, *Paras.* 32 f, Ath. 12. 541.

¹ *Odyssey* 12. 428

ΕΠΙΓΡΑΜΜΑ

1

Plut. *Alex. Virt.* 2. 5 Διονύσιος δὲ Ἀπόλλωνος υἱὸν αὐτὸν
ὠνόμασεν ἐπιγράψας·

Δαριῶδος ἐκ μητρὸς Φοίβου κοινώμασι βλαστῶν¹

ΠΑΙΑΝΩΝ

2

εἰς Ἀπόλλωνα

Plat. *Ep.* 3, *ad Dionysium* σὺ μὲν γὰρ δὴ καὶ τὸν θεόν, ὡς
ἤγγειλαν οἱ τότε θεωροῦντες, προσεῖπες ἐν Δελφοῖς αὐτῷ τοῦτ' ἔφασκεν
θεωπεύσας τῷ ῥήματι (χαῖρε) καὶ γέγραφας, ὡς φασί·

Χαῖρε, καὶ ἠδόμενον βίοντιν διάσωζε τυράννου.

3

εἰς Ἀσκληπιὸν

Tim. ap. Ath. 6. 250c [π. Δημοκλέους]· . . . ἔφησεν τὴν
διαφορὰν γενέσθαι αὐτῷ πρὸς τοὺς συμπρέσβεις, ὅτι μετὰ τὸ
δεῖπνον ἐκεῖνοι μὲν τῶν Φρυγίου καὶ Στησιχόρου, ἔτι δὲ Πινδάρου
παιάνων τῶν ναυτῶν τινας ἀνειληφότες ἤδον, αὐτὸς δὲ μετὰ τῶν
βουλομένων τῆς ὑπὸ τοῦ Διονυσίου πεποιημένους διεπερρίνετο.
καὶ τοῦτου σαφῆ τὸν ἔλεγχον παρέξεν ἐπηγγείλατο· τοὺς μὲν
γὰρ αὐτοῦ κατηγοροῦν οὐδὲ τὸν ἀριθμὸν τῶν ᾠμάτων κατέχειν,
αὐτὸς δ' ἔτοιμος εἶναι πάντας ἐφεξῆς ᾄδειν. λήξαντος δὲ τῆς
ὀργῆς τοῦ Διονυσίου πάλιν ὁ Δημοκλῆς ἔφη· 'Χαρίσαιο δ' ἂν
μοί τι, Διονύσιε, κελεύσας τιτὶ τῶν ἐπισταμένων διδάξαι με τὸν
πεποιημένον εἰς τὸν Ἀσκληπιὸν παιᾶνα· ἀκούω γὰρ σε πεπραγα-
ματεῦσθαι περὶ τούτων.'

¹ cf. *Ep. Socr.* 35 ἀνδρὸς Φοίβου κοινώμασι βλαστῶντος

INSCRIPTION

1

Plutarch *The Fortune of Alexander*: Dionysius named him-
self a son of Apollo, writing on his tomb:

sprung from a Dorian¹ mother's converse with
Phoebus

PÆANS

2 TO APOLLO

Plato *Letter to Dionysius*: For when you addressed the
God at Delphi, as those who were then enquiring of the oracle
reported, you flattered him by using this very word (*Hail*),
and, as I am told, you have written:

Hail, and preserve in happiness the life of a despot.

3 TO ASCLEPIUS

Timaeus in *Athenaeus Doctors at Dinner* [on Democles the
flatterer of Dionysius]: . . . He said that the difference
between him and his fellow-ambassadors arose because after
supper his colleagues got some of the crew to join them in
singing some of the Pæans of Phrynichus and Stesichorus and
even of Pindar, whereas he, with the aid of any of the guests
who chose, went through the Pæans composed by Dionysius
himself. And he undertook to prove his statement. While
his accusers, he declared, could remember not even the number
of those songs, he himself was ready to sing them all from
beginning to end. This calmed Dionysius, and Democles
went on: 'You would do me a favour, Dionysius, if you were
to ask one of the professional musicians² to teach me the
Pæan you have composed to Asclepius; for this, I understand,
is what you have been engaged upon.'

¹ As Doris of Locri was D.'s mother and Locri a Dorian city,
a pun may be intended.

² or someone who knows it

MAMERKOT

ΕΠΙΓΡΑΜΜΑ

Plut. *Tim.* 13 καὶ γὰρ πόλεις εὐθὺς ἐπιπροσβουόμεναι προσετίθεντο τῷ Τιμολέοντι, καὶ Μάμερκος ὁ Κατάνης τύραννος, πολεμιστῆς ἀνὴρ καὶ χρήμασιν ἐρρωμένος, ἔδωκεν αὐτὸν εἰς συμμαχίαν.

Polyaen. 5. 12. 2 Τιμολίων πολιορκῶν Μάμερκον¹ τὴν τύραννον πολλοὺς ἐξαπατήσαντα καὶ παρὰ τοὺς ὄρκους ἀποκτείναντα κριτεστρατήγησεν. ὁ μὲν τύραννος <ὠμόλογησε Τιμολέοντι παραδῶσειν ἑαυτὸν ἐφ' ᾧ τε>² κριθῆναι παρὰ Συρακουσίοις μὴ κατηγοροῦντος Τιμολέοντος, ὁ δὲ ὤμοσε μὴ κατηγορήσειν. ἐπὶ τούτοις ὁ Μάμερκος ἤκεν εἰς τὰς Συρακούσας. Τιμολέων προεγαγὼν αὐτὸν εἰς τὴν ἐκκλησίαν 'Κατηγορήσω μὲν οὐδαμῶς' ἔφη· 'τοῖτο γὰρ συνθέμην· ἀποκτείνει δὲ τὴν ταχίστην αὐτὸν κελεύω. τοῦ γὰρ πολλοὺς ἐξαπατήσαντα δίκαιον ἦν εἶη καὶ αὐτὸν ἀπαξ ὁμοίως ἐξαπατηθῆναι.'

Plut. *Vil. Timol.* 31 οἱ δὲ πολλοὶ τῶν Συρακουσίων ἐχυλέπαινον ὑπὸ τῶν τυράννων προπηλακίζομενοι, καὶ γὰρ ὁ Μάμερκος ἐπὶ τῷ ποίηματά γραφεῖν καὶ τραγωδίαις μέγα φρονῶν ἐκόμπαζε νικήσας τοὺς μισθοφόρους, καὶ τὰς ἀσπίδας ἀναθεῖς τοῖς θεοῖς ἐλεγείων ὑβριστικὸν ἐπέγραψε·

Τάσδ' ὄστρειογραφεῖς καὶ χρυσελεφαντηλέκτρους
ἀσπίδας ἀσπίδιοις εἴλομεν εὐτελέσι.

¹ Cas : mss Μίλαρχον ² Cas. from Plut. *Tim.* 34

See also Plut. *Tim.* 30, 34, *Nep. Timol.* 2, and *Diod. Sic.* 16. 69 (344 B.C.), where Hiller v. Gärt. would keep the MS. form of the name, 'Marcus,' comparing

MAMERCUS

INSCRIPTION

Plutarch *Life of Timoleon* : For cities immediately sent envoys to ask if they might join him, and Mamercus, the despot of Catania, a military ruler with plenty of money, made alliance with him.

Polyaenus *Stratagems* : When Timoleon was besieging the despot Mamercus, who had deceived and put to death a large number of people whom he had sworn to spare, he succeeded in outwitting him. The despot had agreed to surrender to him on condition that he should stand his trial before the Syracusans, Timoleon not to be the accuser; and Timoleon took an oath that he would not. The condition accepted, Mamercus came to Syracuse. Bringing him into the assembly, Timoleon said 'I shall not accuse him, for that I have promised, but I bid you put him immediately to death. It is only just that one who has deceived others so many times should in like manner be deceived once himself.'

Plutarch *Life of Timoleon* : Most of the Syracusans were incensed by the contumely of the tyrants. For even Mamercus, who plumed himself on the poems and tragedies he wrote, when he defeated the mercenaries boasted of it, and when he dedicated their shields to the Gods, inscribed upon them the following insulting couplet :

These purple-painted shields of gold and ivory and electrum we took with little shields that cost us cheap.

I.G. 4. 1504 which prob. refers to a son of this man called after his father; the two are doubtless forms of the same name.

ΑΣΤΥΔΑΜΑΝΤΟΣ

ΕΠΙΓΡΑΜΜΑ

Suid. Ἀστυδάμας ὁ πρεσβύτερος· υἱὸς Μορσίμου τοῦ Φιλοκλέους, τραγικῶν ἀμφοτέρων, Ἀθηναῖος, τραγικός. ἔγραψε τραγιδίας σμ', ἐνίκησε ἑ, ἀκροασάμενος δὲ ἦν Ἰσοκράτους, καὶ ἐτραπή ἐπὶ τραγωδίαν.

Diod. Sic. 14. p. 420 a Ἀστυδάμας δ' ὁ τραγωδιογράφος τότε πρῶτον ἐδίδαξεν· ἔζησε δὲ ἔτη ἐξήκοντα.¹

Ματμ. Ραρ. 83 (71) ἀφ' οὗ Ἀστυδάμας Ἀθηνησὺν ἐνίκησεν ἔτη ΗΓΙΙΙ, ἄρχοντας Ἀθηνησὺν Ἀστείου

Diog. L. 2. 43 καὶ Ἀστυδάμαντα πρότερον τῶν περὶ Αἰσχύλου ἐτίμησαν (οἱ Ἀθηναῖοι) εἰκόνη χαλκῆ.

Phot. Lex. 502. 21 σαυτὴν ἐπαινεῖς ὥσπερ Ἀστυδάμας ποτέ· Ἀστυδάμαξ τῷ Μορσίμου εὐημερήσαντι ἐπὶ τραγιδίας διδασκαλίᾳ Παρθενοπαίου δοθῆναι ὑπ' Ἀθηναίων εἰκόνας ἀνάθεσιν ἐν θεάτρῳ. τὸν δὲ εἰς αὐτὸν ἐπίγραμμα ποιῆσαι ἀλαζονικὸν τοῦτο·

Εἴθ' ἐγὼ ἐν κείνοις γενόμενῃ ἢ κείνοι ἄμ' ἡμῖν,
οἷ γλώσσης τερπνῆς πρῶτα δοκοῦσι φέρειν,
ὥς ἐπ' ἀληθείας ἐκρίθην ἀφθεεῖς παράμιλλος·
νῦν δὲ χρόνῳ προέχουσι οἷς φθόνος οὐχ ἔπεται.

¹ B sugg. ἐνεκήκοντα

¹ inscriptions mention the performance of his tragedies in 348, 342, and 341 (*Parthenopaeus*) cf. Dittenb. 1078; we should therefore prob. read his age above as 90, but there has perh.

ASTYDAMAS

INSCRIPTION

Suidas *Lexicon*: Astydamos the Elder:—Son of Morsimus son of Philocles, both writers of tragedy; of Athens; writer of tragedy; wrote 240 plays; was 15 times victorious; he was a disciple of Isocrates, and changed his subject for tragedy.

Diodorus of Sicily *Historical Library*: At this time (398 B.C.) Astydamos the tragedy-writer produced his first play. He lived to be sixty (?) years of age.

Parian Chronicle: From the time when Astydamos won at Athens 109 years, in the archonship of Asteius at Athens (373 B.C.).¹

Diogenes Laertius *Lives of the Philosophers* 2. 43: The Athenians honoured Astydamos above poets like Aeschylus by giving him a bronze statue.

Photius *Lexicon*: You praise yourself like old Astydamos:—Astydamos son of Morsimus, having won the prize with his tragedy *Parthenopaeus*, was accorded by the Athenians the right of dedicating his portrait in the Theatre, and composed on himself the following boastful inscription:

Would I had lived in their day or they in mine, who bear the palm for a happy tongue: then should I have been truly judged if I had come off first; but alas! the competitors beyond cavil were before my day.²

been confusion between A. and his son of the same name
² cf. Suid. *σαυτὴν ἐπαινεῖς*, Zenob. 5. 100

ΦΙΛΙΣΚΟΤ

ΕΠΙΓΡΑΜΜΑ

Suid. Φιλίσκος· Μιλήσιος, ῥήτωρ, Ἰσοκράτους ἀκουστῆς τοῦ ῥήτορος· ἐγένετο δὲ πρότερον αὐλητῆς παραδοξότατος. διὸ καὶ Αὐλοτρόπην Ἰσοκράτης αὐτὸν ἐκάλε· . . γέγραπται δὲ αὐτῷ τάδε· Μιλησιακός, Ἀμφικτιονικός, Τέχνη Ῥητορικὴ ἐν βιβλίοις β', Ἰσοκράτους Ἀπόφασις.

Ibid. Τίμαιος· Ἀνδρμάχου, Ταυρομενίτης· . . Φιλίσκου μαθητῆς τοῦ Μιλησίου· . . ἔγραψεν Ἰταλικά καὶ Σικελικά ἐν βιβλίοις η', κτλ.

Plut. *Vit. X. Orat. Lys.* 3 ἐποίησε δὲ καὶ ἐς αὐτὸν (Λυσίαν) ἐπίγραμμα Φιλίσκος ὃ Ἰσοκράτους μὲν γυῖριμος, ἑταῖρος δὲ Λυσίου, δι' οὗ φανερὸν ὡς προέλαβε τοῖς ἔτεσιν, ὡς καὶ ἐκ τῶν ὑπὸ Πλάτωνος εἰρημένων ἀποδείκνυται. ἔχει δὲ οὕτως·

<Νῦν>¹ ὦ Καλλιόπης θύγατερ, πολυηγόρε Φρόντι,
 δείξεις εἴ τι φρονεῖς καὶ τι περισσὸν ἔχεις·
 τὸν γὰρ ἐς ἄλλο σχῆμα μεθαρμοσθέντα καὶ ἄλλοις
 ἐν κόσμοισι βίου σῶμα λαχόισθ'² ἕτερον,
 δεῖ σ' ἀρετῆς κήρυκα τεκεῖν τινα Λυσία ὕμνον
 ζῶν τε κατὰ φθιμένων κὰν ζόφω³ ἀθάνατον,
 ὃς τό τ' ἐμῆς ψυχῆς δείξει⁴ φιλέταιρον ἅπασιν,
 καὶ τὴν τοῦ φθιμένου πᾶσι βροτοῖς ἀρετήν.

¹ Jac. ² Heck : mss λαβ. ³ Wyt. — Sint. — E :
 mss δᾶρα καταφθιμένων καὶ σοφῷ ⁴ Brunck : mss δείξει

See also Cic. *de Orat.* 2. 23. 94, Dion. Hal. *Ep. Ann.* 2.

PHILISCUS

INSCRIPTION

Suidas *Lexicon* : Philiscus :—Of Miletus; orator; disciple of the orator Isocrates; he had formerly been a marvellous flute-player, and therefore Isocrates named him *Aulotrypes* or Flute-borer. . . His writings are these: *The Milesian Oration*, *The Amphictyonic*, *The Art of Rhetoric* in two Books, *An Answer to Isocrates*.¹

The Same : Timæus :—Son of Andromachus, of Tauromenium : . . . pupil of Philiscus of Miletus. . . He wrote a *History of Italy and Sicily* in eight Books, etc.²

Plutarch *Lives of the Ten Orators* [Lysias] : An inscription was written for him by Philiscus the friend of Isocrates and comrade of Lysias, whereby it is proved that he was his senior, as indeed is manifest from what is said by Plato; it is as follows :

Now glib Thought, daughter of Calliopè, wilt thou show what wisdom and mastery are thine; for one that hath adopted a new dress and taken another body in other realms of life³—for Lysias must thou bring forth, to proclaim his virtues, a hymn that shall live among the dead and be immortal in the darkness, and shall show to all men the love that is in my heart and the virtues which were his that is gone.

¹ cf. Hes. *Mil. s.v.* ² cf. Suid. *Νεάνθης*; P. wrote a *Life of Lycurgus* (the orator), cf. *Olymp. ad Plat. Gorg. ap. Lambec. Comm. Bibl. Caes.* 7. 127 ³ the accus. is *pendens*; besides a ref. to Pythagorean eschatology there is prob. a play on the double meanings 'dress' and rhetorical 'figure,' 'world' (or something like it; 'of life' is perh. necessary to this meaning), and rhetorical 'ornament'

ΑΦΑΡΕΩΣ

ΕΠΙΓΡΑΜΜΑ

Suid. 'Αφαρεύς' Ἀθηναῖος, ῥήτωρ, υἱὸς τοῦ σοφιστοῦ Ἰππίου καὶ Πλαθάνης, πρόγονος δὲ Ἴσοκράτους τοῦ ῥήτορος, ἀκμάσας κατὰ τὴν ἐνενηκοστὴν πέμπτην Ὀλυμπιάδα, ὅτε καὶ Πλάτων ὁ φιλόσοφος.

Plut. *Vit. X. Orat. Isocr.* 839 c ὁ δ' Ἀφαρεύς συνέγραψε μὲν λόγους, οὐ πολλοὺς δέ, δικανικοὺς τε καὶ συμβουλευτικούς· ἐποίησε δὲ καὶ τραγωδίας περὶ ἑπτὰ καὶ τριάκοντα, ἃν ἀντιλέγονται δύο. ἀρξίμενος δὲ ἀπὸ Λυσιστράτου διδάσκειν ἄχρι Σωσιγένοῦς ἐν ἔτεσιν εἰκοσιοκτῶ διδασκαλίας ἀστικὰς καθῆκεν ἕξ, καὶ δις ἐνίκησε διὰ Διονυσίου καθεῖς, καὶ δι' ἐτέρων ἐτέρας δύο Ἀθηναϊκὰς.

Ibid. 839 b ἔπειτα Πλαθάνην τὴν Ἰππίου τοῦ ῥήτορος γυναῖκα ἠγάγετο, τρεῖς παῖδας ἔχουσαν, ἃν τὸν Ἀφαρέα, ὃς προεῖρηται, ἐποίησας, ὃς καὶ εἰκόνα αὐτοῦ χαλκῆν ἀνέθηκε πρὸς τῷ Ὀλυμπείῳ ἐπὶ κίονος, καὶ ἐπέγραψεν·

Ἴσοκράτους Ἀφαρεύς πατρός εἰκόνα τήνδ' ἀνέθηκεν
Ζηνί, θεοὺς τε σέβων καὶ γονέων ἀρετήν.

See also Isocr. *Ep.* 8. 1, Dem. 47. 31, 52. 14, Harp. *s.v.*, Plut. *Vit. Orat.* 838, Dion. Hal. *Isocr.* 18, *Dein.* 13, *Dem. et Arist.* 2, Phot. *Bibl.* 487 b. 23, 488 a. 8, *C.I.A.* 2. 977. b. 5.

APHAREUS

INSCRIPTION

Suidas *Lexicon*: Aphareus:—Of Athens; orator; son of the sophist Hippias and Plathanè; stepson of the orator Isocrates; he flourished in the 95th Olympiad (400–397 B.C.) along with Plato the philosopher.

Plutarch *Lives of the Ten Orators* [Isocrates]: It is true that Aphareus wrote speeches both forensic and deliberative, but these were not many; he also wrote about 37 tragedies, two of which are of doubtful authenticity. His first play was produced in the archonship of Lysistratus (369), and in the 27 years down to that of Sosigenes (342) he entered six tetralogies at the City Dionysia and won there twice under the name of Dionysius, and twice at the Lenaea under other names.¹

The Same: Isocrates then married Plathanè, the widow of the orator Hippias, a woman with three children, of whom he adopted, as aforesaid, Aphareus, who set up a bronze statue of him upon a pillar near the Olympieum, with the following inscription:

This image of his father Isocrates was dedicated to Zeus by Aphareus in honour of the Gods and the virtues of his parents.

¹ he prob. wrote a life of Isocrates, cf. *Vit. Isocr.* W 258

ΣΠΕΥΣΙΠΠΟΥ

ΕΠΙΓΡΑΜΜΑ

Suid. Σπείσιππος· Εὐρυμέδοντος, ἀδελφοῦς Πλάτωνος τοῦ φιλοσόφου . . . ἀκουστῆς αὐτοῦ τοῦ Πλάτωνος καὶ διάδοχος γενόμενος τῆς Ἀκαδημείας ἐπὶ τῆς ρη' Ὀλυμπιάδος· συνέγραψε πλείιστα καὶ μάλιστα φιλοσόφει. αὐστηρὸς τὴν γνώμην καὶ εἰς ἄκρον ὑπέβητος.

Philostr. *Vil. Ap.* 19. 30 Κ Σπείσιππον τὸν Ἀθηναῶν οὕτω τι ἐσχιρήματον γενέσθαι φασίν, ὡς ἐπὶ τὸν Κασάνδρου γάμον ἐς Μακεδονίαν κωμάται ποιήματα ψυχρὰ συνθέντα καὶ δημοσίᾳ ταῦθ' ὑπὲρ χρημάτων ἔσαι.

Diog. L. 4. 4 [Σπείσιππου βίος]· καταλέλοιπε δὲ πάμπλειστα ἴσχυον' ματα καὶ Διαλόγους πλείονας, ἐν οἷς καὶ . . . Πλάτωνος Ἐγκώμιον . . .

Anth. Plan 31 Σπείσιππου'

Σῶμα μὲν ἐν κόλποις κατέχει τόδε γαῖα Πλάτωνος,
ψυχὴ δ' ἰσόθεος τάξιν ἔχει μακάρων.¹

¹ Diog. κόλπῳ κρύπτει and δ' ἀθανάτων, adding νιού Ἀρίστωνος, τὸν τις καὶ τηλόθι ναίων | τιμᾷ ἀνῆρ, ἀγαθός, θεῖον ἰδόντα βίον

SPEUSIPPUS

INSCRIPTION

Suidas *Lexicon* : Speusippus :—Son of Eurymedon, nephew of Plato the philosopher . . . disciple of Plato himself, and his successor in the Academy in the 108th Olympiad (348–5 B.C.). He wrote a great many works, particularly on philosophy. He was austere in disposition and exceedingly quick-tempered.

Philostratus *Life of Apollonius* : It is said that the Athenian Speusippus was so fond of money that he composed frigid poems to celebrate Casander's marriage and went and sang them publicly in Macedonia for a fee.

Diogenes Laertius *Lives of the Philosophers* [Speusippus] : He left a very large number of *Notes* and several *Dialogues* including . . . a *Eulogy of Plato*.

Planudean Anthology : Speusippus :—

Plato's body lies here in the bosom of Earth, but his godlike soul hath her place among the Blessed.¹

¹ cf. Diog. L. 3. 44, who adds 'the son of Ariston, whom good men honour though they dwell afar, because he discerned the life divine'

ΑΡΙΣΤΟΤΕΛΟΥΣ

ΕΠΗ ΚΑΙ ΕΛΕΓΕΙΑ

Suid. 'Αριστοτέλης· υἱὸς Νικομάχου καὶ Φαιστιᾶδος . . . ἐκ Σταγείρων, πόλεως τῆς Θράκης, φιλόσοφος, μαθητὴς Πλάτωνος . . . ἤρξε δὲ ἐτη γ' τῆς Περιποτητικῆς κληθείσης φιλοσοφίας, διὰ τὸ ἐν περιπάτῳ, ἥτοι κήπῳ, διδάξαι ἀναχωρήσαντα τῆς Ἀκαδημίας, ἐν ᾗ Πλάτων ἐδίδασκεν. ἐγγεγνήθη δὲ ἐν τῇ ἐνενηκοστῇ ἐννάτῃ Ὀλυμπιάδι, καὶ ὀπεθανεν ἀκόντον πῖον ἐν Χαλκίδι, διότι ἐκαλεῖτο πρὸς εὐθύναις ἐπεδὴ ἔγραψε Παιᾶνα εἰς Ἑρμείαν τὸν εὐνοῦχον. οἱ δὲ φασὶ νόσφ' αὐτὸν τελευτήσαι βιῶσαντα ἔτη θ'.

1, 2

Diog. L. 5 21 συνέγραψε δὲ ἀμπλειστα βιβλία, ἅπερ ἀκόλουθον ἡγήσαμην ὑπογράψαι διὰ τὴν περὶ πάντας λόγους τὰνδρὸς ἀρετήν' . . . Ἐπη ὧν ἀρχή·

Ἄγνὲ θεῶν πρέσβισθ' ἑκατηβόλε . . .

Ελεγεία ὧν ἀρχή·

Καλλιτέχνου μητρὸς θύγατερ . . .

3

Olymp in Plat. *Gora*. 41 οὐ μόνον δὲ ἐγκάμιον ποιήσας (ὁ Ἀριστοτέλης) αὐτοῦ (Πλάτωνος) ἐπαινεῖ αὐτόν, ἀλλὰ καὶ ἐν τοῖς Ἐλεγείοις τοῖς Πρὸς Εὐδήμιον αὐτὸν ἐπαιῶν Πλάτωνος ἐγκαμίσει γράφων οὕτως·

ARISTOTLE

EPIC AND ELEGIAC POEMS

Suidas *Lexicon*: Aristotle:—Son of Nicomachus and Phaestias . . . of Stageira a city of Thrace; philosopher; pupil of Plato . . . He was for thirteen years head of the school of philosophy which was known as the Peripatetic because he taught in the walk or garden after he withdrew from the Academy, which was the teaching-place of Plato. He was born in the 99th Olympiad (384–1 B.C.), and died at Chalcis of a draught of aconite which he took because he was impeached for writing a Paean in honour of Hermeias the Eunuch. Some writers, however, declare that he died of disease at the age of seventy.¹

1, 2

Diogenes Laertius *Lives of the Philosophers* [Aristotle]: He wrote a very great number of works, the names of which, in view of the man's excellence in every kind, I have thought it to the purpose to subjoin . . . *Epic Poems*² beginning

Holy one, Chiefest of Gods, far-darting . . .³

*Elegiac Poems*² beginning

Daughter of a Mother of fair offspring⁴

3

Olympiodorus on Plato: Not only does Aristotle praise Plato in a *Eulogy*, but in the *Elegiacs to Eudemus* he eulogises Plato in his praise of Eudemus, writing as follows:

¹ cf. Diog. L. 5. 6, who makes him 63 ² or lines
³ Apollo ⁴ these are the last in the list of nearly 400 works

ἐλθὼν δ' ἔς κλεινὸν Κεκροπίης δάπεδον
 εὐσεβέων σεμνήν φιλήν¹ ἰδρύσατο² βωμὸν³
 ἀνδρὸς ὃν οὐδ' αἰνεῖν τοῖσι κακοῖσι θέμις·
 ὃς μόνος ἢ πρῶτος θνητῶν κατέδειξεν ἔναργῶς
 οἰκείῳ τε βίῳ καὶ μεθόδοισι λόγων, 5
 ὡς ἀγαθὸς τε καὶ εὐδαίμων ἅμα γίνεται ἀνὴρ·
 οὐ δ' ἄνευ⁴ ἔστι λαβεῖν οὐδενὶ ταῦτα ποτέ.

4

Diog. L. 5. 5 ὑπεξῆλθεν εἰς Χαλκίδα, Εὐρυμέδοντος αὐτὸν τοῦ
 ἱεροφάντου δίκην ἀσεβείας γραφμμένου, ἢ Δημοφίλου ὡς φησι
 Φαβωρίνος ἐν Παντοδαπῇ Ἱστο. ἰα., ἐπεδήπερ τὸν ἴμνον ἐπιείησεν
 εἰς τὸν προειρημένον Ἑρμείαν, ἀλλὰ καὶ Ἐπίγραμμα ἐπὶ τοῦ ἐν
 Δελφοῖς ἀνδριάντος τοιοῦτου·

Τόνδε ποτ' οὐχ ὀσίως παραβὰς μακάρων θέμιν
 ἀγνήν
 ἔκτεινεν Περσῶν τοξοφόρων βασιλεύς,
 οὐ φανερώς λόγῃς⁵ φονίοις ἐν ἀγῶσι κρατήσας
 ἀλλ' ἀνδρὸς πίστει χρησάμενος δολίου.

¹ Immisch: mss εὐσεβέως and gen. ² ἰδρύσαο sugg. B
³ for this line Amm. and Scholl. Arist. give βωμὸν (σηκόν)
 Ἀριστοτέλης ἐν ἰδρύσατο (ἰδρύσατο) τόνδε Πλάτωνος ⁴ E:
 mss οὐ γιν' δ' ⁵ Pap. φανερῶς λόγῃς (the rest of the line
 is lost): mss -ρῶς λόγῃς

And coming to the renowned plain of Cecropia he
 built¹ an altar in honour of the holy Friendship of
 one whom it were not right for the bad even to praise,
 one who was the first if not the only man to show
 forth plainly by his own life and methods of discourse
 how we may become both good and happy, and
 without whom no man can ever receive this blessing.²

4

Diogenes Laertius *Lives of the Philosophers* [Aristotle]:
 He withdrew to Chalchis because he was indicted for impiety
 by the hierophant Eurymedon—or according to the
Miscellaneous History of Favorinus, by Demophilus, the
 accusation being that he had composed the *Hymn*³ to the
 aforesaid Hermeias, and also the following inscription for his
 statue at Delphi:

This man in impious violation of the sacred law of
 the Blessed was slain by the king of the bowmen of
 Persia, who overcame him not in bloody spear-fight
 openly, but by use of his trust in a treacherous man.⁴

¹ a slight and not improbable emendation makes this 'thou
 didst build'; in either case the subj. is presumably Eudemus
 (of Cyprus) ² i.e. be both good and happy: cf. Ammon.
Vit. Arist. 399 W ('because he dedicated an altar to Plato'
 on which he wrote: '2-3') and Scholia to Arist. ³ see
L.G. iii. 410 ⁴ cf. Pap. Didym. in Dem. 6. 36 *Berl. Klass.*
texte i. 27

ΚΡΑΤΗΤΟΣ

Βίος

Diog. L. 6. 85 Κράτης Ασκώνδου Θηβαίος· και ούτος τῶν ἐλλογίμων τοῦ κυνὸς μαθητῶν . . ἤκμαζε δὲ κατὰ τὴν τρίτην και δεκάτην και ἑκατο στήν Ὀλυμπιάδα.

Ath. 13. 591 b αὐτῆς δὲ τῆς Φρύνης οἱ περι- κτίονες (Θεσπιῶν) ἀνδριάντα ποιήσαντες ἀνέθηκαν ἐν Δελφοῖς χρύσειον ἐπὶ κίονος Πεντελικοῦ· κατε- σκεύασε δ' αὐτὸν Πραξιτέλης. ὃν και θεασά- μενος Κράτης ὁ κυνικὸς ἔφη τῆς τῶν Ἑλλήνων ἀκρασίας ἀνάθημα.

Plut. *Inim. Util.* 2 ἔνιοι δὲ και πατρίδος στέρη- σιν και χρημάτων ἀποβολὴν ἐφόδιον σχολῆς ἐποίησαντο και φιλοσοφίας, ὡς Διογένης και Κράτης.

Plut. *Adul. ab Amic.* 28 λέγεται δὲ και Δημή- τριος ὁ Φαληρεὺς ὅτε τῆς πατρίδος ἐξέπεσε και περὶ Θήβας ἀδοξῶν και ταπεινὰ πράττων διήγειν, οὐχ ἠδέως ἰδεῖν προσιόντα Κράτητα, παρρησίαν κυνικὴν και λόγους τραχεῖς προσδεχόμενος· ἐντυ- χόντος δὲ πρῶως αὐτῷ τοῦ Κράτητος και διαλεχ- θέντος περὶ φυγῆς ὡς οὐδὲν ἔχει κακὸν οὐδ' ἄξιον φέρειν βαρέως πραγμάτων σφαλερῶν και ἄβε-

CRATES

LIFE

Diogenes Laertius *Lives of the Philosophers*: Crates:—Son of Ascondas, of Thebes. He too was one of the famous disciples of the Dog (*i.e.* Diogenes) . . . He flourished in the 113th Olympiad (328–5 B.C.)

Athenaeus *Doctors at Dinner*: Of Phrynè herself the Thespians made a gold statue and dedicated it upon a column of Pentelic marble at Delphi; it was the work of Praxiteles. When Crates the Cynic saw it he exclaimed 'Dedicated by the incontinence of the Greeks.'¹

Plutarch *How to Benefit by our Enemies*: Some have made exile and loss of their goods a means to leisure and the study of philosophy, for instance Diogenes and Crates.²

The Same *How to tell a Flatterer from a Friend*: We are told that when Demetrius of Phalerum was banished his country and was living in obscurity and mean circumstances near Thebes, he was little pleased to see Crates approach, expecting to be treated with the outspokenness and harshness of the Cynics. But when Crates addressed him kindly and spoke of banishment, saying that it had no sting, and a man rid once for all of dangers and uncertainties

¹ cf. Plut. *Pyth. Or.* 14, *Alex. Fort.* 2. 3 ² cf. Luc. *D.M.* 11, 27; Plut. wrote a *Life of Crates*, cf. Jul. *Or.* 6. 200 b, *Apost.* 17. 75

βαίων ἀπηλλαγμένον, ἅμα δὲ θαρρεῖν ἑαυτῷ καὶ τῇ διαθέσει παρακαλοῦντος, ἠδίων γενόμενος καὶ ἀναθαρρήσας πρὸς τοὺς φίλους εἶπε 'Φεῦ τῶν πράξεων καὶ ἀσχολιῶν δι' ἃς ἄνδρα τοιοῦτον οὐκ ἔγνωμεν.'

Apostol. 10. 5 'Κράτης ἀπολύει τὰ Κράτητος ἵνα μὴ τὰ Κράτητος κρατήσῃ τὸν Κράτητα' οὗτος γὰρ ἐκ Βοιωτίας ἔλκων τὸ γένος, φιλοσοφῆσαι θέλων τὴν Κυνικὴν φιλοσοφίαν λαβὼν τὰ ὑπάρχοντα αὐτοῦ ἔρριψε τῷ δήμῳ, εἰπὼν τὸν παροιμιώδη τοῦτον λόγον.

ΠΑΙΓΝΙΩΝ

[A'] ΕΛΕΓΕΙΩΝ

1

Jul. Or. 6. 199c ἵνα δὲ μὴ τις ὑπολάβῃ με ταῦτα ἄλλως λέγειν, ἐκ τῶν Παίγνιων Κράτητος ὀλίγα σοι παραγράψω.

Μνημοσύνης καὶ Ζητῆος Ὀλυμπίου ἀγλαὰ τέκνα,
Μοῦσαι Πιερίδες, κλυτὴ μοι εὐχομένῳ.
χόρτον ἐμῇ συνεχῶς¹ δότε γαστέρι, ἥτε μοι αἰεὶ
χωρὶς δουλοσύνης λιτὸν ἔθηκε βίον.²

ὠφέλιμον δὲ φίλοις, μὴ γλυκερὸν τίθετε. 5
χρήματα δ' οὐκ ἐθέλω συναγειν κλυτά, κανθάρου
ἄλβον
μύρμηκός τ' ἄφενος χρήματα μαιόμενος,

¹ Jul. also -χῆ
ἢ δὴ λιτὸν κτλ.

² Jul. also γασ. καὶ δότε χωρὶς | δουλ.

had no cause to bewail his lot, and at the same time urging him to have confidence in himself and his condition, he took heart of grace and exclaimed to his friends 'Fie on the labours and distractions which prevented me from knowing such a man as this!'

Apostolius *Proverbs*: 'Crates lets go of Crates' goods lest Crates' goods out-Crates Crates':¹ It seems that Crates, a Boeotian by extraction, desiring to adopt the Cynic philosophy, took his possessions and threw them to the people, making the above proverb-like pronouncement.²

See also Sext. Emp. *Hypot.* 3. 200, Ath. 10. 422c, Luc. *Gall.* 20, Plut. *Tranq.* 4, Demetr. *Eloc.* 170 and C.'s *Life* in Diogenes Laertius.

ΤΟΥΣ

[i] ELEGIAC POEMS

1

Julian *Orations*: Lest anyone think me to be speaking without book, I will subjoin a few passages from the *Toys* or Humorous Poems of Crates: ³

Splendid Children of Memory and Olympian Zeus, give ear, Pierian Muses, unto my prayer. Grant fodder without fail unto my belly, which hath ever made my living of the frugalest short of slavery. . . .⁴ Make me rather profitable than pleasant to my friends. Fine possessions I wish not to gather, as who should crave the wealth of a beetle or the riches

¹ *lit.* overcome Crates; but there is a pun in the Gk.

² cf. fr. 20

³ parody of Sol. fr. 13: cf. Jul. *Or.* 7. 213a

⁴ one line (prob. only one, cf. Sol.), lost

ἀλλὰ δικαιοσύνης μετέχειν καὶ πλοῦτον ἀγινεῖν¹
 εὐφορον, εὐκτητον, τιμιον εἰς ἀρετήν.⁹
 τῶν δὲ τυχῶν Ἑρμῆν καὶ Μούσας ἰλάσομ' ἀγνάς
 οὐ δαπάναις τρυφαιαῖς, ἀλλ' ἀρεταῖς ὀσίαις.

2 ὕμνος εἰς Εὐτέλειαν

Ibid. 199 a καὶ ὁ Κράτης μντοὶ πεποίηκεν Ἕμνον εἰς τὴν
 Εὐτέλειαν.

Χαῖρε, θεὰ δέσποινα, σοφῶν ἀνδρῶν ἀγάπημα,²
 Εὐτελίη, κλεινῆς ἔγγουε Σωφροσύνης,
 σὴν ἀρετὴν τιμῶσιν, ὅσοι τὰ δίκαι' ἀσκούσιν.

[B'] EPION

3

Plut. *Orb. Lun.* 25 ἀλλὰ σύ, τὸν Ἀρίσταρχον ἀγαπῶν ἀεὶ
 καὶ θαυμάζων, οὐκ ἀκοίεις Κράτητος ἀναγιγνώσκοντος.

Ὠκεανός, ὅσπερ γένεσις πάντεσσι τέτυκται³
 ἀνδράσιν ἦδὲ θεοῖς, πλείστην ἐπὶ γαίαν ἴησιν.

4

Diog. L. 2. 118 [π. Στίλπωνος]: πάλιν δὲ ἰδὼν τὸν Κράτητα
 χειμῶνος συγκακαυμένον, ὁ Κράτης εἶπε, ὄκοίεις μοι χρεῖαν ἔχειν
 ἱματίου καινοῦ (ὅπερ ἦν νοῦ καὶ ἱματίου) καὶ τὸν ἀχθεσθέντα⁴
 παρωδῆσαι εἰς αὐτὸν οὕτω.

Καὶ μὴν Στίλπων' εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα
 ἐν Μεγάρους, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνῆς.

¹ Petav: mss ἀγίειν ² *An'hol.* ἀνδρῶν ἀγαθῶν ἀγάπ.
³ *Il.* 14. 246 (but Ὠκεανοῦ) ⁴ Emperius: mss αἰδεσθέντα

¹ Jul. has lines 1-2, *A.P.* 10. 104. 1-3, cf. Clem. Al. *Paed.*
 3. 53. 3, *Apost.* 8. 13a ² parody of Homer; Plut.
 playfully suggests that line 2 was interpolated by C. into the

of an ant, but my prayer is to partake of righteousness
 and win a prosperity that is borne easily and gotten
 easily, valuable unto virtue. The which if I get, I
 will propitiate Hermes and the holy Muses not with
 rich spendings but with pure virtues.

2 HYMN TO THRIFT

The Same: Crates moreover composed a *Hymn to Thrift*:¹

Hail, thou Goddess Queen, darling of the wise,
 Thrift that art sprung of renowned Temperance;
 thy virtues are honoured by all who practise
 righteousness.

[ii] EPIC POEMS

3

Plutarch *The Face in the Moon*: But you, who think so
 much of Aristarchus, turn a deaf ear to Crates when he reads:

Ocean, that is the father of them all,
 Both men and Gods, pours over much o' th' earth.²

4

Diogenes Laertius *Lives of the Philosophers* [Stilpo]: And
 again, on seeing Crates pinched with the cold in winter, he
 remarked 'You seem to me, Crates, to need a *new coat*' [which
 also means a *coat and wits*, or as we might put it 'Why not
 weave the wool you gather?']; annoyed by this, Crates
 replied with the following parody:³

And Stilpo eke saw I in toilsome woe
 At Megara,⁴ where 'tis said Typhoeus sleeps;⁵

text ³ cf. Hes. *Mil.* 52: the 1st line substitutes *Stilpo* for
 the *Tantalus* of *Od.* 11. 582 (cf. *Plat. Prot.* 315 c), the 2nd at
 Megara for among the *Arimi* in *Il.* 5. 783, the 3rd there wrangled
 he for he shall lie wounded in *Il.* 8. 537 ⁴ the Gk. also means
 in the mansion ⁵ the discomfort of the Titan Typhoeus
 under Etna was said to cause the eruptions, cf. *Pind. P.* i. 15

ἔνθ' ἔτ'¹ ἐρίζεσκεν, πολέες² δ' ἄμφ' αὐτὸν ἐταίριον
τὴν δ' ἀρετὴν παρὰ γράμμα διώκοντες κατέτριβον.

5

Ibid. 126 φαίνεται δὴ ὁ Μενέδημος σεμνὸς ἰκανῶς γενέσθαι,
ὅθεν αὐτὸν Κράτης παρωδῶν φησι·

Φλειάσιόν τ' Ἀσκληπιιάδην καὶ ταῦρον Ἐρετριῆ.³

6

Plut. *de Vit. Aere Al.* 7 Οὐκ ὄργς ὡς πολλὰ μὲν γῆ παρέχει,
πολλὰ δὲ θάλαττα; 'καὶ μὴν Μικύλον εἰσείδον' φησὶν ὁ Κράτης
'τῶν' κτλ.

Καὶ μὴν Μικύλον εἰσείδον
τῶν ἐρίων ξαίνοντα γυναικὰ τε συγξαίνουσαν,
τὸν λιμὸν φεύγοντας ἐν αἰνῇ δηϊοτήτι.

7 Πήρη

Diog. L. 6. 85 [π. Κράτητος]· τοῦτου παίγνια φέρεται τάδε·

Πήρη τις πόλις ἐστὶ μέσῳ ἐνὶ οἴνοπι τύφῳ
καλὴ καὶ πίειρα, περιέρρυπος,⁴ οὐδὲν ἔχουσα,
εἰς ἣν οὔτε τις εἰσπλεῖ ἀνὴρ μωρὸς παρσίτιος,
οὔτε λίχνος πόρνης⁵ ἐπαγαλλόμενος πυγῆσιν·⁴
ἀλλὰ θύμον καὶ σκόρδα φέρει καὶ σῦκα καὶ ἄρτους·
ἐξ ἧς⁶ οὐ πολεμοῦσι πρὸς ἀλλήλους περὶ τούτων,
οὐχ ὄπλα κέκτηνται περὶ κέρματος, οὐ περὶ δόξης.

¹ Diels: mss ἔνθε τ', ἔνθα τ' ² so *Il.* 8. 537: mss πολλοί
³ B: mss Ἐρέτριον ⁴ Steph: mss -τος ⁵ Diels: Diog.
-νης, Clem. -νος ⁶ E: mss ὦν

¹ cf. Arist. *Rhet.* 3. 11; τὸ παρὰ γράμμα is used loosely of any
kind of pun ² cf. Hes. *Mil.* 36: parodying the story of Theseus
and the Marathonian Bull, Eretria being M.'s birthplace and
Ascl. the friend with whom he attended, after abandoning
Plato, the lectures of Stilpo at Megara ³ without need to

There wrangled he, with comrades thronged, and ran
A letter-shifting goose-chase after Virtue.¹

5

The Same [Menedemus]: He appears to have thought quite
enough of himself; and so is thus taken off by Crates:

Asclepiades of Phlius and the Bull Eretrian²

6

Plutarch *Against Borrowing*: Do you not see that there is
much to be got both from land and sea? ³ And yet in Crates'
words: ⁴

And Micylus saw I⁵
Carding some wool, his goodwife carding too,
Fleeing from Famine in a death-grip dire.⁶

7 THE WALLET

Diogenes Laertius *Lives of the Philosophers* [Crates]: The
following *Toys* or humorous verses of his are well known:

Wallet 's a town i' th' wine-dark sea of Folly;
Fair 'tis and fat, all dirt,⁷ and ne'er a groat in 't.
Thither ne'er sails the foolish parasite
Nor lickerish catamite with watering mouth,
But thyme it bears and garlic, figs and loaves;
O'er these things ne'er do her possessors quarrel
Nor stand to arms for farthings or for fame.⁸

borrow ⁴ Plut. takes καὶ μὴν which in Crates means *and
moreover* as meaning *and yet* ⁵ half a line left out by Plut.;
parody of *Od.* 11. 593 'And Sisyphus saw I in bitter woe':
M. is a poor tailor in Callim. *Ep.* 26 and in Luc. *Gall.* and
Catapl. ⁶ parody of *Od.* 12. 257 'stretching to me their
hands in death-grip dire,' of the companions of Odysseus being
devoured by Scylla ⁷ parody of *Od.* 19. 172 'Crete is a
country in the wine-dark sea; | Fair 'tis and fat, sea-girt'
⁸ cf. Demetr. *Eloc.* 259 (1), Apul. *Apol.* 22 (1), Clem. Al. *Paed.*
2. 93. 4

Clem. Al. *Str.* 2. 492 καὶ Ἀντισθένης δὲ μανῆναι μᾶλλον ἢ ἡσθηναί αἰρεῖται, ὅ τε Θηβαῖος Κράτης φησί·

τῶν δὲ κρατεῖ¹ ψυχῆς ἤθει ἀγαλλομένη,²
οὐθ' ὑπὸ χρυσείων δουλούμενοι³ οὐθ' ὑπ' ἐρώτων
τηξινόθων⁴ οὐδ' αὖ τι συνέμπορόν ἐστι⁵ φίλιβρι.
καὶ τὸ ὄλον ἐπιλέγει·

ἦδονῆ ἀνδραποδῶδαι ἀδούλωτοι καὶ ἀκαμπτοι⁶
ἀθάνατον⁷ βασιλίαν Ἐλευθερίαν ἀγαπῶσιν.⁸

Plut. *Sanit.* 7 ὁ μὲν οὖν Κράτης διὰ τρυφὴν καὶ πολυτέλειαν οἰόμενος οὐχ ἥκιστα τὰς στάσεις καὶ τὰς τυραννίδας ἐμύθεσθαι ταῖς πόλεσι μετὰ παιδιᾶς παρῆνε·

μὴ πρὸ φακῆς λοπάδ' αὖξων
ἐς στάσιν ἄμμε βάλῃς.

Teles ap. Stob. *Fl.* 5. 67 καὶ τί ἔχει δυσχερὲς ἢ ἐπίπονον ἢ πενία; ἢ οὐ Κράτης καὶ Διογένης πένητες ἦσαν; καὶ ὡς⁹ ῥιθιδίως διεξήγαγον αὐτοφοι γενόμενοι καὶ ἐπαῖται καὶ διαίτη εὐτελεῖ καὶ λιτῇ δυνάμενοι χρῆσασθαι. ἀπορία καὶ δάνεια περ. ἐσθηκεν;

Κόγχων καὶ κύαμον σύναγ' <ἄγγει>,¹⁰ κὰν τάδε
δράσης
ῥηθιδίως στήσεις πενίας κάθ', <ἐταῖρε,>¹¹ τρώπαιον.
(φησὶν ὁ Κράτης.)

¹ Hart: mss κράτει ² the presence of this pentameter suggests confusion of two citations, and yet the 5 lines hang well together, the subj. of κρατεῖ being made clear to the reader of Clem. only by line 5; there may have been a line or lines betw. 3 and 4 ³ mss -νη ⁴ B τηξινόων ⁵ Syl.-E: mss οὐδ' ἔτι -ροί εἰσι (-οι orig. correction of δουλου-

Clement of Alexandria *Miscellanies*: And Antisthenes prefers madness to pleasure, and the Theban Crates says:

And those she sways in pride that such they be
Serve neither gold nor loves that waste the wits,
Nor have they truck with wanton violence;
and he sums up thus:

Unbound, unbent by Pleasure's servitude,
Their queen 's immortal Freedom whom they love.¹

Plutarch *Precepts of Health*: Now Crates, who believed that discord and despotism were chiefly due to luxury and extravagance, gave the following humorous advice:

Embroid us not by making more
Of pot than pottage.²

Teles in Stobaeus *Anthology*: And what is there distressing or painful about poverty? Were not Crates and Diogenes poor? Yet how easily did they live! They became humble men and beggars, and able to put up with a cheap and simple way of life. Are you oppressed with difficulties and debts? Then in Crates' words,

Gather but beans and cockles in a pot,
And you shall triumph over Penury.

¹ cf. Theodoret *Gr. Aff.* 12. 49

² cf. Ath. 4. 158 b

μένη?) ⁶ so Theod: Clem. ἀκαμπτοι ⁷ Wil. -των
⁸ mss τ' ἀγ. ⁹ mss πῶς ¹⁰ Kalinka: mss συνάγαγε φηοῖν
ὁ Κ. καὶ τὰ τοῦτοι πρόσφορα ¹¹ E: mss ῥαθιδίως στήσ. τρ.
κατὰ πενίας

12

Diog. L. 6. 86 [π. Κράτητος]: ἔστιν αὐτοῦ καὶ τὸδε·
 Ταῦτ' ἔχω, ὅσσ' ἔμαθον καὶ ἐφρόντισα καὶ μετὰ
 Μουσῶν
 σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια τύφος¹
 ἔμαρψεν.

13

Ibid. 90. [π. Κράτητος]: ἐν Θήβαις ὑπὸ τοῦ γυμνασιάρχου
 μαστιγωθείς, οἱ δὲ ἐν Κορινθῶ ὑπὸ Εὐθυκράτους, καὶ ἐλκόμενος τοῦ
 ποδός, ἐπέλεγεν ἀφροντιστῶν·
 Ἔλκε ποδὸς τεταγῶν διὰ βηλοῦ θεσπεσίοιο.²

14

Ibid. 92 [π. Κράτητος]: συναισθόμενος ὅτι ἀποθνήσκει, ἐπῆδε
 πρὸς ἑαυτὸν λέγων
 Στείχεις δὴ, κυρτῶν, εἰς Ἀΐδαο δόμους.³
 ἦν γὰρ κυφὸς ὑπὸ χρόνου.

14A

Stob. *Fl.* 14. 16 [π. κολακείας]: Κράτης τοὺς κολακὰς φησι
 συγκατανευσιφάγους

¹ *A. Plan.* τύμβος, *Pal.* τάφος ² Hom. βῖψε and ἀπὸ βηλ.
³ *E*: mss have incorporated gloss κυφὸς διὰ γῆρας after δόμους,
 and then added φίλε after δὴ, βαίνεις before εἰς, and ὄραν
 (which became ὄρη) after κυφὸς, in an attempt to make it
 metrical

¹ parody of the paraphrase of part of the supposed in-
 scription on the tomb of Sardanapalus: Strabo 14. 672 gives
 Choerilus' translation (?) of the Assyrian as 'Eat, drink, play;
 60

12

Diogenes Laertius *Lives of the Philosophers* [Crates]: There
 is also this of his:

My lore, my thoughts, and what the Muse hath given
 Of pride, are mine; my great wealth 's gone to
 smoke.¹

13

The Same [Crates]: When he had been flogged by the
 gymnasium-master at Thebes—or according to another
 version by Euthyocrates at Corinth—and was being dragged
 by the heels, he remarked unconcernedly:

Hale by the foot across the heavenly threshold!²

14

The Same [Crates]: Feeling that death was near, he sang
 himself the following incantation:
 Hunchback, you're on the way to Hades' home.
 For time had bowed his back.

14A

Stobaeus *Anthology* [on flattery]: Crates calls flatterers
syncataneusiphagous, that is

eaters by mutual consent.³

for all else is not worth this' (*i.e.* a snap of the fingers), adding
 'moreover the following epic version is current "My food, my
 triumphs, and what Love hath given | Of joy, are mine; my
 great wealth all is gone "' (*A.P.* 7. 325 for *triumphs* reads *drink*,
 but see Choer. ap. Str.); cf. Cram. *A.O.* 4. 219, Plut. *de Se*
Laud. 17, *A.P.* 7. 326, Sch. Ar. *Av.* 1021, Chrysipp. ap. Ath. 7.
 337 a, Phoen. Col. ap. Ath. 530e ² from *Il.* 1. 591 where
 Hephaestus says 'hurled (me) by the foot from off the heavenly
 threshold' ³ *i.e.* they get their keep in return for their
 flattery

[IAMBΩN]

15

Diog. L. 6. 86 [π. Κράτητος]: ἔστι καὶ Ἐφημερίς ἡ θρυλουμένη
 οὕτως ἔχουσα

Γίθει μαγείρω μῶς δέκ', ἱατρῶ δραχμῆν,
 κόλακι τάλαντα πέντε, συμβούλω καπνόν,
 πόρνη τάλαντον, φιλοσόφω τριώβολον.

16

Teles ap. Stob. Fl. 97. 31 οὐκ ἀλῆδῶς γὰρ Κράτης φησί·

Οὐκ οἶσθα, πῆρα δύναμιν ἡλικὴν ἔχει
 θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν.

17

Diog. L. 6. 86 [π. Κράτητος]: φέρεται δ' αὐτοῦ κάκεινα·

Ἔρωτα παύει¹ λιμός, εἰ δὲ μή, χρόνος·
 ἔαν δὲ τούτοις μὴ δύνῃ χρησθαι, βρόχος.²

18

Stob. Fl. 116. 31 [π. γήρως]: Κράτητος·

ὁ γὰρ χρόνος μ' ἔκαμψε, τέκτων μὲν σοφός,
 ἅπαντα δ' ἐργαζόμενος ἀσθενέστερα.

¹ Jul. λύει ² An'h. ἔαν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ
 | θεραπεῖα (-πεῖα) σοὶ τὸ λοιπὸν ἡρτήσῃω βρόχος

¹ see fr. 23 n2 ² cf. Diog. L. 6. 86 ³ cf. Jul. Or. 6.
 198 d, Suid. Κράτης, *Paroem.* 2 p. 754, Clem. Al. *Str.* 2. 121. 2,

[IAMBΙ]¹

15

Diogenes Laertius *Lives of the Philosophers* [Crates]: There
 is also the well-known *Ledger* which runs as follows:

Put down 'Cook—forty pounds; Surgeon—a shilling;
 Flatterer—a thousand guineas; Mentor—smoke;
 Harlot—two hundred pounds; Wise man—three
 pence.'

16

Teles in Stobaeus *Anthology*: What Crates says savours
 well:

Thou know'st not how great strength there lies in
 these—

A wallet, a peck of pease, and never a care.²

17

Diogenes Laertius *Lives of the Philosophers* [Crates]: This
 also of his is well known:

Love's checked by hunger, failing that, by time;
 And if you cannot wait, a running noose.³

18

Stobaeus *Anthology* [old age]: Crates:—

I'm bent by Time, the great artificer,
 Who being deft yet weakens all he makes.

Theodoret 12. 172; *A.P.* 9. 497 expands line 2 into 'and if this
 will not quench the flame, your sole resource is to knot a
 halter' (but there are difficulties in the Gk. text)

Ibid. 115. 9 Κράτητος ἐξ Ἀντιφάνους.¹

᾽Ωνείδισάς μοι γῆρας ὡς κακὸν μέγα,
οὐ μὴ τυχόντι θανάτος ἐσθ' ἢ ζημία,
οὐ πάντες ἐπιθυμοῦμεν· ἂν δ' ἔλθῃ ποτέ,
ἀνιώμεθ'· οὕτως ἐσμεν ἀχάριστοι φύσει.

20, 21

Simpl. in Epict. 64 καὶ πενία δέ, εἴποι ἂν ὁ Ἐπίκτητος, οὐδὲν δεινόν· ἐπεὶ καὶ Κράτητι ἂν ἔδοξε τῷ Θεβαίῳ δεινόν, ὃς τῶν ἑαυτοῦ τῇ πόλει παραχωρήσας καὶ εἰπὼν 'Κράτης . . . ἀποστερεῖ,' τότε ἔδοξεν ἐλευθεροῦσθαι καὶ στέφανον ὡς ἐπὶ ἐλευθερίᾳ περιεβάλετο, ὅτι τὴν πενίαν ἀντὶ τῆς εὐπορίας ἠλλάξατο.

Isid. Pel. Errp. 2. 146 Κράτης . . . φήσας· 'Κράτης Κράτητα Θεβαίων ἐλευθεροῖ.'

Ap. Flor. 14 (47) . . . in forum exilit, rem familiarem abiecit velut onus stercois magis labori quam usui. dein coetu facto maximum exclamat: 'Crates Cratetem² manumittit.'

Joan. Dam. Tannery *Rév. des Et. Gr.* 6. 274 Κράτης φιλόσοφος . . . φιλοσοφήσας ἔφη· 'Κράτης ἀπολύει τὰ Κράτητος, ἵνα μὴ κρατήσῃ τοῦ κρατοῦντος τὰ κρείττονα.'

Greg. Naz. *Carpt. Lib.* i. 228 Κράτης δ' ὁμοίως χρημάτων ὑπερτιθεῖς | αὐτὸν μεθεῖς τε μηλόβοτον τὴν οὐσίαν | ὡς ἂν κακίας ἠπρῆτιν καὶ σωματῶν | ἀρθεῖς ὑπὲρ βωμοῦ μεγάλῃ κηρύγματι | ἀνείπεν αὐτὸν ὡς ἐν Ὀλυμπίᾳ μέσῃ | τὸ θαυμάσιον δὴ τοῦτο καὶ βιώμενος· | 'ἐλευθεροῖ Κράτητα Θεβαίων Κράτης,' | δουλείαν εἰδὼς τὸ κρατεῖσθαι χρημάτων.

Suid. Κράτης· οὗτος καταλιπὼν τὴν οὐσίαν μηλόβοτον ἀρθεῖς ἐπὶ τοῦ βωμοῦ εἶπεν· 'Ἐλευθεροῖ Κράτητα' κτλ.

Κράτης Κράτητα χρημάτων ἀποστερεῖ,
ἵνα μὴ κρατήσῃ τὸν κρατοῦντα κρείττονα.³

Ἐλευθεροῖ Κράτητα Θεβαίων Κράτης.

¹ ἐκ <τοῦ εἰς> Ἀντιφάνη? cf. Plat. *Lys.* 205 d ἄδεις εἰς αὐτὸν ἐγκώμιον, *E* ² Rohde: mss *Crates te* ³ τὸν κρατοῦντα *E*, Diels omits τὰ: Joan. D. as above

The Same: Crates from Antiphanes:—¹

You taunt me with my age as 't were an ill;
Yet he that gets not Eld is put to death,
And all desire it; but and if it come
We are sorry; such is man's ingratitude.²

20, 21

Simplicius on Epictetus: And even poverty, Epictetus would say, is nothing terrible, or it would have seemed so to Crates of Thebes, who only considered himself free when he had given up his possessions to his country. Then, saying 'Crates robs,' etc. he put a wreath as of freedom upon his head because he had exchanged poverty for affluence.

Isidore of Pelusium *Letters*: Crates . . . saying 'Crates of Thebes sets Crates free.'

Apuleius *Florida*: . . . rushing out into the marketplace, he threw away his possessions like a load of refuse that gave more trouble than it was worth, and cried to the crowd that gathered 'Crates sets Crates free.'

John of Damascus: Crates the philosopher . . . philosophising said: 'Crates sets free the goods of Crates lest they come to be the possessor and he the possessed.'

Gregory of Nazianzus *Poems*: Crates in like manner setting himself above riches, and turning his goods into a sheepwalk³ as being abettors of vice and makers of slaves, rose above an altar and made loud proclamation as though in the midst of Olympia, to this wondrous effect, 'Crates of Thebes' etc., knowing that the possession of goods is servitude.

Suidas *Lexicon*: Crates:—This man turned his goods into a sheepwalk, and rising upon the altar said: 'Crates of Thebes,' etc.

Crates robs Crates of his chattels, lest
They come to be possessor, he possess.

Crates of Thebes hereby sets Crates free.⁴

¹ or, emending the *Gk.* from the poem to Antiphanes
² cf. Theogn. 819 ³ i.e. laying them waste, destroying them
⁴ the passage of Simpl. seems to imply that 21 came near to 20, but it was not necessarily part of the same piece

21A

Greg. Naz. *Ibid.* φαῖν τὸν αὐτὸν (ὡς τινας δ' ἄλλον τινα | τῶν φιλοσοφούντων ἐξ ἰσοῦ φρονήματος) | πλέοντα τοῦ κλυδωνοῦ ἀγριουμένου, | ἔπειτα φόρτῳ τῆς νεῶς βαρουμένης, | ῥίπτειν προθύμως εἰς βυθὸν τὰ χρήματα, | τοῦτον δ' ἐπειπεῖν ἄξιον μνήμης λόγον·

Εὐ γ', ὦ Τύχη μοι τῶν καλῶν διδάσκαλε,
ὡς εἰς τρίβωνα ῥαδίως συστέλλομαι.

22

Jul. *Mis.* 369 b εἰ δὲ τοσαῦτα μέτρα θέρους ἦν παρ' ὑμῖν τοῦ νομίματος, τί προσδοκᾶν ἔδει τηλικαῦτα, ἦνίκα, φησὶν ὁ Βοιωτίος ποιητής,

Χαλεπὸν γενέσθαι λιμὸν ἐπὶ τῷ δράγματι.¹

ΤΡΑΓΩΙΔΙΩΝ

23

Diog. L. 6. 98 φέρεται δὲ τοῦ Κράτητος βιβλίον Ἐπιστολαί, ἐν αἷς ἀριστα φιλοσοφεῖ, τὴν λέξιν ἔστιν ὅτε παραπλήσιος Πλάτωνι. γέγραφε καὶ Τραγωδίας ὑψηλότατον ἔχουσας φιλοσοφίας χαρακτηρισήρα, οἷον ἔστι κάκεινα·

Οὐχ εἰς πάτρας μοι πύργος, οὐ μία στέγη,
πάσης δὲ χέρσου καὶ πόλισμα καὶ δόμος
ἔτοιμος ἡμῖν ἐνδαιτᾶσθαι πάρα.

¹ mss τὸν λιμὸν

¹ in the Greek there is prob. a play on two meanings of *συστέλλομαι*, to cut down or reduce, and to wrap up ² some

21A

Gregory of Nazianzus (*continuing*): It is said that the same Crates—or, as some say, another philosopher equally wise—when a storm arose at sea and the ship was in danger of foundering because of her freight, threw his goods (*or* money) overboard with this memorable remark:

Thanks to thee, Luck, who 'st taught me what is good,
How easily a smock holds all I am!¹

22

Julian *Beard-hater*: If that quantity of corn was sold at that price in your city in summer, what were you to expect at the season of the year when, in the words of the Boeotian poet,

'Tis hard there should be dearth in harvest-time.

ΤΡΑΓΩΙΔΙΩΝ ²

23

Diogenes Laertius *Lives of the Philosophers*: There is also current a work of Crates entitled *Letters*, containing excellent philosophy and in a style sometimes approaching Plato's. He also wrote *Tragedies*, which display a philosophy of a very high type; compare:

Not one tower only hath my home, nor roof;
The house and citadel of all dry land
Is, for the taking, mine to dwell therein.³

of the above iambic fragments may belong under this heading ³ Dümmler compares Anon. *Trag.* 392 Nauck (prob. the orig. of C's lines) and Teles ap. Stob. *Fl.* 40. 8 (which suggests that the speaker is Heracles)

ΚΑΣΤΟΡΙΩΝΟΣ

1 εἰς Πάνα

Ath. 10. 45t τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχός φησιν, εἰς τὸν Πάνα ποιήμα τοιοῦτόν ἐστιν· τῶν ποδῶν ἐκάστου¹ ὅλοις ὀνόμασιν περιελιγμένου¹ πάντας ὁμοίως ἡγεμονικούς καὶ ἀκολουθητικούς (τὸ ποιήμα) ἔχει τοὺς πόδας οἷον·

Σὲ τὸν βολαῖς νιφοκτύποις δυσχείμερον
ναίουθ' ἔδραν,² θηροῦμε Πάν, χθόν' Ἀρκάδων,
κλήσω γραφῇ τῆδ' ἐν σοφῇ³ πάγκλειτ' ἔπη
συνθείς, ἄναξ, δύσγνωστα μὴ σοφῶ⁴ κλύειν,
μωσοπόλε⁵ θῆρ, κηρόχυτον ὃς μείλιγμ' ἴεις. .

καὶ τὰ λοιπὰ τὸν αὐτὸν τρόπον. τούτων δὲ ἕκαστον τῶν ποδῶν, ὡς ἂν τῇ τάξει θῆς, τὸ αὐτὸ μέτρον ἀποδώσει, οὕτως·

σὲ τὸν βολαῖς νιφοκτύποις δυσχείμερον,
νιφοκτύποις σὲ τὸν βολαῖς δυσχείμερον.

καὶ ὅτι τῶν ποδῶν ἕκαστός ἐστιν ἑνδεκαγράμματος.⁶

2 εἰς Διόνυσον

Ibid. 12. 542 e [π. Δημητρίου τοῦ Φαληρέως]: ἐν δὲ τῇ πομπῇ τῶν Διονυσίων ἦν ἐπεμψεν ἄρχων γενόμενος, ἦδεν ὁ χορὸς εἰς αὐτὸν ποιήματα †Σείρωνος†⁷ τοῦ Σολέως ἐν οἷς ἠλιόμορφος προσηγορεύετο·

ἑξόχως δ' εὐγενέτας ἠλιόμορφος ζαθέοις
ἄρχων σε τιμαῖσι γεραίρει.

¹ mss nomi. ² Cob: mss ὁδος (Scal ἔδος) ³ Pors: mss τῆδε σοφῇ ⁴ Mein: mss σοφοῖς ⁵ Cob: mss μωσ. (but see below) ⁶ Schev: mss δεκαγρ. ⁷ Leopardi: Καστορίωνος

¹ the Gk. has 'feet,' but this must be a mistake; a 'meter' contains two feet ² the translation attempts no more than

CASTORION

1 To PAN

Athenaeus *Doctors at Dinner*: The poem to Pan by Castorion of Soli, according to Clearchus, is of this kind: each of its feet beginning and ending without breaking a word, it has all its 'meters',¹ interchangeable (*i.e.* interchangeable in the same line), thus:²

O Thou that hast thy dwelling in Arcadia's snow-storm-beaten land, Thee Pan, thou herdsman of wild beasts, will I praise with an all-famous compound of verse in this cunning style, verse hard, Lord, for the unskilled to understand; O Beast that servest the Muses, and utterest wax-poured³ charms . . .

and the rest in the same way. Now each of these 'meters,'¹ whatever its position in the line, will give the same metre or rhythm, thus:

σὲ τὸν βολαῖς νιφοκτύποις δυσχείμερον
and
νιφοκτύποις σὲ τὸν βολαῖς δυσχείμερον.

Note too that each of the 'meters' consists of eleven letters.⁴

2 To DIONYSUS

The Same [on Demetrius of Phalerum]: In the procession of the Dionysia which he celebrated when he was archon (in 309 B.C.) the chorus sang in his honour a poem by Castorion⁵ of Soli, in which he was called Sun-like, thus:

and before all others the high-born Sun-like Archon extolletH Thee with holy honours.⁶

an English version of the Gk. words ³ *i.e.* poured from the wax-jointed Pan-pipes ⁴ true except for the last line, where therefore we should read the Doric form *μωσοπόλε* for *μωσοπόλε* ⁵ the mss have *Seiron* or omit the name ⁶ the metre is melic

ΚΛΕΩΝΟΣ

ΕΛΕΓΕΙΩΝ

Et. Mag. 389. 24 εὐβύριον· τὸ εὔοικον . . . εἴρηται ὅτι κατὰ τὴν βαυρίαν, ἢ κατὰ τοὺς Μεσσαπίους σημαίνει τὴν οἰκίαν, ὡς φησι Κλέων ὁ ἐλεγειοποιός·

Τοῦτο μὲν οὖν ῥέξαντες ἀολλέες ἠγερέθοντο
βαυριόθεν βριαροὶ Γοργοφόνου¹ νέποδες.

¹ Mein: mss -ροι

CLEON¹

ELEGIAC POEMS

Etymologicum Magnum εὐβύριον: 'Well-housed' . . . from *βαυρία* which in Messapian means 'house'; compare Cleon the elegiac writer:

This done, they assembled themselves together from their houses, the sturdy young of the Gorgon-slayer.²

¹ cf. Curt. 8. 5. 8 for a long story connecting him with Alexander ² perh. means the Persians with a pun on *Perseus*

ΘΕΟΚΡΙΤΟΥ ΤΟΥ ΧΙΟΥ

ΕΠΙΓΡΑΜΜΑ

Suid. Θεόκριτος· Χίος, ῥήτωρ, μαθητὴς Μητροδώρου τοῦ Ἰσοκράτου. ἔγραψε Χρείας. ἀνεπιπολιτεύσατο δὲ Θεοπόμπῃ τῷ Ἰστωρῶ. φέρεται αὐτοῦ Ἱστορία Λιβύης, καὶ Ἐπιστολαὶ Θαυμασῆσαι.

Plut. *Puer. Educ.* 11 B Ἀντίγονον δὲ τὸν βασιλεῖα τῶν Μακεδόνων ἐτερόφθαλμον ὄντα τὴν πῆρῳσι προσφέρων (ὁ Θεόκριτος) εἰς οὐ μετρίαν ὄργην κατέστησε. τὸν γὰρ ἀρχιμάγειρον Εὐτροπίωνα <πέμψας ὁ βασιλεὺς πρὸς αὐτὸν οὕτω>¹ γεγενημένον ἐν τάξει, παραγενέσθαι πρὸς αὐτὸν ἤξιον καὶ λόγον δοῦναι καὶ λαβεῖν. ταῦτα δ' ἀπαγγέλλοντος ἐκείνου πρὸς αὐτὸν καὶ πολλάκις προϊόντος 'Εὐ οἶδα' ἔφησεν 'ὅτι ὡμὸν με θέλεις τῷ Κύκλωπι παραθεῖναι,' ὀνειδίζων τὸν μὲν ὅτι πηρὸς, τὸν δ' ὅτι μάγειρος ἦν. κακείνος 'Τουγαροῦν' εἰπὼν 'τὴν κεφαλὴν οὐχ ἔξεις ἀλλὰ τῆς ἀθυροστομίας ταύτης καὶ μανίας δώσεις δίκην,' ἀπήγγειλε τὰ εἰρημένα τῷ βασιλεῖ, ὃ δὲ πέμψας ἀνείλε τὸν Θεόκριτον.

Ath. 12. 539 f ἔγραψεν δὲ καὶ ποτε Ἀλέξανδρος ταῖς ἐν Ἰωνίᾳ πόλεσι καὶ πρώτοις Χίοις, ὅπως αὐτῷ πορφύραν ἀποστείλωσιν. ἤθελεν γὰρ τοὺς ἑταίρους ἀπαντα ἀλουργὰς ἐνδύσαι στολὰς. ἀναγκασθεῖσης δὲ τῆς ἐπιστολῆς Χίους παρὼν Θεόκριτος ὁ σοφιστὴς νῦν ἐγκωκεῖαί εἶπε τὸ παρ' Ὁμήρῳ εἰρημένον²

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταῖή.

Plut. *Vit. Pud.* 14 . . . ὡς Θεόκριτος, δνεὶν παρ' αὐτοῦ ἐν βαλακείῳ στελεγγίδα κίχραμένον, τοῦ μὲν ξένου, τοῦ δὲ γνωρίμου κλέπτου, μετὰ παιδιᾶς ἀμφοτέρους διεκρούσασα' εἰπὼν 'Σε μὲν οὐκ οἶδα, σὲ δ' οἶδα.'

Ath. 6. 230 f. Θεόπομπος δ' ὁ Χίος ἐν ταῖς πρὸς Ἀλέξανδρον Συμβουλαῖς περὶ Θεοκρίτου τοῦ πολίτου τὸν λόγον ποιούμενος φησιν. 'Ἐξ ἀργυρωμάτων δὲ καὶ χρυσῶν πίνει καὶ τοῖς σκεύεσιν χρῆται

¹ E

² II. 5. 83

THEOCRITUS OF CHIOS

INSCRIPTION

Suidas *Lexicon*: Theocritus:—Of Chios: orator; pupil of Metrodorus of the school of Isocrates. He wrote *Maxims* or *Citations*. He was a political opponent of the historian Theopompus.¹ His works now current are a *History of Libya* and *Wonderful Letters*.

Plutarch *Education* [on Theocritus]: Antigonos the one-eyed king of Macedon he greatly provoked by reproaching him with his defect. One day, when Theocritus was not yet in his place at table, the king sent his chief cook Eutropion to request him to come to him and explain matters. When the cook had come and given his message more than once, Theocritus exclaimed 'I know you're willing to serve me up raw to the Cyclops,' thus reproaching the king with his defect and the cook with his profession. 'Very well,' rejoined the cook, 'you'll pay for not keeping your silly mouth shut by losing your head,' and so went back and told the king, who sent and put Theocritus to death.

Athenaeus *Doctors at Dinner*: Once, too, Alexander wrote to the cities of Ionia, beginning with Chios, to send him purple, his object being to clothe all his suite in purple robes. Theocritus the sophist was present when the letter was read to the Chians, and exclaimed that he now understood Homer's line:

was ta'en of purple death and forceful fate.²

Plutarch *Shamefacedness*: . . . like Theocritus who, when two men, one a stranger and the other a known thief, asked the loan of his strigil or skin-scraper at the baths, put them off with a jest, exclaiming 'You I don't know and you I do.'

Athenaeus *Doctors at Dinner*: Theopompus of Chios in his *Counsels to Alexander* says of his fellow-citizen Theocritus 'He drinks out of silver and gold and uses other such vessels for

is 'his eyes were ta'en,' etc.; the meaning of *purple* in this passage is still in doubt: cf. *A.P.* 9. 434

¹ cf. Str. 14. 645; Theop. also was a Chian ² the original

τοῖς ἐπὶ τῆς τραπέζης ἑτέροις τοιοῦτοις, ὁ πρότερον οὐχ ὅπως ἐξ ἀργυρωμάτων οὐκ ἔχων πίνειν ἀλλ' οὐδὲ χαλκῶν, ἀλλ' ἐκ κεραμῶν καὶ τούτων ἐνόησε κολοβῶν.'

Stob. *App. Fl. Mon.* 204 Θεόκριτος ὁ Χίος ἐρωτηθεὶς πῶς ἄριστα καὶ δικαιοτάτα βιώσομεν, 'Ἐὰν ἂ τοῖς ἄλλοις' ἔφη 'ἐπιτιμῶμεν, αὐτοὶ μὴ ποιῶμεν.'

Apost. 8. 91 k θράσει μὲν οὐδέεις οὐδέπω, πόνῳ δὲ καὶ γενναίῳ τητι καὶ ἐπεικείᾳ ἀρετὴν ἐπέκτησατο· Θεοκρίτου.

Pap. Didym. in Dem. 6. 34 *Berl. Klass. Texte* i. 27 καὶ φησι Βρ[ύ]ω[ν] ἐν τῷ Περί Θεοκρίτου ἐπίγραμμα]μά τι Θεοκρίτου [τὸν Χίον εἰς αὐτὸν ποιῆ]σαι.¹

Ἐρμίου εὐνούχου τε καὶ Εὐβούλου τόδε δούλου
μνήμα² κενὸν κενόφρων τεύξεν³ Ἀριστοτέλης·
ὅς γαστρὸς τιμῶν ἄνομον φύσιν⁴ εἴλετο ναίειν
αὐτ' Ἀκαδημείας Βορβόρου ἐν προχοαῖς.

Plut. *Exil.* 10 Ἀριστοτέλην δὲ καὶ λελοιδόρηκε Θεόκριτος ὁ Χίος, ὅτι τὴν παρὰ Φιλίππῳ καὶ Ἀλεξάνδρῳ διαίταν ἀγαπήσας εἴλετο . . . προχοαῖς.' ἔστι γὰρ ποταμὸς περὶ Πέλλην, ὃν Μακεδόνες Βόρβορον καλοῦσι.

¹ there are gaps in the Pap. ² so Euseb: in Pap. space favours μνήμα: Diog. σῆμα ³ so Diog: Eust. Ap. θῆκεν, Pap. lost ⁴ Pap. ὃς [γα]στρὸς τιμῶν ἀνομ[ον] . . . : Plut. Diog. ὃς διὰ τὴν ἀκρατῆ γαστρὸς φύσιν

¹ including excellence of all kinds stands is very nearly metrical ² the citation as it ³ other cit. have 'un-

the service of the table, though once, far from being able to drink from cups of silver, he could not even afford cups of bronze, but had to be content with earthenware, and that often half-broken.'

[Stobaeus] *Munich Anthology*: Theocritus of Chios, when asked how we should live the best and most righteous lives, answered 'If we refrain from doing ourselves what we blame others for doing.'

Apostolius *Proverbs*: 'No man ever won virtue¹ by audacity, but rather by nobility of character and reasonableness: ' Theocritus.²

Didymus *On Demosthenes*, from a 2nd-Century Papyrus: According to Bryon in his treatise *On Theocritus*, Theocritus of Chios composed an *Inscription* upon him:

To Hermias the Eunuch, slave of Eubulus, this empty tomb was raised by the empty-minded Aristotle, who respecting the lawless³ nature of his belly chose to dwell at the mouth of the Borborus instead of in the Academy.⁴

Plutarch *Exile*: Aristotle was abused by Theocritus of Chios because he was content with his life at the courts of Philip and Alexander, saying 'chose to dwell' etc. It seems there is a river near Pella called by the Macedonians Borborus or Mud.⁵

restrained' ⁴ the suggestion is that Arist. withdrew to Macedonia because he could not earn a livelihood at Athens ⁵ cf. Euseb. *Praep. Ev.* 15. 793, Apost. 6. 38 a; Diog. L. 5. 11 (1-2)

MENANDROT

ΕΠΙΓΡΑΜΜΑΤΑ

Marm. Par. B 18 (14) ἀφ' οὗ Κάσσανδρος εἰς Μακεδονίαν κατήλθεν . . . ἔτη ΠΙΙ, ἄρχοντας Ἀθήνησι Δημοκλείδου ἐνίκαι δὲ καὶ Μένανδρος ὁ κωμφοποιὸς Ἀθήνησιν τότε πρῶτον.

Ar. Byz. ap. Sch. Hermog. *Rh. Gr.* 4. 101 W ὁ Μένανδρε καὶ βίε, πότερος ἄρ' ἡμῶν πότερον¹ ἐμιμήσαυ;

1

Anth. Pal. 7. 72 Μενάνδρου κωμικοῦ· εἰς Επικούρου καὶ Θεμιστοκλέα

Χαῖρε Νεοκλείδα δίδυμον γένος, ὧν ὁ μὲν ἡμῖν²
πατριδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας.

2

Aus. Ep. 145 ex Menandro:

Re fruire ut natus mortalıs; dilige sed rem
Tanquam immortalıs; sors est in utroque verenda.³

¹ Scal; mss πρῶτερον ² E (B sugg. ἡμῶν): mss ἡμῶν
³ cf. Luc. *A.P.* 10. 26 ὡς τεθνηζόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε, | ὡς δὲ βιωσόμενος φείδω τῶν κτεάνων | ἔστι δ' ἀνὴρ σοφὸς οὐδὲτος, | ὅς ἀμφὶ ταῦτα νοήσας | φειδοῖ καὶ διαπάνη μέτρον ἐφηρμόσατο

MENANDER

INSCRIPTIONS

Parian Chronicle: From the time when Cassander returned to Macedonia . . . 52 years, in the archonship of Democleides at Athens (316-3 B.C.). This was the year when the comic poet Menander won his first victory at Athens.

Aristophanes of Byzantium: O Menander and Life, which of you imitated the other?

1

Palatine Anthology: Menander the comic poet; on Epicurus and Themistocles:

Hail twin Neocleids, saviours of our country, the one from servitude, the other from senselessness!¹

2

Ausonius Epigrams: From Menander:

Enjoy your goods as mortal, see to them as though immortal; in both there is fate to be feared.²

¹ both had fathers called Neocles ² the lost original was prob. before Lucian (?) when he wrote 'Enjoy thy goods as about to die, but spare them as though about to live; wise is he who measures thrift and unthrift with understanding of both these things'; perh. M. wrote 'in both there's due measure (καιρός) to be observed'

ΠΑΝΑΡΚΟΣ

ΓΡΙΦΟΣ

Ath 10. 452 c και τὸ Πανάρκους δ' ἐστὶ τοιοῦτον, ὡς φησι Κλιάρχος ἐν τῷ Περὶ Γρίφων, ὅτι βίλοι ξύλω τε καὶ οὐ ξύλω κτλ.

Plat. *Rep.* 5 479 c τοῖς ἐν ταῖς ἐστίασεσιν, ἔφη, ἐπαμφο-
περίζουσιν ἔουκεν, καὶ τῶ τῶν παίδων αἰνίγματι τῷ περὶ τοῦ εὐνοῦχου,
τῆς θολῆς περὶ τῆς νυκτερίδος, ἧ καὶ ἐφ' οὗ αὐτὸν αὐτὴν αἰνίττουται
βαλεῖν.

Sch. *ad loc.* Κλεάρχου γρίφος·

Λῖνός τίς ἐστίν, ὡς ἀνὴρ τε κοῦκ ἀνὴρ
ὄρνιθα κοῦκ ὄρνιθ' ἰδὼν τε κοῦκ ἰδὼν
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην,
λίθω τε κοῦ λίθω βάλοι τε κοῦ βάλοι.

. . νυκτερίδα δ' εὐνοῦχος νάρθηκος κιστῆρι.

¹ the word translated 'strike' can mean both 'to aim at' and 'to hit'; cf. Sch. Arist. 4. 14, Eust. 713. 10, Suid. αἶνος, Trypho *Rh. Gr.* 8. 736 W, Choerob. *Rh. Gr.* Spengel 3. 253, Phot. νυκτερίδος αἶνος

PANARCES

RIDDLE

Athenaeus *Doctors at Dinner* [on riddles]: And there is the following one by Panarces, according to Clearchus in his treatise *On Riddles*, that etc.

Plato *Republic*: It is like the *équivoques* at a dinner-party, or the children's riddle about the eunuch who struck at the bat and what it was perched on and what the missile was.

Scholiast *on the passage*: A riddle (recorded, by Clearchus

'Tis fabled that a man and not a man
Saw and saw not a bird and not a bird
Upon a tree and no tree, and struck at it
And struck not with a stone and not a stone.

. . that is, a eunuch, a bat, a fennel, and a bit of pumice.¹

For mentions of other Elcgic poems or poets of the Athenian Age see Paus. 5. 25. 4 (HIPPIAS), Diog. L. 2. 104 (THEODORUS, cf. Ath. 3. 122 b, 14. 618 e[?]), Aeschin. *in Tim.* 136 (AESCHINES).

END OF PART I

PART II
THE IAMBIC POETS
(EXCEPTING THE CHOLIAMBIC WRITERS)
FROM
ARCHILOCHUS TO SCYTHINUS

ΑΡΧΙΛΟΧΟΥ

βίος

Pind. *P.* 2. 99

εἶδον γὰρ ἐκάς ἐὼν τὰ πόλλ' ἐν ἀμαχανία
ψογερόν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν
παινόμενον.

Hdt. i. 12 . . . Γύγης, τοῦ καὶ Ἀρχίλοχος ὁ
Πάριος κατὰ τὸν αὐτὸν χρόνον γενόμενος ἐν ἰάμβω
τριμέτρῳ ἐπεμνήσθη.

Marm. Par. 33 ἀφ' οὗ [Ἀρχίλοχ]ο[s ὁ ἰαμβο-
ποιὸς ἐφάνη] ἔτη ΗΗΗΗΔΓΠΙΙ ἄρχοντος Ἀθή-
νησι Λυσιά[δου].¹

Clem. Al. *Str.* i. 21. 141S [π. Ὀμήρου]: Ἀρίσταρ-
χος δὲ ἐν τοῖς Ἀρχιλοχείοις Ὑπομνήμασι κατὰ
τὴν Ἰωνικὴν ἀποικίαν φησὶ φέρεσθαι αὐτόν.

Paus. 10. 28. 3 [π. γραφὰς τὰς τῆς ἐν Δελφοῖς
λέσχης]: οἱ δὲ ἐπιβεβηκότες τῆς νεῶς οὐκ
ἐπιφανεῖς ἐς ἅπαν εἰσὶν οἷς προσήκουσι. Τέλλης
μὲν ἡλικίαν ἐφήβου γεγωνὸς φαίνεται, Κλεόβοια
δὲ ἔτι παρθένος, ἔχει δὲ ἐν τοῖς γόνασι κιβωτόν,
ὁποίας ποιεῖσθαι νομίζουσι Δήμητρι· ἐς μὲν δὴ
τὸν Τέλλιν τοσοῦτον ἤκουσα, ὡς ὁ ποιητῆς
Ἀρχίλοχος ἀπόγονος εἶη τρίτος Τέλλιδος· Κλεό-
βοιαν δὲ ἐς Θάσον τὰ ὄργια τῆς Δήμητρος
ενεγκεῖν πρώτην ἐκ Πάρου φασίν.

¹ suppl. Hiller v. Gärtringen

ARCHILOCHUS

LIFE

Pindar *Pythians*: Far though I be, I have seen the
chiding Archilochus in manifold want, with nought
to fatten him but heavy-worded hatreds.

Herodotus *Histories*: . . . Gyges, who is mentioned
in an iambic trimeter by his contemporary Archi-
lochus of Paros (fr. 25).¹

Parian Chronicle: From the [coming into fame of
Archil]o[chus the iambic poet] 418 years, in the
archonship of Lysiades at Athens.²

Clement of Alexandria *Miscellanies*: But Aris-
tarchus in his *Notes on Archilochus* makes Homer
contemporary with the colonisation of Ionia.

Pausanias *Description of Greece* [on the frescoes of
Polygnotus in the Delphian Colonnade]: It is not
quite clear with what the passengers (in Charon's
boat) are concerned.³ Tellis⁴ appears to be about
eighteen years of age, Cleoboea still a girl, and is
holding in her lap a casket of the shape of those
made for Demeter. With regard to Tellis I was told
this much, that the poet Archilochus was descended
from him in the second generation; and it was
Cleoboea, they say, who introduced the worship of
Demeter into Thasos from Paros.

¹ cf. Phot. *Bibl.* 319. b. 27 ² 681 B.C. (Cyril c. *Jul.* i.
12 gives Ol. 23, i.e. 678-5) ³ i.e. what they have to do
with the picture of Odysseus in Hades ⁴ prob. a short
form of Telesicles (see below)

Steph. Byz. Θάσος' . . ὅτι δὲ καὶ ἀερία ἡ
Θάσος δῆλον ἐκ τοῦ χρησμοῦ τοῦ δοθέντος πατρὶ
τοῦ Ἀρχιλόχου·

Ἄγγειλον Παρίοις, Τελεσίκλειε,¹ ὡς σε κελεύω
νῆσῳ ἐν ἠερίῃ κτίξιν εὐδέειλον ἄστν.

Ath. 4. 164 e ὡς ὁ Κρατῖνος ἐν Τοῖς Ἀρχιλόχοις
ἔφη.

Clem. Al. *Str.* 133 S ἰαμβον ἐπενόησεν Ἀρχί-
λοχος ὁ Πάριος.

Ibid. 144 S.

Callim. fr. 233 p. 466 Schneider
· · τοῦ μεθυπλήγος
φροίμιον Ἀρχιλόχου.²

Diogen. 2. 95 Ἀρχιλόχον πατεῖς· ἐπὶ τῶν
λοιδορούντων· τοιοῦτος γὰρ ὁ Ἀρχιλόχος.³

Hor. *Epod.* 6. 13

Cave, cave; namque in malos asperrimus
parata tollo cornua,
qualis Lycambae spretus infido gener
aut acer hostis Bupalus.

Sch. *ad loc.*: Archilochum significat, qui Lycamben
probrosis versibus usque eo insectatus est, ut ille
mortem sibi conscisceret. hoc autem eo fecit, quod
ille filiam suam in matrimonium promissam mox
denegasset.

Stephanus of Byzantium *Lexicon*: Thasos: . . .
The great height of Thasos appears from the oracle
given to the father of Archilochus:

Tell unto the Parians, O son of Telesicles, that I
bid thee found a far-seen city in a lofty isle.

Athenaeus *Doctors at Dinner*: As Cratinus says in
his *Archilochuses*.¹

Clement of Alexandria *Miscellanies*: The iambus
is the invention of Archilochus of Paros.

The Same: (see on Callinus, vol. i. p. 44).

Callimachus:

. . the hymn of the wine-stricken Archilochus.

Diogen. *Proverbs*: You are thumbing² Archi-
lochus:—a proverb applied to those who revile
others, Archilochus being one of these.

Horace *Epodes*: Beware, beware! I'm a tough
fellow with horns ready for the wicked, like him to
whom the false Lycambes would not give his daughter,
or him that was so fierce a foe to Bupalus.

Scholiast *on the passage*: He means Archilochus,
who attacked Lycambes so bitterly with abusive verses
that he committed suicide. Archilochus attacked
him because he denied him his daughter's hand after
promising it.

¹ cf. Plut. *Cim.* 10. 3, Ath. 14. 644 b (Alexis' comedy *Archilochus*)
² cf. Ar. Av. 471; or treading on

¹ sic ² Ruhnck: mss Ἀντιλόχου ³ cf. Apost. 4. 2,
where mss Ἀρχιλόχου πατρίς (πατρός, πατεῖς) with the same
explanation, and Eust. 1684. 45 (Ἄ. πεπάτηκας)

Id. *Ep.* i. 19. 23

Parios ego primus iambos
ostendi Latio, numeros animosque secutus
Archilochi, non res et agentia verba Lycamben.
ac ne me foliis ideo brevioribus ornes,
quod timui mutare modos et carminis artem,
temperat Archilochi Musam pede mascula Sappho,
temperat Alcaeus, sed rebus et ordine dispar,
nec socerum quaerit quem versibus oblinat atris,
nec sponsae laqueum famoso carmine nectit.

Id. *A.P.* 79

Archilochum proprio rabies armavit iambo.

Ovid. *Ib.* 53

postmodo, si perges, in te mihi liber iambus
tincta Lycambeo sanguine tela dabit.

Eust. in *Od.* 1684. 45 *ιστέον δὲ ὅτι πολλῶν προσώπων ἀψαμένων βρόχους ἐπὶ λύπαις ἔπαθον οὕτω κατὰ τὴν παλαιὰν ἱστορίαν καὶ αἱ Λυκαμβίδες,¹ ἐπὶ τοῖς Ἀρχιλόχου ποιήμασι μὴ φέρουσαι τὴν ἐπιφορὰν τῶν ἐκείνου σκωμμάτων.*

Val. Max. 6. 3. Ext. 1 Lacedaemonii libros Archilochi e civitate sua exportare iusserunt, quod eorum parum verecundam ac pudicam lectionem arbitrabantur; noluerunt enim ea liberorum suorum animos imbui, ne plus moribus noceret quam ingenii prodesset.

Plut. *Mus.* 28 *ἔτι δέ, καθάπερ Πίνδαρός φησι, καὶ τῶν σκολιῶν μελῶν Τέρπανδρος εὐρετῆς ἦν*

¹ mss *οἱ βίβαι* and *φέρουτες*

The Same *Epistles*: I it was that first gave Latium the Parian Iambic, copying Archilochus in metre and spirit, but not in matter nor the words that assailed Lycambes. And should you be disposed to skimp my crown because I have feared to change the rule and rhythm of his song, remember, pray, that virile Sappho shapes her Muse by his measure, and Alcaeus too, yet his themes are different and the order of his lines; he seeks no father-in-law to bespatter with black verse nor knots a halter of defaming song for his bride-to-be.¹

The Same *Art of Poetry*: Wrath armed Archilochus with her own Iambic.

Ovid *Ibis*: Some day, if you stay not your hand, my outspoken iambic will furnish me against you with arrows dipt in Lycambean blood.

Eustathius *On the Odyssey*: It should be noted that literature has many cases of self-hanging for grief, and this was the death, according to the old story, of the daughters² of Lycambes, who could not withstand the onslaught of the satire of Archilochus.

Valerius Maximus *Memorable Deeds and Sayings*: The Spartans ordered that the books of Archilochus should be removed from their state because they considered them indecent, and would not have their children indoctrinated with writings which might do more harm to their morals than good to their wits.

Plutarch *Music*: Moreover, if we may believe Pindar, Terpander was the originator of drinking-songs. But it must be remembered that further

¹ cf. Hor. *Sat.* 2. 3. 12, Jul. *Mis.* 337 a, Euseb. *Praep. Ev.* 5. 228 ff ² mss 'sons'

ἀλλὰ μὴν καὶ Ἀρχίλοχος τὴν τῶν τριμέτρων ῥυθμοποιίαν προσεξεύρε καὶ τὴν εἰς τοὺς οὐχ ὁμογενεῖς ῥυθμούς ἔντασιν καὶ τὴν παρακαταλογὴν καὶ τὴν περὶ ταῦτα κρούσιν· πρῶτῳ δ' αὐτῷ τὰ τ' ἐπὶ δὲ καὶ τὰ τετράμετρα καὶ τὸ κρητικὸν καὶ τὸ προσοδιακὸν ἀποδέδοται καὶ ἡ τοῦ ἠρώου αὔξησις, ὑπ' ἐνίων δὲ καὶ τὸ ἐλεγείον, πρὸς δὲ τούτοις ἡ τε τοῦ ἱαμβείου πρὸς τὸν ἐπιβατὸν παιῶνα ἔντασις καὶ ἡ τοῦ ηὔξημένου ἠρώου εἰς τε τὸ προσοδιακὸν καὶ τὸ κρητικὸν· ἔτι δὲ τῶν ἱαμβείων τὸ τὰ μὲν λέγεσθαι παρὰ τὴν κρούσιν τὰ δ' ἄδουσαι, Ἀρχιλόχον φασὶ καταδείξαι, εἴθ' οὕτω χρῆσασθαι τοὺς τραγικοὺς ποιητάς, Κρέξον δὲ λαβόντα εἰς διθυράμβων χρῆσιν ἀγαγεῖν. οἴονται δὲ καὶ τὴν κρούσιν τὴν ὑπὸ τὴν ᾠδὴν τοῦτου πρῶτον εὔρεῖν, τοὺς δ' ἀρχαίους πάντας πρόσχορδα κρούειν.

Ath. 14. 620 c.

Ibid. Κλέαρχος δ' ἐν τῷ προτέρῳ Περὶ Γρίφων 'τὰ Ἀρχιλόχου' φησὶν 'Σίμωνίδης ὁ Ζακύνθιος ἐν τοῖς θεάτροις ἐπὶ δίφρου καθήμενος ἔρραψῶδει.'

Mar. Vict. Gr. Lat. 6. 1. p. 85 K: quod si uno pede brevius quam nunc est fuerit, erit ithyphallicum metrum, inventum ab Archilocho, e tribus trochaicis coniunctis, ut *Bacche plaude Bacche*, quod in honorem eiusdem dei poetae compositum protulerunt.

Ibid. p. 81 [de iambico]: dimetrus quoque quod Archilochius vocatur *beatus ille qui procul*.

innovations were made by Archilochus, the trimeter, the combination of unlike measures, the recitative or rhythmical recitation of poetry to music,¹ and the style of music to which recitative was set. To him also are ascribed the epode, the tetrameter, the cretic, the prosodiac, and the lengthening of the 'heroic' or dactylic hexameter; and some authorities would add the elegiac, and not only that, but the combination of the epibatic paeon with the iambic, and that of the lengthened 'heroic' with the prosodiac and the cretic. He is also credited with the device of reciting some of a number of iambic lines to music and singing the others, a device afterwards employed by the tragic poets and introduced by Crexus into the dithyramb. He is also thought to have been the first to set the music of the accompanying instrument an octave higher than the voice, instead of in the same register with it as had been the custom before his day.²

Athenaeus *Doctors at Dinner* (see on Mimnermus, vol. i. p. 86).

The Same: Compare Clearchus in the first of his two Books *On Riddles*: 'It was the habit of Simonides of Zacynthus to recite the poems of Archilochus seated in a chair at the theatre.'

Marius Victorinus *Art of Grammar*: A foot less and it will be the ithyphallic, which was invented by Archilochus and consists of three trochees, e.g. *Bacche plaude Bacche*, a rhythm composed, they say, by the poet in honour of the God herein addressed.

The Same [on the iambic]: There is also the dimeter called Archilochian, e.g. *beatus ille qui procul*.

¹ cf. Ath. 14. 636 b

² cf. Ael. V.H. 12. 50

Ibid. p. 104 nam perfecto poetae levia et sonora sectanda sunt; quae autem fragosa et aspera, dicis causa, non ut imitentur, sed ut vitentur, noscenda sunt. quorum, sicut et aliorum complurium, auctor et parens fertur Archilochus, singularis artificii in excogitandis ac formandis novis metris, qui primus epodos excitavit alios breviores, alios longiores, detrahens unum pedem seu colum metro, ut illi subiceret id quod ex ipso detractum esse videbatur; ut in heroo, a quo primum coepit, tanquam *diffugere nives, redeunt iam gramina campis*; dehinc epodus sui generis, *arboribusque comae*.

Heracleides *Pol.* 8 (*F.H.G.* 2. 214) Ἀρχίλοχον τὸν ποιητὴν Κόραξ ἄνομα ἔκτεινε, πρὸς ὃν φασιν εἰπεῖν τὴν Πυθίαν ‘Ἐξίθι νηοῦ,’ τοῦτον δ’ εἰπεῖν ‘Ἄλλὰ καθαρὸς εἰμι, ἄναξ· ἐν χειρῶν γὰρ νόμφ ἔκτεινα.’

Plut. *Sera Num. Vind.* 17 (π. Κόρακος τοῦ Ναξίου)· ὁ γὰρ ἀποκτείνας ἐν τῇ μάχῃ τὸν Ἀρχίλοχον ἔκαλεῖτο Καλλώνδης, ὡς ἔοικεν, ἦν δ’ αὐτῷ Κόραξ ἑπωνύμιον. ἐπιβληθεὶς δὲ τὸ πρῶτον ὑπὸ τῆς Πυθίας ὡς ἱερὸν ἄνδρα τῶν Μουσῶν ἀνηρηκῶς, εἶτα χρησόμενος λιταῖς τισὶ καὶ προστροπαῖς μετὰ δικαιολογίας ἐκελεύσθη πορευθεὶς ἐπὶ τὴν τοῦ τέττιγος οἴκησιν ἰλάσασθαι τὴν τοῦ Ἀρχιλόχου ψυχὴν· τοῦτο δ’ ἦν ὁ Ταίναρος· ἐκεῖ γὰρ φασιν ἔλθόντα μετὰ στόλου Τέττιγα τὸν Κρήτα πόλιν κτίσαι καὶ κατοικῆσαι παρὰ τὸ ψυχοπομπεῖον.

¹ Euseb. *Praep. Ev.* 5. 33. 227 ff (*q.v.*) calls him *Archias* and speaks of the poet as ‘long dead’ at the time ² the

The Same: A perfect poet should have his ‘breaks’ or rhythmic modulations smooth and sonorous. Those which are the reverse should be learnt, one may say, not to be imitated but to be avoided. Of these latter, as of several others, the parent and originator, we are told, was Archilochus, who showed a talent quite unique for inventing and constructing new metres, and was the first to employ ‘epodes,’ that is, stanzas of a long and a short line, taking a single colon from his metre and putting it underneath; for instance in the heroic with which he begins, *e.g. diffugere nives redeunt iam gramina campis*, followed by an epode of the same metrical type, *arboribusque comae*.

Heracleides *Constitutions*: The poet Archilochus was killed by a man named Corax or Crow, to whom, we are told, the Pythian priestess gave the answer ‘Leave the temple,’ whereupon he cried ‘But, Lord, I am pure of ill; I slew him in fair fight.’

Plutarch *The Slow Vengeance of the Deity* [on Corax of Naxos]: The man who killed Archilochus in the fight was called, it seems, Callondes,¹ but nicknamed Corax. Accused by the priestess of having slain a man sacred to the Muses, he fell a-praying and a-supplicating with protests of innocence, and was bidden go to the ‘dwelling-place of the cricket’ (*tettix*) to appease Archilochus’ ghost. This was Taenarum, whither they say Tettix the Cretan came by sea and founded a city hard by the Place of Ghost-Raising.²

oracle was ambiguous; A.’s nickname seems to have been *The Cricket*, from his comparison of himself to a *tettix*, cf. fr. 143

Dio Chrys. 33. p. 397 M [π. Ἀρχιλόχου]· τὸν μὲν γ' ἀποκτείναντα αὐτὸν ὁ Ἀπόλλων ἐξελαύνων ἐκ τοῦ νεῶ Μουσῶν αὐτὸν ἀνείπε θεράποντα ἀνηρηκέμαι, καὶ τὸ δεύτερον ὡς ἀπελογείτο ἐν πολέμῳ λέγων ἀποκτείνει πάλιν Μουσῶν θεράποντα ἔφη τὸν Ἀρχίλοχον· τῷ πατρὶ δὲ αὐτοῦ χρωμένῳ πρὸ τῆς γενέσεως ἀθάνατόν οἱ παῖδα γενήσεσθαι προεῖπεν.¹

Arist. *Rh.* 1393b Πάριοι γοῦν Ἀρχίλοχον καίπερ βλάσφημον ὄντα τετιμῆκασιν.

Ath. 11. 505e Ἐρμιππος δὲ ἐν τῷ Περὶ Γοργίου ὡς ἐπεδήμησε φησὶ ταῖς Ἀθήναις Γοργίας μετὰ τὸ ποιήσασθαι τὴν ἀνάθεσιν τῆς ἐν Δελφοῖς ἑαυτοῦ χρυσοῦς εἰκόνας, εἰπόντος τοῦ Πλάτωνος ὅτε εἶδεν αὐτόν· Ἦκει ἡμῖν ὁ καλὸς τε καὶ χρυσοῦς Γοργίας, ἔφη ὁ Γοργίας· Ἦ καλὸν γὰρ αἱ Ἀθῆναι νέον τοῦτον Ἀρχίλοχον ἐνηνόχασιν.

Mel. *A.P.* 4. 1

ἐν δὲ καὶ ἐκ φοβερῆς² σκολιότριχος ἄνθος ἀκάνθης Ἀρχιλόχου, μικρὰς στράγγας ἀπ' ὠκεανοῦ.

Cic. *Fin.* 2. 114 sed quaero num existimes, non dico Homerum, Archilochum, Pindarum, sed Phidiam, Polycletum, Zeuxin, ad voluptatem artes suas direxisse?

Id. *Att.* 16. 11. 2 quod vereris ne ἀδόλεσχος, mihi tu? quis minus? cui ut Aristophani Archilochi iambus, sic epistola longissima quaeque optima videtur.

¹ cf. Suid. Ἀρχίλοχος, Gal. *Protr.* 9. 22 (Μουσῶν θεράποντα κατέκτανε: ἐξίθι νηοῦ), Hesych. τέτιγος ² Vavassor: miss φορβῆς

Dio Chrysostom *Orationes* [on Archilochus]: The man who killed him was driven from his temple by Apollo, who gave answer that he had slain a servitor of the Muses, and when he protested that it was in war, said again 'Archilochus a servitor of the Muses;' moreover when the poet's father had enquired of the God before his birth, Apollo had foretold that he would beget a son who should be immortal.

Aristotle *Rhetoric*: The Parians have honoured Archilochus despite his slanderous tongue.¹

Athenaeus *Doctors at Dinner*: According to Hermippus in his tract *On Gorgias*, when Gorgias visited Athens after dedicating the golden portrait of himself at Delphi, Plato at sight of him exclaimed 'The good and golden Gorgias is come to visit us,' and Gorgias cried 'I congratulate Athens on the birth of a new Archilochus.'

Meleager *Garland*: Therein too the flower of the dread crisp-haired thistle of Archilochus, little drops from the ocean.²

Cicero *On the Chief Good and the Chief Evil*: But I ask you whether—I do not say Homer, Pindar, or Archilochus, but—Pheidias, Polycleitus, or Zeuxis, appear to you to have practised their respective arts for the sake of pleasure?³

The Same *Letters to Atticus*: As for your fearing you prove garrulous, is that likely between me and you? No, no; the longer your letters the better, as Aristophanes said of the iambic poems of Archilochus.

¹ cf. Plat. *Ion* 531a ² i.e. few epigrams in comparison with all he wrote; cf. *A.P.* 9. 185 (a title-motto for A.'s works) ³ cf. Dio Chr. 2. 18

Ibid. 2. 20. 6 comitia Bibulus cum Archilochio edicto in ante diem xv Kal. Novembr. distulit.

Quint. 10. 1. 59 itaque ex tribus receptis Aristarchi iudicio scriptoribus iamborum ad ἔξιν maxime pertinebit Archilochus. summa in hoc vis elocutionis, cum validae tum breves vibrantesque sententiae, plurimum sanguinis atque nervorum, adeo ut videatur quibusdam, quod quoquam minor est, materiae esse non ingenii vitium.

[Longin.] *Subl.* 13. 3 μόνος Ἡρόδοτος Ὀμηρικώτατος ἐγένετο; Στρίχορος ἔτι πρότερον ὅτε Ἀρχιλόχος . . .

Ibid. 33. 4 . . . ἀρ' οὖν Ἀπολλώνιος ἀν μᾶλλον ἢ Ὀμηρος ἐθέλοις γενέσθαι;¹ τί δέ; Ἐρατοσθένης ἐν τῇ Ἡριγόνη (διὰ πάντων γὰρ ἀμώμητον τὸ ποιήματιον) Ἀρχιλόχου, πολλὰ καὶ ἀνοικονόμητα παρασύροντος κἀκεῖνα ἐκ τῆς ἐμβολῆς² τοῦ δαιμονίου πνεύματος ἦν ὑπὸ νόμον τάξαι δύσκολον, ἀρα δὴ μείζων ποιητής;

Jul. *Or.* 7. 207a ἔλκυσαν ἐντεῦθεν (ἀπὸ τοῦ μύθου) οἱ ποιηταὶ τὸν αἶνον . . . ὁ δὲ μετὰ τοῦτον (Ἡσίοδον) Ἀρχιλόχος ὥσπερ ἡδυσμά τι περιτιθεὶς τῇ ποιήσει μύθοις³ <οὐκ> ὀλιγάκις ἐχρήσατο.

Ath. 10. 451d . . . Ἀπολλώνιος ὁ Ῥόδιος ἐν τῷ Περὶ Ἀρχιλόχου.

Plut. *Cat.* 7 ὁ δὲ Κάτων σφόδρα παροξυνθεὶς

¹ mss invert Ὀμ. and Ἀρ., which Cob. keeps but reads ἀρ' οὖν οὐχ
² Toup-E: mss κἀκεῖνης τῆς ἐκβολῆς (i.e. an omitted ἐκ supplied in marg and taken as correction of

The Same: Bibulus, in a truly Archilochian edict, has postponed the elections to the 18th October.

Quintilian *Guide to Oratory*: Thus out of the three iambic writers of Aristarchus' canon, the writer that attains the highest degree of facility is Archilochus, in whom we find the greatest force of expression, a phrasing not only telling but terse and vigorous, and abundance of blood and muscle; indeed some critics hold that where he falls short it is a defect rather of his theme than of his genius.

[Longinus] *On the Sublime*: Was Herodotus the only true imitator of Homer? Stesichorus was that before him, and Archilochus. . .

The Same: . . . Would you therefore rather be Apollonius than Homer? Again, Eratosthenes in the *Erigonè*, in every respect a flawless little poem,—is he a greater poet than Archilochus, who carries along with his flood so much which is lacking in arrangement and yet comes from the almost uncontrollable inflow of the divine spirit?

Julian *Orations*: It was from this source (the Myth or Tale) that the poets derived the Fable . . . Next to Hesiod comes Archilochus, who not infrequently used the Myth¹ as a sort of relish to his poetry.

Athenaeus *Doctors at Dinner*: . . . Apollonius of Rhodes in his treatise *On Archilochus*.

Plutarch *Life of Cato the Younger*: Cato was so consumed with indignation (at being balked of his

¹ the Fable?

ἐμθ); the metaphor is from two rivers in flood, one tributary to the other ² αἰνοῖς?

καὶ διακαεῖς ἐπεχείρησε μὲν ἐπεξελεθεῖν διὰ δίκης,
ὡς δὲ οἱ φίλοι τοῦτο ἐκώλυσαν, ὀργῇ καὶ νεότητι
τρέψας ἑαυτὸν εἰς ἰάμβους πολλὰ τὸν Σκηπίωνα
καθύβρισε, τῷ πικρῷ προσχρησάμενος τοῦ Ἀρχι-
λόχου, τὸ δὲ ἀκόλαστον ἀφείς καὶ παιδαριῶδες.

A.P. 7. 664 Λεωνίδου·

Ἀρχιλόχου καὶ στᾶθι καὶ εἶσιδε τὸν πάλαι ποιητὰν
τὸν τῶν ἰάμβων, οὗ τὸ μύριον κλέος
διήλθε κήπῃ νύκτα καὶ ποτ' ἰῶ.
ἦ ῥά νιν αἰ Μοῖσαι καὶ ὁ Δάλιος ἠγάπεν· Ἀπόλλων,
ὡς ἐμμελής τ' ἐγένετο κήπιδεξιός
ἔπεά τε ποιεῖν πρὸς λύραν τ' αἰεῖειν.

Ibid. 71 Γαιτουλικού·

Σῆμα τόδ' Ἀρχιλόχου παραπόντιον, ὅς ποτε πικρὴν
Μοῦσαν ἐχιδναίῳ πρῶτος ἔβαψε χόλω,
αἰμάξας Ἐλικῶνα τὸν ἡμερον· οἶδε Λυκάμβης,
μυρόμενος τρισσῶν ἄμματα θυγατέρων·
ἠρέμα δὴ παράμειψον, ὀδοιπόρε, μὴ ποτε τοῦδε
κινήσης τύμβω σφῆκας ἐφεζόμενους.

ΑΡΧΙΛΟΧΟΥ

ΕΛΕΓΕΙΩΝ

I

Ath. 14. 627 c ἀλλ' οἱ παλαιοὶ τὴν ἀνδρείαν ὑπελάμβανον
εἶναι μεγίστην τῶν πολιτικῶν ἀρετῶν . . . Ἀρχιλόχος γοῦν ἀγαθὸς
ὢν ποιητῆς πρῶτον ἐκαυχῆσατο τὸ δύνασθαι μετέχειν τῶν πολι-

¹ inscription for a statue, also ascribed to Theocritus
² cf. Plut. *Phoc.* 7, Themist. *Or.* 15. 185, A.P. 9. 389, Theod.
Prod. in *Excerpt. Bibl. Par.* 6. 528 (θεοῖο and ἐρατόν)

bride) that he at first sought to have the law of Scipio, and when his friends dissuaded him betook himself in a storm of anger to the writing of iambic verse, in which he showered insults upon him, employing the venom of Archilochus without the licence or the naïveté.

Palatine Anthology: Leonidas:¹—Stand and look at Archilochus, the old maker of iambic verse, whose infinite renown hath spread both to utmost East and furthest West. Sure the Muses and Delian Apollo liked him well, such taste and skill had he to bring both to the framing of the words and to the singing of them to the lyre.

The Same: Gaetulicus:—This tomb by the sea is the grave of Archilochus, who first dipt a bitter Muse in snake-venom and stained gentle Helicon with blood; witness Lycambes bewailing the hanging of daughters three. Pass softly by, good wayfarer, or you'll rouse the wasps that settle on his tomb.

See also Orig. *Cels.* 3. 125, Phot. *Bibl.* 437 b. 36, A.P. 7. 69, 70, 351–2, 664, 674, 11. 20, Luc. *Am.* 3, Mart. 7. 26, Mar. Vict. *Gr. Lat.* 6. 1. p. 79 K, Vell. i. 5, Diog. L. 9. 1, Plut. *Aud. Poet.* 13. 45 a, Philod. *ap. de Falco Aegyptus* 1922. p. 287.

ARCHILOCHUS

ELEGIAC POEMS

I

Athenaeus *Doctors at Dinner*²: But the ancients held valour to be the greatest of the civic virtues . . . Archilochus, for instance, who was an excellent poet, first boasts of his ability

τικῶν ἀγῶνων, δεύτερον δ' ἐμνήσθη τῶν περὶ τὴν ποιητικὴν
ὑπαρχόντων αὐτῷ, λέγων·

εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνυαλίῳ ἄνακτος,
καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος.¹

2

Ibid. 1. 30f Ἀρχίλοχος τὸν Νάξιον οἶνον τῷ νέκταρι παρα-
βάλλει· ὅς καὶ πού φησιν·

Ἐν δορὶ μὲν μοι μᾶζα μεμαγμένη, ἐν δορὶ δ' οἶνος
Ἰσμαρικὸς, πίνω δ' ἐν δορὶ κεκλιμένος.

3

Plut. *Vit. These.* 5 οἱ δὲ Ἀβαντες ἐκείραντο πρῶτοι τὸν
τρόπον τοῦτον, οὐχ ὑπ' Ἀράβων διαχθέντες, ὡς ἐνιοι νομίζουσιν,
οὐδὲ Μυσσῶν ζηλώσαντες, ἀλλ' ὅντες πολεμικοὶ καὶ ἀγχεμάχοι καὶ
μάλιστα δὴ πάντων εἰς χεῖρας ὠθείσθαι τοῖς ἐναντίοις μεμαθηκότες,
ὡς μαρτυρεῖ καὶ Ἀρχίλοχος ἐν τοῖτοῖς·

οὐ τοι πόλλ' ἐπὶ τόξα ταυύσσεται οὐδὲ θαμειαὶ
σφενδύοναι, εὖτ' ἂν δὴ μῶλον Ἄρης συνάγη
ἐν πεδίῳ· ξιφέων δὲ πολύστονον ἔσσειται ἔργον·
ταύτης γὰρ κείνοι δαίμονες² εἰσι μάχης
δεσπότηι Εὐβοίης δουρικλυτοί.

ὅπως οὖν μὴ παρέχον ἐκ τῶν τριχῶν ἀντίληψιν τοῖς πολεμίοις
ἀπεκείραντο.

4

Ath. 11 483b κῶθων Λακωνικὸν ποτήριον . . . μνημονεύει
αὐτοῦ καὶ Ἀρχίλοχος ἐν Ἐλεγείοις ὡς ποτηρίου οὕτως·

ἀλλ' ἄγε, σὺν κῶθωνι θοῆς διὰ σέλματα νηὸς
φοῖτα καὶ κοίλων πώματ' ἄφελκε κύδων,
ἄγρει δ' οἶνον ἐρυθρὸν ἀπὸ τρυγός· οὐδὲ γὰρ ἡμεῖς
νήφειν ἐν φυλακῇ τῆδε δυνησόμεθα.

¹ Plut., Them., Theod. ἀμφοτέρων for εἰμὶ δ' ἐγὼ, and θεοῖο
for ἄνακτος, Plut. ἐρατῶν ² mss also δαήμονες

¹ cf. Eust. *Od.* 1633. 48, Synes. *Ep.* 129b ² ref. to the
Lelantine War between Chalcis and Eretria (c. 790 B.C.), who
agreed not to use missile weapons, cf. A.R. Burn *J.H.S.* 1929
98

to take part in political struggles, and then remembers his
gift for poetry, in the words :

But I am a servitor of Lord Enyalios, and yet I am
skilled in the lovely gift of the Muses.

2¹

The Same : Archilochus compares the wine of Naxos to
nectar; oompare :

In the spear is my kneaded bread, in the spear my
Ismarian wine, when I drink I recline on the spear.

3

Plutarch *Life of Theseus* : The Abantians were the first to
cut their hair in this fashion, not as some writers believe
because they learnt it from the Arabs, nor yet in emulation of
the Mysians, but because they were warlike and willing to
fight hand to hand, and had learnt better than any other
people to bring their enemy to close quarters. Compare
Archilochus :

Not so many bows shall be stretched nor slings so
many slung when the War-God makes his mellay in
the plain, but then shall be the woeful work of the
sword; for this is the sort of battle the spear-famed
lords of Euboea are masters in.²

Thus they cut their hair short so as not to give their enemies
a hold of their heads.

4³

Athenaeus *Doctors at Dinner* : The *cothon* was a Spartan
cup . . . it is mentioned as a cup by Archilochus in his
Elegiac Poems thus :

Come, go then with a cup all along the benches of
the swift ship and draw drink from the hollow tuns,
draining the red wine to the lees; for we no more than
other men can stay sober on this watch.

33, Str. 10. 448 ³ occurs in *Ox. Papp.* 854 preceded by
5 fragmentary lines containing 'strangers,' 'supper,' 'nor to
me as,' of which the 2nd prob. begins the poem, and is
marked with the numeral 800

5

Sch. *Il.* 9. 7 [παρέξ]: μετὰ γούν τῆς διά οὖσα ἢ ἐξ οὐ τρέπει τὸ ξ:

δι᾽ ἐξ σωλήμιος ἐς ἄγγος¹

6

Plut. *Lac. Inst.* Ἀρχίλοχον τὸν ποιητὴν ἐν Λακεδαιμόνι γενόμενον αὐτῆς ὥρας ἐδίωξαν, διότι ἐπέγνων αὐτὸν πεποικηκότα ὡς κρείττον ἐστὶν ἀποβαλεῖν τὰ ὄπλα ἢ ἀποθανεῖν

Ἄσπίδι μὲν Σαίων τις ἀγάλλεται, ἣν παρὰ θάμνω² ἔντος³ ἀμώμητον κάλλιπον οὐκ ἐθέλων· αὐτὸν δ' ἔκ μ' ἐσάωσα·⁴ τί μοι μέλει ἀσπίς ἐκείνῃ; ἔρρέτω· ἐξαυτὶς⁵ κτήσομαι οὐ κακίω.

7

Sch. Soph. *El.* 93 [ἔν φόνις Ἄρης οὐκ ἐξέτισεν]: ξένια γὰρ Ἄρεως τραύματα καὶ φόνιοι· καὶ Ἀρχίλοχος·

ξένια ὄνυμενέσιν λυγρὰ χαριζόμενος⁶

8

Orion 55. 22 ἐπίρρησις· ὁ ψῆγος καὶ ἡ κακηγορία. ἔθην λοιπὸν καὶ ἐπίρρητος. Ἀρχίλοχος ἐν Ἐλεγείοις·

Αἰσιμίδη, δῆμον μὲν ἐπίρρησιν μελεδαίνων⁷
οὐδεὶς ἂν μάλα πόλλ' ἰμερόεντα πάθοι.

¹ B: mss εἰς ἄγγ. ² Plut. περὶ for παρὰ, Str. 10 ἀνείλετο (-ατο), ἀφείλετο, ἀγείλετο, τὴν π. θάμνω (-ον), 12 ἀνείλετο τὴν περὶ θάμνον ³ Brunck: mss ἐντος ⁴ E, from Ar. (ψυχὴν for αὐτὸν), Olymp. in Plat. *Gorg.* p. 284 J (μὲν μεσάωσα), Sch. Arist. 4. 8b, Cram. *A.P.* 4. 412. 31 (μὲν ἐξεσάωσα): Sext. αὐτὸς δ' ἐξέφυγον θανάτου τέλος, Plut. omits αὐτὸν το μέλει ⁵ Schaef: mss -θις ⁶ so Suid: Sch. -οι ⁷ δῆμον μὲν Elms: mss δηλοῦμεν: mss ἐπίρρησι (*E.M.* -σις)

100

5¹

Schol. on the *Iliad* [παρέξ]: When it comes after the preposition διά, the preposition ἐξ does not change the ξ to κ: into a vessel through a pipe²

6³

Plutarch *Spartan Institutions*: When the poet Archilochus visited Sparta he was driven out of the city at a moment's notice because they discovered that he had said in a poem that it was better to throw away one's arms than be slain:

The shield I left because I must, poor blameless armament! beside a bush, gives joy now to some Saian,⁴ but myself I have saved. What care I for that shield? It shall go with a curse. I'll get me another e'en as good.

7⁵

Schol. on Sophocles *Electra* [whom bloody Ares slew not, οὐκ ἐξέτισεν]: Wounds and slaughtering are the guest-gifts (ξένια) of Ares; compare Archilochus:

favouring the foe with woesome guest-gifts

8⁶

Orion *Etymologicum*: ἐπίρρησις: — censure or slander; whence moreover comes ἐπίρρητος, censured or slandered; compare Archilochus in the *Elegiacs*:

No man, Aesimides, would enjoy very many delights who heeded the censure of the people.

¹ cf. *E.M.* 324 (Archilochus), *O.P.* 1087 col. 2. 56 τὸ σωλήμιος παρ' Ἀνανίω ² prob. of wine from a cask ³ cf. Str. 10. 457, 12. 549, *Vit. Arat.* 76 M, *Ar. Pac.* 1298 and Sch., Sext. Emp. *Hypot.* 3. 182, Philostr. *Vit. Ap.* 2. 7, *Actl. V.H.* 10. 13, Eust. ad Dion. 5. 533 ⁴ a people of Thrace ⁵ cf. Suid. ἐξέτισεν and ξένια ⁶ cf. *E.M.* 363. 44

Stob. *Fl.* 124. 30 [παρηγορικά] Ἄρχιλόχου*

Κήδεα μὲν στονόοντα, Περίκλεις, οὔτε τις ἀστῶν
 μεμφόμενος θαλῆς τέρψεται οὔτε¹ πόλις·
 τοίους γὰρ κατὰ κύμα πολυφλοίσβοιο θαλάσσης
 ἔκλυσεν, οἰδαλέους δ' ἀμφ' ὀδύνης ἔχομεν² 4
 πνεύμονας· ἀλλὰ θεοὶ γὰρ ἀνηκέστοισι κακοῖσιν,
 ὦ φίλ', ἐπὶ κρατερὴν τλημοσύνην ἔθεσαν
 φάρμακον· ἄλλοτε δ' ἄλλον ἔχει τάδε·³ νῦν μὲν
 ἐς ἡμέας
 ἐτράπεθ', αἱματόεν δ' ἔλκος ἀναστένομεν,
 ἐξαυτίς δ' ἐτέρους ἐπαμείψεται· ἀλλὰ τάχιστα
 τλήτε γυναικείον πένθος ἀπωσάμενοι. 10

10

Sch. Aesch. *P.V.* 616 τὸ δὲ δωρεὰν ἐπὶ συμφορᾶς λαμβάνεται
 καὶ ἐπὶ κακοῦ. ὡς καὶ Ἄρχιλόχος·

κρύπτωμεν <δ'> ἀνηγρὰ Ποσειδάωνος ἄνακτος
 δῶρα.

11

Sch. *Ap. Rh.* i. 824 [θεσσάμενοι παῖδων γένος]· θεσσάμενοι, ἐξ
 αἰτήσεως ἀναλαβόντες, αἰτήσαντες· καὶ Ἄρχιλόχος·

Παλλάδ' εὐπλόκαμον⁴ πολιῆς ἄλως ἐν πελάγῃσι
 θεσσάμενοι γλυκερὸν νόστον

12

Plut. *Aud. Poet.* 6. 23a οἶον ἐνδὺς δ' Ἄρχιλόχος, ὅταν μὲν
 εὐχόμενος λέγῃ· [fr. 75] αὐτὸν τὸν θεὸν ἐπικαλούμενος δηλὸς
 ἔστω· ὅταν δὲ τὸν ἄνδρα τῆς ἀεληφῆς ἠφανισμένον ἐν θαλάττῃ καὶ

¹ mss οὐδὲ: Mein. μυρόμενος for μευφ. ² Gaisf: mss
 Ἰσχομεν ἀμφ' ὀδύνη, ἀμφ' ὀδ νη (-νης) Ἰσχομεν ³ Bethe-
 Liebel: mss -os ἔχει τόδε ⁴ Heck: mss πολλά δ' εὐπλοκάμου

Stobaeus *Anthology* [consolations]: Archilochus: 1—

If he keep complaining of woeful misfortunes,²
 Pericles, no citizen will take pleasure in feasting,³
 nay, nor city neither. 'Tis true these noble souls
 have been whelmed in the roaring sea and our hearts
 swell with grief; yet to woes incurable, my friend,
 the Gods have ordained the remedy of staunch
 endurance. Such things possess one man to-day,
 another to-morrow; and now they have turned
 our way and we bewail a bloody wound, but soon
 they will pass to others. Then quickly put thou
 womanish grief away, thou and thine, and endure.

10

Scholiast on Aeschylus: The word 'gift' is understood of
 bad fortune as well as good; compare Archilochus:

but let us hide the dreadful gifts of Lord Poseidon.⁴

11

Scholiast on Apollonius of Rhodes ['asking for the children']:
 θεσσάμενοι 'taking at request, begging for'; compare Archi-
 lochus:

in the deeps of the gray brine beseeching the fair-
 tressed <Pallas>⁵ for sweet return.

12

Plutarch *How the Young should Listen to Poetry*: For in-
 stance Archilochus, when he says, praying: (fr. 75), is clearly
 calling upon the God Himself; but when lamenting his

¹ cf. Philostr. *Vit. Ap.* 7. 26, [Long n.] *Subl.* 10 ² cf. 66;
 or, emending the Greek, lamenting sad funerals ³ prob. the
 occasion of this song ⁴ corpses of the drowned ⁵ or,
 without emendation, long in the deeps, etc. beseeching the
 fair-tressed . . . for sweet return

μη̄ τυχόντα νομιμου ταφῆς θρηῶν λέγῃ μετριώτερον ἂν τὴν
συμφορὰν ἐνεγκεν,

εἰ κείνου κεφαλὴν καὶ χαρίεντα μέλεα
"Ἥφαιστος καθαροῖσιν ἐν εἵμασιν ἀμφεπονήθη

τὸ πῦρ οὕτως οὐ τὸν θεὸν προσηγόρευσεν.

13

Ibid. 12. 33 b πάλιν δ' Ἀρχίλοχος οὐκ ἐπαινεῖται λυπούμενος
μὲν ἐπὶ τῷ ἀνδρὶ τῆς ἀδελφῆς διεφθαρμένῳ κατὰ θάλατταν, οὐκ γὰρ δὲ
καὶ παιδιᾷ πρὸς τὴν λύπην μάχασθαι διανοούμενος· αἰτίαν μὲντοι
λόγον ἔχουσαν εἴρηκεν·

οὔτε τι γὰρ κλαίων ἰήσομαι οὔτε κίκιον
θήσω τερπωλὰς καὶ θαλίας ἐφέπων.¹

εἰ γὰρ ἐκείνος οὐδὲν ἐνόμιζεν ποιήσειν κίκιον τερπωλὰς καὶ θαλίας
ἐφέπων, πῶς ἡμῖν τὰ παρόντα χεῖρον ἕξει φιλοσοφοῦσι κτλ.

14

Arist. *Eud. Eth.* 1236 a. 33 τούτων ἡμὲν διὰ τὸ χρήσιμόν ἐστιν
ἢ τῶν πλείεστων φίλα· διὰ γὰρ τὸ χρησίμως² εἶναι φιλοῦσιν
ἀλλήλους καὶ μέχρι τούτου, ὥσπερ ἢ παροιμία·

Γλαῦκ', ἐπίκουρος ἀνὴρ τόσσον φίλος ἔστε μά-
χηται.³

15

Joan. Sic. *Rhet. Gr.* W. 6. 96 πάντα γὰρ πόνος τεύχει
θητοῖς, κατ' Ἀρχίλοχον, μελέτη τ' ἀρίστη.

Πάντα πόνος τεύχει θνητοῖς μελέτη τε βροτείη.⁴

¹ Tz. θάλειαν ἐφ. ² mss -μον (from above), -μοι (corr. of
·μον) ³ B-Fick: mss τὸν σὸν (τὸν σοφόν) φίλον and ἔσκε
⁴ so Max. (Ald. τεύχει δὲ βροτοῖς μελέτη δέ): Joan. only as
above

sister's husband that was lost at sea and had no proper burial,
he says that he would bear the disaster more patiently

if his head and his comely limbs had had
Hephaestus' ministry in pure clean raiment¹

by this he means fire and not the Fire-God.

13²

The Same: Archilochus again is not praised for combining
grief at the loss of his sister's husband, who perished at sea,
with thinking how to fight the grief with wine and jest; and
yet he gives a reasonable excuse:

for I shall no more heal a wound by weeping than
make it worse by pursuing joys and feasts.

Now if Archilochus considered that he would make nothing
worse by being merry, we surely shall not be the worse off for
putting up with what has befallen us and pursuing our studies,
etc.

14

Aristotle *Eudemian Ethics*: Of these kinds of friendships,
the interested kind is that of the generality of men; for most
of us love one another because, and only so far as, the other is
useful to us, as the saying has it:

A soldier of fortune, Glaucus, is your friend so long
as he fights.

15³

Joannes of Sicily: For in the words of Archilochus,

All things are made for mortals by human toil and
care.

¹ corpses were clad in white ² cf. Tz. ap. Matr. *An.*
216 ³ cf. Max. Plan. *Rhet. Gr.* 5. 441 W (where it is
apparently ascribed to Phocyl.), Syrian. in Hermog. i. 6. 12 R

16

Stob. *Ecl.* i. 6. 3 [π. τύχης ἢ ταῦτομάτου]:
 Πάντα τύχη καὶ μοῖρα, Περικλέες, ἀνδρὶ δίδωσιν.

17

Ath. 13. 594c [π. Πλαγγόνος καὶ Βακχίῳ] καὶ τοῦ λοπυφίλαι ἐγένοντο, κοινῶς περιποιουσαι τὸν ἑραστὴν, ἐφ' οἷς Ἴωνες ἀγασθέντες, ὡς φησι Μενέτωρ ἐν τῷ Περὶ Ἀναθημάτων, Πασιφίλαν ἐκάλεσαν τὴν Πλαγγόνα. μαρτυρεῖ δὲ καὶ Ἀρχιλόχος περὶ αὐτῆς ἐν τούτοις:

Συκὴ πετραίη πολλὰς βόσκουσα κορώνας
 εὐήθης ξείνων δέκτρια Πασιφίλη.

ΕΠΙΓΡΑΜΜΑΤΩΝ

18

Anth. Pal. 7. 441 'Αρχιλόχου'
 Ἐψηλοῦς Μεγάτιμον Ἀριστοφώντά τε Νάξου
 κίονας, ὦ μεγάλη γαῖ', ὑπένερθεν ἔχεις.

19

Ibid. 6. 133 'Αρχιλόχου'
 Ἀλκιβίη πλοκάμων ἱερὴν ἀνέθηκε καλύπτρην
 Ἡρῆ κουριδίων εὐτ' ἐκύρησε γάμων.

IAMBON

[A] TRIMETRON

20

Str. 14. 647 [π. Μαγνήτων]: Ἀρχιλόχος δὲ ἤδη φαίνεται γνωρίζων τὴν γενομένην αὐτοῖς συμφορὰν:

Κλαίω τὰ Θασίων, οὐ¹ τὰ Μαγνήτων κακά.

¹ Tyrwhitt-B: mss κλαίει θάσων οὐ (Heracl. κλαίω θαλασσῶν οὐ)

16

Stobaeus *Selections* [on fortune or accident]:

'Tis fortune and fate, Pericles, that give a man all things.

17

Athenaeus *Doctors at Dinner* [on Plangon and Bacchis]: And ever after they were friends, sharing the man's love between them. The Ionians, as we find in Menetor's treatise *On Offerings*, thought this so extraordinary that they nicknamed Plangon Pasiphila or Friend-of-all, a name attested¹ by Archilochus in the lines:

As the fig-tree on its rock feeds many crows, so doth the simple Pasiphilè receive strangers.

INSCRIPTIONS

18

Palatine Anthology: Archilochus: ²

Thou hast upon thee, great Earth, the high pillars of Naxos, Megatimus to wit and Aristophon.

19

The Same: Archilochus: ²

Aleibia dedicated to Hera the holy veil of her hair when she became a wedded wife.

IAMBI

[i] TRIMETERS

20³

Strabo *Geography* [on the Magnesians]:⁴ Archilochus, however, clearly knows of their destruction when he says:

I bewail the misfortunes of Thasos, not of Magnesia.

¹ or and this is attested about her ² ascription doubtful ³ cf. Heracl. Pont. *Pol.* 22, Suid. τὰ Μαγν. κακά, Ars. 442, Clem. Al. *Str.* i. 397, Ath. 12. 525c ⁴ see on Callinus, vol. i. p. 42

21

Plut. *Exil.* 12 καθάπερ Ἀρχιλόχος τῆς Θάσου τὰ καρποφόρα
καὶ οἰνόπεδα παρορῶν διὰ τὸ τραχὺ καὶ ἀνώμαλον διεβαλε τὴν νῆσον
εἰπών·

ἦδε δ' ὥστ' ὄϊου ῥάχισ
ἔστηκεν ὕλης ἀγρίης ἐπιστεφίης·

οὕτω τῆς φυγῆς πρὸς ἓν μέρος τὸ ἄδοξον ἐντεωρόμενοι παρορῶμεν
τὴν ἀπραγμοσύνην καὶ τὴν σχολὴν καὶ τὴν ἐλευθερίαν.

21A

Ath. 12. 523 b καὶ Ἀρχιλόχος δ' ὁ ποιητὴς ὑπερθεαύμακε τὴν
χώραν τῶν Σιριτῶν διὰ τὴν εὐδαιμοσίαν· περὶ γούν τῆς Θάσου λέγων
ὡς ἴσσομό, φησι·

οὐ γάρ τι καλὸς χῶρος οὐδ' ἐπίμερος¹
οὐδ' ἐρατός, οἶος ἀμφὶ Σίριος ῥοῦς.

22

Tzetz. ap. Matr. *An.* 216 καὶ τότε καὶ βραχύχρονος εἶναι τῷ
βίῳ μέλλων | ποιεῖ ὅπερ καὶ ὕστερον Ἀρχιλόχος ἐκείνος· | σφῆς
ἀδελφῆς γὰρ σύζυγον πνιγέντα τῇ θαλάσῃ | περιπαθῶς ἀδύρετο
γράψαι μὴ θέλων ὄλως, | λέγων πρὸς τοὺς βιάζοντας συγγράμμασιν
ἐγκύπτει· |

καὶ μ' οὐτ' ἰάμβων οὔτε τερπωλέων μέλει·

ὡς δὲ δακρῶν κέκμηκε μάτην, εἰρήκει τάδε· [fr. 13].

23

Sch. Ar. *Rip.* 704 [κυμάτων ἐν ἀγκάλαις]: Δίδυμός φησι: παρὰ
τῷ Αἰσχύλῳ, ἔστι δὲ ὄντως παρὰ Ἀρχιλόχῳ·

ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις

¹ Schn: mss ἐφιμ

21

Plutarch *Exile*: But we, like Archilochus, who disregards
the wheat-lands and vineyards of Thasos and reproaches the
island for being so rugged and mountainous, saying:

but this isle stands like the backbone of an ass,
crowned with savage wood;

even so, I say, we think only of one part of exile, its disgrace,
and disregard the tranquillity, leisure, and freedom of it.

21A¹

Athenaeus *Doctors at Dinner*: And the poet Archilochus
is greatly struck with the blessedness of the country of the
Sirites; contrasting it favourably with Thasos he says:

for there's no country so rich or desirable or lovely
as the banks of the Siris.

22

Tzetzet [on the *Iliad* Bk. 24]: And then, being about to
enjoy but a short span of life, he does what was done later by
Archilochus, who when his sister's husband perished at sea
was deeply affected and would not write a line, saying to
those who urged him to devote himself to his compositions:

and I care neither for *iambi* nor for rejoicings;

but when he was tired of vain tears, said: (fr. 13).

23

Scholias on Aristophanes ['in the arms of the waves']:
Didymus claims this for Aeschylus, but it really occurs in
Archilochus, thus:

with their lives in the arms of the waves

¹ cf. Hesych. ἀμφ' Ἀκίριος, Plin. *N.H.* 3. 97, Str. 6. 264

Sch. Plat. *Lach.* 187 b [σκοπεῖν χρῆ μὴ οὐκ ἐν τῷ Καρὶ ὑμῶν ὁ κίνδυνος κινδυνεύεται, ἀλλ' ἐν τοῖς υἱοῖσι· ἐπὶ τῶν ἐπισηφαλέστερον καὶ ἐν ἀλλοτρίοις κινδύνους κινδυνεύοντων. Κᾶρες γὰρ δοκοῦσι πρῶτον μισοφορῆσαι . . . μέμνηται δ' αὐτῆς Ἀρχιλόχος λέγων·

καὶ δὴ 'πίκουρος ὥστε Κὰρ κεκλήσομαι.

Arist. *Rh.* 1418. 42 b εἰς δὲ τὸ ἦθος, ἐπεὶ ἕνα περὶ αὐτοῦ λέγειν ἢ ἐπιφθονοῦν ἢ μακρολογίαν ἢ ἀντιλογίαν ἔχει, καὶ περὶ ἄλλου ἢ λοιδορίαν ἢ ἀγροικίαν, ἕτερον χρῆ λέγοντα ποιεῖν, ὅπερ Ἰσοκράτης ποιεῖ ἐν τῷ Φιλίππῳ καὶ τῇ Ἀντιδόσει· καὶ ὡς Ἀρχιλόχος ψέγει· ποιεῖ γὰρ . . . λέγοντα' (fr. 74) . . . καὶ τὸν Χάρωνα τὸν τέκτονα ἐν τῷ ἰάμβῳ οὗ ἡ ἀρχή·

Οὐ μοι τὰ Γύγῳ τοῦ πολυχρύσου μέλει,
οὐδ' εἰλέ πῶ με ζῆλος, οὐδ' ἀγαιομαι
θεῶν ἔργα, μεγάλης δ' οὐκ ἐρέω τυραννίδος·
ἀπόπροθεν γὰρ ἐστὶν ὀφθαλμῶν ἐμῶν.

Sch. Eur. *Med.* 708 καρτερεῖν· ἀντὶ τοῦ κρατεῖν καὶ ἀντέχειν· καὶ τὸν ἐγκρατῆ λέγουσι καρτερόν· Ἀρχιλόχος·

ὁ δ' Ἀσίας καρτερός μηλοτρόφου.

Macr. *Sat.* i. 17 Alii cognominatum Apollinem putant ὡς ἀπολλύντα τὰ ζῶα: exanimat enim et perimit animantes

¹ cf. Sch. *Il.* 9. 378 ² Aristotle quotes only the first half-line; the rest is cited anonymously by Plutarch *Tranq.* 10. 470c (Plut. implies that here Δ. is speaking in *propria persona*);

Scholiast on Plato *Laches* ['You must mind you are not "putting the risk on the Carian" but on your sons']: This expression is used of those who run too great risks where the danger is other people's. The Carians appear to have been the first mercenaries . . . Archilochus thus employs it:

and I shall be called a soldier of fortune like a Carian.

Aristotle *Rhetoric*: With regard to the 'character' in which a thing is said, since there are some things which if you said them of yourself would be invidious or tedious or provocative of contradiction, and if you said them of another would be slanderous or impolite, such things should be put into another's mouth, as is done by Isocrates in the *Philip* and in the *Exchange*, and by Archilochus, who in his censure makes . . . say: (fr. 74. 1) and makes Charon the carpenter speak in the Iambic poem which begins:

I care not for the wealth of golden Gyges, nor ever have envied him; I am not jealous of the works of Gods, and I have no desire for lofty despotism; for such things are far beyond my ken.

Scholiast on Euripides: καρτερεῖν: that is, overcome, withstand, and he that is master of anything is καρτερός; compare Archilochus:

and he is master of sheep-rearing Asia.

Macrobius *Saturnalia*: Some hold that Apollo is so called because he destroys (ἀπολλύντα) living creatures; for he kills

cf. *Anacreont.* 8, Jub. ap. Rufin. *Gr. Lat.* 6. 2. p. 563 K, Sch. Aesch. *P.V.* 224, Arg. Soph. *O.T.*, *E.G.* 537. 26, *E.M.* 771. 54 ³ cf. Sch. *Od.* 15. 534, Cram. *A.P.* 3. 496. 13, Eust. 1790. 7

cum pestem intemperie immittit; ut Euripides . . . item Archilochus:

Ἄναξ Ἀπολλων, καὶ σὺ τοὺς μὲν αἰτίους¹
σήμεαινε καὶ σφεγς ὄλλυ' ὥσπερ ὀλλύεις.

28

Sch. *Il.* 11. 786 ἡ διπλῆ ὄτι Ἀρχίλοχος ὑπερτέραν τὴν νεωτέραν ἐδέξατο·

οἴην Λυκάμβεω² παῖδα τὴν ὑπερτέρην.

29

Synes. *Laud. Calv.* 75 b καὶ ὁ κάλλιστος ποιητῶν Ἀρχίλοχος ἐπαινεσας αὐτὴν (τὴν κόμη) ἐπαινεῖ μὲν οὖσαν ἐν ἑταίρας σώματι, λέγει δὲ οὕτως· ἡ δὲ οἱ . . . μετάφρενα.³

Ammon. 123 ῥόδον καὶ ῥοδωνιά καὶ ῥοδῆ διαφέρει· ῥόδον μὲν γὰρ τὸ ἄνθος, ῥοδωνιά δὲ ὁ τόπος, ῥοδῆ δὲ τὸ φυτόν. Ἀρχίλοχος·

ἔχουσα θαλλὸν μυρσίνης ἐτέρπετο
ῥοδῆς τε καλὸν ἄνθος, ἡ δὲ οἱ κόμη
ᾧμους κατεσκίαζε καὶ μετάφρενα.

30

Ath. 15. 688 c [π. μύρου]· καὶ ἀλαχοῦ δ' (Ἀρχίλοχος) ἔφη·

ἐσμυρισμένα³ κόμας
καὶ στῆθος, ὡς ἂν καὶ γέρων ἠράυσατο

31

Plut. *Vit. Pericl.* 28 ὁ δὲ Περικλῆς καταστρεφάμενος τὴν Σάμον ὡς ἐπανήλθεν εἰς τὰς Ἀθήνας, ταφάς τε τῶν ἀποθανόντων

¹ B: mss αἰτίος ² Elms: mss -βεος B, cf. Hesych. ἐσμυρισμένα: mss -νας; Wakef. -νη

¹ perh. it really meant taller; cf. Hesych. ὑπερτέρα ² cf. Philem. 63, Fav. ῥόδον, Bachm. *An.* 2. 379, Sch. Theocr. 4.

and destroys them when he sends a plague in time of great heat; compare Euripides . . . and Archilochus:

Lord Apollo, reveal Thou the guilty and destroy them as Thou ever dost.

28

Scholias on Homer: The mark is because Archilochus uses ὑπερτέρα for νεωτέρα 'younger,' thus:

only the younger daughter of Lycambes¹

29²

Synesius *In Praise of Baldness*: And the finest of poets, Archilochus, when he praises the hair, praises it on the head of a harlot, crying 'while her hair,' etc.

Ammonius *Words Alike but Different*: ῥόδον means the flower, rose, ῥοδωνιά the place, rosary, ῥοδῆ the plant, rose-tree; Archilochus:—

She rejoiced with a branch of myrtle and the fair flower of the rose-tree in her hands,³ while her hair veiled her shoulders and her back.

30

Athenaeus *Doctors at Dinner* [on perfume, after fr. 31]: And in another passage Archilochus says:

perfumed so of hair and bosom that e'en an old man would have loved them⁴

31⁵

Plutarch *Life of Pericles*: When Pericles returned to Athens after his reduction of Samos, he honoured the fallen with a public funeral, at which he won very great admiration

45, *E.M.* 441. 49, Ath. 2. 52 f, Eust. 1963. 49 ³ here ends A.'s citation ⁴ or perhaps her ⁵ cf. Ath. 15. 688c, Eust. *Il.* 1300. 41

κατὰ τὸν πόλεμον ἐνδόξους ἐποίησε καὶ τὸν λόγον εἰπὼν, ὥσπερ ἔθος ἐστίν, ἐπὶ τῶν σημάτων ἔθναυμάσθη καταβαίνοντα δ' αὐτὸν ἀπὸ τοῦ βήματος αἱ μὲν ἄλλα γυναῖκες ἐδεξιούντο καὶ στεφάνους ἀνέδουν καὶ ταινίας ὥσπερ ἀθλητὴν νικηφόρον, ἡ δ' Ἑλληνική προσελθοῦσα πλησίον 'Ταῦτ' ἔφη 'θαυμαστά, Περικλεῖς, καὶ ἀξία στεφάνων, ὅς ἡμῖν πολλοὺς καὶ ἀγαθοὺς ἀπωλέσας πολίτας οὐ φοῖνιξι πολεμῶν οὐδὲ Μῆδοις ὥσπερ οὐμὸς ἀδελφὸς Κίμων, ἀλλὰ σύμμαχον καὶ συγγενὴ πάλιν καταστρεφόμενος.' ταῦτα τῆς Ἑλληνικῆς λεγοῦσης, ὁ Περικλῆς μειδιάσας ἀτρέμα λέγεται τὸ τοῦ Ἀρχιλόχου πρὸς αὐτὴν εἰπεῖν·

οὐκ ἂν μύροισι γρηῦς ἐοῦσ' ἠλείφειο.¹

32

Ath. 10. 447 b τὸν δὲ κρίθινον οἶνον καὶ βρῦτόν τινας καλοῦσαν . . . Ἀρχίλοχος·

ὥσπερ <παρ>² αὐλῶ βρῦτον ἢ Θρηῖξ ἀνήρ
ἢ Φρῦξ ἔβρουζε,³ κύβδα δ' ἦν πονευμένη.⁴

33

Orion 37. 4 βάβαξ ὁ γάλος· Ἀρχίλοχος·

κατ' οἶκον ἐστρωφᾶτο μισητὸς⁵ βύβαξ

34

Harp. 143. 7 παλίνσκιον· . . . Ἀρχίλοχος Τριμέτροις·

πρὸς τοῖχον ἐκλίνθησαν ἐν παλινσκήῳ.

ἀντὶ τοῦ ἐν σκοτεινῷ.

¹ Ath. -ετο : Κνωχ γρηῦς ἐοῦσ' ἠλ. ² Dind. ³ cf. βρύλλειω and βρῦν εἰπεῖν : Κνωχ ἔβρουζεν ἢ Φρύξ ⁴ cf. Alc. 42 and 77 B (*Lyra Graeca* i. pp. 348, 446 Ed. 2.) ⁵ so *E.M.*, *E.V.* : Orion δυσμενής

¹ the word translated 'drank' most prob. means 'swallowed down' (Boisacq), and was apparently a colloquial word for what was otherwise known as ἄμυστις or drinking without

for the speech he delivered, in accordance with custom, at the tomb. As he stepped down from the platform, most of the women clasped his hand and put wreaths and ribbons upon his head as though he had been a winner in the Games; but Elpinicè went up to him and said: 'You indeed deserve wreaths, Pericles, for the great things you have done, seeing that you have lost us many brave citizens, not in war with Medes or Phoenicians like my brother Cimon, but subduing an allied and kindred people.' Thereupon Pericles with a gentle smile, it is said, quoted to her the words of Archilochus:

Too old art thou to scent thyself with perfumes.

32

Athenaeus *Doctors at Dinner*: The wine made of barley is called by some writers 'ale' . . . compare Archilochus:

She drank to the tune of the flute as a Thracian or Phrygian drinks his ale.¹

33²

Orion *Etymologicum* : βάβαξ :—talkative; compare Archilochus :

The talkative lecher³ went to and fro in the house.

34⁴

Harpocration *Lexicon to the Ten Orators* : παλίνσκιον : Archilochus in the *Trimeters* :

They leant against the wall in the shadow ;
that is, in the dark.

stopping for breath, a trick of the symposium, originally Thracian, which was done to the sound of the flute, cf. Ath. 11. 783d ff; the Greek adds a still more reprehensible trait, *et a tergo percutebatur*, see opp. ² cf. *E.M.* 183. 50, *Et. Vind. Cod.* 131 ³ meaning doubtful; the words might also mean 'hated eunuch,' cf. Hesych. βάβακα, but cf. μισητία and Hesych. μισητός ⁴ cf. Phot. 374. 10, Suid. παλίνσκιον

35

Phot. *Lex.* 193. 22 κύψαι· ἀντί τοῦ ἀπάγξασθαι· Ἀρχιλόχου·
κύψαντες ὕβριν ἀθρόην ἀπέφλυσαν.¹

36

Clem. Al. *Str.* 6. 739 Ἀρχιλόχου τε ὁμοίως εἰρηκότος·
ἀλλ' ἄλλος ἄλλῃ καρδίην λυίνεται·
παρά τὸ Ὀμηρικόν (*Od.* 14. 228).

37

Et. Mag. 311. 40 ἐγκυτί· ἐπίρρημα σημαῖνον τὸ ἐν χρῶ·
Ἀρχιλόχου·
χαίτην ἀπ' ὤμων ἐγκυτὶ κεκαρμένους
τουτέστι πρὸς αὐτῷ τῷ δέσματι.

38

Ibid. 32. 26 αἰηνές· τὸ δεινὸν καὶ πολύστονον· Ἀρχιλόχου·
προὔθηκε παισὶ δεῖπνον αἰηνές φέρων.

39

Ibid. 530. 27 κορωνός· ὁ γαῦρος καὶ ὑψαυχενῶν . . Ἀρχί-
λοχου·

Βοῦς ἐστὶν ἡμῖν ἐργάτης ἐν οἰκίῃ
κορωνός, ἐργων ἴδρις οὐδ' ἀρ<οῦν θέλων>.²

¹ Schn: mss -οσαν ² *E: Et.* ap. Reitz. *Ind. Rost.* 1891
ἴδρις οὐδ' ἀρ, *Et. Mag. Vet.* ἴδρις οὐδαμῶς, others ἴδρις (correc-
tions of οὐδ' ἀρ' οῦν θ.)

¹ cf. φλώω and Ap. Rh. 3. 582 with Sch., *A.P.* 7. 351-2;
masculine precludes ref. to the daughters of Lycambes; or,

35

Photius *Lexicon*: κύψαι:—that is, to hang oneself; compare
Archilochus:

They hung their heads and spued out¹ all their
pride.

36²

Clement of Alexandria *Miscellanies*: Archilochus says:
But various are the things which cheer men's
hearts;
in imitation of Homer.

37³

Etymologicum Magnum: ἐγκυτί:—a word meaning ἐν χρῶ
'skin-close'; compare Archilochus:

his hair (or mane) shorn skin-close from his
shoulders

38

The Same: αἰηνές:—terrible or lamentable; compare
Archilochus:

brought and set before his children a lamentable
feast.⁴

39⁵

The Same: κορωνός:—haughty and head-in-air; . .
compare Archilochus:

We have a working ox that is haughty, knowing his
work but unwilling to plough.

keeping the Greek, 'sloughed' (like a snake), cf. φλόα Nic. *Al.*
302 and φλοῖός ² cf. Sext. Emp. *Math.* 11. 44, Cram. *A.P.*
3. 488. 17 ³ cf. *Et. Mag. Vet.*, Callim. ap. Hdn. i. 511. 22
⁴ the Eagle and the Vixen's young in the Fable (Schn.),
see p. 142 ⁵ cf. Hesych. κορωνός, *Et. Gud.* 339. 31, Cram.
A.P. 4. 76. 30, *E.M. Vet.*

40

Sch. *Il.* 9. 476 τὸ περιθεῖν τοῦτο δηλοῖ (περιέχειν πανταχόθεν).
οἶον καὶ Ἄρχιλοχος δηλοῖ ποιήσας·

τοῖον γὰρ ἀύλην ἔρκος ἀμφιδέδρομεν.

41

Apoll. Dysc. *Adv. Gram. Gr.* 2. 1. 1. 161 [π. τῶν εἰς ἔληγοντων ἐπιρρημάτων]: τὸ γοῦν Ἄρχιλόχειον συνεστάλη·

ἀμισθὶ γίρι σε πάμπαν οὐ διάξομεν.

42

Sch. *Theocr.* 2. 48 [ἵππομανές]· . . λέγει γὰρ καὶ Ἄρχιλοχος
τὸ φύμα φυτόν·

ἔσθλην γὰρ ἄλλην οἶδα τοιούτου φυτοῦ
ἴησιν.¹

43

[Longin.] *Subl.* 10. 5 ὁ δὲ Ὅμηρος πῶς; ἐν γὰρ ἀπὸ πολλῶν
λεγέσθω· ‘. . . τρομέουσι δὲ τε φρένα νῦται | δευιδότες· τυτθὸν
γὰρ ὑπέκ θανάτοιο φέρονται, . . . ὁ δὲ ποιητὴς οὐκ εἰς ἀπαξ
παρορίζει τὸ δεινόν, ἀλλὰ τοὺς αἰεὶ καὶ μόνον οὐχὶ κατὰ πᾶν κῆμα
πολλάκις ἀπολλυμένους εἰκονογραφεῖ. καὶ μὴν τὰς προθέσεις
ἀσυνθέτους οὔσας συναναγκάσας παρὰ φύσιν καὶ εἰς ἀλλήλας
συμβιασάμενος ‘ὑπέκ θανάτοιο,’ τῷ μὲν συνεμπίπτουσι πάθει τὸ
ἔπος ὁμοίως ἐβασάνισε, τῇ δὲ τοῦ ἔπους συνθλίψει τὸ πάθος ἄκρως
ἀπεπλάσατο, καὶ μόνον οὐκ ἐνετύπωσε τῇ λέξει τοῦ κινδύνου τὸ
ἰδίωμα.² οὐκ ἄλλως ὁ Ἄρχιλοχος ἐπὶ τοῦ ναυαγίου.

Et. Mag. 424. 18 ἦκη ἡ δξύτης τοῦ αἰδήρου· Ἄρχιλοχος·

ἔστη³ κατ’ ἦκην κύματός τε κἀνέμου.

¹ Toup: mss εἴκασω ² mss add ὑπέκ θανάτοιο φέρονται
³ mss ἰστη, *Et. Vind.* ἰσθήκει

40

Scholiast on Homer: περιθεῖν ‘to run round’ means this
(‘to surround on all sides’), as Archilochus shows; compare:

For such a fence runs round the courtyard.

41¹

Apollonius Dyscolus *Adverbs* [on adverbs ending in iota]:
the Archilochian citation gives it short:

For we will never carry thee across without pay.²

42³

Scholiast on Theocritus [*ἵππομανές*]: . . . for Archilochus
uses φυτόν (usually meaning ‘plant’) in the sense of ‘tumour
or growth’:

For I know of another good cure for such a growth.

43⁴

[Longinus] *On the Sublime*: And what of Homer? Let one
example suffice: ⁵ ‘. . . and the hearts of the sailors tremble
for fear; for by but a little ride they from beneath death’ . . .
Homer does not set a limit to the danger once for all, but
paints men continually about to be swallowed up by every
successive wave. Nay, by forcing the two prepositions ὑπό
and ἐκ together unnaturally, he has tortured the verse to
answer to the agony it describes, and by compressing the line
has described the calamity surpassingly well, and all but
stamped the peculiar nature of the peril on the words he
employs. Archilochus does the same in the shipwreck.

Etymologicum Magnum: ἦκη:—the sharpness or edge of
iron: compare Archilochus:

stood on the edge between sea and wind.

¹ cf. Cram. *A.O.* 3. 300. 24 ² referring to the story of
Nessus ³ cf. Hesych. φυτοῦ· φύματος ⁴ cf. *Et. Mag.* 47.
22, *Et. Vind. Cod.* 158, Zon. 983, Fav. 190 ⁵ *Il.* 15. 624

44

Sch. Pind. *Ol.* 12. 10 συμβόλους δὲ λέγομεν παρμους ἢ φήμας ἢ ἀπαντήσεις· ὡς Ἄρχιλοχος·

μετέρχομαί σε σύμβολον ποιούμενος.¹

45

Ammon. in Porph. *Isag. Proct.* 9. 8 ἐπειδὴ γὰρ ἐκείνοι σοφὸν ὠνόμαζον τὸν ἡντιοῦν ἐπιόντα τέχνην, ὧν εἰς ἦν καὶ Ἄρχιλοχος λέγων·

τρίαιναν ἐσθλὸς² καὶ κυβερνήτης σοφός

46

Eust. *Od.* 1889. 1 φηλήτου³ δὲ τοῦ εἰρημένου χρήσις μὲν παρὰ τε Ἡοιδῶ καὶ παρὰ Ἄρχιλόχῳ ἐν τῷ·

Φηλήτα³ νύκτωρ περὶ πόλιν πωλεύμενε⁴

ἤγουν κλέπτη νυκτιλόχῳ.

47

Hdn. π. κλίσι. ὄνομ. 2. 679. 5 μύκης· . . σημαίνει δὲ καὶ τὸ ἀϊδοῦν τοῦ ἀνθρώπου, ὅπερ ἰσοσύλλαβως ἐκλινεν Ἄρχιλοχος·

ἄλλ' ὑπερρώγασί <μοι>⁵

μύκew τένοντες.

48

Eust. *Il.* 518. 28 κλίνεται δὲ καὶ ὡς σπονδειακόν, Ἄρης, Ἄρου, ὅθεν κατ' ἰάδα διάλεκτον ἐπεκτείνας Ἄρχιλοχος ἔφη ἐν τοῖς Τριμέτροις·

παῖδ' Ἄρεω μιηφόνου

¹ mss also -μένη
⁴ Fick : mss πολευμένω

² mss also -λόν
⁵ Cob.

³ mss φιλ.

44¹

Scholiast on Pindar : We call by the name of tokens or omens sneezes or sayings or meetings : compare Archilochus :
I seek thee making an omen.²

45

Ammonius : They, it seems, called a man σοφός, wise or skilled, who pursued any art or craft, and among them was Archilochus who says :

a good man and a skilled steersman . . . a three-sailed boat.

46

Eustathius on the *Odyssey* : The aforesaid word φηλήτης 'thief' occurs in Hesiod, and in Archilochus in the following line :

Thief that prowlest round the city in the night,
that is, a thief that lies in wait by night.

47³

Herodian *The Accentuation of Nouns* : μύκης :— . . the male organ, declined by Archilochus with the same number of syllables,⁴ thus :

fracti sunt nervi mentulae <meae>.

48

Eustathius on the *Iliad* : It is also declined as a spondee Ἄρης, Ἄρου (' of Ares '), whence extending it according to the Ionic dialect Archilochus gives in his *Trimeters* the form Ἄρεω thus :

son of bloody Ares

¹ cf. Sch. *Il.* 23. 199
another scholion indicates the source of this note to be Philochorus
² or I supplicate thee, etc. ;
³ cf. Cram. *A.O.* 3. 231. 5
⁴ i.e. not with gen. μύκητος

48A

Cedren *Hist. Comp.* 2. 612. 9 : . . . πρῶθεντικῆς . . . ἡλικίας, ἥτις συμφέρει τὴν ἀπραγμοσύνην Ἀρχίλοχος ὁ ποιητὴς ἀπεφύνατο.

Et. Magn. Vet. μακκοῶν διαλέγεσθαι . . . οἶον

βίος δ' ἀπράγμων τοῖς γέρονσι συμφέρει
 μάλιστα δ' εἰ τύχοιεν ἀπλοῖοι τρόποις¹
 ἢ μακκοῶν μέλλοιεν ἢ ληρεῖν ὅλως,
 ὅπερ γερόντων ἐστίν.

49

Paus. 7. 10. 6

Σαπαίων

δὲ τούτων καὶ Ἀρχίλοχος ἐν ἱαμβείῳ μνήμην ἔσχε.

[B'] TETRAMETRON

50

Sch. Ar. *Puc.* 603 [ὧ σοφώτατοι γεωργοί, τὰ μὰ δὴ ξυνίετε | ὀήματα]· πρὸς ταῦτα καὶ Κρατῖνος ἐν Πυτίνῃ πεποιήκεν· ὦ ἰαμπερνήτες πολῖται, τὰ μὰ δὴ ξυνίετε·² ἔστι δὲ πρὸς τὰ Ἀρχιλόχου·

<ᾠ> λιπερνήτες πολῖται, τὰ μὰ δὴ ξυνίετε
 ῥήματ'.³

51

Ath. 3. 76 b τῶν δ' ἐν Πάρῳ τῇ νήσῳ (σύκων) . . . Ἀρχίλοχος μνημονεύει, λέγων οὕτως·

ἔγ Πάρον καὶ σύκα κείνα καὶ θαλάσσιον βίον.

¹ Ms. ἀπλοῖ τοῖς τρόποις ² the identity of the ll. of C. and A. throws suspicion on the soundness of the line attributed to C. ³ B sugg. *A: cf. *Et. Gud.* 371. 22 ἀλιπέρνητες

¹ ascription doubtful ² Eust. ad Dion. 767., Str. 10. 457, Euseb. *Praep. Ev.* 5. 229 (σαβαῖοι) ³ tho

48A

Cedren *Compendium of Histories* : . . . the time of old age, for which the poet Archilochus declares idleness to be good.

Old Etymologicum Magnum : μακκοῶν :—to converse (?) . . . compare :

An idle life is good for the aged, the more so if they be simple in their ways or be like to be stupid or to speak nought but foolishness, as old men will.¹

49²Pausanias *Description of Greece* : These

Sapaeans

are mentioned by Archilochus in an iambic poem.

[ii] TETRAMETERS³50⁴

Scholiast on Aristophanes *Peace* ['O most wise and witty farmers, understand these words of mine'] : Cratinus has imitated the same line in the *Flask*, thus, 'O most desolate fellow-townsmen,' etc. It comes from Archilochus :

O most desolate fellow-townsmen, understand these words of mine.

51

Athenaeus *Doctors at Dinner* : The figs in Paros . . . are mentioned by Archilochus, thus :

Heed not Paros and those figs and the life of the sea.

metre is really trochaic, but the Alexandrian editors class iambic and trochaic together as iambic in naming Books, and before their day the word ἱαμβος had a more than merely metrical connotation ⁴ cf. *E.M.* 566. 53, *E. Gud.* 371. 28

Str. 8. 370 'Ἡσίοδον μέντοι καὶ Ἀρχίλοχον ἴδη εἰδέναι (φησὶν Ἀπολλόδωρος) καὶ Ἑλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας· τὸν μὲν περὶ τῶν Προιτιδῶν λέγοντα, ὡς Πανέλληνες ἐμνήστευον αὐτάς, τὸν δέ·

ὡς Πανελλήνων οἰζὺς ἐς Θάσον συνέδραμεν.

Sch. Pind. *Ol.* i. 97 . . . Ἀλκαίος καὶ Ἀλκμῶν λίθον φασὶν ἐπαιωρεῖσθαι τῷ Ταντάλῳ· . . . ἐποίησε δὲ καὶ Ἀρχίλοχος·

μηδ' ὁ Ταντάλου λίθος

τῆσδ' ὑπὲρ νήσου κρεμάσθω.

Heracl. *All. Hom.* 5 . . . καθάπερ Ἀρχίλοχος μὲν τοῖς Θρακικοῖς ἀπειλημένους δεινοῖς τὸν πόλεμον εἰκάζει θαλαττίῳ κλύδωνι, λέγων ἄδέ πως·

Γλαῦχ',¹ ὄρα· βαθὺς γὰρ ἤδη κύμασιν ταρασσεται πόντος, ἀμφὶ δ' ἄκρα Γυρέων ὀρθὸν² ἴσταται νέφος, σῆμα χειμῶνος· κιχάνει δ' ἐξ ἀεληπτίης φόβος.

Clem. Al. *Str.* 6. 739 [π. Ἀρχιλόχου]· ἔτι κάκεινο μεταφράζων 'Νίκης ἀνθρώποισι θεῶν ἐκ πείρατα κείται' διὰ τοῦδε τοῦ ἱάμβου δηλὸς ἔστι·

καὶ νέους θάρσυνε·³ νίκης δ' ἐν θεοῖσι πείρατα.

¹ most mss γλαῦκε (to avoid its being read as γλαῦκα)
² mss of Heracl. γυρέων (γύρεον) ὄρπον ³ Elms: mss. θαρρῦνα

¹ cf. Plut. *Praec. Reip.* 6, Paus. 10. 31. 12 ² cf. Plut. *Superst.* 8, Sch. Hermog. *Rh. Gr.* 5. 526 W, Theophr. *Sign.* 3.
124

Strabo *Geography*: Hesiod, however, and Archilochus, according to Apollodorus, already know that they are called collectively both 'Greeks' and 'All-Greeks,' the one using the latter word of the suitors of the daughters of Proetus, the other thus:

How hath the misery of all Greece gathered in Thasos!

Scholias on Pindar [on Tantalus]: Alcaeus and Aleman say that a stone was hung over him; . . . and Archilochus writes:

nor let the stone of Tantalus overhang this isle.

Heraclitus *Homeric Allegories*: . . . just as Archilochus, entangled in the Thracian troubles, likens the war to a storm at sea, somehow thus:

Look, Glaucus; the waves e'en now run high, and upright about the tops of the Gyrae stands a cloud, the token of a storm; fear cometh of the unexpected.³

Clement of Alexandria *Miscellanies* [Archilochus]: Moreover he clearly adapts the following line, 'The ends of victory lie for man in the hands of the Gods,'⁴ in the Iambic:

and hearten the young; the ends of victory are among the Gods.⁵

8, Cic. *Att.* 5. 12 (where *B* sugg. ἄκρα Γυρέων) ³ i.e. be warned in time ⁴ apparently misquoted from *Il.* 7. 102 ⁵ i.e. the victory is in their hands to decide

Stob. Fl. 105. 24 [ὄτι ἀβέβαιος ἡ τῶν ἀνθρώπων εὐπραξία μεταπιπτούσης βραδίως τῆς τύχης]: Ἀρχιλόχου·

Τοῖς θεοῖς τιθεῖο¹ πάντα· πολλάκις μὲν ἐκ κακῶν
ἄνδρας ὀρθοῦσιν μελαίην κειμένους ἐπὶ χθονί,
πολλάκις δ' ἀνατρέπουσι καὶ μάλ' εὐ βεβηκότας
ὑπτίους κλίνουσ'²· ἔπειτα πολλὰ γίγνεται κακά,
καὶ βίου χρήμη πλανᾶται καὶ νόου παρήρορος.

Sch. Il. 24. 81 οἱ νεώτεροι κέρας τὴν συμπλοκὴν τῶν τριχῶν
ὁμοίαν κέρατι·

Τὸν κεροπλάστην ἄειδε Γλαῦκου . .

Plut. Soll. An. 24 κέρας γὰρ τὴν τρίχα λέγεσθαι. καὶ τὸ
κείρασθαι διὰ τοῦτο καὶ τὴν κουράν· καὶ τὸν παρ' Ἀρχιλόχῳ κερο-
πλάστην φιλόκοσμον εἶναι περὶ κόμην καὶ καλλωπιστήν.

Dio Chrys. 2. 456 ὁ δὲ Ἀρχιλόχος . . περὶ στρατηγοῦ λέγων
οὕτω φησίν·

Οὐ φιλέω μέγαν στρατηγὸν οὐδὲ διαπεπλιγμένον³
οὐδὲ βοστρύχοισι γαῦρον οὐδ' ὑπεξυρημένον,
ἀλλὰ μοι σμικρὸς τις εἶη καὶ περὶ κνήμας ἰδεῖν
ροϊκός,⁴ ἀσφαλεῶς βεβηκῶς ποσσὶ, καρδίης πλέως.⁵

¹ E: mss τίθει, τ' εἰθεῖα ² Valck: mss κινουσο' ³ Hemst.:
Dio -πλεγμένον, Gal. -πηγμένον ⁴ so Gal: Dio ῥαμβός, cf.
Poll. 2. 193 ⁵ so Gal: Dio καὶ ἐπὶ κνήμαιων δασύς (perh.
corruption of κάπι κόρσαιων δ., for καρδίης πλέως is by no
means certain, E)

¹ cf. Hesych. κεροπλάστης, Poll. 2. 31 ² cf. Gal. in
Hippocr. de Artic. 3. vol. 18. 1. 537 K, 604, Erotian 13. 32

Stobaeus *Anthology* [that human prosperity is uncertain,
because fortune easily changes]: Archilochus:—

Thou shouldest entrust all things to the Gods; often
they raise upright those that be laid low on the black
earth through misfortunes, and often they overthrow
men and lay them on their backs though they stand
firm enough; then cometh much trouble, and a man
wanders in need of food and distraught in mind.

Scholiast on the *Iliad*: Later writers call by the name of
κέρας or 'horn' the hornlike bunching-together of the hair
of the head; compare Archilochus:

Sing of Glaucus the horn-fashioner . . .

Plutarch *Sagacity of Animals* [on the same passage of
Homer]: For some writers say that the hair is called κέρας or
'horn,' whence come κείρασθαι 'to be shorn' and κουρά
'cutting of the hair,' and explain the 'horn-fashioner' of
Archilochus as 'vain of one's hair' or 'foppish.'

Dio Chrysostom *Orations*: Archilochus . . . speaking of a
general, says:

I love not a tall general nor a straddling, nor one
proud of his hair nor one part-shaven;³ for me a man
should be short and bowlegged to behold, set firm on
his feet, full of heart.⁴

Klein, Sch. Theocr. 4. 49, Philostr. *Vit. Soph.* 238 K ³ prob.
with shaven upper-lip ⁴ so Galen's version; perh. = full
of pith; 'heart,' if right, can hardly mean courage here: or,
emending Dio's version shaggy-browed (cf. l. 2)

59

Plut. *Vil. Gall.* 27 ἀλλὰ γὰρ καὶ τούτου τὴν κεφαλὴν ἀποτε-
μόντες καὶ Λάκωνος ἐκόμισαν πρὸς τὸν Ὅθωνα δωρεὰς αἰτοῦντες.
ὡς δὲ φησὶ Ἀρχίλοχος¹

ἐπτά γὰρ νεκρῶν πεσόντων, οὓς ἐμάρψαμεν ποσίν,
χίλιοι φονῆς ἔσμεν²

οὕτως τότε πολλοὶ τοῦ φόνου μὴ συνεφαψάμενοι, χεῖρας δὲ καὶ
ξίφη καθαιμάσσοντες ἐπεδείκνυτο καὶ δωρεὰς ἦτον βιβλία διδόντες
τῷ Ὅθωνι.

60

Anecd. Var. Schoell i. 206. 3 ὁ δὲ τροχαῖος (ἐκλήθη) ὅτι
τροχαλὸν ἔχει τὸν ρυθμὸν· καὶ γὰρ Ἀρχίλοχος ἐπὶ τῶν θερμῶν ὑπο-
θέσεων αὐτῷ κέχρηται, ὡς ἐν τῷ³

Ἐρξίη, πῆ δηῦτ' ἀνολιβος ἀθροΐζεται στρατός;

61

Plut. *Quaest. Conv.* 3. 10. 2 [π. σῆψιν κρέων]: . . . τὸν δὲ
ἦλιον ἀναρπάζειν μᾶλλον ἐκ τῶν σωμάτων τὸ νοτερόν διὰ τὴν
πύρωσιν· πρὸς δὲ καὶ τὸν Ἀρχίλοχον εἰρηκέναι φυσικῶς⁴

ἔλπομαι, πολλοὺς μὲν αὐτῶν Σείριος καταναεῖ
ὄξυς ἐλλάμπων.

62

Clem. Al. *Str.* 6. 739 . . . καθάπερ ἀμέλει κακέينو τὸ ἔπος
(Π. 18. 309) ἔξυός Ἐνυάλιος καὶ τε κτανέοντα κατέκτα, μεταποιῶν
αὐτὸς (ὁ Ἀρχίλοχος) ἀδέ πως ἐξήνεγκεν⁵

ἐρξάτω δ'¹ ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἄρης.

¹ E, or ἐρρέτω δ' : mss ἐρξω

¹ cf. Heph. 6. 2. p. 18 C and Sch. 271. 8, Mar. Vict. *Gr. Lat.*
6. 84. 26, *E.M. Vet.* (ascribes it to Callimachus) ² Marius

59

Plutarch *Life of Galba*: But nevertheless they cut off
Vinivus' head and Laco's too, and took them to Otho to ask
for rewards. But as Archilochus says:

Of seven that lie dead whom we overtook in the
pursuit, we are the thousand slayers.

In like manner then many that had no hand in the murder
bloodied their hands and swords to show to Otho, and thrusting
papers upon him, asked for rewards.

60¹

Schoell's *Anecdota Varia*: It is called a trochee because it
has a running rhythm; for Archilochus uses it when his theme
is 'hot' or excite I, as in the line:²

Where, O where, Erxias, is the luckless host
mustered?

61³

Plutarch *Dinner-Table Problems* [on the rotting of meat]:
. . . but the sun rather takes up the moisture from the
carcasses by its burning heat; wherefore Archilochus speaks
scientifically where he says:

Many of them I hope the Dog-Star⁴ will wither up
with his keen rays.

62

Clement of Alexandria *Miscellanies*: . . . just as the line
'The War-God is alike to all and slayeth him that would
slay' is adapted thus by Archilochus:

Let him do it; for truly Ares is alike to all.

Vict. says that the catalectic tetrameter 'which is called
Archilochian' is *aptum festinis narra'ionibus* ³ cf.
Hesych. Σείριος ⁴ i.e. the sun in the time of the Dog-
Star

Stob. *Fl.* 126. 4 [ὅτι τῶν πλείστων μετὰ θάνατον ἡ μνήμη
δαρρεῖ ταχέως]: Ἄρχιλόχου.

Οὐ τις αἰδοῖος μετ' ἀστῶν οὐδὲ¹ περίφημος θανῶν
γίγνεται· χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν
ζῶντες ἔτι·² κάκιστα δ' αἰεὶ³ τῷ θανόντι γίγνεται.

Ibid. 125. 5 [ὅτι οὐ χρὴ παροινεῖν εἰς τοὺς τετελευτηκότας]:
Ἄρχιλόχου.

οὐ γὰρ ἐσθλὰ κατθανοῦσι κερτομεῖν ἐπ' ἄνδράσιν.

Theophil. *Autol.* 2. 37. 377 [ὅτι οἱ τὰ ἄδικα πρόσσοντες
μῆλλουσι κολάζεσθαι]: ὁμοίως καὶ Ἄρχιλόχος·

ἐν δ' ἐπίσταμαι μέγα,
τὸν κακῶς <με>⁴ δρῶντα δένουις⁵ ἀνταμείβεσθαι
κακοῖς.

Stob. *Fl.* 20. 28 [π. ὀργῆς]:

Θυμέ, θύμ' ἀμηχάνοισι κήδεσιν κυκώμενε,
ἀνάδν,⁶ δυσμενῶν δ' ἀλέξεν προσβαλῶν ἐναντίον
στέρονον ἐνδόκοισιν,⁷ ἐχθρῶν πλησίον κατασταθεῖς
ἀσφαλῆως· καὶ μήτε νικῶν ἀμφαδὴν ἀγάλλεο
μήτε νικηθεῖς ἐν οἴκῳ καταπεσῶν δδύρεο·
ἀλλὰ χαρτοῖσιν τε χαίρε καὶ κακαῖσιν ἀσχάλα
μὴ λην· γίγνωσκε δ' οἷος ῥυσμὸς ἀνθρώπους ἔχει.

¹ mss καὶ

² E: mss ζωοι (correction of hapl. ζῶντι)

³ mss δέει, δέ

⁴ Heck.

⁵ Herzog: mss δεινοῖς

⁶ Büch: mss ἀναδεν

⁷ Valck: cf. Hesych. ἐνδοκος·

ἐνέδρα: mss ἐν δοκοῖσιν(ω)

Stobaeus *Anthology* [that after death most of us are quickly
forgotten]: Archilochus:—

No man getteth honour or glory of his countrymen
once he be dead; rather do we pursue the favour of
the living while we live; the dead getteth ever the
worst part.

The Same [that we ought not to make a mock of the dead]:
Archilochus:—

It is not good to revile dead men.

Theophilus of Antioch *To Autolytus* [that those who do
wrong will be punished]: Similarly Archilochus:—

One great thing I know,² how to recompense with
evil reproaches him that doeth me evil.

Stobaeus *Anthology* [on anger]: Archilochus:—

Soul, my soul, that art confounded with hopeless
troubles, look up and defend thyself against thy
enemies, setting a bold front against ambushes and
standing nigh unto the foe firm-planted; and exult
not openly if thou prevail, nor if thou prevail not lie
wailing at home; but rejoice not overmuch in de-
lightful things nor be vexed overmuch in ill, knowing
what sort of temper⁴ possesseth man.

¹ cf. Clem. Al. *Str.* 6. 5. 10. 425, Sch. *Od.* 23. 412 ² cf.
the Fox and the Hedgehog, fr. 118 ³ cf. Dion. Hal. *Comp.*
17. Apost. 18. 8a ⁴ i.e. temperament; the Gk. is 'rhythm,'
cf. Theogn. 963

67

Arist. *Pol.* 7. 1328 a. 1 πρὸς γὰρ τοὺς συνήθεις καὶ φίλους ὁ θυμὸς αἰρεται μᾶλλον ἢ πρὸς τοὺς ἀγνώστας δλιγωρεῖσθαι νομίσας· διὸ καὶ Ἀρχιλόχος προσηκόντως τοῖς φίλοις ἐγκαλῶν διαλέγεται πρὸς τὸν θυμὸν·

σὺ γὰρ δὴ παρὰ φίλων ἀπάγγραι.¹

68

Ath. 10. 433 e [π. δίψης μεταφορικῶς]: τῆς δὲ δίψης οὐδὲν ἔστι πολυποθητότερον. διόπερ καὶ τὸ Ἄργος πολυδίψιον ὁ ποιητῆς ἔφη, τὸ πολυπόθητον διὰ τὸν χρόνον. . . διὸ καὶ ὁ Σοφοκλῆς φησι . . . καὶ ὁ Ἀρχιλόχος·

μάχης δὲ τῆς σῆς, ὥστε διψέων πιεῖν,
ὡς ἐρέω.

69

Hdn. π. σχημ. 57. 2 [π. τοῦ πολυπτώτου]: ἔστι δὲ τὸ τοιοῦτον σχῆμα καὶ παρὰ τισι τῶν ποιητῶν, ὡς παρὰ Ἀρχιλόχῳ·

νῦν δὲ Λεῶφίλος μὲν ἄρχει, Λεῶφίλος δ' ἐπικρατεῖ,
Λεῶφίλῳ δὲ πάντα κείται, Λεῶφίλος δ' ἀκουέτω.²

70

Theon *Prog.* i. 153 W Ὅμηρον μεταφράζων, ὅτε φησί· 'τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, | οἷον ἐπ' ἡμᾶρ ἄγγελαι πατήρ ἀνδρῶν τε θεῶν τε' (*Od.* 18. 135), ὁ Ἀρχιλόχος·

Τοῖος ἀνθρώποισι θυμός, Γλαῦκε, Λεπτίνεω πάϊ,
γίγνεται θνητοῖς, ὀκοῖον³ Ζεὺς ἐφ' ἡμέρην ἄγῃ,
καὶ φρονεῦσι τοῖ' ὀκοῖοις ἐγκυρέωσιν ἔργμασιν.⁴

¹ mss cō γ. δ. περὶ φ. ἀπάγγρε(το), -εαι ² B: mss ἄκουε
³ v.l. in Sch. He:m. and Stob: other cit. ὀκοῖον ⁴ l. 3 add.
Jac. from Plat. *Eryx.* 397 e (cf. Stob. *Fl.* 92. 21, Apost. 12. 97 d)

132

67

Aristotle *Politics*: When we think we are slighted, our anger rises more against friends and acquaintance than against strangers. And so Archilochus is quite right when he thus addresses his soul in blame of his friends:

For 'tis thy friends make¹ thee choke thyself.²

68

Athenaeus *Doctors at Dinner* [on the metaphor of thirst]: There is no desire more imperious than that of thirst, and that is why Homer calls Argos 'much-thirsted-after,' as being greatly desired owing to lapse of time [to the absent Greeks]. And so too Sophocles says . . . and Archilochus:

I long to fight with thee even as when I am thirsty I long to drink.

69

Herodian *Figures of Speech* [repetition of a word in various cases]: It occurs also in certain of the poets, as in Archilochus thus:

But now the rule is with Leophilus, the power is with Leophilus, all belongeth to Leophilus, and I address Leophilus.

70³

Theon *First Course in Grammar*: Adapting Homer where he says 'such is the mind of earthly man as the Father of Gods and men may bring him for the day,' Archilochus says this:

Such, Glaucus son of Leptines, becometh the mind of mortal man as Zeus may bring him for the day, and he thinketh such things as the deeds he meeteth.

¹ or made ² or hang thyself ³ cf. Sch. Hermog. *Rh. Gr.* 7. 934 W, Diog. L. 9. 71, Suid. Πυρράνειοι, Stob. *Ecl. Phys.* i. 38, Plut. *Nobil.* 22, *Vit. Hom.* Gale *Opusc.* 366, Sext. *Emp. Math.* 7. 218

133

71

Plut. *de E* 5 'εἰ γὰρ ὠφέλον' φησὶν ἕκαστος τῶν εὐχομένων,
καὶ Ἀρχιλόχος·

εἰ γὰρ ὡς ἐμοὶ γένοιτο χεῖρα¹ Νεοβούλης θιγείν.

72

Sch. Eur. *Med.* 679 ἀσκὸν τῶν τὸν λέγει τὸν περὶ τὴν γαστέρα
τόπον· Ἀρχιλόχος·

καὶ πεσεῖν δρῆστην ἐπ' ἀσκὸν κάπλι γαστρὶ γαστέρα
προσβαλεῖν μηρούς τε μηροῖς.

73

Clem. Al. *Str.* 6. 739 αὐθὺς τε ὁ Ἀρχιλόχος τὸ Ὀμηρικὸν
ἐκεῖνο μεταφέρων (*Il.* 9, 116): 'ἀσάμην οὐδ' αὐτὸς ἀναίνομαι,
ἀντί νυ πολλῶν' ὡδέ πως γράφει·

ἤμβλακον, καὶ πού τιν' ἄλλον ἢδ' ἄτη κιχήσατο.²

74

Arist. *Rhet.* 3. 1418 b. 28 . . . καὶ ὡς Ἀρχιλόχος ψέγει· ποιεῖ
γὰρ τὸν πατέρα λέγοντα περὶ τῆς θυγατρὸς ἐν τῷ ἰάμβῳ·

Χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον
οὐδὲ θαυμάσιον, ἐπεὶδὴ Ζεὺς πατὴρ Ὀλυμπίων
ἐκ μεσημβρίας ἔθηκε νύκτ' ἀποκρύψας φάος
ἡλίῳ λάμπουτι.³ λυγρὸν δ' ἦλθ' ἐπ' ἀνθρώπους δέος.
ἐκ δὲ τοῦ καὶ πιστὰ⁴ πάντα κάπιελεπτα γίγνεται 5
ἀνδράσιν· μηδεὶς ἔθ' ὑμῶν εἰσορῶν θαυμαζέτω,
μηδ' ὅταν⁵ δελφίσι θήρες ἀνταμείψωνται νομὸν
ἐνάλιον καὶ σφιν θαλάσσης ἠχέοντα κύματα
φίλιτερ' ἠπεῖρον γένηται τοῖσι τ'⁶ ἠδὲ ἦν ὄρος.

¹ Elms. χεῖρι ² for ἄτη B compares ἀτέει Callim. *fr.* 537

³ Haupt: mss -ον λάμπουτος: -ον λάμπουτα (cf. Hdt. 7. 28, Aesch. *P. V.* 625)? E ⁴ Liebel: mss τοῦ οὐκ ἄπιστα

⁵ B: mss ἴνα ⁶ E (τοῖσι τε rel.): mss δ'

¹ perh. the 'so' used in prayers to imply a precedent vow
² or, emending the unusual Greek, touch N. with my hand

71

Plutarch *On the E at Delphi*: 'I would that' says every
man that prays, and Archilochus says:

I would that so¹ I might be granted to touch
Neobulè's hand.²

72

Scholias on Euripides: Thus ἀσκός (bag made of skin) is
here used of the region of the belly; compare Archilochus:

et impigrum in utrem cadere et ventrem trudere in
ventrem, femora in femora.

73

Clement of Alexandria *Miscellanies*: And again Archilochus,
adapting the Homeric line 'I was infatuate, I myself deny it
not; worth many hosts . . .', writes:

I sinned, and methinks this retribution hath over-
taken another.

74^s

Aristotle *Rhetoric* (see *fr.* 25): . . . Archilochus, who in his
censure makes the father speak of the daughter in the Iambic
poem: ⁴

There is nothing in the world unexpected, nothing
to be sworn impossible nor yet marvellous, now that
Zeus the Father of the Olympians hath made night
of noon by hiding the light of the shining Sun so that
sore fear came upon mankind. Henceforth is any-
thing whatsoever to be believed or expected. Let
not one of you marvel, nay, though he see the beasts
of the field exchange pasture with the dolphins of the
deep, and the roaring waves of the sea become dearer
than the land to such as loved the hill.⁵

³ cf. Stob. *Fl.* 110. 10, Plut. *Fac. Lun.* 19 (quoted Mimn. 20)

⁴ *Il.* 2-9 are found only in Stobæus ⁵ prob. ref. to the
eclipse usually dated 6th Apr. 648 B.C. but recently put at
5th Apr. 647; that of June 27 680, which was total at Thasos
and not at Paros, would also fall in A.'s lifetime (Ginzl)

75

Plut. *Aud. Poet.* 6 . . . οἷον εὐθύς ὁ Ἀρχίλοχος ὅταν μὲν εὐχόμενος λέγη·

Κλῦθ' ἀναξ Ἥφαιστε καὶ μοι σύμμαχος γου-
ρουμένῳ
ἴλαος γενεῦ,¹ χαρίζεσθ' οἶά περ χαρίζεαι.

76

Ath. 4. (5) 180 e, p. 414 Kaib. τὸ γὰρ ἐξάρχειν τῆς φόρμυγος ἴδιον· διόπερ ὁ μὲν Ἡσιόδός φησιν . . . καὶ ὁ Ἀρχίλοχος·

αὐτὸς ἐξάρχων πρὸς αὐτὸν Λέσβιον παιήονα

77

Ibid. 14. 628 a Φιλόχορος δὲ φησιν ὡς οἱ παλαιοὶ σπένδοντες οὐκ αἰεὶ διθυραμβοῦσιν, ἀλλ' ὅταν σπένδωσι, τὸν μὲν Διόνυσον ἐν οἴνῳ καὶ μέθη τὸν δὲ Ἀπόλλωνα μεθ' ἡσυχίας καὶ τάξεως μέλποντες. Ἀρχίλοχος γοῦν φησιν·

Ὦς Διωνύσοι' ἀνακτος καλὸν ἐξάρξαι μέλος
οἶδα διθύραμβον οἴνῳ συγκεραυνωθεὶς φρένας.

78

Ibid. i. 7 f περὶ Περικλέους φησὶν Ἀρχίλοχος . . . ὡς ἀκλήτου ἐπεισπαίοντος εἰς τὰ συμπόσια Μυκονίων δίκην.² . . .

πολλὸν δὲ πίνων καὶ χαλίκρητον μέθυ,³
οὔτε τίμον εἰσενέγκας⁴ . . . οἶα δὴ <'s φίλους>⁵
φίλος
ἀλλὰ σ' εὖ⁶ γαστήρ νόον τε καὶ φρένας παρήγαγεν
εἰς ἀναιδείην.

¹ or γενέθ? mss γενεῦ ² cf. Suid. Μυκωνίους γείτων· . . παροιμία· Μυκωνίων δίκην ἐπεισπέπαικεν εἰς τὰ συμπόσια
³ Cas: mss μεθύων ⁴ Schw: mss εἰσήνεγκας ⁵ Ribb. (but φίλων), cf. Zenob. 2. 46 ἀκλητὴ κωμάζουσαν εἰς φίλους φίλοι
⁶ E, cf. Plat. *Theat.* 169 b μάλ' εὖ με συγκεκόφασιν, *Syntp.* 194 a, *Dead Adonis* 31: mss σεν

¹ taking χαρίζεαι as subjunctive, cf. Hdt. 5. 23 σενέχεαι, 136

75

Plutarch *How the Young should listen to Poetry*: . . . As for instance when Archilochus prays:

Give ear, Lord Hephaestus, be a propitious aider in the fray unto thy suppliant, and grant me what Thou shalt grant;¹
he clearly is calling on the God, but when . . . (see fr. 12).

76

Athenaeus *Doctors at Dinner*: The term ἐξάρχειν 'to lead off' is peculiar to the lyre; thus Hesiod says . . . and Archilochus:

myself leading off the Lesbian Paean to the sound of the flute.²

77

The Same: According to Philochorus the ancients do not always sing a dithyramb when pouring the libation, but when the libation has been poured, thus praising Apollo quietly and with decorum and Dionysus amid wine and jollity. Compare Archilochus:

For I know how to lead off the pretty tune of Lord Dionysus, my wits thunderstricken with wine.³

78⁴

The Same: Archilochus speaks of Pericles as breaking into banquets uninvited like the Myconians: . . .

drinking much and unmingled wine, neither contributing thy cost [nor . . .]; nor yet enterest thou invited as a friend unto friends, but thy belly hath sore beguiled thy mind and thy wits to have no shame.⁵

Aesch. *Cho.* 780, Sa. 46. 8 *L.G.* i Ed. 2; but it may be 'what thou grantest (habitually),' cf. fr. 27 ² if the context is sound, the line is cited to show that A. thought it necessary to mention the flute as exceptional ³ i.e. 'after men have well drunken' ⁴ cf. Eust. *Il.* 1148. 38 ⁵ the 3rd-Cent. v.c. Papyrus containing the ends of 8 tetrameters perh. of Archilochus, Milne *Cat. Lit. Pap. Brit. Mus.* 55 p. 43, is unfortunately too fragmentary to be included in this book

[Γ'] ΤΕΤΡΑΜΕΤΡΩΝ ΑΣΤΝΑΡΤΗΤΩΝ

79, 80, 81, 82

[iii] ASYNARTETE¹ TETRAMETERS79, 80, 81, 82²

Heph. 15. 2. p. 47 Cons. [π. ἀσυναρτήτων]· πρῶτος δὲ καὶ τοῦτοις Ἀρχιλόχῳ κέχρηται· πῆ μὲν γὰρ ἐποίησεν ἕκ τε ἀναπαιστικοῦ ἐφθήμεμεροῦς καὶ τροχαϊκοῦ ἡμιολίου τοῦ καλουμένου ἰθυφαλλικοῦ· Ἐρασμονίδη, κτλ. τοῦτο δὲ οἱ μετ' αὐτὸν οὐχ ὁμοίως αὐτῷ ἔγραψαν. οἷτος μὲν γὰρ τῆ τε τομῆ δι' ὅλου κέχρηται¹ καὶ σπονδαίου παρέλθεν ἐν τῷ ἀναπαιστικῷ κῶλον οἷον ἄστων δὲ κτλ., οἱ δὲ μετ' αὐτὸν τῆ μὲν τομῆ ἀδιαφόρως ἐχρήσαντο, ἄσπερ Κρατίνος . . .

Ibid. 6. p. 49 ἰπνοσήσει δ' ἂν τις καὶ τρίτην διαφορὰν εἶναι τῷ Ἀρχιλόχῳ πρὸς τοὺς μετ' αὐτόν, κατ' ἣν ἀναπαιστῶν δοκεῖ τῷ πρῶτῳ χρῆσθαι, ἔρέω κτλ., φιλέειν κτλ., ᾧ οὐκ ἐχρήσαντο ἑκείνοι. φαίνεται δὲ οὐδ' αὐτὸς κεχρημένῳ δύναται γὰρ ἀμφοτέρα κατὰ συνεκφώνησιν εἰς ἱαμβὸν περιστασθαι.

Ibid. 8. 7. p. 27 [π. ἀναπαιστικοῦ]· πρῶτος δὲ Ἀρχιλόχῳ ἐχρήσατο τῷ μεγέθει τούτῳ, ἐν τοῖς Τετραμέτρῳ προτάξας αὐτὸ τοῦ ἰθυφαλλικοῦ· τὸ γὰρ Ἐρασμονίδη Χαρίλαε' ἐφθήμεμέρες ἔστιν ἀναπαιστικόν· ἐχρήσατο δὲ τῷ πρῶτῳ πεδὶ καὶ ἰάμβῳ, ὡς καὶ ἕκ τοῦ παραδείγματός ἐστι δῆλον, καὶ σπονδαίῳ Δῆμητρί κτλ. ἀναπαιστῶ δὲ τῷ πρῶτῳ ἐπὶ δύο μόνων σίχλων κεχρηθῆναι δοκεῖ ἔρέω κτλ. καὶ φιλέειν κτλ. ταῦτα δὲ ἀμφοτέρα κατὰ συνεκφώνησιν ἱαμβὸν ἔχει τὸν πρῶτον πόδα.

Ἐρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον
ἐρέω, πολὺ φίλταθ' ἑταίρων, τέρψεται δ' ἀκούων.

φιλέειν στυγνὸν περ ἔοντα μηδὲ διαλέγεσθαι
ἰστών δ' οἱ μὲν κατόπισθεν ἦσαν, οἱ δὲ πολλοὶ
Δῆμητρί τε χεῖρας ἀνέξω

¹ Consil: mss insert (τοῦ) ἐφθήμεμεροῦς

Hephaestion *Handbook of Metre* [on 'unconnectable' metres]: These too were first used by Archilochus. For in some places he combined the 3½-foot anapaestic and the 1½-foot trochaic called ithyphallic, thus 'Charilaüs, etc.' But his successors did not write it in the same way. For while he employed the caesura (or word-separation) only at the end of the colon, and admitted spondees in the anapaestic part of the line as 'And some of the citizens' etc., his successors employed the caesura miscuously; compare Cratinus. . . .

The Same: And one might take it there is a third point of difference between Archilochus and his successors, namely that he appears to use an anapaest in the first foot, thus 'I will tell' etc. and 'To love him though hateful' etc., which they did not. But this is probably wrong, because in both cases the apparent anapaest becomes an iambus by synecphonesis or combination of vowels.

The Same [on the anapaestic]: Archilochus was the first to use an anapaestic with this number of feet, putting it before the ithyphallic in the *Tetrameters*, for 'Charilaüs son of Erasmon' is a 3½-foot anapaestic; and he also used an iambus in the first foot, as is clear from the example just quoted, and even a spondee as 'about to raise' etc. The first-foot anapaest seems to be found only in two lines, 'I will tell' etc. and 'To love him though hateful' etc.; but in both lines the anapaest is really an iambus by synecphonesis.

Charilaüs son of Erasmon, I'll tell thee a droll thing, thou much the dearest of my comrades, and the hearing of it shall delight thee . . .

to love him though hateful and not talk with . . .

and some of the citizens went behind but most of them . . .

about to raise hands to Demeter . . .

² cf. Heph. pp. 48-9 C, Sch. Pind. *P. arg.* 9. 12, *Is. arg.* 3. 5,

Suid. *Eὐγένιος*

Ath. 10. 415 d περι δὲ Θυὸς τοῦ Παφλαγόνων βασιλέως ὅτι καὶ αὐτὸς ἦν πολυφάγος προειρήκαμεν (4. 144 f) . . Ἀρχιλόχος δ' ἐν Τετραμέτροις Χαρίλαν εἰς τὰ ὅμοια διαβέβληκεν.

Gram. ap. Welcker *Opusc.* 4. 50 . . τὰ παρὰ τῇ γραφῇ διαφορούμενα¹ εἰσι ταῦτα . . εἶκελος ἀστεροπή καὶ τὸ ἴκελος . . βακχεία¹ καὶ

ἔωθεν ἕκαστος ἔπιεν· ἐν δὲ βακχίησιν²
'Αρχιλόχος.

EPIGRAMS

Stob. *Fl.* 64. 12. [ψόγος Ἀφροδίτης· καὶ ὅτι φαῦλον ὁ ἔρωσ καὶ πόσων εἴη κακῶν γεγῶνός αἴτιος]' Ἀρχιλόχου·

Δύστηνος ἐγκειμαι πόθῳ
ἄψυχος, χαλεπήσι θεῶν ὀδύνησιν ἔκητι
πεπαρμένος δι' ὀστέων.

Heph. 15. 9. p. 50 Cons. τρίτον δέ ἐστι παρὰ Ἀρχιλόχου ἀσυνάρτητον ἐκ δακτυλικῆς πεντημεμεροῦς καὶ ἱαμβικῆς διμέτρον ἀκαταλήκτου·

ἀλλά μ' ὀ λυσιμελής,³ ὦ ταῖρε, δάμναται πόθος.

Ammon. 6. Valek. *Words Alike but Different*: αἶνος καὶ παροιμία· ὁ μὲν γὰρ αἶνός ἐστι λόγος κατὰ ἀναπόλησιν μυθικὴν ἀπὸ ἀλόγων ζῴων ἢ φυτῶν πρὸς ἀνθρώπου εἰρημένος, ὡς φησι

¹ ms βακχεία ² B: mss ἔξωθεν and βακχίη ³ mss -τελής

¹ cf. Ael. *V.H.* i. 27, Eust. 1630. 4 ² cf. Diogen. *Paroem. Praef.* 178, *Rh. Gr.* W 2. 11, *E. Gud.* 19. 22, Eust. *Il.*

Athenaeus *Doctors at Dinner*: We have already spoken of the gluttony of Thys the king of the Paphlagonians. . . . And Archilochus in the *Tetrameters* has reproached Charilas with the same thing.¹

Grammarians in Welcker's *Opuscula*: . . . The words that differ in the spelling: these are . . . εἶκελος 'like' in 'like lightning,' and ἴκελος, . . βακχεία 'Bacchic revelry' and βακχία in Archilochus' line:

each man drank from dawn onward, and in Bacchic revelries . .

EPODES

Stobaeus *Anthology* [censure of Aphrodite; and that love is a poor thing and of how many ills the cause]: Archilochus:—

Wretched I lie, dead with desire, pierced through my bones with the bitter pains the Gods have given me.

Hephaestion *Handbook of Metre*: There is a third 'unconnectable' line in Archilochus, consisting of a 2½-foot dactylic and an iambic dimeter acatalectic:

but Desire that looseth our limbs, my comrade, overwhelmeth me.

Ammonius *Words Alike but Different*: αἶνος 'fable' and παροιμία 'proverb':—the Fable is a fictitious narrative concerning the animal or vegetable creation applied to man,

855. 4, *Od.* 1768. 61, Sch. *Od.* 14. 508, Cram. *A.P.* 3. 371. 13, Apoll. *Dys. de Dubit.* 490 B, Sch. *Il.* 19. 407, Philostr. *Im.* 298 K, Sch. *Ar. Av.* 651, Prisc. *Gr. Lat.* 2. 430. 6 K, Aesop 5, Phaedr. i. 28, Theon *Prog.* i. 10

Λούκιος Ταρραῖος ἐν πρώτῳ Παροιμιῶν, οἷον ἀπὸ μὲν ἀλόγων
ζῴων ὡς παρ' Ἀρχιλόχῳ⁵

Αἰνός τις ἀνθρώπων ὄδε
ὡς ἄρ' ἀλώπηξ καίετος ξυνωινή
ἔμειξαν.

87

Atticus ap. Euseb. *Praep. Ev.* 15. 795 a

‘Ὀρᾶς ἴν’ ἔστ’ ἐκείνος ὑψηλὸς πάγος
τρηχύς τε καὶ παλίγκοτος ;
ἐν τῷ κάθημαι¹ σὴν ἐλαφρίζων μάχην’

ἐπὶ τοῦτον τὸν ὑψηλὸν πάγον τὸ δρῦν καὶ πανοῦργον ἐκείνο
θηρίον ἀελεῖν ἀδύνατον ἵνα δὲ εἰς ταῦτόν ἔλθῃ τοῖς ἀετοῦ
γεννήμασι ἀλώπηξ, ἡ τύχη τινὶ δεῖ χρησαμένου ἐκείνους πονηρᾷ
καταπεσεῖν εἰς γῆν τῶν οἰκῶν² αὐτοῖς φθαρέντων, ἡ φύσασαν
αὐτὴν ἂ μὴ πέφυκε φύειν, λαυπηρὰ κυκλώσαι πτερά, καὶ οὕτως
ἀρθείσαν ἐκ γῆς ἀναπέσθαι πρὸς τὸν ὑψηλὸν πάγον. ἕως δὲ
ἐκάτερον ἐπὶ τῆς οἰκείας μένει τάξεως, οὐκ ἐν κοινωνίᾳ τοῖς γῆς
πρὸς τὰ οὐρανοῦ θρέμματα.

e.g.³ [‘ . . . ἡ τύχη τινὶ
κείνους πονηρᾷ καταπεσεῖν ἐς γῆν δέει⁴
οἴκου φθαρέντος, ἡ σέ γε
φύειν ἂ μὴ πέφυκε φύσασαν, τόθεν
λαυπηρὰ κυκλώσαι πτερά.
ἕως δὲ νῶν ἐκάτερος ἔνθ’ ἔστιν μένη,
τέως οὐκ ἐν ξυνωινή
τοῖς θρέμμασι γῆς πρὸς τὰ θρέμματ’
οὐρανοῦ.’]

88⁵

Stob. *Ecl. Phys.* i. 3. 34 [π. δίκης παρὶ τοῦ θεοῦ τεταγμένης
ἐποπτεῦν τὰ ἐπὶ γῆς γιγνώμενα ὑπὸ τῶν ἀνθρώπων, τιμωρὸν
οἶσαν τῶν ἀμαρτανόντων] Ἀρχιλόχῳ⁶

¹ mss κάθηται (rightly, adapting citation) ² mss
οἰκείων (from below) ³ B, from the above close para-

according to Lucius Tarrhaeus in the 1st Book of his *Proverbs*,
compare, for an instance of the animal sort, Archilochus :

This is a fable among men, that a Fox and an Eagle
made friends together.

87

Atticus in Eusebius :

‘Dost thou see that high rock yonder, rough and
malignant? Therein I sit preparing battle against
thee.’

This high rock it is impossible for the shrewd and knavish
beast to climb, and for the Fox to come at the Eagle's young,
either they must by some evil chance lose their home and
fall to the ground, or the Fox must grow limbs contrary to
nature, and whirl swift wings, and thus rise from the ground
and fly up to the high rock. So long as either abides in his
proper place, there is no association between the creatures
of the earth and those of the sky. (See p. 313.)

[e.g. ‘ . . . either by some evil hap must their home
needs be destroyed and they thrown to earth, or
thou must grow what nature denies thee and whirl
hence swift wings; but so long as either of us shall
abide where he is, there is no intercourse between the
creatures of earth and the creatures of sky.’]

88

Stobaeus *Selections* [on God's setting Justice to watch man-
kind's doings on earth and to take vengeance on evil-doers]:
Archilochus¹ :—

¹ mss have Aeschylus or Antilochus (‘ Archilochus’ in
Clement)

phrase ⁴ for rhythm cf. 114. 2. 4 ⁵ cf. Clem. Al. *Str.*
5. 127. 1 (Archilochus), Euseb. *Praep. Ev.* 13. 687 ⁶ mss
Αἰσχύλου or Ἀντιλόχου, but cf. Clem. AL

‘ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος,
σὺ δ’ ἔργ’ ἐπ’ ἀνθρώπων ὄρας
λεωργὰ καὶ θεμιστά,¹ σοὶ δὲ θηρίων
ὑβρις τε καὶ δίκη μέλει.’

89²

Ammon. 6 Valek. [π. Ἀρχιλόχου] : . . . καὶ πάλιν ὅταν λέγῃ

Ἐρέω τιν’ ὑμῖν αἶνον, ὦ Κηρυκίδη,
ἀχυνμένη σκυτάλη.³
πίθηκος ἦει θηρίων ἀποκριθεὶς
μοῦνος ἀν’ ἐσχατήν·
τῷ δ’ ἄρ’ ἀλώπηξ κερδαλέη συνήντετο
πυκνὸν ἔχουσα νόον.

90

Et. Magn. 715. 44 σκανδάληθρον’ τὸ πέταυρον τῶν παγίδων . . . ἔστι δὲ τὸ ἐν τῇ παγίδι καμπύλον ξύλον φ’ εἰρείδεται. Ἀρχιλόχος δὲ ῥόπτρον ἔφη, οἶον

ῥόπτρον εἰρειδόμενον

91

Sch. Ar. *Ach.* 120 [τοιοῦδε δ’, ὦ πίθηκε, τὸν πώγων ἔχων | ἐνούχος ἡμῖν ἦλθες ἐσκευασμένος;] καὶ τοῦτο παρ᾽ ὤστην ἐκ τῶν Ἀρχιλόχου Ἐπιφώνων⁴

‘τοιοῦδε δ’, ὦ πίθηκε, τὴν πυγὴν ἔχων . . . ;’

¹ Liebel: mss καθέμι(σ)τα, τε καὶ ἀθέμιστα, καὶ ἄ θέμις
² cf. Cram. *A.P.* 3. 371. 13, Apost. *Praef.*, Eust. 1769. 1, Demetr. *Eloc.* 5, Sch. Pind. *O.* 6. 154, Plut. *Sept. Sap.* 8, Ars. 89, Ath. 10. 451 d, 3. 85 e, *E. Gud.* 19. 23, Plat. *Rep.* 365 c, Dio Chr. *Or.* 74. vol. 2. 745, Ael. *H.A.* 6. 64 Basil *Leg. Gent.* 2. 183
³ *A.P.*, Apost. dative
⁴ Muschke: mss ἐπῶν

‘O Zeus, Father Zeus, Thine is the rule of Heaven, Thou overseest the deeds of men, alike knavish and lawful; Thou takest count of the right-doing or wrong-doing of beasts.’¹

89

Ammonius *Words Alike but Different* [on Archilochus]: . . . and again when he says ‘Like’ etc., then he adds ‘The Ape,’ etc.

Like a grievous message-stick, thou son of a Herald,² I will tell thee and thine a fable: The Ape parted from the other beasts and was walking alone in the borderland,³ when the crafty Fox met him with cunning in his heart.⁴

90⁵

Etymologicum Magnum: σκανδάληθρον: . . . it is the bent piece of wood in a trap, on which it leans; Archilochus calls it ῥόπτρον:

leaning on the trap-stick⁶

91

Scholiast on Aristophanes [‘with such a beard, thou ape, thou, dost thou, a eunuch, come?’]: This too he parodies from the *Epodes* of Archilochus:

with such a rump, thou Ape . . .⁷

¹ prob. the Fox is speaking
² prob. a mock-patronymic like Alcaeus’ *Κακοπατρίδα*
³ or wilderness? cf. Hesych. *ἐσχατιά*: ἐρημία
⁴ cf. Aesop 43, Babr. 81 (not the same story), which suggest ‘it is easy to lie about one’s ancestors’
⁵ cf. Sch. Ar. *Ach.* 678, Suid. *σκανδάληθρα*
⁶ cf. Aesop 44 (the Fox and the Ape-King) and the next fr.
⁷ in the paraphrase of the Aesopian Fable (44) of the Fox and the Ape the corresponding question runs thus, ‘With such [poor] wits (*ψυχῆν*) wilt thou be king of the animals?’ whence some would read ‘wits’ for ‘rump’ here, perh. rightly

Cram. *A.P.* 4. 55. 12 καταπροΐξασθαι ἀπὸ τοῦ προίκός, ἣν διαροῦντες οἱ Ἴωνες πρόϊκα λέγουσιν, ὥσπερ ἡ προΐξ· <οὐ> δωρεάν δίδοται, φησίν, οὐ <δ' ἐν> δῶρ<ου μέ>ρει¹ μου καταγνώσεται τις, ἀλλ' ἀποδώσει μισθὸν ὧν ἐπράξατο. καὶ ὁ ἐπαυτῆς καὶ ὁ προΐκα αἰτῶν προίκτης λέγεται· οὕτω εὖρον ἐν Ἰπομνήματι Ἐπωδῶν Ἀρχιλόχου.

E. *Μηρν.* 689. 1 προίκτης· . . τινὲς δὲ παρὰ τὸ ἰξεσθαι, δωρεάν τινα λαμβάνειν, ὡς Ἀρχιλόχος·

ἐμεῦ δ' ἐκείνος οὐ καταπροΐζεται.

Plut. *Vit. Demetr.* 35 οὐ μὴν ἀλλὰ ἡ Τύχη, καθάπερ ἡ παρ' Ἀρχιλόχῳ γυνή·

τῇ μὲν ὕδωρ ἐφόρει
δολοφρονέουσα χειρί, θητέρῃ δὲ πῦρ·

δεινοῖς αὐτὸν οὕτω καὶ φοβεροῖς ἀγγέλιμασιν ἀποστήσασα τῆς Λακεδαιμόνος εὐθὺς ἐτέρας πραγμάτων καινῶν καὶ μεγάλων ἐπήνεγκεν ἐλπίδας ἐκ τοιαύτης αἰτίας.

Heph. π. ποιημ. 7. 2. p. 71 Cons. εἰσὶ δὲ ἐν τοῖς ποιήμασι καὶ οἱ ἀρρενικῶς οὕτω καλοῦμενοι ἐπωδοί, ὅταν μεγάλῳ σίτῳ ἐλαττόν² τι ἐπιφέρηται ὄν·

Πάτερ Λυκάμβε, ποῖον ἐφράσω τόδε ;
τίς σὰς παρήειρε φρένας
ἦς τὸ πρὶν ἠρήρεισθα ; νῦν δὲ πολλὸς
ἀστοῖσι φαίνεαι γέλως.

¹ *E.* : ms προΐξ· δωρεάν δίδοται οὐ φασιν οὐ δωρεὶ ² mss περιπττόν

¹ cf. Zon. 1573-8, Fav. 383, Suid. καταπροΐζεται, *Et. Vind.* cod. 32, *E. Gud.* 305, *E. M. Vet.* 179, Orion 82. 23 ² cf. Plut. *Prim. Frig.* 14, *Adv. Stoic.* 23 ³ cf. Sch. Hermog. *Rh. Gr.* 7. 820 W, Mar. Vict. *Gr. Lat.* 6. 170. 5, Sch. Heph. 262, 267,

Cramer's *Inedita (Paris)* : καταπροΐξασθαι :—From προίκός, of which the Ionians make three syllables like their disyllabic nominative προΐξ. He says 'It is not given gratis, nor shall I be condemned as having taken a bribe, but he shall pay for what he has had done.' And the word ἐπαυτῆς 'beggar' and he who asks to have a thing gratis (προΐκα αἰτῶν) are called προίκτης. Thus I find it stated in the *Notes on the Epodes of Archilochus*.

Etymologicum Magnum : προίκτης : . . . some derive it from ἰξεσθαι 'to be about to come,' that is, to receive some gift; compare Archilochus :

And he shall not come off scot-free for what he hath done unto me.

Plutarch *Life of Demetrius* : All the same, Fortune, like the woman in Archilochus who

carried water in the one hand, the wily one, and fire in the other,

had no sooner by these dread tidings taken Sparta from him, than she gave him fresh hopes of new and great things from the following circumstance.

Hephaestion *On Poems* : There are also poems called, with the masculine termination, ἐπωδοί or 'epodes,' in which a shorter line follows a longer; compare : ⁴

Father Lycambes, what, pray, is this thou hast imagined? Who hath perverted the wits thou wast endowed with? Thou seem'st matter for much laughter to thy fellows now.⁵

282 C, *Ibid. App.* 312, Plot. *Gr. Lat.* 6. 518. 5, 522. 6, Jub. ap. Rufin. *Gr. Lat.* 6. 261. 13, Demetr. *Eloc.* 5, Sch. Ar. Ran. 384, Sch. Pind. *P.* 5, 6, 7 (Arg.), Joan. Sic. *Rh. Gr.* 6. 128 W ⁴ ll. 3-4 only in Sch. Hermog. ⁵ see 143 n.: this poem, of which 95 probably, and 143 possibly, are parts, prob. stood first in the Book of Epodes used by Hephaestion

94A

Hesych.

Δωτάδης

Δώτου υἱός, ὁ Λυκάμβας.

95

Et. Magn. 752. 15 n [π. τὸ τέο ἀντὶ τοῦ τίνος] τοῦτο τὸ τέω
τετόληται καὶ τέου οἶον

Τίς ἄρα δαίμων καὶ τέου χολούμενος . . . ;¹

96

Orig. *adv. Cels.* 2. 21 K τίς γὰρ οὐκ οἶδεν ὅτι πολλοὶ κοινων-
ήσαντες ἄλων καὶ τραπέζης ἐπεβούλευσαν τοῖς συνεστίοις; καὶ
πλήρης ἐστὶν ἡ Ἑλληνῶν καὶ βαρβάρων ἱστορία τοιοῦτων παρα-
δειγμάτων. καὶ ὀνειδίξω γε ὁ Πάριος ἱαμβοποιὸς τὸν Λυκάμβην
κατὰ ἄλας καὶ τράπεζαν συνθήκας ἀθετήσαντά φησι πρὸς
αὐτόν

ὄρκον δ' ἐνοσφίσθη μέγαν
ἄλας τε καὶ τράπεζαν

Dio Chrys. 74. 16 τὸν Ἀρχιλόχον οὐδὲν ὤνησαν οἱ ἄλες καὶ
ἡ τράπεζα πρὸς τὴν ὁμολογίαν τῶν γάμων, ὡς φησιν αὐτός.

97

Eust. *Od.* 1597. 28 κήλων μὲν πεποιήται ἀπὸ τῶν ὄχευτῶν
ὄνων Ἄρχιλόχος ὡστ' ὄνου κτλ.

Et. Magn. 167. 25 τρύγη δέ ἐστιν ὁ Δημητριακὸς καρπός,
ὡσπερ ὄνου κήλωνος ὀτρυγητάγου ἀντὶ τοῦ κριθοτάγου κατὰ
πλεονασμὸν τοῦ ο, ὡς ἐπὶ τοῦ κρυόεις ὀκρυόεις ὡς παρὰ
Ἀρχιλόχου.

Et. Sorb. ap. Gaisf. p. 166. 21 n. Ἄρχιλόχος

ἡ δέ οἱ σάθη

ὡσεὶ τ' ὄνου Πριηνέος
κήλωνος² ἐπλήμμυρεν ὀτρυγητάγου.

¹ ms τέω (τέο *E.M.Vel.*) τετ. καὶ τεοῦ (*bis*) ² some
citations κώλωνος or κώλωνος

94A

Hesychius *Glossary* :

Dotades

Lycambes son of Dotus.

95¹

Etymologicum Magnum [τέο for τίνος] : This form τέω 'to
whom' has been ventured on, and τέου 'of whom,' for
instance :

What God, pray, and with whom angered . . . ?

96

Origen *Against Celsus* : For, as is well known, many that
have shared salt and table have plotted against their fellow-
guests, and the literature of the world is full of examples.
Moreover the Parian iambic-writer thus reproaches Lycambes
for annulling an agreement made by 'salt and table' :

And hast thou turned thy back on a great oath
made by salt and table? ²

Dio Chrysostom *Orations* : The salt and the table did nothing
for Archilochus towards the granting of his marriage, as he
says himself.

97³

Eustathius on the *Odyssey* : κήλων comes from he-asses;
compare Archilochus : 'Like,' etc.

Etymologicum Magnum : τρύγη is the fruit of Demeter (*i.e.*
corn) as in 'he-ass that eateth corn' where it stands for
'barley-eating,' with pleonasm of ο like κρυόεις and ὀκρυόεις;
compare Archilochus.

Etymologicum Sorbonianum : Archilochus :—

tumebat mentula eius like that of a he-ass of
Priene that eateth corn.

¹ cf. *E. M. Vel.* 280, Fav. 581, Cram. *A.O.* i. 409. 5 ² or
And thou hast, etc.; cf. Heliod. 6. 2 ³ cf. Cram.
A.P. 4. 61. 26, *E.M.* 271. 28 n, Miller *Mél.* 88, Phot. 355. 24,
Sch. *Il.* 13. 291, Hesych. ἄτρυγητάγου, ὄτρ., Eust. *Il.* 1003. 16

Pap. Argentorat. Sitz. b. Berl. Akad. 1899. 857¹

κύν[ατι] πλα[ζόμενος],
 κἄν Σαλμυδησῶ γυμνὸν εὐφρονέω[ν ἐτέων]²
 Θρήικες ἀκρόκομοι
 λάβοιεν, ἔνθα πόλλ' ἀναπλήσει κακὰ 5
 δούλιον ἄρτον ἔδων,
 ῥίγει πεπηγὸτ' αὐτόν,³ ἐκ δὲ τοῦ ῥόθου
 φυκία πόλλ' ἐπ[έ]χοι,⁴
 κροτέοι δ' ὀδόντας, ὡς κύνων ἐπὶ στόμα
 κείμενος ἀκρασίη 10
 ἄκρον παρὰ ῥηγμῖνα, κύμα δ' [ἐξ]εμέροι.
 ταῦτ' ἐθέλοιμ' ἂν ἰδεῖν,
 ὅς μ' ἠδίκησε λάξ δ' ἐφ' ὀρκίοις⁵ ἔβη
 τὸ πρὶν ἐταῖρος ἑών.

*Ibid.*⁶

Ἥ χλαῖν[α δηλοῖ σ]χετλίη, [σ' ἐσταλμένη]⁷
 κυρτόν, ὄ[τέοισι] φιλεῖς
 ἀγχοῦ καθῆσθαι. ταῦτα δ' Ἰππῶνα[ξ σκαφεὺς]⁸
 [σ]ῖδεν ἄριστα βροτῶν,
 [οἶ]δεν δὲ κ' Ἀρίφαντος· ἄ μάκαρ ὄτ[ις]⁹ 5
 [μ]ῆδαμά κως¹⁰ εἶδε

¹ restored mostly by Reitz.—Wil.—Diels—Blass ² Bl. *E*
 (from new photogr.) ³ added to resume? ⁴ Sch.
 ἐπεὶ (ἔστω) ἢ πό(λις) and traces read doubtfully as *τεναγῶδης*
 or the like, with which Diels compares Scymn. 724 ⁵ P
 εφορκίους glossed *επιορκίους* ⁶ ll. 3–10 restored mostly
 by Reitz.—Wil.—Diels—Blass ⁷ *E* (from new photogr.)

From a Papyrus of the 2nd Century :

. . . driven out of his course by the waves; and
 at Salmydessus may the top-knotted Thracians seize
 him bare of friendly [kinsfolk¹], there to eat the
 bread of servitude and fill the measure of many ills,
 seize him frozen with the cold;² and may he have
 upon him much tangle³ of the surges, and his teeth
 be chattering, as he lies on his belly⁴ like a dog,
 helpless on the edge of the surf, spewing out the
 wave. This I fain would behold, because he wronged
 me and trod a covenant underfoot, he that once was
 my friend.⁵

From the Same :

The [tell-tale] fold of thy robe,⁶ miserable woman,
 showeth whom thou sittest next. Delver Hipponax,
 he knoweth it better than any man. And Ariphantus
 knoweth it too. Happy he, that he never saw the

¹ cf. Aesch. *Pers.* 1037 (Bl.), *Od.* 2. 33 ² cf. Timoth.
Pers. (*L.G.* iii) 94, 110, 145, Hor. *Epod.* 10; shipwrecked Greeks
 threw off their clothes to swim, cf. Theophr. *Char.* 25. 2
³ Mediterranean waters grow a seaweed that consists of long,
 narrow, thin ribbons which cling to the body ⁴ *lit.* face-
 foremost ⁵ scholion which must refer to this or the next
 (not printed) poem, has been doubtfully read 'the poet means
 Bupalus,' whence some would ascribe these papyrus frag-
 ments to Hipponax, cf. 97 B 3; but this poem was prob-
 ably addressed by A. to Lycambes, cf. 96 ⁶ *lit.* thy robe
 arranged bulging (*i.e.* showing pregnancy)

⁸ Sch. marg. γεωτομή[⁹ Sch. marg. μακαριος[for -κᾶρ
 cf. Sol. 14 ¹⁰ P κῶς *i.e.* κῶσ'

[γ]ρ[άσ]ου¹ πνέοντα φῶρα· τῷ χυτρῆι [δ' ὅτε]²
 Αἰσχυλίδη πολέμει,³
 ἐκείνος ἡμερξέν [σε παρθενη]ίης,⁴
 πᾶς δὲ πέφηγε⁵ λό[γος.] 10

98

Heph. 7. 2. p. 21 Cons. τὸ τετράμετρον (δακτυλικόν) εἰς
 δυσύλλαβον καταληκτικόν, ᾧ πρῶτος μὲν ἐρήσατο Ἀρχιλόχος ἐν
 Ἐπιφοίσις

φαινόμενον κακὸν οἴκαδ' ἄγεσθαι

98A

Philod. Mus. 20 K . . . τὸ μέλος καὶ [στάσεων κ]αὶ παραχῶν
 ἐ[γ]αι κ]αταπαυστικόν . . . διὸ καὶ τὸν Ἀρχιλόχον λέγειν

κηλ[εῖ]ται δ' ὅτις [ἔστι]ν αἰοδαῖς.

99

Heph. 6. 2. p. 18 τρίμετρον δὲ καταληκτικόν (τροχαϊκόν),
 οἷόν ἐστι τὸ Ἀρχιλόχου, ὃ τινες ἀκέφαλον ἱαμβικόν καλοῦσι

Ζεῦ πάτερ, γάμον μὲν οὐκ ἔδαισάμην.

100

Ibid. 3. p. 19 ἔστι δὲ ἐν αὐτῷ (τῷ τροχαϊκῷ) ἐπίσημον κα
 τὸ δῆμετρον βραχυκατάληκτον, τὸ καλούμενον ἰθυφαλικόν ᾧ
 πρῶτος μὲν Ἀρχιλόχος κέχρηται, συζεύξας αὐτὸ δακτυλικῷ
 τετραμέτρῳ οὕτως

Οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν χροά· κάρφεται
 γὰρ ἦδη.

¹ Wil: πράσου too long ² E ³ so P ⁴ R.B.
 Onians: P ἔγ (and presumably παρθεν]ιης) ⁵ Sch. above
 φανερὸς (ἔστιν)

¹ i.e. it is lucky for A. that he did not catch his supplanter
 H. red-handed (one who had stolen a he-goat would smell of

thief a-stinking of he-goat!¹ [But while] he was at war
 with the potter Aeschylides, Hipponax reft [thee of
 thy virginity];² and now all the tale's made clear.³

98⁴

Hephaestion *Handbook of Metre*: The dactylic tetrameter
 with disyllabic catalexy (or shortening), first used by Archi-
 lochus in the *Eropodes*:

to take to wife a patent evil

98A

From a Papyrus of the 1st Century B.C., Philodemus *On
 Music*: Music has power to check faction and disturbance . . .
 and so Archilochus says:

and whoso liveth is soothed by song.

99⁵

Hephaestion: The trochaic trimeter catalectic, like this of
 Archilochus, called by some the headless iambic:

O Father Zeus, 'twas no wedding I feasted at!

100⁶

The Same: Notable too in the form of the trochaic is the
 brachycatalectic dimeter called ithyphallic, first used by
 Archilochus, who combines it with the dactylic tetrameter
 thus:

No longer doth thy soft skin bloom as it did; 'tis
 withering now.

it), for instead of the aggrieved (A.) punishing the aggressor
 (H.), A. is such a poor creature that H. would have reversed
 the process ² i.e. while A. was taken up with thwarting
 another rival, H. stepped in and forestalled him ³ the
 poem ends here ⁴ cf. Sch. Heph. p. 273 C ⁵ cf. Sch.
 Heph. p. 270 C, Trich. 12, Sch. Arg. Pind. *O.* 12, *N.* 8, 11
⁶ cf. Heph. 7. 4. 22 C, 15. 8. 50, Sch. pp. 123, 270, 273, At.
 Fort. *Gr. Lat.* 6. 1. 298 K

101

Ath. 7. 299 a . . . 'Ομήρου εἰπόντος. (Il. 21. 353) 'τείρουτ' ἐγγέλυές τε καὶ ἰχθύες' ἀκολούθως ἐποίησε καὶ 'Ἀρχιλόχος

πολλὰς δὲ τυφλὰς ἐγγέλυας¹ ἐδέξω.

102

Sch. Arat. 1009 τὸ γὰρ ἀπερϋονται οἰονεὶ τὰ περὶ χαλάσαντες ἀντὶ τοῦ διασειοῦσι τὰς πτέρυγας ὑποστρέψαντες· διακίνοῦσι γὰρ τὰς πτέρυγας ἦτοι ὑφ' ἡδονῆς τὴν κούτην καταλαβόντες ἢ τὴν ἐκ τοῦ ἀέρος διατυνάσσοντες ἰκμάδι. καὶ παρ' 'Ἀρχιλόχῳ ἢ ὑφ' ἡδονῆς σαλευομένη κορώνη

ὡς² κηρύλος
πέτρης ἐπὶ προβλήτης ἀπτερύσσετο.

103

Stob. Fl. 64. 11 [ψόγος 'Αφροδίτης' καὶ ὅτι φαῖλον ὁ ἔρωσ καὶ πόσων εἴη κακῶν γεγονῶς αἴτιος] 'Ἀρχιλόχου'

τοῖος γὰρ φιλότιτος ἔρωσ ὑπὸ καρδίην ἔλυσθείς
πολλὴν κατ' ἀχλὶν ὀμμάτων ἔχευεν,
κλέψας ἐκ στήθεων ἀπαλὰς φρένας.

104³

Heph. π. ποιημ. 7. 2. p. 71 Cons. . . καὶ ἔτι 'εὔτε πρὸς' κτλ.

Id. *Ench.* 4. 2. p. 13 Cons. [π. καταληκτικῶν] εἰάν δὲ τρισύλλαβος ἢ ὁ ποὺς ὁ τὸ μέτρον οἰονιστάς, δύναται καὶ παρὰ δύο συλλαβὰς εἶναι τὸ καταληκτικόν, οἷον ἐπὶ δακτυλικῷ 'ἐν δὲ' κτλ. ἐνταῦθα γὰρ ἢ δὴς συλλαβὴ ὄντι τρισυλλάβου κείται.

Εὔτε⁴ πρὸς ἄεθλα δῆμος ἡθροΐζετο,
ἐν δὲ Βατουσιᾶδης

¹ Wil. ἐγγέλυς ² mss ᾠπερ ³ cf. Ibid. p. 22 C, Sch. 272, Sch. Ar. *Nub.* 275, Prisc. *Gr. Lat.* 2. 411, Plot. *Gr. Lat.* 6. 2. 512-7 ⁴ Bent: mss εὔ τι (τοι)

101

Athenaeus *Doctors at Dinner*: Homer says 'the eels and fishes were afflicted' (by the fire), and Archilochus similarly:

many a blind eel hast thou entertained.¹

102²

Scholiasit on Aratus *Phaenomena*: The ravens are said ἀπτερῦεσθαι, as slackening their flight. The word is used instead of διασειοῦσι, 'shake' their wings in coming to the end of their flight; for they flap them either through pleasure at reaching their nest or in order to shake out the moisture of the air. And in Archilochus the Crow shaking with joy

flapped her wings like a halcyon on a jutting rock.³

103

Stobaeus *Anthology* [censure of Aphrodite, and that love is a poor thing and of how many ills the cause]: Archilochus:—

For such was the desire of love that twisted itself⁴ beneath thy (?) heart and poured a thick mist over thine eyes, stealing the gentle wits from thy head.⁵

104

Hephaestion *On Poems* (after fr. 94): . . . and again 'When,' etc. (line 1).

Id. *Handbook of Metre* [on catalectic lines]: . . . But if the foot which composes the metre be trisyllabic, the catalexis or shortening can extend to two syllables as in the dactylic line 'and among them' etc.; here the last syllable stands instead of a dactyl.

When the people gathered for the Games, and among them Batusiades⁶

¹ i.e. thy corpse has fed eels at the bottom of the water? ² cf. fr. 141 ³ prob. from a Fable ⁴ like Odysseus under the ram, *Od.* 9. 433 ⁵ the Greek is bosom ⁶ cf. Hesych. Σελητιάδδew (see next fr.)

104A

Hesych.

Σελληϊάδεω

Σελλέως υἱὸς ὁ μάντις Βατουσιάδης τὸ ὄνομα.

104B

Aristid. *Or.* 2. 51 πρόκειται τὰ πράγματ' αὐτοῖς (τοῖς θεοῖς) ὡσπερ ἐν ὀφθαλμοῖς. διὰ τοῦτο 'Ζεὺς ἐν θεοῖσι' κτλ., καὶ ὅτι γε δ' αὐτὸ τοῦτο ὁ αὐτὸς οὗτος ποιητῆς μαρτυρεῖ. τὸ γὰρ δευτέρω ἐστὶν αὐτῷ· 'καὶ τέλος' κτλ.

Ζεὺς ἐν θεοῖσι μάντις ἀψευδέστατος
καὶ τέλος αὐτὸς ἔχει.

105

Mar. Plot. *Gr. Lat.* 6. 2. 527 K [de pentametro iambico catalecto]: Hoc potest dividi in dimetrum acatalectum Archilochium, de quo supra docui,

φάβ' οὐλος εἶ<λκυσ>ας φίλους.¹

106

Ath. 9. 388 f [π. περδίκων]· τοῦ δὲ ὀνόματος αὐτῶν ἔνιοι συστέλλουσι τὴν μέσην συλλαβήν, ὡς 'Ἀρχίλοχος'

πτῶσσουσαν ὥστε πέρδικα

107

Ibid. 14. 653 d γενναῖα λέγει τὰ εὐγενῆ ὁ φιλόσοφος, ὡς καὶ 'Ἀρχίλοχος'

πάρελθε, γενναῖος γὰρ εἶς.

¹ E: mss ΦΑΒΟΥΛΟΕΣ(OR I)ΘΕΘΙΑΟΙΣ, ΦΑΒΘΥΑΟΘΘΘΙ· ΑΘΥΣ

¹ prob. a mock-patronymic from Σελλός a guardian of the

104A

Hesychius *Glossary*:of Selleiades¹

the son of Selleus, the seer by name Batusiads.

104B²

Aristides *Orations*: The future lies before the Gods, as it were before their eyes; for this reason 'Zeus' etc., and moreover because this very thing is testified to by the same poet; for his second line is 'and himself' etc.

Zeus is the surest prophet among the Gods, and himself holdeth the fulfilment.³

105

Marius Plotius [the iambic pentameter catalectic]: This can be divided into the acatalectic Archilochian dimeter, of which I have spoken above:

Thou hast drawn friends to thee as a sheaf the dove.⁴

106

Athenaeus *Doctors at Dinner* [on partridges]: Their name is sometimes given with the middle syllable short; compare Archilochus:

covering⁵ like a partridge

107

The Same: Plato says that what is well-born is noble; compare Archilochus:

Pass by, for thou art a noble⁶ man.

oracle of Zeus at Dodona ² ascription doubtful ³ i.e. he is in the position of being able to fulfil his own prophecies ⁴ emendation uncertain ⁵ feminine ⁶ apparently used by A. to mean of high birth

108

Suid.

ναὶ ναὶ μὰ μήκωνος χλόην·

ἄρκος ἐπὶ χλευασμῶ.

109

El. Magn. 26. 23 θωή· . . ἔχει δὲ τὸ ἰ ἐκ παραδόσεως, ἐπειδὴ
εἴρηται θωϊή, ὡς παρ' Ἀρχιλόχῳ·

ὡς δ' ἄν σε θωϊῇ λύβου

110

Sch. *Il.* 24. 315 εἴωθε καὶ ὁ Ἀρχιλόχος μελάμπυρον τοῦτον
(τὸν ἀετόν) καλεῖν·

μή¹ τευ μελαμπύρου τύχης²

111

Apoll. Soph. 67 ἔμπλην· ἐμπελάδην, σίνεγγυς, ἥ, ὡς ἔνιοι,
χωρίς· καὶ Ἀρχιλόχος ἐπὶ τοῦ χωρίσ·

ἔμπλην ἐμοῦ τε καὶ Φόλου³

112

Phot. *Lex.* λεωκόρητος· ὁ ἐξωλοθρευμένος· τὸ γὰρ λέως ἐστὶ
τελέως· Ἀρχιλόχος·

λείως γὰρ οὐδὲν ἐφρόνεον·

113

Hesych. Θαργήλια· Ἀπόλλωνος ἑορτὴ καὶ ὅλος ὁ μὴν ἱερὸς
τοῦ θεοῦ· ἐν δὲ τοῖς Θαργηλοῖσι τὰς ἀπαρχὰς τῶν φουομένων⁴

¹ B from Hesych. and Suid; Sch. ἦ ² some citations -χοις
³ Schn; Sch. Nic. ἐφδλου (φόλου), Ar. φίλου ⁴ Voss; mss
φαιν.

¹ cf. Ath. 9. 370 b ² cf. Hesych. μήτ' εὐμελ. τύχοις, Suid.
μελ. and Zenob. 5. 10 (μῆ σύ γε), Mill. *Mél.* 367 ³ the Fox

108

Suidas *Lexicon*:

Yes, yes, by the green of the poppy;
a jesting oath.¹

109

Etymologicum Magnum: θωή 'retribution':—this word has
the iota by tradition, since it is found in the form θωϊή, as for
instance in Archilochus:

and in order that retribution may take thee

110²

Scholiast on the *Iliad*: Archilochus too calls the eagle
black-rumped:

lest thou meet a black-rumped creature³111⁴

Apollonius the Sophist *Homeric Lexicon*: ἔμπλην:—
ἐμπελάδην 'close to,' or, as some use it, 'apart from'; the
latter use occurs in Archilochus:

apart from Pholus and me

112⁵

Photius *Lexicon*: λεωκόρητος:— 'utterly destroyed,' for
λέως is equivalent to τελέως 'completely'; compare Archi-
lochus:

for they had no sense at all.

113

Hesychius *Glossary*: Thargolia:—A feast of Apollo, and
the whole month sacred to the God; at the Thargelia they

to its Cub? but Hesychius and the *Greek Proverbs* explain it
by 'lest you meet somebody brave and strong,' i.e. Heracles
⁴ cf. Sch. Nic. *Ther.* 322 ⁵ cf. Apoll. *Pron. Gram. Gr.*
2.i.1.58.11

ποιῶνται καὶ περικομίζουσι· ταῦτα δὲ Θαργήλιά φασιν· κα-
μὴν Θαργηλιῶν καὶ τὴν εὐετηρίαν¹ ἐκάλουν Θαργηλόν· κα-
'Αρχίλοχος·

Φησὺν', ἕως φῆ· νῦν ἄγει Θαργήλια.²

114 (1)—(14)

Phylarch. ap. Ath. 13. 606d Κοίρανος ὁ Μιλήσιος ἰδὼν
ἀλιεῖας τῶ δικτύῳ λαθόντας δελφίνα καὶ μέλλοντας κατακόπτειν,
ἀργύριον δοῦς καὶ παραιτησάμενος ἀφῆκεν ἐς τὸ πέλαγος. καὶ
μετὰ ταῦτα ναυαγία χρησάμενος περὶ Μύκονον καὶ πάντων ἀπολο-
μένων ἄλλων ὑπὸ δελφίνων ἐσώθη ὁ Κοίρανος. τελευτήσαντος δ'
αὐτοῦ γηραιοῦ ἐν τῇ πατρίδι καὶ τῆς ἐκφορᾶς παρὰ τὴν θάλατταν
γυνομένης, κατὰ τύχην³ ἐν τῷ λιμένι πλῆθος δελφίνων ἐφάνη ἐν
τῇ ἡμέρῃ ἐκείνῃ μικρὸν ἄνωτέρω τῶν ἐκκομίζοντων τὸν Κοίρανον,
ἄσει συνεκφρόντων καὶ συγκηδεύοντων τὸν ἄνθρωπον.

Ael. N. A. 8. 3 Κοίρανος ὄνομα, τὸ γένος ἐκ Παρου, δελφίνων
τινῶν ἐν Βυζαντίῳ βόλῃ περιπεσόντων καὶ ἐλευκίτων, δοῦς
ἀργύριον οἰοεὶ λύτρα τοῖς ἡγρευκόσιν ἀφῆκεν αὐτοῖς ἐλευθέρους,
ἀνθ' ὧν τὴν χάριν ἀπέληφεν. ἐπλεῖ γοῦν ποτε πεντηκόντορον
ἔχων, ὡς λόγος, Μιλησίους τινὰς ἄγουσαν ἄνδρας, ἐν δὲ τῷ
μεταξὺ (Νάξου καὶ)⁴ Πάρου πορθμῷ τῆς νεῶς ἀνατραπέσις καὶ
τῶν ἄλλων διαφθαρέντων, τὸν Κοίρανον ἔσωσαν δελφίνες· ὑπὲρ
ἧς εἶχον εὐεργεσίας φθάσαντες⁵ τὴν Ἰσθμὸν ἀντιδιδόντες. καὶ ἔνθα
ἐξενήξαντο ὀχοῦντες αὐτὴν ἄκρα δέκνυνται καὶ ὑπαντρος πέτρα,
καὶ καλεῖται ὁ χώρος Κοιράνειος. χρόνῳ δὲ ὑστερον τευνεῶτα
τόνδε τὸν Κοίρανον θαλάττης πλησίον ἔκοον. εἶτα μέντοι αἰσθό-
μενοὶ ποθεν οἱ δελφίνες ἠθροίσθησαν, ὥσπερ οὖν ἐπὶ τὸ κῆδος
ἦκοντες, καὶ ἐς ὅσον ἡ πυρὰ ἐνήκμαζε καομένη, παρέμειναν ὡς
φίλοι φίλους πιστός. εἶτα μέντοι κατασβεσθείσης οἶδε ἀπενήξαντο.

Plut. Sol. An. 36 Κοίρανος . . . Πάριος γὰρ ὢν τὸ γένος ἐν
Βυζαντίῳ δελφίνων βόλον, ἐσχεθέτων σαγήνην καὶ κινδυνεύοντων
κατακοπήναι, πριάμενος μεθῆκε πάντας. ὀλίγῳ δὲ ὑστερον ἐπλεῖ
πεντηκόντορον ἔχων, ὡς φασί, Μιλησίῳν⁶ ἄνδρας ἄγουσαν, ἐν δὲ

¹ Schow: mss Buer. ² B-E: mss φησὶν' ὡς φαίε νῦν ἄγει
τὰ Θ. ; for Φησίνος cf. I.G. 3. 5741, C.I.A. 407, C.I.G. 2. 2242,
Arr. An. 3. 2. 5 (mss φισιόν) ; for φάω cf. fr. 160 ³ mss
here incorporate gloss ἐν τῇ Μιλήτῳ on πατρίδι: ⁴ Wesseling
⁵ mss ἦς φθάσ. εἶχ. εὐεργ. ⁶ Rohde (see below): mss λρησίων

offer and carry round firstfruits of all that grows, and these they
call Thargelia, the month being known as Thargelion. Moreover,
a good season was called Thargelian. Compare Archilochus

Dawn breaks, Phesinus ; it is the Thargelia.¹

114 (1)—(14)

Phylarchus ; Coeranus of Miletus, seeing one day some
fishermen who had taken a dolphin about to cut it in pieces,
begged it off by a gift of money and let it go out to sea.
Some time afterwards he was shipwrecked off Myconos and
was saved by a dolphin when all hands were lost but he.
When he died an old man in his native country and the funeral
was being held near the seashore, a shoal of dolphins happened
to appear in the harbour on the very day, within a stone's
throw of the funeral procession, as though accompanying
Coeranus to his grave and sharing the grief of the mourners.

Aelian *Natural History* : One day at Byzantium some
dolphins which had been netted and taken, were ransomed,
as it were, by a Parian named Coeranus who gave their
captors some money and set them free. His kindness did not
go unrewarded. For he was sailing one day, we are told,
in a fifty-oared galley which was conveying some Milesians,
when, in the strait between Naxos and Paros, the ship cap-
sized and all aboard perished except Coeranus, who was saved
by dolphins—a prompt return for his kindly action. A pro-
montory and a cliff with a cave in it are shown where they
swam ashore with him, and the place is called after him.
Some time afterwards, when this man Coeranus died and his
body was being burnt near the sea, the dolphins somehow
learnt of it and assembled as though they had come to the
funeral, and remained, like faithful friends, till the fire burnt
itself out.

Plutarch *Sagacity of Animals* : Coeranus, who was by birth
a Parian,² when one day at Byzantium a number of dolphins
became entangled in a net and were about to be cut to pieces,
bought them and let them all go. Soon afterwards, they say,
he was at sea in a fifty-oared galley, which was carrying
certain of the Milesians, when, in the strait between Naxos

¹ with impers. ἄγει cf. Theophr. Char. 4. 12 νομηριῶν ἄγει
(subject was originally 'the king,' cf. ὕει and ὕει Ζεὺς) ² so
Aelian : Phylarchus makes him a Milesian, which is clearly
right (see below)

τῷ μεταξύ Νάου καὶ Πάρου πορθιῶ τῆς νεῆς ἀνατραπίσης καὶ τῶν ἄλλων διαφθαρέντων, ἐκείνῳ λέγοντι δελφίνοις ὑποδραμόντος αὐτῶ καὶ ἀνακομφίοντος ἐξενεχθῆναι τῆς Σικίνθου κατὰ σπήλαιον. ὁ δείκνυται μέχρι νῦν καὶ καλεῖται Κοιράνειον. ἐπὶ τούτῳ δὲ λέγεται ποιῆσαι τὸν Ἀρχίλοχον· 'Πεντήκοντ' ἀνδρῶν' κτλ. ἐπεὶ δὲ ὕστερον ἀποθανόντος αὐτοῦ τὸ σῶμα πλησίον τῆς θαλάττης οἱ προσήκοντες ἔκαεν ἐπεφάνησαν πολλοὶ δελφίνες παρὰ τὸν αἰγιαλόν, ὥσπερ ἐπιδεικνύντες ἑαυτοὺς ἡκιοτας ἐπὶ τὰς ταφάς, καὶ ποραμεῖναι τες ἄχρι οὗ συνετέλεσθησαν.

*Inscr. Gr. 12. 5. 445 + p. 315 (A 1st Cent. B.C., letters about 1/2 inch high; B transcript of stone now lost, said to have been of Macedonian or Roman times)*¹

A Col. i

[συ]νέγραφεν ὁ Δημέας ὃν μόνον περὶ τῆ[ν ἄλλων δό-]
[ξ]αν ἀλλὰ καὶ τοῦ ποιητοῦ Αρχιλόχου τὰς ἀρετὰς [καὶ τῆς]
λαμπρνομένης εὐσεβίας καὶ τῆς περὶ τὴν Πάρ[ου φ]λοπα-]
τρίας καὶ τῶν ὑπ' αὐτοῦ² π. πραγματοποιῶν [ὑπὲρ τῶν Παρί-]
ων πολλῶν καὶ μεγάλων ἀγαθῶν δ[έκα βυβλία] (5)
παρὲκ τοῦ ἀνηγαγωγός τοῦ ταῖτα εἰς ἀρχ[οντας τοὺς]
ἐτησίους. γέγραφεν δὲ ὁ Δημέας ἕκαστα τῶ[ν πεπραγμέ-]
νων καὶ γεγραμμένων ὑπὸ Αρχιλόχου κατ' ἀρχ[οντα]
ἕκαστον· καὶ ἤρκει ἀπὸ ἄρχοντος πρῶτον Εὐρύ[πρου], ἐφ' οὗ
δοκεῖ πενήκοντος Μιλισηῶν πρὸς βεῖαι ἀγα[γούσα] (10)
καὶ ἀνακομιζομένη ἐπὶ³ Μιλήτου διαφθορῆν· [ἐν πόρῳ]
τῷ Ναξιακῷ, καὶ σωθῆναι ἕνα τινὰ αὐτῶν, ᾧ τὸ ἴ[σ]ρομα⁴ Κοίρα-]
νος, ὑπὸ δελφίνος ἀναλημφθῆντα, καὶ ἐκπεσόν[τα ἐπὶ τὰ]
e.g. Ἐπισυρίων⁵ παράκτια εἰς τι σπήλαιον, σὺν φύ[λακι εαθῆναι]
ἐκείθεν ἀθῶον κατὰ πρὸς βεντυρία. τὸ δὲ σπ[ή]λαιον τοῦτο (15)
ἐπὶ νῦν ἱερὸν ἔχομεν, καὶ ἀπ' αὐτοῦ Κοιράνειον καλεῖται.]
καὶ ἀπόκτισε μετ' Ἀρχιλόχου ὁ Κοίρανος ἐν τῷ [δευτέρῳ]
ἀποικισμῷ τῆς Θάσου καὶ ἐν τῷ πολέμῳ, οὗ μνήμην [πο.εῖ-]
ται ὁ Ἀρχίλοχος τῆνδε· (1)

¹ read and emended by Hiller von Gärtringen-Wil.-Leo-Jurenska, and *B* (see *Appendix*); here printed according to the lines of the stones except where verse occurs ² stone αυτων with ου above ³ corr. from απο, itself corr. from απ by adding small ο (afterwards changed to ι) near right top of μ ⁴ first ο of ονομα written above ⁵ a name for the district; see Admiralty Chart

and Paros, the ship capsizing and all but he being lost, it is said that a dolphin ran under him and supported him, and put him ashore in a cave of Sicyntus¹ which is shown to this day and called after him. It is on this episode that Archilochus is said to have written: 'Out of fifty,' etc. And when Coeranus came to die and his kinsmen were burning his body near the sea, a shoal of dolphins appeared off the shore as though to show that they had come to the funeral, and waited near by till all was over.

*From two exemplars of an Inscription on the bases of lost statues or other monuments of Archilochus at Paros dedicated by a priest of Zeus the King and Hercules the Victorious:*²

A Col. i

Demeas wrote an account not only of the fame of others, but of the virtues of the poet Archilochus, his outstanding piety,³ the love he bore to his country, Paros, and the many great benefits he bestowed on the Parians—about these he wrote five Books, besides the Book which assigns them to the Archon of each year. And Demeas has given each of the things done and written of by Archilochus under the name of the archon to whose year it belongs, beginning with the first archonship of Eurcas, when it seems that a fifty-oared galley which had brought ambassadors from the Milesians and was on the way back to Miletus, was lost in the [strait] of Naxos and only one of her company saved, a man named Coeranus, who was taken on its back by a dolphin, and cast up into e.g. a cave on the coast of the Syra-ward district,⁴ whence he [was allowed] safe-conduct under guard by right of his status as ambassador. And we hold the cave sacred to this day, and it is called after him the Cave of Coeranus. This Coeranus was associated with Archilochus in the [second] colonisation of Thasos and in the war, of which the poet makes the following mention: (1)

¹ prob. = Paros (see below); as Plut. adds a similar story told 'by the Zacynthians' of Telemachus, there may have been some old confusion between Sicyntus and Zacyntus ² I have been obliged here, in order to avoid dividing the chief inscription, to disregard the metrical arrangement of the Books ³ genitive due to confusion ⁴ see *Appendix*, p. 321

Πεντήκοντ' ἀνδρῶν λίπε Κ[οίρανον] | ἦπιος
Ποσειδῶν¹

^{e.g.} ναυαγίας σωθέντ' ἕνα,²
| ὄ[ς τ' ἔλαχυν-]πτέρυγον δελφῖν³ ἔκελήτισ' εἰς
| Σίκυι[θον].⁴

(18 lines almost wholly lost)

· · · · · χρυσὸν δὲ τέμν[οντας ἦ] (40)
φέροντας τοὺς Θρηῆκας ἐν στερώσιν Πάριοι, πάντ[α πάλιν]
ἀποκαταστήσασθαι⁵ αὐτοῖς. διασαφεῖ δὲ ταῦ[τα πάι-]
τα οὕτως ὁ Ἀρχίλοχος σκάπτων ὅτι ἐψευδ[όρησαν·] (2)

Τόλμαν ἐκπρέπουσαν εἶδεν, εἴ τις ἦν ἀναιβιάτης,
ἠν|γράφη τ' ἔτης Ἀρήος Ἐξακεστομαλκιδῶν⁶
ὡς φόα⁷ χρο|ῖ προσίξει, τὼς⁸ ὁ παῖς Πεισιστράτου
ἄνδρας εὖ | νωμῶντας αὐλὸν καὶ λύρην ἀνήρ⁹ ἄγων
εἰς Θάσον, φωσὶ | Θρείξιν¹⁰ δῶρ' ἔχων ἀκήρατον 5
χρυσόν· οἰκείω¹¹ | δὲ κέρδει ξύν' ἐποίησαν κακά.

ὅτι τοὺς Θρηῆκας
ἀποκτείναντες αὐτοὶ οἱ μὲν αὐτῶν ὑπὸ Παρί· (50)
ων ἀπεπνίχθησαν, οἱ (δὲ) δρῆσαι ἀπά[χθη]σ[αν]¹² ὑπὸ τῶν
Θρι-

κῶν. μετὰ ταῦτα πάλιν γίνεται ἔρχων Ἀμ-
φίτιμος, καὶ ἐν τούτοις διασαφεῖ πάλιν ὡς
ἐνίκησαν καρτέρως τοὺς Ναξίους, λέγων (55)
οὕτω (3)

τῶν δ' ἀνωτάτη Τύχη¹³
ἴλαος παρασταθεῖσα | φᾶ τ' ἔβαινέ θ', ἦ τ' ἦ
ἄρχεν, ἦν τ' αἶεν αὐτῆς τῆς πολυ|τλαντος λεῷ·

¹ this line in Plut. above ² stone *επιπε* and *σωθεντα* ³ st.
-φειν ⁴ cf. Pind. P. 4. 16 and χρυσάρματος; for rhythm cf. 103
⁵ stone -σασσ. ⁶ stone *εξηκεστομαλκιδων* corr. το *εξακ.* ;
cf. Hesych. Ἐξηκεστομαλκίδια (*sic*)· <οἱ> περὶ Ἐξηκεστίδην καὶ
Ἀλκιδὴν (*sic*) τοὺς κισαρφδοῦς ⁷ cf. Hesych. φῶα· ἐξανθήματα
ἐν τῷ σώματι ⁸ stone τῶν ⁹ 'set off,' 'started,' cf. αἶεν
¹⁰ stone θρηξιν ¹¹ stone οικειως ¹² st. δρα corr. to δρη,
and after ται σσ erased; the cutter began *απασα*; traces of
correction in text and above ¹³ st. η τυχη

Out of fifty shipwrecked the kindly Poseidon left
to be saved only Coeranus [who rode a little-winged
dolphin cock-horse to Sicynthus.]¹

(18 lines almost wholly lost)

' . . . And if the Parians deprive the Thracians of any gold
they may be digging or carrying away, they are to restore it
all to them.' All this is proved by Archilochus, who thus
satirises them for perjuring themselves: (2)

Outstanding courage did he witness who was in
the fleet² and enrolled as war-cousin³ in the clan
of Exacestus and Malcis (?). Like tatters settling on
the skin, even so set off the son of Peisistratus
with a company of doughty wielders of flute and
lyre⁴ for Thasos, bearing a gift of pure gold⁵ for
the Thracians; and they made misfortune for their
fellows⁶ by their own gain.⁷

This is because they (afterwards) killed the Thracians, and
all of them were themselves either drowned by the Parians or
carried off as slaves by the Thracians. In the following year
Amphitimus is archon again, and at this time the poet proves
again that they (the Parians) won a great victory over the
Naxians, in the following words: (3)

And highest of all,⁸ taking her stand propitious
near by, Fortune shone forth, and went, and where'er
she came bore rule; and up rose the war-cry of a

¹ prob. = Paros (Rubensohn, from Plut. and Steph. Byz.
who give; a list of poetical synonyms for P. including Ζάκυνθος)
² i.e. one of the overseas expedition to Thasos ³ i.e.
comrade-in-arms ⁴ rather than of spear and shield (i.e.
meddling non-combatants) ⁵ i.e. the (alleged) intention
of giving the Thracians a share in working the mines (written
after the above treaty was made, as a protest) ⁶ i.e. fellow-
countrymen in general ⁷ sarcastic; i.e. much good did
it do them ⁸ or high above them

κοῦτις ἦν¹ τῶν ριψακόντων ὠκ² ἔφημμένη σερίς,³
 ἀλλ' ἀκούτισαν· τόσοι τ' ἄρ' ἀθρόοις ἐξάλμασι 5
 τῆλ' ἐπέκθεον, τόσ' ἔλλαβ'⁴ Ἀΐδης ἐλώρια.
 ὄν τ' . . . |

Col. iv.⁵

e.g. [ὡς φησιν ὁ]
 Δημέας, ἀλλὰ ἐνίκησαν· ὅτι δ' ἀληθῆ λέγει] (1)
 δηλοῖ ὁ ποιητῆς [οὔτω·] (4)

[Τροπαῖον ἔστηκ'· εὐφρόνη⁶] | δ' ἐπὶ στρατὸν
 ἦ[λθ', οὐδὲ χεῖρον' ὦν ἐόλπμεν τὰ] | νῦν
 ἐεργμέν', ἀ[λλὰ τῆσδε γῆς κρατήσατε]
 [ὁ] | πη μ' ἔσωσε ῥα[χίης Ποσειδέων,]
 [οὐ χωρὶς οὐκ ἂν τέ] | μνος ἀλλ' ἀνωφελ[ῆ] 5
 [γῆν εἶχεθ' οἴας μὴ θεοὶ συνοικέ] | ται.

ὅτι δὲ Γλαῦκος [τὸν στρατηγὸν τῶν Θρακῶν (?) μονα-] (6)
 χόν μάχῃ κρατήσα[ς ἀπέκτεινεν, ὡς φησιν ὁ Δημέας,]
 δηλοῖ ὁ ποιητῆς [εἰς τῶν ἰάμβων οὔτω·] (5)

[Γλαῦκ', οὐ σὺ γυνῆ] | ον καὶ φρένας τρέσ[εις ἰὼν]
 [ἔς ὄψιν Ἀρέως· οὐ γὰρ ἦσθα τ] | ἄρ' ὅτις]
 [σῆς] | γῆς ἐπιμνήσαιο ῥα[θμῶν μόνον,]
 [ἦ παρὰ πότον τὰ δει] | νὰ τολμήσας μέθ[η]

e.g. [Ἄρει τραπέιης νῶτον· ἀλλ' ἠγήτορα] | 5
 | ἀνεῖλες αἰχμῆ, καὶ μ[όνος μαχέμενος]
 [πολλῶν κρατεῖς·] | σὸν δ' ἔσκε καὶ χόλ[ω⁷ φοβεῖν.]

[ἐκδημία δ' ἦν αὐτῷ οὐδεμία]
 εἰ μὴ οἱ εἰς τὴν Θάσον [πλοῖ, οὗς ἐπλευσε πολλούς, φοι-] (14)

¹ ν added above ² some correction in st. ³ st.
 first omitted one μ; σερίς (cf. Hesych. σερί<ς>· ζαστήρ and
 σερίδες· σερά) is glossed μας (a under λ of πολυ) ⁴ stone·βεν
⁵ Col. ii is entirely lost, Col. iii almost entirely; Col. iv now
 contains rather less than half of the letters of each line, but
 includes a recurring formula which is of great assistance to
 the restorer (see *Appendix*, p. 316) ⁶ Cf. Hesych. εὐφρόνη·
 νύξ καὶ εὐφροσύνη; cf. δυσφρόνη ⁷ stone σκεν and (first, χαλ

doughty people; and not one of the javelineers but
 had his hold of the thong,¹ for they all cast their
 javelins; aye, and every one of the many that ran
 ahead leaping forth against us, Death had surely
 for his prey. And whomsoever . . .

Col. iv

e.g. . . . according to Demeas, but [they defeated them;] and
 that Demeas is right is proved by the poet [thus:] (4)

[The trophy's up,² and joy] hath come upon
 the host; and what is now accomplished [is
 all as good as we hoped; for ye have won
 this land] where I was rescued from the surf
 [by Poseidon, without whose aid³ ye would
 not possess a] holy precinct, but an unprofit-
 able [land such as the Gods share not with
 man.]

And that Glaucus defeated [and killed the Thracian (?)
 general] in single combat, as we are told by Demeas, is proved
 by the poet [in his iambs thus:] (5)

[You, Glaucus,] will not tremble in limb and wit
 [when you come to face Ares. For you, I trow, I
 were not of old the man who] bethought him of his
 country [only] when he was at his ease, or dared
 great deeds in his cups [only to turn tail before the
 War-God; nay, but] you slew with your spear [the
 chief of an host,⁴ and overcame a multitude single-
 handed.] It was yours [to put men to rout] with
 your very wrath.

[The poet spent no time abroad] except for his [frequent
 voyages] to Thasos, where he visited among others a courtesan

¹ i.e. all gripped their javelins firmly by the thong used for
 throwing them (elsewh. called ἀγκύλη, ἄμμα, ἔναμμα) ² i.e.
 victory is ours ³ and, by implication, without the poet's
⁴ doubtfully restored

τήσας καὶ παρ' ἑταίρων τινὰ θυγατέρα οὖσαν¹ ταύτης] (15)
 τῆς γαύρας ἤτιν[ι οὐκ εὐδοκίμει διὰ τῶν ἰάμβων οὕτω·] (6)

e.g. Πῶς δὴ τοιαῦτα βή[σομ' ἀγκαλίσματα ;]
 | [οὐ σύχ' ἔλωμαι πρό]τερον² ἀχραδινέ[ων] ;³

[ὡς δ' ὁ Δημέας φησί, συνήγαγεν ἄπι-]
 ὦν τῆς Θάσου καὶ δ[άμαρτι⁴ ἐχρήσθη αὐτῇ καὶ οὐ παλ-]
 λακῆ· ὅτι δ' ἀληθ[ῆ] λέγει ὁ Δημέας ταῦτα γράφων] (20)
 ὑπὲρ ταύτης τῆς πα[λλακῆς, δηλοῖ δ' Ἀρχιλοχὸς παρὰ]
 τὰδε· (7)

Χιλίους γὰρ ἄνδ[ρας εἶχες, ἦτις ἄνδρ' ἔχεις ἕνα.]
 [καὶ] (22)
 ταῦτα· (8)

Γυναικά σ' εἶλ[ον γαμέτιν,⁵ ἣς λεωφόρου]
 e.g. [τύχησα,] | ταῖς μαιίαισι δ' ἣς τέξ[αις⁶ γονῆς]
 | [πιστός τις ὦν πέφηνα] | παιδαναιρέτης.
 με[τὰ δ' ἑπτὰ ἔτη, ὡς φησι Δημέας, διέ-] (25)
 στησαν· ὅτι δ' ἀληθ[ῆ] λέγει, δηλοῖ ὁ ποιητὴς λέγων]
 τὰδ· (9)

Ἔτεξας,⁶ ὦ Τέρινα, [τὴν ἐγὼ θορῆν]
 [ἔν σοι γάμω φύτεν] | σα παραφερνησίω⁷
 κ[αὶ παρὰ τὰδε·] (10) (28)

[Ἦν πρόσφατον ποίη-] | σα τεταριχενμέν[ην]⁸
 [τοῦμπροσθε κέρκω μν] | ρία Καβαρνίδι,
 ἀκί[ρατος συνῶρος ἑπτὰ ταῦτ' ἔτη] |
 ἔχω μίαν γυναῖκά σ'· ἀ[λλ' ὠραζέαι]
 [διαφρονέουσα,⁹ καὶ] | κασαλβάδας δέκα 5
 ἀ[πεόντι δώμαθ' ἵκε· εἰσάγουσά·] | μοι.
 μεταμφίεν δὲ κᾶξ[ιθι πρὸς ἐσπέραν,]
 [καὶ] | κῶλ' ἀρεῦ βινεύσιν ἦθ[έοις πάλιν.]

¹ φοιτῶ cannot take παρὰ and γενίτιν; hence the daughter
² stone inserts ἦ ³ dimin.; cf. *Achradina*, κορακίνος, Κλεο-
 βουλίην ⁴ cf. Lys. i. 94. 30 who (perh. using old legal
 word) contrasts γαμεταὶ γυναῖκες with παλλακαί ⁵ cf. A.P.
 5. 180 ⁶ cf. Ar. Lys. 553 ἐντέξη (Sch. paraphr. παράσχη)
⁷ cf. παράφερνα, Pandect., Hesych. εἰλιων παράφερνον ⁸ st.
 -ρειχ. ⁹ cf. Hesych., *Lyr. Alex. Adesp.* 37. 2 Powell

[who was the daughter] of the disdainful woman whom [he
 upbraids in his iambs thus:] (6)

e.g. How shall [I] betake [me to such embraces ?]
 | Shall I not chose figs] before wild pears ?¹

[And according to Demeas he took her (the daughter) with
 him] when he left Thasos, and made her his wedded wife.
 And that Demeas is right in saying this about this courtesan,
 the poet proves in these words: (7)

For [thou hadst] a thousand husbands [who now
 hast one ;] [and] in these: (8)

e.g. I took thee [for my wedded] wife [whom I
 found a harlot,] and to the midwives [I have ever
 been known for a sure] acknowledger of the
 children thou barest.²
 but according to [Demeas they parted] after [seven years.]
 And that he is right the poet proves thus: (9)

Thou barest fruit, Tereina, [of the seed thou
 hadst] of an over-dowered marriage with me.³
 And again: (10)

[Thee that I made fresh] who [before] wast
 staled⁴ by many and many a Cabarnian⁵ [lover,]
 thee I have possessed [these seven years (?)] and
 none but thee, [thy helpmeet] undefiled. But
 now [thou giv'st thyself airs (?)] and wranglest
 with me (?), and hast brought] ten harlots [into]
 my house [while I was abroad.] Change thy
 garments⁶ and go out o' nights and make sport
 [once more] for such as be no woman's husband.⁷

¹ i.e. sweet before sour ² lit. taker-up of children; if
 when a child was born the father took it up it was a sign
 that he acknowledged it ³ i.e. he was paid high to take her ?
⁴ metaphor from fresh and salted fish ⁵ i.e. Parian ⁶ i.e.
 put on clothes characteristic of the courtesan ⁷ lit. caelibibus
 viris crura tua tolle

e.g.

[καὶ ταῦτα·] (11) (34)

Πῆ βίησει νέορτον ἐ[πιγαμέειν πόσιν·]
 [τίθει δ' ὀ]χῆα¹ βατράχῳ Σεριφίῳ·
 κ[αὶ τ' εὐπορήσεις διψέουσ', ἐάν] | δ' ἄρα
 βινητήσις, στριφνὰ β[ινηθήσει·]

[ὡς δέ φηιν ὁ Δη·]

μέας, ἐπ' Ἀκραφνίοις ἐ[στρατεύσαντο εὐνυχῶς· ὡς]
 δὲ ἀληθῆ ἄ φηιν, ὁ Ἀρχ[ιλοχος διασαφεῖ σκώπτων πα-] (30)
 ρὰ τάδε· (12)

Ἄκραφνί, πῶ[ς ἔχεις σὺ τῶν πολιτέων·]

[ἔκα-]

στα δὲ ταῦτα διασαφ[εῖ ὅτι ἀληθῆ ἔστιν ὁ ποιητῆς] (41)
 παρὰ τάδε· (13)

Ἐπεὶ τὰ δευ[ὰ μηδὲν ἡγνόενν ἔτι·]
 [σαγῶν] | ἀγόρασαν ἄλφιστα, ξύρη[σα δὲ]
 [τμήξας ἀπ' ἴτυος] | ὄχμ², ἵνα στύφω δέρας
 [τῆμῃ γυναικὶ γηραιῶν μυρ][μηκίων
 μηδ' ἀμπέχ[ω³ καρίδα (?)]

[καὶ τάδε·] (14) (45)

[Ἐπεὶ δὲ] | χειρῶν δούρατ' ἔκπα[λλον, κρέων⁴]
 [γαύροις λόγοις] | ὠρινε· τῶν δ' ἐδάμνα[το]
 [ὑβρις· πέλας γὰρ σταῶσ'] | Ἀθηναίῃ Διὸς⁵
 ἀμφ' [ἦμιν ὑψι νεύσειν, Αἰολεῖς δ' ἄρα] |
 θέσαν πρόχουν τριγχ[οῖσι,⁶ κοῦκ ἴλιονες.] 5

¹ the cutter prob. read this with the δ, δοχῆα; = δόχηματα as Deinarch. ap. Harp.; cf. δχεία, δχεῖω ² cf. Hesych. δχμα· πόρημα, and ἔχμα ³ stone ἀμφεχ ⁴ or Κρέων? ⁵ cf. Soph. Aj. 172 ⁶ σ inserted before τ, perh. rightly, cf. Hesych.

And again: (11)

e.g. Whither wilt thou go [to find thee] a new
 [husband?] Go bed thee with a Seriphian frog:¹
 and [then when thou'rt dry thou shalt have thy
 fill, and if] thou wouldst have more than that,
 [that too.]²

[And according to] Demeas they (the Parians) sent [a
 successful expedition] against the Acraephnians;³ and
 that he is right in this Archilochus proves in these [jesting]
 words: (12)

Acraephnis, how [art thou off for citizens?]

And each of those things the poet proves thus: (13)

When they [knew the full depth of their woe,]
 they (the enemy) bartered [their arms] for food;
 [and I cut] the leathern handle [from a shield]
 and shaved off [the hair of it], that it might serve
 me to smooth out [the aged] wrinkles⁴ from [my
 wife's] skin,⁵ so that [I] might not have [a
 prawn (?)] to embrace.⁶

And again: (14)

And when [they] began to cast the javelins from
 their hands, [their king]⁷ exhorted them [with
 disdainful words.] But their [pride] was humbled.
 For Athena, daughter of Zeus, [stood] nigh [above
 us and gave her nod, and 'twas not Ionians⁸ that]
 set an ewer on the coping-stone,⁹ [but Aeolians.¹⁰

¹ the frogs of this island were said never to croak, and the frog in general was proverbially the typical water-drinker; A. was too fond of wine and song to please his wife, and, to her thinking, kept her short of drink ² lit. seu cupies subigitari, bene rigide subigitaris ³ a city of Boeotia ⁴ lit. ant-runs ⁵ i.e. to beat her with ⁶ cf. Theoc. 10. 18, where it is a mantis; strange evidence for the taking of a town, but A. was a humorist ⁷ or Creon ⁸ i.e. Parians ⁹ i.e. ploughed the sands, failed ¹⁰ i.e. Acraephnians

[ἐπεὶ δ' εἶ] ῥηκτο πύργος ἀμφιδῆ[ν¹ σφισιν,]
 [ὄν Κᾶρες ἤραν θέσει] βαρδίστη² λίθων
 ἰδρῶ[ντες,³ ἡμῖν ἠπή⁴ πάσας ἀνά]
 [φυ]λὰς ἄορτο⁵ Λεσβίων [φορμυγκτέων,
 [χεύρας δὲ]] θέντες χερσὶν ὄρ[χεύντο στρατός.] 10
 [κάπεκτύπη]σε Ζεὺς Ὀλυμπίων [πατήρ.]
 [τῶν δ' οὔτις ἐς τὸ λοι]πὸν ἦν ἐπήβουλο[ς]
 [τῶν πρόσθεν εἶχ', ἀλλ']⁶ ἔστασαν πονεύ[μενοι]
 [καὶ σφέας ἀποσβεῖσ']⁷ ἔφθαν' ἦν ἀμφρά[σασατο]⁸
 [ἕκαστος ἐλπίς οὐ πάλιν] φανευμένη, 15
 καθή[μενοι δ' ἄβριδα⁹ τήρειον φάος.]

B Col. iv

. . . [Ἀπολ]λώνιο[.]
 τῆς]
 μητρὸς αὐτῆς[.]

(2 lines lost)

καὶ με[τὰ ?] (6)
 [. . . τῆς πατρίδος καὶ Ἀρχιλόχου ἐταῦθα π[άλιν]
 [μὲμνηται ὁ Δημέας (?).]

(2 lines lost)

Τίς σε τὸν ἐν πέτρῃ Μουσῶν θερίποντ' ἐχάραξεν (10)
 καὶ Τελεσεικλῆος κοῖρε καταγαλάσας;
 λέξω δὴ σοὶ ἐγὼ μάλ' ἐτήτυμα, εἰ σὺ μὴ οἶδας
 ἔσθλ' ἔων ἀρετῆς τ' οὐκ ὑπολειπόμενος
 Σωσθεὺς Πρωσθένου υἱὸς ἐμὴν πολ[ύ]μ[υ]νον ἄοι[δ]ιν
 τῶν ἀεγῶν αἶσαν ὑπεσπάσατο.

(followed, after a space, by four elegiac (?) lines, the first two beginning Σωφροσύνης οὐκαὶ ἐμέο (?), and the last ending Πάρος.)

115

Heph. 15. 8. p. 50 Cons. [π. ἀσυναρτήτων]· γίνεται δὲ ὁ τελευταῖος τῆς τετραποδίας διὰ τὴν ἐπὶ τέλους ἀδιάφορον καὶ κρητικὸς·

¹ η added above ² corr. from βαδ. ³ st. εἰδρω ⁴ cf. Hesych. ἠπή· φωνή ⁵ εορταί first cut ⁶ st. prob. εἰχευ-
 ἄλλα ⁷ st. prob. ἀποσβεῖσα ⁸ cf. Hesych. ἀμφράσασατο·
 ἐγγύριον ⁹ cf. ἄβριξ, ἄπριξ, ἀπριγδα; or ἀπνί, cf. fr. 41

And when] their wall of defence, [which the Carians had builded] sweating at the long slow [laying] of stones, was broke open, [as for us, among all our] tribes¹ arose [the music] of Lesbian [lyre-players, and] laying [hand] on hand [the host] set up the dance, while Zeus [the Father] of the Olympians [thundered his favour. Meanwhile of the foe no man] was to be master any more [of what had been his, but] they all stood sore troubled; [the hope each] had fostered [had gone out] ere he knew it, [never] to be lit again; and they sat [still and waited sleepless for the dawn.]

B Col. iv

. . . [Apol]lonius . . . of her mother (or of his—or her—mother herself) . . .

(2 lines lost)

and after (?) . . .

(1 line lost)

of his (or her) country and Archilochus [Demeas makes mention] there again . . .

(2 lines lost)

Who hath honoured thee by carving thee, 'the servitor of the Muses' that art in the stone, thou son of Telesicles? I will tell thee right truly if thou knowest not. Being a good man and not left behind by Virtue, Sostheus² son of Prostheneus hath stolen my tuneful song to make him a destiny of eternal fame.

(followed by two couplets beginning The helm of Wisdom and ending Paros³).

115

Hephaestion *Handbook of Metre* [on 'unconnectable' metres]: The last foot of the dactylic tetrapody becomes, with the last syllable *anceps*, a cretic; compare:

¹ or, as we should say, regiments ² known from other inscriptions ³ prob. containing the name of the author of the above lines, perhaps a schoolmaster

καὶ βήσσας ὀρέων δυσπαιπάλους¹ οἶος ἦν ἐπ' ἤβης

116

Ibid. 5. 3. p. 16 [π. ἰαμβικοῦ καταληκτικοῦ]. τρίμετρον δὲ οἶον τὸ Ἀρχιλόχου·

ὄγμος, κακοῦ δὲ γήραος καθαιρεῖ

117

Steph. Byz. Πάρος· νῆσος, ἦν καὶ

πόλιον

Ἀρχιλόχος καλεῖ ἐν τοῖς Ἐπφοδοῖς.

118

Zenob. 5. 68

πόλλ' οἶδ' ἀλώπηξ, ἀλλ' ἐχῆνις ἐν μέγα.

μέμνηται ταύτης Ἀρχιλόχος ἐν ἔπφοδῇ . . λέγεται δὲ ἡ παροιμία ἐπὶ τῶν πανουργοτάτων.

ἝΜΝΩΝ

119 ὕμνος εἰς Ἡρακλέα

Pind. *Oli.* 9 τὸ μὲν Ἀρχιλόχου μέλος | φωνᾶεν Ὀλυμπία | καλλίνικος ὁ τριπλῶς κεχλαδῶς | ἄρκεσε Κρόνιον παρ' ὄχθον | ἀγεμονεῖσαι κωμάζοντι φίλοις Ἐφάρ- | μόστῳ σὺν ἐταίροις· | ἀλλὰ νῦν, κτλ.

Sch. *ad loc.* (α') . . ἔθος δὲ ἦν κωμάζειν τὴν νίκην τοῖς νικηφόροις μετ' αὐλητοῦ· μὴ παρόντος δὲ αὐλητοῦ εἰς τῶν ἐταίρων ἀνακρουόμενος ἔλεγε· 'τῆνελλα καλλίνικε.'—(β') τὸ μὲν Ἀρχιλόχου μέλος, ὃ τοῖς νικῶσι τὰ Ὀλύμπια ἐπήδeto, ἦν τρίστροφον, κοινῶς δυνάμενον ἀρμύζειν ἐπὶ παντὸς νικηφόρου διὰ τὸ κατὰ τῆς πράξεως αὐτῆς ψιλὸν ἔχειν τὸν λόγον, μήτε δὲ ὄνομα μήτε ἰδίωμα ἀγωνία-

¹ Schroed. -λος as acc. pl. (prob. rightly)

¹ supply *roaming* or the like ² cf. At. Fort. *Gr. Lat.* 6. 1. 299 K ³ cf. Plut. *Soll. An.* 16 ⁴ *i.e.* to roll himself into

and ¹ the steep glens of the hills, such as he was in youth

116²

The Same [on the catalectic iambic]: The trimeter, as for instance in Archilochus:

. . . row, and destroys the . . . of evil eld

117

Stephanus of Byzantium *Lexicon*: Paros:—an island which is also called a

city

by Archilochus in the *Epodes*.

118³

Zenobius *Proverbs*:

The Fox knoweth many things, the Hedgehog one great thing.⁴

This saying occurs in an Epode of Archilochus. It is used of the greatest scoundrels.

ἝΜΝΣ

119 ἝΜΝ ΤΟ ΗΡΑΚΛΕΣ⁵

Pindar *Olympians*: The sounding chant of Archilochus at Olympia, the threefold rolling victory-song, sufficed to lead Epharmostus when he went in triumph past the Cronian hill with his dear companions, but now, etc.

Scholians *on the passage*: (a) It was the custom for the winner to celebrate his victory in the evening with a flute-player; and if there was no fluteplayer present, one of the winner's companions struck up by speaking the words *τῆνελλα καλλίνικε* (that is, 'ting-a-ling victorious').—(b) The chant of Archilochus which was sung in honour of winners at the Olympian Games had three strophes, being of such a nature as to be able to apply generally to any winner because its words contained no mention of the event it celebrated, nor the name of the winner or the nature of the contest. The refrain

a ball of spines; cf. fr. 65 ⁵ cf. Ar. *Ach.* 1227 ff and Sch., Seh. Pind. N. 3. 1, Tz. *Chil.* i. 690, Suid. *τῆνελλα*, Callim. *Ox. Pap.* 1793 col. 8. 4 and fr. 223

ματος. ἐφθυμῖω δὲ κατεχρῶντο τούτῳ· 'τῆνελλα καλλίνικε' . . . —(γ') τὸ δὲ τριπλῶς ὅτι τρίς ἐπεκελάδουν τὸ καλλίνικε. οὐ καθόλου δὲ τρίς, ἀλλ' ὅτι τριπλὴν ἔχει τὴν στροφὴν καὶ πάλιν ἀναλαμβάνεται. Ἐρατοσθένης δὲ φησι μὴ ἐπιπικίων εἶναι τὸ Ἄρχιλόχου μέλος, ἀλλ' ὕμνον εἰς Ἡρακλέα· τριπλοῦν δὲ οὐ διὰ τὸ ἐκ τριῶν στροφῶν συγκείσθαι, ἀλλὰ διὰ τὸ τρίς ἐφθυμιάζεσθαι τὸ καλλίνικε. περὶ δὲ τοῦ τῆνελλα Ἐρατοσθένης φησὶν ὅτι ὅτε ὁ αὐλητῆς ἢ ὁ κιθαριστῆς μὴ παρῆν, ὁ ἔξαρχος αὐτὸ μεταλαβὼν ἔλεγεν ἔξω τοῦ μέλους, ὁ δὲ τῶν κωμιαστῶν χορὸς ἐπέβαλλε τὸ καλλίνικε, καὶ οὕτως συνειρόμενον γέγονε τὸ 'τῆνελλα καλλίνικε,' ἢ δὲ ἀρχῆ τοῦ μέλους ἐστίν· ὦ καλλίνικε, κτλ.—(δ') Ἄρχιλόχος τῷ Ἡρακλεῖ ὕμνον <ποιήσας>, ἀπορήσας κιθαραδοῦ διὰ τινος λέξεως τὸ μέλος ἐμίμησάτο. συντάξας οὖν τούτῳ τὸ κόμμα τῆνελλα, οὕτως τὰ ἐξῆς ἀνεβάλλετο, καὶ αὐτὸς μὲν τὸ μέλος τῆς κιθάρης ἐν μέσῳ τῷ χορῷ ἔλεγε, τὸ τῆνελλα, ὁ δὲ χορὸς τὰ ἐπιλοιπα. ἐκ τούτου τὸ λοιπὸν οἱ ἀποροῦντες κιθαρῶδων τούτῳ τῷ κόμματι ἐχρῶντο τῷ τῆνελλα. τὸ δὲ ὅλον οὕτως· 'τῆνελλα' κτλ.

Ατ. Ατ. 1764 ἀλαλαλαὶ ἰῆ Παιῶν, | τῆνελλα καλλίνικος, ὦ | δαιμόνων ὑπέρτατε.

Sch. *ad l. c.* τὸ τῆνελλα μίμησις ἐστὶ φωνῆς κρούματος αὐλοῦ ποίης ἀπὸ τοῦ ἐφθυμίου οὗ εἶπεν Ἄρχιλόχος εἰς τὸν Ἡρακλέα μετὰ τὸν ἄθλον Αὐγέου, 'τῆνελλα' κτλ. δοκεῖ δὲ πρῶτος Ἄρχιλόχος νικήσας ἐν Πάρῳ τὸν Δῆμητρος ὕμνον ἑαυτῷ τούτων ἐπιπεφωνηκέναι.

Τῆνελλα καλλίνικε,
χαῖρ' ἀναξ' Ἡράκλεες,
αὐτὸς τε καὶ Ἰόλαος, αἰχμητὰ δύο.
τῆνελλα καλλίνικε
χαῖρ' ἀναξ' Ἡράκλεες.¹

ΙΟΒΑΚΧΩΝ
120

Heph. 15. 16. p. 52 Cons. ἄλλο ἀσυνάρτητον ὁμοίως κατὰ τὴν πρώτην ἀντιπάθειαν ἐξ ἰαμβικοῦ διμέτρου ἀκαταλήκτου καὶ τροχαϊκοῦ ἐφθημιμεροῦς, τοῦ καλουμένου Εὐριπιδείου, ὅσον τὸ ἐν τοῖς ἀναφερομένοις εἰς Ἄρχιλόχον Ἰοβάκχους·

¹ so Erat. ap. Sch. Pind. (but χαῖρε and Ἡράκλεῖς): the another version has ὦ καλλίνικε, but the exact form of the hymn remains uncertain. Cf. Sch. Ar. Av. 1761.

employed was this, τῆνελλα καλλίνικε . . .—(c) The word 'threefold' is used because they shouted the word καλλίνικε thrice, that is not to say thrice in immediate succession, but the strophe is threefold and the refrain repeated with each. But according to Eratosthenes the chant of Archilochus is not really a victory-song but a hymn to Heracles, and the word 'threefold' does not refer to its being composed of three strophes, but because the word καλλίνικε was used three times as a refrain. With regard to the word τῆνελλα we are told by Eratosthenes that when the fluteplayer or lyre-player was not present the chorus-leader took it up and spoke it 'outside of the song,' and then the chorus of revellers joined in with καλλίνικε, and thus came the combination τῆνελλα καλλίνικε. The song begins 'O hail victorious,' etc.—(d) Having composed a hymn to Heracles, Archilochus was at a loss for a lyre-player and imitated the tune in speech. Thus he made this word τῆνελλα as a start for what followed, and himself spoke the tune of the lyre, that is τῆνελλα, in the midst of the chorus, and they did the rest. From this it came about that when a lyre-player was not to be had, this word τῆνελλα was used instead. The whole song is as follows: 'Ting-a-ling,' etc.

Aristophanes *Birds*: Alalalai! hail Thou Healer, τῆνελλα καλλίνικος, Most excellent of Deities!

Scholiast *on the passage*: The word τῆνελλα is the representation of a certain musical sound of the flute taken from the refrain which Archilochus repeated in honour of Heracles after the Labour of the Augean Stables: 'Ting-a-ling,' etc. It appears that Archilochus first used this refrain for himself, when he won the competition for the Hymn to Demeter at Paros.

Ting-a-ling victorious! all hail Lord Heracles,
Thyself and Iolaüs, warriors twain,
Ting-a-ling victorious! all hail Lord Heracles.¹

ΙΟΒΑΚΧΗ
120

Hephaestion *Handbook of Metre*: There is another 'unconnectable' metre with the first antipathy or 'opposition,' consisting of an iambic dimeter acatalectic and a 3½-foot trochaic, known as the Euripidean, as for instance in the *Iobacchi* ascribed to Archilochus:

Δήμητρος ἀγνῆς καὶ Κόρης τὴν πανήγυριν σέβων

121

Steph. Byz. Βέχειρ . .

χρυσοέθειρ

παρ' Ἀρχιλόχῳ ἐν Ἰοβάκχους, ὅπερ ἀποκόπεται τοῦ χρυσοέθειρος.

122

Erot. 117 K σκύτα· τὸ μεταξὺ τῶν τενόντων τοῦ τραχήλου
. . . καὶ Ἀρχιλόχος·

πῶς ἀπέπρισε σκύτα ;¹

123

Sch. Il. 18. 492 ἡ ὑπὸ ἀντι τῆς μετά, μετὰ δέδων· Ἀρχιλόχος·
ᾄδων ὑπ' ἀλύτη ἦρος

124

Ath. 3. 122 b Κηφισόδωρος γοῦν ὁ Ἰσοκράτους τοῦ ῥήτορος
μαθητῆς ἐν τῷ τρίτῳ τῶν Πρὸς Ἀριστοτέλην λέγει, ὅτι εἶροι τις ἂν
ὑπὸ τῶν ἄλλων ποιητῶν ἢ καὶ σοφιστῶν ἐν ἡ δύο γοῦν πονηρῶς
εἰρημένα, οἷα παρὰ μὲν Ἀρχιλόχῳ τό·

Πᾶς ἀνὴρ ἀπεσκόλυπτεν²

125

Et. Mag. Vel. αὐόνη ξηρότης, Ἀρχιλόχος, οἶον

κακῆν σφιν Ζεὺς ἔδωκεν αὐόνην.

¹ sugg. B : mss ἀπέπρησε τὰν σκύταν ² mss (rightly)
πάντα δ' ἀνδρ' ἀποσκόλυπτεν

¹ the remaining fragments have not been classified by B :
124, 135, 136, 137, 140, 142 prob. belong to the *Tetrameters*, and
178

Celebrating the feast of the holy Demeter and Corè

121

Stephanus of Byzantium *Lexicon* : Βέχειρ . . χρυσοέθειρ
golden-haired

in the *Iobacchi* of Archilochus, a shortened form of
χρυσοέθειρος.

122¹

Erotian *Glossary to Hippocrates* : σκύτα :—the part between
the tendons of the neck . . . compare Archilochus :

how did he saw off² the nape of the neck ?

123³

Scholiast on Homer : The preposition ὑπό is used instead of
μετά, ' by the light of torches ' ; compare Archilochus :

singing to the fluteplayer's accompaniment

124⁴

Athenaeus *Doctors at Dinner* : Cephisodorus the pupil of
the orator Isocrates, in the 3rd Book of his treatise *To Aristotle*,
declares that in the other poets or sophists you may find at
least one or two things ill said, for instance in Archilochus :

omnes tentigo cepit

125

Old Etymologicum Magnum : αὐόνη :—dryness ; Archi-
lochus ; compare

Zeus gave them an evil drought.

160 to the *Epodes* ² i.e. sever or perh. burn off, as
Hesychius seems to have read, explaining ' lamented, blew
off, made to wither off,' all prob. traditional attempts : cf.
E.M. 720. 38, *E.G.* 505. 53, Hesych. σκύτα, Psell. *Prol.* Zon.
118, Hesych. ἀπέπρησεν ³ cf. Sch. Ar. *Av.* 1426 ⁴ cf.
Hesych. ἀπεσκόλυπτεν

126

Sch. Ar. Ach. 279 *φέφαλοι γὰρ εἶον οἱ σπυρθῆρες . . . καὶ παρὰ Ἀρχιλόχῳ δὲ κεῖται*

*πυρὸς δ' ἔ' αὐτῷ φεψάλυξ.*¹

127

Et. Magn. 731. 46 *στόπος· Λυκόφρων . . . καλεῖται τὸ πρέμνον τῆς ἀμπέλου, ἀφ' οὗ Ἀρχιλόχος*

θυρέων ἀπεστύπαζον

128

Sch. Nic. Ther. 158 *ἀμυδρόν· νῦν τὸ χαλεπὸν λέγεται, ὡς καὶ Ἀρχιλόχος*

ἀμυδρὴν χοιράδ' ἐξαλεύμενος

129

Enst. Od. 1542. 49 *αἱ συνθέσεις τοῦ τρις ἐπιρρήματος . . . πλῆθος σημαίνουσιν ὡς . . . καί*

Θάσον δὲ τὴν τρισσιζύρην πόλιν

παρ' Ἀρχιλόχῳ.

130

Et. Magn. 689. 1 *προίκτης· προσαίτης· ἢ πρό ἀντὶ τῆς παρὰ παρὰ τὸ προικνεῖσθαι . . . (fr. 92) . . . ὁ δὲ Ἡρωδιανὸς παρὰ τὸ ἴσσω, ὡς Ἀρχιλόχος*

προτείνω χεῖρα καὶ προϊίσσομαι.

131

Ath. 3. 107f *δαουντέον δὲ λέγοντας τὸ ἦπαρ, καὶ γὰρ ἡ συναλοφὴ ἐστὶ παρ' Ἀρχιλόχῳ διὰ δασέος· φησὶ γάρ*

χολὴν γὰρ οὐκ ἔχεις ἐφ' ἦπατι.

¹ *Ξα E*, cf. *Od.* 14. 22: mss ἦν

126¹

Scholiast on Aristophanes: *φέφαλοι* are sparks . . . and the word is found in Archilochus:

and I was a spark of fire to him.

127²

Etymologicum Magnum: *στόπος*:—Lycophron . . . the stump of the vine is so called, whence Archilochus:

(I) cudgelled (him) from the door.

128

Scholiast on Nicander *Venomous Bites*: *ἀμυδρόν*:—In this passage it means 'difficult or troublesome' (?), as in Archilochus:

avoiding a dim-seen reef.

129³

Eustathius on the *Odyssey*: Compounds of the prefix *τρις-* 'thrice' mean 'very much'; compare . . . and this:

and the thrice miserable city of Thasos;
in Archilochus.⁴

130⁵

Etymologicum Magnum: *προίκτης*:—'beggar': the preposition *πρό* instead of *παρά*; from *προικνεῖσθαι*, 'to come before' . . . (see fr. 92) . . . But Herodian makes it from *ἴσσω*, as in Archilochus:

I put forth my hand and beg.

131

Athenaeus *Doctors at Dinner*: The word *ἦπαρ* 'liver' must be aspirated, for *synaloephè* (of *ἐπί*) occurs in Archilochus with the φ, thus:

for thou hast no gall to thy liver.⁶

1573, Suid. *καταπροίξεται*, *Et. Vind.* cod. 32 *προίκτης*, Fav. 383
⁶ *B* compares Aesop *Fab.* 183, where the Camel and the Elephant fight 'for the crown,' and the Ape declares them both unsuitable, the Camel because he has no gall (*i.e.* anger) against evil-doers; other creatures believed to have no gall were the stag and the antelope

¹ cf. Suid. *φεψάλω* ² cf. *E.M.* 120. 3, *E.M.* *Vet.* 37 (*θύραων*), Sch. Ap. Rh. i. 1117, Hesych. *ἀπεσούπαζον* ³ cf. *E.M.* 297. 17, *E.G.* 585. 14 ⁴ cf. fr. 19 ⁵ cf. Zon.

132

Plut. *Garr.* 2 ὄθεν αὐτοῖς συμβαίνει μήτε παρὰ δείπνον συγκλι-
τῶν μήτε συσκήνων τυγχάνειν προθύμων, ὅταν ὄδοιπορῶσιν ἢ
πλέωσιν, ἀλλ' ἀναγκαστών πρόσκειται γὰρ (ὁ λάλος) ἀπανταχοῦ,
τῶν ἱματίων ἀντιλαμβανόμενος, τοῦ γενείου, τὴν πλευρὰν θυροκοπῶν
τῇ χειρὶ·

πόδες δὴ κείθι τιμιώτατοι

κατὰ Ἀρχίλοχον.

133

Heracl. *de Polit.* 3 ὅτι δὲ ἀρχαιοτάτη τῶν πολιτειῶν ἢ
Κρητικὴ ἐμφαίνει καὶ Ὅμηρος, λέγων τὰς πόλεις αὐτῶν εὐναιεταῶ-
σας. καὶ Ἀρχίλοχος δὲ ἐν οἷς ἐπισκώπων τινά φησιν·

νόμους δὲ Κρητικὸς διδάσκειται.

134

Hiln. *καθ. προσ. Gram. Gr.* 3. 1. 525 θέλουσι δὲ τὸ πεδότριψ
ἐκτείνειν, πλανώμενοι ἐκ τοῦ παρ' Ἀρχιλόχῳ·

ἄνδρας ὡς ἀμφιτρίβας

135

Suid. ᾄ· σημαίνει δὲ καὶ τὸ πολὺ καὶ μέγα παρ' Ἀρχιλόχῳ·

ἂ ἔαδ' εἷς τε ταύρους¹

136

Cram. *A.O.* i. 164. 24 [φύω]· ἀφ' οὗ τό·

φῦμα μηρίων μεταξὺ

Ἀρχίλοχος.

¹ so Sch. Plat. and *A.P.*; Suid. ᾄ δέκα τ. (for the corruption
still at school see Bast in Greg. p. 243)

132

Plutarch *Garrulity*: And so it is that the garrulous can never
meet with any willing to share a dining-couch or tent with
them on a journey by land or sea—they will only do so of
necessity; for one of this sort is ever at you, plucking your
coat or tweaking your beard or knocking at the door of your
ribs, aye,

feet are the most valuable there; ¹

as Archilochus says.

133

Heraclides *Constitutions*: That the Cretan constitution is
the most ancient is shown by Homer, who calls the cities of
Crete 'well-inhabited.' Archilochus shows the same thing in
the lines in which he mocks at somebody, saying:

and he's learning the laws of Crete.²

134³

Herodian *Complete Prosody*: They wish to lengthen the
iota of πεδοτριψ 'wearer-out-of-fetters,' in spite of Archilochus'

like scoundrelly knaves

135⁴

Suidas *Lexicon* ᾄ, 'Ah':— . . . it is used also to mean
'much' and 'great' by Archilochus:

Much was he pleased, and in among the bulls . . .⁵

136

Cramer *Inedita (Oxford)* [φύω, to grow]: . . . from which
comes Archilochus'

a tumour betwixt the thighs

¹ on land? prob. from a Fable ² he is, as it were,
still at school ³ cf. Hesych. ἀμφιτρίβας ⁴ cf. Sch.
Plat. 393, Cram. *A.P.* 4. 84. 10 ⁵ perh. he is the
Lion of Babr. *Fab.* 44

137

Ibid. 441. 21 ἡ φθειραὶ δοτικῆ συνέστη παρὰ Ἀρχιλόχῳ
φθειρσὶ μοχθίζοντα

138

Et. Magn. μέζα: τὰ αἰδοῖα, ὅτι μέσα εἰσι τῆς οὐράς, μέσσα
ὄντα. . . Ἡσίοδος (*op.* 510), ὡς καὶ Ἀρχιλόχος

Ἴνας δ' ἀπέθρισεν μεδέων¹
ἦ κατὰ μετάθεσιν τοῦ δ εἰς ζ μεδέα²

139

Sch. Ar. *Lys.* 1257 [πολὺς δ' ἀμφὶ τὰς γέννας ἀφρός ἦναι].
πρὸς τὸ παρὰ τῷ Ἀρχιλόχῳ

πολλὸς³ δ' ἀφρὸς ἦν περὶ στόμα.

140

Sch. Ar. *Pac.* 1148 παρδακὸν δὲ δίυγρον. . . καὶ Ἀρχιλόχου
παρδοκὸν δι' †ἐπιόλιον†⁴

141

Ael. *H.A.* 12. 9 [π. κίγκλου] κινεῖ δέ οἱ τὰ οὐραῖα πετρά,
ὡς περ οὖν ὁ παρὰ τῷ Ἀρχιλόχῳ

κηρύλος

¹ mss δὲ μεδ. ἀπέθρ. ² these words should prob. precede
ὡς καὶ ³ Pors: mss πολὺς ⁴ ἠπιόλιον? *E*

¹ prob. ref. to the Fable, not of the Fox and the Lice, for the Fox is always feminine, but of the Countryman and the Lice (*App. B. Civ.* i. 101):—'Lice were once biting a country-

137

Ibid. The dative φθειραὶ occurs in Archilochus:
afflicted with lice¹

138²

Etymologicum Magnum: μέζα:—the genitals, because they lie in the midst of the tail-parts—Hesiod μέσσα—as in Archilochus:

and severed the sinews of his genitals;³
with exchange of ζ and δ, μεδέα.

139

Scholiast on Aristophanes *Lysistrata* ['and much foam blooms about his jaws']: This refers to the line of Archilochus and much foam was about his mouth.

140

Scholiast on Aristophanes *Peace*: παρδοκόν:—soaking wet . . . and Archilochus

[. . .]⁴

141⁵

Aelian *Natural History* [the wagtail]: Its tail-feathers wag, like those of Archilochus'

ceryl

or cock-halcyon.

man ploughing, and he twice left his plough to clear his shirt of them; but he was bitten again, and so, to prevent too frequent interruptions of his work, he burnt his shirt'² cf. *E.G.* 390, 48 Bek. *An.* 3. 1438 n ³ prob. ref. to the Fable of the Beaver, Aesop 189 Halm ⁴ corrupt; perh. 'because of a soaking (sweating?) nightmare (or ague)'⁵ cf. fr. 102 and *Apost.* 9. 82

Ibid. 4. 12 πολλάκις τὰ κατ' ὀβολὸν μετὰ πολλῶν πόνων
συναχθέντα χρήματα, κτὰ Ἀρχιλόχον, εἰς πόρνης γυναικὸς ἔντερον
καταίρουσιν.¹

Nicet. Chon. *Hist.* 300 (582 M) καὶ τὸ τοῦ Ἀρχιλόχου
ἀντικρὺς ἐπεραίνετο, ὃ φησιν, εἰς ἔντερον πόρνης πολλάκις
μεταρρῦσκεισθαι τὰ χρόνῳ καὶ πόνῳ συλλεγέμενα μακρῶ.

πολλὰ δ' εἰς πόρνης γυναικὸς ἐρρῦσκειτ' ἔντερον
τὰ χρόνῳ μακρῶ πόνῳ τε συλλεγέμενα χρήματα.²

Luc. *Pseudol.* 1 τὸ δὲ τοῦ Ἀρχιλόχου ἐκείνο ἤδη σοι λέγω,
ὅτι τέττιγα τοῦ πτεροῦ συνελήφας, εἶπερ τινὰ ποιητὴν ἰάμβων
ἀκούεις Ἀρχιλόχον, Πάριον τὸ γένος, ἀνδρα κομιδῆ ἐλευθέρου καὶ
παρρησίᾳ συνόντα, μηδὲν ὀκνοῦντα νεοιδίξειν, εἰ καὶ ὅτι μάλιστα
λυπήσων ἔμελλεν τοὺς περιπετεῖς ἐσομένους τῇ χολῇ τῶν ἰάμβων
αὐτοῦ. ἐκείνος τοῖνυν πρὸς τινος τῶν τοιούτων ἀκούσας κακῶς,
τέττιγα ἔφη τὸν ἀνδρα εἰληφέναι πτεροῦ, εἰκάζων ἑαυτὸν τῷ
τέττιγι ὃ Ἀρχιλόχος, φύσει μὲν γὰρ ὄντι καὶ ἄνευ τινος ἀνάγκης,
ὅπταν δὲ τοῦ πτεροῦ ληφθῆι, γεγωνότερον βεῶντι. 'καὶ σὺ δέ'
ἔφη 'ὦ κακόδοιμον ἀνθρώπε, τί βουλόμενος ποιητὴν λάλον παρο-
ξύνεις εἰς σεαυτὸν, αἰτίας ζητοῦντα καὶ ὑποθέσεις τοῖς ἰάμβους;

τέττιγα δ' ἐδράξω πτεροῦ³

Arist. 2. 137 καὶ ὁ μὲν γε κατ' ἰσχὺν προφέρων, εἰ καὶ ἐνὸς εἴη
κρείττων, ὑπὸ δυοῖν γ' ἂν αὐτὸν κατείργεσθαι φησι καὶ Ἀρχιλόχος
καὶ ἡ παροιμία.

Sch. *ad loc.* ἡ μὲν παροιμία φησὶν 'οὐδὲ Ἡρακλῆς πρὸς δύο.'
τὸ δὲ Ἀρχιλόχου ῥητὸν οἶον μὲν ἔστιν οὐκ ἴσμεν, ἴσως δ' ἂν εἴη
τοιούτου.

¹ B sugg. καταρρέουσι
κετο B from Hesych.

² E from paraphr: ἐρρῦσ-
³ Wil, cf. Matr. An. 2. 628

¹ some of the wording given here comes from Nicetas; both
paraphrases have *often* for *much* ² cf. Apost. 16. 32, Ars.

The Same: As Archilochus says,

And much was the wealth which, gathered with
long time and labour, he would pour into the lap of a
harlot.¹

Nicetas Choniata *History*: And they did exactly what
Archilochus speaks of (paraphrase of the above).

Lucian *The Liar*: I will employ the expression used by
Archilochus:

thou hast taken a cricket by the wing;

if, that is, you have ever heard of an iambic poet of Paros
called Archilochus, a man of great frankness and outspokenness,
who never hesitated to utter a reproach however much it
would hurt the victims of the bitterness of his lines. Well,
this Archilochus, being slandered by one of these people, said
that the man had taken a cricket by the wing, likening himself
to the cricket, which chatters naturally and without com-
pulsion, but shouts the louder when it is taken by the wing.
'And you' says he, 'what are you at, inciting a talkative
poet against you by seeking reasons and themes for his
iambics?'³

Aristides *Orations*: Now the man who excels in strength,
though he were stronger than one, would be kept down by
two, as we are told by Archilochus and the proverb.

Schol. *on the passage*: The proverb is 'Not even Heracles
against two'; what Archilochus said is unknown, but it was
probably something similar.

444 ³ prob. a paraphrase of A.'s words in the same poem;
cf. Catull. 40, which would seem to bring together frags. 94,
95, and 143 as all parts of one poem addressed to Lycambes
(Hendrickson *Class. Philol.* 1925. 155); cf. p. 91

145

Ath. 4. 167 d τοιοῦτος ἐγένετο καὶ Αἰθίοψ ὁ Κορίνθιος, ὡς φησι Δημήτριος ὁ Σκήψιος, οὐ μνημονεύει Ἀρχίλοχος ὑπὸ φιληθονίας γὰρ καὶ ἀκρασίας καὶ οὗτος, μετ' Ἀρχίου πλέων εἰς Συκελίαν, ὅτε ἔμελλε κτίζειν Συρακούσας, τῷ ἑαυτοῦ συσίτῳ μελιττοῦτης ἀπέδοτο τὸν κληρὸν ὃν ἐν Συρακούσῃσι λαχὼν ἔμελλεν ἔξειν.

146

Harp. 171. 4 Στρώμη . . μνημονεύει τῶν Θασίων πρὸς Μαρωνείτας περὶ τῆς Στρώμης ἀμφισβητήσεως Φιλόχορος ἐν ε' Ἀρχίλοχον ἐπαγόμενος μάρτυρα.

147

Dio Chrys. Or. 60. ii. 666. [π. Νέσσου καὶ Δηϊάνειρας]· φασὶ γὰρ οἱ μὲν τὸν Ἀρχίλοχον ληρεῖν ποιοῦντα τὴν Δηϊάνειραν ἐν τῷ βάζεσθαι ὑπὸ τοῦ Κενταύρου πρὸς τὸν Ἡρακλέα βαψυδοῦσαν, ἀναμμηήσκουσαν τῆς τοῦ Ἀχελῶου μυστήσεως καὶ τῶν τότε γενομένων ὥστε πολλὴν σχολὴν εἶναι τῷ Νέσσῳ ὅτι ἐβούλετο πράξαι.

Sch. Ap. Rh. i. 1212 Ἡρακλῆς γήμας Δηϊάνειραν τὴν Οἰνέως θυγατέρα καὶ διάγων ἐν Καλυδῶνι παρὰ τῷ Οἰνεί ἐν συμποσίῳ Κύαθον¹ τὸν Οἰνέως οἰνοχόον, Ἀρχιτέλους δὲ παῖδα, πλήξας κονδύλω ἀνείλεν, ὅτι αὐτῷ τὰ ποδῶνιπτρα ὕδατα ἀγνοῶν ἐπὶ τῶν χειρῶν ἐπέχεεν· φεύγων οὖν τὸν φόνον καὶ σὺν τῇ γαμετῇ στελλόμενος ἀνείλεν ἐν Εὐήνῳ ποταμῷ Νέσσον Κένταυρον, ὡς καὶ Ἀρχίλοχος ἱστορεῖ.

Sch. Il. 21. 237 Ἀρχίλοχος μὲν οὐκ ἐτόλμησεν Ἀχελῶον ὡς ποταμὸν Ἡρακλεῖ συμβαλεῖν, ἀλλ' ὡς ταῦρον.

148

Plut. Vil. Mar. Μασσαλιήτας μέντοι λέγουσι τοῖς ὀστέοις περιβριγκῶσαι τοὺς ἀμπελῶνας, τὴν δὲ γῆν τῶν νεκρῶν καταναλωθέντων ἐν αὐτῇ καὶ διὰ χειμῶνων ὄμβρων ἐπιπέσόντων, οὕτως ἐκλιπαυθῆναι καὶ γενέσθαι διὰ βάθους περιπλεω τῆς σηπεδόνος ἐνδύσης, ὥστε καρπῶν ὑπερβάλλον εἰς ὥρας πλήθος ἐξενεγκεῖν, καὶ μαρτυρῆσαι τῷ Ἀρχιλόχῳ λέγοντι πιαίνεσθαι πρὸς τοῦ τοιοῦτου τὰς ἀρούρας.

e.g.² πρὸς τοῦ τοιοῦτου δ' ἤηροσις πιαίνεται.

¹ mss insert ἦτοι

² E

145

Athenaeus *Doctors at Dinner*: Such was Aethiops the Corinthian (as we are told by Demetrius of Scepsis), who is mentioned by Archilochus. It seems that he was led by his love of pleasure and want of self-control, when voyaging with Archias to Sicily to found Syracuse, to barter the allotment of land he was to receive when they got there, for a honey-cake.

146

Harpocration *Lexicon to the Ten Orators*: Strymè:— In his 5th Book Philochorus, citing the authority of Archilochus, mentions the dissension between the Thasians and the Maronites about Strymè.

147

Dio Chrysostom *Orations* [on Nessus and Deianeira]: According to some writers Archilochus is wrong to make Deianeira, in the episode of her forcing by the Centaur, recite poetry to Heracles in which she reminds him of her wooing by Achelous and what then took place, so that Nessus has plenty of time to do what he wishes.

Scholiast on Apollonius of Rhodes: When Heracles wedded Oeneus' daughter Deianeira and was living at his father-in-law's at Calydon, he killed the winebearer Cyathus son of Architeles with a blow of his fist, because at a feast he unintentionally poured the foot-wash over his hands, and then fleeing with his wife killed the Centaur Nessus in the river Euenus. This is the account given by Archilochus.

Scholiast on the *Iliad*: Archilochus could not bring himself to make Achelous fight Heracles as a river, and so made him a bull.

148

Plutarch *Life of Marius*: It said that (after Marius' defeat of the Teutons) the Massalians used the bones to fence their vines, and what with the bodies rotting in the soil and the rains which fell upon them that winter, the earth became so rich and so deeply charged with putrid matter that in due season it bore an incredible crop, thus proving the truth of the words of Archilochus:

With such a man the field is fattened.

149

Ael. *V.H.* 10. 13 αἰτιάται Κριτίας Ἀρχίλοχον ὅτι κάκιστα ἐαυτὸν εἶπεν· εἰ γὰρ μή, φησὶν, ἐκείνος τοιαύτην δόξαν ὑπέρεαυτοῦ εἰς τοὺς Ἕλληνας ἐξήνεγκεν, οὐκ ἂν ἐπυθόμεθα ἡμεῖς οὔτε ὅτι Ἐνιποῦς υἱὸς ἦν δούλης, οὐθ' ὅτι καταλιπὼν Πάρον διὰ πείριν καὶ ἀπορίαν ἦλθεν εἰς Θάσον, οὐθ' ὅτι ἐλθὼν τοῖς ἐνταῦθα ἐχθρὸς ἐγένετο. πρὸς δὲ τούτοις, ἢ δ' ὅς, οὔτε ὅτι μοιχὸς ἦν ἤδειμεν ἂν, εἰ μὴ παρ' αὐτοῦ μαθόντες· οὔτε ὅτι λάγνος καὶ ὑβριστής· καὶ τὸ ἐτι τούτων αἰσχυστον, ὅτι τὴν ἀσπίδα ἀπέβαλεν· οὐκ ἄρα ἀγαθὸς ἦν ὁ Ἀρχίλοχος μάρτυς ἑαυτῶ, τοιοῦτον κλέος ἀπολιπὼν καὶ τοιαύτην ἑαυτῷ φήμην. ταῦτα οὐκ ἐγὼ τὸν Ἀρχίλοχον αἰτιῶμαι, ἀλλὰ Κριτίας.

150

Malalas *Chron.* 4. p. 68 [π. βασιλέας τοὺς Ἀργεῖων]· . . ὅστις Λυγαεὺς πολέμησας τῷ Δαναῶν βασιλεῖ τούτον ἐφόνευσε καὶ ἔλαβε τὴν βασιλείαν καὶ τὴν θυγατέρα αὐτοῦ, καθὼς ὁ Ἀρχίλοχος ὁ σοφώτατος συνεγράψατο.

151

Ath. i. 30 f Ἀρχίλοχος τὸν Νάξιον οἶνον τῷ νέκταρι παραβάλλει.

152

Hesych. Κάρπαθος τὸν μάρτυρα· παροιμία· Καρπάθιος δὲ λαγῶν <λέγεται>, κατ' ἔλλειψιν τοῦ ἐπηγάγετο· διὰ γὰρ τὸ μὴ εἶναι λαγωῦς ἐν τῇ χώρᾳ ἐπηγάγοντο αὐτοί, καὶ τοσοῦτοι ἐγένοντο ὥστε τὸν τε οἶτον αὐτῶν καὶ τὰς ἀμπέλους ὑπ' αὐτῶν βλάπτεσθαι. ὁ γοῦν Ἀρχίλοχος παρὰ ταύτην τὴν παροιμίαν ἔφη·

Κάρπαθος¹ τὸν μάρτυρα.

Zenob. 4. 48 Καρπάθιος τὸν λαγῶν· παροιμία· διὰ γὰρ κτλ. ὑπ' αὐτῶν βλαβῆναι. ὁ γοῦν Ἀρχίλοχος ταύτην τὴν παροιμίαν ἔφη.

¹ B: mss Καρπάθιος

¹ cf. Eust. *Od.* 16. 33. 48 ² cf. Zen. 4. 48 ³ the original proverb seems to have been 'The man of Carpathus

149

Aelian *Natural History*: Critias accuses Archilochus of slandering himself. 'If' says he 'Archilochus had not published such an account of himself abroad in Greece, we should never have known that he was the son of the slave-woman Enipo, nor that through poverty and perplexity he left Paros for Thasos, nor that when he arrived there he quarrelled with the inhabitants; and more, we should not know, had he not told us himself, that he was an adulterer, nor lecherous and wantonly violent, nor worst of all, that he threw away his shield; and thus, according to him, Archilochus was but a poor witness in his own behalf, leaving all this fame behind him. Herein it is not I that blame Archilochus, but Critias.

150

Malalas *Chronography* [on the Argive kings]: Lynceus, according to the wise Archilochus' account, made war on King Danaüs and slew him and then took the kingdom and his daughter.

151¹

Athenaeus *Doctors at Dinner*: Archilochus compares the wine of Naxos to nectar.

152²

Hesychius *Glossary*: Carpathus and the witness:—a proverb in the form 'the man of Carpathus the hare,' *supply* 'introduced'; there being no hares in the island, the people introduced them, and they became so numerous that their corn and vines were damaged. Archilochus plays on the proverb, saying:

Carpathus and the witness.

Zenobius *Proverbs*: 'The man of Carpathus and the hare'; there being no hares, etc. (*as above*); this proverb is given by Archilochus.³

and the hare,' and A. changed it to 'Carpathus and the witness'

153

Eustr. ad Arist. *Eth. Nic.* 6. 7 παράγει δ' εἰς μαρτυρίαν . . .
 ποίησιν Μαργίτην ὀνομαζομένην 'Ομήρου' μνημονεύει δ' αὐτῆς
 οὐ μόνον αὐτὸς Ἀριστοτέλης ἐν τῷ πρώτῳ Περὶ Ποιημάτων, ἀλλὰ
 καὶ Ἀρχίλοχος καὶ Κρατῖνος καὶ Καλλιμάχος ἐν τοῖς Ἐπιγράμ-
 μασι μαρτυροῦσιν Ὁμήρου εἶναι τὸ ποίημα.

154

Eust. 314. 43 Ἄλκαϊος δὲ φασὶ καὶ Ἀρχίλοχος
 ἀγέρωχον
 τὸν ἄκοσμον καὶ ἀλαζόνα οἶδε.

155

Hesych.
 ἀγόμενος
 δοῦλος παρὰ Ἀρχιλόχῳ.

156

Ibid. <ἀηδοιδεύς> ἀηδόνος νεοσσός, καὶ τὸ τῆς γυναικὸς
 αἰδοῖον παρὰ Ἀρχιλόχῳ.
 Ἀῆδων ἢ Ἀθηνᾶ παρὰ Πамφυλίους.

157

Ibid.
 ἄζυγα¹
 ἄζεγκτον Ἀρχιλόχου.

158

Ibid.
 ἄκομφον
 ἀπάνουργον, ἀπλοῦν, Ἀρχιλόχου. οὐκ εὖ διακείμενον,

159

Poll. 6. 187 . . .
 ἀμφίβολος
 δὲ ἀμοιβή ἔστι μὲν παρ' Ἀρχιλόχῳ.
¹ Salm: ms ἄζυγία

153

Eustratius on Aristotle: He cites the authority of . . .
 the *Margites*, a poem ascribed to Homer, which is not only
 mentioned by Aristotle himself in the 1st Book of the treatise
On Poems, but ascribed to Homer by Archilochus and Cratinus,
 and by Callimachus in his *Epigrams*.

154

Eustathius on the *Iliad*: It is said that Alcaeus and Archi-
 lochus knew the unruly and insolent as ἀγέρωχοι or
 overweening

155

Hesychius *Glossary*: ἀγόμενος 'led':—
 a slave
 in Archilochus.

156

The Same: ἀηδοιδεύς:—the young of the nightingale, and
 pudenda muliebria in Archilochus.¹
 Ἀῆδων:—Atkēna, in the Pamphylian dialect.

157

The Same: ἄζυγα
 Archilochus. unyoked

158

The Same: ἄκομφον:—not knavish,
 single-minded
 Archilochus; not well disposed.

159

Pollux *Onomasticon*: . . . and ἀμφίβολος means
 requital
 or payment; at any rate it is so used by Archilochus.

¹ the part referring to A. belongs more prob. to the second
 of these glosses

160

Sch. Nic. *Theor.* 213 ἀργίλιπες δ' ἦτοι ἔκλευκοι ὡς Ἀρχίλοχος¹

ἀργιλιπῆς δ' ἔφαε.¹

161

Hesych.

γυμνόν

ἀνυπόδητον² ἢ ἀπεσκυθισμένον, ὡς Ἀρχίλοχος.

162

Poll. 2. 27 βόστρυχος, ἀφ' οὗ καὶ

διαβεβοστρυχωμένον

παρὰ Ἀρχιλόχῳ.

163

Hesych.

δὶς τόση

τῇ ἡλικίᾳ Ἀρχίλοχος.

164

Et. Magn. 324. 14 ἡ ἐξ πρόθεσις, ὅταν αὐτῇ σύμφωνον ἐπιφέρηται, τρέπει τὸ ξ εἰς κ. δεῖ δὲ προσθεῖναι, χωρὶς εἰ μὴ εὐρεθῆ μετὰ παρέλκοντος· οἶον ὡς παρ' Ἀρχιλόχῳ (Γρ. δ)· καὶ πάλη

διεξ τὸ μύρτον

ἀντὶ τοῦ διὰ τὸ μύρτον. σημαίνει δὲ τὴν μυρσίνην.

165

Poll. 2. 34

ἐκτενισμένοι

μὲν εἶρηκεν Ἀρχίλοχος.

¹ *E*, cf. fr. 113: mss δὲ φάσις, δ' ἐφᾶ, φησιν ² ms ἀνυδητον

160

Scholiast on Nicander *Venomous Bites*: ἀργίλιπες 'quite white' as in Archilochus:

and it shone full white.¹

161

Hesychius *Glossary*: γυμνόν (usually 'naked' or 'half-clad') :—unshod or

shaven bare

as in Archilochus.

162

Pollux *Onomasticon*: βόστρυχος 'lock of hair'; from which we find the word

beccurled²

in Archilochus.

163

Hesychius *Glossary*: Twice as much (or as great) :—Used of a man's age;

to one that is twice my age;³

Archilochus.

164

Etymologicum Magnum: The preposition ἐξ, when followed by a consonant, changes the ξ to κ, but not, it should be added, if it is found in redundancy; for instance, in Archilochus (fr. 5), and again

through the myrtle,

which here means the myrtle-branch.

165

Pollux *Onomasticon*:

combed⁴

says Archilochus.

¹ sc. the dawn, cf. fr. 113 ² masculine ³ feminine
⁴ masculine plural

166

Hesych.

ἐτρέψεν

ἐπέτρεψεν, ἠπάτησεν, παρέτρεψεν Ἄρχιλοχος.

167

Ibid.

ἡμισυ τρίτου

δύο ἡμισυ Ἄρχιλοχος.

168

Cyr. Cram. *A.P.* 4. 183. 21

Θριαθρίκη

Ἄρχιλοχος καὶ ὅτι ἀπὸ Θριῶν τῶν Διὸς θυγατέρων διωνομάσθησαν, ὡς Φερικύδης ἱστορεῖ.

169

Poll. 10. 135 καὶ ἵπος τὸ πιέζον τὰς ἐσθῆτας ἐν τῷ γραφείῳ, ὡς Ἄρχιλοχος

κέαται δ' ἐν ἵπῳ.

170

Cram. *A.O.* i. 249. 27 παρὰ τὸ ἐκεῖθι, κείθι καὶ

κεῖ

παρὰ Ἄρχιλόχῳ.

171

Eust. *II.* 851. 53 καὶ ἔοικεν ὁ σκορπιῶδης τὴν γλώσσαν Ἄρχιλοχος

ἰπαλὸν κέρας

τὸ αἰδοῖον εἰπὼν, ἐντεῦθεν τὴν λέξιν πορίσασθαι.

166

Hesychius *Glossary*: ἐτρέψεν: — he entrusted (?), he deceived,

(he) misled

Archilochus.

167

The Same: 'Half the third' is used for two-and-a-half

by Archilochus.

168

Cyrillus in Cramer's *Inedita (Paris)*:

Thriathricè

Archilochus; and they were called after the Thriae, the daughters of Zeus, as we learn from Pherecydes.¹169²Pollux *Onomasticon*: ἵπος is that which presses clothes in a fuller's shop; compare Archilochus:

and it lieth in the press.

170

Cramer's *Inedita (Oxford)*: Besides ἐκεῖθι, we find κείθι, and κεί

there

in Archilochus.

171

Eustathius on the *Iliad*: The scorpion-tongued Archilochus cum mentulam

cornu tenerum

appellat, seems to derive the expression from this.³Ibid. 741³ Diomed addressing Paris, *II.* 11. 385, calls him κέρα ἀγλαέ, which prob. means 'resplendent with thy lovelock,' cf. fr. 57¹ unexplained; cf. Ibid. θριαθρικκί μάνειαι καὶ ψῆφοι 'divinations and pebbles (or voting pebbles),' *Adesp.* 3A ² cf.

172

Poll. 4. 71 ὁ δὲ τοῖς αὐλοῖς χρώμενος αὐλητῆς καὶ
κεραυλῆς
κατὰ τὸν Ἀρχίλοχον.

173

Ibid. i. 232 χρῆται δὲ καὶ Ἀρχίλοχος τῷ τῶν
κοκκυμήλων
ὀνόματι.

174

Et. Magn. 529. 12
κοπόεν ξίφος
παρὰ Ἀρχιλόχου· ἀπὸ τοῦ κόπτειν.¹

175

Steph. Byz. Κρήτη· ἡ μεγίστη νῆσος, ἣν
Κρεΐτην
ἔφη Ἀρχίλοχος κατὰ πλεονασμόν.

176

Sch. *Il.* 6. 507 οἱ νεώτεροι ἐπιθυμεῖν τὸ
κροαίνειν
ὡς Ἀρχίλοχος.

177

Poll. 10. 160 ἀλλὰ μὴν καὶ
κύρτη σιδηρᾶ
ἀγγεῖόν τι, οἶον οἰκίσκος ὀρνίθειος, παρὰ Ἡροδότου καὶ Ἀρχιλόχου.

¹ *B*: mss κοπάγειν

172

Pollux *Onomasticon*: The fluteplayer performing on his
flutes is also called κεραυλῆς or
hornblower
in Archilochus' phrase.

173

The Same: Archilochus, too, uses the word
damsons

174

Etymologicum Magnum: κοπόεν ξίφος
the sword that brings suffering
in Archilochus, from κόπτειν 'to cut.'

175¹

Stephanus of Byzantium *Lexicon*:
Crete;
the largest of the islands, called by Archilochus, with
'pleonasm,' Κρεΐτη.

176²

Scholiast on the *Iliad*: The later poets use the word
κροαίνειν to mean
to desire
as in Archilochus.

177

Pollux *Onomasticon*: But κύρτη σιδηρᾶ
weel of iron
is a receptacle such as a birdcage in Herodotus and Archilochus.

¹ cf. Eust. ad Dion. Per. 498² cf. Cram. *A.P.* 3. 284. 7

178

Sch. Ar. *Plut.* 476

κύφων

. . Ἄρχιλοχος δὲ ἀντὶ τοῦ κακὸς καὶ ὀλέθριος

179

Et. Magn. 152. 52 Ἐπαφρόδιτος δὲ παρὰ τὸ λέχος λεγαίνειν, τὸ λέχους ἐπιθυμείν, καὶ κατὰ τροπὴν λεγαίνειν ἔινθεν Ἄρχιλοχος

λέγαι δὲ γυναῖκες

ἀντὶ τοῦ ἀκόλαστοι.

180

Poll. 6. 80

μέσπιλα

ἄ καὶ ὄα καλεῖται· καὶ τοῦνομά ἐστι παρὰ Πλάτωνι τοῦτο ὡς παρ' Ἄρχιλόχῳ ἐκείνο.

181

Hesych.

μουνόκερα¹

τὸ μηκέτι ἔχον τὴν ἀλκὴν. ὡς Ἄρχιλοχος.

182

Suid. μυδαλέας· διαβρόχους, μυδαλέα δάκρυσι, καὶ

μυδάλεον

δίυγρον, παρὰ Ἄρχιλόχῳ διάβροχον, λέγει δὲ τὸ ἐπίδακρυ καὶ κάθυγρον ὄμμα,² τὸ ἐννότερον,

ῥυπαρόν

¹ μουνόκερα and τῶ . . ἔχοντι? *E* (the accent would mislead) ² Mein: mss αἰμα178¹

Scholiast on Aristophanes: κύφων:—used by Archilochus to mean evil,

deadly

179

Etymologicum Magnum: Epaphroditus derives from λέχος 'bed' the word λεγαίνειν 'to desire the bed,' becoming by change λεγαίνειν,² whence Archilochus λέγαι:

and lewd women

180

Pollux *Onomasticon*: μέσπιλα

medlars

also called ὄα, which is the word found in Plato³; Archilochus uses the former.

181

Hesychius *Glossary*: μουνόκερα

one-horned

'no longer having its strength'; Archilochus.

182⁴Suidas *Lexicon*: μυδαλέας:—'wet,' as 'wet with tears,' and μυδάλεον

sodden

in Archilochus; and he calls a tear-wet, moist eye ῥυπαρός or

dirty

¹ cf. Sch. Luc. *Pseudol.* 17, Suid. κύφωνες ² derivation unlikely ³ *Symp.* 190d (spelt ὄα); P. seems to confuse medlars with sorb-apples ⁴ cf. Phot. 273. 13

183

Tzetz. Lycophr. 771 οἱ δὲ μύκλους φασὶ τοὺς καταφερεῖς
πρὸς γυναῖκας· εἶρηται δὲ ἀπὸ ἐνός

Μύκλου

αὐλητοῦ καταφεροῦς εἰς γυναῖκας καὶ κωμωδηθέντος ἐπὶ μαχλότῃ
ὑπ' Ἀρχιλόχου.

184

Suid.

μυσάχνη

ἡ πόρνη παρὰ Ἀρχιλόχῳ· καὶ

ἐργάτις

καὶ

δῆμος

καὶ

παχεῖα

Hesych. ἐργάτις· τὴν Νεοβούλην¹ λέγει ὡς παχεῖαν.

Sch. Ar. Av. 1620 μιστήριον δὲ οἱ μὲν περὶ Ἀριστοφάνη τὴν
εἰς τὰ ἀφροδίδια ἀκρασίαν, καὶ τὸ

περὶ σφυρὸν παχεῖα μισήτη γυνή

οὕτως ἐξηγοῦνται.

185

Hesych.

μύσχησις

εἶδος, ὡς Ἀρχιλόχος.²

186

Sch. Il. 6. 201 καὶ ἔγχεα δξύοντα τὰ ἐξ ὀξύας τοῦ δένδρου
ὡς καὶ Ἀρχιλόχος·

ὀξύη ποτᾶτο

¹ mss νεοβούλειαν

Alb: ms Ἀμφίλ.

183

Tzetzes on Lycophron: The word μύκλος is used to describe
those who are too much given to women; it is derived from
one

Myclus,

a fluteplayer of that character who is lampooned for his
lewdness by Archilochus.

184¹Suidas *Lexicon*: μυσάχνη:—

harlot

in Archilochus, who also uses the words ἐργάτις

hired woman

and δῆμος

the common sort

and παχεῖα

fat one

Hesychius *Glossary* ἐργάτις: 'hired woman'; he (Archi-
lochus?) calls Neobulé this as being fat.

Scholiast on Aristophanes: μιστήριον is used by Aris-
tophanes for lack of self-control in matters of love, and the
line

lewd fat-ankled woman

is so explained.²

185

Hesychius *Glossary*: μύσχησιςwidth³

Archilochus.

186

Scholiast on the *Iliad*: ἔγχεα δξύοντα are spears made of
beechwood, as in Archilochus:

the beechwood flew⁴

¹ cf. Suet. Miller *Mél.* 415, Eust. 1329. 37, 1088. 39 ² i.e.
μισητός as meaning 'lewd' not 'hated'; ascription not certain

³ prob. corrupt, see Hesych. μύσχον ⁴ i.e. beechen spear

186A

Lex. Messan. ap. Rabe Rh. Mus. 47. 409 [ὄρεσκῶος]. . .
ὄτε γοῦν γίνεται

ὄρέσκοος

ὡς παρ' Ἀρχιλόχῃ, καὶ παροξύνεται.

187

Poll. 10. 27 ἢ ὡς Ἀρχιλόχῃ

πακτῶσαι

τὸ κλεῖσαι.

188

Eust. *Il.* 711. 32 λέγει δ' αὐτὸς καὶ τὰς πρόκας παρ' Ἀρχιλόχῃ ἐπὶ ἐλάφου τεθείσθαι, παρ' ᾧ καὶ τις διὰ δειλίαν προσωνομάσθη

πρόξ

189

Tzet. Lycophr.

πύγαργου

δειλὸν ἢ αἰσχρὸν ἢ ἄρπαγα· εἰὼι γὰρ μελάμπυγοι, πύγαργοι εἶδη αἰετῶν κατ' Ἀρχιλόχῃον.

190

Hesych. πυρριχίζειν τὸν ἐνόπλιον ὄρχησιν καὶ σύντονον πυρρίχην ἔλεγον. οἱ μὲν ἀπὸ Πυρρικού τοῦ Κρητός, οἱ δὲ . . ἀπὸ

Πύρρου

τοῦ Ἀχιλλέως· ἐφήσθέντα γὰρ τῷ Εὐρυπύλου φόνῃ ὀρχήσασθαι φησὶν Ἀρχιλόχος.

191

Choerob. *Gram. Gr.* 4. 296. 8 εὐρίσκομεν δὲ καὶ ἐπὶ τῆς σταφυλῆς διὰ τοῦ ω λεγόμενον

ῥώξ

ῥωγὸς παρὰ Ἀρχιλόχῃ.

204

186A

Lexicon first published by Rabe in 1892 [ὄρεσκῶος :
When it occurs in the form ὄρέσκοος

mountain-dwelling

as in Archilochus, it is accented paroxytone.

187

Pollux *Onomasticon* : Compare Archilochus πακτῶσαι
to lock

188

Eustathius on the *Iliad* : Aristophanes of Byzantium
declares that πρόκες are 'does' in Archilochus, who calls a
coward

doe

189

Tzetzes on Lycophron : πύγαργος

white-rumped

that is, cowardly or base or covetous, for there are both
black-rumped and white-rumped eagles in Archilochus.¹

190

Hesychius *Glossary* : πυρριχίζειν :—the vigorous dance-at-
arms called πυρρίχη, which is derived by some from Pyrrhicus
the Cretan, by others . . . from

Pyrrhus

son of Achilles, said by Archilochus to have danced it for joy
at the slaying of Eurypylus.

191

Choeroboscus *On the Canons of Theodosius* : We find the
word ῥάξ used with ω, ῥώξ, ῥωγός, of the

grape

by Archilochus.

¹ cf. fr. 110

192

Hesych.

σάλπιγξ

.. τινὲς δὲ ὄρνιν ποιόν· καὶ ὄργανον πολεμικόν, καὶ θαλασσίαν
σάλπιγγα· παρ' Ἀρχιλόχῳ δὲ τὸν στρόμβιον.

193

Ibid.

σκελήπερον

νήπιον Ἀρχιλόχος.

194

Eust. *Od.* 1828. 11

συκοτραγίδης

παρὰ Ἰππώνακτι καὶ Ἀρχιλόχῳ διὰ τὸ εὐτελὲς τοῦ βρώματος.

195

Erot. 124 K

τράμιν

τὸν ὄρρον . . μέμνηται καὶ Ἀρχιλόχος.

196

Poll. 2. 23 καὶ οὐλότριχες παρ' Ἡροδότῳ, Ἀρχιλόχος δὲ
ἀναστρέψας

τρίχουλον

εἴφηκεν.

197

Eust. *Od.* 1746. 8 . . κατὰ γένος οὐδέτερον ὁμοίως τῷ . .
φλώ

φλύος

παρ' Ἀρχιλόχῳ ἐπὶ φλυαρίας.

206

192

Hesychius *Glossary*: σάλπιγξ [usually meaning trumpet]:
. . . some say it is used to mean a kind of bird; also a martial
instrument, and a sea-trumpet or conch; in Archilochus the

snail¹

193

Ibid.: σκελήπερον:—²

silly little

Archilochus.

194

Eustathius on the *Odyssey*: συκοτραγίδηςfig-nibbler³

is used by Archilochus and Hipponax of those who eat cheap.

195

Erotian *Glossary to Hippocrates*: τράμιν the

rump

. . . a word used by Archilochus.

196

Pollux *Onomasticon*: οὐλότριχες in Herodotus, but Archi-
lochus reverses the two parts of the word, making it
τρίχουλον,

curly-haired

197

Eustathius on the *Odyssey*: . . . neuter, like . . φλώος
from the verb φλώ, used by Archilochus to mean

nonsense

¹ or less likely whirlwind ² doubtful word, perh.
equivalent to σκληφρόν 'slender,' cf. σκελεφρός ³ or son
of a fig-nibbler (a mock-patronymic)

207

198

Ath. 3. 86 b καὶ Ἀρχίλοχος δὲ τῆς
 χηράμβης
 μέμνηται.

199

Hesych.
 ψαιστά Ἀρχίλοχος.¹

200

Mar. Plot. *Gram. Lat.* p. 521 K [de Alcmanio trimetro
 brachycatalecto coluro]: Hinc si addiderimus alterum pedem
 disyllabum iambum, erit trimetrum iambicum purum acata-
 lectum Archilochium, de quo paulo ante tractavi,

Ἄσπις μὲν οὐκέτι ἔστιν, οὐδ' ἵχνος βέω²
 e.g. [φίλων ἑταίρων]

201

Ibid. Trimetrum catalecticum iambicum fit hoc modo, cum
 una syllaba deest ut sex pedes iambici binis iunctis trimetrum
 faciant, ut est

Ἄντω τι, Μοῦσα, πρὸς μέσον λάλησον.³

202

O.P. 8. 1087. ii. 38 [π. παρωνύμων] τὸ

ἄτμενος

παρ' Ἀρχιλόχου.

¹ Mus.-B: ms ψαιστά Ἀρχίας ² Scal.-E (βέω = βάω,
 whence Cratin. 126 K προβώντες, ἐπίβα Theogn. 847, πρόβα
 Ar. *Ach.* 232, = βάινω): mss IXNOXBΘE, IXNOCBEE
³ Scal.-E (ἄντω = ἄντομαι): mss ΠΡΟΙΜΗCON, ΠΠΟCΔΛΗCON

198

Athenaeus *Doctors at Dinner*: Archilochus speaks of the
 χηράμβη, a sort of

mussel

199

Hesychius *Glossary*: ψαιστά:--used for ψαιστά

barley-cakes

by Archilochus.

200

Marius Plotius *Art of Grammar* [on the 'docked' Alcmanian
 trimeter brachycatalectic]: If to this we add a second iambus,
 it will be the pure Archilochian iambic trimeter acatalectic
 which I have dealt with above:

My shield is no more, nor follow I in the steps [of
 my dear comrades].¹

201

The Same: The catalectic iambic trimeter is made when
 six iambic feet joined in pairs, less one syllable, are combined
 in a trimeter, thus:

I beg thee, Muse, to say somewhat to the
 company.²

202

From a Papyrus of the Last Century B.C. [on derivative 2nd-
 Declension words whose nominative is also the genitive of
 cognate 3rd-Declension words]: For instance (from ἄτμήν,
 ἄτμένος) the nominative ἄτμενος

slave

in Archilochus.³

¹ these 4 words purely conjectural ² ascription only
 probable, but the use of ἄντω for ἄντομαι belies Plotius' own
 hand ³ cf. *E.M.* 164. 32, Eust. 1750. 62, Hesych.

ΣΗΜΩΝΙΔΟΥ

Βίος

Suid. (s. Σιμωνίδης et Σιμμίας). Σημωνίδης.¹
 Κρίνεω Ἀμοργίνος, ἰαμβογράφος. ἦν δὲ τὸ ἐξ
 ἀρχῆς Σάμιος· ἐν δὲ τῷ ἀποικισμῷ τῆς Ἀμοργοῦ
 ἐστάλη καὶ αὐτὸς ἡγεμὼν ὑπὸ Σαμίων. ἔκτισε
 δὲ Ἀμοργὸν εἰς γ' πόλεις, Μινώαν, Αἰγιαλόν,
 Ἀρκεσίμην. γέγονε δὲ μετὰ ἐνενήκοντα καὶ τρια-
 κόσια ἔτη τῶν Τρωικῶν. ἔγραψε κατὰ τινὰς
 πρῶτος ἰάμβους, Ἀρχαιολογίαν τε τῶν Σαμίων
 δι' ἐλεγείας ἐν βιβλίοις β',² καὶ ἄλλα διάφορα.³

Str. 10. 487 ἔστι δὲ καὶ Ἀμοργὸς τῶν Σπορά-
 δων ὅθεν ἦν Σημωνίδης¹ ὁ τῶν ἰάμβων ποιητής.

Clem. Al. Str. 144 S.

Steph. Byz. Ἀμοργός· νῆσος μία τῶν Κυκλά-
 δων ἔχουσα πόλεις τρεῖς Ἀρκεσίην, Μινώαν,
 Αἰγιαλὸν . . ὑπὸ τῆς Μινώας ἦν Σημωνίδης¹ ὁ
 ἰαμβοποιὸς Ἀμοργίνος καλούμενος . .

Luc. Pseudol. 2 . . σοὶ δὲ μυρία συνειδῶς
 ἰάμβων ἄξια βεβιωμένα, πρὸς ἃ μοι δοκεῖ οὐδ' ὁ

¹ mss Σιμ. ² these five words added by Bern. from mss
 s. Σιμμίας which have ἔγραψεν ἐλεγείαν ἐν βιβλίοις β' after
 ἰαμβογράφος ³ transp. Bern: mss after ἰάμβους

¹ the spelling with an e is vouched for by Vol. Herc. P. 1074.
 105. col. 3, Coll. Alt. 4. 201, as well as by Ét. Mag. s.v. (Choero-

SEMONIDES¹

LIFE

Suidas *Lexicon*: Semonides¹:—Son of Crines, of Amorgos, writer of iambic verse; in origin he was of Samos, but was sent out by the Samians at the head of the colony they planted in Amorgos, founding three cities there, Minoa, Aegialus, and Arcesimè. He flourished 390 years after the Trojan War.² According to some authorities he was the first writer of iambics, and he wrote a *History of Samos* in two Books, in Elegiac verse, and other poetry of various kinds.

Strabo *Geography*: Amorgos is one of the Sporades and was the home of Semonides the iambic poet.

Clement of Alexandria *Miscellanies* (see on Callinus, vol. i, p. 44).

Stephanus of Byzantium *Lexicon*: Amorgos:—an island, one of the Cyclades, containing three cities, Arcesinè, Minoa, and Aegialè . . . Of Minoa was Semonides the iambic writer called of Amorgos.³

Lucian *The Liar*: . . I know too well that your life has been marked by innumerable deeds worthy of

boscus); though everywhere else we find *Simonides*, I have adopted the distinctive spelling throughout ² cf. Syncell. p. 213 ³ cf. Tz. *Chil.* 12. 52, Phot. *Bibl.* 319 b. 28

Ἀρχίλοχος αὐτὸς διαρκέσαι προσκαλέσας καὶ τὸν
 Σημωνίδην¹ καὶ τὸν Ἴππώνακτα συμποιεῖν μετ'
 αὐτοῦ κὰν ἔν τι τῶν προσόντων σοι κακῶν. οὕτως
 σύ γε παιδιᾶς² ἀπέφηνας ἐν πάσῃ βδελυρία τὸν
 Ὀροδοικίδην καὶ τὸν Λυκάμβην καὶ τὸν Βούπαλον,
 τοὺς ἐκείνων ἰάμβους.

Cyrl. c. *Jul.* i. p. 12 εἰκοστῇ ἐννιάτῃ Ὀλυμ-
 πιάδι . . Σημωνίδην¹ φασὶ γενέσθαι.

ΣΗΜΩΝΙΔΟΥ

IAMBON

A' καὶ B'

I

Stob. *Fl.* 98. 16 [π. τοῦ βίου ὅτι βραχὺς καὶ εὐτελής καὶ
 φροντῖδων ἀνάμεστος]: Σημωνίδου

Ἦ παῖ, τέλος μὲν Ζεὺς ἔχει βαρύκτυπος
 πάντων ὅσ' ἔστι, καὶ τίθησ' ὄκη θέλει.
 νόος δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐπήμεροι
 ἢ δὴ βοτὰ ζώμεν,³ οὐδὲν εἰδότες
 5 ὅπως ἕκαστον ἐκτελευτήσει θεός.
 ἐλπίς δὲ πάντας κάπιπειθείῃ τρέφει
 ἄπρηκτον ὀρμαίνοντας· οἱ μὲν ἡμέρην
 μένουσιν ἐλθεῖν, οἱ δ' ἔτέων περιτροπᾶς.
 νέωτα δ' οὐδεὶς ὅστις οὐ δοκεῖ βροτῶν
 10 πλούτῳ τε κάγαθοῖσιν ἕξεσθαι πτίλος.⁴
 φθάσει δὲ τὸν μὲν γήρας ἄζηλον λαβόν,

¹ mss Σιμ. ² E: mss παίδας
 mss ἄδη (δη) βοτὰ (βροτῶν) ζώμεν
 Galen; cf. Pind. *P.* 8. 89 ff: mss φίλος

satire,¹ deeds such that I believe Archilochus himself
 could not cope with even one of them, though he
 should call in the aid of Semonides and Hipponax.
 Why, *their* satires—Orodoecides, Lycambes, Bupalus
 —you have made mere child's play in every sort of
 beastliness.²

Cyrl *Against Julian*: Semonides is said to have
 been born (or flourished) in the 29th Olympiad
 (664–1 B.C.).

See also Eust. ad Dion. *P.* 525, Sch. *Il.* 2. 219.

SEMONIDES

IAMBI

BOOKS I AND II

I

Stobaeus *Anthology* [that life is short, of little account, and
 full of care]: Semonides :—³

Thundering Zeus, lad, hath the ends of all things
 there be, and doeth with them what he will. There 's
 no mind in us men, but we live each day as it cometh
 like grazing cattle, knowing no whit how God shall
 end it. Yet Hope and Trust keep us all a-pondering
 the impracticable; some abide till a day come, others
 for the turning of years. There 's none alive but
 thinketh he will come home winged with wealth and
 good things next year; yet one of us ere he reach

¹ lit. iambic poems ² cf. Censor. fr. 9 ³ see p. 211,
 n. 1

πρὶν τέρμ' ἵκηται.¹ τοῖς δὲ δύστηνοι νόσοι
 φθείρουσι θυμόν.² τοὺς δ' ἄρει δεδμημένους
 πέμπει μελαίνης Ἀΐδης ὑπὸ χθονός.
 15 οἱ δ' ἐν θαλάσῃ λαίλαπι κλονεύμενοι
 καὶ κύμασιν πολλοῖσι πορφυρῆς ἄλως
 θνήσκουσιν, εὖτ' ἂν νῆα νήσωνται ζοῆ.³
 οἱ δ' ἀγχόνῃ ἄψαντο δυστήνῳ λόφῳ⁴
 καυτάγρετοι λείπουσιν ἡλίου φάος.
 20 οὕτω κακῶν ἄπ' οὐδέν· ἀλλὰ μυρία
 βροτοῖσι κῆρες κἀνεπίφραστοι δύαι
 καὶ πήματ' ἐστίν· εἰ δ' ἐμοὶ πιθοῖατο,
 οὐκ ἂν καλῶν⁵ ἐρῶμεν, οὐδ' ἐπ' ἄλγεσι
 κακοῖς ἔχοντες θυμόν αἰκίζοίμεθα.

2

Ibid. 124. 5 [παρηγορικά]: Σημωνίδου
 τοῦ μὲν θανόντος οὐκ ἂν ἐνθυμοίμεθα,
 εἴ τι φρονοῦμεν, πλεῖον ἡμέρης μιῆς.

3

Ibid. 121. 1 [σύγκρισις ζωῆς καὶ θανάτου]: Σημωνίδου
 πολλὸς γὰρ ἡμῖν ἐστι τεθνάναι χρόνος,
 ζῶμεν δ' ἀριθμῷ παύρα <καὶ> κακῶς ἔτεα.

4

Ibid. 105. 7 [ὅτι ἀβέβαιος ἡ τῶν ἀνθρώπων εὐπραξία μετα-
 πτοσύης ῥαδίως τῆς τύχης]: Σημωνίδου

πάμπαν δ' ἄμωμος οὐτίς οὐδ' ἀκήριος.

¹ Sitz. *ικέσθαι* ² B-E, cf. Mim. 2. 15: mss τοὺς (from below) and v. φθ. βροτῶν θνητῶν ³ Sitz. (cf. Il. 9. 137): mss μὴ δυνήσωνται ζοεῖν ⁴ E: mss μόγῳ (impossible expression for S.'s time): Maas ἤψαντο ⁵ E: mss κακῶν (a common corruption)

his goal is taken with unenvied Age, another's mind is wasted by miserable Disease, or Death sendeth him below dark Earth whelmed by War. Some die at sea when they have laden a ship with their substance, confounded by storm and the many waves of the purple brine; others tie a noose about their miserable neck and leave the sunlight of their free choice. So true is it that nothing is without ills, nay, ten thousand the Dooms of men, and their woes and sorrows past reckoning. If they would be advised by me, we should not set our hearts on good things, nor yet do ourselves despite by letting our minds dwell upon evil troubles.

2

The Same [consolations]: Semonides :—

Were he to die we should not take it to heart, if we were wise, for more than a single day.¹

3

The Same [comparison of life and death]: Semonides :—

There 's much time for us to lie dead in, yet we live years few in number and live them ill.

4²

The Same [that the prosperity of man is uncertain, because fortune easily changes]: Semonides :—

No man is altogether without blame nor without harm.³

¹ or now that he is dead we shall not . . . if we are wise . . . (cf. Theogn. *passim*) ² cf. Apost. 13. 86 b ³ meaning of ἀκήριος uncertain, but as ἄμωμος refers to what he does, it prob. refers to what happens to him; *lit.* unaffected by the *Kῆρες* or Doom-Spirits (cf. i. 21)

Plut. *Prof. Virt.* 14 ἀλλ' ὁ γε προκόπτων ἀληθῶς, μᾶλλον ἔργοις καὶ πράξεσιν ἀνδρὸς ἀγαθοῦ καὶ τελείου παραβάλλον ἑαυτόν, ἅμα τῷ συνειδῶτι τοῦ ἐνδεοῦς δακνόμενος καὶ δι' ἐλπίδα καὶ πόθον χαίρων καὶ μεστός ὦν ὀρμῆς οὐκ ἡρεμούσης ὁλός τ' ἐστί κατὰ τὸν Σημωνίδην 'ἄθλος . . . τρέχει,' τῷ ἀγαθῷ μόνον οὐχὶ συμφύνηαι γλιχόμενος.

ἄθλος ἴππω πῶλος ὧς ἅμα τρέχει.

Clem. Al. *Str.* 6. 744 'Ηουόδου δ' εἰπόντος 'Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζει' ἄμεινον | τῆς ἀγαθῆς, τῆς δ' αὐτὴ κακῆς οὐ ρίγιον ἄλλο, Σημωνίδης εἶπεν

γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται
ἔσθλης ἄμεινον οὐδὲ ρίγιον κακῆς.

Stob. *Fl.* 73. 61 [ψόγος γυναικῶν, ἔτι καὶ π. γάμου]. Σημωνί-
δου

Χωρὶς γυναικὸς θεὸς ἐποίησεν νόον
τὰ πρῶτα. τὴν μὲν ἐξ ὑὸς ταυνύτριχος,
τῇ πάντ' ἀν' οἶκον βορβόρω πεφυρμένα
ἄκοσμα κεῖται καὶ κυλινδεῖται χαμαί·
5 αὐτὴ δ' ἄλουτος ἀπλύτοις τ' ἐν εἵμασιν
ἐν κοπρήσιν ἡμένη πιαίνεται.

τὴν δ' ἐξ ἀλιτρῆς θεὸς ἔθηκ' ἀλώπεκος
γυναῖκα πάντων ἴδριν· οὐδέ μιν κακῶν
λέληθεν οὐδὲν οὐδὲ τῶν ἄμεινόνων.

10 τὸ μὲν γὰρ αὐτῶν εἶπε πολλάκις κακόν,
τὸ δ' ἐσθλόν· ὀργὴν δ' ἄλλοτ' ἄλλοιῃν ἔχει.

Plutarch *How a Man knows he is progressing in Virtue*: But he who is making true progress, comparing himself rather with the deeds and actions of a good and perfect man than with his words, and at the same time being pricked with the knowledge of his deficiency and glad with hope and desire, full of an impulse that will not rest—he is able, in Semonides' phrase,

to run like a sucking foal beside his mother
craving almost to be one with his good friend.

Clement of Alexandria *Miscellanies*: Hesiod says 'For a man wins himself nought better than a good wife nor worse than a bad,' and Semonides after him:

A man wins himself nothing whatsoever that is better than a good wife nor worse than a bad.

Stobaeus *Anthology* [censure of women, and concerning marriage]: Semonides:—

In the beginning God made woman's mind apart from man's.³

One made He of a bristly Sow; all that is in her house lies disorderly, defiled with dirt, and rolling upon the floor, and she groweth fat a-sitting among the middens in garments as unwashed as herself.

Another did God make of a knavish Vixen, a woman knowing in all things, who taketh note of all, be it bad or good; for the bad often calleth she good and the good bad; and she hath now this mood and now that.

¹ cf. Plut. *An. Seni* 12, *Es. Carn.* 2. 2, *Virt. Mor.* 7, *Tuend. San.* 22, *Apost.* 11. 98, *Stob. Fl.* 115. 18

² cf. Euseb. *Præp. Ev.* 10. 466 d (Σ. ἐν ἐνδεκάτῳ), *Apost.* 5. 77 c, Boiss. *An.* 1. 22 (Θέογυις)

³ or made mind apart from woman

τὴν δ' ἐκ κυνὸς λιτοεργόν,¹ αὐτομήτορα,
 ἢ πάντ' ἀκοῦσαι, πάντα δ' εἶδέναι θέλει,
 πάντη δὲ παπταίνουσα καὶ πλανωμένη
 15 λέλιηκεν, ἣν καὶ μηδὲν ἀνθρώπων ὄρα.
 παύσειε δ' ἂν μιν οὐτ' ἀπειλήσας ἀνήρ
 οὐδ' εἰ χολωθεῖς ἐξαράξειεν λίθω
 ὀδόντας, οὐτ' ² ἂν μειλίχως μυθύμενος,
 οὐδ' εἰ παρὰ ξείνοισιν ἡμένη τύχη·
 20 ἀλλ' ἐμπέδως ἄπρηκτον αὐοὴν ἔχει.
 τὴν δὲ πλάσαντες γηῖνῃ Ὀλύμπιοι
 ἔδωκαν ἀνδρὶ πηρόν· οὔτε γὰρ κακὸν
 οὐτ' ἐσθλὸν οὐδὲν οἶδε τοιαύτη γυνή·
 ἔργου³ δὲ μοῦνον ἐσθίειν ἐπίσταται·
 25 κούδ' ἦν⁴ κακὸν χεῖμῶνα ποιήσῃ θεός,
 ῥιγῶσα δίφρον ἄσσον ἔλκεται πυρός.
 τὴν δ' ἐκ θαλάσσης, ἣ δὴ ἐν φρεσὶν νοεῖ·
 τὴν μὲν γελᾷ τε καὶ γέγηθεν ἡμέρην·
 ἐπαινέσει μιν⁵ ξείνος ἐν δόμοις ιδῶν·
 30 'Οὐκ ἔστιν ἄλλη τῆσδε λωῖων γυνή
 ἐν πᾶσιν ἀνθρώποισιν οὐδὲ καλλίων·'
 τὴν δ' οὐκ ἀνεκτὸς οὐτ' ⁶ ἐν ὀφθαλμοῖς ιδεῖν
 οὐτ' ἄσσον ἐλθεῖν, ἀλλὰ μαίνεται τότε
 ἄπλητον ὥσπερ ἀμφὶ τέκνοισιν κύνων·
 35 ἀμείλιχος δὲ πᾶσι κάποθυμῆ
 ἐχθροῖσιν ἴσα καὶ φίλοισι γίγνεται
 ὥσπερ θάλασσα πολλάκις μὲν ἀτρεμῆς
 ἔστηκ' ἀπήμων χάρμα ναύτησιν μέγα
 θέρεος ἐν ὠρῃ, πολλάκις δὲ μαίνεται
 40 βαρυκτύποισι κύμασιν φορευμένη·

¹ see opp.; cf. *E.M.* 567. 38 λιταργος κυνῶν σημαίνει τὸν ταχύν, 127. 8 ἀπολιταργεῖν τὸ ἀπελθεῖν ταχέως, Hes. λιτουργόν· κακοῦργον; mss λιτοργόν (from above) ² *B*: mss οὐδ'

Another of a Bitch, a busybody¹ like her mother, one that would fain hear all, know all, and peering and prying everywhere barketh e'en though she see nothing; a man cannot check her with threats, no, not if in anger he dash her teeth out with a stone, nor yet though he speak gently with her, even though she be sitting among strangers—she must needs keep up her idle baying.

Another the Olympians fashioned of Earth, and gave to her husband all wanting in wits; such a woman knoweth neither evil nor good; her only art is to eat; and never though God give a bad winter draweth she her stool nigher the fire for the cold.

Another of the Sea, whose thoughts are in two minds; one day she laughs and is gay—a stranger seeing her within will praise her, saying 'There's no better wife in all the world, nay, nor comelier'; the next she is intolerable to behold or draw nigh to, for then she rageth unapproachably, like a bitch with young; implacable and nasty is she to all, alike foe and friend. Even as the sea in summertime often will stand calm and harmless, to the great joy of the mariners, yet often will rage and toss with roaring

¹ the mss have λιτοργόν, a form which occurs nowhere else and is prob. corrupt.; two ancient glosses prob. belong here; one, λιταργον, explained by 'running fast,' seems etymologically unsound, the other, λιτουργόν (λειτουργόν?), explained by 'scoundrelly,' can hardly have that meaning; but the latter, besides its official use as 'doer of public works,' may have had the meaning given above

³ mss also -ων ⁴ Schn: mss κούτ' ἂν, χῶταν ⁵ Vulck: mss μὲν (from above) ⁶ mss οὐδ'

- ταύτη μάλιστ' ἔοικε τοιαύτη γυνῆ
 ὀργῆν, φυὴν δὲ πόντος οὐκ ἄλλην¹ ἔχει.
 τὴν δ' ἐκ σταδαίης² καὶ παλιτριβέος ὄνου,
 ἢ σὺν τ' ἀνάγκῃ σὺν τ' ἐνιπῆσιν μόγις
 45 ἔρεξεν³ ὧν ἅπαντα καὶ πονήσατο
 ἄρεκτα·⁴ τόφρα δ' ἐσθίει μὲν ἐν μυχῶ
 προνῦξ προήμαρ, ἐσθίει δ' ἐν ἐσχάρῃ·
 ὁμῶς δὲ καὶ πρὸς ἔργον ἀφροδίσιον
 ἐλθόνθ' ἑταῖρον ὄντινῶν ἐδέξατο.
 50 τὴν δ' ἐκ γαλῆς, δύστηνον οἰζυρὸν γένος·
 κείνη γὰρ οὐ τι καλὸν οὐδ' ἐπίμερον
 πρόσεστιν οὐδὲ τερπνὸν οὐδ' ἐράσμιον·
 εὐνῆς δ' ἀληνῆς ἐστιν ἀφροδίσις,
 τὸν δ' ἄνδρα τὸν παρόντα ναυσίη διδοῖ·
 55 κλέπτουσα δ' ἔρδει πολλὰ γείτονας κακά,
 ἄθυστα δ' ἱρὰ πολλάκις κατεσθίει.
 τὴν δ' ἵππος ἀβρῆ χαιτέεσσ' ἐγείνατο,
 ἢ δούλι' ἔργα καὶ δύνη περιτρέπει,
 κοῦτ' ἂν μύλης ψαύσειεν οὔτε κόσκινον
 60 ἄρειεν οὔτε κόπρον ἐξ οἴκου βάλου,
 οὔτε πρὸς ἵπνῳ ἀσβόλην ἀλευμένη
 ἴζοιτ'· ἀνάγκῃ δ' ἄνδρα ποιεῖται φίλον.
 λούται δὲ πάσης ἡμέρης ἀπο ῥύπον
 δῖς, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται·
 65 αἰεὶ δὲ χαιτήν ἐκτενισμένην φορεῖ
 βαθείαν ἀνθέμοισιν ἐσκιασμένην.
 καλὸν μὲν ὧν θέημα τοιαύτη γυνῆ
 ἄλλοισι, τῶ δ' ἔχοντι γίγνεται κακόν
 ἦν μὴ τις ἢ τύραννος ἢ σκηπτούχος ᾗ,
 70 ὅστις τοιούτους θυμὸν ἀγλαΐζεται.

¹ E: mss π. ἀλλοίην² E (colour-words, e.g. σποδείης

waves, most like unto it is such a woman in disposition, nor hath the ocean a nature of other sort than hers.¹

Another's made of a stubborn² and belaboured She-Ass; everything she doeth is hardly done, of necessity and after threats, and then 'tis left unfinished; meanwhile eateth she day in day out, in bower and in hall, and all men alike are welcome to her bed.

Another of a Cat, a woeful and miserable sort; for in her there's nought of fair or lovely or pleasant or desirable; she is wood³ for a love-mate, and yet when she hath him turneth his stomach; she doeth her neighbours much harm underhand, and often eateth up unaccepted offerings.⁴

Another⁵ is the child of a dainty long-maned Mare; she refuseth menial tasks and toil; she'll neither set hand to mill nor take up sieve, nor cast forth the muck, nor, for that she shunneth the soot, will she sit beside the oven. She taketh a mate only of necessity. Every day will she wash herself twice, or even thrice, and anointeth her with unguents. She ever weareth her hair deep-combed and wreathed with flowers. Such a wife may be a fair sight for other men, but she's an ill to her husband if he be not a despot or a king, such as take pride in adornments like to her.

¹ or keeping the Greek but the ocean hath a different nature² reading doubtful³ mad⁴ cf. Ath. 5. 179 d (π. τῆς

ἀκόσμου γυναικός)

⁵ ll. 57-70 are also in Ael. H.A. 16. 24,

cf. 11. 36

cannot be right): mss τε σποδείης

³ mss also ἔεργεν, ἔστεργεν⁴ Hart. (but ἀρρ.): mss ἀρεστά

τὴν δ' ἐκ πιθήκων· τούτο δὴ διακριδὸν
 Ζεὺς ἀνδράσιν μέγιστον ὤπασεν κακόν·
 αἴσχιστα μὲν πρόσωπα· τοιαύτη γυνή
 εἶσιν δι' ἄστεγος πᾶσιν ἀνθρώποις γέλωσ·
 75 ἐπ' αὐχένα βραχεῖα¹ κινεῖται μόγις,
 ἄπυγος, αὐόκωλος·² αἱ τάλας³ ἀνὴρ,
 ὅστις κακὸν τοιοῦτον ἀγκαλιζέται.
 δῆμα δὲ πάντα καὶ τρόπους ἐπίσταται,
 ὥσπερ πίθηκος, οὐδὲ οἱ γέλωσ μέλει.
 80 οὐδ' ἂν τιν' εὖ ἔρξειεν, ἀλλὰ τοῦθ' ὄρα,
 καὶ τούτο πᾶσαν ἡμέρην βουλευέται,
 ὅπως τιν' ὡς⁴ μέγιστον ἔρξειεν κακόν.

τὴν δ' ἐκ μελίσσης· τήν τις εὐτυχεῖ λαβών·
 κείνη γὰρ οἷη μῶμος οὐ προσιζάνει,
 85 θάλλει δ' ὑπ' αὐτῆς κἀπαέξεται βίος·
 φίλη δὲ σὺν φιλεῦντι γηράσκει πόσι,
 τεκοῦσα καλὸν κούνομάκλυτον γένος·
 κἀριπρεπῆς μὲν ἐν γυναιξὶ γίγνεται
 πάσῃσι, θεῆ δ' ἀμφιδέδρομεν χάρις·
 90 οὐδ' ἐν γυναιξὶν ἡδέται καθημένη,
 ὄκου λέγουσιν ἀφροδισίους λόγους.
 τοίας γυναικας ἀνδράσιν χαρίζεται
 Ζεὺς τὰς ἀρίστας καὶ πολυφραδεστάτας·
 τὰ δ' ἄλλα φῦλα ταῦτα μηχανῆ Διὸς
 95 ἔστιν τε πῆμα,⁵ καὶ πᾶρ' ἀνδράσιν μένει.

Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
 γυναικας· ἦν τι καὶ δοκῶσιν ὠφελεῖν,
 ἔχουτί τῳ⁶ μάλιστα γίγνεται κακόν·
 οὐ γάρ κοτ' εὐφρων ἡμέρην διέρχεται
 100 ἄπασαν, ὅστις σὺν γυναικὶ νάσσειται·⁷
 οὐδ' αἰψα λιμὸν οἰκίης ἀπώσεται,
 ἐχθρὸν συνοικητῆρα, δυσμενέα θεόν.⁸

Another cometh of an Ape; she is the greatest ill of all Zeus giveth man. Foul of face, such a woman maketh laughter for all men as she goeth through the town; short in neck, she moveth hardly, hipless, lean-shanked—alas for the wretched man that claspeth such a mischief! Like an ape she knoweth all arts and wiles, nor recketh of men's laughter. Neither will she do a man any kindness; all her care, all her considering, is how she shall do the greatest ill she may.

Another of a Bee; and happy he that getteth her. On her alone alighteth there no blame, and life doth flourish and increase because of her; loving and loved groweth she old with her husband, the mother of a fair and name-honoured progeny; she is pre-eminent among all the women, and a divine grace pervadeth her; neither taketh she delight in sitting among women where they tell tales of venery. Such wives are the best and wisest that Zeus bestoweth upon men; these other kinds, thanks unto Him, both are and will ever be a mischief in the world.

For this is the greatest ill that Zeus hath made, women. Even though they may seem to advantage us, a wife is more than all else a mischief to him that possesseth her; for whoso dwelleth with a woman, he never passeth a whole day glad, nor quickly shall he thrust out of doors Hunger the hated housefellow

¹ for constr. cf. *Clarm. Pop.* 20. 5 *L.G.* iii ἐπὶ νῶτα μέλαινα
² Haupt: mss αὐτόκ. ³ B, cf. Theognost. 155. 30: mss αὐτάλας, αὐτάλας, ἀτάλας
⁴ Mein: mss τί χ' ὡς, στίχων
⁵ Ribb: mss πάντα ⁶ mss τῶ, τῷ ⁷ E: mss γ. πέλειται
 (correction of hapl. γυνάσσειται) ⁸ Grot: mss θεῶν

- ἀνὴρ δ' ὅταν μάλιστα θυμηδεῖν δοκῇ
 κατ' οἶκον ἢ θεοῦ μοῖραν ἢ ἠθρώπου χάριν,
 105 εὐροῦσα μῶμον ἐς μάχην κορῦσsetαι.
 ὅκου γυνὴ γάρ ἐστιν, οὐδ' ἐς οἰκίην
 ξείνον μολόντα προφρόνως δεχοῖατο.
 ἥτις δέ τοι μάλιστα σωφρονεῖν δοκεῖ,
 αὕτη μέγιστα τυγχάνει λωβωμένη·
 110 κεχηνότες γὰρ ἀνδρὸς—οἱ δὲ γείτονες
 χαίρουσ' ὄρωντες καὶ τόν, ὡς ἀμαρτάνει.
 τὴν ἦν δ' ἕκαστος αἰνέσει μωμημένος
 γυναικά, τὴν δὲ τούτερον μωμήsetαι·
 ἴσην δ' ἔχοντες μοῖραν οὐ¹ γιγνώσκουεν.
 115 Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
 καὶ δεσμὸν ἀμφέθηκεν ἀρρήκτου πέδης,²
 ἐξ οὗ τε τοὺς μὲν Ἀΐδης ἐδέξατο
 γυναικὸς εἶνεκ' ἀμφιδηριωμένους.

8, 9

Ath. 7. 299 c Σημωνίδης δ' ἐν Ἰάμβοις·

ὥσπερ ἔγχελυσ κατὰ γλοιοῦ
 καὶ τὴν αἰτιατικὴν
 ἐρῳδιὸς γὰρ ἔγχελυν Μαιανδρίην
 τρίορχον εὐρῶν ἐσθίουτ' ἀφείλετο.

10

Sch. Eur. Phoen. 207 κατενάσθην τιwς ἀντὶ τοῦ κατανασθή-
 σμαι· καὶ Σημωνίδης ἐν τοῖς Ἰάμβοις·

τί ταῦτα μακρῶν διὰ³ λόγων ἀνέδραμον ;
 ἀντὶ τοῦ ἀναδραμεῖν μέλλω.

¹ Knox εἶ, perh. rightly
 B: mss διὰ μακρῶν

² Mein: mss -τον πέδη

and hostile deity. But when a man thinketh within-
 doors to be gladdest at heart by grace of God or
 favour of man, then of all times will she find cause
 for blame and gird herself for battle. For where a
 woman is, they e'en cannot receive a stranger heartily.
 And she that most seemeth to be discreet, she is all
 the time doing the greatest harm; her husband is
 all agape for her, but the neighbours rejoice that
 yet another is deceived. And no man but will
 praise his own wife when he speaketh of her,¹ and
 blame another's, yet we cannot see² that we be all
 alike. Aye, this is the greatest ill that Zeus hath
 made, this hath he put about us as the bondage of a
 fetter irrefragable, ever since Death received them
 that went a-warring for a woman.³

8, 9⁴Athenaeus *Doctors at Dinner*, Semonides in the *Iambi*:—like an eel in the sediment⁵

and the accusative:

For a heron that hath found a hawk eating a
 Maeandrian eel hath taken it from him.⁶

10

Scholiast on Euripides: Some take κατενάσθην 'I took up
 my abode' as equivalent to the future 'I shall take up my
 abode.' Compare Semonides in the *Iambi*:

Why have I let my story run to a long tale?

where ἀνέδραμον stands for ἀναδραμεῖν μέλλω.

¹ not when he remembers her after her death (which would
 be put more explicitly)

² or, emending the *Gk.* we know
 well

³ Helen, cf. Hes. *Op.* 165 ff

⁴ cf. Clem. *Al. Paid.*
 2. 164

⁵ the oily sediment of a public bath

⁶ prob.
 metaphorical, but it might be the beginning of a Fable

11

Ath. 2. 57 d [π. φίου τρισυλλάβως]. Σημωνίδης ἐν δευτέρῳ
'Ιάμβων'

οἶόν τε χηρὸς ὤεον Μαιανδρίου

12

Hdn. π. ὄνομ. 2. 626. 30 L [π. τῶν εἰς ν]: ἀλλ' ἔστιν ἱκτινὸς ἡ
εὐθεία' . . . τούτου ἡ γενικὴ ἱκτινίου, ὡς παρὰ Σημωνίδῃ·

σπλάγχυν' ἀμπέχοντες αὐτίκ' ἱκτινίου δίκην

13

E.M. 413. 28 ζάδιον· γράφεται δὲ μετὰ τοῦ ἰῶτα, ἐπειδὴ
εὐρηται κατὰ διάστασιν, ὡς παρὰ Σημωνίδῃ·

'Οἶον τόδ' ¹ ἡμῖν ἐρπετὸν παρέπτατο·
τὸν ² ζῳίων κάκιστον ἔκτηται βίον.'

14

Gal. in Hippocr. Epid. 2. 1. 17. 1. 897 K . . . μὴ γινάσκων
ὑπὸ τῶν Ἰώνων τὸ στενὸν ὀνομάζεσθαι στενυγρόν· ἀλλὰ τοῦτό γε
μαρτύριόν ἐστιν αὐταρκές τὸ παρὰ Σημωνίδῃ γεγραμμένον ἐν
τοιοῦτε τοῖς ἔπεσιν·

οὐκ ἄν τις οὕτω δασκίοις ἐν οὖρῃσιν
ἀνήρ λέοντ' ἔδεισεν οὐδὲ πάρδαλιν
μοῦνος στενυγρῇ συμπεσὼν ἐν ἀτραπῷ.

15

Ath. 3. 106 d κουρίδας δὲ τὰς καρίδας εἶρηκε Σώφρων . .
'Επίχαρμος δ' ἐν Γᾶ καὶ Θιλάσση· ἐν δὲ Λόγω καὶ Λογίῃ διὰ τοῦ
ω εἶρηκεν . . . Σημωνίδης δέ·

θύννοισι τευθίς, κωβίοισι κωρίδες

¹ mss οἶον· τόδ'

² mss τὸ

¹ cf. Eust. 1686. 51 ² cf. E. M. Vet. 167 ³ lit. putting
on like a garment, but the reading may be wrong ⁴ cf.

11¹

Athenaeus *Doctors at Dinner* [ὄβον 'egg' as a trisyllable]:
Semonides in the Second Book of the *Iambi* :

like to the egg of a Maeandrian goose

12²

Herodian *Nouns* [on nouns in -ν]: The nominative is
ἱκτινός . . . the genitive of it being ἱκτινίου as in Semonides :

forthwith plunging among ³ the entrails like a kite

13⁴

Etymologicum Magnum: ζάδιον:—'carved or painted
figure'; it is written with the iota because it is found in
diaeresi, as in Semonides for instance :

'What a creature is this that hath flown to us! it
hath the worst life of all living things'.⁵

14⁶

Galen on *Hippocrates* . . . not knowing that the Ionians
say στενυγρόν for στενόν 'narrow'; yet we have self-sufficient
authority in what we find in the following lines of Semonides :

<If so,> no man would have so feared a lion in the
shadowy hills nor yet a leopard if he met him alone
in a narrow way.

15

Athenaeus *Doctors at Dinner*: Sophron uses the form
κουρίδες for καρίδες 'prawns' . . . and so Epicharmus in
Land and Sea, but in *Logos and Logina* he uses the form with
ω . . . as does Semonides :

cuttlefish with tunnies, prawns with gudgeons ⁷

Zon. 967

⁵ Fable of Zeus and the Crab? cf. Sch. *Il.* 18.
407 'said the Crab'

⁶ cf. Gal. 18. 1. 411 (οὔπω τις οὔτω)
⁷ do not mate?

16

Clem. Al. *Paed.* 2. 207 Σημωνίδης δὲ ἐν τοῖς Ἰάμβοις οὐκ αἰδέεται λέγων·

κῆλειφόμην μυροιοὶ καὶ θυώμασι
καὶ βακκάρη· καὶ γὰρ τις ἔμπορος παρῆν.

17

Et. Mag. 634. 1 ὀροσθύρη· θυρίς, δι' ἧς εἰς ὑπερῶνον ὑπάρχει ἀνάβασις· παρὰ τὸ ὄρω, ὄρω, καὶ τὸ θύρα . . . εἴρηται παρὰ τὸ ὀρούειν ἐπ' αὐτῆν· λέγει δὲ καὶ Σημωνίδης κακοσχόλως·

καὶ τῆς ὀπισθεν ὀρθύρης ἐελσάμην.¹

18

Et. Mag. 270. 45 διασαυλούμενος παρὰ τὸν σαῦλον, τὸν τρυφερόν καὶ γαῦρον. Σημωνίδης ἐν Ἰάμβοις·

καὶ σαῦλα βαιῶνων, ἵππος ὡς κορωνίης²

19

Poll. 2. 65 σκνιπὸν δὲ τὸν ἀμυδρῶς βλέποντα Σημωνίδης ὁ ἱαμβοποιός·

ἢ τυφλὸς ἢ τις σκνιπὸς ἢ λέγα³ βλέπων

20

Sch. *Od.* 14. 435 . . . καὶ Σημωνίδης· θύειν αὐτοὺς (τοὺς ποιμένας) φησι Νύμφαις καὶ Μαιάδος κτλ.

θύουσι Νύμφης ἠδὲ⁴ Μαιάδος τόκῳ·
οὔτοι γὰρ ἀνδρῶν τίμ⁵ ἔχουσι ποιμένων.

¹ B-E (see opp.): mss ὀροσθύρης ἠλοάμην ² B: mss κορωνίτης ³ E: mss μέγα ⁴ Ahr: mss -φαις καὶ ⁵ E (τίμα from τίω as μήνιμα from μηνίω): mss αἶμα

¹ cf. Ath. 15. 699 c ² the Gk. suggests that the door is at the foot of the stairs ³ improbable derivation; it is

16¹

Clement of Alexandria *Paedagogus*: Semonides in his *Iambi* has no compunction in saying:

and I anointed myself with unguents and spices and baccaris; for a merchant was there.

17

Etymologicum Magnum: ὀροσθύρη:—a little door which gives access to² an upper chamber, from ὄρω, ὄρω, and θύρα . . . so called because people move or rush (ὀρούειν) towards it; ³ Semonides uses it in a 'lazy' form (i.e. drops the middle syllable as in ἀμφορεύς for ἀμφιφορεύς):

and I let myself out by⁴ the back staircase-door.

18⁵

Etymologicum Magnum: διασαυλούμενος 'strutting':—from σαῦλος, which means effeminate and disdainful; Semonides in the *Iambi*:

and with a swaggering gait like a horse with arching neck.

19

Pollux *Onomasticon*: σκνιπός is used by Semonides the writer of iambs in the sense of one that does not see clearly:

either blind or blear-eyed or leering.⁶

20⁷

Scholiast on the *Odyssey*: According to Semonides 'they (the shepherds) sacrifice,' etc.

They sacrifice to the Nymphs and to the offspring of Maia; ⁸ for these have honour ⁹ of shepherd folk.

prob. for ὀροσθύρη because it opened not on the level but upon the last step of a staircase or ladder, cf. Hesych. ὀροσθύρα; the form ὀροσθύρη (cf. ὀροσθριξ) occurs in *Od.* 22. 126, 132, 333 ⁴ lit. shut myself from ⁵ cf. Zon. 539 ⁶ last word doubtful: if rightly emended it means 'with lewd looks' ⁷ cf. Eust. 1766. 1 ⁸ Hermes ⁹ emendation doubtful

21

Str. 13. 619 . . . καὶ τὸ Σημωνίδου·

σὺν πορδακοῖσιν ἐκπεσόντες εἴμασιν

ἀντὶ τοῦ διαβρόχοις.

21A

Sch. Ar. Pac. 1148 παρδακὸν δὲ δίνυγον· οὕτω γὰρ καὶ Ἀρχιλόχος καὶ παρὰ Σημωνίδῃ τῷ Ἀμοργίῳ·

σὺν παρδακοῖσιν εἴμασιν σεσαγμένοι¹

22, 23

Ath. 14. 658 b καὶ ὁ Τρομυλικὸς δὲ τυρὸς ἔνδοξός ἐστι· περὶ οὗ φησι Δημήτριος ὁ Σκῆψίος ἐν δευτέρῳ Τρωϊκοῦ Διακόσμου οὕτως· Τῆς Ἀχαιῶν πόλεως Τρομίλεια περὶ ἣν γίνετα τυρὸς αἰγείου ἥδιστος, οὐκ ἔχων σύγκρισιν πρὸς ἕτερον, ὃ προσαγορευόμενος Τρομυλικός· οὐ καὶ Σημωνίδης μνημονεῖ ἐν ἰάμβῳ οὗ ἡ ἀρχή·

<H>² πολλὰ μὲν δὴ προεκπονή, Τηλέμβροτε γράφων·ἐνταῦθα μέντοι τυρὸς ἐξ Ἀχαιῆς
Τρομίλιος θαυμαστός, ὃν κατήγαγον.

24

Ibid. 659d οὐδὲν οὖν ἦν παράδοξον, εἰ καὶ θυτικῆς ἦσαν ἔμπειροι οἱ παλαιότεροι μάγειροι· προίσταντο γοῦν καὶ γαμῶν καὶ θυσιῶν . . . καὶ παρὰ δὲ Σημωνίδῃ φησὶν ἕτερος·

ἴν δ' ὡς³ ἄφευσα χῶς ἐμστύλα κρέα
ἰρωστί⁴ καὶ γὰρ οὐ κακῶς ἐπίσταμαι.

25

Ibid. 10. 424 c [π. κνάθους]· καλοῦνται δὲ καὶ ἀρυστήρες καὶ ἀρύστιχοι· Σημωνίδης·

ἔδωκεν οὐδεὶς οὐδ' ἀρυστήρα τρυγός.

¹ Dind: mss συμπαρδακῆσιν ἵμασιν σεσαγμένοις² B³ B-E: mss χῶς⁴ Heck: mss εἰδώς τι

21

Strabo *Geography*: . . . and Semonides' phrase

cast forth with sodden clothes

that is, wet through.

21A

Scholiast on Aristophanes *Peace*: παρδακός means 'wet through,' for so it is used by Archilochus, and by Semonides of Amorgos thus:

laden with sodden clothes

22, 23

Athenaeus *Doctors at Dinner*: The Tromilean cheese is famous; of it Demetrius of Scepsis speaks in the 2nd Book of the *Forces of the Trojan*; as follows: Tromileia is a city of Achaia in the district of which is made a very good goat's-milk cheese which has no rival, and is called Tromilean; it is mentioned by Semonides in the Iambic poem which begins:

Many the things thou dost finish, Telembrotus, ere . . .

and he says of it:

But there (stood?) a wondrous Tromilean cheese from Achaia which they had brought down.

24

The Same: No wonder therefore that the cooks of old times were skilled *haruspices* (or diviners by entrails); for they had the management both of weddings and sacrifices; . . . and another says in Semonides:

And the pig, how I singed it and cut it up in ritual fashion; I'm no 'prentice.

25

The Same [on cups]: They are also called *ἀρυστήρες* and *ἀρύστιχοι* (which generally mean 'ladles'); compare Semonides:

No man gave (me) so much as a cup of wine-lees.

26

Ibid. 11. 460 b [π. κυλικῶν]: ποτήρια δὲ πρῶτον οἶδα ὀνομάσαντα τὸν Ἀμόργιον ποιητὴν Σημωνίδην ἐν Ἰάμβοις οὕτως·

ἀπὸ τράπεζαν εἶλεν, ἧ¹ ποτήρια.

27

Sch. *Il.* 2. 219 φοξός ἐν κεφαλῇν (sc. Θεραΐτης): (α') εἴρηται ἀπὸ τῶν κεραμικῶν ἀγγείων τῶν ἐν τῇ καμίνῳ ἀπὸ τοῦ ὠτός² ἀπωξυμένων, καθά φησι καὶ Σημωνίδης·

αὕτη δὲ φοξίχηνος³ Ἀργεῖη κύλιξ·

ἔνοι δὲ κυρίως τὸν ἐπὶ τὰ φάη, τουτέστι τὰ ὄμματα ἀπωξυμένην ἔχοντα τὴν κεφαλῇν. (β') φοξά κυρίως εἰσι τὰ πυρορραγῆ (πυρρ.) ὄστρακα, φλοξά (φαοξά) τινα ὄντα

28

Sch. *Ar. Ach.* 740 οὐ μόνον Ἀριστοφάνης ἐπὶ τῶν χοίρων τὰς ὄπλὰς εἴρηκεν, ἀλλὰ καὶ Σημωνίδης ὁμοίως ἐπὶ χοίρου·

ὄπλὰς ἐκίνει τῶν ὀπισθίων ποδῶν

29

Ath. 7. 318f Δωριεῖς δ' αὐτὸν διὰ τοῦ ω καλοῦσι πῶλυπον, ὡς Ἐπίχαρμος· καὶ Σημωνίδης δ' ἔφη·

πῶλυπον διζήμενος

30

Et. Mag. 250. 18 δαύω· τὸ καίω παρὰ Σημωνίδῃ·

μηρίων δεδαυμένων

¹ Wil: mss εἶλέ νιν ² E: mss φωτός (due to confusion with the etymology given below?) ³ E, cf. for the corruption ἀγκυλοχῆλης, λεπτοχειλῆς, ὀνόχηλος, παχυχειλῆς (πρόχειλος, ισόχειλος only late): mss and Ath. (cf. *Ibid.* 11. 480 d) and *Matr. An.* φοξίχειλος, Zon. and *E.G.* φοξόχειλος (both impossible forms), *A.P.* φοξίχειρος, *Ar.* φοξῆ χειρός: *Ath.* paraphr. ἡ εἰς ὄξυ ἀνηγγεμένη ('brought to a point') οἶοί εἰσιν οἱ ἄμβικες καλούμενοι

26

The Same [on cups]: I know that the poet Semonides of Amorgos is the first to call them ποτήρια, which he does in his *Iambi* thus:

He took away the table whither he had taken the cups.¹

27²

Scholiast on the *Iliad*: φοξός [of Thersites' head]:—(a) This use comes from pottery tapered off at the kiln from the handle downwards; ² compare Semonides:

But this is a taper-footed Argive cup;

but some writers explain it as one that has his head tapering (ὄξυς) towards his eyes (φάη). (b) φοξός is properly applied to fire-cracked pottery, being as it were φλοξός or *flamy*.⁴

28⁵

Scholiast on Aristophanes: Aristophanes is not alone in using ὄπλαί, 'hoofs,' of pigs; Semonides also does so, thus:

waggled the hoofs of his hind-legs⁶

29⁷

Athenaeus *Doctors at Dinner*: The Dorians give the octopus an ω, πῶλυπος, for instance Epicharmus; and Semonides too:

looking for an octopus

30⁸

Etymologicum Magnum: δαύω:—'to burn' in Semonides:

burnt thigh-bones⁹

¹ *lit.* by the path by which, etc.; or to which the cups . . . ; the tops of Gk. tables were removable ² cf. *E.M.* 798. 20, Zon. 1817, *Apoll. Soph.* 164. 21, *E.G.* 560. 22, *Cram. A.P.* 3. 279. 8, *Matr. An.* 467, *Ath.* 11. 480d ³ reading and meaning doubtful ⁴ a variant is φαοξός, which apparently comes from the first etymology ⁵ cf. *Suid.* ὄπλη ⁶ from a Fable? ⁷ cf. *Eust.* 1541. 31 ⁸ cf. *Cram. A.O.* i. 106. 1 ⁹ these, wrapped in some of the fat, were the parts of the victim which the Greeks burnt at a sacrifice, the rest being eaten by the company

31

El. Mos. Vel. 124 ἔπληντ' ἀλλήλοισι· ἐκ τοῦ πλῶ τὸ πλησιάζω, ὁ παρακείμενος πέπληκα λέγεται καὶ πέπλακα· ὁ παθητικός πέπλημαι, καὶ παρὰ Σημωνίδη πεπλήγεται¹

τὰ δ' ἄλλα πεπλήγεται¹ ξύλα

31A

Sch. Lycophr. 633 σίσυρνα παχὺ περιβόλαιον ἢ δερμάτινον ἱμάτιον, ἦντινα Σημωνίδης ὑποκοριστικῶς εἶπε·

σίσυν παχεῖαν

32

Sch. *Il.* 13. 2C3 ἦία βρώματα, οὐ τὰ ἐν οἴκῳ δὲ ἐσθιόμενα ἀλλὰ τὰ ἐν ὁδῷ καὶ πλῶ. 'δεῦτε φίλοι, ἦία φερώμεθα'. Σημωνίδης· . .

33

Hesych.

κάρκαρα

. . πίτυρα παρὰ Σημωνίδη.

34

Suet. ap. Miller *Mél.* 417 κέρκωπες· οἱ πανοῦργοι καὶ ἀπατηλοί· καὶ

κερκωπία

ἢ ἀπατή κατὰ Σημωνίδην.

35

Antiatt. ap. Bekk. *An.* i. 105. 3

κορδύλη

τὸ ἔπαρμα· Σημωνίδης δευτέρῳ.

¹ mss and *E.M.* πεπλήγεται

¹ cf. *E.M.* 36. 37 ² i.e. the opposing shields in a battle, *Il.* 4. 449 ³ the etymologist appears to have taken this

31¹

Old Etymologicum Magnum: ἔπληντ' ἀλλήλοισι 'they drew near to one another':² from πλῶ to approach; the perfect is πέπληκα and πέπλακα, the passive πέπλημαι, πέπληται, and in Semonides πεπλήγεται:

the other benches are full³

31A⁴

Scholiast in Lycophron: σίσυρνα is a thick mantle or leathern cloak, which Semonides calls σίσυς for short, thus:

a thick plaidie

32

Scholiast on the *Iliad*: ἦία

victuals

not what you eat at home but what you eat on a journey, compare the *Odyssey* (2. 410) and Semonides.⁵

33

Hesychius *Glossary*: κάρκαρα . . .

bran

in Semonides.

34

Suetonius: κέρκωπες:—scoundrels and cheats; and κερκωπία

deception

in Semonides.

35

Anti-Atticist: κορδύλη: a

tumour

in Semonides' 2nd Book.

to mean 'the other timbers have drawn nigh,' but there must be some mistake

⁴ cf. Hesych. σίσυς, Sch. *Ar. Av.* 122
⁵ citation lost, but we at least know that S. used the word

36

Phot. 183. 1

κύβηβον

. . . Ἴωνες δὲ τὸν μητραγύρτην καὶ γάλλον νῦν καλούμενον· οὕτως Σημωνίδης.

37

Harp.

Μυσῶν λείαν

Δημοσθένης ἐν τῷ Ἑπὲρ Κτησιφῶντος. παροιμία τίς ἐστὶν οὕτω λεγομένη, ἣν φησι Δῆμων ἐν ᾧ Περὶ Παροιμιῶν τὴν ἀρχὴν λαβεῖν ἀπὸ τῶν καταδρομῶντων ἀστυγειτόνων τε καὶ ληστῶν τὴν Μυσίαν κατὰ τὴν Τηλέφου τοῦ βασιλέως ἀποδημίαν. κέχρηται δὲ τῇ παροιμίᾳ ἄλλοι τε καὶ Στράτις ἐν Μηδείᾳ καὶ Σημωνίδης ἐν Ἰάμβοις.

38

Gram. ap. Bekk. An. 3. 1402

νήστῆς

οὕτως εἴρηκεν Σημωνίδης . . . οὕτως Ἡρωδιανὸς ἐν Ἐπιμερισμοῖς.

39

Et. Mag. 764. 25 τρασιά· . . καὶ ταροσιά, ὡς παρὰ Σημωνίδῃ·

ταροσιή

40

Ibid. 813 53

ψηνός

ὁ φαλακρὸς παρὰ Σημωνίδῃ.

41

Cod. Athen. 1083. ap. Crus. Paroem. ὁ Λέσβιος Πρύλις· ταύτη καθ' ὁμοίωσιν Σημωνίδης κέχρηται·

. . . ἐνεύδειτ' ὥσπερ Λέσβιος Πρύλις

¹ the proverb was used of anything that may be plundered with impunity ² cf. Orion App. 187. 29, E.G. 408. 40, Matro ap. Ath. 4. 134 f

³ cf. Hesych. ταροσίην, E.G. 256

⁴ cf. Orion 168. 9 ⁵ for a possible ref. to S.'s Book ii see

36

Photius *Lexicon*: κύβηβον: . . . The Ionians use this to mean what is now called a

begging priest

or *Gallus*; thus Semonides.

37

Harpocration *Lexicon to the Ten Orators*:

booty of the Mysians

Demosthenes in the speech *On behalf of Ctesiphon*; a proverb runs thus, which according to Demon in the 1st Book of his treatise *On Proverbs* takes its origin from the inroads of the border peoples and robbers into Mysia during the absence of King Telephus. Notable users of the proverb are Strattis in his *Medea* and Semonides in his *Iambi*.¹

38²

Grammarians in Bekker's *Anecdota*: νήστῆς

starving

or fasting; so Semonides . . . according to Herodian in his *Homophones*.

39³

Etymologicum Magnum: τρασιά

drying-crate

for figs. . . also in the form ταροσιά (i.e. ταροσιή), which occurs in Semonides.

40⁴

The Same: ψηνός

baldhead

in Semonides.

41⁵

Athens MS. in Crusius *Paroemiographica*: The Lesbian Prylis: this saying is adapted by Semonides:

. . . ye sleep in . . . like Lesbian Prylis⁶ . . .

Xenophanes fr. 21 n ⁶ cf. Sch. Lycophr. 219 and Milne *Cat. Lit. Pap. Brit. Mus.* 53 p. 40, a frag. too mutilated to be included here

ΕΡΜΙΠΠΟΥ

ΙΑΜΒΩΝ

Suid. Ἐρμῖππος Ἀθηναῖος, κωμικὸς τῆς ἀρχαίας κωμωδίας, ἐτεράφθαλμος, ἀδελφὸς δὲ Μυρτίλου τοῦ κωμικοῦ δράματα διδάξας μ'.

Plut. *Pericl.* 32 περὶ δὲ τοῦτον τὸν χρόνον Ἀσπασία δίκην ἔφευγεν ἀσεβείας, Ἐρμῖππον τοῦ κωμωδοποιοῦ διώκοντος, καὶ προσκατηγοροῦντος ὡς Περικλεὶ γυναῖκας ἐλευθέραις εἰς τὸ αὐτὸ φοιτώσας ὑποδέχοιτο . . . Ἀσπασίαν μὲν οὖν ἐξητήσατο (ὁ Περικλῆς), πολλὰ πάνυ παρὰ τὴν δίκην, ὡς Ἀισχίνης φησὶν, ἀφείψεν ὑπὲρ αὐτῆς δάκρυα καὶ δεηθεὶς τῶν δικαστῶν.

Ar. *Nub.* 557 εἶθ' Ἐρμῖππος αὐθις ἐποίησεν εἰς Ὑπέρβολον.

Polemon ap. Ath. 15. 699a πεποίηκε δὲ Παρωδίας καὶ Ἐρμῖππος ὁ τῆς ἀρχαίας κωμωδίας ποιητής.

ΤΡΙΜΕΤΡΩΝ

1

Sch. Ar. *Plut.* 701 ἐπεὶ καὶ Ἐρμῖππος ἐν τῷ πρώτῳ Ἰάμβῳ τῶν Τριμέτρων Ἀσκληπιοῦ καὶ Λαμπετίας τῆς Ἥλιου λέγει Μαχάονα καὶ Ποδαλείριον καὶ Ἰασῶ καὶ Πανάκειαν καὶ Αἰγλήν νεωτάτην.

2

Ath. 3. 76e λευκερίνεω¹ δὲ τι εἶδος ἐστὶ συκῆς, καὶ Ἰσῶς αὕτη ἐστὶν ἢ τὰ λευκὰ σῦκα φέρονσα. μνημονεύει δ' αὐτῆς Ἐρμῖππος ἐν Ἰάμβοις οὕτως

τὰς λευκερίνεω¹ δὲ χωρὶς ἰσχάδας

¹ mss -ινεός

HERMIPPUS

IAMBI

Suidas *Lexicon*: Hermippus:—Of Athens, comic poet of the Old Comedy, a one-eyed man, brother of the comic poet Myrtilus; ¹ he produced forty plays.²

Plutarch *Life of Pericles*: About this time Aspasia was prosecuted for impiety at the instance of the comedy-writer Hermippus, who included in the indictment the charge of making her house a place of assignation for Pericles with freeborn women. . . . Pericles secured her acquittal very much against the evidence, according to Aeschines, by shedding tears for her and appealing to the jurors.

Aristophanes *Clouds*: Then Hermippus again lampooned Hyperbolus.

Polemon in Athenaeus: Hermippus too, the poet of the Old Comedy, wrote *Parodies*.

TRIMETERS

1

Scholias on Aristophanes *Plutus* [on Iaso]: Hermippus in the first iambic poem in his *Trimeters* gives the children of Asclepius by Lampetia daughter of the Sun as Machaon, Podaleirius, Iaso, Panacea, and the youngest Aegle.

2

Athenaeus *Doctors at Dinner*: 'White-fig' is the name of a sort of fig-tree, and it may be this which produces the white figs. Hermippus speaks of it in his *Iambi* thus:

but the dried figs of the white-fig tree apart

¹ cf. Suid. Μυρτίλος ('son of Lysis') ² in two lists of comic poets Herm. comes after Pherecrates, who flourished 430 B.C. (Wilhelm *Urkund. Dram. in Athen* 107, 123)

3

Sch. Ar. *An.* 1150 [π. τοῦ ὑπαγωγέως] . . . εἰ μὴ ἄρα πηλὸν τινα ὑπαγωγέα καλοῦσι· τοιοῦτον γὰρ τι Ἑρμῖππος ἐν τοῖς Γριμέτροις ἐμφανίζει.

Suid. ὑπαγωγέως· οἱ δὲ πηλὸν τινα καθὼς καὶ Ἑρμῖππος·

ξύνεστι γὰρ δὴ δεσμῶ μὲν οὐδενί,
μόνοισι δ' ὑπαγωγέυσι τοῖς αὐτοῦ τρόποις.¹

TETRAMETRON

4

Ath. 11. 461e κυλικηγορήσαν ἔρχομαι οὐ τῶν Κυλικράνων εἰς ὑπάρχων, οὓς χλευάζων Ἑρμῖππος ὁ κοιμωδωποῖός ἐν τοῖς Ἰάμβοις φησὶν·

εἰς τὸ Κυλικράνων βαδίζων σπληνρόπεδον ἀφικόμεν·
εἶδον οὖν τὴν Ἡράκλειαν καὶ μάλ' ὠραίαν πόλιν.

Ἡρακλεῶται δ' εἰσὶν οὗτοι οἱ ὑπὸ τῇ Οἰτῇ κατοικοῦντες, ὧς φησι Νικάνδρος ὁ Θυατειρητὸς ὀνομασθῆναι φάσκων αὐτοὺς ἀπὸ τινος Κύλικος γένος Λυδοῦ, ἐνὸς τῶν Ἡρακλεῖ συστρατευσταμένων.

5

Sch. Ar. *Vesp.* 1169 [ἀνυσὸν ποθ' ὑποδησάμενος· εἶτα πλουσιώως | ᾧδι προβάς τρυφερὸν διασαλακώμισον]· διασαλακώμισον ἀβρύνθητι καὶ διαθρόφθητι· . . . ὁμοίως δ' ἐστὶ καὶ παρ' Ἑρμῖππῳ ἐν τοῖς Τετραμέτροις·

ὑστερον δ' αὐτοστράτηγον² οὖσαν εἰλωτημένην³
καὶ κασαλακώμισαν εἶδον καὶ σεσαλακωνισμένην.⁴

¹ B: mss δεσμῶ and τοῖσι δ' ὑπ. ² sugg. B: mss αὐτόν στρατηγόν ³ Fritzsche: mss οὓς ἀνειλ. ⁴ mss -η

¹ cf. Hesych. ὑπαγωγέως; but the ancient explanation is doubtful; ὑπαγ. is more likely to mean the tool with which the stones were brought flush with one another, i.e. he is as it were

3

Scholias on Aristophanes *Birds* [ὑπαγωγέως 'trowel']:
. . . unless indeed they call by this name a kind of mud (or mortar) like Hermippus in his *Trimeters*.

Suidas *Lexicon*: ὑπαγωγέως . . . according to others a sort of mortar; compare Hermippus:

He 's built without clamps, only with the ὑπαγωγέως of his own habits.¹

TETRAMETERS

4

Athenaeus *Doctors at Dinner*: I come to talk over my cups, not as one of the Cylicranes ridiculed by the comedy-writer Hermippus in his *Iambi* thus:

I have come afoot into the spleen-yards² of the Cylicranes, and so beheld the beautiful city of Heraclea.

These, according to Nicander of Thyateira, are the Hera-cleans who live at the foot of Mt. Oeta, being so named from a certain Lydian called Cylix (cup), who was one of the comrades who fought with Heracles.

5

Scholias on Aristophanes *Wasps* ['Quick, get the shoes on, and then step out opulently like this, with a lordly and delicate strut'] : διασαλακωνίζω is used in the same way by Hermippus in the *Tetrameters*:

But afterwards when she was quite the general I saw her turned Helot and playing the harlot and walking with a strut.³

building with stones laid 'dry' and without clamps ² prob. a play on οἰνόπεδα 'vineyards,' *Cylicranes* being taken to mean κυλικοκρανεῖς 'cup-mixers,' and the whole thing means 'I am suffering from a debauch' cf. Hesych. *Κυλικράνων* and Scyth. p. 244 ³ reading and translation doubtful; some edd. connect with fr. 4

6

Sch. Ar. *Av.* 303 *κεβλήπυρις μήποτε οὐχ ἔν ἐστιν ἀλλὰ δύο, φησὶν ὁ Σύμμαχος· καὶ ἐν τοῖς Καλλιμάχου γὰρ ἀναγράφεται κέβλη . . . Ἐρμίππου Τετραμέτροις.*

καὶ Θεμιστοκλέους κοπρώνος <ὄσ>τισοῦν κέβλήπυρις

τις ὀνομάζεται. ὥστε ἐνθάδε ἢ ἐκεῖ ἀμάρτηται τὸ ἐν παρὰ τῇ γραφῇ.

7

Ath. 15. 667 d [*π. ἄβλων τῶν προκειμένων τῶ εὐ προεμένω τὸν κότταβον*]. . . *ἃ γὰρ ἐστὶ καὶ περμάτια καὶ τραγήματα. ὁμοίως δὲ διεξέρχονται . . . καὶ Εὐπολις Ἐρμιππὸς τε ἐν Ἰάμβοις.*

8

Ibid. 700 d *Ἐρμιππος ὁ κωμωδιοποιὸς δ' ἐν τοῖς Ἰάμβοις τὸ στρατιωτικὸν λυχνεῖον*

*σύνθετον*¹

οὕτως ὀνομάζει.

¹ Schw. *σύνδετον*, cf. Antiph. 3. 57 M *τῶν δ' ἀκοντίων | συνδούντες ὀρθὰ τρία λυχνεῖω χρώμεθα*

6

Scholiast on Aristophanes *Birds*: It is possible, according to Symmachus, that *κεβλήπυρις* (generally translated 'red-cap') is the name not of one bird but of two (*i.e.* *κέβλη* and *πυρίς*); anyhow the *κέβλη* is recorded by Callimachus . . . Compare Hermippus in the *Tetrameters*, where a man is spoken of thus:

and any *κεβλήπυρις* of the dunghill of Themistocles; so that it would seem there is a mistake in one or other of these passages.

7

Athenaeus *Doctors at Dinner* [on prizes in the game of cottabus]: . . . Eggs and cake; and dried fruits. The same account is given by . . . and Eupolis, and Hermippus in the *Iambi*.

8

The Same: Hermippus the comedy-writer calls the soldier's lamp

σύνθετον or *combination*, in the *Iambi*.

ΣΚΥΘΙΝΟΤ

IAMBON

Steph. Byz. Τέως πόλις Ἰωνίας . . ἀφ' οὗ Πρωταγόρας Τήσιος καὶ Σκυθίνος ὁ ἰάμβων ποιητῆς Τήσιος.

Diog. L. 9. 16 [π. Ἡρακλείτου]: Ἱερωνύμος δὲ φησι καὶ Σκυθίνον τὸν τῶν ἰάμβων ποιητὴν ἐπιβαλέσθαι τὸν ἐκείνου λόγον διὰ μέτρον ἐκφέρειν.¹

Ath. 11. 461 f [π. Κυλικράνων]: μνημονεύει δ' αὐτῶν καὶ Σκυθίνος ὁ Τήσιος ἐν τῇ ἐπιγραφομένῃ Ἱστορίῃ λέγων οὕτως: 'Ἡρακλῆς λαβὼν Εὐρυτον καὶ τὸν υἱὸν ἐκτενε φόρους πρήσσοντας παρ' Εὐβοέων, Κυλικρῆνας <δ> ἐξεπόρθησε ληζομένους καὶ αὐτόθι πόλιν ἐδείματο Ἡράκλειαν τὴν Τρηχυνίαν καλεομένην.'

Περὶ Φύσεως

1, 2

Plut. *Pyth. Or.* 16 ὕστερον μέντοι (οἱ Μεγαρεῖς) πλήκτρον ἀνέθηκαν τῷ θεῷ χρυσοῦν, ἐπιστήσαντες, ὡς εἶοικε, Σκυθινῶ λέγοντι περὶ τῆς λύρης,

ἣν ἀρμόζεται

Ζηνὸς εὐνειδῆς Ἀπόλλων πᾶσι² ἀρχὴν καὶ τέλος
συλλαβῶν, ἔχει δὲ λαμπρὸν πλήκτρον ἡλίου φάος.

¹ mss -βαλεῖν ² Diels (Ed. i): mss πᾶσαν; note the 'comic' rhythm of this line

SCYTHINUS

IAMBI

Stephanus of Byzantium *Lexicon*: Teos:—A city of Ionia . . . from this place came Protagoras the Teian and Scythinus the iambic poet.¹

Diogenes Laertius *Lives of the Philosophers* [on Heraclitus]: Hieronymus declares that Scythinus the writer of iambic poetry took upon himself to put the discourse of Heraclitus into verse.

Athenaeus *Doctors at Dinner* [on the Cyclicranes]: They are mentioned by Scythinus of Teos in the book entitled *History*, in the following words: 'Heracles took Eurytus and his son and slew them for exacting tribute from the Euboeans, and laid waste the country of the Cyclicranes for plundering their neighbours, and built in their territory a city known as the Trachinian Heraclia.'

ON NATURE

1, 2

Plutarch *The Pythian Oracle*: At a later time, however, the Megarians dedicated to Apollo a gold plectrum or quill for striking the lyre, because it would seem they gave heed to the words of Scythinus about that instrument,

which the beauteous Apollo attuneth unto Zeus,
comprising the beginning and end of every thing:
and hath for quill the bright light of the Sun.

¹ Anacreon's father bore the same name

Stob. *Ecl.* i. 8. 43 [π. χρόνου οὐσίας] ἐκ τοῦ Σκυθίνου Περὶ φύσεως·

Ἔστατον πρῶτον τε πάντων ἐστὶν <ἀνθρώ-
ποις> χρόνος,
πάντ' ἔχων ἐν αὐτῷ, κἄστιν εἰς κοῦκ ἔστ' αἰεί.
καὶ παρωχῶκῶς <πάρεστι καὶ παρεῶν παροί-
χεται,>
ἐκ <δ'> ἐνεόντος αὐτὸς αὐτῷ <νεῖτ'> ἐναντίην
ὁδόν.
τῶριον γὰρ ἡμῖν ἔργῳ χθές, τὸ δὲ χθές αὔριον.¹

¹ E: mss χρόνος ἐστὶν ἔστατον καὶ πρῶτον πάντων καὶ ἔχει ἐν αὐτῷ πάντα καὶ ἐστὶν εἰς αἰεί· καὶ οὐκ ἐστὶν ὁ παροιχόμενος ἐκ τοῦ ἐόντος (ἐνότος) αὐτῷ ἐναντίην ὁδὸν παρεωνιατῶν (remains of marginal supplement to l. 3?). τὸ γὰρ αὔριον ἢ μὲν τῷ ἔργῳ ἐχθές ἐστὶν τὸ δ' ἐχθές αὔριον

Stobaeus *Physical Eclogues* [on the nature of Time]: From the poem *On Nature* by Scythinus:

Time's first and last of all things unto men,
Hath all things in 't, is one and not-one ever,
Is here when past 'tis, past when it is here,
Inside itself it is and thence to itself
Runs counter,¹ and what seems to-day, in sooth
Is yesterday, and yesterday to-day.²

¹ *lit.* out of itself being inside itself it runs an opposite way to itself (αὐτῷ = αὐτῷ and does double duty) ² the Epigrams ascribed to S. in the Anthology (12. 22 and 232) are certainly by a later hand

For the Iambic fragments of CHARES, who, as possibly pre-Alexandrian, might be included in this book, see Powell *Collectanea Alexandrina*, p. 223.

PART III
ANONYMOUS INSCRIPTIONS
AND
OTHER ADESPOTA

ΕΠΙΓΡΑΜΜΑΤΩΝ ΑΔΕΣΠΟΤΩΝ
ΕΚΛΟΓΗ

1

Paus. 5. 17. 2 [π. λάρνακος τῆς Κυψέλου] . . : λάρναξ κέδρου μὲν πεποιήται, ζῦδια δὲ ἐλέφαντος ἐπ' αὐτῆς, τὰ δὲ χρυσοῦ, τὰ δὲ καὶ ἐξ αὐτῆς ἐστὶν εἰργασμένα τῆς κέδρου. ἐς ταύτην τὴν λάρνακα Κύψελον τὸν Κορίνθου τυραννέουσιν ἀπέκρυσεν ἡ μήτηρ, ἥνικα τεχθέντα ἀνευρεῖν αὐτὸν σπουδῆν ἐποιούντο οἱ Βακχίδαί. τῆς μὲν δὴ σωτηρίας ἕνεκα τοῦ Κυψέλου τὸ ἀπ' αὐτοῦ γένος οἱ ὀνομαζόμενοι Κυψελίδαί τὴν λάρνακα ἐς Ὀλύμπιον ἀνέθεσαν, τὰς δὲ λάρνακας οἱ τότε ἐκάλουον Κορίνθιοι κυψέλας· ἀπὸ τούτου δὲ καὶ ὄνομα Κυψέλου τῷ παιδὶ θέσθαι λέγουσι. τῶν δὲ ἐπὶ τῇ λάρνακι ἐπιγράμματα ἔπεστι τοῖς πλείοσι γράμμασι τοῖς ἀρχαίοις γεγραμμένα· καὶ τὰ μὲν ἐς εὐθὺ αὐτῶν ἔχει, σχήματα δὲ ἄλλα τῶν γραμμάτων βοουτροφῆδὸν καλοῦσιν Ἕλληρες· τὸ δὲ ἐστὶ τοιόνδε· ἀπὸ τοῦ πέρατος τοῦ ἔπους ἐπιστρέφει τῶν ἐπῶν τὸ δεύτερον ὡσπερ ἐν διαύλου δρόμῳ. γέγραπται δὲ ἐπὶ τῇ λάρνακι καὶ ἄλλως τὰ ἐπιγράμματα ἐλυγμοῖς συμβαλέσθαι χαλεποῖς . . . τὰ δὲ ἐς τὸν ἄνδρα τε καὶ γυναῖκα ἐπομένην αὐτῷ τὰ ἔπη δηλοῖ τὰ ἐξάμετρα· λέγει γὰρ δὴ οὕτως·

Ἴδας Μάρπησσαν καλλίσφυρον, ἄν οἱ Ἀπόλλων
ἄρπασε, τὰν ἐκ ναοῦ ἄγει πάλιν¹ οὐκ ἀέκουσαν.

. . . Μηδείας δὲ ἐπὶ θρόνου καθημένης Ἰάσων ἐν δεξιᾷ, τῇ δὲ Ἀφροδίτῃ παρέστηκε· γέγραπται δὲ καὶ ἐπιγράμμα ἐπ' αὐτοῖς·

Μηδεῖαν Ἰάσων γαμέει, κέλεται δ' Ἀφροδίτα.

¹ Mus: mss πάλιν ἄγει

¹ mainly from the collections of Kaibel and Cougny; for those preserved in the *Palatine* and *Planudean Anthologies*

A SELECTION FROM THE ANONYMOUS
INSCRIPTIONS¹

1

Pausanias *Description of Greece* (Preger 186) [the Chest of Cypselus]: . . . The Chest is made of cedar with figures of ivory upon it, some also of gold, and others carved in the wood itself. This is the chest in which Cypselus despot of Corinth was hidden by his mother when the Bacchidae searched for him after his birth. Because it thus saved his life, it was dedicated at Olympia by his descendants, who are known as the Cypselids, *cypselè* being the contemporary Corinthian word for a chest, and the child himself, it is said, named Cypselus for this reason. To most of what is depicted thereon there are explanatory inscriptions in the ancient letters, some of which are written straight and others in the style which the Greeks call *βοουτροφῆδόν* (or to and fro like oxen ploughing), that is to say that the second line begins on the turn at the end of the first, as we run the *δίαυλος* or two-lap race; others of the inscriptions are written in spirals difficult to make out². . . The man and a woman who follows him are explained by the hexameters, which say:

Marpessa the fair-ankled whom Apollo had taken from him is brought back again by Idas from the temple a willing follower.

. . . Medea is seated in a chair with Jason standing on her right and Aphroditè on her left, with the following inscription:

Jason weds Medea, and Aphroditè counsels them.

see Paton *The Greek Anthology* in the Loeb Series; see also inser. ascribed to Sappho, Anacreon, Simonides, etc. in *Lyra Graeca* ² there follows a detailed description of the carvings

πεποιήνται δὲ καὶ ἄδουσαι <αἱ> Μοῦσαι καὶ Ἀπόλλων ἐξάρχων τῆς ψῆδης· καὶ σφίσι ἐπίγραμμα γέγραπται·

Λατοΐδας οὐτός γα ἄναξ¹ ἐκάεργος Ἀπόλλων,
Μοῦσαι δ' ἄμφ' αὐτόν, χαρίεις χορός, αἴσι κατάρχει.

Ἄτλας δὲ ἐπὶ μὲν τῶν ἁμῶν κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν, φέρει δὲ καὶ τὰ Ἑσπεριδῶν μῆλα. ὅστις δὲ ἐστὶν ὁ ἀνήρ ὁ ἔχων τὸ ξίφος καὶ ἐπὶ τὸν Ἄτλαντα ἐρχόμενος, ἰδίῳ μὲν ἐπ' αὐτῷ γεγραμμένον ἐστὶν οὐδὲν, δῆλα δὲ ἐς ἅπαντας Ἡρακλέα εἶναι. γέγραπται δὲ καὶ ἐπὶ τούτους·

Ἄτλας οὐρανὸν οὗτος ἔχει, τὰ δὲ μᾶλα μεθήσει.

. . . εἰοὶ δὲ ἐπὶ τῇ λάρακι Διοσκοῦροι, ὁ ἕτερος οὐκ ἔχων πω γένεια, μέση δὲ αὐτῶν Ἑλένη. Αἶθρα δὲ ἡ Πιτθέως ὑπὸ τῆς Ἑλένης τοῖς ποσὶν ἐς ἑδαφος καταβηλημένη μέλαιναν ἔχουσα ἐστὶν ἐσθήτη. ἐπιγεγραμμένα δὲ ἐπ' αὐτοῖς ἔπος τε ἐξάμετρον καὶ ὀνόματός ἐστιν ἐνὸς ἐπὶ τῷ ἐξάμετρῳ προσθήκη·

Τυνδαρίδα Ἑλέναν φέρετον, Αἶθραν δ' Ἀφίδναθεν ἔλκετον.²

τοῦτο μὲν δὴ τὸ ἔπος οὕτω πεποιήται, Ἰφιδάμαντος δὲ τοῦ Ἀντήνορος κειμένου μαχόμενος πρὸς Ἀγαμέμνονα ὑπὲρ αὐτοῦ Κόων ἐστί· Φόβος δὲ ἐπὶ τοῦ Ἀγαμέμνονος τῇ ἀσπίδι ἔπεστιν ἔχων τὴν κεφαλὴν λέοντος. ἐπιγράμματα δὲ ὑπὲρ μὲν τοῦ Ἰφιδάμαντος νεκροῦ·

Ἰφιδάμας οὐτός γα³ Κόων περιμάρνεται αὐτοῦ·
τοῦ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι·

Οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὁ δ' ἔχων
Ἀγαμέμνων.

ἄγει δὲ καὶ Ἑρμῆς παρ' Ἀλέξανδρον τὸν Πριάμου τὰς θεὰς κριθη-
σάμενας ὑπὲρ τοῦ κάλλους· καὶ ἐστὶν ἐπίγραμμα καὶ τούτους·

Ἑρμείας ὄδ' Ἀλεξάνδρῳ δείκνυσι διαιτῆν
τοῦ εἶδους Ἥραν καὶ Ἀθάναν καὶ Ἀφροδίταν.

¹ Haupt, i.e. ΓΑΦΑΝΑΞ, misread by P: mss τάχ' ἄναξ
² B: mss δ' ἔλκ. Ἀθάναν: Dind. δ' ἀπ' Ἀθανᾶν ἔλκ.
³ Heyne-Preger: inss τε ⁴ Menrad ἡδ': Ἀθαναίαν κάφροδίταν? cf. *Harmodius-Song* L.G. iii 566 κἀριστογοεῖται, E

And the Muses are depicted singing and Apollo leading the song,¹ and the inscription is :

This is the far-shooting Lord Apollo Son of Leto, and about him the Muses, whom he leadeth in a delightful dance.

Moreover there is Atlas holding up Heaven and Earth upon his shoulders as in the story, and bringing the apples of the Hesperides. And who the man is who is coming towards him with the sword is not explained by any particular inscription, but he is clearly Heracles. The following is the inscription on the whole scene :

This is Atlas upholding the Heavens and about to give up the apples.

. . . The Chest also depicts the Dioscuri, one of them still beardless, and between them Helen, at whose feet lies Aethra daughter of Pittheus, in black garments. The inscription is a hexameter line with one word over :

The sons of Tyn-dareüs bring Helen, and carry off Aethra from Aphidna.

So runs the verse ; and there is Coön fighting with Agamemnon for the corpse of Iphidamas son of Antenor ; and Agamemnon's shield is blazoned with Fear with a lion's head. The inscription on Iphidamas is this :

This is Iphidamas ; Coön fighteth for him ;
and that on the shield of Agamemnon :

This is men's Fear and he that holdeth him Agamemnon.

And there is Hermes, too, bringing the Goddesses to be judged for their beauty by Alexander² son of Priam ; the inscription runs thus :

Hermes here showeth Hera and Athena and Aphroditè unto Alexander for to judge of their beauty.

¹ i.e. dancing lyre in hand

² i.e. Paris

. . . πεποιήται δὲ καὶ Κασσάνδραν ἀπὸ τοῦ ἀγάλματος Αἴας τῆς Ἀθηναῖς ἔλκων· ἐπ' αὐτῷ δὲ καὶ ἐπίγραμμα ἐστίν·

Αἴας Κασσάνδραν ἀπ' Ἀθαναίας Λοκρὸς ἔλκει.

. . . τὸν μὲν δὴ τὴν λάρακα κατειργασμένον ὅστις ἦν, οὐδαμῶς ἡμῖν δυνατὰ ἦν συμβαλέσθαι· τὰ ἐπίγραμμα δὲ τὰ ἐπ' αὐτῆς τάχα μὲν πού καὶ ἄλλος τις ἂν εἴη πεποιηκώς, τῆς δὲ ὑπονοίας τὸ πολὺ ἐς Εὐμήλον τὸν Κορίνθιον εἶχεν ἡμῖν, ἄλλων τε ἕνεκα καὶ τοῦ Προσοδίου μάλιστα ὃ ἐποίησεν ἐς Δῆλον.

2

Paus. 5. 10. 3 [π. Ὀλυμπιείου τοῦ ἐν Ὀλυμπίᾳ]: κέραμος δὲ οὐ γῆς ὁππῆς ἐστίν, ἀλλὰ κεράμου τρόπον λίθος ὃ Πεντέλειαν εἰργασμένος. τὸ δὲ εὐρημα ἀνδρὸς Ναξίου λέγουσαν εἶναι Βύζου, οὐ φασιν ἐν Νάξῳ τὰ ἀγάλματα ἐφ' ὧν ἐπίγραμμα εἶναι·

Νάξιος Εὐεργὸς με γένει Λητοῦς πόρε, Βύζεω
παῖς, ὃς πρότιστος τεύξε λίθου κέραμον.

ἡλικίαν δὲ ὃ Βύζης οὗτος κατὰ Ἀλυάττην <ἦν> τὸν Λυδὸν καὶ Ἀστυάγην τοῦ Κυαζάρου βασιλεύοντα ἐν Μῆδοις.

3

Kaibel 179, Cougny 2. 7:

Τίτῳ Γλασίαφο Μενεκράτεος τόδε σᾶμα,
Οἰανθέος γενεάν, τόδε δ' αὐτῷ δᾶμος ἐποίηε·
ἥς γὰρ πρόξενφος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ
ὄλετο, δαμόσιον δὲ κακὸν πρό[λις ἄδε κέκαδε.]¹
Πραξιμένης δ' αὐτῷ γαίης ἀπὸ πατρίδος ἐνθῶν
σὺν δάμῳ τόδε σᾶμα κασιγνήτοιο πονήθη.

¹ E. cf. Tyr. 12. 28; for the second κ of κακόν the stone has koppa, and punctuates where I give colons and full stop

. . . There is also a representation of Ajax dragging Cassandra from the image of Athena, thus inscribed:

The Locrian Ajax draggeth Cassandra from Athena.

. . . Now we could by no means guess who was the maker of the Chest, but as for the author of the inscriptions upon it, while they may, of course, be the work of some other man, my impressions on the whole point to Eumelus of Corinth, particularly in view of his *Processional to Delos*.¹

2

Pausanias *Description of Greece* (Preger 106) [the temple of Zeus at Olympia]: The roofing tiles are not of burnt clay but of Pentelic² marble in the shape of tiles, an invention, it is said, of a Naxian Byzus,³ who is reported to have made the images at Naxos which are inscribed thus:

I was given to the Offspring of Leto by Euergus of Naxos son of Byzus, who was the first to make tiles of stone.

The life of this Byzus³ (*sic*) lies in the reigns of Alyattes of Lydia and Astyages son of Cyaxares of Media.⁴

3

Coreyra, early 6th Cent.:

This is the monument of Tlasias son of Menecrates of Oeanthè, made for him by the people because he was a *proxenus* dear to them but perished at sea, and this city is sore with a public sorrow. And it was his brother Praximenes who came from his native land and fashioned this monument together with the people.

¹ see *Lyra Graeca* i. p. 14; the dates are against P.'s view
² prob. first Naxian, though Pentelic in P.'s time (cf. Frazer *ad loc.*)
³ there is some mistake either in transmission or on the part of P.'s informant
⁴ c. 570 B.C.

4

Kaibel 181, Cougny 2. 2:

Στάλα ΞενFάρεος τοῦ Μείξιός εἰμ' ἐπὶ τύμφ.¹

5

Kaibel *Adā.* 1 a:

Παι[δὸς ἀπ]οφθιμένιοι Κ[λειό]του τοῦ Μενεσαί-
 χμου
 μνήμ' ἔσορῶν οἴκτιρ' ὡς καλὸς ὦν ἔθανε.²

6

Kaibel 6, Cougny 3. 69:

Σῆμα Φρασικλείας· κούρη κεκλή[σο]μαι αἰεί,
 ἀντὶ γάμων παρὰ θεῶν τοῦτο λαχοῖσ' ὄνομα.

7

Kaibel 11, Cougny 2. 14:

[Λοι]μῶ θανούσης εἰμὶ [σῆ]μα Μυρίνης.²

7A

Geffcken *Griech. Epigr.* 41

*Ἀνθρωφ' ὃς στείχεις καθ' ὁδὸν φρασὶν ἄλλα
 μενοιῶν,
 στήθι καὶ οἴκτιρον σῆμα Θράσωνος ἰδῶν.³

8

Plin. *N. H.* 36. 4. 2 [de Bupalus et Athenide]: Complura enim in finitimis insulis simulacra postea fecere, sicut in Delo, quibus subiecerunt carmen 'non vitibus tantum censeri Chium, sed operibus Archermi⁴ filiorum.'

e.g.⁵ [Οὐ μόνον οἰνάνθαις τίεται πόλις Οἰνοπίωνος,
 ἀλλὰ καὶ Ἀρχέρμου ἐργμασι τῶν ἕβων.]

4

Corcyra, 6th Cent.:

I am a post upon the tomb of Xenares son of Meixis.

5

Athens, 6th Cent.:

When you look on the monument of Cleoctas son of Menesaechmus who died a boy, pity him for dying so beautiful.

6

Attica (?), 6th Cent.:

The tomb of Phrasicleia; I shall ever be called maiden, because the Gods ordained me that name instead of marriage.

7

Attica, 6th Cent.:

I am the tomb of Myrrhina who died of the plague.

7A

Athens, 6th Cent.:

Man who walkest the way thinking of other things, stand and pity when thou seest the tomb of Thrason.

8

Pliny *Natural History* [on Bupalus and Athenis]: They afterwards made many statues in the islands adjoining Chios, for instance in Delos, beneath which they inscribed lines saying:

The city of Oenopion is valued not only by her vines but by the works of the sons of Archermus.

¹ or τυμοι ² suppl. Kirchhoff ³ stone ανθρωπ and αλα
⁴ mss Archermi ⁵ E (but οὐ μόνον is doubtful for 6th-Cent. verse)

8A

Kaibel 740, Cougny i. 17:

Παῖ Διός, Ἐκφάντῳ δέξαι τόδ' ἀμεμφές¹ ἄγαλμα·
σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε γρόφων.

9

Kaibel 463 a

ΔΦεινία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναι[δής.]

10

Anticleides ap. Ath. 13. 609 *συνέβη δέ, ὡς φησι, τὸν Χάρμου ἐραστὴν τοῦ Ἰππίου γενέσθαι καὶ τὸν πρὸς Ἀκαδημία Ἐρωτος (βωμόν)² ἰδρύσασθαι πρῶτον, ἐφ' οὗ ἐπιγέγραπται*

Ποικιλομήχαν' Ἐρωσ, σοὶ τόνδ' ἰδρύσατο πρῶτος³
Χάρμος ἐπὶ σκιεροῖς τέρμασι γυμνασίου.

11

Paus. 6. 10. 2 *Δαμαρέτῳ δὲ Ἡραεὶ νῖφί τε τοῦ Δαμαρέτου καὶ νῖωνῶ δύο ἐν Ὀλυμπίᾳ γεγόνασιν ἐκάστῳ ἵκται, Δαμαρέτῳ μὲν πέμπτῃ ἐπὶ τοῖς ἐξήκοντα Ὀλυμπιάδι, ὅτε ἐνομιόσθη πρῶτον ὁ τοῦ ὄπλου δράμος, καὶ ὡσαύτως τῇ ἐφεξῆς—πεποιήται ὁ ἀνδριάς ἀσπίδα τε κατὰ τὰ αὐτὰ ἔχων τοῖς ἐφ' ἡμῶν καὶ κράνος ἐπὶ τῇ κεφαλῇ καὶ κνημίδας ἐπὶ τοῖς ποσὶ· ταῦτα μὲν δὴ ἀνὰ χρόνον ὑπὸ τε Ἡλείων καὶ ὑπὸ Ἑλλήνων τῶν ἄλλων ἀφῆρθη τοῦ δρόμου—Θεοπόμπῳ δὲ τῷ Δαμαρέτου καὶ αὐθις ἐκείνου παιδὶ ὁμωνύμῳ ἐπὶ πεντάλλῳ, Θεοπόμπῳ δὲ τῷ δευτέρῳ πάλης ἐγένοντο αἱ ἵκται. τὴν δὲ εἰκόνα Θεοπόμπου μὲν τοῦ παλαίσαντος τὸν ποιήσαντα οὐκ ἴσμεν· τὰς δὲ τοῦ πατρὸς αὐτοῦ καὶ τοῦ πάππου φησὶ τὸ ἐπίγραμμα εὐτελῆδα τε εἶναι καὶ Χρυσοθέμιδος Ἀργείων. οὐ μὴν παρ' ὅτῳ γε ἐδιδάχθησαν δεδήλωκεν. ἔχει γὰρ δὲ οὕτως·*

¹ stone αμεμφές ² Siebelis, cf. Paus. i. 30. 1 : mss ἔρωτα

³ Hecker : mss βωμόν

8A

Melos, 6th Cent. :

Child of Zeus,¹ receive from Ecphantus this perfect offering ; for it was to Thee he prayed as he finished painting it.²

9

Corinth, 6th Cent. :

This is the tomb of Deinias slain by the ruthless sea.

10

Anticleides in Athenaeus (Preger 70) : Now Charmus (the polemarch) is said to have been the lover of Hippias, and the original builder of the Altar of Love next the Academy, which bears the inscription :

To thee, O Love, thou maker of divers devices, did Charmus first set up this altar upon the shady bounds of the wrestling-school.³

11

Pausanias *Description of Greece* (Preger 174) : Damaretus of Heraea and his son and grandson each won two victories at Olympia, Damaretus [in the race in armour] in the 65th Olympiad (519 B.C.), when that race was first introduced, and likewise in the 66th—the statue holds a shield, as in our own day, and also wears a helmet and greaves, which later were disused in the race both by the Eleans and the other Greeks—and Theopompus son of Damaretus and his son of like name, the former in the five-events and the latter in wrestling. Who made the statue of Theopompus the wrestler we do not know ; but those of his father and grandfather, according to the inscription, are the work of the Argives Eutelidas and Chrysothemis. The trainers are not mentioned. The inscription runs thus :

¹ prob. Aphrodite ² or finished it by painting it ; inscribed on a column ³ cf. Paus. i. 30. 1 (βωμός Ἐρωτος). Plut. *Sol.* i. (ἄγαλμα τοῦ Ἐρωτος)

Εὐτελίδας καὶ Χρυσόθεμις τάδε ἔργα τέλεσσαν
'Αργεῖοι τέχνην εἰδότες ἐκ προτέρων.¹

12

Thuc. 6. 54 Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος υἱός, τοῦ πάππου ἔχων τὸνομα, τῶν δώδεκα Θεῶν βωμῶν τὸν ἐν τῇ ἀγορᾷ ἄρχων ἀνέθηκε καὶ τὸν Ἀπόλλωνος ἐν Πυθίου . . τοῦ δ' ἐν Πυθίῳ ἐπι καὶ νῦν δῆλόν ἐστιν ἀμυδροῖς γράμμασι λέγων τάδε·

Μνημα τὸδ' ἦς ἀρχῆς Πεισίστρατος Ἰππίου υἱὸς
θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

13

Kaibel 843, Cougny i. 24

'Ορρίππῳ² Μεγαρῆς με δαΐφρονι τεῖδ'³ ἀρίδηλον
μῆμα θέσαν φάμα Δελφίδι πειθόμενοι,
ὅς δὴ μακίστους μὲν ὄρους ἀπελύσατο πάτρα
πολλὰν δυσμενέων γὰν ἀποτεμνομένων.⁴
πρᾶτος δ'⁵ Ἑλλάνων ἐν Ὀλυμπία ἐστειφάνῳ
γυμνὸς ζωννυμένων τῶν πρὶν ἐνὶ σταδίῳ.

14

Suid. Φάυλλος· . . πένταθλος, ἐφ' οὗ καὶ ἐπίγραμμα·

Πέντ' ἐπὶ πεντήκοντα πόδας πῆδησε Φάυλλος
δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων.⁶

¹ Schubart πατέρων ² so stone; Sch. Ὄρσ. ³ Boeckh:
stone τηδε, Sch. τηδε ⁴ ll. 3-4 om. Sch. ⁵ Sch.
πρῶτος θ' ⁶ Sch. Ar. -πόμενος

¹ or, emending the Gk., their fathers ² prob. the
colour with which they were inlaid had worn off; they are
otherwise quite clear to-day ³ the stone was found in
1877; this grandson of the great Peisistratus was archon
260

These works were made by Eutelidas and Chrysothemis of Argos, who had learnt their art from them that went before.¹

12

Thucydides *Histories* (Preger 71): Peisistratus the son of the despot Hippias, who bore the name of his grandfather, dedicated in his archonship the Altar of the Twelve Gods in the marketplace and that of Apollo in the Pythian Precinct . . The inscription on the latter is still legible in letters difficult to read,² which say:

This memorial of his rule was set up by Peisistratus son of Hippias in the close of Pythian Apollo.³

13

Megara; in *Byzantine* lettering, but clearly a restoration of a very much older inscription⁴ (Preger 151):

The Megarians set me up here in obedience to the Delphic Voice as a far-seen memorial to the shrewd Orsippus, who freed the furthest bounds of his country from foemen who ravaged it far and wide, and was the first Greek to be crowned at Olympia naked for victory in the race-course where before men had gone girded.⁵

14

Suidas *Lexicon* (Preger 142): Phaÿllus;— . . Five-event champion, upon whom was written the following inscription:

Phaÿllus leapt five-and-fifty feet and threw the quoit five-and-ninety.⁶

some time between 523 and 510 B.C. ⁴ cf. Simon. 134 *L.G.*, Sch. Thuc. i. 6 (Μεγαρῆς μεγαλόφρονι and omits ll. 3-4), Paus. i. 44. 1 (misunderstands l. 4) ⁵ he won in the 15th Olympiad = 720 B.C., but the orig. inscr. was prob. not so old ⁶ cf. Sch. Ar. *Ach.* 214, Sch. Plat. *Cratyl.* 413 a, Phot. *Lex.* ὑπὲρ τὰ ἑκαμμένα; the Pythian victor who commanded the Crotoniates' single ship at Salamis, cf. Hdt. 8. 47, Paus. 10. 9. 2

14A

Paus. 5. 25. 13 τῷ δὲ ἀναθήματι τῷ ἐς Ὀλυμπίαν Θασίων
ἔπεστιν ἐλεγείον·

Τῖος μὲν με Μίκωνος Ὀνάτας ἐξετέλεσσεν
αὐτὸς ἐν Αἰγίνῃ δώματα ναιετάων.

15

Plut. *Vit. Aristid.* 20 [μετὰ τὴν ἐν Πλαταιαῖς μάχην]· περὶ
δὲ θυσίας ἐρομένοις αὐτοῖς ἀνέειπεν ὁ Πύθιος Διὸς Ἐλευθερίου
βωμῶν ιδρύσασθαι, θῦσαι δὲ μὴ πρότερον ἢ τὸ κατὰ τὴν χώραν
πῦρ ἀποσβέσαντας ὡς ὑπὸ τῶν βαρβάρων μεμιασμένον ἐναύσασθαι
καθαρὸν ἐκ Δελφῶν ἀπὸ τῆς κοινῆς ἐστίας. οἱ μὲν οὖν ἄρχοντες
τῶν Ἑλλήνων περιῶντες εὐθὺς ἠνάγκαζον ἀποσβεννύναι τὰ πῦρ
πάντα τοὺς χρωμένους, ἐκ δὲ Πλαταιέων Εὐχίδας ὑποσχόμενος ὡς
ἐνδέχεται τάχιστα κομῆεν τὸ παρὰ τοῦ θεοῦ πῦρ ἦκεν εἰς Δελφούς.
ἀγνίσας δὲ τὸ σῶμα καὶ περιρρανάμενος ἐστεφανώσατο δάφνῃ, καὶ
λαβὼν ἀπὸ τοῦ βωμοῦ τὸ πῦρ δρόμῳ πάλιν εἰς τὰς Πλαταιὰς
ἐχώρει καὶ πρὸ ἡλίου δυσμῶν ἐπανῆλθε, τῆς αὐτῆς ἡμέρας χιλίους
σταδίους κατανόσας. ἀσπασάμενος δὲ τοὺς πολίτας καὶ τὸ πῦρ
παρὰ τοῦ εὐθὺς ἔπεσε καὶ μετὰ μικρὸν ἐξέπνευσε. ἀγάμενοι δ'
αὐτὸν οἱ Πλαταιεῖς ἔθαψαν ἐν τῷ ἱερῷ τῆς Εὐκλείας Ἀρτέμιδος,
ἐπιγράψαντες τὸδε τὸ τετράμετρον·

Εὐχίδας Πυθῶδε θρέξας ἦλθε τᾶδ' αὐθάμερον.¹

16

Kaibel 747

. . Ἀπόλλωνι θεῷ [στάσαντ'] ἀνάθημ' ἀπὸ Μῆδων.

¹ Preger: mss αὐθήμ.

¹ a bronze statue of Heracles ² the Gk. has '1000 stades,'
i.e. 112 miles; as the crow flies the distance there and back is

14A

The Same (Preger 176 b): The statue¹ dedicated at Olympia
by the Thasians bears the following couplet:

I am the very work of Onatas son of Micon who had
his dwelling in Aegina.

15

Plutarch *Life of Aristides* (Preger 77) [after the battle of
Plataea]: When the Greeks enquired of the Oracle what
sacrifices they should make, the God replied that they should
build an altar to Zeus Eleutherius, and not sacrifice upon it
till they had extinguished all fire, as being defiled by the
Barbarians, throughout the country, and kindle a pure
flame thereon from the common hearth at Delphi. The
Greek commanders accordingly went round and had all fires
put out, and the Plataean Euchidas, who undertook to fetch
the fire from the God with all possible speed, departed to
Delphi. There, after purifying and besprinkling himself
and setting a wreath of laurel on his head, he took the fire
from the altar, and running back again reached Plataea before
sunset, thus covering more than a hundred miles² in one day.
And no sooner had he greeted his fellow-citizens and handed
them the fire than he fell to the ground and shortly after
expired. In their admiration the Plataeans gave him burial in
the precinct of Artemis Eucleia, and inscribed upon the
tomb the following tetrameter:

Euchidas to Pytho ran and back the selfsame day.

16

On the Plataea Monument at Delphi:

. . . set up from the Medes as an offering to the
God Apollo.³

92 miles ³ this line was substituted by the Spartans for the
eulogy of Pausanias (Simon. 16, 7 *L.G.*); the grammatical
subject is the list of cities on the 'Serpent Column' now at
Constantinople

Nymph. Heracl. ap. Ath. 12. 536 Πανσανίας . . . περι
 Βυζάντιον διατρίβων τὸν χαλκοῦν κρατῆρα τὸν ἀνακείμενον τοῖς
 θεοῖς τῆς ἐπὶ τοῦ στόματος ἰδρυμένοις, δὴ ἐπὶ καὶ νῦν εἶναι
 συμβαίνει, ἐτολμησεν ἐπιγράψαι ὡς αὐτὸς ἀναθεῖη,¹ ὑποθεῖς τὸδε
 τὸ ἐπίγραμμα . . .

Μνᾶμ' ἀρετᾶς ἀνέθηκε Ποσειδάωνι ἄνακτι
 Πανσανίας ἄρχων Ἑλλάδος εὐρυχόρου.²

Hdt. 4. 81 ἐν τούτῳ τῷ χώρῳ (Ἐξαμπαῖω) κέεται χαλκῆιον
 μεγάθει καὶ ἐξαπλήσιον τοῦ ἐπὶ στόματι τοῦ Πόντου κρητῆρος
 τὸν Πανσανίας ὁ Κλεομβρότου ἀνέθηκε.

Kaibel 745

Ἰάρων ὁ Δεινομένεος
 καὶ τοῖ Συρακόσιοι
 τῷ Δι Τύρραν' ἀπὸ Κύμας.³

Kaibel 182, Cougny 2. 20

Προκλείδας⁴ τὸδε σᾶμα κεκλήσεται ἐγγυὸς ὁδοῖο,
 ὃς περὶ τᾶς αὐτοῦ γᾶς θάνε βαρνάμενος.

Paus. 5. 10. 4 [π. Ὀλυμπίου τοῦ ἐν Ὀλυμπίᾳ] . . . καὶ
 Νίκη κατὰ μέσον μάλιστα ἔστηκε τὸν ἀετὸν, ἐπίχρυσος καὶ αὐτῇ.
 ὑπὸ δὲ τῆς Νίκης τὸ ἄγαλμα ἀσπίς ἀνακεῖται χρυσῆ, Μέδουσαν
 τὴν Γοργόνα ἔχουσα ἐπειραγαμένην. τὸ ἐπίγραμμα δὲ τὸ ἐπὶ τῇ
 ἀσπίδι τοὺς τε ἀναθέντας δηλοῖ καὶ καθ' ἣντινα αἰτίαν ἀνέθεσαν
 λέγει γὰρ οὕτω

¹ Wil: mss -θείς ² the next couplet πόντου ἐπ' Εὐξείνου
 Λακεδαιμόνιος γένος υἱὸς | Κλεομβρότου ἄρχαίος Ἡρακλέους
 γενεᾶς 'at the Euxine Sea, the Spartan, son of Cleombrotus
 of the ancient line of Heracles' betrays itself as an addition;
 cf. Simon. 123 n. L.G. ³ the inscr. has τυρραν ⁴ genitive

Nymphis of Heraclea (Preger 100): Pausanias . . . when
 he was in the parts round Byzantium, went so far as to in-
 scribe his own name upon the bronze bowl—which still exists—
 dedicated to the Gods whose images stand at the entrance of
 the Black Sea, and beneath it the following lines:

This memorial of his prowess was set up unto Lord
 Poseidon by Pausanias the ruler of spacious Greece.

Herodotus *Histories*: Here (at Exampaeus) is a bronze
 vessel full six times the size of the mixing-bowl dedicated by
 Pausanias son of Cleombrotus at the mouth of the Black Sea.

On a bronze helmet in the British Museum:

Hiero son of Deinomenes and the Syracusans
 (dedicated) unto Zeus (these) Etruscan spoils from
 Cumae.¹

Acarmania, 5th Cent.:

This wayside tomb shall be called the tomb of
 Procleidas, who died fighting for his country.

Pausanias *Description of Greece* (Preger 59) [the temple of
 Zeus at Olympia]: . . . and a Victory stands in the very
 middle of the pediment, also gilded. And under it is dedicated
 a gold shield with the Gorgon Medusa upon it. The inscrip-
 tion referring to the shield tells who dedicated it and why, it
 runs thus:

¹ perh. the originally suggested form of the inscr. was a
 simple hexameter (omitting ὄ) and 'and the Syracusans,' an
 insertion which spoils the metre: cf. the Spartans and Pau-
 sanias' inscr. on the Plataean offering, Thuc. i. 132 (see *L.G.*
 ii. p. 352); Hiero defeated the Etruscans off Cumae in 474
 B.C.

Ναὸς μὲν φιάλαν χρυσέαν ἔχει, ἐκ δὲ Τανάγρας
τοὶ Λακεδαιμόνιοι συμμαχία τ' ἀπέθεν
δῶρον ἅπ' Ἀργείων καὶ Ἀθηναίων καὶ Ἴωνων
τὰν δεκάταν νίκας εἵνεκα τοῦ πολέμου.¹

21

Suppl. Epigr. i. 424

Ἀυδὴ τεχνήεσσα λίθου, λέγε, τίς τόδ' [ἄγαλμα]²
στήσεν Ἀπόλλωνος βωμὸν ἐπαγαλί[σας ;]³
— Παναμύης υἱὸς Κασβῶλλιος, εἴ μ' ἐπ[ιθυμείς]⁴
ἐξεπεινῶν, δεκάτην τήνδ' ἀνέθηκε [θεῶ].²

22

Cougny i. 28

ἜΩδε στὰς ὁ Πελασγὸς ἐπ' Ἀλφειῶ ποτα πύκτας
τὸν Πολυδεύκειον χερσὶν ἔφανε νόμον,
ἄμος ἐκαρύχθη νικαφόρος· ἀλλά, πατέρ Ζεῦ,
καὶ πάλιν Ἀρκαδία καλὸν ἄμειβε κλέος,
τίμασον δὲ Φίλιππον, ὃς ἐνθάδε τοὺς ἀπὸ νάσων
τέσσαρας εὐθεία παῖδας ἔκλινε μάχα.

23

Kaibel 21, Cougny 2. 19

Ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δ[ῆμος] Ἐρεχθέως.
πρόσθε Ποτειδαίας οὐ θάνον ἐν προμάχοις,
παῖδες Ἀθηναίων, ψύχας δ' ἀντίρρο[πα θέντες]
ἦ[λλ]ᾶξαντ' ἀρετὴν καὶ πατ[ρίδ'] εὐκλ[είσαν].⁵

¹ so stone, found at Olympia: Paus. τῶ πολέμῳ ² Wil.
³ Crus: Wil. -ῶν, but the aor. is idiomatic, cf. Plat. *Phaed.* 60 c εὐ γ' ἐποίησας ἀναμύησας με ⁴ K: cf. ἐθελῶ with acc. and inf.: Wil. ἐποτρύνει ⁵ suppl. Boeckh

The temple hath a golden ewer¹ which the Spartans and their allies dedicated as a gift from Tanagra, being the tithe of their spoils of the Argives, Athenians, and Ionians, because of their victory in the war.²

21

Halicarnassus, mid-5th Cent.:

Tell, hand-wrought voice of stone, who set this offering up to grace Apollo's altar.—If thou wouldst have me say, 'twas Panamyēs son of Casbollis who dedicated this, for a tithe unto the God.

22

Olympia, c. 430 B.C.:

Standing thus beside Alpheüs Pelasgus a-boxing once showed with his hands the rules of Polydeuces when he was proclaimed victor; and now, O Father Zeus, hand Thou unto Arcady again a noble fame, and honour Philippus, who here did throw four boys of the Isles in straight fight.³

23

Athens, 5th Cent. (now in the British Museum):

This city and people of Erechtheus mourn those who died, sons of the men of Athens, in the vanguard before Potidaea, exchanging their lives for prowess and giving fame unto the land of their birth.⁴

¹ i.e. the shield ² cf. Simon. 135 *L.G.*; the Spartans and Boeotians defeated Athens and her allies at Tanagra in Boeotia in 457 B.C. ³ cf. Paus. 8. 1. 2 ('Pelasgus first king of Arcadia'), 6. 8. 5 ('Philippus the Azanian of Pellana won the boxing for boys . . . the statue is by Myron') ⁴ one of three inscriptions on those who died before Potidaea in 430 B.C.

24

Ath. 11. 782b (p. 19 Kaib.) ἔνδοξοι δὲ τορευταί . . . καὶ Μῦς, οὗ εἶδομεν σκύφον Ἡρακλεωτικὸν τεχνικῶς ἔχοντα Ἰλίου ἐντετορευμένην πόρθησιν, ἔχοντα ἐπίγραμμα τὸδε:

Γραμμαὶ¹ Παρρασίοιο, τέχρα Μυός· ἐμμὶ δὲ εἰκῶν²
Ἰλίου αἰπεινάς, ἂν ἔλον Αἰακίδαι.

25

Ibid. 10. 454 Νεοπτόλεμος δ' ὁ Παριανὸς ἐν τῷ Περὶ Ἐπιγραμμάτων ἐν Χαλκηδόνι φησὶν ἐπὶ τοῦ Θρασυμάχου τοῦ σοφιστοῦ μνήματος ἐπιγεγράφθαι τὸδε τὸ ἐπίγραμμα:

Τοῦνομα θῆτα ῥῶ ἄλφα σὰν ὦ μὺ ἄλφα χὶ οὐ σάν,
πατρὶς Χαλκηδών, ἣ δὲ τέχνη σοφίη.

26

Kaibel 1099

Ἐξηκτίας ἔγραψε κάποησε ἐμέ.

27

Kaibel 759, Cougny i. 34

Πύθων Ἐρμῆ ἄγαλμ' Ἐρμοστράτου Ἀβδηρίτης
ἔστησεν πολλὰς θησάμενος πόλιας.³
Εὐφρων ἐξεποίησ' οὐκ ἀδαῆς Παρίοιο.

28

Kaibel 751

Τόνδε Πύρης ἀνέθηκε Πολυμνήστου φίλος υἱός,
εὐξάμενος δεκάτην Παλλάδι Τριτογενεῖ.
Κυδωνιάτης Κρησίλας εἰργάσσατο.

¹ P: mss γράμμα: Merrick γράμμα τὸ ἔργον

³ stone ποληας

² Mein: mss

24

Athenaeus *Doctors at Dinner* (Preger 185): The famous workers in relief are these, . . . and Mys, of whom we have seen an Heracleotic bowl with the Sack of Troy chased artistically upon it, and bearing this inscription:

The lines are of Parrhasius, the workmanship of Mys; I represent the lofty Troy which was taken by the sons of Aeacus.¹

25

The Same (Preger 260): According to Neoptolemus of Parium in his treatise *On Inscriptions* the monument of the sophist Thrasymachus at Chalcedon bears the following inscription:

T, H, R, A, A, S, Y, M, A,
C, H, U, S do make my name;
Chalcedon gave me to the day,
And wisdom was my food and fame.

26

On an amphora in the British Museum, 5th Cent.:
Execias both made and painted me.

27

Peiraeus, 5th Cent.:

Python son of Hermostратus of Abdera set up an offering to Hermes after seeing many cities.
Made by Euphron a Parian of no mean skill.

28

Athens, 5th Cent.:

This tripod was dedicated for a tithe, as he had vowed, by Polymnestus' dear son Pyres unto Tritoborn Pallas.

Made by Cresilas of Cydonia.

¹ i.e. Achilles and Neoptolemus; *lines* means the design; cf. Paus. i. 28. 2 ² also in *Anth. Pal.* 13. 13

Aeschin. *Ctes.* 187 ἐν τοίνυν τῷ Μητρώῳ παρὰ τὸ βουλευτήριον, ἦν ἔδοτε δωρεάν τοῖς ἀπὸ Φυλῆς φεύγοντα τὸν δῆμον καταγοῦσαι, ἔστω ἰδεῖν . . . 190 ἀναγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ἐπίγραμμα ὃ ἐπιγέγραπται τοῖς ἀπὸ Φυλῆς τὸν δῆμον καταγοῦσαι

Τούσδ' ἀρετῆς ἔνεκα στεφάνοις ἐγέραρε¹ παλαίχθων
δῆμος Ἀθηναίων, οἳ ποτε τοὺς ἀδίκους
θεσμοῖς ἄρξαντας πόλεως πρῶτοι καταπαύειν
ἤρξαν κίνδυνον σώμασιν ἀράμενοι.

Sch. ad 187 ἐν αὐτῷ τῷ ἱερῷ, ἐν ᾧ τὸ βουλευτήριον ἔστω, ἀνάκεινται γεγραμμένοι οἱ ἀπὸ Φυλῆς τὸν δῆμον καταγαγόντες.

Clem. Al. *Str.* 5. 652 καὶ τοῦτο ἦν ὃ ἠνέξατο ὅστις ἄρα ἦν ἐκεῖνος ὁ ἐπιγράψας τῇ εἰσόδῳ τοῦ ἐν Ἐπιδαύρῳ νεῷ

Ἄγνων χρῆ νηοῖο θυώδεος ἐντὸς ἰόντα
ἔμμεναι· ἀγνείη δ' ἐστὶ φρονεῖν ὅσια.

Kaibel 844, Cougny i. 76

Ἐξ οὗ Κέκροπα λαὸς Ἀθηναίων οἰομάζε[ει]
καὶ χώραν Παλλὰς τῆνδ' ἐκτίσε δῆμῳ Ἀ[θηναίων,]
οὐδεὶς Σωσιβίου καὶ Πύρρα μείζονα θνητ[ῶν]
φυλῆν Κεκροπιδῶν ἔργῳ ἔδρασε ἀγαθῷ.

ἔδοξεν τῇ Κεκροπιδί φυλῇ ἐπὶ Χαρισάνδ[ρου ἀρχοντος] τῇ κυρία ἀγορᾷ κρύβδην ψηφισαμένων τῶν φυλετῶν ἐν ἀκροπόλει. Ὀνήτωρ Κηφισοδώρου Μελιτεὺς εἶπ[εν] Ἐπειδ[ὴ] Πύρρα[ς] . . . ἀνηρ ἀγαθός] γεγένηται περὶ τὴν φυλῆν καὶ τὰ κοινά, ἐπανέσα[ι] αὐτό[ν] ἀρετῆς ἔνεκεν καὶ χρυσῷ στεφάνῳ ἀπὸ πειτακοσίων στεφανῶσαι, κτλ.

¹ mss -ραιρε

Aeschines *Against Ctesiphon* (Preger 154): Now in the Metroön, beside the Council House, you may see the gift you gave to the men who restored the democracy from Phylê. . . The clerk will read you the inscription written for those who restored the democracy from Phylê.¹

By reason of their prowess the people of Athens' ancient land hath honoured with crowns the men who at peril of their lives first set about to overthrow them that had ruled the city with unjust ordinances.

Scholiast on the first passage: In the actual precinct in which the Council House stands a list is set up of those who restored the democracy from Phylê.

Clement of Alexandria *Miscellanies* (Preger 207): This was the inner meaning of the writer, whoever he was, of the inscription upon the entrance of the temple at Epidaurus:

Pure should he be that entereth the fragrant temple, and purity is to have righteous thoughts.²

Athens, 4th Cent.:

From the day when the Athenian people first spoke of Cecrops, and Pallas founded this land for the folk of Athens, no mortal man hath done the tribe of the Cecropidae greater benefits than Sosibius and Pyrrhas.

Resolved by the tribe Cecropis in the archonship of Charisander³ by secret vote of the tribesmen in a general meeting in the Acropolis. Onetor son of Cephisodoros of Melitê said: 'Whereas Pyrrhas . . . hath distinguished himself on behalf of the tribe and the city, it is resolved to thank him for his goodness and to crown him with a gold crown worth 500 drachmas, etc.'

¹ ref. to Thrasybulus and his exiles in 404 B.C. ² cf. Porphyry. *Abst.* 3; the date of the temple is c. 380 B.C. ³ 375 B.C.

Kaibel 375 a, Cougny i. 72:

Χαρμαντίδου Γοργίας Λεοντίνος

Γοργίου ἀσκήσαι ψυχὴν ἀρετῆς ἐς ἀγῶνας
οὐδέεις πω θνητῶν καλλίον' εὖρε τέχνην·
οὐ καὶ Ἀπόλλωνος γυάλοις εἰκὼν ἀνακεῖται
οὐ πλοῦτου παράδειγμ' εὐσεβίας δὲ τρόπου.

Kaibel 24, Cougny 2. 39, i. 75

Εἰ τοιῶνδ' ἀνδρῶν εἴη πόλις, οὐποτ' ἂν αὐ[τῆς]
ἐχθροὶ στήσαιεν Ζηνὶ τρόπαιον ἔδος.

[K]τ[ῶμ]ενον εὐκλειαν δορὶ καὶ χερὶ τόνδε πρὸς
ἀνδρὸς
ἐχθροῦ Ἀριστόκριτον ὄλεσε θοῦρος Ἄρης.

Paus. 9. 15. 5 τῷ δὲ ἀνδριάντι τοῦ Ἐπαμεινώνδου καὶ ἐλεγεία
ἔπεισιν ἄλλα τε ἐς αὐτὸν λέγοντα καὶ ὅτι Μεσσήνης γένοιτο
οἰκιστῆς καὶ τοῖς Ἕλλησι ὑπάρξειεν ἐλευθερία δι' αὐτοῦ· καὶ
οὕτως ἔχει τὰ ἐλεγεία·

Ἡμετέραις βουλαῖς Σπάρτη μὲν ἐκείρατο δόξαν,
Μεσσήνη δ' ἱερὴ τέκνα χρόνῳ δέχεται,
Θήβης δ' ὅπλοισιν Μεγὰλη πόλις ἐστεφάνωται,
αὐτόνομος δ' Ἑλλάς πᾶσ' ἐν ἐλευθερίῃ.²

¹ mss Θῆβαι ² ll. 2-4 om. Sch. Plut. Cic., ll. 3-4 om. Aristid.

¹ cf. Paus. 6. 17. 7, Plat. *Gorg.* 58, 488; Plin. *N.H.* 34. 4 says that G. was the first to dedicate a statue of himself in

Olympia, early 4th Cent.

Gorgias son of Charmantidas of Leontini

No mortal man hath ever found a better art for the training of the soul for the contests of virtue than Gorgias, whose image is dedicated in the vale of Apollo to prove not his wealth but his piety.¹

Athens, before the mid-4th Cent.

If there were a city made of such men as these, her enemies could never dedicate a trophy unto Zeus.

Swift Ares slew Aristocritus as he won fame with spear and arm from an enemy.²

Pausanias *Description of Greece* (Preger 161): The statue of Epameinondas is inscribed with elegiac verses which declare among other things relating to him that he founded Messenè and secured freedom for the Greeks; they run thus:

By my counsels Sparta hath been shorn of her glory, holy Messenè receiveth her children after long years, Megalopolis hath been crowned with the arms of Thebes, and all Greece ruleth herself in freedom.³

solid gold at Delphi: this is the 2nd of two inscriptions under the above title; the first implies that they were both inscribed by G.'s grandson Eumolpus ² cf. Aesch. Ag. 110 ³ cf. Ibid. 9. 12. 6, Aristid. 2. 541, Sch. Aeschin. 3. 211, Plut. *Non posse* 1098 a, Cic. *T.D.* 5. 49

34

Olympiod. *Vit. Plat.* ἀποθανόντος δὲ πολυτελῶς αὐτὸν ἔθαψαν οἱ Ἀθηναῖοι καὶ ἐπέγραψαν ἐν τῷ τάφῳ αὐτοῦ·

Τοὺς δὴ Ἀπόλλων φῦσ', Ἀσκληπιὸν ἠδὲ Πλάτωνα,
τὸν μὲν ἵνα ψυχῆν, τὸν δ' ἵνα σῶμα σῶι.

35

Anth. Pal. 7. 245

ᾠ Χρόνε, παντοίων θνητοῖς πανεπίσκοπε δαίμον,
ἄγγελος ἡμετέρων πᾶσι γενοῦ παθέων,
ὡς ἱερὰν σφίξειν πειρώμενοι Ἑλλάδα χώρην
Βοιωτῶν κλεινοῖς θυήσκομεν ἐν δαπέδοις.

36

Dem. *Cor.* 289 [π. τῶν ἐν Χαιρωνείᾳ ἀποθανόντων]· λέγε δὲ αὐτῷ τοῦτ' ἐπίγραμμα δὲ δημοσίᾳ προείλεθ' ἢ πόλις αὐτοῖς ἐπιγράψαι . . .

Οἶδε πάτρας μὲν ἐκάς¹ σφετέρας εἰς δῆρην ἔθεντο
ὄπλα καὶ ἀντιπάλων ὕβριν ἀπεσκέδασαν·
κρινόμενοι² δ' ἀρετῆς καὶ δείματος οὐκ ἐσάωσαν
ψυχάς, ἀλλ' Ἀἴδην κοινὸν ἔθεντο βραβῆ,³
5 οὐνεκεν Ἑλλήνων, ὡς μὴ ζυγὸν αὐχένι θέντες⁴
δουλοσύνης στυγερὰν ἀμφὶς ἔχουσιν ὕβριν.
γαῖα δὲ πατρίς ἔχει κόλποις τῶν πλείστα καμόντων
ὅσπερ,⁵ ἐπεὶ θνητοῖς ἐκ Διὸς ἦδε κρίσις·
μηδὲν ἀμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν
ἐν βιοτῇ, μοῖραν δ' οὐ τι φυγεῖν ἔπορευ.

¹ Weil: mss ἔνεκα ² E: mss μαρνάμενοι ³ Schneid: mss -βῆν
⁴ B δύντες perh. rightly, cf. *App. Plan.* 5, Hes. *Op.* 815 ⁵ E, cf. Polyb.: mss σώματα (correction of ὄστ' ἐπεὶ?)

¹ cf. Diog. L. 3. 45, Suid. s. *σάου* ² ascribed in the mss to Gaetulicus, but in part surviving in letters of 350-300 B.C. on a stone found near the Olympieum at Athens; prob. ref. to Chaeronea ³ these words are carefully chosen; they did

34

Olympiodorus *Life of Plato* (Preger 262): When he died his countrymen buried him sumptuously and inscribed these words upon his tomb:

Apollo begat two sons, Asclepius and Plato, the one to save the body and the other the soul.¹

35

Palatine Anthology:

O Time, divine arch-overseer of every sort of things in the world of man, be thou messenger of our fate to all men, and tell how we died in the renowned plains of Boeotia because we sought to save the sacred land of Greece.²

36

Demosthenes *On the Crown* (Preger 271) [on those who fell at Chaeronea]: Recite him the epitaph which the city chose for inscribing on their monument . . . :

Far from their country these drew sword and put to rout the pride of the foe;³ aye, standing their trial for valour or cowardice, hoarded not their lives but made Death their impartial umpire, that the Greeks might not wear the yoke of slavery and have hated tyranny on either hand.⁴ But the bones of those that have borne the brunt lie in the bosom of their country;⁵ for it is the judgment of Zeus unto men that to make no slip in life and accomplish all things is for Gods, and He hath not granted unto man to escape destiny.⁶

not put to flight the enemy (for they were defeated), but the enemy's pride (by their brave and unexpected resistance)

⁴ cf. *Od.* 3. 486 ⁵ the bones were collected after cremation by Antipater, presumably for sending to Athens (Polyb. 5. 10. 4)

⁶ the Greeks were defeated by Philip of Macedon at Chaeronea in Boeotia in 338 B.C.; cf. Aristid. i. 592, Liban. *Ep.* 1554, Themist. *Or.* 22. 335, Sch. Greg. Naz. *Or. in Jul.* 169 d (Σιμωνίδης), Suid. *συγγνώμονα*, Phalar. *Ep.* 126

Steph. Byz. Θούριον . . . λέγεται καὶ Θουρία καὶ Θούριον
ὡς ἐν τῷ Ἡροδότου ἐπιγράμματι:

Ἡρόδοτον Λύξεω κρύπτει κόνις ἤδε θανόντα,
Ἰάδος ἀρχαίης ἱστορίας πρύτανι,
Δωριέων¹ πάτρης βλαστόντ' ἀπο· τῶν² γὰρ ἄπλη-
τον
μῶμον ὑπεκπροφυγῶν³ Θούριον ἔσχε πάτρην.

Kaibel 847, Cougny i. 100

οὐδὲ Τύχης σ' ἐδάμασσε πάλιν κλίναντα τάλαντα
δυσμενέων ὄλοῃν ὕβριν ἀλευόμενον·
ἦ σε⁴ τέλος θανάτοιο [θελοῦσιον εἰς] ἐκίχανεν⁵
ὡς παύρους προτέρων ἀνέρας ἀγχιθέων·
τῷ ῥὰ καὶ ἀζόμενος σοφίης ἐὼν ἠγητῆρα
στήσεν Ἀλέξανδρος⁶ κλεινὸς ἅπασι θεός.⁷

Kaibel 848, Cougny i. 101

Τῖον Νικομάχου σοφίης ἐπίστορα πάσης
στήσεν Ἀλέξανδρος θεῖος⁸ Ἀριστοτέλην.

¹ Mus: mss Δωριδος ἐκ ² Brunck: mss τῷ (Tz. τῶς γὰρ
ἀτλητον) ³ so Tz: Steph. ὑπεκπρ. ⁴ cf. Simon. 159
L.G. ⁵ E: ⁶ Welck: stone -δρον ⁷ E: stone
-νον απ. θεον ⁸ E: stone θειον

Stephanus of Byzantium *Lexicon* (Preger 38): Thurii:—
. . . also called Thuria and Thurium as in the inscription on
Herodotus:

This dust doth cover the body of Herodotus son of
Lyxes, lord of the ancient Ionian lore, who sprang of
a town of Dorians;¹ for to escape their monstrous
blame he made Thurii his fatherland.²

Athens, 4th Cent.

. . . nor did the sinking scales of Fortune over-
whelm thee shunning the baleful outrage of a foe;
nay, self-willed came Death's end upon thee, as
upon few of the heroes before thee. Wherefore to
honour thee³ the world-renowned God Alexander
hath set up here the guide of his wisdom.⁴

Athens, 4th Cent.

Aristotle son of Nicomachus, the expert in all
knowledge, was here set up by the divine Alexander.⁵

¹ Halicarnassus ² cf. Sch. Tz. *Chil.* i. 19; not earlier than
c. 330 B.C. ³ the Gk. suggests 'as a son honours his father'
⁴ prob. put up to Aristotle by a Macedonian (hardly Antipater,
who disapproved of the deification of Alexander) or on the
proposal of a pro-Macedonian Athenian about 320; Alexander,
who died before Aristotle, being a God is immortal; not in
the new *Corpus*; stone now lost ⁵ see n. 4; or, *keeping*
the text, The divine Aristotle, etc. was set up by Alexander
(i.e. the infant son of Al. the Great, the real dedicator being
Antipater)

40

Kaibel 1043, Cougny 3. 46

[Πόσσον ἄπ]εστ' εἴσ[η, πα]ρ' ὄτ[ω] μνημεῖον¹
 ἀληθές
 [γράφμασι] σημαίνει[ι] μῆκ[ος] ὁδοιπορίας.²
 [ἔστιν γὰρ τ]ὸ μεταξὺ θεῶν πρὸς δώδεκα βωμὸν
 [πέντ' ἐπὶ] πεντήκοντ' ἐγ λιμένος στάδιοι.³

41

Kaibel 63, Cougny 2. 145

κρίος

Οὗτος ὃς ἐνθάδε κείται ἔχει μὲν τοῦνομα κριοῦ,
 φωτὸς δὲ ψυχὴν ἔσχε δίκαιοτατον.

42

Kaibel 76, Cougny 2. 146

Πένθος κουριδίω τε πόσει καὶ μητρὶ λιποῦσα
 καὶ πατρὶ τῷ φύσαντι Πολυξένη ἐνθάδε κείται.

43

Cougny *Add.* 2. 131 b

Πάντων ὧν θέμις ἐστὶ τυχεῖν εὐδαίμοσι θνητοῖς
 ζῶσά τ' ἐκονώνουν καὶ φθιμένη μετέχω·
 ἡλικίας δὲ πόθον νεαρᾶς μνήμην τε λιποῦσα
 σωφροσύνης ἔθανον Λογχίς ἐπωνυμίαν.

44

Kaibel 75, Cougny 2. 603

Πολλὰ μεθ' ἡλικίας ὁμοῆλικος ἠδέα παίσας
 ἐκ γαίας βλαστῶν γαία πάλιν γέγονα·
 εἰμὶ δ' Ἀριστοκλῆς Πειραιεὺς παῖς δὲ Μένωνος.

¹ Boeckh]εστεις . . . ροτ . . μνη. ² Boeckh]σημαινει . . . πι . . . οδ., but sugg. σημαίνει]ιν μέ]τρον ὀδ. ³ ll. 1-2 suppl. *E*, ll. 3-4 Butt. -Müll. -Boeckh

40

Athens, 4th Cent.¹

How far it is you shall know, since you have a true record which shows the length of your journey by letters; from the harbour to the Altar of the Twelve Gods is five-and-fifty furlongs.²

41

Athens, 4th Cent.

Crius (Ram)

The man who lies here bears the name of a ram, but he had the soul of a very righteous man.³

42

Athens, 4th Cent. (?)⁴

Here lies Polyxenè, who hath left sorrow with her wedded husband and her mother and the father that beget her.

43

Salamis, 4th Cent. :

Of all that 'tis right for happy mortals to enjoy I partook in life and share in death; when I died I left regret for my youth and memory of my virtue; and my name is Lonchis.

44

Athens, 4th or 3rd Cent.

After many pleasant games with them of like age, I that grew from earth have become earth again,⁵ and my name is Aristocles of the Peiræus, son of Menon.

¹ said to be, or to have been, in the wall of the Propylæa, but doubtless originally at the Altar of the Twelve Gods in the agora; not in the new *Corpus* ² rather over 6 miles ³ cf. Sosith. 2 Nauck ⁴ in archaistic letters ⁵ cf. Theogn. 878

ELEGY AND IAMBUS

45

Kaibel 56, Cougny 2. 136

Κιλλιστώ

Σῶμα σὸν ἐν κόλποις, Καλλιστοῖ, γαῖα καλύπτει,
σῆς δ' ἀρετῆς μνήμην σοῖσι φίλοις ἔλιπες.

Εὐκολίη

46

Kaibel 70, Cougny i. 73

Πόλυλλος Πολυλλίδου Παιανεύς

Εἰκόνα τήνδ' ἀνέθηκε Πολύστρατος αὐτοῦ
ἀδελφόν,
μνημοσύνην θνητοῦ σώματος ἀθάνατον.

ANONYMOUS INSCRIPTIONS

45

Peiraeus, 4th Cent. (?)

Callisto

Thy body, Callisto, is wrapt in the bosom of earth,
but thou hast left with thy friends the memory of
thy virtues.

Eucolinè

46

Athens, 4th Cent. (?)

Polyllus son of Polyllides of Paeania

This image of his brother was dedicated by
Polystratus as an immortal monument of his mortal
body.

ἌΛΛΑ ΑΔΕΣΠΟΤΑ

Α' ΕΛΕΓΕΙΑ ΚΑΙ ΕΠΗ

1

Plut. *Qu. Conv.* i. 4. 3 [π. συμποσιάρχου]: . . παραβαλεῖ τῇ σπουδῇ τὴν παιδιάν, ὅπως οἱ τε παίζοντες ἀμωσγέπως σπουδῆς τινος ἔχωνται καὶ πάλιν οἱ σπουδάζοντες ἀναθαρρώσιν, ὡσπερ οἱ ναυτιῶντες ἐγγύθεν εἰς γῆν τὴν παιδιάν ἀποβλέποντες. ἔστι γὰρ καὶ γέλῳτι χρῆσθαι πρὸς πολλὰ τῶν ἀφελίμων καὶ σπουδῆν ἠδείαν παρασχέειν.

ὡς ἀν' ἐχινόποδας καὶ ἀνὰ τρηχεῖαν ὄνωνιν
φύονται μαλάκων ἄνθεα λευκοῖων.

2

Sch. Eur. *Andr.* 184 [κακὸν γε θνητοῖς τὸ νέον]: διὰ τὴν προπέθειαν κακὸν τὸ νέον.

ἢ νεότης ἀσύφηλος αἰεὶ θνητοῖσι τέτυκται·
εἰ δὲ δίκην βλάπτει, πούλῳ χειριστέρη.¹

2A

Plut. *Cons. Ap.* 26 τί οὖν; ἀρὰ γ' ἡμεῖς διὰ τοῦ λόγου μαθεῖν οὐ δυνάμεθα, οὐδ' ἐπιλογισασθαι ὅτι 'πλείη μὲν γαῖα κακῶν πλείη δὲ θάλασσα' καὶ τὰ

τοιᾶδε τοι θνητοῖσι κάκ' ἔλλαχεν,² ἀμφὶ τε κῆρες
εἰλεῦνται, κενήν δ' εἴσδυσις οὐδ' ἀθέρι.³

¹ Coh: mss χειριστέρη ² E (or λάχος κακά?): mss κακά
κακῶν (from above?) ³ Wil. (who reads κακῶν κακά but
does not explain it): mss αἰθέρι

¹ the Epic, Elegiac, and Iambic Fragments included under *Folk-Songs* and *Scolia* in *Lyra Graeca* iii are omitted

OTHER ANONYMOUS FRAGMENTS

i ELEGIAC AND EPIC

1

Plutarch *Dinner-Table Problems* [the master of the feast]: He will so put fun next earnest that the playful may somehow keep hold of seriousness, and the serious be cheered by viewing the fun like seasick persons the near-lying shore. For laughter may be employed for many useful purposes and grave discourse made sweet,

Even as amid urchin-foot and spiny rest-harrow²
spring the blooms of the soft white gillyflower.³

2

Scholias on Euripides ['youth is an ill to man']: Youth is made an ill by indiscretion:

Youth is ever headstrong, but if it harm the
Right, then is it a thing far worse.

2A

Plutarch *Consolation to Apollonius*: Well then, cannot we learn of our reason, and conclude that 'Earth is full, and full the sea, of ill,'⁴ and that

Such are the ills which fall to the lot of man;⁵
thick is he swathed about with dooms, and vain it is
even for a barley-awn to try to enter.⁶

² prickly plants ³ cf. Plut. *Aud. Poet.* 3, *Frat. Am.* 13,
Ath. 3. 97 d ⁴ Hes. *Op.* 101 ⁵ reading doubtful
⁶ the metaphor seems to be taken from an infant so tightly
swathed that not even the beard of a barley-ear (such as all of
us who are country-bred have sometimes put up another's
sleeve, to climb to his discomfort) can get between the folds

3

Hdn. *Gram. Gr.* 2. 645 29 τὸ νηὺς ἢ γρηῖς διηρημένον κατὰ τοὺς Ἴωνας οὐκ ἐκλίθη, τὴν δὲ αἰτιατικὴν καὶ κλητικὴν ἔχει·

Θριαί, <ταί>¹ τὴν γρηῖν ἐπιπνέουσι κορώνην

4

Plut. *Frat. Am.* 2 οὕτως ἀδελφῶν ὁμοφροσύνη καὶ γένος καὶ οἶκος ὑγαίνει καὶ τέθλε, καὶ φίλοι καὶ συνήθεις ὥσπερ ἐμμελῆς χορὸς οὐδὲν οὔτε πρᾶσσουσιν ἐναντίον οὔτε λέγουσιν οὔτε φρονοῦσιν·

ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔμμορε² τιμῆς.

5

Chrys. Ἀποφ. 9 εἰ ποιητὴς τις οὕτως ἀπεφῆντο·

Οὐ μοι ἔτ' ἐυκελάδων ὕμνων μέλει, οὐδ' ἔτι μολπῆς.

6

Arist. *Eth. Euđ.* 1242 b, 25 καὶ ὥσπερ αἱ πόλεις ἀλλήλαις φίλαι, οὕτω καὶ οἱ πολῖται καὶ ὁμοίως·

Οὐκέτι γιγνώσκουσιν Ἀθηναῖοι Μεγαρήτας.

7

Ath. 8. 337 d Λυκεὺς δ' ὁ Σάμος ὁ Θεοφράστου μὲν μαθητὴς, Δούριδος δὲ ἀδελφός τοῦ τὰς ἱστορίας γράψαντος καὶ τυραννεύσαντος τῆς πατρίδος, ἐν τοῖς Ἀποφθέγμασιν Δωρίωνι τῷ

¹ Schneid.

² some citations ἔλλαχε

3

Cramer *Inedita (Oxford)*: Forms such as νηῦς and γρηῖς with diaeresis are not declined in Ionic save that they have an accusative and a vocative, as in

The Thirian Nymphs who inspire the aged crow

4

Plutarch *Brotherly Love*: So true is it that sympathy between brothers gives health and prosperity both to family and to household, and makes friends and acquaintance like an harmonious chorus, for they neither do nor say nor think contrary to one another; whereas

In time of discord even the villain receiveth honour.¹

5

Chrysippus *Negatives*: If a poet thus expressed himself:

No longer care I for melodious hymns, no longer for the dance.²

6

Aristotle *Eudemian Ethics*: As cities are friendly one with another, so are their inhabitants, and similarly

Men of Athens no longer recognise men of Megara.³

7

Athenaeus *Doctors at Dinner*: Lynceus of Samos, a pupil of Theophrastus, and brother of Duris the historian and despot of his country, writes in his *Aprophthegms* that when somebody once remarked to the fluteplayer Dorion that the skate was a

¹ cf. Zenob. 3. 77, Plut. *Vit. Nic.* 11, *Lyc. et Sull.* 1, *Alex.* 53
² this use of μολπή 'song-dance' as in the *Iliad*, indicates a very ancient author, e.g. Archilochus
³ cf. *Ibid.* 2

ELEGY AND IAMBUS

αὐλητῇ φάσκοιτός τινος ἀγαθὸν ἰχθὺν εἶναι βατίδα, ' ὡσπερ ἂν εἴ τις ' ἔφη ' ἔφθον τρίβωνα ἐσθιοι' ¹ . . οὐκ ἀνοήσας γε τοῦτο φήσας ὁ αὐλητής· λόγος παλαιὸς ὡς οὗ·

Ἄνδρι μὲν αὐλητῆρι θεοὶ νόον εἰ καὶ ἔφυσαν.²
ἀλλ ἄμα τῷ φυσῆν χῶ νόος ἐκπέταται.

8

Polyb. 15. 16 ἔστι μὲν γὰρ ὅτε καὶ ταυτόματον ἀντέπραξε ταῖς ἐπιβολαῖς τῶν ἀγαθῶν ἀνδρῶν, ἔστιν δ' ὅτε πάλιν κατὰ τὴν παροιμίαν

ἐσθλοὺς ἐὼν ἄλλου κρείττονος ἀντέτυχεν.

8A

Stob. Fl. 51. 8 [π. τόλμης]

τόλμα δὴ,³ κἄν τι τρηχὺ νέμωσι θεοί.

9

Hdn. π. μ. λ. Gram. Gr. 946. 8 λέγεται δὲ καὶ κρέσσω μὴ πλεονάζοντος τοῦ ι . . . καί·

Ἦν θεὸς ἢ κρέσσω δὴ τις· ὀνήσομεθα.⁴

10

Anth. Pal. 12. 96 ἀδηλον· Οὗτι μάταν θνατοῖσι φάτις τοιάδε βῶσται | ὡς

Οὐ⁵ πάντα θεοὶ πᾶσιν ἔδωκαν ἔχειν.

¹ the intervening story seems to have been misplaced
² Jac: mss οὐκ ἐνέφυσαν ³ B: mss τόλμ' ἀεί ⁴ δὴ τις B:
mss δέ τι ⁵ perh. the original had οὔτοι

OTHER ANONYMOUS FRAGMENTS

good fish, he replied ' Yes, about as good as if you were to eat a boiled cloak ' . . The rejoinder of the fluteplayer was really not at all bad, for there's an old saying :

Though the Gods have given a fluteplayer wits, his wits fly away when he blows his flutes.

8

Polybius *Histories* : Sometimes chance has made against the designs of good men, sometimes again it is like the proverb :

Good though he be, he has met a better man.

8A

Stobaeus *Anthology* [on courage] : ¹

Be patient, albeit the Gods give thee a hard lot.

9

Herodian *Words without Parallel* : The form κρέσσω ' stronger ' is found without the redundant iota (which we see in κρείσσω), compare . . . and :

There ' s God after all, or someone stronger ; we shall succeed.

10

Palatine Anthology : Anonymous:—True enough is the saying current among men :

The Gods have not granted to all men to possess all things.

¹ the mss add ' from Euripides' *Telephus*, ' which can hardly be correct

11

Arist. *Eth. Nic.* 1106 b 35 καὶ διὰ ταῦτ' οὖν τῆς μὲν κακίας ἢ ὑπερβολῆ καὶ ἢ ἔλλειψις, τῆς δὲ ἀρετῆς ἢ μεσότης·

ἔσθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοί.

11A

Suid. 'τοῦτο ποιήσας ἐν' κατὰ τὴν παροιμίαν 'τῶν ἀδίκων ἔργων δικαιοτάτον.'

τοῦτο ποιήσας
τῶν ἀδίκων ἔργων ἐν τὸ δικαιοτάτον.¹

12

Macar. 8. 39

Τὸν φρουρὸν φρουρεῖν χρὴ, τὸν ἐρῶντα δ' ἐρᾶν.

13

Mar. Vict. *Gr. Lat.* 6. 112. 20 hoc quoque notandum in enuntiatione pentametri elegiaci; nam plerumque aurem fallit, ut in illo Graeco versu

ἡμεῖς δ' εἰς Ἑλλῆσποντον ἀπεπλέομεν.

nam si coniunctim Ἑλλῆσποντον enuntiarimus effugerit aurium sensum, ut nequaquam versus esse credatur.

14

Dion. Hal. *Comp.* 25 [π. πενταμέτρου ἐλεγιακοῦ ἐν πεζῇ λέξει εἰρημένου] ὅμοιον τούτοις·

κοῦραι ἐλαφρὰ ποδῶν² ἔχνε' ἀειράμεναι

15

Hdn. ap. Moer. 475 (Pierson)

ὀλίγης ἐστὶ διδασκαλίας

ἀντὶ τοῦ ὀλίγων δεῖται πρὸς μάθησιν.

¹ B

² some mss ἐλαφροπόδων

11

Aristotle *Nicomachean Ethics*: And this accounts for the excess and defect we see in vice contrasted with the mean we see in virtue:

For the good are good in one way, and the bad bad in many.

11A

Suidas *Lexicon*: According to the proverb:

Thus doing one most righteous deed among his unrighteous.¹

12

Macarius *Proverbs*:

The watchman should watch and the lover love.²

13

Marius Victorinus *Art of Grammar*: This too should be observed in the delivery of the elegiac pentameter; it often deceives the ear, as in the Greek line

and we to the Sea of Hellè sailed away.³

For if we pronounce *Hellespontus* as one word, it escapes the ear, so that it is not felt as a verse at all.

14

Dionysius of Halicarnassus *Composition* [on the elegiac pentameter occurring in prose]: . . . like

maidens stepping light and high.⁴

15

Herodian:

'Tis but of little learning;

that is, easy to learn.⁵

¹ cf. Polyb. 4. 18, 15. 25 (which prove this the right translation) ² i.e. you can't do two things at once ³ Vict. supposes *Helles-ponius* to be separated by the pause, but this is not really necessary ⁴ in the dance ⁵ the descriptive genitive belies an early date

16

Et. Gud. 256 τρασιά . .

τρασιῆς ψευδόμενον φύλακα

17

Teles ap. Stob. *Fl.* 108. 82 ἡ τύχη ὡσπερ ποιήτριά τις οὐσα παντοδαπά ποιεῖ πρόσωπα, ναυαγοῦ, πτωχοῦ, φυγάδος, ἐνδόξου, ἀδόξου. δεῖ οὖν τὸν ἀγαθὸν ἄνδρα πᾶν ὅτι ἂν αὐτῆ περιθῆ καλῶς ἀγωνίζεσθαι ναυαγὸς γέγονας, εὖ τὸν ναυαγόν· πένης ἐξ εὐπόρου, εὖ τὸν πένητα·

Ἄρμενος ἐν μικροῖσι καὶ ἄρμενος ἐν μεγάλουσιν.

17A

Dem. *Cor.* 259 [π. Αἰσχίνου]· ἀνὴρ δὲ γενόμενος τῇ μητρὶ τελοῦση τὰς βίβλους ἀνεγίνωσκες καὶ τᾶλλα συνσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελομένους κάπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις, καὶ ἀνιστὰς ἀπὸ τοῦ καθαρμοῦ κελεύων λέγειν·

ἔφυγον κακόν, εἶδρον ἄμεινον,

ἐπὶ τῷ μηδένα πώποτε τηλικούτ' ὀλολύξαι σεμννόμενος.

Zenob. *Proverbs.* Gr. 3. 98 αὕτη τᾶττεται ἐπὶ τῶν μεταβολῆν ἐν ἑαυτοῖς κρείττονα οἰωνίζομένων. Ἄθῆνησι γὰρ ἐν τοῖς γάμοις ἔθος ἦν, ἀμφιθαλῆ παῖδα ἀκάνθος μετὰ δρυῖνων καρπῶν στέφεσθαι καὶ λίκνον ἄρτων πλήρες περιφέροντα λέγειν· Ἐφυγον, κτλ. ἐσήμαινον δὲ ὡς ἀπώσαντο μὲν τὴν ἀγρίαν καὶ παλαιάν διαίταν, εὐρύκασιν δὲ τὴν ἡμερον τροφήν.

16

Etymologicum Gudianum: τρασιά 'crate,' also 'fig-drying place' . . .

a cheating watcher of the fig-drying

17

Teles in Stobaeus *Anthology*: Fortune, as if she were a poet, creates all kinds of characters, shipwrecked man, poor man, exile, man of note, obscure man. So it behoves the good man to act whatever part she assigns him. If you are shipwrecked, act the shipwrecked well; if your wealth has turned to poverty, act the poor man well;

Meet in little and meet in great.

17A

Demosthenes *On the Crown* [Aeschines]: On arriving at manhood you assist'ed your mother in her initiations, reading the service-book while she performed the ritual, and helping generally with the paraphernalia. At night it was your duty to mix the libation, to clothe the catechumens in fawn-skin, to wash their bodies, to scour them with the loam and the bran, and, when their lustration was duly performed, to set them on their legs, and give out the hymn:

Here I leave my sins behind,
Here the better way I find;

and it was your pride that no one ever emitted that holy ululation so powerfully as yourself.¹

Zenobius *Proverbs*: This saying is prescribed in the case of those who divine in themselves a change for the better. It seems that it was the custom at Athenian weddings for a child, whose parents were both living, to be crowned with thistles and acorns and to carry round (the bridal pair) a winnowing-fan full of loaves, saying, 'Here I leave,' etc.: signifying that they rejected the old wild way of life and had found that of civilisation.²

¹ translated by the brothers Vince, *Loeb Library*

² or

18

Plat. *Prot.* 344 d τῷ μὲν γὰρ ἐσθλῷ ἐγγωρεῖ κακῷ γενέσθαι,
ὡσπερ καὶ παρ' ἄλλου ποιητοῦ μαρτυρεῖται τοῦ εἰπόντος·

αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ'
ἐσθλός.

19

Plut. *Vit. Them.* 18 πρὸς δὲ τινα τῶν καλῶν γεγονότων,
'Ἀντιφάτην, ὑπερηφάνως αὐτῷ κεχηρημένον πρότερον ὕστερον δὲ
θεραπεύοντα διὰ τὴν δόξαν, ὦ μειράκιον, εἶπεν,

'Ὅψέ μὲν, ἀμφότεροι δ' ἅμα νοῦν ἐσχίκαμεν . .

20

Plat. *Phaedr.* 241 d ταυτὰ τε οὖν χρῆ, ὦ παῖ, συννοεῖν, καὶ
εἶδέναι τὴν ἔραστοῦ φύλιν ὅτι οὐ μετ' εὐνοίας γίνεταί, ἀλλὰ
οἰτίου τρόπον χάριν πληρημονῆς·

'Ὡς λύκοι ἄρν' ἀγαπῶσ',¹ ὡς παῖδα φιλοῦσιν
ἔρασταί.

21, 22

Arist. *Poet.* 1458 b. 8 ὥστε οὐκ ὀρθῶς ψέγουσιν οἱ ἐπι-
τιμῶντες τῷ τοιούτῳ τρόπῳ τῆς διαλέκτου καὶ διακωμωδοῦντες
τὸν ποιητὴν, οἷον Εὐκλείδης ὁ ἀρχαῖος, ὡς ῥέζιον ποιεῖν εἰ τις
δόσει ἐκτείνων ἐφ' ὅποσον βούλεται, ἐλεγειοποιήσας² ἐν αὐτῇ τῇ
λέξει·

'Ἐπίχαριν³ εἶδον Μαραθῶνάδε βᾶδίζοντα,
καί·

Οὐκ ἄν γ' ἐράμενος ἔπιεν ἐλλέβορον.

¹ Bek: mss ἄρνας ἀγαπῶσιν or ἄρνα φιλοῦσ' (so Hermog.),
Sch. Hermog. αἰγ' ἀγαπῶσιν: Sch. *Il.* 22. 263 ἄρνα φιλοῦσι
λύκοι νέον ὡς φιλοῦσιν ἔρασταί ² E: mss ἰαμβοποιήσας
³ E, cf. *C.I.G.* 3 6524, *Rév. des Et. gr.* 12. 74. A. 73 ('Ἐπίχαρις
fem.), 'Ἐπιχαρίδης *C.I.G.* i. 167; not necessarily fem. (cf.
Fick-Becht. p. 289): mss εἰ τι (ἦται) χάριν

18

Plato *Protagoras*: For the good man has it in his power to
be bad, witness another poet, who says:

But a good man is sometimes bad and sometimes
good.¹

19

Plutarch *Life of Themistocles*: To Antiphates, who had
enjoyed a reputation for beauty, and had used him disdainfully
while it lasted and afterwards sought his favour because he had
become great, he said, My boy,

We have both come to our senses at long last.

20

Plato *Phaedrus*: You should realise these things, my lad,
and understand that a lover's friendship is not given out of
kindness but to get as it were a bellyful:

As wolves a lamb so lovers love the fair.²

21, 22

Aristotle *Poetics*: And therefore those are wrong who
censure the poet's style in this way and satirise him as the
elder Euclides³ does, saying that the writing of poetry is
easy enough if we allow a man to lengthen his short vowels at
will, and actually writing elegiacs on this principle:

I saw Epicharis on the way to Marathon
and:

He would not have drunk the hellebore had he
been in love.⁴

¹ cf. Xen. *Mem.* i. 2. 20 ² cf. Hermog. *Rh. Gr.* 3.
321 W, Sch. Hermog. 5. 487 ³ perh. the archon of 403 B.C.
(Bywater); cf. also Ath. 3 a, 242 b (Wil.) ⁴ the translation
merely gives the English of the Greek

Ath. 10. 455 d ἔστιν εὐπορήσαι καὶ ἄλλων γρίφων

Ἐν φανεραῖ γενόμεν, πάτραν δέ μου ἄλμυρὸν
ὔδωρ
ἀμφὶς ἔχει· μήτηρ δ' ἔστ' ἀριθμοῖο πάϊς.

φανερᾶ μὲν οὖν λέγει τῇ Δήλῳ, ἣτις ὑπὸ θαλάσσης περιέχεται,
μήτηρ δ' ἡ Δητώ, ἣτις Κοίου ἐστὶ θυγάτηρ, Μακεδόνες δὲ τὸν
ἀριθμὸν κοῖον προσαγορεύουσι.

24, 24A

Τρυφῷ π. τρόπων Rh. Gr. 8. 733 W [π. αἰνίγματος]: δια-
φέρει δὲ ἀλληγορίας ὅτι ἡ μὲν ἀμαρουταὶ ἡ λέξει ἢ διανοίᾳ, τὸ
δὲ καθ' ἐκάτερον, οἶον·

Ἦσων ἀλγήσας παῖδα τὸν ἐκ Θετίδος·

ἦσων γὰρ ὁ χείρων, ἀλγήσας πονήσας· ἔστι δὲ ὅτι χείρων ὁ
Κένταυρος ἐξέθρεψε τὸν Ἀχιλλέα· καὶ πάλιν·

Γῆς ἔθανεν καταδέσμου ὅτ' ἀγγείων ἀφάμαρτεν·

ἀντὶ τοῦ Αἴας ὁ Τελαμώνος ἐτελεύτησεν ὅτε τῶν ὄπλων ἀπέτυχε
γῆς γὰρ αἴας γίνεται, καταδέσμου τελαμώνος, ἀγγείων δὲ τῶν
ὄπλων.

25

Theophr. *Vent.* 49 οἱ δὲ νυκτερινοὶ βορέαι τριταῖοι πίπτουσιν,
ὅθεν ἡ παροιμία λέγεται ὡς·

Οὔποτε νυκτερινὸς βορέας τρίτον ἴκετο φέγγος.

26

Ibid. 50 . . . μετὰ δὲ χιόνα καὶ πάχην (νότος), ὅθεν καὶ ἡ
παροιμία·

Φιλεῖ δὲ νότος μετὰ πάχην.

Athenaeus *Doctors at Dinner*: There are plenty of other
riddles:

In clear was I born, my birthplace is in the midst
of the brine, and my mother is the daughter of
number.

Now *clear* means 'Delos,' which means 'clear' and is
surrounded by the sea, and *mother* means 'Leto,' who was
daughter of *Coeus*, which is the Macedonian word for
'number.'¹

24, 24A

Tryphon *On Tropes* [the riddle]: It differs from allegory in
this, that allegory is obscure either in style or in meaning, and
the riddle in both, for instance:

Less having suffered the son of Thetis;

For *less* is 'worse' and *worse* is 'cheiron,' and *suffered* is
'made,' and it means that Cheiron the centaur brought up
Achilles. And again:

Died of earth of belt when he lost pots;

meaning Aias (also = *of earth*) son of Telamon (also = *of
belt*) died when he lost his arms (also = *pots*).

25

Theophrastus *Winds and Weather-Signs*: Northwinds that
blow at night abate after two days; hence the proverb:

Northwind o' nights
Ne'er sees three lights.²

26

The Same: . . . after snow and frost the Southwind;
hence the proverb:

After rime
Is the Southwind's time.

¹ cf. Eust. 1558. 3

² cf. Arist. *Prob.* 26. 9, 14

27

Ibid. 51 διὰ τοῦτο καὶ τὰ τῶν ἐν παροιμίᾳ λεγομένων πρὸς
τινας τόπους εἰσὶν, ὡς περὶ τοῦ ἀργέστου καὶ λιβός, ἢ χρώνται
μαλίστα περὶ Κνίδον καὶ Ῥόδον·

Λιψὲ ἀνεμος ταχὺ μὲν νεφέλας, ταχὺ δ' αἴθρια
ποιεῖ,
ἀργέστη δ' ἀνέμῳ πᾶσ' ἔπεται νεφέλη.

28

Id. H.P. 8. 7 καὶ ὅλων ἢ τοῦ ἔτους κατάστασις (πρὸς αἴτησον
συμβάλλεται) . . . δι' ὃ καὶ παροιμαζόμενοι λέγουσιν ὅτι·

"Ἐτος φέρει οὐχὶ ἄρουρα.

29

Arist. *Prob.* 26. 46 διὰ τί λέγεται·

Εἰ δ' ὁ νότος βορέαν προκαλέσσειται, αὐτίκα
χείμων.¹

διὸ λέγεται·

Εἰ βορρᾶς πηλὸν καταλήψεται, αὐτίκα χεῖμων.

30

Ibid. 26. 20, 43, 47 διὰ τί ὁ νότος, ὅταν μὲν ἐλάττων ᾖ,
αἴθριός ἐστιν, ὅταν δὲ μέγας, νεφώδης; . . . ἢ ὅτι ἐλάττων
ἀρχόμενός ἐστιν . . . ἐπὶ τέλει δὲ εἰωθε γίνεσθαι μέγας; διὸ καὶ
παροιμᾶζονται·

Ἄρχομένου γε νότου καὶ λήγοντος βορέαο.

¹ Plut. *νύφει*

27

The Same: For this reason what is referred to in the
proverbial saying applies to particular places, for instance
that about the Northwest and Southwest Winds, which is
mostly used in connexion with Cnidus and Rhodes . . . :

The Southwest shifts 'tween cloud and clear,
The Northwest nought but cloud doth bear.

28

The Same *History of Plants*: And speaking generally the
nature of the season contributes to growth . . ., which is the
reason of the saying:

Season, not soil,
Rewards thy toil.¹

29

Aristotle *Problems*: Why do we say:

If Southwind call up North,
A storm will come forth.²

. . . which is why we say:

If Northwind find mire,
A storm will be high.³

30

The Same: Why when the Southwind is light does it bring
fine weather, and when high, cloudy? . . . or is it because it
blows light at first . . . and high at last? which is the mean-
ing of the saying:

When South comes on
Or when North's high done.

¹ cf. Theophr. *C.P.* 3. 23 ² Plut. *Prim. Frig.* 11 gives
the 2nd line as 'Snow will soon come forth' ³ cf. Theophr.
Vent. 46

31

Ibid. 26. 57 διὰ τί λέγεται·

Μήποτ' ἀπ' ἠπείρου δείσης νέφος ἀλλ' ἀπὸ πόντου
χειμῶνος, θέρεος δὲ ἀπ' ἠπείροιο μελαίνης.

32

Sch. Ar. Pac. 1001 [οικύων πρῶων]: ὅτι δὲ καλοὶ οἱ
πρώτοι οἰκῶν καὶ ἡ παροιμία δηλοῖ·

Ἀρχομένων σικύων καὶ ληγουσῶν κολοκυντῶν.

33

Arist. Prob. 20. 2 διὰ τί λέγεται·

Μίνθην ἐν πολέμῳ μήτ' ἔσθιε μήτε φύτευε.

34

Suid. τέγγε·

Οἶνφ πνεύμονα τέγγε, φίλης δ' ἀπέχου Κυθερείης.

35

Joan. Dam. ap. Stob. Fl. 4. 230 M † ωκειῶν†¹

Αἰδῶς τοι ξυνετοῖσιν ἐπὶ βλεφάροισι κάθηται,
ῥβρις δ' ἀξυνετοῖσιν· σοφὸς δὲ κε τοῦτο δαεῖη.

36

Sch. Eur. Andr. 100 ['χρῆ δ' οὔποτ' εἰπεῖν οὐδέν' ἄλβιον
βροτῶν | πρὶν ἂν θανόντος τὴν τελευταίαν ἴδης | ὅπως περάσας
ἡμέραν ἤξει κάτω']

Μήποτέ τις <βροτὸν>² ἄνδρα πανόλβιον ἀδύσειε
πρὶν <κεν>³ ἴδῃ πῶς κείνον ἔλοι ποτε πότμος⁴
ἀπήμων.

¹ B ἐκ τῶν Φωκυλιδείων
miss ἔχει π. πότμον

² Cob.

³ Dind.

⁴ B:

¹ cf. Ibid. 25. 7

31

The Same: Why do we say:

'Ware clouds from the sea
In winter wild,
'Ware clouds from the shore
In summer mild.¹

32

Scholiast on Aristophanes *Peace* ['early figs']: That the
early figs are fine ones is shown by the saying:

When figs are begun
Or pumpkins nigh done.

33

Aristotle *Problems*: Why do we say:

Eat mint nor sow 't
When war's afoot.

34

Suidas *Lexicon*:

Toss pot on high
But let love go by.

35

John of Damascus:

Modesty sitteth on the knowing eyelid, and
effrontery on the unknowing; and wise is any that
hath learnt this.

36

Scholiast on Euripides: ['Call no man happy ere you have
seen how his last day is ended']:

Never say that any mortal man is all-happy ere
thou see how a fate without trouble hath come upon
him at the last.

Philo *Incorr. Mund.* 500 εἰ μὲν γὰρ χείρων ὁ κόσμος, χείρων
καὶ ὁ δημιουργός· ἀμώμητα δὲ καὶ ἀνεξέλεγκτα τὰ τοῦ θεοῦ,
τελειοτάτη τέχνη καὶ ἐπιστήμη δημιουργηθέντα· οὐδὲ γὰρ γυνή,
φῆσι, κτλ.

Οὐδὲ γυνὴ τοσσόνδε νόου ἐπιδεύεται ἐσθλοῦ
ὥστε χέρειον ἐλέσθαι ἀμεινοτέρων <παρεόντων>.

Themist. *Or.* 21. 258 διὰ ταύτην οὖν τὴν διπλὴν καὶ
θηρίου γίνεται ἄνθρωπος δυσμεταχειριστότερον τε καὶ ἀγριώτερον·
ἀκούομεν γὰρ σχετιάζοντων τῶν ποιητῶν ὅτι·

ὄφιν μὲν ἐν οὖρεσιν ἠδὲ λέοντα
θηρητῆρ ἄτων τε καὶ εἰσορόων κ' ἀλέοιτο·
γνωστὴ μὲν γὰρ τῶν βουλή, γνωστὸν δὲ νόημα·
ἄνηρ δ' ἄλλα κέκευθεν ἐνὶ φρεσίν, ἄλλα δὲ βάζει·
μῦθοι μὲν λείοι καὶ μείλιχοι, ἐχθρὰ δὲ ἔργα.

Ath. 5. 186 b (p. 405 K) τὰ δ' ἐν Σπάρτῃ φιδίτια καὶ τὰ παρὰ
τοῖς Κρησίν ἀνδρεία μετὰ πάσης ἐπιμελείας αἱ πόλεις συνήγον.
διὸ καὶ τις οὐ κακῶς ἔφη·

Οὐ χρὴ συμποσίοιο¹ φίλους ἀπέχεσθαι ἐταίρους
δηρόν· ἀνάμνησις δὲ πέλει χαριεστάτη αὐτῆ.

Ibid. 13. 592a Σοφοκλῆς δ' ὁ τραγωδοποιὸς ἤδη γέρων ὦν
ἠράσθη Θεωρίδος τῆς ἐταίρας· ἰκετεύων οὖν τὴν Ἀφροδίτην φησὶ·

Κλυθί μευ εὐχομένου, κουροτρόφε, δὸς δὲ γυναῖκα
τήνδε νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὐνήν·
ἢ δ' ἐπιτερπέσθω πολιοκροτάφοισι γέρουσιν,
ὧν ἰσχυρὸς² μὲν ἀπάμβλυνται θυμὸς δὲ μενοινᾷ.

¹ Cas: mss -ίοιο ² Vit. Hom. ὦρη, Eust. οὐραὶ (cf. Phot. 361. 16)

Philo *The Incorruptibility of the World*: For imperfection of the created world implies imperfection in the creator, and the works of God are flawless and irreproachable, created with an art and knowledge entirely complete; compare:

Not even a woman is so wanting in good wits as to choose the worse when she may have the better.

Themistius *Orationes*: Now it is owing to this duplicity that man becomes more unmanageable and savage than an animal. For we hear the poets complaining that:

A snake and a lion in the hills a hunter may hear and see when he avoideth them, for their will and likewise their intent may be learnt; but a man hideth one thing in his heart and speaketh another; his words are smooth and gentle, but his works an enemy's.

Athenaëus *Doctors at Dinner*: The guests at the public meals in Sparta and Crete were chosen by the cities with all possible care. Well has someone said:

'Tis wrong that dear comrades should refrain long from the revel; for of such is the recollection most delightful.

The Same: The tragic poet Sophocles fell in love in his old age with the courtesan Theoris, and he prays to Aphrodite as follows: ¹

Give ear to my prayer, great Nursing-Mother, and grant that this woman may reject the love and bed of the young; let her rather rejoice in old men of hoary temples, whose strength may be blunted but their heart desireth.²

¹ ascription almost certainly incorrect ² cf. Vit. Hom. p. 15, Eust. 1968. 41

41

Arist. *Eth. Nic.* 1157 b. 13 εὐν δὲ χρόνιος ἡ ἀπουσία γίνηται,
καὶ τῆς φιλίας δοκεῖ λήθην ποιεῖν· ὅθεν εἴρηται·

πολλὰς δὲ φιλίας ἀπροσηγορία διέλυσεν.

B' IAMBICA

42

Suid. *θύραζε*· . . αἱ μὲν διὰ πλῆθος οἰκετῶν Κορικῶν εἰρησθαί
φασιν, ὡς ἐν τοῖς Ἀνθεστηρίοις εὐαχουμένων αὐτῶν καὶ οὐκ
ἐργαζομένων. τῆς οὖν ἐορτῆς τελεσεθείης λέγειν ἐπὶ τὰ ἔργα
ἐκπέμποντας αὐτοῦς, Ἐύραζε Κῆρες, οὐκέτ' Ἀνθεστήρια. τινὲς
δὲ οὕτω τὴν παροιμίαν φασί·

Θύραζε Κῆρες, οὐκέτ' Ἀνθεστήρια.¹

ὡς κατὰ τὴν πόλιν τοῖς Ἀνθεστηρίοις τῶν ψυχῶν περιερχομένων.
[εἴρηται δὲ ἡ παροιμία ἐπὶ τῶν τὰ αὐτὰ ἐπιζητούντων πάντοτε
λαμβάνειν.]

43

Ruf. *Gr. Lat.* 6. 561. 15 Iuba in libro quarto sic dicit:
Iamborum itaque exempla quæ maxime frequentata sunt
subdidi: . .

Ξάνθη παλαιῇ γρηῖ πολλῆσιν φίλῃ

44

Et. Mag. 201. 19, *Et. Fl.* Mill. 66 βλώσις· οἶον·

δίφρου τέτυκται βλώσις εὐζυγον κτέρας.²

ἡ ἔδρα.

45

Luc. *Scyth.* 9 . . ἰδὼν πόλιν ἀκμάζουσαν ἀκμῇ τσοαύτῃ καὶ
κατὰ τὸν ποιητὴν ἐκέκνον·

ἀνθεύσαν ἀγαθοῖς πᾶσιν οἷς θάλλη³ πόλις

¹ mss οὐκ ἐνι Ἄν.

² B: mss τέρας

³ B: mss -ει

41

Aristotle *Nicomachean Ethics*: If the absence is long, it
seems to make the friendship forgotten; hence the saying:

There's many a friendship lost for lack of speaking.¹

ii IAMBIC

42²

Suidas *Lexicon*: *θύραζε* 'begone': . . According to some
writers this saying arose from the great number of Carian
slaves, because they feasted and made holiday at the Anthes-
teria. When the festival was over, their masters sent them
out to their work saying 'Begone, Carians, 'tis no more the
Anthesteria.' Other authorities give the proverb thus:

Begone, ye Spirits,³ 'tis no more the Anthesteria;
referring to the souls (of the departed) who haunt the city at
that festival. The proverb is used of those who expect to get
the same things always.⁴

43

Rufinus *The Metres of Terence*: Juba in his 4th Book writes
thus: I therefore give the most commonly used examples of
iambic lines: (Archil. 94. 1, Eur. *Fr.* p. 240 *N and*)

to Xanthè, that ancient crone so dear to many
women

44

Etymologicum Magnum: βλώσις:—seat; compare:

(his) seat is a chair, a well-matched possession.⁵

45

Lucian *The Scythian*: . . . when I saw a city in so
prosperous case, in the words of the poet,

blooming with all the good things that make a city
flourish

¹ cf. Apost. 14. 59 a ² cf. Zen. 4. 33 ³ the Gk.
word generally means *Doom-Spirits* ⁴ this sentence only in
Zen. ⁵ or, without emendation, marvel; ref. to the two parts
of the chair, which was like a camp-stool: cf. Hesych. βλώσις

46

Hesych.

Πριηπίδος τε τῆς πρὸ Βοσπόρου πόλεως
Ἐλλησποντιακῆς <Πριάπου, ἦν> τὸν Πριάπον τὸν Διονύσου καὶ
Περκώτης¹ φασὶν οἰκῆσαι.

47

Cic. *Att.* 5. 3 Tu autem abes longe gentium :

πολλὰ δ' ἐν μεταίχμιῳ
νότος κυλίνδει κύματ' εὐρείης ἀλός.

48

Chrys. Ἀποφ. 19 εἰ οὕτως ἀπεφαίνετό τις τῶν ποιητῶν
Οὐκ ἀξιῶ μικκῶν² σε· μέγала δ' οὐκ ἔχω.

49

Plut. *Non grasse* 21 ἐν δὲ πομπαῖς καὶ θυσίαις οὐ μόνον ' γέρω
καὶ γρηῦς,' οὐδὲ πένης καὶ ιδιότης, ἀλλὰ

καὶ παχυσκελῆς ἀλετρις πρὸς μύλην κινουμένη
καὶ οἰκότριβες καὶ θήτες ὑπὸ γήθους καὶ χαρμουσῆς ἀναφέρονται.

50

Id. *Cohib. Ita* 9 τοὺς δὲ ἥπιως καὶ λείως ὁμιλοῦντας ὄργαις
κάλλιστα μὲν ἀκούσματα κάλλιστα δὲ θεάματα ποιούμενος,
ἀρχομαι καταφρονεῖν τῶν λεγόντων· ' Ἄνδρ' ἠδίκησας· ἄνδρ'³
ἀνεκτέον τόδε; ' καὶ

βαῖνε λάξ, ἐπὶ τραχήλου βαῖνε καὶ πέλα χθονί,
καὶ τᾶλλα παροξυντικά, δι' ὧν εἶνοι τὸν θυμὸν <τὸν> ἐκ τῆς γυναι-
κωνίτιδος εἰς τὴν ἀνδρωνίτην οὐκ εὖ μετοικίζουσιν.

¹ mss περικότης ² Pap. μικων perh. rightly ³ ἀρ' ? E

¹ cf. Str. 13. 587, 590 ² i.e. to give thee ³ cf. Callim.

46

Hesychius *Glossary* :

and of the Priapean city which fronts the Bosphorus
that is, Priapus on the Hellespont, a city which they say was
founded by Priapus son of Dionysus and Percotè.¹

47

Cicero *Letters to Atticus* : You are far away

and many are the waves of the wide sea that the
Southwind rolls between us.

48

Chrysippus *On Negatives* : If one of the poets were to
express himself thus :

I do not deem thee worthy of little, yet I have not
much.²

49

Plutarch *That a Life according to Epicurus is not Worth
Living* : In pageants and festivals not only ' greybeard and
crone,'³ nor yet poor man and layman, but

the sturdy grinding-wench busy at the mill
and house-slaves⁴ and serfs, are transported with joy and
gladness.

50

The Same *On Restraining Anger* : I now provide you with
things good both to hear and see, namely persons who carry
themselves mildly and gently in their wrath; and I will first
express my contempt for such as say ' You have wronged a
man; should man bear such a wrong?'⁵ and

Put your foot upon his neck, bring him to the
ground;

and other such provocative speeches, whereby some transplant
so unhappily the spirit of the women's quarters to the dining-
hall.

Schneid. 386

⁴ i.e. slaves born in the house
emending, should such a wrong be borne? Nauck 912

⁵ or,

ELEGY AND IAMBUS

51

Joan. Al. 32, 33 καὶ τὸ βαῦ κατὰ μίμησιν κυνὸς ὀξύεται·

βαῦ βαῦ καὶ κυνὸς φωνὴν ἴεις.

ἐξ οὗ καὶ τὸ βαύζω ῥήμα.

52

Et. Mag. 231. 2 γηρῶ, γηρᾶς καὶ γηρεῖς· ἡ μετοχὴ

γηρεῖς ἐν οἰκίοισιν

53

Hesych.

πατρόθεν πορδηκίδαί¹

ὅτι πατέρων ὄνων εἰσὶν ἡμίονοι.

54

Ibid.

<τῆν> ἐπ' Αἰνύρων ὁδόν²

Αἶνυρα χωρίον τῆς Θράκης ἀπὸ Αἰνύρου ὀνομασθέν.

55

Plin. *N.H.* 35. 12. 154 *Plastae laudatissimi fuere Damophilus et Gorgasus, iidem pictores, qui Cereris aedem Romae ad Circum Maximum utroque genere artis suae excoluerant, versibus inscriptis Graece, quibus significarent ab dextra Damophili esse ab laeva Gorgasi.*

e.g.³ Δαμόφιλος εἰσιόντι τὴν μὲν δεξιὰν
ἔγραψε, Γόργασος δὲ τὴν ἀριστεράν.

¹ mss πορδικάδαι ² B, cf. Hdt. 6. 47: mss ἐπ' Αἰνύρων ὁδῶν ³ B from the Latin

OTHER ANONYMOUS FRAGMENTS

51

John of Alexandria: The word βαῦ in imitation of a dog's bark is oxytone:

Bow-wow you say, like a dog.¹

Hence the verb βαύζω 'to bark.'

52

Etymologicum Magnum: γηρῶ 'to grow old,' second person γηρᾶς or γηρεῖς; participle γηρεῖς, compare:²

growing old within the house

53

Hesychius *Glossary*:

Fitz-Stinkards³ on the father's side

because mules are the offspring of asses.

54

The Same:

the road to Aenyra

Aenyra is a place in Thrace called after Aenyrus.

55

Pliny *Natural History*: There were two very famous sculptors called Damophilus and Gorgasus, who were also painters, and who adorned the temple of Ceres⁴ near the Circus Maximus at Rome with both kinds of their art, inscribing their works with Greek verses to signify that on the right they were made by Damophilus, on the left by Gorgasus.⁵

¹ perh. choliambic ² cf. Cram. *A.O.* 4. 339 ³ prob. a mock-patronymic ⁴ dedicated 493 B.C. ⁵ there are perh. more fragments of the Iambic Poets among the Tragic Fragments collected by Nauck, but it is impossible to distinguish them

56

Plut. *Qu. Nat.* 16 Διὰ τί λέγεται·

Σίτον ἐν πηλῶ φύτευε,¹ τὴν δὲ κριθὴν ἐν κόνει.

57

Poll. 4. 102 καὶ βίβασις δέ τι εἶδος Λακωνικῆς ὀρχήσεως, ἧς καὶ τὰ ἄλλα προϋτίθετο οὐ τοῖς παισὶ μόνον, ἀλλὰ καὶ ταῖς κόραις· εἶδει δὲ ἄλλεσθαι καὶ ψαύειν τοῖς ποσὶ πρὸς τὰς πυγὰς, καὶ ἤριθμῆναι τὰ πηδήματα, ὅθεν καὶ ἐπὶ μᾶς ἦν ἐπίγραμμα·

. . χίλι' ἅ ποκ' ἅ βιβάνδα, πλείστα δὴ τῶν πη-
ποκα²

58, 59

Gal. 5. 878 [π. ἱατρικῆς καὶ γυμναστικῆς]·

Παχεῖα γαστήρ λεπτόν οὐ τίκτει νόον.

Μωρὸς παλαιὸς φρόνιμον οὐ ποιεῖ νέον.

60

Arist. *Eth. Nic.* 1113 b. 15 τὸ δὲ λέγειν ὡς·

Οὐδεὶς ἐκὼν πονηρὸς οὐδ' ἄκων μάκαρ·

ἔοικε τὸ μὲν ψευδεῖ, τὸ δ' ἀληθεῖ· μακάριος μὲν γὰρ οὐδεὶς ἄκων, ἧ δὲ μοχθηρία ἐκούσιον.

61

Apost. *Paroem. Gr.* 2. 778

Φιλεῖν ἀκαίρως ἐστὶ τῷ μισεῖν ἴσον.³

¹ *B*: mss φυτεύετε ² Bek.-E (ἀ apparently = ἀε 'fulfilled,' cf. ἀμεναι *Il.* 21. 70, or = ἔε 'went' with ἀ for η as in Elean: for βιβάνδα of a game, cf. ψηλαφίνδα): mss χιλιά ποκα βιβάντι ³ sugg. *B*: mss ἴσον ἐστὶ τ. μ. which is accepted by Knox (reading ἴσον) as choliambic

56

Plutarch *Nature-Problems*: Why do we say:

Sow wheat in mire,
'Twill grow the higher;
Sow barley in dust,
'Twill never know rust.¹

57

Pollux *Onomasticon*: There was a Spartan dance called *bibasis* competed in not only by children but by the older girls. The dancers had to leap and touch the buttocks with the feet, the leaps being counted up; hence the inscription in honour of one of these girls:

. . . who once did a thousand at *bibasis*, the most ever done.

58, 59

Galen [medicine and gymnastics]:

Gross bellies do not make fine wits.

Old fools do not make young wiseacres.

60

Aristotle *Nicomachean Ethics*: To say that

No man fares ill for choice, nor well perforce,
seems partly false and partly true; for no one is happy against his will, whereas misery is voluntary.

61

Apostolius *Proverbs*:

Untimely love is all as good as hate.

¹ the ref. is not to heavy and light soil, but to wet and dry; cf. the previous chapter of Plut.

62

Plut. *Cons. Apoll.* 5 ζητεῖν οὐκ ἐν ἀβεβαίοις βέβαιόν τι
 λογιζομένων ἐστὶ περὶ τῶν πραγμάτων οὐκ ὀρθῶς·

Τροχοῦ περιστείχοντος ἄλλοθ' ἡτέρα
 ἀψὶς ὑπερθε γίγνεται, ἄλλοθ' ἡτέρα.

63

Macar. *Paroem. Gr.* 2. 209 σοφὸν ὁ βοῦς, ἔφασκε δ' ἀστράβην
 ἰδῶν οὐ προσήκειν αὐτῷ τὸ σκεδός.

Diogen. *Ibid.* i. 288 οὐκ ἔστ' ἐμὸν, κτλ. ἐπὶ τῶν ἀπραγμόνων.

Σοφῶς ὁ βοῦς ἔφασκεν ἀστράβην ἰδῶν·

'Οὐκ ἔστ' ἐμὸν τὸ πρᾶγμα· πολλὰ χαιρέτω.'¹

64

Prisc. *Gram.* 356. 13: Attici:

'Ἴππος ὄνω.² ' Πρὸς κέντρα μὴ λάκτιζέ πω.'³

65

Paroem. Gr. i. *App.* i. 18

'Ἄλλ' ἢ λύκος τὰς αἰγὰς <ἐκ>καλεῖ μολῶν.⁴

ἐπὶ τῶν ἐν ὑποκρίσει ἔξαπατᾶν πειρώμενοι.

66, 67

Ath. 10. 453b ἀρχαιότατος δ' ἐστὶ λογικὸς γρίφος καὶ τῆς
 τοῦ γριφεύειν φύσεως οἰκειότατος·

Τί πάντες οὐκ ἐπιστάμενοι διδάσκομεν ;

καί·

Τί ταῦτόν <ἐστίν> οὐδαμοῦ καὶ πανταχοῦ ;

¹ joined and emended by Crus., cf. Quint. 5. 11. 21, Cic.
Att. 5. 15 ² Büch: mss πποσονωι and πρὸς τὰ κ. ³ Crus: mss
 λακτιζέτω ⁴ Crus: mss καλεῖ τὰς αἰγὰς μολῶν

62

Plutarch *Consolation to Apollonius*: And thus to seek
 permanence in the fleeting, marks the man who has wrong views
 on life:

When wheels turn, one half 's up and t' other 's
 down.

63

Macarius *Proverbs*: Wise was the ox, and he said, when he
 saw the saddle, that that piece of furniture did not belong to
 him.

Diogenian *Proverbs*: 'This is not' etc.—Said of the
 apathetic.

Well said the ox when he saw the saddle 'This
 is not mine; I bid it a very good day.'¹

64

Priscian *Elements of Grammar*: The Athenians say:

Says horse to ass 'Kick not against the goad.'

65

Greek Proverbs:

The wolf has come to call the goats from fold;
 used of those who try to play the part of a deceiver.

66, 67

Athenaeus *Doctors at Dinner*: The logical riddle is very
 ancient and most characteristic of its species:

What is it that we all teach without knowing
 how to do it?

and:

What is the same nowhere and everywhere?

¹ cf. Hesych. ἀστράβη

ELEGY AND IAMBUS

. . . τὸ δὲ χρόνον σημαίνει· ἅμα γὰρ παρὰ πᾶσιν ὁ αὐτὸς καὶ οὐδαμοῦ, διὰ τὸ μὴ ἐν ἐνὶ τόπῳ τὴν φύσιν ἔχειν· τὸ δὲ προάγον ἐστὶ ψυχὰς ἔχειν· τοῦτο γὰρ οὐθεὶς ἡμῶν ἐπιστάμενος διδάσκει τὸν πλησίον.

68

Ibid. 455 d [π. γρίφων]· καὶ ἐπὶ τῆς πτισάνης·

Κριθῆς ἀφλοίου χυλὸν ὀργάσας πίε.

69

Anon. *Vit. Arist.* Buhle p. 67

Σμικρὸς φαλακρὸς τραυλὸς ὁ Σταγειρίτης,
λαγνὸς προγάστῳρ παλλακαῖς συνημμένος.

OTHER ANONYMOUS FRAGMENTS

. . . the answer to the latter is 'Time,' which is the same for all and is nowhere, because it has not its nature (or existence) in one place; and to the former 'preservation of life,' because everyone teaches it to his neighbour without knowing how to do it in his own case.

68

The Same [on riddles]: And that about the barley-water:
Knead the peeled barley-corn and drink its juice.

69

Life of Aristotle:

A lispng lecher, short and bald and fat,
Whose whoring's cheap, the Stagirite is that.¹

¹ there was a distinction between *παλλακή* and *ἐταίρα*

END OF

ELEGY AND IAMBUS

APPENDIX

THE ARCHILOCHUS MONUMENT¹

THIS great inscription,² which has long been known to contain citations of the poet's works not extant elsewhere,³ is in many parts extremely difficult to read. The stone, a large block of Parian marble preserved in the museum at Paroikia, was used a second time in antiquity, and even apart from what has been cut away, much of the first inscription, which dates from the last century B.C., has been partly erased and not a little of it entirely scraped off. When, therefore, with the kind help of Mr. H. G. Payne and Mr. W. A. Heurtley of the British School at Athens, I took 'squeezes' of the stone in April of 1930, in spite of the *Corpus* editor's expression of dissatisfaction with his reading, I did not hope to be able to add much to what had already been done. When, however, I came to study the squeezes, I found that not only, as I had suspected, were there several places where the stone had been misread, to the detriment of sense and metre, but in spite of the many lacunæ a good many new lines of Archilochus' poetry could be restored, if not to life, at least to the semi-consciousness of square brackets.

That such a result as the latter of these two is worth attaining is perhaps a matter of opinion. For myself, I can only say that after long experience of similar

¹ adapted from a paper read before the Cambridge Philological Society 6 Nov. 1930; a second squeeze, kindly made for me since by Dr. Werner Peek, has enabled me to make a number of corrections of my earlier readings, and I now omit a few lines of my restoration as too conjectural for publication in this book

² Archil. 114, *I.G.* 12. 5. 445 + p. 315
³ for the accepted version see Diehl *Anthol. Lyr.* (Teubner), Archil. 51

δόκος δ' ἐπὶ πᾶσι τέτυκται
XENOPHANES

work on papyri it is my belief that Greek—with particularly the Greek of the earlier poets—with its simple style, its genders, its cases, and personal endings, its phonetic rules and strict laws of metre, its unseparated words, and above all its frequent polysyllables, is far easier, in such a case, both to read and to restore with plausibility than a modern foreign text would be—say, English for a Frenchman—if it were in similar plight. It is just this difference, I think, which makes the attempt to restore such texts worth while. And in this inscription we are greatly aided where we need aid most by the form of the document. Not only does the statement of the chronicler or his authority often help the reading and restoration of the verses which illustrate it, but his prose contains repeated formulæ, thus making the proportion of lost to extant letters in any given line no true index of the probability of our restoration of it. It is unfortunate that the lines are not, as in some Greek inscriptions, of uniform length, and that the lacunæ are on the right. But this does not mean that there is no limit to the length of our supplements. As may be seen in the latter half of col. i, the mutilated lines merely ended as they would in typescript, and not as they would in print; and thus, if we count the letters, allowing for narrow letters such as ι and ρ and for narrow pairs of letters such as $\gamma\alpha$, and observe the habits of the stone-cutter in dividing words, etc., once we have become familiar with the script¹ we cannot go far wrong as to the length of a supplement, provided that its letter-total comes within two or three of the totals of its neighbours.²

All this applies to both columns, but in different degrees. In col. i the missing letters vary in number from 9 to 5 in ll. 1–20 (cf. ll. 7 and 8), and from 6 to 5 in ll. 40–43 (cf. l. 42): ll. 44–59 (or perhaps 60) are

complete. Of the same column the extant part is mostly clear in ll. 1–13 and ll. 42–57. In col. iv, on the other hand, although the lines where the extant part may be described as mostly clear are rather more, namely 1–16, 19–23, and 46–58, the missing letters vary between 18 and about 28 in a line of about 40. This difference is serious. Yet I think it would be a mistake to suppress my readings and conjectures for the latter column, if only because of my reading of its extant part, which often can be read plausibly only in connexion with a restored context. Square brackets [] enclose the lost parts, angular < > any letters omitted or presumed to have been omitted by the stone-cutter. An upright line by the side indicates passages which, though in part extant, are not clear in that part, or places where restoration, for other reasons, is particularly hazardous. The extant but dark parts can usually be read only by writing out many suggestions backwards in the cutter's script and placing them below the traces on the inverted squeeze in variously-directed lights.

The lines classed above as mostly clear will be found, apart from my corrections, in Diehl. In the other lines of col. i we have at either end a few letters which are sometimes but not always certainly legible (see the *Corpus*), while in the middle there are traces which, though at first sight entirely uncertain, *after long study of the whole stone and its script* are legible if we have a clue to the contents. For instance, of the first citation—that about the dolphin—we know the first line from Plutarch, Πεντήκοντ' ἀνδρῶν λιπε Κοίρανον ἤπιος Ποσειδῶν. When we have found λιπε, near the end of l. 19, we can find, except for most of Κοίρανον, which is cut off, a good many of the letters both before and after it.¹ In the next line of the stone the letters ενχο are clear at the

¹ it was my successful reading of these letters which made me think it possible to get more out of the inscription than had been done before

¹ it took me three weeks ² the counting was done here on either side of a vertical line drawn, in imagination, an inch or two from the break in the stone on the extant side

end, and after many alternative suggestions have been written out and placed below the line on the squeeze, we decide on *ναυαγιας σωθεντα* as satisfying the traces in the middle. In the next line most of *δελφειν* and *σκωνθον* is legible, and we can find traces consistent with the *κ* and *η* of *εκελητισ*.¹ For ll. 40–41 we use similar methods, the chief clues here being *χρυσον* (40), the *subjunctive* -*ωσω* (41), and the fact that l. 42, which is mostly clear, is prose and not verse. In the dark parts of col. iv we are greatly aided by the alternation of prose and verse, the former, as we have seen, generally containing repeated formulæ. In iv. 48 *Ἀθηναίη Διός* is glossed *θυγατήρ*, and we thus know that the lacuna contained either an unusual word for ‘daughter’ or—more likely—none at all; over the next line there seems to be an explanation of the proverb, but I have not made it out.²

Real corroboration of my results can be got only from fresh discoveries, but corroboration of a kind came to me in the course of my work. The following instances are worth recording if only as illustrations of my methods. Let us turn first to citations 11 and 12. I was working on the column for the second time, and had confirmed my previous reading *βατράχῳ Σεριφίῳ* and accepted provisionally what I had thought of for the line above it; l. 37, as it stood after my first attempt, was unsatisfactory, but the letters in the middle of l. 38, as my greater experience of the script now read them, could hardly be anything but *ακραιφν*. Since the context above was concerned with the poet’s wife, and the Seriphian frog had been shown to be adaptable to such a context, I

¹ it has been objected that the line is not ‘asynartete,’ but neither is Archil. 103, for there *ὑπό* must go closely with *ἔλυθεῖς*, cf. *Od.* 9. 433 ² it is these interlinear—and sometimes interliteral—corrections or glosses, which, added to the ornamental apices and ligatures and frequent corrections of the letters of the text, have sometimes misled previous editors; most of them still await elucidation

naturally thought of the adjective *ἀκραιφνής* ‘pure’ or ‘free from,’ and tried to connect it by fresh conjectural restoration with the lines about the frog, but without success. I then looked ahead to where the darkness ends at l. 46 and a long citation seems to begin, of which the theme is war. I now checked my restoration of ll. 46–58, and then concluded that somewhere between ll. 37 and 45, in spite of my first version of these lines, there must be some prose forming a transition to the new theme. This prose would naturally involve *ποιητής*, or *Ἀρχιλόχος*, and *Δημέας*, and as the usual formula was too long to be contained in the lost part of any given line, some of it must be extant. Thus I gradually built up a fresh and more satisfactory reading of ll. 41–45, leaving the problem of *ακραιφν* for the moment unsolved.

It now occurred to me that the name of the city which forms the subject of the military passage below would naturally occur somewhere, and citation 14, which I had already restored, did not seem to contain it. Nor was it anywhere in ll. 41–45, though they were by this time established as being military too. It must therefore be somewhere in the neighbourhood of l. 39. This suggested that *ακραιφν*, instead of being part of the adjective—which resisted, as we have seen, all my attempts to assimilate it to the frog-context—might belong to the name of a place or a people. Pape-Benseler gave me *Ἀκραίφνια*, an ancient city of Boeotia. Now if *Ἀκραίφνια* was the city to which the military citation (14) referred, and to which citation 13, as restored, might also refer, the frog-citation (11) must end sooner than I had thought, in order to make room for a transition formula. By this time it was necessary to find a more certain restoration of citation 11. This I did, and then found what might be *μέας* *επ* at the beginning of l. 38. Now *ἐπ’ Ἀκραίφνιός* is hardly metrical, at any rate for Archilochus; it therefore must belong to the chronicler’s prose. His habit is to state a fact

as given by Demeas and then support it with ὅτι δ' ἀληθῆ ἄφησιν, ὁ ποιητής, κτλ. or the like. This helped me to l. 39 and the τάδε of l. 40. Now comes what I call the corroboration. The word τάδε, I thought, is most likely here to stand for 'as follows.' There is room only for an iambic line, and only for one; therefore we probably know the scansion. It must refer to Acraephnia because it illustrates the fact stated in l. 38. Now Ἀκραίφνια or the like may occur before or after the bracket; if before, we ought to be able to find traces to fit it, and we have a pattern for these syllables in l. 38; that is, we have only to copy part of l. 38 and place our copy below l. 40 on the squeeze. If the letters are there we shall probably see some of the very characteristic parts of ρ and φ; and if after φ the traces suit ν we have done it, for φν is a comparatively rare combination. Thus we find Ἀκραίφνι, vocative presumably of the patron-deity of Acraephnia, in a line quoted in support of a prose statement involving Acraephnia.

That is what I call corroboration of my readings of the places which are extant but dark. I now give an instance for a non-extant place, l. 50 of col. iv, which is ll. 6-7 of citation 14. For various reasons, including space, metre, and grammar, I decided that the subject of ἦραν must be Kāρες. At that time I had no idea that the so-called prehistoric walls of Greek cities were ascribed in antiquity to anybody but the Cyclopes. It was what I call a corroboration of my conjecture when I found on enquiry that the Carians had on general grounds every right to be where I had put them.

Lastly, a corroboration in connexion with metre. In a paper read to the Cambridge Philological Society in 1926 Mr. A. D. Knox made a valuable collection and tabulation of the metrical shapes of the iambic as it is used by Archilochus. When I began work on my squeezes I resolved not to look his paper up till after I had made my restorations. When I did I found that

in only three places in about 60 lines was any re-adjustment necessary, and in every case this proved quite easy. When one thinks how the Archilochian iambic differs in shape from the iambic of the three tragedians, which is the pattern of iambic I have been teaching my pupils nearly all my life, and is therefore likely to dominate my Greek verse-making subconsciously, one may surely regard this as an indication that, taking them as a whole, these restorations contain more of Archilochus than might be supposed. I cannot, of course, and do not claim that they are certain, but I do claim that here a method not entirely objective is not only necessary but right. If you try to make out a badly written epistle by purely objective methods, that is, taking each letter of it on its own merits and not inventing possible contexts, you will understand why a printed edition of this inscription contains such absurdities as σὺφύγειν in l. 14 of col. i (escaping, *with* the dolphin which had saved him, from the shore to a cave in Syra and then across miles of fresh sea to Paros), ascribes to Archilochus of all people a tetrameter without a caesura in l. 55 of the same column, and makes him break Porson's law in l. 52 of col. iv so as to be able to end a tetrameter with ὦς. This is what comes of putting the imagination in a strait-waistcoat and treating the art of criticism as if it were a science.

I add a note on the Cave of Coeranus. I was told by the innkeeper at Paroikia that 'the cave where the poet Archilochus used to write his poems' (*sic*) was outside the harbour, not far from the lighthouse on Phikas point. I had not time to visit it, but saw what I suppose to be it from the steamer. The tradition is in all probability quite modern; but if this is the Cave of Coeranus, a glance at the Admiralty Chart proves the accuracy of the description 'on the coast of the Syra-ward district'; for here a hilly district running parallel to the coast is separated by low ground from

APPENDIX

the rest of the island; and from the inn, which stands on rising ground slightly S.W. of the town, Syra, which is a high island, can be seen just above the low hills of the promontory where this cave is. There is no cave on the N. side of the harbour, nor if there were is it perhaps very likely that a man shipwrecked in the Strait of Naxos, that is E. of Paros, and supported, let us say, by an oar, would be carried by a current not only round the N. end of Paros but round the promontory of Phikas to come ashore inside a harbour which faces W. It may be worth noting, however, as evidence for the sanctity of such caves in Paros, that at the foot of the low cliffs between the town and the Asclepieion, which lies S.W. of it, there is a cave partly awash in which there is a chapel dedicated to St. John.

TABLES

COMPARING THE NUMERATION ADOPTED IN THIS EDITION (*E*) WITH THOSE FOLLOWED BY BERGK IN HIS 'POETAE LYRICI GRAECI' OF 1882 (B_{GK.}), DIEHL IN HIS 'ANTHOLOGIA LYRICA' OF 1922-5 (D_{L.}), KAIBEL (KAIB.) IN HIS 'EPIGRAMMATA GRAECA EX LAPIDIBUS CONLECTA' OF 1877, COUGNY (CY.) IN HIS 'EPIGRAMMATUM ANTHOLOGIAE PALATINAE APPENDIX NOVA'¹ OF 1890, AND PRÆGER (PR.) IN HIS 'INSCRIPTIONES GRAECAE METRICAE' OF 1891

PLATO							
B _{GK.}	<i>E</i>	B _{GK.}	<i>E</i>	B _{GK.}	<i>E</i>	B _{GK.}	<i>E</i>
1	6	7	3	13	15	27	17
2	7	8	4	14	1	29	18
3	8	9	13	15	2	30	5
4	11	10	9	17	10		
6	12	11	14	20	16		
PLATO							
<i>E</i>	B _{GK.}	<i>E</i>	B _{GK.}	<i>E</i>	B _{GK.}	<i>E</i>	B _{GK.}
1	14	6	1	11	4	16	20
2	15	7	2	12	6	17	27
3	7	8	3	13	9	18	29
4	8	9	10	14	11		
5	30	10	17	15	13		
PLATO							
D _{L.}	<i>E</i>	D _{L.}	<i>E</i>	D _{L.}	<i>E</i>	D _{L.}	<i>E</i>
1	6	6	3	11	10	24	17
2	7	7	4	14	18	28	14
3	8	8	5	15	11	30	15
4	1	9	9	16	16		
5	2	10	13	17	12		

¹ Vol. iii of the Didot edition of the Greek Anthology

PLATO: CRATES

<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.
1	4	6	1	11	15	16	16
2	5	7	2	12	17	17	24
3	6	8	3	13	10	18	14
4	7	9	9	14	28		
5	8	10	11	15	30		

ZEUXIS

<i>E</i>	Bgk.
2	1n

APOLLODORUS

<i>E</i>	Bgk.
1	Zeux. 1n

CRATES

Bgk.	<i>E</i>	Bgk.	<i>E</i>	Bgk.	<i>E</i>	Bgk.	<i>E</i>
3	8	22	23	8	3, 8	21	20n
8	8.3		14a	p. 372		23	22

Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>
3	4	8	10	14	17	18	16
4	5	9	11	15	23	19	22
5	6	10	12	16a	20.1	21	19
6	7	11	14	16b	21		
7	8.2	12	13	16c	21A		
	9	13	15	17	18		

<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.
4	3	10	8	16	18	21A	16c
5	4	11	9	17	14	22	19
6	5	12	10	18	17	23	15
7	6	13	12	19	21		
8.2	7	14	11	20.1	16a		
9		15	13	21	16b		

ARCHILOCHUS

PANARCES

<i>E</i>	Bgk.	<i>E</i>	Dl.
1	<i>Carm. Pop.</i> 34	1	<i>Iamb. Ad.</i> 17a

ARCHILOCHUS

Bgk.	<i>E</i>	Bgk.	<i>E</i>	<i>E</i>	Bgk.	<i>E</i>	Bgk.
17	18	104n	104A	17	18	184.5	<i>Adesp.</i> 17A
18	19			18, 19	17, 18	200	p. 437
19	17			94A	94n	201j	
94n	94A			104A	104n	201j	

Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>
4	7	26	30	49	102	71-8	71-8
5a	4	27	31	50	48A	79	97A
5b	5	28	32	51	114	80	97B
6	6	29	99	52	50	81	89
7	9	30	27	53	51	82, 83	90, 91
8	16	31	48	54	52	84	108B
9	8	32	33	55	53	85	104
10	12, 13	33	34	56	54	86	93
11	10	34	47	57	55	87	92
12	11	35	40	58	56	88	94
13	14	36	46	59	57	89	86
14	15	37	35	60	58	90	38
15	17	38	62	61	59	91	109
16	18	39	37	62	60	92a	87
17	19	40	24	63	61	92b	
18	21	41	36	64	63	93	110
19	20	42	42	65	64	94	88
20	22	43	43	66	65	95	96
21	23	44	45	67a	66	96	131
22	25	45	95	67b	67	97	107
23	26	46	44	68	70	98	105
24	28	47	41	69	68	99	108
25	29	48	39	70	69	100	111

ARCHILOCHUS

ARCHILOCHUS: SEMONIDES

Dl.	E	Dl.	E	Dl.	E	Dl.	E
101	112	106	98 _A	111	83	116	115
102	97	107	79	112	103	117	114
103	118	108	80	113	100	118	85
104	84	109	81	114	116	119	120
105	98	110	82	115	101	120	119

E	Dl.	E	Dl.	E	Dl.	E	Dl.
110	93	114	{ 51	116	114	120	119
111	100			118	103	131	96
112	101	115	116	119	120	184	<i>Adesp.</i> 1

SEMONIDES

E	Dl.	E	Dl.	E	Dl.	E	Dl.
4	5 _a	31	27	59	61	86	89
5	5 _b	32	28	60	62	87	92
6	6	33	32	61	63	88	94
7	4	34	33	62	38	89	81
8	9	35	37	63	64	90	82
9	7	36	41	64	65	91	83
10	11	37	39	65	66	92	87
11	12	38	90	66	67 _a	93	86
12	10	39	48	67	67 _b	94	88
13		40	35	68	69	95	45
14	13	41	47	69	70	96	95
15	14	42	42	70	68	97	102
16	8	43	43	71	71	97 _A	79
17	15	44	46	72	72	97 _B	80
18	16	45	44	73	73	98	105
19	17	46	36	74	74	98 _A	106
20	19	47	34	75	75	99	29
21	18	48	31	76	76	100	113
21 _A		48 _A	50	77	77	101	115
22	20	50	52	78	78	102	49
23	21	51	53	79	107	103	112
24	40	52	54	80	108	104	85
25	22	53	55	81	109	104 _A	85 _n
26	23	54	56	82	110	104 _B	84
27	30	55	57	82 _A	107 _n	106	98
28	24	56	58	83	111	107	97
29	25	57	59	84	104	108	99
30	26	58	60	85	118	109	91

E	Bgk.
21 _A	21 _n

Dl.	E	Dl.	E	Dl.	E	Dl.	E
8	9	15	17	21	24	27	Simon.
9	10	16	18	22	25		53
10	12	17	19	23	26	28	11
11	13	18	20	24	27	29	Simon.
12, 13	14, 15	19	21	25	28		
14	16	20	22-23	26	41		97

E	Dl.	E	Dl.	E	Dl.	E	Dl.
9	8	14	12	19	17	24, 25	21, 22
10	9	15	13	20	18		23
11	28	16	14	21	19		24
12	10	17	15	22	20		25
13	11	18	16	23			41

HERMIPPUS

Dl.	E	Dl.	E	E	Dl.	E	Dl.
1	2	3	{ 4	2	1	4	3
2	3			3	2		

ANONYMOUS INSCRIPTIONS

Kaib.	E	Kaib.	E	Kaib.	E	Kaib.	E
6	6	70	46	463a	9	844	30
11	7	75	44	740	8 _A	847	38
21	23	76	42	745	18	848	39
24	{ 32 32 _A	179	3	747	16	1043	40
		181	4	751	28	1099	26
56	45	182	19	759	27	Add. 1a	5
63	41	375a	31	843	13		

Cy.	E	Cy.	E	Cy.	E	Cy.	E
i.9	2	i.72	31	2.19	23	3.28	14
i.17	8 _A	i.73	46	2.20,21	19,37	3.32	29
i.22	11	i.75	32 _A	2.39	32	3.34	34
i.24	13	i.76	30	2.52	36	3.37	33
i.28	22	i.100	38	2.136	45	3.46	40
i.31	10	i.101	39	2.145	41	3.69	6
i.34	27	2.2	4	2.146	42	4.18	29 _A
i.42	14 _A	2.7	3	2.603	44	5.9	25
i.51	12	2.14	7	3.4	1	Add.	43
i.53	20	2.18	15	3.23	24	2.131b	

Pr.	E	Pr.	E	Pr.	E	Pr.	E
38	37	100	17	161	33	207	29 _A
59	20	106	2	174	11	260	25
70	10	142	14	176b	14 _A	262	34
71	12	151	13	185	24	271	36
77	15	154	29	186	1		

OTHER ADESPOTA

Bgk.	E	Bgk.	E	Bgk.	E	Bgk.	E
16	43	17 _B	44	20 _A	47	22	50
17 _A	Archil.	18	45	20 _B	48	26 _A	51
	184	19	46	21	49	26 _B	52

OTHER ADESPOTA

E	Bgk.	E	Bgk.	E	Bgk.	E	Bgk.
16	Semon. 39n	25		40	p. 248	57	Carm. Pop.
		26		41	p. 690		
17	p. 735	27	Carm. Pop.	43	16	58	p. 738
		28		44	17 _B		
18		29		45,46	18,19	59	p. 738
19		30	40 and	47,48	20 _{A, B}		
20	p. 736	31	n	49	21	61	p. 740
21	Poet. El.	32		50	22		
22	p. 376	Carm. Pop.		51	26 _A	62	p. 740
				33	52		
23	Carm. Pop.	34		53	p. 741	66	Carm. Pop.
				35			
24	Carm.P. 30	36	Phocyl. 17n	55	p. 319	67	Carm. Pop.
				37			
24 _A	Carm.P. 30n	38		56	Carm.P.	68	33
				39	39		

Di.	E	Di.	E	Di.	E	Di.	E
<i>Elegiac</i>		<i>Iambica</i>		<i>Iambica</i>		<i>Carm. Pop.</i>	
1, 2	1, 2	1	Archil.	22	47	8	66
4	Simon. 199	2	184	23	48	9	67
		5	2 _A	25	52	11	24
6	11 _A	5	45	26	50	16	56
		8	43	27	54	17-25	L.G.iii
7, 8	3, 4	Anacr.		28	49	26	42
9	5	10	100	33	53	27	L.G.iii
10	12	12	63	Carm. Pop.		28	17 _A
11	6	13	64	1	L.G.iii	29-48	L.G.iii
14	8	14	65				
15	9	16	58	2		49	Terp. 3
16	11	17	11	3	27	50	L.G.iii
17	13	17 _A	Pan- arces	4	7	51	
18	14	20	44	5	L.G.iii	53	
19	15			6	23		
				7	68		

OTHER ADESPOTA

<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.	<i>E</i>	Dl.
	<i>Eleg.</i>		<i>Eleg.</i>		<i>Carm.P.</i>	53	33
1,2	1,2	11	16	42	26	54	27
2A	5	11A	6		<i>Iamb.</i>		<i>Carm.P.</i>
3	7	12	10	43	8	56	16
4	8	13	17	44	20		<i>Iamb.</i>
5	9	14	18	45	5	58	16
6	11	15	19	46	2	63, 64	12,13
	<i>Carm.P.</i>		<i>Carm.P.</i>	47	22	65	14
7	4	17A	28	48	23		<i>Carm.P.</i>
	<i>Eleg.</i>	23	6	49	28	66,67	8,9
8	14	24	11	50	26	68	7
9	15	27	3	52	25		

FRAGMENTS

NOT INCLUDED IN BERGK'S EDITION OF 1882

CRATES	SEMONIDES
3	41
11.2	
20.2	
21A	
22	SCYTHINUS
	2
ARCHILOCHUS	
48A	
97A	
97B	'OTHER ADESPOTA'
98A	17A
102	41
104B	42
114 (1), 2-3	63
114 (2-14)	64
186A	65
202	69

FRAGMENTS NEWLY RESTORED *EXEMPLI GRATIA*
FROM PARAPHRASES

APOLLODORUS	ARCHILOCHUS
1	87b
	142
	148
	SCYTHINUS
	2
CRATES	
11.2	ANON. INSCR.
20.2	8

¹ apart from the Anonymous Inscriptions

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- ACHILLES ['Tatius']: i. 208; commentator on Aratus; A.D. 250?
- Adespota* = *Anonymous Fragments*
- Adonis, The Dead*: ii. 136; an Anacreontic poem of late date printed with the Greek Bucolic Poets
- Aelian*: i. 59, 100, 108, 115, 157, 166, 384, 482; ii. 30, 33, 83, 161, 140, 144, 160, 184-6, 190, 221; writer of miscellanies; A.D. 200
- Aelius Dionysius: i. 303; rhetorician; A.D. 120
- Aeschines: i. 107, 116, 482; ii. 79, 270, 273, 290; orator; 350 B.C.
- Aeschines (Socraticus): philosopher and rhetorician; 400 B.C.
- Aeschylus: i. 29, 32, 35; 54, 90, 212, 236, 416 ff., 502; ii. 38, 102, 108, 111, 134, 137, 142, 151, 273; writer of tragedy; 485 B.C.
- Aesop*: i. 164, 494-6; ii. 141, 145, 181, 185; writer of beast-fables; 550 B.C.
- Aëtius: i. 208; biographer; A.D. 50?
- Agatharchides: i. 504; geographer; 160 B.C.
- Agathias: 38; historian and epigrammatist; A.D. 575
- Agathon: i. 464; ii. 6
- Alcæus: i. 3, 6, 24; 86, 193, 293; ii. 86, 114, 121, 145, 192; lyric poet; 595 B.C.
- Alcibiades: i. 30-1, 34; 458 ff., 478, 488; Athenian general and statesman; pupil of Socrates; 410 B.C.
- Alcidamas: i. 281; rhetorician; pupil of Gorgias; 420 B.C.
- Alcman: i. 77, 514; ii. 124, 208; lyric poet; 630 B.C.
- Alexander of Aetolia: i. 84; poet; 275 B.C.
- Alexander of Aphrodisias: i. 179, 448, 474; Peripatetic philosopher; A.D. 200
- Alexis: i. 162; ii. 4, 85; writer of comedy; 350 B.C.
- Ambrose*: i. 141; Christian writer; A.D. 380
- Ammianus Marcellinus: i. 226, 249; Roman historian; A.D. 390
- Ammonius: ii. 49, 112, 120, 140, 144; grammarian; A.D. 390
- Anacreon: i. 4, 14, 25 ff., 34-6; 84, 112, 384, 402, 480, 490; ii. 245, 251; lyric poet; 530 B.C.
- Anacreontea, The*: i. 14; ii. 111; a collection of short poems suitable for singing, written by various hands, mostly late, in imitation of Anacreon (see end of vol. ii)
- Ananius: i. 24-5; iambic poet; 520 B.C.
- Anaxagoras: i. 30-1; 188, 416, 494; philosopher; 440 B.C.
- Anaximander: i. 182; physical philosopher; 570 B.C.
- Andocides: i. 479; Attic orator; 400 B.C.
- Annianus: i. 470; Roman poet; A.D. 130
- Anonymous writer* of a philosophical work in the Doric dialect entitled *Δισσοὶ Λόγοι*: i. 164; c. 400 B.C.
- Anthologia Palatina* [A. P.]: i. 14, 23, 26, 33, 36, 86, 98; 157-8.

¹ The dates are those of the *floruit*, i.e. about the 40th year.

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- 166, 171, 197, 291, 323, 360, 366, 420, 430, 439, 445, 470, 504, 515; ii. 4, 7, 8-14, 27, 54, 61-2, 73, 76, 93, 96, 116, 168, 247, 251, 269, 274, 286; a large collection of Gk. "epigrams," i.e. inscriptions and quasi-inscriptions, embodying the earlier compilations of Meleager and others, made by Constantine Cephalas c. A.D. 520
- Anthologia Plantarum*: i. 291, 367, 470; ii. 4, 7, 8, 10, 14, 17, 27, 44, 106, 274; the shorter of the two great collections of Gk. "epigrams," made by Maximus Planudes A.D. 1301
- Anti-Articist*: ii. 234; an anonymous grammarian of doubtful date
- Anticlidés: ii. 238; historian; c. 250 B.C.
- Antiochus: i. 184; ii. 142; an unknown writer of the 5th cent. B.C.
- Antimachus: i. 35-6; 86, 498 ff; epic and elegiac poet; 425 B.C.
- Antiphanes: i. 327, 454; ii. 64, 242; writer of comedy; 365 B.C.
- Antiphon: i. 480, 502; ii. 26; Attic orator; 440 B.C.
- Antisthenes: i. 17; 224; the Cynic philosopher; 405 B.C.
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- Aphthonius: i. 233, 249; rhetorician; A.D. 350
- Apollodorus: ii. 24, 28
- Apollodorus: i. 182, 189, 499; ii. 124; chronologer and grammarian; 140 B.C.
- Apollonius Dyscolus: ii. 118, 141, 159; grammarian; A.D. 110
- Apollonius of Rhodes: i. 38; 95-6, 281, 508-10, 513; ii. 94, 102-4, 116, 180, 188; poet; 260 B.C.
- Apollonius the Sophist: ii. 158, 233; c. A.D. 100
- Apostolus: i. 89, 123, 141, 145, 156, 229, 233, 237, 243, 247, 261, 285, 289, 293, 299, 305, 307, 309, 313, 327, 339, 366, 417; ii. 51-4, 74-5, 85, 131-2, 144, 185-6, 215, 217, 303, 368; compiler of a collection of proverbs; A.D. 1460
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- Appian*: ii. 182; historian; A.D. 130
- Apuleius: i. 185; ii. 4, 57, 64; Roman philosopher and novelist; A.D. 130
- Ardus: i. 135, 208; ii. 154; didactic poet; 270 B.C.
- Aratos, Life of*: ii. 101
- Archelaus: i. 31, 182, 188, 424, 440, 446, 494; physical philosopher; c. 450 B.C.
- Archilochus: i. 2-5, 11, 24-7, 38; 42-4, 58, 95, 102, 168, 218, 482; ii. 23, 82 ff; 315 ff
- Archytas of Tarentum: i. 468; ii. 32; statesman, Pythagorean philosopher, general, and mathematician; 370 B.C.
- Aristarchus: ii. 82, 94; grammarian; 175 B.C.
- Aristeides: i. 470; writer of the collection of love-stories called *Milesian Tales*; 150 B.C.
- Aristides: i. 121, 148-50, 153; ii. 21, 22, 78, 100, 156, 186, 273; rhetorician; A.D. 170
- Aristippus of Cyrene: i. 444; ii. 2; Cyrenaic philosopher; 395 B.C.
- Aristoteles: ii. 14; Plato's real name
- Aristophanes: i. 17, 32, 38; 59, 81, 117, 172, 177, 196-7, 202-4, 233, 236, 261, 287, 360, 374; 414-6, 428, 440, 448-50, 464; ii. 10, 14, 22, 61, 101, 108, 122, 141, 144, 147, 154, 168, 175, 179-80, 184, 200, 202, 208, 230-35, 238-42, 261, 298; writer of comedy; 410 B.C.
- Aristophanes of Byzantium: ii. 76, 92, 204; grammarian; 215 B.C.
- Aristotle*: i. 25; 62, 66, 106-10, 120, 131, 133, 137, 141-2, 145, 148, 158, 164-6, 176-80, 184-6, 195, 206-8, 211, 221-2, 230, 233, 243, 245, 249, 251, 259, 281, 289, 402, 407, 413, 421, 424, 448, 456, 474, 482; ii. 46 ff, 56, 74, 92, 104, 110, 132-4, 192, 276, 284, 288, 292, 295-8, 302, 308; philosopher; 345 B.C.
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- Arsenius: i. 134, 339; ii. 107, 144; son of Apostolus; compiler of a collection of proverbs; A.D. 1500
- Artemidorus: i. 249, 289, 468, 473; writer on dreams; A.D. 150
- Asclepiades of Myrleia: i. 510; grammarian and historian; c. 80 B.C.
- Asclepiades of Phlius: ii. 56; Cynic philosopher; 330 B.C.
- Asclepiades of Samos: i. 504; poet; 285 B.C.
- Asius: i. 3; 80 ff
- Aspasius: i. 166; Peripatetic philosopher; A.D. 80
- Astydamas: i. 54; ii. 38; tragic poet; 372 B.C.
- Athenaeus: i. 25, 32; 56, 80, 86, 89, 94, 100, 108, 152, 157, 162-4, 168-70, 176, 190-6, 204, 224, 255, 261, 285-7, 289, 347, 360, 420, 426-34, 440, 450-8, 464, 470, 480-6, 480, 496, 499, 506, 512; ii. 7, 16, 18, 27, 33, 34, 50, 53, 59, 61, 68, 72, 78, 84, 88, 92-8, 106-8, 112, 122, 132, 136, 140, 144, 154-8, 178, 80, 188-90, 208, 221, 224-32, 238, 242-4, 258, 268, 282-4, 293-4, 360, 310-2; writer of miscellanies; A.D. 220
- Attilius Fortunatianus: ii. 153, 175; Latin writer on metre; A.D. 300?
- Atticus: ii. 142; Platonic philosopher; A.D. 170
- Augustine* of Hippo: i. 496; Christian writer; A.D. 395
- Aulus Gellius: i. 200; ii. 7; compiler of a miscellany of lexicography, law, and philosophy; A.D. 170
- Ausonius: i. 33; 470; ii. 4, 9, 11, 76; Roman poet; A.D. 350
- Avian*: i. 426; Roman poet and writer of fables; c. A.D. 400
- Babrius: ii. 145, 181; writer of Fables in iambic verse; A.D. 200
- Bacchylides: i. 413; lyric poet; 470 B.C.
- Bachmann's Anecdota*: ii. 112; ex-tracts from hitherto unpublished Gk. MSS preserved at Paris, published 1828
- Basil (the Great)*: i. 131, 133, 247, 367; ii. 144; Christian writer; pupil of Himerius; A.D. 365
- Batrachomyomachia*: i. 410; *The Battle of Frogs and Mice*, a mock-epic perh. by Pígrus; 480 B.C.?
- Bekker's Anecdota*: ii. 183, 234-6; a collection of previously unedited Gk. works, published 1814-21
- Bion: i. 38; poet; 100 B.C.?
- Bion (the Borysthenite): i. 224; philosopher; c. 260 B.C.
- Boissonade's Anecdota Graeca (Nova)*: i. 249, 299, 367; ii. 217; extracts from Gk. MSS preserved at Paris, published 1844
- Böton: i. 182
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- Callimachus: i. 25, 35, 38; 44, 81, 88, 452, 502, 508; ii. 57, 84, 117, 128, 134, 192, 242, 304; poet; 270 B.C.
- Callinus: i. 2, 3, 11; 40 ff, 333; ii. 84, 107, 210
- [Callisthenes]: i. 40; historian; 330 B.C.; the extant works ascribed to him are spurious
- Carmena Popularia*: ii. 223; = *Folk-Songs*
- Cassius Longinus: i. 504; rhetorician; A.D. 270
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- Catullus: i. 25, 35; ii. 187; Roman poet; 69 B.C.
- Cebes: i. 494; Socratic philosopher; 410 B.C.
- Cædres*: ii. 122; chronologer; A.D. 1050
- Censorinus: i. 141, 189; ii. 213; grammarian; A.D. 240
- Cephalodorus: ii. 178; orator; 350 B.C.
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- Cercoeps: i. 134; a legendary poet *Certain Homeri et Hesiodi*: i. 281; a work, partly in epic verse, perh. by Alcidas (420 B.C.)

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- Chocrilus: i. 422; writer of tragedy; 500 B.C.
- Chocrilus of Samos: i. 502; ii. 60; epic poet; 430 B.C.
- Chocroboscus: i. 212, 514; ii. 78, 204, 210; grammarian; i. A.D. 600
- Choriclus: i. 122; rhetorician; A.D. 520
- Chronicon Paschale*: i. 217; an epitome of history down to A.D. 630, perh. by Maximus Confessor
- Chrysippus: i. 76, 249, 470; ii. 61, 284, 304; the Stoic philosopher; 240 B.C.
- Cicero: i. 23; 124, 135, 170, 186, 259, 463, 483, 500; ii. 30, 40, 92, 125, 273, 304, 310; Roman orator and philosopher; 60 B.C.
- Cinaethon: i. 80; epic poet; traditional date 765 B.C.
- Clearchus: i. 281; ii. 18, 68, 78, 88; Peripatetic philosopher; 300 B.C.
- Clement of Alexandria*: i. 44, 75, 121, 125, 127, 132, 141, 178, 189, 191, 200, 206, 229, 233, 243, 247, 249, 253, 269, 281, 285, 289, 424, 448; ii. 54, 57-8, 62, 82-4, 107, 116, 124, 128-31, 134, 143, 210, 216, 225, 228, 270; Christian writer; A.D. 200
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- Clémas: i. 3; poet and fluteplayer; 660 B.C.
- Comus: i. 468; musician; 450 B.C.
- Corinna: i. 45, 438; lyric poetess; 510 B.C.
- Cramer's Anecdota Oxoniensis*: i. 103, 199, 445; ii. 7, 61, 119, 121, 149, 180-2, 194, 233, 284, 397; a collection of previously un-
- edited Gk. works from Oxford MSS, published 1835-7
- Cramer's Anecdota Parisiensis*: i. 101, 141, 171, 179, 233, 249, 366; ii. 7, 100, 111, 117, 141, 144-6, 149, 182, 196, 193, 233; a collection of previously unedited Gk. works from Paris MSS, published 1839-41
- Crantor: i. 281; ii. 2; Academic philosopher; 310 B.C.
- Crates of Athens: ii. 2; Academic philosopher; 270 B.C.
- Crates of Mallus: i. 208; grammarian; 170 B.C.
- Crates of Thebes: i. 37-8; 127; ii. 50 ff
- Cratippus: i. 110, 125, 158, 162, 448; ii. 84, 122, 138, 192, 208; writer of comedy; 450 B.C.
- Cresilas: ii. 268; sculptor who made a famous statue of Pericles; 450 B.C.
- Crexus: ii. 88; lyric poet; 430 B.C.
- Critias: i. 11, 33-4; 230, 478 ff; ii. 6, 190
- Crusius' Paroemiographica*: ii. 236; a critical study of the Gk. proverb-collections, containing some newly published matter (1883)
- Curtius, Quintus: ii. 70; Roman historian of Alexander; A.D. 50?
- Cydas: i. 102; lyric poet; 480 B.C.?
- Cydonia: ii. 268; a city of Crete
- Cynics: ii. 50-9
- Cyrl: ii. 83, 212; bishop of Alexandria; A.D. 430
- Cyrrillus: i. 217; ii. 196; of Alexandria; author of a glossary; A.D. 420?
- Damon: i. 494; musician; 420 B.C.
- Deimachus: ii. 170; Attic orator; 320 B.C.
- Demeas: i. 162 ff; an unknown historian
- Demetrius: i. 164; ii. 57, 144, 147; rhetorician; A.D. 50?
- Demetrius of Phalerum: i. 157, 188; ii. 50, 53, 68; Peripatetic philosopher and statesman; 315 B.C.

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- Demetrius of Scepsis: i. 512; ii. 188; grammarian; 170 B.C.
- Demétrius: i. 162; philosopher; 420 B.C.
- Demodocus: i. 4; a blind bard in the *Odyssey*
- Demodocus of Leros: i. 22-3; 166, 173
- Demon: ii. 236; writer on antiquities and collector of proverbs; 300 B.C.
- Demosthenes: i. 104, 116, 406, 424, 472, 479, 500; ii. 4, 42, 236, 274, 290; the great Athenian orator and statesman; 340 B.C.
- Diagoras of Melos: i. 186, 480; lyric poet; 'atheist'; 420 B.C.
- Dicaearchus: i. 442; Peripatetic philosopher, historian, grammarian; 310 B.C.
- Didymus: i. 216; ii. 49, 74, 108; grammarian; 30 B.C.
- Dio Cassius: i. 504; historian; A.D. 210
- Dio Chrysostom [Dion of Prusa]: i. 59, 135, 170, 174, 218, 281, 496; ii. 92, 126, 144, 148, 188; rhetorician; A.D. 80
- Diodorus of Sicily: i. 56, 64-5, 115, 122, 125, 154, 407, 460, 498; ii. 30, 36, 38; historian; 40 B.C.
- Diogenes: i. 37; ii. 50; the Cynic philosopher; 370 B.C.
- Diogenes Laertius: i. 24, 37; 54, 92, 96, 108, 116, 121, 123-4, 134, 141, 158, 162, 166, 184-5, 188, 196-8, 201-2, 207, 224, 432, 442-6, 480, 491, 496; ii. 2-8, 12, 33, 38, 44-50, 53-62, 66, 75, 79, 97, 133, 244, 274; biographer; A.D. 220
- [*Diogenian*]: i. 103, 121, 134, 154, 177, 247, 255, 281, 305, 514; ii. 24, 84, 140, 310; grammarian; prob. not the author of the collection of proverbs under his name; A.D. 120
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- Dionysius of Halicarnassus: i. 33, 35; 482, 502; ii. 40, 42, 131, 288; historian and grammarian; 20 B.C.
- Dionysius of Milētus: i. 510; historian; c. 500 B.C.
- Dionysius Periegetes: i. 171-2, 185, 214, 502; geographer; 300 B.C.
- Dionysius the Younger: i. 2, 30
- Dionysodorus: i. 496; perh. to be identified with the grammarian of 150 B.C.
- Duris: i. 80, 158, 162, 508; ii. 284; historian; 300 B.C.
- Elias: i. 249; Christian Neo-Platonist; A.D. 320?
- Empedocles: i. 184-8, 222, 412, 442 ff, 502; philosopher and poet; 465 B.C.
- Epaphroditus: ii. 198; grammarian; A.D. 50
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- Epicharmus: i. 412; ii. 30, 226, 232; writer of comedy; 500 B.C.
- Epictētus: i. 470, 496; ii. 64; Stoic philosopher; A.D. 100
- Epicurus: i. 186, 224; ii. 76; the philosopher; 300 B.C.
- Epimēnides: i. 5; 182, 202; prophet and poet; 600 B.C.
- Epiphanius: i. 211; Christian writer; A.D. 350
- Eratosthenes: i. 33; 458, 463, 468; ii. 94, 176; mathematician, geographer, astronomer, chronologist, grammarian; 235 B.C.
- Erotian*: i. 214, 424; ii. 126, 178, 206; lexicographer; A.D. 60
- Etymologicum Florentinum*: see *Etym. Magnum Vetus*
- Etymologicum Gudianum (E.G.)*: i. 213; ii. 111, 117, 122, 140, 144-6, 179-80, 185, 232, 290; etymological lexicon; A.D. 1100
- Etymologicum Magnum (E.M.)*: i. 100, 213, 303, 316, 419, 433, 508-9; ii. 70, 101, 111, 113-8, 123, 144-9, 158, 179, 184, 194, 198-200, 210, 218, 228, 232-6, 300, 304; etymological lexicon; A.D. 1200
- Etymologicum Magnum Vetus* [also called *Et. Florentinum* (Miller) and *Et. Geminum*]: i. 198, 213-4, 512; ii. 116, 122, 128, 146, 149, 178-80, 226, 234; an

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Etymologicum Sorbonianum: ii. 148; now regarded not as a separate work but as a variant recension of the *Et. Gud.*

Etymologicum Vindobonense (E.V): ii. 115, 118, 146, 181; an anonymous Gk. lexicon first published by Bergk in 1859

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Eucleid (Eucleides): i. 432; mathematician; 300 B.C.

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Eusebius: i. 16; 133, 169, 179, 189, 201, 204, 207, 217, 239, 468; ii. 75, 87, 90, 122, 142, 217; Christian apologist, historian, and chronologer [mostly survives only in Jerome's Latin version and the Armenian translation]; A.D. 305

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Florilegium Monacense: i. 339, 343, 345; ii. 74; a collection of γράμματα from the works of certain philosophers, poets, and orators, printed with Stobaeus

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Gorgias: i. 11; 440-2, 464, 488; ii. 92, 272; a Sicilian orator and teacher of rhetoric who visited Athens 427 B.C. and after

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Hecataeus: i. 188; historian and geographer; 500 B.C.

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Hellānicus: i. 510; historian; 420 B.C.

Hephaestōn: i. 78, 424, 488; ii. 128, 138-40, 146, 152-4, 176; metrician; A.D. 170

Hēracleides of Pontus: i. 32; 54 (?) , 110, 450, 502; ii. 90, 107, 182; Peripatetic philosopher and grammarian; 380 B.C.

Heraclēides Lembus: i. 195 (?); philosopher; 170 B.C.

Hēracleitus: i. 24, 36; 188, 210, 412; ii. 244; philosopher; 500 B.C.

Hēracleitus: ii. 124; grammarian; A.D. 50?

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Hermias of Alexandria: i. 137, 473; philosopher; A.D. 450?

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Herōdes (or Herōdas): i. 25; writer of mimes in iambic verse; 250 B.C.

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Herodōtus (Hdt.): i. 19; 42, 68, 112, 134, 162, 191, 202, 278, 368, 407, 410, 426, 439; ii. 7, 82, 94, 134-6, 198, 206, 261, 264, 276, 306; historian; 445 B.C.

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Isidore of Pelusium: ii. 64; Christian writer; A.D. 420

Isocrates: i. 104, 170, 220, 237, 245; ii. 40, 42, 72, 110, 178; Attic orator; 390 B.C.

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- Joannes of Sicily (Doxopates): i. 134; ii. 104, 147; rhetorician; A.D. 1020
- John of Alexandria*: see Philoponus
- John of Damascus*: ii. 64, 298; Christian writer; A.D. 730; see *App. Stobaei*
- John the Deacon*: i. 518; a commentator on Hermogenes; A.D. 500?
- Juba: ii. 18, 111, 147, 302; king of Mauretania; historian and writer on art and the drama; 25 B.C.
- Julian: i. 229, 255; ii. 51-4, 62, 66, 87, 94; Roman Emperor A.D. 361-3
- Julian of Egypt: ii. 10; prefect of Egypt and epigrammatist; A.D. 530
- Justinus: i. 59, 114; ii. 33; Roman historian; A.D. 200?
- Laevius: i. 470; Roman poet; c. 50 B.C.
- Lasus: i. 25; 184; lyric poet; 500 B.C.
- Leonidas of Tarentum: ii. 8, 96; poet; 270 B.C.
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- Lucilius (or Lucius Tarrhaeus): ii. 142; grammarian and writer on proverbs c. A.D. 50
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- Lynceus: ii. 284; grammarian and writer of comedy; 300 B.C.
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- Macarius: i. 281; ii. 288, 310; compiler of a collection of Gk. proverbs; A.D. 1250?
- Macrobius: i. 141; ii. 7, 110; Roman grammarian; A.D. 390
- Mai's Coll. Vat. (Scriptorum Veterum Collectio Nova)*: i. 179; a collection of previously unedited Greek works from Vatican MSS, published 1825-38
- Malalas: ii. 190; chronologer; A.D. 530
- Mallius Theodorus: i. 492; metrician; A.D. 400?
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- Martial*: i. 25; ii. 97; Roman poet; A.D. 80
- Matranga's Anecdota*: ii. 105, 108, 186, 232; a collection of previously unedited Gk. works from various Italian libraries, published 1801
- Maximus Confessor: i. 291, 301, 313, 367; Christian writer and chronologer; A.D. 620
- Maximus Planudes: ii. 105; grammarian and anthologer; A.D. 1300
- Maximus of Tyre: i. 468; rhetorician; A.D. 180
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- poet; one of the accusers of Socrates; 400 B.C.
- Menander: i. 327, 470; ii. 76; writer of comedy; 300 B.C.
- Menedæus: ii. 56; philosopher; 310 B.C.
- Menétor: ii. 106; writer of unknown date quoted by Athenaeus
- Metrodorus: ii. 72
- Miller's Mélanges de Philologie et d'Épigraphie*: ii. 149, 158, 203, 234; a collection of articles containing certain hitherto unedited Gk. works, published 1876
- Mimnermus: i. 2-3, 7, 11, 22-3, 35; 42, 82 ff, 133-4, 184, 323, 349, 353, 355, 381; ii. 23, 89, 135, 214
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- Musonius: i. 233; Stoic philosopher; A.D. 50
- Myrtillus: ii. 238; writer of comedy; 430 B.C.
- Neoptolémus of Parium: ii. 268; grammarian; c. 240 B.C.
- Nepos, Cornelius: ii. 36; Roman biographer; 60 B.C.
- Nicanor of Colophon: i. 171, 222, 287, 504, 508; ii. 117, 159, 180, 194; poet; 150 B.C.
- Nicanor of Thyateira: ii. 240; writer on Attica and the Attic dialect quoted by Harpocration and Athenaeus
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- Nicomachus: i. 226; perh. the writer of comedy; 420 B.C.
- Nicostratus: i. 233; rhetorician; A.D. 150
- Nossis: i. 23; poetess, epigrammatist; 300 B.C.
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- Onomacritus: i. 18-9; 288; poet and writer of oracles; 520 B.C.
- Oracula Sibyllina*: i. 367; a collection of oracles, some as early as the 2nd cent. B.C. but mostly of Jewish and Christian origin
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- Papyri*: i. 58, 84-6, 120, 141-2, 148-52; ii. 49, 74, 97-9, 137, 150-2, 175, 210; see Chrystippus
- Parian Chronicle*: i. 19; 402, 416, 422, 458, 496; ii. 30, 38, 76, 82; an inscribed stone, part at Oxford, part at Paros, giving a summary of Gk. history down to 264 B.C.
- Parménides: i. 24; 168, 184-6, 222, 412, 442; philosopher; c. 500 B.C.
- Parmeniscus: i. 190; Pythagorean philosopher; c. 450 B.C.
- Paroemiographi Graeci (or P.G. Gott.)*: i. 134, 145, 148; ii. 62, 310; the ancient proverb-collections published by von Deutsch and Schneidewin 1839; see Apostolius, *Diogenian*, Macarius, Zenobius

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Plotínus: i. 504; Neo-Platonist philosopher; A.D. 245
 Plotius Sacerdos, Marius: ii. 147, 154, 156, 208; metrician
Plutarch: i. 30, 35; 58, 62, 65, 71, 78, 86, 89, 102, 106, 110-6, 121, 122-4, 127, 131, 132-8, 144-8, 151, 153, 156, 160, 163, 164-8, 178, 183, 184, 187, 191, 211, 212, 222, 249, 255, 257, 281, 287, 410, 414, 418-20, 421, 426, 432, 440, 450, 458, 472-6, 480-2, 488, 496-8, 504; ii. 9, 24, 30, 32-6, 40, 42, 50, 53-8, 61, 72-4, 85-6, 90, 94, 96-8, 100-2, 108-12, 124-8, 133-6, 144-6, 160, 174, 182, 188, 216, 238, 244, 259, 262, 273, 282-4, 292, 297, 304, 308-10; biographer and essayist; A.D. 85
 Polémón(n): ii. 3; Academic philosopher; 300 B.C.
 Polémón: i. 34; 84; ii. 238; geographer; 200 B.C.
 Pollux (Polydeuces): i. 137, 152, 198, 212, 253, 492; ii. 126, 192-209, 204-6, 228, 308; lexicographer; A.D. 170
 Polyænus: i. 54; ii. 36; writer on strategy; A.D. 150
 Polybius: i. 124; ii. 275, 286, 289; historian; 175 B.C.
 Polymnestus: i. 3; 82; poet; 630 B.C.
 Porphyrio: i. 85, 88; commentator on Horace; A.D. 250?
 Porphyry (*Porphyry*): i. 208, 249, 442, 504; ii. 271; Neo-Platonist philosopher; A.D. 270
 Poseidippus: i. 86; epigrammatist; 250 B.C.
 Praxilla: i. 331; lyric poetess; 450 B.C.
 Praxitéles: i. 31; ii. 10, 16, 50; the great sculptor; 350 B.C.
Præcian: ii. 141, 154, 310; Roman grammarian; A.D. 500
 Probus: i. 510; commentator on Vergil; A.D. 70
 Proclus: i. 136-7, 183, 211, 502-4; Neo-Platonist philosopher and grammarian; A.D. 450; perh. identical with
 Proclus: i. 44; compiler of a chrestomathy

Propertius: i. 88; Roman poet; 20 B.C.
 Protágóras: i. 412; ii. 244; sophist; 440 B.C.
 Psellus: ii. 179; philosopher, grammarian, rhetorician; A.D. 1060
 Pseudo-Phocylides: see *Phocylidea*
 Pythagóras: i. 24; 182, 188-90, 196, 210, 432; ii. 32, 41; philosopher; 535 B.C.
Quintilian: i. 35; 59, 468, 500; ii. 18, 22, 94, 310; Roman rhetorician; A.D. 75
 Quintus of Smyrna: i. 58; epic poet; A.D. 350?
Rhetöres Graeci, Walz: i. 445; ii. 140; see Aphthonius, Hermogenes
 Rufinus: i. 38; epigrammatist; A.D. 510
 Rufinus of Antioch: ii. 111, 147, 302; Roman metrician; A.D. 430
 Sappho: i. 3, 6, 26; 108, 154; ii. 10, 86, 137, 251; lyric poetess; 600 B.C.
 Satyrus: i. 444; Peripatetic philosopher; 220 B.C.
Schoell's Anecdöta Varia: ii. 128; a collection of previously unedited Gk. works published by Schoell and Studemund in 1886
Scholíast: = ancient commentator whose notes are preserved in some of our Gk. and Latin MSS
Scolia (*Drinking Songs*): i. 324
 Scythinus: i. 36; ii. 244 ff
 [Scymnus]: ii. 150; geographer; c. 200 B.C.; the extant iambic description of the world, c. 50 B.C., is by another hand
 Semonides of Amorgos: i. 2, 3, 23, 27, 44, 205; ii. 210 ff
 Sextus Empíricus: i. 182, 189, 191, 200, 206-10, 281, 483; ii. 52, 101, 117, 133; Sceptic philosopher and physician; A.D. 190
Shaw, G. B.: i. 5
Shelley, G.: i. 5
 Simmias (*or Simias*) of Thebes: i. 36, 490; ii. 12 ff; Socratic philosopher; 320 B.C.

- Simamias of Rhodes: ii. 13; epigrammatist; 300 B.C.
- Simonides of Amorgos: *see* Simonides
- Simonides of Ceos: i. 5, 11, 18, 25-7 ff, 30, 35, 80, 153, 197, 204, 402-4, 444; ii. 17, 251, 261, 263-4, 267, 275; lyric and elegiac poet; 510 B.C.
- Simonides of Zacynthus: ii. 88
- Simplicius: i. 206, 209, 474; ii. 64; philosopher; A.D. 530
- Socrates: i. 7, 16, 18-19, 31, 34; 54, 218, 422, 446, 456, 460, 464-8, 478, 494 ff; ii. 2, 5, 7, 12, 18, 35; the great Athenian philosopher; 440 B.C.
- Solon: i. 3-7, 11, 18, 23, 25, 38; 54, 104 ff, 156, 168, 226, 247, 257, 267, 299, 317, 385, 424, 480, 506; ii. 2, 53, 151
- Sophilus: i. 460
- Sophocles: i. 16, 29, 30, 36; 102, 134, 168, 204, 232, 254, 281, 421 ff, 472; ii. 12-14, 100, 111, 132, 170, 300
- Sophon: i. 468; ii. 224; writer of mimes; 440 B.C.
- Sosicrates: i. 110, 124; historian; c. 150 B.C.
- Sosthenis: ii. 279; writer of tragedy; 280 B.C.
- Spartianus: i. 504; one of the writers of the *Historia Augusta* or collection of biographies of the Roman Emperors from A.D. 117 to 284
- Speusippus: ii. 2, 44; Academic philosopher; 370 B.C.
- Stephanus of Byzantium: i. 48, 171, 218, 438, 506; ii. 84, 165, 178, 198, 210, 244, 276; lexicographer; A.D. 530
- Stesichorus: i. 102, 506; ii. 34, 94; lyric poet; 570 B.C.
- Stesimbrotus: i. 500; rhapsode and historian; 450 B.C.
- Stilpo: ii. 54-6; Megarian philosopher; 300 B.C.
- Stobaeus: i. 36; 44, 70, 74, 88, 91, 92, 98, 103, 108, 126, 131-3, 135, 139, 156, 159, 172-6, 202, 208, 209, 211, 220, 233, 241, 247, 249, 251, 255, 259, 267, 269, 280, 285, 287, 289, 291, 293,

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- Strabo: i. 40-2, 48, 49, 62-6, 81, 82, 96, 172, 184, 191; ii. 60, 72, 99, 101, 106, 109, 122-4, 210, 230, 304; geographer; A.D. 1
- Strato: i. 38; epigrammatist; compiler of an anthology; A.D. 150
- Strattis: ii. 236; writer of comedy; 400 B.C.
- Suetonius: ii. 203, 234; Roman biographer and grammarian; A.D. 120
- Suidas: i. 4, 35; 50, 82, 104, 135, 156, 167, 168, 173, 191, 197, 281, 305, 353, 404, 410-4, 422, 428, 442, 445-6, 460, 468, 494-6, 500, 504, 507; ii. 2, 5, 7, 12, 30, 38-46, 62-4, 72, 78, 92, 101, 107, 115, 133, 136, 139, 145-6, 158, 175, 180-2, 200, 202, 210, 233, 239-40, 260, 274, 288, 298, 302; lexicographer; A.D. 950
- Syagrus (Syager): i. 184; an early epic poet
- Symmachus: ii. 242; grammarian; A.D. 100
- Syncellus, George: ii. 211; chronologer; A.D. 790
- Synesius: ii. 98, 112; Christian writer; A.D. 410
- Syrianus: ii. 105; Neo-Platonist philosopher; A.D. 430
- Tatian*: i. 135; Christian writer; A.D. 160
- Telauges: i. 442
- Telecleides: i. 434; writer of comedy; 420 B.C.
- Têles: i. 241, 301; ii. 58, 62, 67, 290; Socratic philosopher; 290 B.C.
- Terpander: i. 432; ii. 86; lyric poet; 675 B.C.
- Thales: i. 24; 108, 156, 160, 182-4, 202; the philosopher; 585 B.C.
- Themistius: i. 59, 157, 174, 239,

- 251, 483, 496; ii. 21, 96, 275, 300; philosopher and rhetorician; A.D. 350
- Theocritus: i. 35, 38; 276, 334, 384, 484; ii. 6, 96, 112, 118, 127, 171; poet; 275 B.C.
- Theocritus of Chios: ii. 72 ff
- Theodoret*: i. 133, 201, 203, 208, 239, 249, 281; ii. 59, 62; Christian writer; A.D. 430
- Theodôrus of Cyrène: i. 468; Pythagorean philosopher and mathematician; 430 B.C.
- Theodôrus Prodrômus: ii. 96; author of a metrical romance; A.D. 1130
- Theodûlus (Thomas Magister): i. 133; rhetorician and grammarian; A.D. 1300; *see* Mai
- Theognis: i. 6 ff, 23, 33; 49, 75, 77, 93, 99, 121, 131, 133, 137, 139, 155, 168-70, 180, 216 ff, 433, 475, 489; ii. 23, 25, 65, 131, 208, 217, 279
- Theognis ('Snow'): i. 216
- Theognostus: ii. 223; grammarian; A.D. 820
- Theologumena Arithmeticae*: i. 191; a late work on numbers by an unknown author
- Theon: ii. 132, 141; rhetorician; A.D. 120
- Theophilus of Antioch: ii. 130; Christian writer; A.D. 170
- Theophrastus: i. 114, 180, 243, 309, 377, 418, 424; ii. 4, 124, 151, 161, 284, 294-6; Peripatetic philosopher; 330 B.C.
- Theopompus: ii. 72; historian; 340 B.C.
- Thespis: i. 414, 422; writer of tragedy; 530 B.C.
- Thomas Magister: ii. 10; grammarian; A.D. 1300; *see* Theodûlus
- Thrasymachus of Chalcedon: ii. 268; rhetorician; 420 B.C.
- Thucydides: i. 31; 217, 223, 249, 263, 307, 460, 489, 502; ii. 26, 260, 265; historian; 430 B.C.
- Timaeus: i. 510; ii. 34, 40; historian; 300 B.C.
- Timocreon: i. 29; lyric and comic poet; 470 B.C.
- Timothêus: i. 19, 31; ii. 26, 151; lyric poet; 410 B.C.
- Tricha: ii. 153; metrician; A.D. 650?
- Trypho(n): ii. 78, 294; grammarian; 20 B.C.
- Tyrtaeus: i. 2-8, 11, 14-5, 17-8; 50 ff, 218, 221, 275, 339, 347; ii. 254
- Tzetztes: i. 102, 177, 185, 214, 445; ii. 105, 108, 175, 202-4, 211; grammarian; A.D. 1150
- Ulpian*: i. 117; rhetorician; A.D. 320
- Valerius Maximus: i. 134; ii. 86; compiler of miscellanies; A.D. 30
- Velleius Paterculus: ii. 97; Roman historian; A.D. 20
- Vergil*: i. 510; Roman poet; 30 B.C.
- Voluminum Herculanensium Collectio Altera*: i. 141; ii. 210; the second collection of Papyri found at Herculaneum; published at Naples 1862-77
- Xenocrâtes: ii. 2; Academic philosopher; 275 B.C.
- Xenophanes: i. 23; 82, 168, 182 ff, 226
- Xenophon: i. 17; 155, 183, 220, 233, 251, 423, 478-80; ii. 18, 291; historian; 400 B.C.
- Zeno of Citium: i. 470; founder of the Stoic philosophy; 295 B.C.
- Zenobius: i. 134; ii. 39, 136, 158, 174, 190, 285, 290, 303; rhetorician; A.D. 130
- Zeuxis: i. 273; ii. 18, 22 ff, 28, 92; the great painter; 420 B.C.
- [Zonaras]: ii. 119, 146, 179-80, 227-9, 232; A.D. 1120; the lexicon ascribed to this historian is prob. by another hand

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- Abantians*: ii. 98; an ancient people of Euboea
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Alyattes: ii. 254; king of Lydia 604-560 B.C.
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Amalthēa: i. 176; the goat which suckled the infant Zeus; one of her horns was given by Z. to his nurses the daughters of the Cretan king, making it a 'horn of plenty' (cornucopia) which could be filled at the wish of the possessor
Amazons: i. 102; a race of female warriors whose chief seat was placed by Gk. mythology near the modern Trebizond
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Amphilōchus: i. 42; son of Amphipharis of Argos; fought in 2nd expedition against Thebes and was a seer on the Greek side at Troy
Amphipolis: i. 494; a Gk. city of Macedonia taken from the Athenians by the Spartans in 424 B.C.
Amphitimus: ii. 164
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Argonauts, The: i. 508-10; *see* Jason
Argos: i. 66, 102, 198; ii. 132, 190, 232, 258, 266; a city of the Peloponnese
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Ariston of Argos: ii. 2
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Artemisia: i. 410; queen, under Xerxes, of Halicarnassus and other cities of S.W. Asia Minor; she fought for the Persians at Salamis
Asclepiad: i. 444; son of Asclepius, a general name for physicians
Asclepius (Aesculapius): i. 29, 36; 280; ii. 34, 238, 274; a great physician; after Homer, the God of healing
Asia (Minor): i. 40, 96, 486; ii. 110
Aspasia: i. 34; 468; ii. 238; of Miletus; mistress of Pericles; prosecuted for impiety 438 B.C.
Assyria: i. 510

- Aster : i. 36; ii. 2; a youth beloved by the young Plato; prob. a nickname
 Asteria : i. 440
 Astyages : ii. 254; king of Media 585-549 B.C.
 Astypalaea : i. 80, 82, 352; an island of the S.E. Aegean; ancient colony of Megara
 Astyphele : i. 352
 Atalanta : i. 388; a swift-footed Boeotian (or Arcadian) huntress who shunned marriage but at last gave herself to Hippomenes (or Meilanion), who, death being decreed for suitors who ran and lost, beat her in the race by throwing down an apple which she stopped to pick up
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 Atlantis : i. 114, 144; a large island 'greater than Libya and Asia put together,' which, according to Plato's (fictitious?) account of a conversation between Solon and a priest of Saïs, had once lain off the present Straits of Gibraltar, the centre of a great empire, but at last engulfed in the sea
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 Aurelian : i. 504
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 Baccidae or Bacchiadae : ii. 250; a clan who ruled Corinth from c. 750-655 B.C., when they were overthrown by Cypselus
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 Bibulus : ii. 94; Cicero's colleague in his consulship 63 B.C.
 Bittis : i. 500
 Black (or Euxine) Sea : ii. 264
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 Bōrēas : i. 74, 314, 426, 508-10
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 Brauron : ii. 112; one of the twelve ancient cities of Attica
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 Brōmius : i. 454; see Dionysus
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 Byzantium : i. 510; ii. 160, 264; the Gk. city afterwards known as Constantinople
 Cabarnian : i. 506; ii. 168; priests of Demeter at Paros, and prob. also more generally = *Farian*; 'Cabarnis' is attested as a poetical name of Paros
 Cadmus : i. 230; mythical king of Thebes
 Calais : i. 314; see Zetes
 Calchas : i. 42; chief seer with the Greeks at Troy
 Calchedonia : i. 512; eponymous heroine of Calchedon or Chalcedon, a Gk. city at the E. entrance of the Bosporus
 Calliades : i. 458
 Callias son of Hipponicus : i. 466, 480; a rich and dissolute Athenian; 420 B.C.
 Callias : i. 418, 458
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 Calliōpē : i. 456; . 40; see *Muses*

- Callisto : ii. 280
 Calydon : ii. 188; a city of Aetolia
 Canopus : i. 144; a city of Egypt
 Carians : i. 158, 410, 484; ii. 110, 172, 302; a non-Hellenic race of W. Asia Minor
 Carpathos : ii. 190; an island of the S.E. Aegean
 Carthage : i. 460, 480
 Casander or Cassander : ii. 44, 70; son of Antipater and Macedonian regent after his death in 320 B.C.
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 Cassandra : ii. 255; a prophetess, daughter of Priam
 Cassiopeia : i. 510
 Castor : i. 358; see Dioscuri
 Cātāna : i. 182; ii. 36; a Gk. city of Sicily
 Cato the Younger : ii. 94; Roman statesman; 55 B.C.
 Caÿster : i. 40; a river of W. Asia Minor
 Cæcrops : ii. 270; one of the Athenian 'tribes'
 Cæcrops : i. 436, 440; ii. 12, 48, 270; first king of Attica
 Centaurs : i. 192, 292; ii. 188; a mythical race half man and half horse, inhabiting the mountains of Thessaly; they were defeated by the Lapiths in a famous battle
 Cēphālē : i. 408; an Attic deme or parish
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 Cerinthus : i. 334; a city of Euboea
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 Charon : ii. 110
- Charybdis : ii. 32; the famous whirlpool in the Straits of Messina
 Cheilon or Chilon : i. 490; Spartan statesman; 560 B.C.
 Cheiron : ii. 294; the Centaur; he lived in a cave in Thessaly where he taught Peleus, Achilles, and other heroes
 Chios : i. 27; 80, 166, 428, 482-4; ii. 72, 256; a large island of the E. Aegean; the 'man of Chios' is Homer
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 Chrysothēmis : ii. 258; an Argive sculptor; 520 B.C.
 Cilicia : i. 42, 512; a district of S.E. Asia Minor
 Cimmerians : i. 40-2, 48; a people living N. of the Euxine Sea, who invaded Asia Minor in 657 B.C. and were not finally driven out till 585
 Cimon : i. 31; 434, 440, 446, 472, 488; ii. 114; the Athenian statesman and general
 Cinÿras : i. 74; legendary king of Cyprus and father of Adonis
 Circus Maximus : ii. 306; a building used at Rome for chariot-races and other amusements
 Clarus : i. 42, 500; near Colophon in W. Asia Minor; seat of an ancient oracle of Apollo
 Claudia : i. 160; when the ship transporting the image of Cybele from Pessinus to Rome in 204 B.C. stuck on a shoal, the seers declared that only a chaste woman could move it, and Claudia, accused of incontinence, thus vindicated her chastity
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 Cnidus : i. 31; ii. 10, 16; a Gk. city of S.W. Asia Minor; a seat of the worship of Aphrodite
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Crete : i. 5; 40, 50-4; ii. 57, 182, 198, 300; southernmost island of the Aegean
 Critias : i. 112, 136; Athenian archon in 590
 Crius (*Ram*) : i. 36; ii. 278
 Croesus : i. 40, 112; king of Lydia 560-545 B.C.
Cronian Hill : ii. 174; a small hill overlooking the stadium at Olympia
 Crōnus : i. 62, 144, 274, 318, 324, 396, 480
 Crōtōna : ii. 261; a Gk. city of S. Italy
 Cumae : ii. 264; a Gk. city of Campania
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 Cyclops : i. 74; ii. 72; one of a race of one-eyed giants dwelling in the district of Syracuse
 Cylicrānes : ii. 240, 244
 Cylix : i. 240
 Cynulcus : i. 452
 Cyprānor : i. 135
 Cypris, the *Cyprian* : i. 86, 134, 140, 392; ii. 10, 22; *see* Aphrodite

Cyprus : i. 110, 134, 386, 510; easternmost island of the Mediterranean, containing many Gk. cities
Cyprus-born, The : i. 390, 392-4, 400; *see* Aphrodite
Cypselids, The : i. 334; the descendants of
 Cypselus : i. 334; ii. 250; tyrant of Corinth 655-625 B.C.
 Cyrnus : i. 7 ff, 216 ff
 Cyrus (the Great) : i. 40; king of Persia 550-529 B.C.
 Cyrus (the Younger) : i. 422, 496; claimant to the throne of Persia in 401 B.C.
 Cythēra : i. 394, 400; *see* Aphrodite
 Daetes : i. 100
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 Dāmphilus : ii. 306
 Danaüs : i. 158; ii. 190; brother of Aegyptus and ancestor of the
Danaans : an ancient name for the Greeks
 Daphnaeus : i. 138
 Darius : son of Hystaspes ; i. 416; king of Persia 521-485 B.C.
 Darius (Ochus) : i. 460, 498; king of Persia 424-405 B.C.
 Datis : i. 416
 Daulis : i. 508; a town of Phocis in central Greece
 Daunus : i. 102; mythical king of Apulia in E. Italy
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 Delium : i. 494; a town on the coast of Boeotia, scene of a defeat of the Athenians by the Boeotians in 424 B.C.
 Delos : i. 222, 230, 496; ii. 96, 256, 294; an island of the S. Aegean, one of the chief seats of the worship of Apollo
 Delphi : i. 52, 64, 104, 406, 436, 442; ii. 34, 48-50, 82, 92, 260-62, 273; a city of Phocis in central Greece; seat of the oracle of the Pythian Apollo

Dēmētēr : i. 506; ii. 82, 138, 143, 178; *see* *Earth*
 Demetrius Poliōrcētēs : ii. 146; king of Macedonia 301-286 B.C.
 Democles : i. 18-9; 338; *see* i. p. 18
 Democles : ii. 34
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 Demōnax : i. 18-9; 358; *see* i. p. 18
 Demophilus : ii. 48
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 Dion : ii. 2-4, 32; son-in-law and adviser of Dionysius the Elder
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 Dionysius the Elder : ii. 2, 30
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 Epameinondas : ii. 272; the great Theban general and statesman, who, having defeated the Spartans, refounded Messenē and founded Megalopolis 369 B.C.
 Epharmostus : ii. 174
 Ephēsus : i. 24; 42-6, 96, 516; ii. 18-20; one of the twelve Ionian cities of Lydia
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 Epidaurus : ii. 270; a town on the E. coast of the Peloponnese; near it was the temple of Asclepius to which the sick resorted in hope of a cure
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 Erechtheus : ii. 266; an early king of Attica
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Eurymédon : i. 472; a river of Pamphylia in Asia Minor whose mouth was the scene of the defeat of the Persians by Cimon in 466 B.C.
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Lelegians: i. 96; a pre-Hellenic people of whom there were legends in various parts of Greece
Leaeon Festival, The: i. 464; ii. 42; a feast of Dionysus at Athens
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 Lesbos: i. 6; ii. 10, 136, 172, 236; a large island of the E. Aegean
 Lethê: i. 378; a river of the underworld, a draught of which brought the departed oblivion of their lives; L. as Forgetfulness (of benefits) occurs in Hes. *Theog.*; Ar. mentions the plain of Lethê (in Hades), and Plato the river (as above)
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Lydians: i. 98, 104, 198, 486; ii. 240, 254; inhabitants of the middle district of W. Asia Minor; Lydia became part of the Persian Empire in 546 B.C.
 Lynceus: ii. 190; son of Aegyptus and king of Argos
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Maronites: ii. 188; inhabitants of Maroneia, a city of the Cicones in Thrace
 Marpessa: ii. 250; daughter of Eubœus; made by Zeus to choose between her lover Idas and Apollo, who had abducted her, she chose Idas for fear Apollo would forsake her when she grew old
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 Medea: i. 95, 510; ii. 250; *see* Jason
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Messenians: i. 4; 50-6, 60-8; ii. 272; inhabitants of a city of the Peloponnese reduced by Sparta c. 640 B.C.
 Metroûm: ii. 270; the temple of the Mother of the Gods at Athens
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 Midas: i. 74, 158; name of a legendary king (or kings) of Phrygia
 Miletus: i. 22-3; 42, 50, 166-8, 174, 446, 484; ii. 40, 160-2; a city of Ionia which in the 6th cent. B.C. was paramount among the Greek states of Asia Minor; in the time of Croesus (560-546) it became tributary to Lydia, and on his overthrow in 546 to Cyrus; in 494 it was sacked by the Persians, and did not regain its freedom till 479
 Miltiades: i. 472; the Athenian general who defeated the Persians at Marathon, father of Cimon
 Minas: i. 80; a mountainous promontory of Ionia
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 Perseus: i. 430; slayer of the Gorgon, great-grandfather of Heracles, whose descendants, with the Dorians, conquered the Peloponnese
 Persian: i. 7, 16, 19, 22, 26; 68, 412, 416, 438, 458; ii. 7, 48; see Medes and Barbarians
 Phaeacians: i. 454; legendary inhabitants of an island W. of Greece, prob. Corcyra, described by Homer as great seafarers
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 Phálaris: i. 32; 450; ii. 275; despot of Agracus c. 570 B.C.
 Pharnabazus: i. 460; satrap of the Persian provinces in N.W. Asia Minor c. 412-374 B.C.
 Phayllus: ii. 260
 Pheidias: ii. 92; the famous Athenian sculptor; 450 B.C.
 Pheidon: i. 198; king of Argos c. 700 B.C.
 Phēsinus: ii. 160
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 Philip of Macedonia: ii. 30, 74, 275; father of Alexander the Great
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 Philócrates: i. 418
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 Phineus: i. 510; king of Salmessus in Thrace, delivered from the Harpies, who continually seized his food, by the Argonauts

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 Phoenix : i. 80, 510
 Pholegandros : i. 116; an island of the S. Aegean, E. of Melos
 Phōlus : ii. 158; a Centaur whose entertainment of Heracles led to his fight with the Centaurs
 Phrasicleia : ii. 256
 Phrygia : i. 164; ii. 114; a district of central Asia Minor
 Phrynē : ii. 16, 50; a famous Athenian courtesan; 340 B.C.
 Phylē : ii. 270; a fort on the boundary of Attica and Boeotia
 Pieria : i. 126, 436; ii. 52; a district of Macedonia just N. of Olympus
 Piety : i. 436
 Pisa : i. 66, 192-4; a town in Elis near Olympia
 Pittacus : i. 108, 156; aesymnete or elected dictator of Mytilene c. 585-575 B.C.
 Pittheus : ii. 252
 Plangon : ii. 106; a famous Milesian courtesan
 Plataea : i. 27-8, 410; ii. 262, 265; a town of Boeotia famous for the defeat of the Persians in 479 B.C.
 Platanistus : i. 332
 Pleasure : ii. 58
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 Polybus : i. 506; king of Corinth, foster-father of Oedipus
 Polyaon : i. 80; first king of Messenia
 Polychāres : i. 478
 Polycleitus : ii. 92; the famous Sicyonian sculptor; 430 B.C.
 Polyraites : i. 25
 Polydeuces : i. 358; ii. 266; *see* Dioscuri
 Polydorus : i. 62; Spartan king during the First Messenian War (c. 736-716)
 Polygnōtus : ii. 82; the famous Thasian painter; 470 B.C.

- Polyllus : ii. 280
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 Polystratus : ii. 280
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 Pompey : i. 170; the Roman statesman and general; 65 B.C.
 Pontianus : i. 454
 Poseidon : i. 312; ii. 102, 164-6, 264
 Potidaea : i. 494; ii. 266; a Gk. city of the Chalcidian peninsula, besieged by the Athenians 432-1 B.C.
 Praximēnes : ii. 254
 Priapus : ii. 304
 Priēne : i. 166; ii. 148; a city of Ionia near Mt. Mycalē
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 Procles : i. 430; one of the twin sons of Aristodēmus who were ancestors of the two Spartan kings
 Propylaea : ii. 279; the entrance to the Acropolis
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 Protogēnes : i. 138
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 Prytaneum : i. 107; the town-hall of Athens
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 Publīcōla : i. 136; colleague of Brutus in the consulship in the first year of the Roman Republic (traditional date 509 B.C.)
 Pydes : i. 514; a river of Pisidia in S. Asia Minor
 Pylos : i. 96; a city of the W. Peloponnese
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 Rhodes : i. 29; a large island of the S. Aegean
 Risk : i. 306
 Rome : i. 20
 Round Water, *The* : i. 230; the lake in Delos
 Royal Colomade, *The* : i. 106; one of the famous porticoes or public lounges at Athens
 Saian : ii. 100
 Sais : i. 114, 144; a city of Lower Egypt
 Salamis : i. 5, 21, 27-8; 104, 108-16, 410, 458, 472; ii. 261, 278; an island on the W. coast of Attica, memorable for the defeat of Xerxes 480 B.C.
 Salmydessus : ii. 150; a city of Thrace
 Samos : i. 3, 23, 35; 80, 436; ii. 112, 210; a large island of the E. Aegean
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 Sardanapalus : ii. 60 (Sin-shar-ish-kun); king of Assyria; perished at the fall of Nineveh 612 B.C.
 Sardis : i. 40-2, 48; capital of Lydia
 Scipio (Africanus Major) : i. 160; the great Roman general 234-183 B.C.
 Scipio, Metellus : ii. 96; Roman statesman; 50 B.C.
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 Scythian : i. 102, 164, 326; a race living N. of the Euxine Sea, who invaded Asia Minor c. 620 B.C. and occupied parts of it till c. 590; Scythia was invaded by Darius in 514
 Self-Control : i. 364; *see* Discretion
 Semēlē : i. 60; daughter of Cadmus king of Thebes, and mother by Zeus of Dionysus
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 Sigēum : i. 6; a promontory of the Troad commanding the mouth of the Hellespont
 Simonides : i. 8, 15, 18-9, 33; 226, 284, 310, 396; *see* i. p. 18
 Siris : ii. 108; a river and Gk. city of S.E. Italy
 Sirius : *see* Dog-Star
 Sisypheus : i. 314; ii. 57; legendary founder of Corinth; allowed to return to life in order to punish his wife for not burying his body, he refused to go back to Hades, and was carried back by force and condemned to perpetual punishment
 Smintheus, Apollo : i. 40; an aspect of Apollo connected with the mouse, worshipped at Chrysa in the Troad
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Staphylus : i. 432
 Steiria : i. 406; a deme or parish of Attica
 Strophades : i. 510; two small islands W. of Greece
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 Syra or Syros : ii. 162; an island of the E. central Aegean
Syracuse : i. 26, 29, 30; 44, 216, 412, 458, 468; ii. 4, 30, 36, 188, 264; the chief Gk. city of Sicily
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Tacnárur : ii. 90; the southernmost cape of the Peloponnese
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 Tantálus : ii. 55, 124; king of Argos; for revealing the secret counsels of Zeus he received after death the perpetual punishment of being within sight but not within touch of food and drink, while a rock suspended overhead threatened to crush him
 Tartárus : i. 350; *see* Hades
 Taurus : i. 42; a mountain range in the S.E. of Asia Minor
 Taygétus : i. 17; 332; the mountain range between Lacedaemon and Messenia
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Teucrians : i. 40; followers of Teucer the first king of Troy, who migrated thither from Crete
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 Thargelia : ii. 158; an Athenian and Ionian festival of Apollo and Artemis held on two days at the end of May
 Thasos : i. 42, 482; ii. 26, 82-4, 106-8, 124, 162 ff., 180, 188, 190, 262; an island of the N. Aegean, famous for its gold-mines
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 Theano : i. 160; a famous woman-philosopher variously described as the wife and the disciple of Pythagoras
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 Thrasymbulus : i. 480; ii. 271; Athenian democrat banished by the Thirty Tyrants
 Thriae : ii. 196, 284; three sister-nymphs, instructresses of Apollo on Parnassus, who invented a method of divination by means of pebbles
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 Thurií : i. 450; ii. 276; a Gk. city of S.E. Italy founded by a colony sent out by Pericles in 443 B.C.
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 Timocrates : i. 456
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 Timoleon : ii. 36; the Corinthian general who defeated the Carthaginians in Sicily 339 B.C. and re-established the fortunes of Syracuse; he put MamerCUS to death in 338
 Tissaphernes : i. 460; Persian satrap of W. Asia Minor c. 414-395 B.C.
Titans : i. 192; ii. 55; the sons of Heaven, of whom the chief was Cronus; they were overcome by Zeus and the Olympians and hurled into Tartarus
 Tithonus : i. 74, 92; brother of Priam; beloved by the Dawn (Eos); the Gods gave him immortality but not perpetual youth
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 Tmolus : i. 348; a mountain of Lydia
 Trachis : ii. 244; a city of Malis in central Greece
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 Xūthus : i. 428; son of Hellen and ancestor of the Ionians

Zacynthus : ii. 162; a large island W. of Greece
 Zancle : i. 182; an ancient name of Messana, now Messina, in Sicily
 Zētes and Calais : i. 314, 508-10; winged heroes, sons of Boreas; they accompanied Jason on the voyage of the Argo
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